

## UNION WATCHWORD

1916-1917

Stedfastly in Prayer and Ministry. Acts 6:4

**Royal Service**

SUCCESSOR TO OUR MISSION FIELDS

## HYMN FOR THE YEAR

Lord, speak to me, that I may speak  
 In living echoes of Thy tone;  
 As Thou hast sought, so let me seek  
 Thy erring children lost and lone.

O strengthen me, that while I stand  
 Firm as the rock and strong in Thee,  
 I may stretch out a loving hand  
 To wrestlers with the troubled sea.

O teach me, Lord, that I may teach  
 The precious things Thou dost impart;  
 And wing my words, that they may reach  
 The hidden depths of many a heart.

O give Thine own sweet rest to me,  
 That I may speak with soothing power  
 A word in season, as from Thee,  
 To weary ones in needful hour.

O fill me with Thy fullness, Lord,  
 Until my very heart o'erflow  
 In kindling thought and glowing word,  
 Thy love to tell, Thy praise to show.

O use me, Lord, use even me,  
 Just as Thou wilt and when and where,  
 Until Thy blessed face I see,  
 Thy rest, Thy joy, Thy glory share.

FRANCES R. HAVERGAL

# 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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## 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

### October—Present World Opportunities and the Foreign Mission Board

	Cents
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Eight Reasons.....	free for postage

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## MAGAZINE AND BOOK REFERENCES—Program Helps

Southern Baptists in Regions Beyond.....	Ray
The King's Business.....	Raymond
The Children of the Light House.....	White
World Outlook, current numbers	
Missionary Review of the World, current numbers	
Foreign Mission Journal, current numbers	



## ENLISTMENT

ONE of the facts brought to our mind by the recent call of the United States for the mobilization of troops was the condition in which a large number of the companies of the State Guard were found. In time of peace these companies are required to be made up of a limited number of men who are only partially equipped and trained for service. This condition we find to be true not only with companies of the State Guard but with many of the organizations which are the forces to see service in the holy warfare for the maintenance and extension of God's Kingdom. When war seemed imminent in our country the companies spoken of were quickly mustered into the United States Army, full equipment provided as soon as possible, vigorous training begun at once, while recruiting officers were everywhere busy enlisting men so that each company might reach its full war strength. But unlike the United States Army our call to arms has been sounded—actual warfare is being waged, our armies are either advancing or only holding their ground as they receive training equipment and reinforcements.

Since it is to those already engaged in the fight that reinforcements bring new courage, it behooves each division of the army of Christ to be busy at all seasons in the work of enlistment as well as of training. As the Woman's Missionary Union recognizes this fact and values this special campaign we shall, in the month of October, our time of renewed activity, study enlistment methods, plan for special enlistment meetings and try to enlist as many women and young people as possible in order that we too may have our full war strength.

Nothing which ought to be done is impossible, though we encounter what may seem to be insurmountable difficulties. We should, therefore, study well the difficulties in our way to success. The first of these will perhaps be in ourselves or those in our own society. We should endeavor to ascertain, before any effort is made for the enlistment of others, whether the members of the society are in the proper frame of mind and of heart to enter enthusiastically and intelligently into the work. If such a difficulty presents itself our first work is that of preparation. In the work of preparation we should like to emphasize two thoughts. First, that we consider well the motives that prompt us in our work of enlistment. Shall we seek to enlarge our membership or that of the younger societies merely that we may reach the Standard of Excellence, or that we may gratify an ambition to accomplish a task in a better and larger way than some other? Second, that we make an effort to gain a vision of the task in its real relation to the progress of the Kingdom. This may be accomplished by a study of the Word concerning individual responsibility in the world task and by definite study of world conditions so that we may be more deeply impressed with the need for active reinforcements as well as enlarged service on our own part. Finally, we should seek to gain a working knowledge of the activities, achievements and plans of the denomination and of the Union. Having surmounted these difficulties we may present our claims to the unenlisted with enthusiasm and conviction.

There are no members of our Union who are in a better position to render service than our valued vice presidents and it has been our privilege to hear from many of them their opinions on this important subject. Following our line of thought come the following letters from Texas and South Carolina:

The unit is very desirable, but the multiplied unit increases in value in proportion to the multiplication of the unit, thereby adding to its strength and power. One can chase only a thousand, but two can put ten thousand to flight. When we increase the number one hundred per cent we add to their power a thousand per cent. As the local society is the nucleus of woman's organized religious activity it follows that the greater the number enlisted the greater the increase, not only in vitalizing enthusiasm, but in concrete achievement. The society that places the emphasis on the keyword "Enlistment" becomes automatically an overwhelming

factor for good in its own church life, and also in the welfare and progress of the state organization and W. M. U. auxiliary to the S. B. C.—*Mrs. F. S. Davis, Texas*

The W. M. U. occupies so vital a place in the denomination's life and means so much in the development of the women and young people of our churches that extension of its influence is important. The enlistment of the women of the churches where no missionary society has yet been organized as well as the "other woman" in the churches where there are active societies should mean a vitalizing influence in the life of the churches as well as strength to the life of the societies.—*Mrs. J. D. Chapman, South Carolina*

Valued suggestions for enlistment will be found in the following:

The work of our Woman's Missionary Union is so well organized that what we need today is not so much new plans or new methods as a more effective way of working out our present plans. Especially is this true of the enlistment campaign. We should have a graded system of societies in every church in our eighteen states. In our efforts to organize new societies let us not forget the ones already organized, but for various reasons not doing good work, for if we do we lose enough societies from our roll to counterbalance those we gain, and there is no real increase in our number.—*Mrs. Wesley N. Jones, North Carolina*

The selection of the most enthusiastic worker in the society as manager of the campaign is the first step towards a successful enlistment effort. Baldheaded men cannot sell hair restorer, nor can an indifferent woman win others. Carefully district the territory. Let each one canvass her own territory. A cheery smile, a social visit, missionary facts told in an interesting way, a definite invitation to join the missionary society has won recruits through district workers.—*Mrs. W. P. Throgmorton, Illinois*

The absolute necessity on the part of officers and members for realizing the need of the Holy Spirit's guidance. Individual effort, those who will promise to be personally responsible for sending out invitations to the October meeting. Carefully selected committee to welcome visitors. Place of meeting decorated with flowers and autumn leaves. Invitation toward close of meeting to join the society. Perseverance.—*Mrs. T. R. Falvy, Louisiana*

Methods made familiar recently could be effectively adapted during our enlistment campaign. An Enlistment Center should be announced and a "Call to the Colors" made by mail and visits to every woman, young woman, boy and girl in the church. Catchy posters should appear on the church bulletin boards. Recruiting stations for all branches of our work should be ready to receive new recruits.—*Mrs. E. B. Mathews, Maryland*

The wise society will set itself to the task of enlisting a definite number—and then enlist them. The plan will be decided on in an open conference of the society, when every member will be made to feel that the campaign will not be a success without her hearty cooperation. In trying to enlist a woman, don't pay her a social call and then urge her timidly, just before you leave to "come to our next meeting". Let her know you came on business—the business of winning her to a larger interest in the King's business and get her to give you her name, then and there, as a member of your society.—*Mrs. Avery Carter, Tennessee*

To plan efficiently for enlistment week, talk it up and get the whole church interested. Bring together representatives of every missionary organization, of B. Y. P. U. and Sunday school and plan for new members for each. "In union is strength." Representatives should take back to their organizations plans made. Begin campaign on Sunday, report progress every evening, make full report following Sunday in Sunday school.—*Mrs. Julian P. Thomas, Virginia*

After effort we naturally look for results. The following letters show the heart's desire of two of our vice presidents, in which the "gentle reader" will surely join:

A copy of the ROYAL SERVICE, read in each Baptist home in the southland: A committee in each church, composed of women, young women and girls who have gotten so much of earnestness of purpose as campaign workers that they are fixed for the balance of their days as staunch members of the Union.—*Miss M. M. Lackey, Mississippi*

Young people led to be on the alert for news bearing upon missions. More regular Bible study, especially on missionary lines. Contributions growing, until every member gives regularly and our boards can send workers where they are needed. A large percentage of "active" members, for experience shows that if one is a faithful W. M. U. member the heart of her pastor may safely trust in her for help of every kind.—*Eliza S. Broadus, Kentucky*



## BIBLE STUDY



### TOPIC—The Doctrine of Missions

"The missionary spirit of the Baptist denomination is its greatest strength and its missionary record its greatest glory."

I. *Man's Necessity*: The moral state of man: Gen. 6 : 5; 2 Cor. 4 : 4. All the world guilty before God: Rom. 3 : 9-20. Sin originated with Satan, Isa. 14 : 12-14, entered the world through Adam, Rom. 5 : 12, and is universal, Rom. 3 : 23, incurs the penalties of spiritual and physical death, Gen. 2 : 17; 3 : 19; Ezk. 18 : 4, 20; Rom. 6 : 23, and has no remedy but in the sacrificial death of Christ, Heb. 9 : 26; Acts 4 : 12, availed of by faith, Acts 13 : 38, 39, in the Gospel of God's grace. The origin of sin may be said to be the intrusion of self-will into the sphere of divine authority: Eph. 2 : 1-3. "Spiritual death, therefore is the state of the natural or unregenerate man, alienated from the life of God, Eph. 4 : 18, 19, and destitute of the Spirit. Spiritual death is a state of eternal separation from God in conscious suffering." The second death: Rev. 2 : 11; 20 : 6, 14; 21 : 8.

II. *The Remedy*: The atonement: Rom. 5 : 6-11; Heb. 9 : 26. The precious blood of Christ: 1 Peter 1 : 18-21. There is no salvation but by *blood*, the precious blood that cleanseth from all sin. How can this man give us his blood to drink? John 6 : 5, 6. We cannot tell how, but deep down in the contrite heart, in the solemn sanctuaries never defiled by common speech we know: John 6 : 53-57. We need a *realizing* faith as well as spiritual *power* to understand this truth. The blood of Christ is the fountain of immortality: John 1 : 4.

III. *Is the Gospel necessary for salvation?* Eph. 2 : 11, 12. If the heathen are not lost, then there must be another way of salvation: Acts 4 : 12. All men feel the consciousness of sin: Rom. 2 : 14, 15. We see the purpose of missionary enterprise to unregenerate heathen in Acts 26 : 18. They are without excuse: Rom. 1 : 20. The distinctive work of the church of God is to preach the Gospel in order that there should be the called out ones to make up the "people of His Name", Acts 15 : 14-18, and these are to be found amongst all nations: Matt. 28 : 19. They are given to Christ, Ps. 2 : 8, and will be saved if they will believe: Ps. 98 : 1-3; Gal. 3 : 8; Acts 11 : 18. What is our duty? They cannot be saved except by the Gospel of Jesus Christ: Rom. 10 : 11-15. We must obey the great command: Mark 16 : 15, 16. Duty admits of no compromise.

IV. *The Commission*: To teach, to preach, to publish: Matt. 28 : 19; Mark 13 : 10; Mark 16 : 15. Repentance and remission of sins to be preached: Luke 24 : 47, 48. As witnesses we must testify of His resurrection: Acts 1 : 21, 22; 2 : 32; 1 Cor. 15 : 3-11. "The divine commands, the greatness and self-assertions of the Gospel, the needs of the perishing and their right to know of the great redemption from those who have received it, would seem enough to keep us alive in zeal in missionary purpose, constant, earnest and helpful in action." We are living in a century of missionary work such as no previous age of Christianity has witnessed.

V. *The Everlasting Gospel*: Rev. 14 : 6, 7. The Gospel of the grace of God is the good news that Jesus Christ has died on the cross for the sins of the world; that He was raised from the dead for our justification and that by Him all who believe are justified through Him. We are under obligation either to "Go" ourselves to carry this Gospel to perishing souls or to send others as our substitutes and to sustain them in the work. The missionary spirit and enterprise is the religion of Jesus.

Jesus, the One born amid the songs of the angels, goes out to make the whole world glad. He came not to destroy men's lives, but to save them. He is the true Light which lighteth every man that cometh into the world: John 1 : 9.—*Mrs. James Pollard*  
He chose the twelve "to be with Him". When they had learned to know Him, then He could send them forth.—*Maltbie D. Babcock*

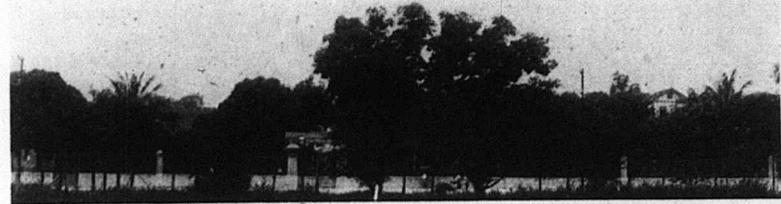


## PROGRAM FOR OCTOBER



Prepared by Mrs. Geo. 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.



CARROLL MEMORIAL PUBLISHING HOUSE, RIO, BRAZIL

"The world turns on its axis in the heart of Christ."

In every station and in every phase of the work the opportunities are so great and the laborers are so few that our message to the homeland people cannot be other than, "Pray ye the Lord of the harvest that He thrust forth laborers into His harvest." To ourselves the message comes from the Father as it came to Joshua, "Speak unto the children of Israel that they GO FORWARD!"—*Loy J. Savage, Interior China Mission*

### PRESENT WORLD OPPORTUNITIES AND THE FOREIGN MISSION BOARD

HYMN—"From Greenland's icy mountains"

PRAYER—Bible Study (page 6)

MAP STUDY—Locate missions and missionaries (See inside back cover of Foreign Mission Journal)

PRESENT NEEDS—(pars. 1, 2, 3, 4)

BRIEF NOTES FROM FIELDS (pars. 5, 6, 7, 8, 9, 10)

HYMN—"Lord speak to me, that I may speak"

PRAYER

"He saw a great multitude and had compassion." How many of us are willing to look upon the needs of our fields and then exercise a Christ-like compassion?—*Opportunities*—a compassion that will lead us to institute means for relieving these needs. See the multitudes!

In Nigeria, West Africa, there are about one-half as many Yoruba-speaking people as there are Negroes in our southern states. Among these vast multitudes we have seven ordained missionaries.

In our Argentine Mission, which includes Argentina, Uruguay and Chili, there are thirteen million people. Among these we have eight ordained missionaries, or one to every one and one-half millions.

The population of Brazil corresponds practically to that in our southern states. The correspondence holds only in the matter of population; for in Brazil we have only twenty-eight ordained missionaries and for ourselves here at home we have twelve thousand ordained ministers. One ordained man to a million in Brazil! One ordained man to every twenty-five hundred at home. Suppose we had to supply, out of twenty-eight men, all the pastors for our churches, all our college presidents and all our theological teachers for our work in the bounds of the Southern Baptist Convention. This is what we are doing out of the twenty-eight ordained missionaries we have in Brazil.

We have missions in six out of the twelve provinces of China—Shantung, Honan, Anhui, Kiangsu, Kwongtung and Kwongsai. At least three of these provinces have each as large a population as we have in the south; and altogether, these six provinces have four times as many people in them as we have in our southern states. For all these we have sixty-four ordained missionaries, or one missionary to every two million people. A corresponding supply of Baptist ordained preachers in the south would furnish us only one each for Alabama, Georgia, Kentucky, Mississippi, Missouri, North Carolina, Tennessee, Virginia, and two for Texas, while the states of Arkansas, Florida, Louisiana, Maryland, Oklahoma, and South Carolina could not have an ordained minister because their population would be too small to command one.

Bear in mind that the estimates here given are only for the six provinces in China in which we now have work. They leave out of the calculation the two hundred and fifty million more Chinese in the other twelve provinces where we have not been able to enter with a single missionary. In these twelve provinces are eight times as many people as are in our southern states, and for these hosts we are doing absolutely nothing.

We sometimes say we are attempting to cover a section of Japan which has a population of twelve million. "Cover it!" We are hardly shadowing it. With only nine ordained missionaries, or one ordained missionary to every one and one-third million! South Carolina, with only one Baptist preacher in it, would represent the corresponding supply of ordained missionaries we have amongst the twelve millions in southern Japan.

What shall we say of war-torn Mexico, where we have only one ordained missionary, on an average, to each state in which we are working? Surely, our lines must be strengthened greatly if we are to take advantage of even a tittle of the opportunities that will thrust themselves upon us when peace returns to Mexico.

With these multitudes flocking the fields where we labor and with our response as shown here, we are forced to conclude that southern Baptists have either not seen the multitudes or they have not had the Christ-like compassion.

"The laborers are few."—That the number of our missionaries is pitifully inadequate to meet the crowding needs is made quite clear by the preceding section. Every main station we have is undermanned. Every station calls for additional workers. This scarcity of workers is made distressingly apparent by the evidence of over-strain upon our missionary force. Many of them are tenaciously holding on to their work in spite of physical weakness, who would take rest if there were others to take their places, even temporarily.

The tardiness we are practicing in sending out new missionaries is fearfully expensive, not only in the money spent in helping the invalidated workers, but in the crippling of so many good lives and in allowing so much promising work to lapse and go to pieces when these missionaries are compelled to fall out. By every token it is shown that the time has fully arrived when southern Baptists must seriously address themselves to the reinforcing of our missionary ranks.

"Pray . . . that He thrust forth laborers."—The call of these needs should become the call of God to southern Baptists. We have more than fifty splendid, consecrated and trained young men and women who are eager to go and carry this Gospel to the non-Christian nations, but the Foreign Mission Board is without the money to send them. This condition confronts no other board, we believe. Is not this offering of life, so freely made, a challenge to churches and individuals to provide means to send forth these laborers?

In the various fields we need the following men and women:

Twenty-seven families for evangelistic work	Eight families for medical work
Eight single women for evangelistic work	Eight trained nurses

Twenty families for educational work	Five kindergartners
Nineteen single women for educational work	Two families for business duties
	One family for building operations

Counting two for each family, we need a total of 156 new missionaries.

Every man who really prays the Lord that He thrust forth laborers into the harvest must put himself in the position to be thrust forth. If he has a life, God may wish to thrust forth that life. If he has money, God may wish to thrust forth that money, which so often is dearer than life. In any event, to pray this prayer one must get into the way of being thrust forth. Your life or your money—either or both. Every man may be very really thrust forth and this is the greatest need of all.

There are vast sums now pledged to the Judson Centennial Fund. These pledges will be falling due in the next two and three years. A great service can be rendered if the leaders will keep the ideal of the Judson Centennial before the people and encourage them to redeem promptly the pledges they have made. The pledges have been made in good spirit. Let us keep the atmosphere charged with our sympathy in order that these pledges may be joyfully redeemed.

The growth and development of the work since the Judson Centennial Movement was started four years ago have been such that already there is needed much equipment not provided for in this fund. *Even at the time the movement was projected the itemized estimates and requests of the several missions amounted to \$400,000 more than the \$1,250,000 which we have raised.* If the schools, hospitals, etc., established by this fund really accomplish what they are expected to in evangelizing China and other lands, the expanding work and increasing number of converts will make other such institutions necessary. The board has not been able to build houses for many of its faithful missionaries and will be under necessity of providing for others as they go out.

A certain number of new missionaries will be sent out during the year to take the places of some who are broken down at their posts, to relieve others for needed rest and recuperation and to man stations which have long called for them. The enlargement of some of the schools makes it necessary that a few teachers shall be supplied in order to do the enlarged work and justify the equipment. It was clearly seen and understood by all careful students of foreign missions that the Judson Centennial Fund was started with a view of greatly increasing our missionary effectiveness and not with any thought that the collection of this fund would to any degree relieve the denomination in the matter of annual support of the general work. It was, on the contrary, clearly seen that the equipment thus provided would make it necessary to increase the number of workers in order to make the best use of the equipment and follow up the expansive work which would result therefrom.

Let us not forget the significance of the Judson Centennial Movement. It is fraught with deep meaning to our people at home. It has introduced a new vocabulary in which we may discuss our gifts and enlarge our plans. Its success has given us a foretaste of even greater triumphs. We have come into a new day. Never can we go back to our old conceptions of our ability and our obligation toward the spread of the Gospel to the ends of the earth. Abroad, it means the strengthening and the multiplying of the missionary, and above all, the better training of our native constituency. The significance of a trained native leadership cannot be overestimated and any sacrifice to attain that goal would be justified.—*Report S. B. C., 1916*

STATIONS: Ogbomosho, Saki, Abeokuta, Oyo.

**5. Africa** A forward step was taken in the African mission when in March, 1915, was held at Lagos the first regular meeting of the Yoruba Baptist Association, formed by the churches of the mission and the three independent Baptist churches of Lagos. These churches had carried on mission work at various points in neighboring parts with good success, which was somewhat of a surprise to the missionaries, while the Lagos people, in their turn, were surprised at the stamp of men from the up-country churches who measure up to the best in the country in any denomination. As a result of this coming together several applications from Lagos were made for entrance to the Academy and Theological Seminary

in Ogbomoso, while a good Baptist day school was started immediately in Lagos. Within two months the attendance went up to over 300 pupils. A strong spirit of brotherhood is growing as a result of the formation of the association and nothing has given our work such an impetus as these associational meetings which presage a new era in our work in Yorubaland.

"We have no organized mission work for women on this field, though we have many women in our churches who are willing and anxious to help in any good work being undertaken by the churches; there are, however, few who are capable of leading because they cannot read and they cannot read because the women of the Southern Baptist Convention, in the past, have neglected to come or send others to teach them. Most of the time and strength of our small staff of women missionaries is taken up in teaching the boys and girls, so that in a few years we may have trained native leaders who will be able to lead their own people to 'attempt great things for God.'

"At present we have three women missionaries on the field—one arrived less than a month ago for the first time and another will be forced to go home in about another month for a much needed rest. When you consider how few missionaries we have and how short a time any white woman can live in this country without a change of climate, do you wonder that we have had to neglect distinctively "Woman's Work?" If we had more women missionaries this would not be so. We are praying and trusting that from among the great sisterhood of southern Baptists many may hear the Macedonian cry, 'Come over and help us,' and gladly respond, 'Here am I, send me.'—*Your representative in Africa, Alice M. Duval, Saki*

STATIONS: Buenos Aires, Rosario, De Santa Fe, Argentina and Montevideo,

#### 6. Argentina Uruguay

The moral condition of this field only becomes known to the foreign workers after years of service. Little by little the awful moral conditions dawn on one. The willingness to receive any amount of benefit from the government or employers without giving anything in return indicates a deadness of conscience. There is usually no effort to comply with obligations. The attitude of the great numbers of people toward work of any kind is the secret of the popularity of gambling in its many forms. The ideal of thousands is to get something for nothing.

It is easier to reach the people at present than when there was greater material prosperity. Rents are cheaper and hence we have more space for the money spent in rents.

The difficulties of school work have made us slow to take up this all-important matter. The need is very great. The government does not provide sufficient space or teachers for the children. The financial crisis has closed a number of schools, making the situation worse still, but the lack of room is not the most serious lack. The great need is the moral one. The state schools do not satisfy even the low moral standards of the parents. The four schools which we have opened are all doing good service. All of us who are trying schools are pleased with the start already made. As yet there is no organized W. M. U. though in several churches there are women's missionary societies.

The local mission board employs one missionary, Mr. MacDonald, for the work in Chili, and collects funds both for that work and for the home work. In the Chili mission there were 182 baptisms during the year, making a total membership of 1,132.

The pupils of the training school in Buenos Aires have been able to open up work at several new points. All the churches in the mission maintain out-station work and preaching services. The Sunday school work is encouraging. The membership of the Constitucion church, the oldest church of the mission, is composed largely of young people who have had an active B. Y. P. U. for four years.

The city of Montevideo, while connected with the Argentine mission, is not located in Argentina, but is the capital of the republic of Uruguay.

Moral conditions are little, if any, better than in other countries of long Roman Catholic domination. And though Uruguay has been characterized by the most radical throwing off of the yoke of clericalism, blatant atheism exists in its stead and moral conditions remain the same. The republic is justly proud of its public school system and institutions of higher learning. Yet illiteracy exists. Church and state are practically separated. Sixty per cent of the people are nominally Catholic, and 40 per cent profess to be without religious belief.

The great missionary forces in Uruguay are the northern Methodists, the Salvation Army, the Plymouth Brethren, and last, the Baptists, who have not yet won a firm foothold. All the above mentioned have work in the capital.

Our mission feels the need of buildings more and more as the congregations become larger and the work more complex. The financial crisis makes it possible to buy now at prices lower by half or even more than half in certain districts. If the money from the Judson Fund can be had before prices go up again, we will get some buildings and equipment which will mean better work on the part of the whole force.—*S. M. Sowell, Buenos Aires*

NORTH BRAZIL STATIONS: Bahia, Pernambuco, Maranhao. Therezina  
7. Brazil SOUTH BRAZIL STATIONS: Rio de Janeiro, Sao Paulo, Porto Alegre, Curitiba (Parana) Campos, Bello Horizonte, Victoria

The effects of the war, floods and succeeding droughts have compelled mission work in Brazil to be done under most trying circumstances, for cost of living has more than doubled in a country where it was already excessive, thousands have been thrown out of work, thousands more actually perished of starvation and the entire country has been in a state of turmoil. Yet a note of triumph is sounded in the last report from this field: "In the face of such circumstances, one more of our churches has gone to full self-support, and a number of others have increased their contributions to pastoral support. The contributions to home and foreign missions and ministerial education are 100 per cent above that contributed during any previous year. The explanation lies in the fact that most of our people do not give spasmodically, but systematically. With such a host of Baptists disciplined in the fine art of giving, and hardened by suffering for the battle, who can doubt the future?"

At Pernambuco is the college and seminary which means so much to our present and future work. The Judson Fund gives \$30,000 for much needed equipment here. The past year the North Brazil Mission gave some \$2,500 to ministerial education. "The churches are beginning to recognize that in the training of the native ministry lies the future of the cause."

Of the vast Amazon field (Maranhao) Mrs. White writes: "There are literally thousands of miles to be traveled every year. The missionary force is—one lone man. Mr. Nelson has been in his home thirty-one days in the last four years. Imagine one man traveling over three states, each the size of Texas, preaching the Gospel, planting churches and teaching the churches! The hearts of these people are on fire for the evangelization of their own people and they are paying to educate workers, thus helping to answer their own prayer. The churches and congregations together gave last year for all purposes \$4,490 or an average of \$9.00 per capita.

In the Piaughy (Pe-aw-ee) field, (Therezina) all traveling must be done by river boats, horseback or muleback over its 900 miles of length. Most of the work is new, but the gospel is reaching the best class of people in the state and the churches are self-supporting.

In the Bahia field there are about forty Baptist churches, all doing real evangelistic work. A colporteur visited most of this field last year. The school in the city of Bahia is doing good work and might easily become the best and most popular in the city with new property and equipment. The state is almost destitute of Sunday schools, only fifteen reported for last year.

In the SOUTH BRAZIL MISSION, missionary Ginsburg reports over a thousand additions to the churches and wonderful contributions in the face of prevailing conditions.

In the Victoria field the Baptists are an important factor in the life of the state and have received recognition more than once on the part of the government officials. There is a deepening interest in education. We have 15 schools, some modest to be sure, but looking toward the ideal of a good school in every center. Owing to the financial condition our missionaries have had to exercise extreme economies. "For example, to avoid closing the school here in the city, which would be a disaster, we have taught English in the private school Saint Vincente de Paulo twelve hours each week, and with the money thus earned paid our own teachers. You will appreciate what it means when, aside from all the mission work of direction of fifteen interior schools, day and night school in the city, 32 young people's societies and 48 Sunday schools, a correspondence of ten to twenty letters a day, church work, writing Sunday school lessons and keeping in order the internal relations of the mission, we have for months taught twenty-three hours a week actual class-room work."

What can equal the spirit of devotion of this one missionary, typical of so many more!

In the **Campos** field there are 26 self-supporting churches. Gifts of native Christians average almost \$5.00 per capita. The Boys' Academy at Campos is a part of our educational system in Brazil which culminates in the Rio College and Seminary.

In the **Rio** field there are sixteen churches, 80 out-stations and a growing Sunday school interest. Here is situated the Rio Baptist College and Seminary, the crown of our educational work in Brazil, and the J. S. Carroll Publishing House, our splendid plant in its new and commodious quarters *with room for more equipment*.

The **Sao Paulo** field reports progress and activity. Dr. W. B. Bagby, our veteran missionary there, is secretary of the Brazilian Home Mission Board which has raised about \$1,000 from the native churches for work in Matto Grosso and Parana. The Collegio Progresso Brasileiro the only Protestant girl's school in a city of 400,000 enjoys a wide reputation in all this region. It is for this school that the W. M. U. was asked to raise \$30,000 in the Judson Equipment Fund.

The Brazilian W. M. U. has organized work in ten of the Brazilian states. The Brazilian Baptist Convention holds its meetings annually. The convention has maintained mission work in Oporto, Portugal, since 1911. In Feb., 1916, the noble Tabernaculo Baptista (Baptist church) was dedicated in that city and the work there put on a firm basis.

**8. China** CENTRAL CHINA MISSION, INTERIOR CHINA MISSION, NORTH CHINA MISSION, PAKHOI, SOUTH CHINA MISSION (for list of stations and missionaries see inside of back cover of F. M. Journal.)

"Come due west from Savannah, Montgomery or Dallas. Land in Shanghai. South of us lies the South China Mission; north the North China Mission, and northwest the Interior China Mission."

The field of **Central China** Mission is the province of Kiang-su. Most of the work is in the southern half of the province. The factors in our work are first, the homes of our missionaries and of the Chinese Christians; second, the dispensaries and hospitals; third, the day schools, 39 for boys and girls, the three boarding schools for girls, Eliza Yates in Shanghai, "We Lin" Girl's Academy in Soochow and the Yangchow Girls' Academy, and the two boys' boarding schools, "Ming Jang," Shanghai and Yates Memorial, Soochow. The two Bible schools, Smith, at North Gate and Hsia Su, near Chinkiang are a fifth factor. The Shanghai Baptist College and Seminary operated jointly by northern and southern Baptists, with the medical department of Nanking University are our co-operative efforts in this field.

The **Interior China Mission** operates in the province of Honan. In Chengchow alone is there medical work. Twenty-one day schools for girls and for boys, the Kaifeng Baptist College, opened in September, 1915, and the Girl's Academy, a boarding school, comprise the educational work.

The **North China Mission** field is the province of Shantung. Its educational work comprises kindergarten work; primary day schools; middle boarding schools for girls and for boys; woman's training schools, the Normal School for women and Bush Theological Seminary. In the near future the college to be located at Hwanghien, part of the Judson Equipment, will supply the missing link in our educational system. There are three hospitals for men, The Warren Memorial, the Oxner Memorial and the Mayfield-Tyzzler, and one for women, the Ayers Hospital. Georgia women contributed the money for this, the first to be erected with Judson Centennial funds. We are reminded that "educational, medical and evangelistic work is a triune method of building up the body of Christ in China. All our missionaries are in the work of evangelism. Besides there is the band of native workers, many doing more acceptable work than the most efficient foreigner, and the steadily increasing band of lay Christians who touch elbows daily with the great heathen masses of China, every one of them a representative of Christ." The great Chinese evangelist Ding (or Ting) Li Mei conducted a revival which had a wonderful effect in deepening the spiritual life of many in our field. The Shantung Baptist Association carries on work through its Home Missionary Society.

Three score years and ten have passed since the **South China Mission** was organized. Work is carried on by our mission and the Two Kwongs Chinese Baptist Associations in the

provinces of Kwong Tung (Broad East) and Kwong Sai (Broad West). In Canton is located the Graves Theological Seminary, Canton Baptist Academy, Girls' Boarding School, the Womans' Boarding School and the China Baptist Publication Society. At Wuchow is the Stout Memorial Hospital and at Yingtak, the Ramseur Memorial Hospital. All these agencies have one object in view, the upbuilding of the Kingdom of God in the hearts and lives of China.

"The present general attitude toward things Christian is recognition bordering upon an earnest desire to investigate or accept." "Men have come all the way from believing Christianity to be a doubtful religion to believing that they must accept it."

"The three years' evangelistic campaign seems to be increasing in power as it moves onward. Such successful meetings have not been for years.

"Southern Baptists have only nine churches; members 694; Sunday schools, 23; scholars, 1,357; contributions, \$1,340.67; baptisms, 75; native workers, 22. Three churches especially have become strong and vigorous. The book store in Nagasaki, the Japan Theological Seminary in Tokyo, jointly carried on by northern and southern Baptists, the night school, the Boys' Academy and the Maizura kindergarten, all in Fukuoka, are our chief educational institutions. The Methodist, Presbyterian and Church of England missions are all stronger than the Baptist work."

"The work among the railway men in Fukuoka has been continued. Though there have been some hindrances, much more has been done than during 1914. There are 10,400 men employed on the Kyushiu lines. Fortunately they have some good leaders, some of them Christians. They organized a temperance society and 8,200, over 78 per cent, of the men joined. Each year an excursion of railway employes is held. During the several days everything is strictly temperate. It is all a step toward better things, and gives us new courage and promise of future advance in the work among them.

"The personal work has brought many blessed experiences. During 1915 it has been my privilege to teach in classes and in private one hundred and twenty-six Bible lessons. Among my intimate friends are teachers, students, bankers, business men, police, railway and street carmen. Some are still far from the kingdom, others are very near and a few have entered in, praise God!

"In conclusion, we need means for developing the work already begun and for undertaking other long-postponed beginnings. We need our proposed schools for developing young men of character for the ministry and other callings of life, and for training young women for Bible women, teachers and Christian homes. We need reinforcements. At the annual meeting in July we asked for two families and two single ladies. As stated in the convention report of 1915, 'Considering the colossal needs—it would hardly have been possible for the mission to ask for less.'—E. O. Mills, Fukuoka

Now for the fifth year this country has been in the midst of bloody turmoil. **10. Mexico** Smallpox, typhus, and other epidemics that follow in the wake of all wars, have added their scourge and burden to an already suffering people.

Altogether the outlook is not bright in regard to the *immediate* future of the nation. For centuries the people have been clerically oppressed, as well as politically enthralled. They have been a patient, long-suffering people. Do not hastily and wrongfully misjudge them—all of them, for what a comparatively few may have done. Let us all remember that they need the same Saviour as we needed. Thousands of them have turned to Him—other thousands—yea, hundreds of thousands, are seemingly ready to do so.

Of course, some regular work has been done and is being done, much good accomplished, some progress made. Our chain of day schools and colleges for both boys and girls that had been established with great labor and sacrifice during our earlier years of mission work in Mexico, in many instances, had to be closed with the coming of these sanguinary revolutions that have ebbed back and forth through all parts of Mexico. Those that have been maintained have been through more or less suffering and inconvenience, and in some instances real dangers to those who directed them. But while the wars go on through these years, so are the boys and girls becoming men and women, and passing out of and away from school age and opportunities for reaching them. So if we would help them, win them, and in part assist in molding their characters and shaping their destinies, then it should be done in these very times."



## 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*

"The months have had wings, not feet, this year;

The beautiful summer has sped away,  
And brown October has hurried here;  
Oh, things were fair if they would but stay;

Oh, months so dear  
Of my life's short year.

"I cannot afford to lose an hour  
Of the shorter day that is left to me,  
Nor carelessly fritter away the power  
Of head or of hand, since there soon will be

No moments here  
Of my life's short year."

Hymn—"Holy, Holy, Holy"  
Prayer

Bible references—I Cor. 12 : 12-20; John 15 : 1-8

The necessity of assuming personal responsibility if our foreign mission board is to adequately meet the present world opportunities.

1. Personal responsibility
2. How to prepare to meet our responsibilities (make application of the Bible references given above)

Hymn—"Jesus calls us o'er the tumult"  
Have the members bring in clippings containing present world opportunities, have these read and discussed.

Hymn—"America, America"  
Dismissal by Prayer

### Present World Opportunities

To look upon a world where many of the best men are engaged in a horrible war, and to look for opportunities for advancing the cause of Christianity may seem to many an impossible task. Some people, especially in mission lands, are filled with doubt and are weakened because nations that they have been taught to regard as Christian are engaged in such a terrible conflict. Yet there are opportunities that await us today.

The Y. M. C. A. has found an opportunity. Its members have seen prisons, hospitals and battlefields as places to which they may carry joy and, having seized their opportunities, they are already receiving their reward. Austria, Germany and Russia have given them full permission to work in their prison camps. The prisoners have a great deal of idle time. Only a small proportion of them are given work to do. The Y. M. C. A.'s work is both social and religious. Letters are written for those who cannot see; entertainments are given; there are lectures and orchestras; college men teach those that are desirous of learning; religious meetings are held and men who once thought that they were too busy to consider the deep things of life now have time to ponder over these things. The Y. M. C. A. sees men learning what sacrifice means, and the meaning of brotherhood in the true sense of the word. The Bible societies and the World's Sunday School Association have found opportunities to distribute Testaments to the soldiers. "Five cents will provide a soldier in the hospital, trench or prison camp with a copy of the new Testament. The World's Sunday School Association in cooperation with the American Bible Society has provided nearly 500,000 Testaments and Gospels for the European soldiers.

There are other opportunities than those presented by the great war. The fact that there are 1500 Chinese students in America is a big proposition. What ideas will these students carry back to their native land? They can be made a wonderful power for the advancement of Christianity in China. And yet, if we lose this opportunity who can tell the price that we will pay for our failure?

Today it seems that America stands preeminent in the wonderful opportunities that God has given us. May each one realize that America will succeed or fail according as the individual member of our Christian churches grasps or loses his responsibility.



## G. A. PROGRAM



Prepared by Miss Willie Jean Stewart

Subject—Present World opportunity for Missions

Hymn—"Christ for the world we sing"

Prayer

Bible Study—Man's need—Rom. 3 : 23; Psalm 130 : 3; Man's possibility—Eph. 5 : 27; The Means—John 1 : 29

Hymn—"Publish glad tidings"

Reading—The Little Maid Who Went into All the World (Selections)

Short, Snappy Map Drill

A Missionary Movie

Hymn—"O Zion Haste"

Prayer—That we may seize our present world opportunity

Refreshments

*Note to Leaders*—As this is the time when most organizations take on new life, no effort should be spared to make the October meeting a success. Have place of meeting decorated with autumn leaves and plan for a well advertised open meeting. Put all possible snap and vim into the exercises. Have the costumes very simple. Serve nut sandwiches and tea.

### A Missionary Movie

The G. A. Leader introduces the pictures with a short talk creating an atmosphere of reverence. She then introduces each picture in turn. None of the actors speak. Attractive programs may be made by running a hot iron over a wax candle and then over an autumn leaf, then pasting the leaf on a folder. Announce titles of pictures.

*A Missionary*: Attractive girl in simple street costume, carrying Bible. She smiles, looks happy and natural.

*Europe*: Girl in soldier hat and coat with gun crosses stage. Enter missionary, gives her a Bible and tracts which she receives gladly. Woman in widow's garb appears. Missionary offers a basket and Testament which she receives and passes off stage with Testament pressed to heart.

*India*: Woman in long robe with head covered, veil just below eyes, looks about as though frightened. Missionary offers an open Bible which she receives reluctantly. As she

reads her eastern garments fall off and she appears in the garb of a western woman.

*China*: Place cot on stage. Missionary wears white. Chinese woman enters carrying child on her back, child with bandaged eyes and crooked leg. Bows to missionary, places child on cot, turns and bows to ground three times. Missionary reassures her, points to heaven. Mother leaves. Missionary kneels a minute then releases and straightens crooked leg and removes bandage from eyes. Mother returns, leads away child, smiling, clasping Bible in hand.

*Japan*: Number of small children in kimonos sit in small chairs in a circle. Missionary enters. They greet her joyously with low bows. Missionary sits in circle, tells short story with much animation. Children rise and go through motions of "Praise Him" or some other familiar primary song as it is played on the piano, then bow very low and march out.

*Africa*: African woman enters, bows before large stone, places food before it and again prostrates herself. Missionary talks with her. She glances fearfully at idol and looks for way of escape. Missionary leaves by one entrance, she another. She returns going through same worship. Missionary again talks with her, makes signs pointing up. She sits and listens with puzzled air. They again leave by opposite entrances. Woman sacrifices third time. Sits again beside missionary. Finally leaves with her.

*South America*: Woman in deep mourning with downcast looks, tells beads and kisses cross. Missionary enters, talks with her, goes out and returns with a Bible sealed. Opens seals, reads several passages with her. Leaves her eagerly pouring over the open book.

*Mexico*: Thin, haggard looking woman in soiled, tawdry dress stands with hands outstretched. Missionary moves to front of stage, holding out inquiringly toward the audience an open Bible and a long army bullet.

*America*: Slow procession crosses stage—Indian, negro, immigrant with head wrapped

(Concluded on Page 30)



## R. A. PROGRAMS



Prepared by Mrs. Harry S. Mable

### FIRST MEETING

Topic—Present World Opportunity  
 All stand and sing "The King's Business"  
 Prayer by ambassador-in-chief, closing with the Lord's Prayer in concert  
 Hymn—"My faith looks up to Thee" followed by "Just as I am"  
 Commission and Declaration  
 Talk on topic by chief counsellor, using map or globe of the world, pointing out S. B. C. stations in Brazil, Argentina, Uruguay, Africa, Italy, China, Japan, Mexico.  
 (See general program)  
 Hymn—Selected  
 Talk—World Facts  
 Sentence prayers by chapter for the world to-day  
 Minutes. Offering. Business. Adjournment

### World Facts

38,000,000 men already called to the colors of so-called Christian nations.

26,000 men every 24 hours, killed, wounded or prisoners, during last year and a half.

3,000,000 men already killed

4,800,000 men lying in the prisons of Europe

5,000,000 men wounded, in hospitals

\$100,000,000 daily cost, or divided into the twelve hours of the day, \$8,000,000 gone during this hour that we are met together, or more than \$100,000 every minute of the day.

There is being added to debts in Europe \$30,000,000,000 a year. So Europe is pouring out her blood and treasure, 26,000 men a day and \$100,000,000 a day.—*Sherwood Eddy*

Let another Ambassador continue talk on following facts: Belgium has only 7,000,000 inhabitants and 3,000,000 are lined up every day to get three slices of bread and a cup of soup. Serbia has 5,000,000 destitute and unprotected. Poland 11,000,000 houseless. Of the 1,000,000 inhabitants of Armenia, only 500,000 refugees survive. There are 45,000 German students in the trenches. In one week 480,000 school boys put on new uniforms and marched out to take their places in the trenches.

Thirty years ago John R. Mott called for

20,000 men in a generation to preach the Gospel and evangelize the world. Men said the Student Volunteer Movement was crazy to ask for so many, but Oxford and Cambridge Universities alone have furnished more than 20,000 men since this war started.

*To the Leader*—Our S. B. C. year is nearly half over. How about the apportionment and aims for the year? If every R. A. leader would put a mark before her state apportionment; the ideal for 260 new R. A. chapters; 3500 mission study classes and 4150 societies and bands scoring on the Standard of Excellence (see page 19 of Year Book) and then bring these missionary ideals to the throne of grace every day we would see a missionary revival indeed. Let us also stress tithing and prayer as never before. In Mrs. Mason's wonderful address at Northfield on World Missions and World Peace she says, "We hear much of the value of military discipline, but I tell you it does not compare with missionary discipline. War passion rules half the world today. A passion in which noble and ignoble are mingled, in which angel and tiger dwell side by side, but must we ever nourish the tiger for the sake of the angel? Never should that be. There is a warfare stern, ruthless, in which even the angel in us shall turn upon the tiger and strike him, defeated, into the abyss. To that war the Son of God has gone forth." Boy Scout and kindred movements are popular and nation-wide and are here to stay, but we do not admit that they are enough for our boys. They do not grip like the missionary motive. Let us believe in our R. A. work, pray for it and foster it in the fear of God. Mrs. Mason also says, "In the army of Christ there is no tramp of marching feet, no gallant uniform, no flare of flags or blare of bugles to stir the senses; but, none the less, the quiet companies of Christ's crusader's march to mortal conflict with a smile and a song. All of them will live for Christ's cause, some of them will die, but they will die to give life not to take it."

*Note: For second meeting see Enlistment Program on page 29.*

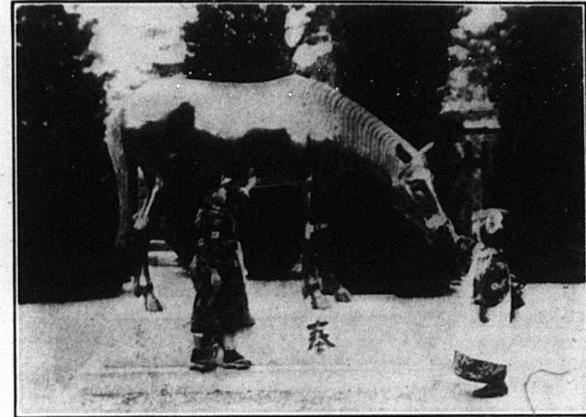
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## SUNBEAM PROGRAMS



Prepared by a Maryland Y. W. A.



BRONZE HORSE, FUKUOKA, JAPAN

SUBJECT—World Children

HYMN—"The fields are all white"

PRAYER—For the big, round world

SCRIPTURE—Romans 10 : 13-15

HYMN—"There's a friend for little children"

PAGEANT OF WORLD CHILDREN

"OUR FATHER" IN CONCERT

DISMISSAL

### Pageant of World Children

*(Children in bed, mother sitting on edge of bed)*

**Mother:** Well, have my little ones had a happy day today, and have they been good children, so that mother can be proud of them?

**Mary:** *(Throwing arms around mother's neck.)* Oh mother! I've been just so good—I think I was most the goodest and happiest little girl in the world.

**Bob:** Mother, I saw Miss Lucy today and she wants me to come to her house every other Saturday with nine other little boys and be a Royal Ambassador. I asked her what that meant and she said it was a missionary society just like the one you go to, and I don't

want to go. Please, mother, I don't have to, do I? She wants Mary to be a Sunbeam too—that's another stupid old club or something, and you won't make us go, will you?

**Mother:** No dears, mother won't make you go, but I think you'll both want to go when you know more about it. Just think of the many interesting stories Miss Lucy will tell you, all about other little boys and girls far away in strange lands.

**Bob:** Huh! Our geography has all that in it, and I don't like other queer children. I'd rather skate and play marbles with Willie and Charlie and Johnnie and the rest.

**Mary:** And please mother, I'd much rather play dolls and house with the other little girls. Please mother, we don't have to go, do we?

**Mother:** I am sorry my little ones don't want to be unselfish, but mother won't make you go. I'll speak to Miss Lucy about it and both of you think it all over and see if you can't surprise mother and Miss Lucy by coming of your own free will and telling us that you would like to learn about the poor little girls and boys who aren't as happy as you are, and that you want to help them. But now mother must say good-night to her little ones, it is getting late and the dream boat is ready to set sail. Good-night and God bless you both!

*(Kisses them and leaves the room.)*

**Mary:** *(After a moment's silence)* Bob, are you awake?

**Bob:** Uh huh!

**Mary:** I believe mother wants us to go to Miss Lucy's old society, what do you think?

**Bob:** Well, I don't care, I'm not going. She said we didn't have to, you can go if you want to, but I won't.

**Mary:** Then I won't either. Good-night! *(They sleep.)*

*Note: After each recitation children retire to back of platform.*

*(Enter Sunbeams)*

We are the Sunbeams, happy and bright,  
We know and love Jesus, who brought us the light—

Light that saves us from sorrow and sin;  
And we are so glad we can do work for Him!

*(Enter Royal Ambassadors)*

We're Ambassadors royal and true,  
A King is our Master, it's His work we do.  
Our King's name is Jesus, heaven His home,  
Oh, be ye reconciled, quickly to Him come!

*(Enter Chinese girl)*

I come from China, a land far away  
Where flowers and sunshine and beauty hold sway;

Yet I'm not happy, I can't jump or run,  
My poor feet have been bound, for years it's been done.

*(Enter Japanese girl)*

I'm a cunning little Japanese,  
Come to see you Sunbeams, if you please.  
Won't you send a teacher to our land  
To start a little Nagasaki Sunbeam Band?

*(Enter African boy)*

Look at me, see how black is my skin!  
But your Gospel can make me snowy within!  
And then I won't care about being black  
For the burden of sin will fall from my back.

*(Enter Italian boy)*

In my beautiful land there is war,  
Its battles will mark us with many a scar.  
We're too poor to pay the priest for prayer,  
And how can we tell if God's heard it up there? *(Pointing upward)*

*(Enter Eskimo boy)*

My home is an "igloo" made of snow,  
There isn't much warmth there as you may well know.

But we could bear the cold from without  
If warmed within by the "Love" you tell us about.

*(Enter South American boy)*

South of your country, not far from here,  
Yet as different from yours as trust is from fear,

Lies my country, where we're taught when we pray

That God will not hear us unless priests we pay.

**All:** *(Turning to Sunbeams and Royal Ambassadors)*

Thus all we who are lonely and sad,  
May turn to you children to make our hearts glad,

You tell us that Jesus loves us too—  
Teach us to love and trust Him, even as you.

**Sunbeams and Ambassadors:**

That is what we are here for, we girls and boys,  
To share with you our pleasures and joys.

And if we can't come ourselves to your aid,  
We'll send some one with money we've paid.

We have, as you see, a splendid large band,  
We want to help children of every land.

*(Turning to Bob and Mary who are still in bed)*

And so we are begging and pleading for you  
To come join our bands and work with us too.

*(All except Bob and Mary leave platform. Bands singing Sunbeam hymns.)*

**Bob and Mary:** *(Waking up, crying out excitedly)* Of course we want to help!

**Bob:** Where are they? Have they gone?  
Could it have been only a dream? Did you see them too, Mary?

**Mary:** Yes, and I think maybe God sent them to us because He needs more Sunbeams and Royal Ambassadors to do His work, and I just can't wait until Saturday to begin!

**Bob:** Neither can I, and I'm going to make Willie and Charlie and Johnnie join too.

**Mary:** Oh, won't mother be glad!

*Note: For second meeting see Enlistment Program on page 30.*



## FROM OUR MISSIONARIES



### EXPERIENCES WITH A GOSPEL TENT

FOR years we had been working in the district of Caballite, a mission station connected with the Once church, and our little hall was rarely ever more than half full although the district was a crowded one. Finally we decided to try the greater publicity of a tent. The church responded nobly and we were soon able to buy a tent and to find a friendly landowner who loaned us a good vacant lot within which to place it.

From the first the meetings were well attended, three hundred being the average number of people present. Among these were a goodly number of women whose presence added much to our dignity in the eyes of the neighborhood. My husband was assisted in the services by the more experienced members of the church, several speaking at one meeting. We had much singing of stirring hymns accompanied by our little folding organ.

The greater part of the audience gave good attention throughout the services, but a group of idle boys and young men gave us a great deal of trouble. They threw stones and fire-crackers into the tent and came to the entrance to jeer and talk. We finally had to appeal to the police. After that for several nights we had quiet. But one night I noticed from my post at the organ that the policeman had become most unaccountably active, throwing boys out on the street upon the slightest provocation. When the meeting was over my husband suddenly disappeared, when I went to look for him I found the street packed with excited, screaming boys and men. Some one told me that our policeman had arrested my husband. While I was wondering what to do he came to the gate with the policeman and a young man who had been present at the service. He advised me to go home, but this I was unwilling to do. The policeman, he said, was drunk and had to be handled carefully. We then went into the tent where we could talk things over, after locking the gate to keep the people out. It seems the policeman had arrested the young man on a perfectly groundless charge and when my husband attempted to defend him

had decided to arrest him too. After a long discussion my husband gave the policeman his name and offered to be responsible for the boy's conduct. This guardian of the peace(?) then consented to liberate them. One of our men took the boy to his home. We also went quickly home leaving the policeman riding up and down the street upon his horse, lashing with his whip everyone he could reach, while the boys laughed and shouted at him. After this episode the attendance flagged for a while but soon recovered. We were given a new officer as the old one was in the lockup where he belonged.

The rest of the meetings were full of encouragement for the workers. One evening a severe storm caught and nearly wrecked the tent before we could tie it up, and sent us to our homes wet and cold. But taken all together, the experiment was a success and we repeated it shortly afterward in another district. The tent is now in winter quarters. We expect great things from these services in the way of finding new people whom we can follow up later in a more intimate way.—  
*Ermine B. Sowell, Argentina*

### A CORRECTION

In reading my letter published in August ROYAL SERVICE I was sorry to see that I had made a mistake in the name of the class my father had taught. I should have said Philathea G. instead of Baraca. Those names have come into general use since I left the states and I confuse them. In Corinth the Baraca class is so much larger than was my father's class that it would look like I was trying to claim undue honor for him, so please do me the favor of correcting it.

We are without light. The Zapatists have come near enough to burn the electric light plant. We light the church with candles like the Catholics do. It is so dim that the most fearful Catholic can enter now without being afraid some one will see him coming and tell the priest. I believe the services are better attended in the semi-darkness.—  
*Hattie G. Neal, M. D., Toluca, Mexico*



## SOCIETY METHODS



### ENLISTMENT SUGGESTIONS

*One secretary writes:*

Before the first day of October divide the unenlisted women of the church among the members of the society, asking the latter to place these women on their prayer list, thus pledging their willingness to pray for them by name at a designated time each day. Seek the hearty co-operation of the pastor and the Sunday school superintendent, requesting the former to use his influence, during pastoral visits and from the pulpit, to impress the missionary obligation upon every uninterested woman and asking the superintendent to urge the pupils of the school to connect themselves with the W. M. U. organizations. Early in October, for much depends upon the time and thought invested in preliminary preparations, a called meeting or perhaps the regular session could be partially used for special prayer and for talks on practical methods for carrying on the enlistment work. The following topics for such talks may be suggestive: "How to Approach the Indifferent Woman"; "How to Meet Objections"; and "Thus Saith the Scripture". Suitable Bible references should be given in this last talk for use in this work.

If the society is not already divided into circles, make such a division into enlistment groups to carry on the work. It might be interesting to name these groups by such names as: "Perseverance Group, Faith Group, etc.". Before the actual contest begins, the society should send personal messages and interesting missionary leaflets to every unenlisted person they plan to reach. Then let the work be carried on as a contest, each group aiming to bring in the greatest number of new names by October 30. During the contest keep a bulletin posted in the church vestibule where it can easily be seen. This bulletin should have as many sections as there are enlistment groups, with space sufficient to record the name of each member who has secured one or more additions. It might be interesting to record the names of new members also. Use the secular press for reporting the progress of the groups. The winning group should be entertained by the losing force. This might come as the climax of the Enlistment Day program and would be a splendid time to present the new members.

Instead of the contest, a society may prefer during October to arrange for each group to have a special time in which to work for new members. When one group is working, divide the time for prayer among the other groups, asking one member to pray for one half hour of the canvass, another woman to pray during the second half hour and so on so that every moment while the group is working for new members intercession for their work may thus be made.

The following program might be used on Enlistment Day.

Praise Service: "Putting on the Whole Armor"

Recognition of New Members by Short Address from Each Organization Concerned

Reading of Constitution

Charge to New Members by Organization Presidents

Short Sketches of Each Organization Concerned

Organization Hymns

*Another secretary suggests:*

In one of our large cities during the auxiliary enlistment campaign we found it helpful to get the other denominations to have their campaigns at the same time. Every afternoon for a week the young people met at the Y. W. C. A. and reported gains. Of course the Baptists came out ahead as we were the strongest denomination numerically in the city and a Baptist church gained the banner for bringing in the most girls and young women. We had this same happy result later in getting up delegates to go to the Missionary Education Movement Conference at Blue Ridge, North Carolina.



## CURRENT EVENTS



### WORLD FIELD

**T**O Rev. H. C. Tucker, the energetic agent of the American Bible Society in Rio de Janeiro, that city is indebted for many social reforms. Through his efforts an anti-tuberculosis movement was started in connection with the Board of Health; the public playground was established; physical exercises and noon lunches were begun in the schools; an Educational Association was organized to start schools in districts not reached by the public school system; and screenless Rio is learning of the fly as a disease carrier.

It is estimated that at least 800,000 Armenians have been killed by the Turks or starved to death in exile. Many of the American missionaries have remained at their posts to render what aid they could to this suffering people, but a number of them have died of one or another of the epidemic diseases which have broken out. One American Board missionary speaks in highest terms of the generous treatment given the Armenian refugees by the Russian government, though they had come from the enemy's country.

A Social Service Bureau has been started in Bombay, India, which is studying social conditions and the means of remedying them.

Christian Japanese agriculturists in California are interesting themselves in the religious life of their Hindu employees. Christian Japanese students in Chicago recently held a reception for Latin American students. So the spirit of brotherhood manifests itself.

A non-Christian Chinaman of great wealth, Mr. Yung Tao, has become so convinced of the impossibility of reforming society apart from Christian principles that he has purchased 5000 New Testaments for distribution. He plans to resign official position and give his whole time to lecturing and Scripture distribution. He says, "If China wishes at this time to remove her crazy rottenness, I fear

that without exalting the Divine principles the work cannot be accomplished."

Since the organization of the Student Volunteer Movement thirty years ago, 6490 young men and women volunteers have been sent out by their boards to the different mission fields. Through twelve travelling secretaries the students in the colleges are kept in touch with the purposes and aims of the organization and the effect of these efforts in the deepening of the spiritual life among the students and the awakening of new impulses is incalculable.

During its ten years of service the Nile Mission Press has put out eighty three million pages of religious literature which has had untold influence upon the Moslem world.

There has been a recent significant religious awakening among the French Canadians around Montreal, fully 1600 having left the Roman Catholic church. It is a movement quite apart from any Protestant denomination. Meetings are held twice a week in different homes for prayer and Bible study with an ever growing interest.

The new Baptist Tabernacle in Tokyo which replaces the one which was burned, has a full equipment for evangelistic and social work. In addition to the regular church services there is a kindergarten, a day nursery, mother's clubs, manual training classes, a free legal aid department, and other social welfare agencies which make it of great help to the community.

By the recent act of Congress that created the Hawaiian National Park, the United States comes into possession of its first great playground for the people that lies outside its continental boundaries. It includes the three great volcanoes, Kilauea, Mauna Loa and Haleakala; Kilauea has been almost continuously active for a century.



## TRAINING SCHOOL



### "DOERS OF THE WORD"

VACATION days drag slowly when the thermometer is high and the home furnishes little amusement. So when the bulletin board at Good Will Center showed that the Daily Vacation Bible School would open the children of the neighborhood were quite ready to enter. They thronged the playground every day, keenly enjoying the new equipment which came with the summer. "The swings and seesaws and sand pile were just fine," they said, "but we can stay on the playground in the afternoons and go to Bible school in the mornings."

The playground has been filled with Jewish children, but would they come to the Bible school was the question that presented itself to the workers. The answer was not long delayed, for on the very first morning these children came, alert, eager, and with some measure of cleanliness to honor the opening of the Bible school.

Five youngsters from one family were there and each day they grew more and more interested in the handwork, the music, the Bible stories and the school. All went well until one day the mother came to see Miss Leachman and tearfully and excitedly told her story. She said the Jews had started a Hebrew school for their children, but the children didn't like to go there, nor did they learn anything. "My children," she said, "go to de Settlement and dey luf to go, but de Rabbi he told me three times dat I must not allow dem dere, and if I let dem go he vill punish me. Ven my boys get in trouble it is always you, Miss Leachman, vot helps us out, and not de Rabbi." Then in a tempest of weeping she cried out, "I wish to Got I had been born a Christian!" Gradually her children came less often to the Bible school, for the Jewess who lived in the room above spied on them and reported to the Rabbi. But other Hebrews are more ready to brave his anger, and the school still holds many curly-haired Jewish children.

One day when little Jewish Joe told the story of Nehemiah rebuilding the temple it was in the very words of the charming young lady who had told it to him the previous day. The child forgot himself in the story, and over the listening school there fell a spell of silence, the unconscious tribute of the children to little Joe's ability as a storyteller.

Next door to the Good Will Center lives a strict Jewish family whose children are never allowed at the Bible school, but over the division fence they hang, looking in at the windows with wide-eyed longing, joining in the patriotic songs, but stopping their ears when a hymn about the Christ is sung.

The greatest honor of the school is conferred on the boy who carries the school flag at the joint commencement of the Daily Vacation Bible Schools of the city, and this honor will go to Bennie, a Jewish boy who, in defiance of commands, comes faithfully and steadily on. Just now he seems to have no religion, but prayer is going up that the "good seed" may in time bring forth abundant fruit in his life.

In the Bible school the hearts are being trained by stories and verses and truths from the Book of books, voices are trained in song, bodies are developed in play, and fingers taught useful arts. The girls are learning to crochet edges on towels and wash cloths and are making simple garments. As these tasks are completed they dress dolls to be sent across the ocean to one of the young missionaries who was their friend while a student in the Training School. The boys have framed pictures, made waste baskets, done raffia work, made wooden sewing trays, and hammocks of seine cord. A wonderful training this, for the boys and girls who will be the future citizens of Louisville, a wonderful opportunity for those who are training them.

The work of the Good Will Center (the Training School Settlement) is carried on this summer by Miss Leachman, our valued city missionary and member of Training School Faculty, and Miss Jennie Graham Bright, a former student of the Training School, as well as a Kindergarten graduate. They have been ably assisted in the Bible school, Sunday school, on picnics and in other activities by Baptist young women of the city.

All honor to this noble band of women who, in spite of continued heat and intense fatigue, are breaking the bread of life to those who need it most.—*Maud Reynolds McLure.*



## PERSONAL SERVICE



### TESTED PERSONAL SERVICE FOR SUNBEAMS

(Concluded from September "ROYAL SERVICE")

AS the missionary contributions are free-will offerings, the money needed for personal service was supplied by a candy and pastry sale in my band. Special prayer and personal work for unconverted members was part of program for the year with wonderful results.—*Mrs. James Bruner Kentucky*

I think the most systematic and best plan we have tried has been to divide the membership into circles with a leader over each, choosing as leaders those Sunbeams who made the best yearly attendance at the meetings. Give each circle some special line along which to work, as, for instance, soliciting new members for band and Sunday school; furnishing flowers for regular church service; taking flowers, fruit, etc. to sick in town or community; reciting and singing to any shut-ins; hunting up non attendants at Sunday school or Sunbeam meetings; indeed, keeping our eyes open to lend a helping hand in whatever way the opportunity may come. Of course the Sunbeam leader must be back of each circle leader, pushing the work, or nothing will be accomplished.—*Miss Mamie Taylor, Virginia*

1. Songs at jail—songs of children often have wonderful effects. 2. For children's wards at hospitals—boxes of home grown flowers, scrap books, post cards, mended toys. 3. Good magazines and religious papers collected and sent to jail and penitentiary.—*Miss Mary Lyne, Kentucky*

At Christmas and other anniversaries the children write postcards to the old and feeble. On "Mothers' Day" they carry flowers to the mothers of the town whose children have left home and to the mothers who may be growing old or are sick. We have no hospital in our town, but once or twice a year the Sunbeams send boxes of flowers not only to our Baptist Hospital in Atlanta, but to the Home of Incurables.

Under Personal Service work will come the sending of a crate of eggs each spring, and nuts and pears in the fall to our Orphans' Home.

They are now preparing scrap books, one for the "Baby Cottage" at orphanage, made of cloth. One for orphanage infirmary and two for the children's ward at our Baptist hospital. For last three we use cardboard. The pictures, many of them advertisements cut from magazines, are pasted on the cardboards and laced together; they may be taken apart. A sheet handled at the time makes it easy for the little patient.

The children save their Sunday school cards and papers, which are given to children in the country who do not get them; also to colored Sunday schools in the country, and some are put in the missionary box which the W. M. S. sends each fall. They also have a part in this box, by sending books and toys. When we see a call for Sunday school cards from any of our foreign missionaries, we try to send some to them. Bibles are given whenever we find opportunity for doing so.—*Mrs. T. B. Price, Ga.*

Our Sunbeams have entered into various forms of personal service, such as distributing Bibles; clothing to the poor, taking baskets to the county homes for the poor, flowers for the sick. I think it would be a good thing to let the Sunbeams have some definite part in making the "Good Will Centers" more attractive. They might furnish the material for the "Story Hour" for the children.—*Miss Clyde Metcalf, Alabama*

A day nursery has just been established in the annex of our church and the Sunbeams are making preparations to add to the comforts and pleasures of these babies. Our Sunbeams visit the sick, the Charity Hospital, and Old Ladies' Home, carry flowers and religious literature and entertain with songs and recitations.—*Miss M. Hargrove, Louisiana*

Let the Sunbeams give a picnic to poor children, putting up the lunch for their little guests. Let them start a milk and ice fund during the hot season for babies and for the aged who are not able to have these comforts.—*Mrs. Hardy, Kentucky*



## ROUND TABLE

**D**R. Love of the Foreign Mission Board has written in sincere appreciation of the assistance rendered by the Woman's Missionary Union in the raising of the foreign mission debt. He says: "Without this help we would have suffered humiliating failure." Certain it is that our workers uniformly were stirred by this need and gave in a manner and with a sacrifice hitherto unmanifested by them. May their joy in the lifting of the burdensome debt be correspondingly great.—Another heartfelt prayer is that out of this fiery ordeal occasioned by the debt may come the unflinching purpose to be even more regular and generous in our gifts to missions. The debt is one history which we do not wish to have repeat itself and certainly the Union does not wish to repeat its part in the accumulation of debt. In spite of floods and ruined crops the south is too rich for any of us to hesitate to be regular and generous in our mission gifts. The schools, hospitals, women missionaries, the Indians, the foreigners and the mountaineers are our very own, our children by faith, and we will "give them to eat". The enlargement of the Training School and the completion of our part toward the Church Building Loan Fund, are additional aids to worthwhile giving. Much prominence will be given to both during the fall state W. M. U. meetings to the end that the Training School Dollar Clubs may be organized in every church and that Church Building Loan Fund Memorials may be established by many individuals and by at least one hundred societies.—This issue of ROYAL SERVICE lays great stress upon enlistment. If statistics are worth anything they may be depended upon as saying that to the right and left of each of us there is an unconverted soul and that to the front and the rear of each of us there is an unenlisted Baptist woman or young person. What a challenge these four people are to each of us. God grant that we may use October and especially October 30 as a time for winning them.—The October Foreign Mission Journal promises to give much space to mission study. November is conceded to be an ideal

month for a mission study class. Let us read the Journal and be guided accordingly.—The interest in woman's work in New Mexico continues to grow. The new field worker, Mrs. Mary Eager Joiner, writes of a missionary society having been organized in August in an association where none had ever been before, the meeting being held in the school house.—Miss Fannie Taylor writes as follows concerning the work in Tampa, Fla.: "The Home Mission Board has appointed Miss Martha Dabney of Richmond, Va., to fill the vacancy made when Miss Frances Black gave up the work among the Italians here last February. A substitute was appointed to finish out Miss Black's year. Miss Dabney will commence her work with September."—During August the W. M. U. corresponding secretary spent two days at the Alabama encampment on Pelham Heights. Even the floods did not greatly reduce the attendance and certainly the interest was markedly fine. Mrs. G. E. Crowell of the Commission on Mission Study taught a good class, using "Baptist Missions in the South". A story hour was delightfully conducted at the W. M. U. cottage each day for the many little children, where also was held a daily conference on W. M. U. methods. One day was known as "Woman's Day", when Mrs. J. F. Ray of Japan led the devotional. That night the Y. W. A. of the Birmingham Southside Church presented the Training School playlet which was followed by the pictures of the school. The next day was College Day and great was the enthusiasm of the college boys and girls.—The two weeks of our Georgia Baptist Assembly were so planned that every moment was utilized profitably for rest, recreation and study. Each day there were classes on methods and on mission study for each grade of our work. These classes were well attended and the interest was alert. The eleven o'clock lectures and the evening evangelical sermons were deeply spiritual. The presence of two of our missionaries, Miss Bryan and Miss McIntyre, added much to the atmosphere of the assembly. The story hour was a

prominent feature, each session being thronged with children and with "grown-ups" too. One of the greatest blessings was that of having with us Mrs. J. D. Chapman of S. C. Her W. B. M. U. Conferences were inspirational and informational. Never had we had a more comprehensive treatment of woman's work than she gave us.—During October the Illinois women will meet in annual session at Harrisburg on the 24th while the following day the workers in Maryland will commence their three-day meeting in Baltimore. May we not remember these meetings in our prayers? We would not forget, either, the missionaries going out to their posts of duty.

"Oh, hear us when we cry to Thee  
For those in peril on the sea."

—It will be recalled that by action of the Southern Baptist Convention in Asheville it was decided to combine the Home Field and Foreign Mission Journal, the new publication being entrusted to the Sunday School Board. It was further decided to request ROYAL SERVICE to become a part of the new magazine but after most careful thought it seemed best for the Union to continue the publication of ROYAL SERVICE. Concerning the new magazine, Dr. I. J. Van Ness of the Sunday School Board writes: "We have decided definitely on the form which will be 8½ by 12 inches. We shall have 32 pages besides the cover. About a dozen pages will be given to editorials and articles; then the Home and Foreign Mission Boards will each be given approximately two pages to present their own work in their own way. We shall follow this by giving the Woman's Missionary Union from a page and a half to two pages to present its work from its standpoint and then the laymen will have a chance. You will also be glad to know that Miss Elizabeth Briggs is to take three or four pages for a Young People's Department. The name we have decided upon for the magazine is 'Home and Foreign Fields' and the price will be 50 cents a year". The Union has officially promised its loyal co-operation to this new magazine and we must make good this promise by subscribing to it as individuals, by securing many other subscriptions and by making the Union's department in it as helpful as we know how.—Returning to Baltimore from the month's vacation it was

the privilege of the W. M. U. corresponding secretary to attend an all day "Y. W. A. Rally" in the First Baptist Church of Charlotte, N. C. It was the first meeting of its kind in North Carolina, being a rally of the girls and young women of the Mecklenburg-Cabarrus Association. Nearly every auxiliary was represented, one from the country sending seventeen representatives. The girls and young women took leading and enthusiastic parts on the program and deep gratitude is accorded them as well as Miss Carrie McLean and Mrs. C. E. Mason, associational and state auxiliary leaders respectively. Two invitations were received for next year's rally.—In the first quarterly report of the W. M. U. treasurer we note an increase in general contributions of \$13,823.98 over the corresponding quarter of last year. In addition to this, \$18,323.21 is reported as having been given to the foreign mission debt and \$5,028.91 in Jubilate gifts to home and foreign missions. The full amount for the debt was not reported, however, as five states, namely: New Mexico, North Carolina, Oklahoma, Texas and Virginia were not represented in the amount reported. The full amount will be given in a later report as we have heard that the \$60,000 asked from the Union was more than raised. The increase to be counted on apportionments over the first quarter of last year would be: for foreign missions \$10,353.53; home missions \$1,992.23; Sunday School Board \$54.68; Training School \$1,203.89; Margaret Fund \$126.22; making the total increase for the quarter \$13,730.55. Fifteen out of the eighteen states made an increase over last year for the year's first quarter in gifts which count on their apportionment. Illinois, North Carolina and Virginia are the three states which in the first quarter of this year have given more than one-fourth of their apportionment for the year to home and foreign missions.

### THINKING CAP

1. How many new missionaries are needed?
2. What will the Judson Equipment do for our work?
3. What is the significance of the Movement?
4. Why no organized work among African women?
5. How can we enlarge our organization?



## BOOK REVIEWS



### The Children of the Lighthouse

HOW would you like to live so far out in the ocean that you could not see land on any side of you, to have your playground surrounded by a strong rock wall against which the waves were ever dashing? The twins, Ruth and Tom, will tell you how they loved their home in the great lighthouse and of the happy times they had there. They had for their playmates Bobby the dog and Betsy the cat, they knew a number of sea gulls by name, and once they even wrote letters to the porpoises and whales which they mailed over the wall. It was a memorable day when the big warship came near the lighthouse and Captain Anderson rode over in a launch to invite the household to dine on board. The Captain was an earnest Christian; he had been in Cuba and was much interested in missions there. He told the twins how they might write to the Cuban children in the mission schools. He gave them some books on Indians which many of our Royal Ambassadors have probably read, and he told them how they might get letters from Mexican children too. When they left the ship, the family carried many presents, a camera, with which to take pictures of the lighthouse to send in the letters, a typewriter, books and chocolates. Then began the letter writing to children far away, and as the weeks passed the supply ship brought many answers to the lighthouse. Some came from Cuba, one from a little girl in a New Mexico school and one from a boy who lived on the side of a mountain.

Boys and girls will want to know Ruth and Tom, to hear of their Lighthouse Mission Band, and to read the many interesting letters they received from their new friends. Get the book and become acquainted with these charming children.

The little book is by Dr. Charles L. White. Cloth .50, paper .30, carriage extra

*A Christian is he who makes it easier for other men to believe in God.—D. S. Cairns*

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

### The South To-Day

A book that should be of especial interest to all southern readers and students is "The South To-Day", written by one who knows his subject, who is himself a southerner, Mr. John M. Moore, a secretary of the Northern Baptist Convention. He aims "to present a succinct yet informing statement of the present economic, social, and religious conditions of the people, the forces that are at work, and the seeming potentialities and tendencies of this vast and important section of the United States". The first chapter, Facts About the South, introduces the reader to certain facts under the headings: the people, resources, natural advantages and agencies at work. There is one chapter entitled the New Era on the Farm, another on the Industrial Development, and one on Educational Efforts and Achievements. In the chapter on the South's Human Problems, facts are given about the negroes, the mountain people, and the Indians, and some idea as to the work that is being carried on among them. The chapter on Religious Life and Protestant Forces offers a challenge when one reads that "more than forty per cent. of the Protestant membership in the south are in the southern Baptist and southern Methodist churches, while another forty per cent. are in Negro Baptist or Negro Methodist churches. These figures indicate where the heaviest responsibility must necessarily lie for the Christianization of the southern states. This responsibility is missionary, evangelistic, educational and doctrinal". Throughout the book the author holds before the reader his thought of the importance of this great section being "constantly under the Ruler of all men and that all its wealth, power, and potentialities be always employed in the interest of the kingdom of God". Cloth .40, paper .60

*America is the world's greatest mission field because of what it is and what it is to be.—Dr. W. R. Harper*

### W. M. S. ENLISTMENT PROGRAM

Prepared by Mrs. W. P. McAdory, Alabama

Opening Song—"God bless enlistment day"  
Pledge allegiance to U. S. and Christian flags

Prayer for vision to see "Enlistment Day" opportunities and wisdom and grace to use them

Devotional Thoughts: Enter into—Ps. 100 : 4. Not unto us—Ps. 115 : 1. Let your light—Matt. 5 : 16. Incline my heart—Ps. 119 : 36. Search the scriptures—John 5 : 39. Take heed—Matt. 6 : 1. Meditate upon—1 Tim. 4 : 15. Every wise—Prov. 14 : 1. Now therefore—Eph. 2 : 19. Therefore to—James 4 : 17. Draw nigh—James 4 : 8. A good name—Prov. 22 : 1. Yea though I—Ps. 23 : 4.

Enlistment Roll Call Messages

Prayer for Enlisted

Song—"O day of glad enlistment"

Why W. M. U. Enlistment Day?

Monologue or Dialogue—"The Women Who Didn't and Those Who Did"

Prayer for Unenlisted

Reports from Circle Contest

Recognition of Newly Enlisted

Talk—Enlisting Self. Closing Prayer

#### How to Use Program

In this hour of world-wide enlistment what could be more appropriate for our W. M. U. than "Enlistment Day?" Registering our women for the service of the Master and enrolling ourselves for more faithful duty is indeed royal service.

The success of this program depends upon preliminary work. Every woman who is to be responsible for program should read and re-read the enlistment chapter in "The King's Business" by Maud W. Raymond.

Advertise meeting with attractive posters and personal invitations. An alluring invitation for all is a mailing card, hat shape, "Put on your hat and meet me at \_\_\_\_\_" (Order from Smith & Lamar, Nashville, Tenn.) Just plain post cards or poster would prove effective written in this style:

#### ENLISTMENT DAY COME WON'T YOU?

Those who have been coming regularly haven't been coming regularly haven't been coming at all have "dropped out" have never "dropped in"

\*Educational Department, Foreign Mission Board, Richmond, Va. Price, paper 35c; cloth 55c.

The enlistment thought will be much more impressive if you will arrange an appropriate setting or create the proper atmosphere. An inimitable scenic enlistment back-ground can be secured from David E. Cook, Elgin, Ill., price \$2.50. (No. 5189-s-). This changes your platform into outdoor enlistment camp with officers and circle tents. If this is not practicable by all means decorate platform with large boughs of trees. Use both U. S. and Christian flags. Before the opening song a bugle call, on a cornet if possible, would be especially appropriate. After the opening song one member rises with U. S. flag in one hand, in the other cardboard on which is allegiance pledge in large letters. (Read in unison.) "I pledge allegiance to my flag and to the republic for which it stands, one nation indivisible, with liberty and justice for all." Another rises with Christian flag and pledge on placard visible to all. (Read in unison.) "I pledge allegiance to my flag and to the Saviour for whose kingdom it stands: one brotherhood inviting all mankind in service and love."

Approach to devotional thoughts with a sentence about Uncle Sam enlisting soldiers. Tell the story of Andrew enlisting his own brother and of Philip enlisting Nathaniel: John 1 : 35-51.

Roll call messages: This enlistment day being family reunion day in every society each member is asked to contribute a motto, message or scripture verse on enlistment. Out of town and sick members are requested to send a written verse.

Explanation of "Enlistment Day" should be concise. (Minutes of W. M. U. 1916-1917 page 68; system, page 75)

"The Women Who Didn't and Those Who Did" and "The House of Do-What-You-Can" are both interesting leaflets from which a dialogue or monologue could be arranged, or the first named could be read in sections by different parties. (See page 3)

If circle plan is used in your society have reports from these. Each circle reporting number newly enlisted. Large cards could be provided for display in connection with reporting those enlisted. Encourage variety and originality in reports. One person could represent circle and close report by entire circle singing one verse of song, another giving their aim, motto or watchword in unison.

Recognition of the newly enlisted is of supreme importance.

Talk on self-enlistment should be brief and in keeping with the purpose of the occasion. Use the thoughts in hymn for the year, \*"Lord speak to me that I may speak".

For souvenirs use attractive motto-card. (See page 3) Make an effort to place one of these cards in the hands of every woman, young woman, girl, boy and child in your church.

### God Bless Enlistment Day

*Old Tune—"America"*

God bless enlistment day  
Let hearts be light and gay,  
At this glad hour.  
Now joyously we sing,  
Making the arches ring,  
As grateful praise we bring,  
For strength and power.

For blessings tried and true,  
Like welcome sun and dew,  
We bring Thee praise.  
Be Thou our guard and guide,  
May Thy rich grace abide,  
As 'neath Thy wings we hide,  
Through length of days.

'Till over Jordan's strand  
Safe in the better land,  
God leads the way.  
There with the angel throng  
Safe from all sin and wrong  
We'll keep through ages long,  
Enlistment Day.—*Adapted*

### Day of Glad Enlistment

*Old Tune—"The Morning Light is Breaking"*

O, day of glad enlistment,  
We meet with songs of praise  
To Him whose hand has led us  
Through all our devious ways,  
We praise Him for the bounty  
Of His almighty hand,  
For autumn's golden treasures  
Broadcast o'er all the land.

With grateful hearts assembling,  
The voice of song we lift  
To God the bounteous Giver  
Of every perfect gift.

Enter His courts with gladness,  
His gates with joy and song,  
For glory, praise and honor  
Unto our God belong.—*Adapted*

\*See title cover

## Y. W. A. ENLISTMENT DAY PROGRAM

*Prepared by Mrs. J. M. Dawson, Texas*

Key Thought—The Call of the Master  
Key Scripture—John 11 : 28  
Hymn—"O, Zion Haste"  
Devotional Talk. Sentence Prayers  
Y. W. A. Aim—Repeated in concert

Talks—The Call of the Master in the Home;  
In the Social Life; In the Community; In the  
Work of the Kingdom

Hymn—"Will you be enlisted?" Our invitation

Hymn—"Blest be the tie"—Dismissal by Prayer

Throughout our southland October has been designated as "Enlistment Month". In every Y. W. A. let the publicity committee disseminate well the information regarding this important event. Make a large poster with the white banner of Christ in bold relief with the words "Will you be enlisted?" Date and place of meeting given. See that it is hung in a conspicuous place in the church vestibule. Do not neglect the personal or written invitation. Decorate your meeting room in Y. W. A. colors and have your programs printed in Nile-green and white, if this is not possible, write them with green ink using tiny green ribbon to tie. Have "Key Scripture" printed on a large poster and put in a conspicuous position. Let the talks be heart-messages, the appeal to the unenlisted girl earnest. The devotional leader should give the beautiful scripture story, showing how the call came to Mary out of a great sorrow into a supreme joy. The subjects for all four of the talks seek to preserve the thought embodied in the Y. W. A. aim: first, "in the home" (systematic Bible study and daily prayer); second, "in social life" (a radiant and convincing Christian life in all social relations); third, "in the community" (personal service for the spiritually and physically destitute around them); fourth, "in the work of the kingdom" (mission study and regular and proportionate giving to world-wide missions). Let the president of the Y. W. A. follow these appeals with a winsome, gracious invitation to enlist. In closing let the hand of welcome be given in a circle clasp, singing, "Blest be the tie" following by prayer. Social hour. Pin tiny flags with the word "Enlisted" on all members both new and old.

## G. A. ENLISTMENT PROGRAM

*Prepared by Miss Lizzie Harvey, Virginia*

Hymn—"Faith is the victory"  
Scripture—A Brave Volunteer—Esther 4 :  
10-17

Prayer  
Hymn—"Would you be enlisted as a volunteer?"

Our Captain—Heb. 2 : 10  
Paper—In the Service of Our King

Examination  
Oath of Allegiance

Voluntary prayers for consecration to the cause

Shots  
Talk—Recruiting Our Ranks  
Plans for our campaign for new members  
Recitation—"The Master is Calling" (See page 3)

Piano Solo—A march  
Song—"Onward, Christian soldiers"

Business. Minutes. Roll Call. New Members. Offering

Mizpah benediction in concert

The Leader should give a very short sketch of Esther, emphasizing her place in the kingdom—"Who knoweth whether thou art come to the kingdom for such a time as this?"—and her determination of purpose to do her duty regardless of consequences—"I go—and if I perish, I perish".

The paper, "In the Service of Our King", will relate to warfare against indifference, ignorance, superstition and heathenism.

The "Examination" may show how nearly they measure up to the requirements—as to age; height, tall enough to reach up to the promises of God, approaching unto the stature of the fulness of Christ; sight, good enough to see visions of great tasks for God; heart, strong and true to do His will. Other points may be worked out by the leader.

The "Oath of Allegiance" may be modeled somewhat after that taken by our soldiers, or "I am but one, but I am one;

I cannot do everything, but I can do something;

What I can do, I ought to do;

What I ought to do, God helping me, I will do."

This may be written on a blackboard or a copy given each one to be repeated in concert.

The "Shots" may be sayings from missionaries, or brief missionary biographies.

## R. A. ENLISTMENT PROGRAM

*Prepared by Mrs. Edwin Carpenter, South Carolina*

To the Chief Counselor—October is "Enlistment Month". At the first meeting make a list of all eligible boys the Ambassadors can name among their acquaintances. As early as possible send a note to each boy whose name has been listed cordially inviting him to the meeting, October 30. Urge all members to work and pray, but in order to have a definite and systematic campaign, appoint three or more Ambassadors to act with the chapter officers as a special enlistment embassy. Call this embassy together and assign to each envoy a certain boy or boys to personally invite. So rotate these that every boy will be invited by a different envoy every day of week before meeting. The enthusiasm and loyalty of the envoy will be the measure of his success. Arrange for the envoys to personally accompany to the meeting all boys who will go. Catchy posters representing the envoys inviting boys can be made by cutting out pictures of boys from magazines and mounting them with suitable lettering on heavy paper. Tack the poster where it will attract the eyes of boys.

To make this meeting a success from a boy's standpoint it will be almost necessary to have refreshments. These could be provided by the W. M. S., the president or some one delegated to represent her, assisting you. Select the things that boys like however much you might prefer something else and serve them in banquet style, either in some hospitable home or in a Sunday school room made bright and attractive with R. A. colors, autumn foliage and flags. The pastor should be invited as guest of honor.

As the boys sit around the table after the fellowship of the good "eats" let the program follow. This should be given by the boys themselves and must be well prepared. If the Ambassadors are the younger boys you will find it necessary to help them prepare their talks. The program should be more than simply entertaining, for a boy who might be caught by such a program would soon be disappointed if he were not entertained every time. In every boy's heart is the chord that responds to the call of the heroic. He will follow you to any spiritual heights that you can reach if you will patiently point out the way to him.



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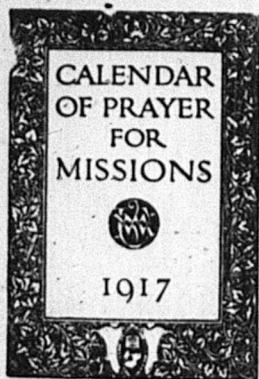
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