

UNION WATCHWORD

1916-1917

Stedfastly in Prayer and Ministry—Acts 6:4

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



REPRESENTING BAPTIST YOUNG WOMANHOOD
OF JAPAN



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MARCH—"And 'Samaria"	SEPTEMBER—"In All Judaea"
APRIL—"Unto the Uttermost Part"	OCTOBER—"Look on the Fields"
MAY—The Home Base	NOVEMBER—Modern Missionary Movement
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When stamps are sent in payment for leaflets or Royal Service kindly send, as far as possible, those of the two cent denomination, allowing one or two cents for postage on leaflets.

MAGAZINE AND BOOK REFERENCES—Program Helps

Adventure of Missionary Explorers.....R. M. A. Ibbotson
The Present World Situation.....John R. Mott
Missions and Modern History.....Robert E. Speer
Our Southern Highlanders.....Horace Kephart
The Social Aspects of Foreign Missions.....Faunce
Divine Right of Missions.....Henry C. Mabie
Helpful articles in *Home and Foreign Fields*: My Burden for Brazil, April; What Has the American College Done for Me? Jan.; A Mexican Boy, April; Our Publication Work in Foreign Lands, Feb.; The Mountain Mission Schools, May, 1917; A Glimpse of the Lives of the Mountain People, May; Our Brazilian Christian College, May; The Missionary Value of the Kindergarten, May.

Programs in ROYAL SERVICE for July, 1915 and July, 1916.



EDITORIAL



LIGHT THROUGH THE FLAG

ON the inner side of each of the two automobile lamps the honored United States flag had been placed as one would frame a beautiful picture. When the darkness fell the lights within the lamps were turned on and through the flags they sent forth their searching, guiding, helpful rays. So carefully had the flags been placed, so clear was the light, that they seemed as one to the eye of the beholder: the flag illumined by the light, the light reflected in the colors of the flag.

Nearly two thousand years ago there came from Heaven to earth One who declared Himself to be the light of the world. He told His disciples to abide in Him and He would abide in them: "I am the light of the world; ye are the light of the world" He said. Day after day "He went about doing good" so that the message was sent to the discouraged John the Baptist that "the blind receive their sight and the lame walk and the lepers are cleansed and the deaf hear and the dead are raised up and the poor have good tidings preached unto them". Then He said to His tested disciples: "As the Father hath sent me, so send I you".

With this great commission in their hearts and, blessed be the fact, in their lives also they, too, went forth to heal and to comfort with good tidings. The generosity of the early church is a matter of history graphically illustrated by the offering which Paul gathered for the poor saints in Jerusalem. Gradually hospitals, orphanages, refuge homes and an almost countless number of philanthropic institutions came into existence. If not actually so worded in the constitution of each of these nevertheless the basic principle of all of them is the Golden Rule of Christ's life. The very fact that they exist is another proof that He came to earth. Each of them is not only a byproduct of Christianity but each is in a very true sense a direct product of His teachings. Through each of them His light shines so clearly that the flag of the Cross is illumined before our eyes; each of them in some way so truly reflects His mercy that He seems again to say "Ye are the light of the world".

This truth finds many wonderful examples upon the so-called mission fields. One remembers how Dr. Eleanor Chestnut, awaiting her death at the hands of the angry Chinese mob, stooped to bind up a wound for a Chinese boy, tearing her own dress to make the bandage. Dr. Adrian Taylor tells how one day there was brought to our hospital at Yang Chow, China, a little girl whose mother had tried to kill her because she would not get well. When Dr. Taylor and Miss Teal examined the child's knee it was found to be not only tubercular but also infected because of the germ-covered needles which the native Chinese doctor had injected into it to let the "evil spirit" out. To cure that knee seemed almost a hopeless task but the Yangchow hospital, like others of its kind, does not hesitate to let all that it can of the light of Christ's healing shine through it. Thus the little knee was carefully prepared for the operation and then, after that ordeal was over, warmly wrapped in Miss Teal's own sweater the child was put out on the open porch to see what fresh air and sunshine—nature's great Christian byproducts—could do for her. Six months passed by and the knee was well and so was the child's heart for through doctor and nurse she had found the Light through faith in Christ.

Equally blessed has been the far reaching effect of mission schools. Recently at a great pre-jubilee meeting of northern Methodist women a missionary of their church to Rome, Italy, told of a private conference which he had had with King Victor Emmanuel III. In the course of the conversation the missionary said to the king that he thought that the character of any people was best developed in a land of the open Bible. "I presume your majesty agrees with me in this" he added but the king did not reply. After

a few moments of absolute quiet the king said: "I have the greatest admiration for Mr. Marconi". The conversation turned upon the genius of Marconi and his gift to civilization through the wireless system. "But," said the king, "it is for Marconi, the man, that I have the highest regard". When he said this the missionary knew that after all he had agreed to his proposition concerning the power of the open Bible for the king knew that the missionary knew the following incident. Just a short while before this, Marconi had paid a visit to the king and in the course of the conversation the king asked him what he was going to do about his young son. To this Marconi replied that he and his wife had talked the matter over and had decided to ask the Methodist minister to christen the boy. "That's right, Marconi, that's right" exclaimed the king. Now whatever as Baptists we may think concerning the christening of children, this statement was truly remarkable from the lips of a king whose people the Methodists as well as southern Baptists have gone with the open Bible. With renewed faith we give thanks for protestant missions in Italy and all other lands. May the missionaries there and may we here increasingly display the flag of the Cross that the Christ light may shine through in clearest blessing.

YOUR FLAG AND MY FLAG

Your flag and my flag!
And how it flies today
In your land and my land
And half a world away!
Rose-red and blood-red
The stripes forever gleam;
Snow-white and soul-white—
The good forefathers' dream;

Sky-blue and true-blue, with stars to gleam aright—
The gloried guidon of the day; a shelter through the night.

Your flag and my flag!
To every star and stripe
The drums beat as hearts beat
And fifers shrilly pipe!
Your flag and my flag—
A blessing in the sky;
Your hope and my hope—
It never hid a lie!

Home land and far land and half the world around,
Old Glory hears our glad salute and ripples to the sound.

Your flag and my flag!
And, oh, how much it holds—
Your land and my land
Secure within its folds!
Your heart and my heart
Beat quicker at the sight:
Sun-kissed and wind-tossed,
Red and blue and white,

The one flag—the great flag—the flag for me and you—
Glorified all else beside—the red and white and blue.

—Wilbur D. Nesbit



BIBLE STUDY



TOPIC—Missionary Methods

Ask of me and I will give thee the nations for thine inheritance.—Ps. 2:8

"The struggle is not with 'flesh and blood' but with 'spiritual wickedness in high places', with the dominions of the 'prince of the power of the air.'"

I. Bible Work: This work is of great importance and is the necessary weapon of the warfare against evil on our mission fields: Ps. 119:105, 130. God's Word is a critic and a mirror, Heb. 4:12; James 1:25; 2 Cor. 3:18; Rom. 1:18-32, these verses reveal the guilty world and the resultant judgment. The Bible is both food and a sword: Job 23:12; 1 Peter 2:2; Heb. 5:12-14; Eph. 6:17. The seed is the word of God, Luke 8:11; 1 Peter 1:23, and must be planted among the nations. Luke 24:27, 44-46 teach of Christ. The writings of Moses and the prophets contain warning against sin and point the way of righteousness through the Redeemer: Deut. 18:15. "The cross of Christ is the supreme example of the mission of missions, the most living of God's oracles, the most evangelical of evangelists, the most trustworthy of all of God's messengers." God has not slumbered nor slept in His purposes of redemption for all humanity as set forth in His Word. The distribution of the Bible has been as seed scattered in the dark places of the earth: John 8:12; 9:5; 12:46.

II. Evangelism: Acts 26:16-18. Paul shows here his credentials as evangelist. The transforming power of the Gospel is described in 2 Cor. 4:6. The message must be delivered in faith: John 3:36; Acts 3:13-26; 1 John 4:9-10. All power is in Him: Matt. 28:19; Eph. 1:19-23; John 17:2. The apostles went in the strength of the Lord and in obedience to Him: Mark 16:15-16. Paul could exultantly say, Col. 1:23. Men who have hazarded their lives: Acts 15:25-26. The mission of the Son of God was not based upon uncertain issues, neither is that of His servants who go in His name. Jesus made known to the disciples, John 15:18-27, that men depraved in heart, condemned by law, and dead in trespasses and sins would resist their ministry, but that the Holy Spirit would help them. John 16:7-15, and quicken into life dead sinners, "not by might nor by power": Zech. 4:6.

III. Education: "The sovereign ideas of God as Spirit and as Father, of Christ as Saviour, of Sonship by the Spirit, through the atoning cross; these are the fountains of imperishable culture He set store by, thus inculcating standards of character and principles of highest good." Sound religious instruction is a counterpoise to the force of depravity: Ps. 19:7-9. Learning is not inconsistent with the genius of the Gospel; we cannot love truth too fervently: Prov. 1:2-4; Mal. 2:7; Deut. 4:9, 10; 1 Tim. 4:13-16. Knowledge is a necessary foundation for faith, an inspiration for prayer and the means of the development of latent powers amongst the youth on mission fields.

IV. Service: John 4:35; Gal. 6:7-9. The Lord in bestowing men and gifts upon His churches, Acts 11:22-26, also directs through the Spirit the places of service, Acts 13:1-3; 16:6-7, and leads in triumphant service: 2 Cor. 2:14-17. "Absolutely nothing is left to human judgment or self-choosing." Romans 12 shows example of Christian life and service, 1 Peter 5:4 the reward. "Look to yourselves": 2: John 8. Divine love is the law of service: James 1:25; 2:17.

The Church of God is watching and working and praying for immortal souls. In the great struggle between the forces of life and death our representatives are out in the thickest of the battle. Are we in earnest in our efforts to send the Gospel to the ends of the earth? In this study is set forth His methods, let us pray that we make them effective.—Mrs. James Pollard



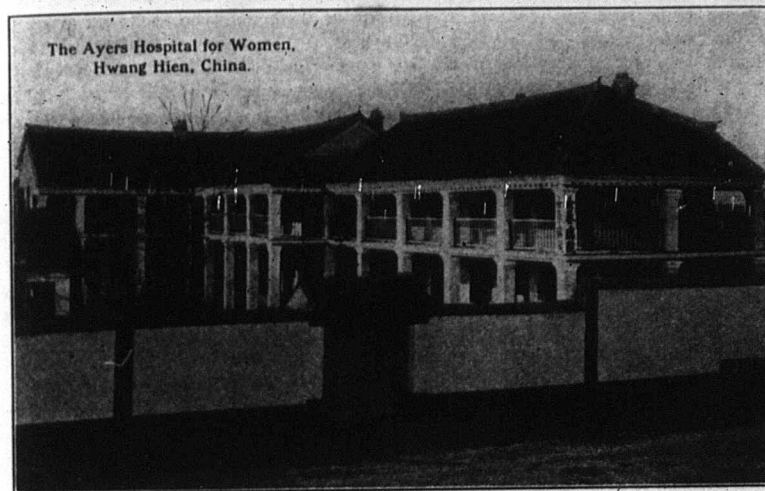
DELEGATES TO SOUTH CHINA W. M. U. HELD IN CANTON IN MARCH. CHURCH WAS BUILT BY SUNBEAM BANDS OF OUR W. M. U.



PROGRAM FOR JUNE



Prepared by Miss Mary Faison Dixon



The Ayers Hospital for Women.
Hwang Hien, China.

MISSIONARY BYPRODUCTS

HYMN—Ye Servants of God

BIBLE STUDY—(page 6)

PRAYER

THE HOME FIELD (pars. 1, 2)

HYMN—O Master, Let Me Walk With Thee

THE FOREIGN FIELD, SCHOOLS—(pars. 3, 4, 5, 6, 7, 8)

HYMN—Our Country's Voice Is Pleading

HOSPITALS—(par. 10)

SENTENCE PRAYERS

Education does not make a Christian, but it does make a Christian man far more valuable.—Wm. H. Smith

One man digs a well but ten thousand men drink from it.—Chinese Proverb

1. **The Home Field** Thirty-four mountain schools; 6 schools for foreigners; missionary to Indian Government schools; 17 orphanages; 8 hospitals.
You know of the people of our Appalachian mountains, splendid Americans with no doubt as to their loyalty to our country. Most of them can look back to ancestors who came over before the Revolution. But they settled among the mountains, communication with the outside world was fairly impossible, and the march of civilization passed them by so that now they are, in manner of thought and speech, living in the time of our ancestors. Their little cabin homes are too widely scattered for the public schools to reach them; their rocky farm's running up the steep hillside too poor to enable them to send the boys and girls to school. The mission schools are the only solution so far of the problem of their education. And the boys and girls are so eager to learn, "jest hungerin' fer knowledge". They will
2. **Mountain Schools**

work on a school farm a year for the tuition of the next year. Two little fellows three times trudged the forty miles from their home to the school hoping each time there would be room for them to stay. They are willing and eager to work for what they get; willing and eager to pass on what they receive. It is our part to give them a chance.

Does it pay to help these boys and girls to get an education? As an answer to this question, let me take you with me to visit one of them the year after her graduation. The June before Rose had left one of the best of the mountain schools where each student is inspired to carry out by his life the motto "Be a lifter, not a leaner". She was a delicate girl, slight and gentle, with the sweet courtesy of her people. Already she had a year's teaching to her credit, for she had had two schools, going to one when the other closed in the spring. It was a pleasure to hear her tell about her present school and to learn from her former teachers more than she would tell me. Back in the mountains about fifty miles from her own home was a school in need of a teacher. One of the trustees had explained, "No one ain't never held that there school down for more'n a month." Fifteen children had been enrolled the year before. And that public school represented the only force for education in the whole community. They offered it to Rose at a salary of \$25 a month. She had better offers from a financial point of view, but as she quietly explained, "It seemed to me they needed me the most." So all during the spring and summer she had been "holding down" that school and from her eager interest in it I knew she had been doing much more than that.

In the middle of a July morning I found myself mounted on a mule riding up the creek to Rose's school. The woods were beautiful and still and the mountains full of peace. By and by I heard the shouts of children and decided the school must be near and recess in full swing. Just as I arrived, Rose was ringing the bell, the little boys were trying to gulp down one last swallow of water and the girls were trooping in. They were of all ages and sizes, from the little five year old to the awkward boy in his teens, all barefoot, of course, and their clothes in various stages of wear. While they were going in, I had time to look around. The yard with its tall pines was clean and well cared for, a fact which speaks volumes for the country each. Rose told me afterwards that the road had passed right through it, but she had persuaded the men to build another farther away from the school. The school-house itself was in reality a little church, wooden and unpainted, but with plenty of windows and a big door through which the air and sunlight came. Very pleasant on the bright summer day, but a bit cheerless for winter. However, as I was told, school did not "keep" in winter; the children had no warm clothes.

School was ready to begin again after recess. Every bench was crowded; more than fifty children were enrolled and all seemed to be present. Each one had his assigned lesson and had at least the appearance of being busy at it. In quick succession, the classes came to the front of the room to recite. As Rose was the only teacher and there were all grades represented, she had no time for dreaming. From nine in the morning until four in the afternoon every moment was busy. She had about fifty classes to teach—reading, writing and arithmetic, geography, history and grammar, one after the other they came to recite until I wondered how she ever kept up under the strain of such mental gymnastics.

When the noon hour came, Rose and I had time to talk and she eagerly told me about the children and her work. She knew them not only by name but by their homes. She shared her lunch with two sickly looking boys who were too poor to bring more than corn bread and were always hungry. Looking back over my own experience in teaching, I asked her in wonder how she ever prepared her lessons or corrected her papers. "I always am up by four," she said. Then with a wistful sigh, "If I could only take a year at the normal school, I would have so much more to give the children." She was giving them all she could. She showed me a rude frame on which she was teaching them simple weaving that they might honor the work for which some of their cabin

homes were known. She called a little boy to tell me about his garden she was helping him to make. "We're going to have one at school some day," he proudly affirmed, "and all the fellows can raise things." If they could learn to "raise things" they would have a better chance to grow into strong men and women.

"Some of the big boys and the fathers," Rose was explaining, "wanted to learn. So three nights in the week I have school for them. We have prayer meeting Wednesday night. You see," she continued, "when I came they had no church at all and I saw that was what they needed the most. So I gathered the children together for Sunday school and started with them. The mothers and fathers began to come and by and by they said they wished they could have a preacher some time. I'm no Baptist, but," she smiled, "they are, so I started a Baptist church and we've got a preacher for twice a month now and there's Sunday school every Sunday."

After school was out we walked to where Rose boarded, a house larger than most mountain homes, for it had three rooms and a covered porch between two of them. Judging from the number of children in the yard, I concluded a picnic must be in progress, but Rose told me they all belonged there, the twelve children of that family with four cousins who were visiting them until the father could get work. Rose could have found a more comfortable boarding-place, but again she explained, "They needed me the most." She helped with the cooking; she helped with the sewing; and in cases of sickness was always called upon. No missionary in a foreign land was doing a nobler or a better work for Christ than Rose.

As I rode down the creek late that afternoon and passed the little cabins to whose children Rose was passing on the chance that had been given her, I thought of the many boys and girls as eager to learn and as eager to give as Rose was, who are only waiting for us to do our part.

3. Foreign Field Schools *They meet a real need.* In Korea a boy travelled on foot more than 1,300 li to reach the academy at Pyeng Yang and he arrived with only one dollar to cover all his expenses for the year. Mr.

Reiner writes of him: "It was one of the hardest moments of my life when I told him no. Who knows but that just such a boy might eventually become a leader in the Korean church and lead it to the conquest of the land?"

Training for service. Of the twenty-two graduates of Shanghai Baptist College (Northern Convention), only three are not engaged in some form of Christian work. Four former students are studying in universities of the United States, preparing to return after graduation to teach in Shanghai.

Efficient school. Every year China sends a group of young men and women to the United States to study, the appointments being made on a basis of stiff competitive examinations. Year before last all of the ten appointees among the girls were graduates of mission schools.

State schools do not meet the need. In a recent religious census of the 5,000 students at the Imperial University in Tokyo, eight were Shintoists, fifty Buddhists, sixty Christians and the remainder were atheists and agnostics. This is typical of the educated classes. The Japanese are searching for a religion.

"If we are to have Christian homes, communities, and states in South America, the school must stand by the church, and the teacher be a team-mate of the preacher."—H. C. Stunts

4. South America *"I can use now the words of Alexander the Great, who had a great esteem for Aristotle, his teacher, saying often that he owed him no less than to his father. 'The one,' he said, 'gave me life, but the other teaches me how to live.' That is also what the American college has done for me! I shall always talk well about this college, because, as said the king of Macedonia, I can say, 'It taught me how to live.'"*—A Brazilian School-boy

There is no doubt about South America's needs in education. Of the people of Brazil, about 70 per cent are illiterate; of Argentina, about 50 per cent. Argentina

with a population about equal to New York State has 15,000 school-teachers to New York's 40,000; and 550,000 pupils in schools to New York's 1,400,000. And this lack of education not only means ignorance of literature; it means crude agricultural methods, lack of transportation, bad sanitary conditions, unchecked epidemics of disease, drunkenness and a high rate of infant mortality. The Roman Catholic Church has done much in the past years for the education of the people, but it now believes in no more education for the masses. Hence, as it controls the operation of the public schools in many places, there is little attention paid to the needs of the children. And yet the people themselves are eager for a better condition. In some of the republics a valiant effort has been made to establish a good public school system; assistance has been asked from the United States, and in some instances the work has been put under the direction of the missionaries. This opens up a great field of influence for our workers in reaching and training the youth of the country. For a brief statement of what we are doing in helping to educate this continent see the April ROYAL SERVICE.

Mr. Sowell writes of the opportunity in Argentina: "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. In the larger and growing cities from 30 to 40 per cent cannot obtain seats in the schools. 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. Many teachers are unfaithful to their duties and the children use and learn such bad language and habits that the system of public instruction is a grave problem, not to say a great disappointment. The four schools which we have opened are all doing good service. It is also evident that schools can be maintained at reduced expense to the mission. All of us who are trying schools are pleased with the start already made."

Side by side with the evangelistic work in Africa must go our school work.

5. Africa In most places there are no schools at all except possibly those of the Roman Catholics and of the Mohammedans. Where the little mud church has been built there must also rise the school. To the heavy duties of pastor, evangelist, doctor and oftentimes of judge, must be added the daily routing of school work for our missionaries. The boys and girls must be taught that they may teach. One of the most recent schools is in Lagos, our important station on the coast. Opened in 1915, in two months it had more than 300 students and has ever since been rapidly increasing. In Abeokuta, Mrs. Lumbley single-handed started a girls' boarding school, five of whose students were baptized last June. Where teachers are so few, the older boys and girls must do their share in helping. Mr. Olopade uses two pupil-teachers as his only assistants in instructing the one hundred and sixty students in the day school at Owu.

Our oldest African school work is at the Ogbomosho station. There in 1897 the Theological Training School was founded; in 1912 it was divided into two departments, the Theological Seminary and the Baptist Academy. The latter has doubled in attendance every year of the three of its existence and has sent most of its graduates to the Seminary. Did you read Mr. Patterson's letter in the *March Home and Foreign Fields*? He tells of the thirty-eight young men studying there, thirty-three of whom he is helping to support. Only \$14 a year needed to make a life useful for Christ and yet many cannot afford even that. Surely we should be willing to invest in the training of a life here for great usefulness. "Of the twenty-one men who have gone out of the academy, eighteen are now in the seminary at Saki, and one other is a pastor here in the city. That isn't a bad record for a school four years of age." It was in this village that a few years ago the boys had to steal to school in bush paths outside the town walls lest the other boys catch them and beat them.

So it is with our other stations. To Saki go young men from all over the Yoruba country seeking an education. Over 90 per cent of them have given themselves to Christ and many have devoted their lives entirely to His service. If we are to reach the people

of the Yoruba region, our small band of missionaries must be reinforced by the trained young men and women of the country.

Some years ago there appeared in the missionary compound of Saki a small boy asking to go to school. He did not seem very promising, the school was crowded, and not a cent did he have to pay his expenses. But he begged so earnestly to be given a chance that finally the missionary consented, put him to work on the compound and helped him with his lessons at night. From the first, he showed a determination to learn, working so hard that soon he could read his Bible. Then he wanted to be baptized and after several months was received into the church. Home troubles and disgrace fell upon him. It was found that his mother and old grandmother, who were priestesses of the god of smallpox, were spreading that disease that they might enrich themselves on the property of those who died. When they were driven from the village, the little boy went home that he might comfort his father, the famous war chief of Saki, with the words of the tribe of God he had learned. Weeks went by and it was decided to open up work in a new place. Aha was passed over, for the missionaries feared the hostility of the chief's wife. Then a messenger came from Aha, "Send us some one to teach us." Who should go to this dangerous post? While they were deliberating, the young school-boy arose and offered himself. He was very young and very inexperienced, but no one else dared undertake the mission, so he was sent. He had not been many months in that unfriendly village before a number of men wished to follow the new way and accepted Christ. The work kept on. At last, he was relieved and is now in the academy at Ogbomosho studying that he may go to the seminary. Is a boy like that worth \$14 a year?

7. Japan See ROYAL SERVICE for April.

In China there is no doubt in the minds of those who know the work of the importance of our schools. We have 298 day schools, 17 boarding schools, 1 college, 6 training schools for women and 3 theological training schools,—335 in all, and 8,883 students daily learning of Christ and being trained for His service. "Dr. Bryan, of Shanghai, said many years ago that our day schools are Sunday schools running seven days in the week." Through the little tots in the kindergarten the mothers can be reached. By the older boys and girls the Gospel message is carried to the distant homes. And from our advanced schools we must expect the native teachers and preachers to come.

The importance of the schools as factors in the training of native leaders is seen in these words from Dr. David Bryan of the North China Mission: "To-day there is a curious situation in our mission. Among the older native Christians we have some very strong leaders, men of whom natives and foreigners alike are proud; among our young men, there are some who have already developed into efficient leaders, and many others of great promise; while among the middle-aged, there are practically no real leaders at all. Men of the first class are all the mature fruits of our later schools, men of the third class are the result of a score of years—truly lean years—in which education as a policy of the mission was entirely abandoned. Our present work in education is seriously hampered by several considerations, chief of which are a lack of equipment and an insufficient number of trained teachers. The former deficiency will in some measure be remedied by the Judson Centennial Fund. As to the latter, it can only be remedied by a period of years during which we not only turn out of our schools an increasing number of trained men, but more thoroughly trained men as well. We are encouraged by the fact that we are working on the best material in China, namely, China's children, China's young men and women, and in two of our schools, the Seminary and Woman's Training School, such of our most consecrated native Christians as have heard God's call to become evangelists, or Bible-women."

Can we doubt that our schools are a force for Christ when we read the following

stories? Of the closing of Hwanghien Academy before the holidays Miss Hartwell writes: "A number of these young boys have gone home for the holidays, the only Christians in their respective villages, and will doubtless be ridiculed and, in some cases, persecuted. We held a little meeting in an upper room with all who were still here of the forty who have this year put on Christ in baptism. One by one they stood and told their story, what it was they feared and what it was they hoped; one by one, without exception, with full hearts, many in tears, they begged that we fail not to pray for them. In the upper room quietly together we knelt; every little boy and every big boy talked with his Friend and promised to be true."

And the girls too are faithful to the new light which they see. Miss Huey tells of one of the girls in the Laichowfu Girls' Boarding School: "Last spring a wealthy girl came, showing by her manner that she had imbibed some progressive ideas. She wanted an education, but no religion. The first few mornings, during devotional services, she studied arithmetic. Miss Caldwell told her she must leave off her other studies during that hour. She obediently did as she was commanded. Ere long she became the most enthusiastic pupil in her Bible class. Before the end of the term she was converted. She went home in fear to break the news to her mother. She went praying that her persecution would be no more than she could bear. Her mother soon quieted her fears by saying, 'Why should I persecute you, when I myself also believe?' The mother, on the occasion of her first visit to the school, had been presented with some literature and had through it been persuaded to give her heart to Christ."

Through the influence of the girls heathen villages learn of Christ. "One of the girls who returned to the Canton Girls' Boarding School after last summer's vacation, said: 'The people in my village say that not only my conduct has changed and my knowledge increased since I came to Pooi To, but my face is changed. They want to know what kind of a school this is that can do so much for a girl.' She comes from a heathen village and her parents were opposed to her attending. They were unwilling to pay anything toward her expenses, but now she is to return in January, bringing half the cost of her board, and one of her heathen friends wishes to come with her, paying full board and tuition. There are only two Christians in this village—two of our boarding school girls. They say that they realize that their lives must preach to these people who will not listen to sermons, and that their conduct must be an open Bible to their friends and relatives who will not read the Word of God."

9. Publication Plants For a comprehensive account of our publication plants see the article by Dr. T. B. Ray in *Home and Foreign Fields*, Feb., 1917, page nine.

10. Hospitals

Prepared by
Mrs. Adrian S. Taylor

In this country where there is a doctor in nearly every block of our large cities it is hard to realize the great need for medical help in the non-Christian countries. Try to imagine living in a city like Baltimore with only one doctor and one hospital, where the people have no knowledge of sanitation and hygiene. In China there is to-day not more than one trained doctor to nearly a million people. And these doctors are absolutely ignorant of all the fundamental facts of the anatomy and physiology of the human body. To become a Chinese doctor a man reads a few old books that have been handed down from father to son for hundreds of years and then "hangs out his shingle". The fear and worship of evil spirits dominate all the life of the people. Their gods are gods of fear and evil and this belief enters largely into their conception of disease. They attribute various types of indigestion, tuberculosis of the joints, eye affections, and other diseases to demon possession, and the doctor often treats patients afflicted with these diseases by puncturing with large needles the parts involved to let the demons out. By the use of the needles, often times used on successive patients, infection is spread from one to another. There is one kind of needle-doctor that uses the needle heated red hot; this, of course, prevents the carrying of infection, but is not a very pleasant form of treatment for the patient.

Not only is the non-Christian world an ignorant and superstitious world, it is also a sick world. In addition to the common diseases that we are familiar with in our country, in China we find many others peculiar to the Orient. We see leprosy, beriberi, elephantiasis, cholera, plague, and many uncommon tumors and ulcers. No one disease is more widely prevalent or perhaps less understood than malaria. The white plague's deadly pall hangs heavily over non-Christian lands as well. In China it is everywhere prevalent. As the Chinese are very much afraid of fresh air, you can understand how easily this dread disease spreads. Vaccination, diphtheria antitoxin, and inoculation to prevent hydrophobia, as well as anaesthesia, and asepsis are here unknown except where introduced by the medical missionary. Medical missionaries with their energy and skill are needed in great numbers in China to relieve men and women from the blight of superstition and ignorance as well as to heal maimed and diseased bodies and minds.

Medical work is the one phase of missionary work that meets with universal approval by the native peoples among whom the doctor is working and by the skeptic who sees no value in pure evangelistic effort. The principal cause of this universal approbation lies, probably, in the terrible need among all non-Christian lands for modern scientific medicine. The early prejudice against foreign doctors is fast disappearing. There are often, however, cases where superstition and prejudice keep away from the doctors patients that could be helped, and it is only as the knowledge of medical science spreads among the people that all of them will be ready to accept the doctor's care, but the unoccupied field is so enormous that in spite of this reluctance on the part of some of the people to accept the foreign doctor's aid he has all the work that he can attend to though he work early and late.

Our work has been in Yang Chow, an old and important walled city on the Grand Canal of China, twenty miles above the Yangtse River, a city of nearly half a million people with a surrounding district larger than one of our largest states, and for all the people here the hospital in Yang Chow is the only place where modern medical treatment is available. This medical work was opened by Dr. P. S. Evans, a son-in-law of our Mr. Joshua Levering, for so long President of the Southern Baptist Convention. In 1908, when Dr. Evans came to this country on furlough Dr. Adrian S. Taylor took charge of the work and remained alone until his brother, Dr. Richard V. Taylor, went out in 1912. We have a hospital for men and one for women and children, the latter a gift of Mr. Charles G. Bagby of Baltimore, the two hospitals accommodating about eighty beds. The work has grown steadily. Over twenty thousand patients are seen yearly and nearly a thousand operations each year are being performed under either general or local anesthesia.

Medical missions form a magnificent avenue of approach to the minds and hearts of the people. The patients that come soon find out that those who give the money to support the work give it in the name of Jesus, and that the doctors and nurses themselves rejoice in the privilege of spending their lives in busy service, because it offers to them an unparalleled opportunity to demonstrate to non-Christian peoples the underlying message of Christianity. The work of the hospital is begun in the morning with prayers and a half hour study of the life of Christ and all patients able to leave their beds attend as do the helpers and servants. While waiting in the dispensary for their turn to be seen by the doctor, the patients hear the Gospel preached by a Chinese evangelist who gives all of his time to preaching and teaching in the hospital chapel and to personal work at the bedsides. The foreign doctors and nurses use the wonderful opportunities offered them to tell the people of Jesus who is anxious to heal their souls.



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 9. For helpful leaflets see page 3.

Subject—Missionary Extras
Hymn—Come, O My Soul, in Sacred
Lays

Bible Readings—The results of faith coupled with endurance: Hebrews 11; 12:2-3; Gal. 6:9

Hymn—O for a Faith That Will Not Shrink

I. Prepare a roll call of missionaries and their achievements

Example—"Mr. Dan Crawford has recently come out of Central Africa after twenty-three years of service without a furlough, and has carried to Oxford for the inspection of English scholars his reduction of writing of the language of the natives."

"William Carey translated the Bible, either in whole or in part, either alone or with others, into twenty-eight Indian languages."

"Adoniram Judson finished his monumental translation of the entire Bible into Burmese in 1834, after twenty-one years of incredible toil."

II. Missionary byproducts may be divided into five classes:

1. Development of the written language
2. Education
3. Medicine
4. Industrial pursuits
5. Social reform

Examples of all these phases can be found in our mission work

Hymn—Take up Thy Cross, the Saviour Said

Dismissal by Prayer

MISSIONARY EXTRAS

Missionary byproducts or 'extras' may be divided into five classes: language and literature, education, medicine, industrial pursuits and social reforms. All of these phases of achievement are most important

but we will develop only the first two in this article.

The value of the work of those missionaries who have labored in the field of heathen language and literature can never be estimated. The work of translating the Bible into any heathen tongue is in itself a Herculean task. To translate English into any European tongue is sufficiently difficult for most scholars, but this is very easy compared to translating into an Asiatic or African language. In the former, to say the least, we have terms in both languages which convey the same idea; this is not the case when we deal with the languages of India, China, Africa and Japan. Often the translator is forced to coin words for terms like grace and faith. Of course, the scientist meets with such difficulties in the translation of his works, but with him it is more often a concrete term rather than an abstract one that is lacking and it is always more difficult to deal with the abstract than the concrete. Another obstacle to be overcome is the use of a term, which corresponds to our word but has an entirely different meaning to the native. Great care must be taken that the idea remains true and clear. No wonder, then, that Judson spent twenty-one years in translating the entire Bible into Burmese. Again, in some fields where missionaries have labored there has been no written language at all. Then they have had the enormous task of reducing a spoken language to a written one. Here is one of Mr. Dan Crawford's experiences in this kind of work: "He has found verbs with no less than thirty-two tenses (several future tenses, e. g.; I will come, I will come in a few minutes, I will come after many years, I will come if something occurs, etc.) and nouns with twelve genders (or genera, classes)." In spite of such difficulties we are living in a day

(Concluded on page 31)



G. A. PROGRAM



Prepared by Miss Willie Jean Stewart

Subject—Grafts on the Missionary Tree
Porch Meeting—Select a quiet, shady

one
Hymn—O Zion Haste
Prayer—For missionaries at home and abroad

Acrostic, from Missionary Calendar of Prayer for May

Prayer—That the American people may be willing to sacrifice in order to send the "Good News" to all who need it

Hymn: Fling Out the Banner.

Talk, by the leader on Missionary Byproducts.

Contest

Game—Truth

Hymn—I Can Hear My Savior Calling
Sentence Prayers—Thanking God for a Christian land and asking that we may be faithful in giving the Gospel to others

Business

Simple refreshments

Acrostic

Announcer—The Gospel is the Good news Of a Savior for People of Every Land. (Have sentence printed in large type or written on blackboard. Note the capitalization.)

Acrostic

Six girls with large cardboard letters on which are the following:

Go ye into all the world and preach the Gospel to the whole creation. Mark 16:15

Oh, let the nations be glad and sing for joy. Ps. 67:4

Show forth His salvation from day to day. Ps. 96:2

Preach the Word. 2 Tim. 4:2

Earth, earth, earth, hear the word of Jehovah. Jer. 22:29

Look unto me and be ye saved, all ends of the earth. Isa. 45:22

MISSIONARY GRAFTS OR BYPRODUCTS

In every town there are certain evidences of civilization peculiar to Christian coun-

tries, such as schools, churches, libraries, hospitals, orphanages, Y. M. C. A.'s, Y. W. C. A.'s, settlement houses, etc., as well as less tangible things, such as respect for women, care for children, law and order, and many forms of community service. Although not usually attributed to Christianity and its influence we know that all these things are an outgrowth of the Christ spirit, and although they are not the end of our missionary endeavor, at home and abroad, still they form an important part of the results we expect that work to accomplish. It is a great privilege for a leader to be able to make her girls understand, perhaps for the first time, that these much prized things are part of the great mission of Christ to the world. The more concrete she can make her talk, using as her illustrations things in her own community of whose value her girls have first hand knowledge, the deeper will be the impression she can make. Study out the things in your own town that your girls know and appreciate and could not get along without, then present them to the girls as some of the things our people have to offer to those in heathen places and in backward communities of our own country as part and parcel of the religion of Jesus. The thought of salvation is after all rather vague and indefinite in most children's minds and their idea of its absolute importance comes to them second hand through the value set on it by their elders. Our subject this month is so concrete that it may be used to make the need of missions stand out to our girls as perhaps it has never done before. If we can make them feel how very important these lesser things are, and at the same time realize that the saving of the lost is infinitely more important, we shall have greatly broadened and we hope deepened their missionary thinking.

(Concluded on Page 31)



R. A. PROGRAMS



Prepared by Mrs. Homer L. Grice, Ga.

FIRST MEETING

Subject—The Compound Interest of Missions

Hymn—Work for the Night is Coming
Scripture—John 2:5; Matt. 7:12; 28:19-20; Gal. 6:2; James 1:27; 2:1. 2 Tim. 2:15
Prayer—Leader

Two Talks—Factory Byproducts
Talks—Group A (showing illustrations)
Hymn—Somebody Did a Golden Deed
Talks—Group B (showing illustrations)
Hymn—I Want to Be a Worker for the Lord

Roll Call—(Answered with names of colleges, orphanages, hospitals, etc., in our own state)

Lord's Prayer. Adjournment

Bible thought—Obedience is the mark of a good soldier. A disobedient soldier is dismissed from the ranks, he is unworthy to fight under the banner of his country. So the Christian soldier cannot do good service unless he follows the commands of his great Captain, the Lord Jesus.

To the Leader: For the first meeting have two boys tell of byproducts of some nearby manufacturing plant. You may then make the application to mission work, salvation being the main object of all Christian work. Suggest some general heads under which our byproducts may be grouped. Some time before the meeting ask the boys to collect illustrations cut from papers, magazines, etc., such as hospitals, orphanages, schools, colleges, maps, books, trains and ships. At the meeting hang up two pieces of white cloth, one marked home missions and other other foreign missions. As each boy explains his picture have him pin it on the cloth he thinks it should belong to. This will divide the boys into two groups, which can be called group A and group B. Many of the pictures will be pertinent to both home and foreign missions hence duplicates can be used.

For Bible lesson have boys read from the blackboard in concert "Whatsoever He

SECOND MEETING

Subject—"They Builded Better than they Knew"

The Lord's Prayer in Unison
Scripture—Verses containing commands selected by three of each group

Hymn—Look all Around You
Papers—Packing House Byproducts
Mission Byproducts

Hymn—Sow in the Morn Thy Seed
Talks—Boys of Groups A and B on Home and Foreign Mission Illustrations
Story—Adoniram Judson and His Work*

Roll Call—Answered by names of Baptist institutions in foreign fields

saith unto you, do it". Have three boys from each group read alternately references given in program.

For the second meeting use again the illustrations and group plan. Have three of each group read Bible verses of their own selection containing commands. Follow these verses by showing how obedience to these commands result in a rich harvest, not only of salvation but of all its byproducts. Point out pictures of especial interest to southern Baptists. If desirable one meeting could be devoted to home mission and the other to foreign mission byproducts. Do not fail to impress upon the boys that the joy of service is an important byproduct of Christian work. The pictures could be kept for future use as posters, programs, etc.

At the close of either the first or second meeting it would be both inspiring and patriotic to have one of the boys recite the beautiful poem "Your Flag and My Flag". See page 5 of this magazine.

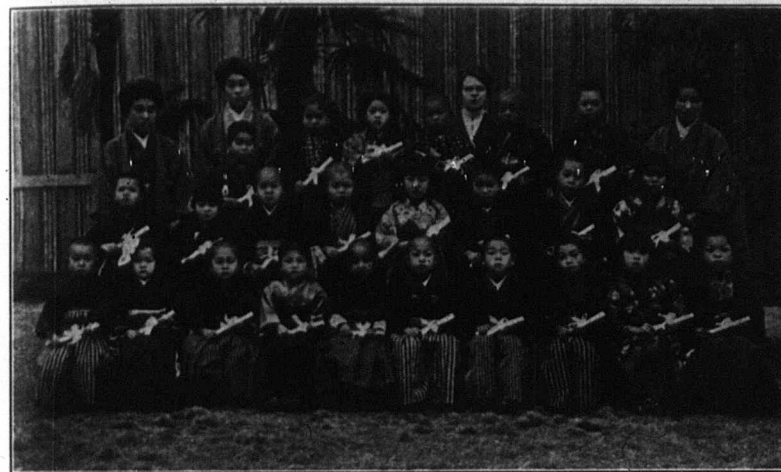
*See Page 3



SUNBEAM PROGRAMS



Prepared by Mrs. George Stevens



MISSION SCHOOL, TOKYO, JAPAN

FIRST MEETING

SUBJECT—Buds and Fruits

HYMN—God's Love*

MOTTO—Jesus Loves Us

PRAYER—That Sunbeams Show Their Love by Their Deeds

SCRIPTURE—Song of Solomon 2:11-12

LESSON—By Older Member or Leader

HYMN—Shining Brown Seed

MEMORY VERSES—Cease to do evil. Learn to do well. Isa. 16-17

RALLY CRY. ROLL CALL. OFFERING. PRAYER.

Thoughts for Bible Lesson—God's goodness shown in the four seasons of the year. Now the fruit and grain harvest time is near when He gives food for the whole year. In our lives we must bear fruits of obedience to God and kindness to others and thus give our whole life to Him.

Lesson: So June is here, and oh so lovely! The fields and trees are beautifully green and the flowers have come again to cover the meadows with color. In the woods the wild flowers peep out at you so modestly. Everything seems to be singing the glad song of praise to Him who made them.

Away off in Japan there are some little

children who certainly remind us of flowers. They are in the kindergarten at Fukuoka, Japan. Look at the picture on this page and see how cunning they look holding their diplomas in their hands. Their gay kimonos and obis (that means a sash) make them look as bright as flowers. Even more than the flowers in the fields and woods they are a cause for praise to

*Primary and Junior Hymnal.

God, for each child has a soul to save that she may belong to Jesus and serve Him all her life and live with Him forever. Our missionaries are teaching these little Japanese boys and girls just the same games and lessons that the teachers in our country are teaching the American children. Some of you have played the butterfly and bird game in your kindergarten and can just imagine how lovely these little black-eyed children with their bright dresses would look flying around the ring. But this is not all the missionary teaches them. She tells them of God who made the summer and the flowers and who made them to be His own little jewels. She teaches them that they must give their hearts to Jesus, that means they must love Him and believe He will take care of them and that they must do the things that would please Him. Last year fifty-eight children attended the Maizuru (that means Sunrise) Kindergarten and there were many more who wished to come but there

was no room for them. You know your money goes for schools and kindergartens, so we must keep on giving until we can have more schools for the little flower-like boys and girls of Japan.

Recitation:

If we could look as far away
As over to Japan
We'd see a little girlie gay,
Her name is Sano San.
But does she know that Jesus died
Yet ever lives above?
To gather children far and wide
In sheltering arms of love?

If she could speak as far away
As over from Japan
I'm very sure that she would say,
"Please help us all you can.
We want to know about your God;
He's done so much for you.
We want to learn His holy Word
That He may bless us too."

SECOND MEETING

SUBJECT—God's Love

HYMN—Give, Said the Little Stream

PRAYER—That Our Band Becomes a Great Blessing

SCRIPTURE—Ps. 104:1-18

HYMN—He Loves Me Too

LESSON STORY—Down Squabble Creek to School

MOTTO TEXT—Prov. 9:10

ROLL CALL. OFFERING. CLOSING PRAYER

Thoughts for Bible Lesson—God the great Creator of every living thing is the same God of love to whom the smallest and weakest of His little children can come, just as they would come to their own earthly father: He is the same Jesus who took the little children into His arms and blessed them.

DOWN SQUABBLE CREEK TO SCHOOL

A True Story

The sunbeams were shining very early over the mountains one bright September morning, but before the first one had danced through the leaves John and Rob were up and dressed. Dressing was not much trouble, for they had no shoes and stockings, no collars and neckties to bother them. They were very much excited. Today they were going to school. John was ten and Robert was eight, but neither one had ever been to school. Their little home was so far up the creek that no school

was near them. So they could not read and they could not write, but they did so want to learn. Just the week before they had heard of a wonderful place where boys could go and stay and learn reading and writing and how to farm. As soon as John heard of it, he told Rob they were going. So that was why they were up so early this bright morning.

Their mother was up early too. She wanted them to go, even if it did make her feel sad to see them leave. So she was cooking their breakfast. You would not have thought their home very grand. It was a little cabin with only one room

and no windows. There was no carpet on the floor and no pretty furniture. Yet John and Rob felt very homesick as they said good-bye to their four little brothers and sisters and started to walk down the creek. But they were going to get an education and come back to help.

While the birds were singing their gayest morning songs, they started. How pretty the woods were and Squabble Creek fairly danced over the stones. The road seemed to like the brook, for every now and then it ran into it and for a while there would be no road except the brook's rocky bed. John and Rob did not mind that. They were used to scrambling over the rocks. All day they walked. It was a long ways to school, forty miles, and it seemed as if the last mile would never end. But at last it did and there was the school, a little group of brown buildings with a garden to one side and the mountains back of them. It was two rather shy and frightened boys who went up to the door of the nearest building and said, "Kin we see teacher?"

Soon they were standing before Miss Stewart losing their shyness as they looked into her smiling face. "We've come to git some larnin'," said John. "Where is your home?" Miss Stewart asked. "Down Big Run and up Squabble Creek," answered John. "I reckon it's mighty nigh on to forty miles from here." The smile died out of Miss Stewart's eyes as she looked at the tired little boys, forty miles and there was no room for them. Gently she explained to them, "There's no room for any more boys. We can't take you now." "You ain't meaning we can't stay?" said Rob. "We'll work powerful hard and help." Sadly Miss Stewart told them she was meaning they could not stay; only that night she could let them sleep in two of the hospital cots and then they would have to go home.

The forty miles home seemed a long, long tramp to two tired boys. The sun did not seem so bright and even the birds were not singing so gaily. They had so wanted to learn.

The next week John had a happy thought. "Maybe there's room now," he said. "Let's try again." So again in the

evening twilight the same two little boys stood before Miss Stewart. "We 'lowed as how there would be room now," said John. "We've come to learn and work." Miss Stewart did not want to say it, but she had to, "I'm so sorry, but there's no room yet. We've squeezed in as many boys as we can squeeze in and we have no place for even such little boys as you." "We're both big enough to work for what we gets," said little Rob. "I know, but there isn't room," said Miss Stewart with a sigh. The forty miles home seemed longer than ever to disappointed John and Rob. They trudged along wishing they had the chance to work and study that the other boys had.

Another week went by. John and Rob had not yet given up hope. If you had been awake very early on this third Monday morning, you would have seen them starting down the creek again. But what was under their arms? Each little fellow carried a quilt rolled up as tightly as it could be rolled. That evening Miss Stewart looked out of her window to see the sunset and saw them crossing the brook. She went out to meet them. "I can at least let them see we want them," she thought.

John smiled up into her face as if he were recognizing an old friend. "We've come to stay this time," he said. "We 'lowed as how we'd sleep on the floor if there weren't no room. We've come to work; we ain't no boarders." Miss Stewart looked into their pleading faces. She thought of the winter and she knew it would be hard to have food enough to go around for her present family. Then she thought of the little boys and girls all over the Southland who have so much. "Surely they will be glad to help," she said to herself. Out loud she said, "We'll try to make room to tuck you in some place. You can come in now."

Here's a call for southern Sunbeams!

A call, sisters and br'ers!
Come to the help of the hill boys,
Be a blessing to others!
Open the door of the schoolroom
For girls and boys of the hills;
Open the door of the schoolroom
For the children of the mills.

(Concluded on Page 29)



FROM OUR MISSIONARIES



EVERLASTING REMEMBRANCE:— Ps. 112:6

Our hearts have been saddened of late since we heard of the going home of those two dear women Miss Price and Mrs. Rawlinson. Mrs. Rawlinson's death was doubly sad on account of the dear children. How they will miss her, she was such a sweet, lovely mother to them! Miss Price, like Miss Mackenzie, is now free from the limitations of a frail body and we can only rejoice in her joy of being forever with the Lord. Safe home at last! Miss Price and Miss Mackenzie came out to China together and were devoted friends all these years. It seems fitting that they should go home almost together. Last year, during the annual meeting, we took Miss Mackenzie to Shanghai to get ready for her voyage. Mrs. Rawlinson would have tea every afternoon about four o'clock for the members of the mission. Everybody seemed to enjoy it so much for she was so lovely and sweet, and during the meetings when some things were being warmly discussed she spoke so sweetly, I couldn't help but notice how very gentle she was. Miss Price and I always had such nice Bible talks when ever we were together. Several years ago, not being very well, I went down to Shanghai for a little visit, I took two new books I had just received from England, "Brides of Scripture" and "At Hand, or Things Which Must Shortly Come to Pass". She read "Brides of Scripture" aloud to me and we did enjoy it so much. One evening after supper, sitting on the enclosed upstairs verandah, she read the chapter in "At Hand" on Coming Glories and when she had finished I never saw such a radiantly beautiful face in my life. What was anticipation then is blessed reality now. I shall always carry that picture of her in my memory. Just as she had finished and lay back in her chair with the light streaming over her head she said, "I never realized it that way before." Just then her Bible woman came in and, oh, how earnestly and sweetly she talked to her about His coming and the glory we

are to share with Him. It was a happy time I can tell you. I miss both of them so much.

I am so glad Dr. and Mrs. Taylor were in Baltimore to look after Miss Price. So nice for her to have some one from China, wasn't it? Is not the Lord good to us? How lovely you dear friends were to both Miss Price and Mrs. Rawlinson. Fellowship of Christians is very precious.

Miss Andrews came out last autumn to work in the school. She arrived in Yangchow the very day Miss Mackenzie went home to be with the Lord. She has been in Nanking all winter studying the language in the Language School there.

We have had so little rain this winter and everything is so dry and dusty. If we don't have rain soon there will be no wheat. It will soon be rice planting time and no rain will cause famine again. Poor China how she has gone backward instead of forward since the revolution.

If the warring nations for the last few years had been studying God's Word they wouldn't be devising every means now to take life. The study of the Book is constantly hindered by Satan as he knows that only in that Book is his doom foretold. But—oh, the horror of it all. God is speaking to the world today in thundering tones, but man goes heedlessly and blindly on. How any one can say the world is getting better or that this is a righteous warfare is beyond my ken. Every nation on the globe will soon be embroiled in it. Am glad U. S. kept out of it as long as she did, but sooner or later I knew it would come. If our Lord tarries I hope to come home in 1918, but we don't know now what a day may bring forth. Verily we are in the last times and the coming again of our Lord may be very close at hand. Oh, morn of morns, when we hear His mighty shout calling us home!

—Mary E. Moorman, Yangchow, China

"Oh, sweet and blessed country,
The home of God's elect!
Oh, sweet and blessed country,
That eager hearts expect!"



CURRENT EVENTS



THE WORLD FIELD

The Missionary Review makes the statement that "In Korea there is an average of 3000 converts a week; in China 7000 students, scholars and officials are enrolled in Bible classes; in Japan evangelism is winning thousands; in India the mass movement is enrolling 150,000 candidates for baptism, and whole villages are turning to Christ. Africa has single churches with memberships of 10,000 and even South America is showing signs of evangelical awakening." Truly these are hopeful signs.

The Gospel of John has recently been published in Portuguese in letters for the blind. The work was done in a government school in Rio de Janeiro where in the early days of the republic no part of the Scriptures would have been allowed to be printed. Recently four editions of the New Testament have appeared under Roman Catholic auspices and the people have been urged to read them.

The American Baptist Mission Press at Rangoon has recently celebrated its centennial. It began with a single hand press but is now one of the best printing establishments in the Orient. The first work printed was "View of the Christian Religion" by Adouiram Judson.

Half the people in the world are illiterate. Not one child in ten in Asia has the opportunity of an education. Even after 150 years of British rule in India less than 10 per cent of the male population can read and write. This is no time to call a halt in missionary schools because educational systems are being developed by the Oriental countries.

The Summer School in Foreign Missions which has been so successfully carried on by the woman's mission boards at Northfield for thirteen years has grown so large that a second school is to be opened this year, June 28--July 5 at Chambersburg,

Pa., making it more accessible for the women of Pennsylvania, Maryland and the District of Columbia. Mrs. Peabody is to be the leader and Mrs. Montgomery will lecture on the "Mission Study Book".

The President of the Chinese Republic has said plainly that after a fair trial Confucianism is found to be ill suited to the needs of a republic, as the system demands an autocrat. He believes the principles of freedom and equality taught by Christianity are bound to prevail if the republic continues. The young men and women who have been taught these principles are the most dependable citizens. A statement such as this from such an official is most far-reaching in its influence in China.

There are 300 Italian Protestant churches and missions in America with an aggregate membership of more than 25,000, all converts from Romanism in the last 25 years. Fully half the ministers were formerly priests of the Roman Catholic Church.

Christian girls in a mission school in Ceylon asked to go without their dinner each day that the money saved in this way might go to the Belgian Relief Fund.

The Y. M. C. A. has proved itself most useful in the prison camps of Europe in the organization of classes which have not only furnished the opportunity to many men to study but have given to the many teachers and special students among the prisoners a chance to relieve the long hours of idleness through teaching. In one set of camps 5000 Russians are studying English under teachers who are their fellow prisoners. One of the bright sides of the war has been the effective work done for the spiritual, mental and physical welfare of the men of all nationalities under the sign of the Red Triangle—the Young Men's Christian Association.

(Concluded on Page 31)

TRAINING SCHOOL

A CORNERSTONE AND A FOUNDATION

In spite of lowering clouds, sharp winds, cold rain, and declarations of war, a goodly company gathered at Preston St. and Broadway at 4:15 P. M. Thursday, April 5th, to participate in the laying of the corner-stone of the new Baptist W. M. U. Training School building, our beloved "house beautiful". The weather proved too inclement to hold the exercises on the grounds and our good neighbor, the Broadway Christian Church, opened her doors to us and, as Dr. Van Ness aptly put it, the corner-stone was laid by absent treatment. The exercises were held in the church then the box, in which Mrs. McLure had placed various documents and records, was taken out and deposited in the corner-stone. Mrs. S. E. Woody, as first chairman of the Training School Board, applied the first trowel of mortar followed by Mrs. Eager, present chairman, and Mrs. McLure, principal. Representatives of the several denominational boards and the Theological Seminary took part in the exercises, notably Dr. Van Ness, who brought from our good friend, the Sunday School Board, a gift of a \$10,000 check to be added to their former generous gifts to the school. To the writer as well as to others present on this and previous occasions the corner-stone is also a milestone, marking the third great advance in the history of the Training School. The first milestone was reached when, at a gathering of the Baptist women of Louisville, it was decided that the school was to be. The second milestone was the dedication of the building at Preston St. and Broadway; the gift of the Sunday School Board, and now comes the third. The fourth will be the dedication of the new building, and then—what? Born in the heart of a foreign missionary, nurtured by faith and fed on prayer, the course of the Training School has been ever upward and outward, unflinching and uplifting, until she can truly claim for her own the words of the prophet Isaiah "Therefore, thus said the Lord Jehovah. Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation, he that believeth shall not be in haste." That our school is truly a foundation stone to the Master's kingdom in the denomination, pastors, laymen, seminary professors and secretaries abundantly testified. A tried stone, her work records; a precious corner-stone to their lives, her daughters witness; a sure foundation she is, for her founders believed and have not made haste unduly. They recognized in our young women an uncalculated and very real force. To make this an effective and realized force it must become a trained force, and surely we have builded to that end.

And now, Baptist women of the south, your foundation is laid deep and broad, the corner-stone with its precious contents is in place, the walls are rising fair and lovely, and soon the "dream house" of our beloved Miss Heck will stand complete; but what shall it profit you unless its halls be filled? And what of the jewels you shall send to this fair setting? Is not our Master's cause worthy of our best? A missionary doctor tells this story: "Early one morning a call came to visit a child outside the city, too sick to be brought to the hospital. As he rode out he met a little Hindu woman. As soon as he saw her with a child holding to each hand, one a little hunchback, crippled girl, the other a beautiful boy of three years, he knew she was going to offer one of her little ones as a sacrifice to the crocodiles, the horrible river gods. He got down from his horse and plead with her not to do this dreadful thing, but to no purpose. As he returned in the evening, tired, sad, haunted as he had been all day by the thought of that poor deluded mother throwing her child into that awful open mouth, he met her in almost the same place. This time, there was only one child, the little crippled girl. Again he got down and said to her, "If you felt you must sacrifice one of your children, oh! why did you choose that splendid boy? Why didn't you give this one who must ever be a burden to

(Concluded on page 31)

PERSONAL SERVICE

COLLEGE WORK IN THE SUMMER

*Thou shalt be served thyself by every sense
Of service which thou renderest.* Mrs. Browning

I went down to one of our merchants who is a deacon and a Baptist and a trustee of the college and told him I had come for some material for the college Y. W. A. I explained to him their willingness but lack of funds and told him that we wanted to send boxes to the only occupants of the county home, two old ladies, and to the little orphans. I told him I didn't want things he really needed but I did want all that he would give of the things he did not actually need. In the end he gave me a quantity of white duck, several yards of blue silk tissue and remnants of lace and ribbons, in addition to several yards of pink lawn. The girls went to work and we sent off over a dozen dresser scarfs from the duck, all the edges feather-stitched, crocheted or tatted, seven little dust caps, two pretty, feather-stitched evening scarfs and lots of paper dolls and cheer books (made from the blue tissue) and a few extra garments the girls had gotten from their baby and younger sisters of larger size. Altogether that box was a thing to be proud of. We enclosed Hurlburt's Bible stories for the library. I was real, down-right proud of them this time. Their box to the poor was darling. Two of everything, dresser scarfs, neck pieces, cheer-books, mounted pictures, boudoir-caps, and calendars. And in each of the boxes we sent a whole bookful of tailoring samples for quilts.—Miss.

Few realize the amount of personal service work rendered by our girls in the Ann Hasseltine Circles of our Baptist colleges. In summer as well as during the school months this work can be still carried forward.

The young women in one of our mountain schools report that though they were miles from a railroad and shut off from personal service work usually done by Ann Hasseltine Circles yet they could send

flowers to the sick and pray for and go after the unsaved. They also help in the village Sunday school. Below are given some records recently sent in to the college correspondent:

(a) We have helped in the mill village school, teaching sewing classes, Bible and Sunday school classes and teaching night school in the mill.

(b) Every week from two to six girls have been going to the jail with the regularly appointed social worker. We have a little religious service with the prisoners, take them books, magazines, etc. The girls, four to six of them, have been going every week to the orphanage every Saturday afternoon to play with the children and to tell them stories. They often take fruit to them, and on one visit the mother of one of our girls sent six little sweaters. The girls also go out to the country home every other Sunday for a song service, asking some minister to give a talk.

(c) Several of our girls teach in the city Sunday schools. The rural school supervisor, who is associate professor of history in the college, has organized eight week clubs over the county in which the college girls take an active part during vacation. One college Y. W. A. has made a contribution to the circulating library and picture gallery. This year we have the League of the Golden Pen. Those who belong to the league write a letter each month to some one whose life is not as cheery and bright as might be. Imagine the pleasure these letters will bring to many who scarcely ever receive anything through the mail.

(d) Our regular work now is to direct the mothers' club of mill women. In this club we have a loan closet with necessary clothing and bedding for sickness; it is needless to say that everything is usually in use and that many are made happy.—S. C.



UNION NOTES



ROUND TABLE

INTO the cornerstone of the W. M. U. Training School building the following interesting and relatively valuable articles were placed: pictures of the three buildings occupied by the school, namely the house on Fourth Avenue, the one on Eighth and Broadway and the building given by the Sunday School Board in 1907; a list of the names of those composing the first committee when the school was organized in 1904; a list of the first Training School Board as appointed at Richmond in 1907; copies of the W. M. U. Annual Meeting minutes for 1907, 1914, 1915 and 1916, containing the history of the adoption of the school, the account of decision to erect the new building, the completed plans for the same and the plan for the collection of funds for this building; samples of Training School leaflets; the Jubilate general program and the program of Jubilate Day in St. Louis; a program of the memorial service for Miss Heck at Asheville, containing a picture of Miss Heck and Mrs. McLure's tribute to her memory; a 1917 Missionary Calendar of Prayer for Southern Baptists, prepared by Miss E. S. Broadus; the first catalogue of the school and also the last catalogue published; a picture of the school's Good Will Center; a copy of Miss Heck's book "In Royal Service"; a copy of the Louisville campaign booklet with the picture of the present student body and the names of the executive committee and the captains and their teams who served in the campaign; a copy of the Courier-Journal telling of the successful close of this Louisville campaign; a copy of the Baptist World containing an article about the school written by Mrs. Eager; and a program of the laying of the cornerstone.==It is with deep regret that the announcement is read of the "Home-going" of Mrs. C. R. Shepherd of Canton, China. Mrs. Shepherd studied at Louisville before going to China and had been on the field less than four years. To her loved ones and coworkers the Union would ex-

press sincerest sympathy.==Some of the ways in which the state W. M. U. corresponding secretaries reported that personal service had progressed in their state during the past year were: more system in the doing and reporting of the work; more people busy at it; new members being given a part in it; circles assuming responsibility for their community needs; more kinds of personal service; willingness to keep records; interest growing in work as a means of enlistment and soul-winning; by establishment of Good Will Centers; larger contributions to personal service work in money, food, clothing and time; development through home department of Sunday school; and greater efficiency in work previously undertaken.==In June of each year a very careful budget is adopted for the expenses connected with the Baltimore office. During the past year, which every one knows was a test-time on account of the high cost of living, the budget was kept slightly below 3 1-2 per cent of the Union's contributions for 1915-16 to the three Boards. This meant that the Sunday School Board returned to the Union \$400 of the amount raised for it by the Union, the Home Mission Board \$5,000 and the Foreign Mission Board \$7,560, making a total of \$12,960. The W. M. U. treasurer studied during the year the matter of W. M. U. expense in the several states and calculated that for the eighteen states it requires annually about 6 1-9 per cent to raise the funds for the three Boards and for the Margaret Fund and Training School. If to this is added the 3 1-2 per cent incident to the work of the Baltimore office it makes a total ratio of 9 11-18 per cent. However, in the investigation it was found that the rate in four states was much larger than in the others, so not counting these four the ratio for the fourteen and for the Baltimore office is only 8 3-14 per cent. Of this amount it required 5-9 to raise the foreign mission contributions, 3-9 the home and 1-9 that for the Sunday School Board, Mar-

garet Fund and Training School.==Union workers will be interested to know that for the January Week of Prayer 119,730 programs and leaflets were sent from Baltimore to the state W. M. U. headquarters and that for the March Week of Prayer 145,642 were sent. It was exceedingly interesting to hear what the state secretaries said about the observance of these weeks. Nine said that they were very generally observed in their states; four said that they were not generally observed; one, that the bad weather interfered; another that the observance is on the increase but not general as yet; one that they were observed by half of the societies; and still another that the entire weeks were faithfully observed in the small towns but that the city and country societies held just the one all-day service for each week.==Twelve states reported that almost as a unit their societies use the programs in ROYAL SERVICE, while four others said that in their states these programs were used by a great many societies.==Every state answered "yes" to the question as to whether the W. M. U. work had progressed during the past year. Among the proofs of this progress were cited the following items: a study of methods; a desire for better methods; enlistment and the graded system; more Bible and mission study classes; a deeper spirituality; increase of contributions through new members; prayer; more organizations; better programs; more leaders; women learning to do through study and experience; better understanding of state and Union plans; increased interest in young people and unenlisted women; circle plans; prompter reports; taking of more missionary magazines; effort to reach standard of excellence; new organizations in uncultivated fields; and a deeper conception of Christian stewardship.==From 15 states over 2,100 new societies are reported but with a loss of over 1,000 organizations. However, this leaves a gain of over 1,000 which is worth taking one's hat off in salute thereof!==Of these new societies over 1,300 were among the young people while over 600 of their organizations were ceasing to be. We heartily rejoice because of the more than 700 increase and beseech the women's societies to foster and nourish this young life.==The

net gain of the women's societies in these 15 states was over 400. May each live long and happily!==During 1916-17 over 2,900 mission study classes were held by W. M. U. organizations. Among these over 800 were in young people's societies. This means much for future as well as present efficiency.==One of the bed rooms at the W. M. U. Training School has been given as a memorial to Mrs. Theodore Whitfield who presided when the Union was organized in 1888. The gift is made by her son Dr. James M. Whitfield and her daughter, Miss Emma M. Whitfield, who is gratefully known to Union workers as the designer of the W. M. U. pin. It is particularly gratifying to Union members to know of this memorial room. In her letter consenting to let the above mention be made of this gift, Miss Whitfield says: "I am so glad to have this opportunity to do this both for the school and to honor my mother whose whole life was devoted to women's missionary work, home and foreign. She loved it, she believed in it and gloried in the wonderful things wrought through women's hearts and minds and hands. Referring to her presiding at the organization of the W. M. U., I remember hearing her say how scared she was and how unworthy she felt to do this when asked by those preparing to organize. It seemed there was much opposition to the idea and no one wanted the responsibility for fear of calling down the wrath of the 'brethren' etc. However, as we had recently moved from North Carolina to Virginia Mama seemed just the one. She had left North Carolina and was not yet identified with Virginia, so she was free. While weighing the matter, she heard Dr. W. E. Hatcher preach a sermon on Esther, bringing out the point of her Uncle Mordecai's saying: 'Who knows but what you have been called to this position for just this work?' It made such an impression on Mama that she felt she must accept the position of the chair for the organization. How happy she always was afterwards and how proud of the splendid work of W. M. U.!"==Miss Lila Westbrook, W. M. U. office secretary-treasurer for Arkansas, writes as follows: "More consecration and deeper spirituality were the keynotes at the Annual Convention of the Arkansas W. M. U., which met with the First Baptist

Church, Stamps, April 11-13. All officers and 125 delegates were present to enjoy the welcome and unbounded hospitality of the local church. Total gifts reported during the year amounted to \$46,000. All departments reported progress in every phase of the work. Indeed, we feel that a new day has dawned for Arkansas women. We are slowly but surely mounting the heights and are catching a glimpse of what can be accomplished when we are saved to serve".

==The Union was represented at the April Missouri meetings by Miss Mary Northington of Illinois who writes as follows: "The three district meetings in Missouri were well attended and were full of enthusiasm for the woman's work. The annual report by Miss Beswick, the secretary-treasurer, showed a great increase in all departments. The field workers in each district gave interesting accounts of their experiences and reported many societies organized. Helpful conferences were held on the graded missionary union. The days were full of inspiring missionary addresses on state, home and foreign missions. The stereopticon lecture on the Chicago and Louisville Training Schools was enjoyed in the evening. Miss Beswick and two of the field workers, Misses Groom and Powell, are graduates of the Louisville school".==The box, which was used to hold the articles put into the corner-stone of the W. M. U. Training School, was a gift from Mr. W. H. Matlack of Louisville. Mrs. Matlack is well known to Union members for her helpfulness, especially on press work. The box is "guaranteed" to resist the ravages of time.

==Sunbeam leaders will doubtless wish to frame the picture on page 7 as this church was several years ago built by the Sunbeam Bands. Fortunately page 8 is left blank so that no reading matter will be lost if the picture is framed.==Union hearts were saddened in March to hear of the death of Mrs. C. R. Shepherd of Canton. From the south China mission a little memorial card has come to the Baltimore office bearing these words: "In early childhood she became a follower of the Lord Jesus and when but a young girl dedicated her life to God for China. After years of hoping and planning she

arrived in China, November 28, 1913. For three years she labored faithfully on the language, at the same time teaching her little daughter, making home sweet for her husband and shedding sunshine wheresoever she went. On the 4th day of February, 1917, she was stricken with small-pox and after twelve days of fearful suffering, unable to resist the ravages of that dread disease, she fell asleep in Jesus. She was altogether lovely. Her favorite verse of Scripture expressing her faith was: Psa. 138:8: The Lord will perfect that which concerneth me".==After the student body at the W. M. U. Training School had raised the \$500 pledged by it at Asheville for the enlargement fund, these same ambitious, generous-hearted givers pledged an additional \$250. To achieve this amount they divided the student body into a number of teams. On April 13 these teams reported more than the \$250 raised and began at once to "meditate over other fields of conquest". The banner team was "Team Number One" which raised over \$69 of the total.==Speaking of victories, it is good to know that during the year 4879 organizations reached at least four points of the uniform standard of excellence, thus surpassing the year's aim by over 700.==According to the report compiled by the W. M. U. treasurer the following states met and in several instances exceeded their apportionment for home and foreign missions: Arkansas, Florida, Georgia, Illinois, Kentucky, Louisiana, Maryland, Mississippi, Missouri, New Mexico, Tennessee, Texas and Virginia. The Bible Fund apportionment was met and sometimes exceeded by: Alabama, Florida, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, South Carolina, Texas and Virginia. The following states met or exceeded theirs for the Margaret Fund: Alabama, Florida, Georgia, Illinois, Kentucky, Louisiana, Maryland, Mississippi, New Mexico, Oklahoma, South Carolina, Texas and Virginia. Every apportionment was met and in some instances exceeded by: Florida, Illinois, Kentucky, Louisiana, Maryland, Mississippi, New Mexico, Texas and Virginia.==The W. M. U. pin formerly sold for one dollar will henceforth cost \$1.25 on account of the advance in price of manufacture.



HOME DEPARTMENT



"SUFFER LITTLE CHILDREN TO COME UNTO ME"

EFFIE W. CHASTAIN, CUBA

We believe the Master meant Cuban children, among others, when He gave this kind invitation and we are glad He gives us the joy of taking His loving message to many little children in Cuba. If you could see their shining eyes and eager faces as they listen to Bible stories, sing Gospel hymns and repeat Bible verses, you would know that they are glad too—glad to learn of this Friend of little children. Before coming to our schools many of them had never seen or heard tell of a Bible, and their idea of God is often merely what one little girl expressed when I asked her at the beginning of the session if she knew who Jesus was. She said, "He's a gentleman we ought to respect." They listen eagerly to the Bible stories, most of which are entirely new to them. One day as the Bible class was dismissed a new little girl asked another, "Is that really true that the Señorita is telling us or is it just a pretty story?"

The Baptists have a number of thriving schools in Cuba. The children are taught the Bible every day in school and many of them come to Sunday school also. Often we reach the parents through the children. The Cradle Roll of the Sunday school is an effective means of reaching new people and interesting them in the Gospel. The people have lived so long in Catholicism and have made its forms and ceremonies so much a part of their lives that they hardly know how to break away from them entirely, even when they really want to accept Christianity. A Catholic woman we visited a short while ago told us she liked the Protestant religion and would be glad for us to enroll her baby in the Cradle Roll of our Sunday school. I took the name, then asked if she had a picture of the baby we might copy to use on the Cradle Roll. She said she didn't then but she was going to have the baby baptized soon and would have his picture taken in his baptismal robe,

and give us one for the Cradle Roll of the Baptist Sunday school!

I want to thank the friends in the states who have sent us used post-cards and other picture cards for distribution among the children. These are a great help and we can use an indefinite number to good advantage, so if any others have old cards to spare we will be glad to have them. Pray with us that many children in Cuba may be led to know Him who is the loving Friend of little children.

SUNBEAM PROGRAM

(Concluded from Page 21)

THE BIRDS OF THE BIBLE

- Who made the birds?
Gen. 1:20-21
- Who named them?
Gen. 2:20
- When was a dove a better messenger than a raven?
Gen. 8:7-12
- When did a man have a dream about birds that showed he was going to die?
Gen. 40:16-22
- What birds were the Jews told not to eat?
Leut. 14:11-20
- When was a prophet of God fed by the birds?
1 Kings 17:1-7
- What time of year do the birds sing?
Solomon's Song 2:11-12
- What bird did the mother of Jesus offer as a sacrifice when she brought Him as a baby to the temple?
Luke 2:22 and 24
- What birds did Christ order to be taken from the temple?
John 2:16
- What did the birds have that Christ did not?
Matt. 8:20
- When did a rooster's crowing cause a man to weep?
Matt. 26:33-35; 69:75



BOOK REVIEWS



LIFE SKETCHES FROM 'A HEATHEN LAND

These sketches should be read by southern Baptists with especial loving thought and interest, for all but one are reminiscences of our faithful missionary to China, Miss Lula Whilden of South Carolina. After Miss Whilden's death last September these stories were found among her papers. She had been anxious to have them printed that all might know of the wonderful "power of the Gospel to change heathen lives". Now they are published on behalf of the W. M. U. of South Carolina, a "Memorial to her who went from us, a pioneer in the South as an unmarried woman in Foreign Mission service". Mrs. J. D. Chapman president of the South Carolina W. M. U. has written the foreword giving a short account of Miss Whilden's life and a word of tribute to her service and influence. There are twenty-two sketches, some "give glimpses of heathenism without the Gospel; others of heathenism transformed through the Gospel". From *The Little Hump-Backed Child*, *The Old Blind Woman*, *Ah Ngau* and other stories, we notice that to Miss Whilden no one seemed too small, too worthless or too commonplace to be brought to the Master, and that her ministry to "even the least of these" was richly blessed. For the *Old Blind Woman* as she begged from house to house, told the Bible stories, and little *Ah Ngau* led her own mother to Christ.

The book is attractively bound in dark red and gold, the paper is good, type clear and distinct. The frontispiece is a picture of Miss Whilden and the last article, a poem by the Rev. Grattan Guinness. The money from the sale of the book is to be devoted to the support of Bible women in that part of China in which Miss Whilden labored so long and so earnestly. The hearty cooperation of all is urged in circulating this book and thus carrying still further Miss Whilden's work, that she "being dead yet speaketh". Order from

the South Carolina W. M. U. headquarters, 1306 Hampton St., Columbia, S. C. post-paid .50.

AN AFRICAN TRAIL

A book that will be widely used during the coming year for mission study classes is the one lately published by the Central Committee of the United Study of Foreign Missions. The author, Miss Jean Kenyon Mackenzie, a missionary to Africa, has given us this book, exceptional in its literary merit, unusual in its portrayal of the African character, deeply spiritual in its whole treatment and tone. Some of our readers who may be familiar with the letters of Miss Mackenzie published a while ago in the *Atlantic Monthly*, under the heading, *Black Sheep*, will perhaps especially welcome her new book. For an idea of the book material, let us run through the plan of chapters outlined in the beginning. From this outline we will quote largely. The first chapter deals with *The White Man in Africa*, be he trader, planter, or government official; it tells of his approach by the sea, his settlements on the beach, his trade and influence. This same chapter treats of the missionary in Africa, his trail, his settlement, his statistics, etc. Another outline gives the Bulu with his origin, speech, migrations; refers to the man as a master in his town, in his customs, in his virtues, etc., to the woman as a slave in the things of marriage, and in her maternal experience. In the Bulu and God, we notice the early traditions of a Creator, the part the supernatural plays in the Bulu mind, the reception of the "Good News". The Ten Tyings show us what the Ten Commandments mean to the Bulu, and the outline on *The New Tribe* gives us the entrance of the Bulu into this tribe of God, the Bulu's adjustments and his growth in grace. The sixth and last chapter, *The New Custom*, shows the Bulu transformed in his attitudes towards life. Cloth 50 cents, paper 30 cents. Postage additional.

TRAINING SCHOOL

(Concluded from page 24)

herself and you?" Looking up at him with eyes that showed a breaking heart, she answered, "Sir, I don't know what sacrifices you offer to your God, to our gods we dare offer only the best we have." Can we afford to do less? Let us send to our Training School the best and choicest daughters of the southland to fit them for the Master's service that it may continue to be that "sure foundation" stone in Zion of which Christ is the crowning corner-stone.—Mrs. Trevor H. Whayne

Y. W. A. PROGRAM

(Concluded from Page 16)

when "the Bible, or a large part of it, has been translated into approximately five hundred distinct languages and dialects, nearly one-half of which had first to be reduced to writing." This phase of missionary work has naturally helped the educational work a great deal. In the first place, in territories where there was no written language education could never have progressed without this preliminary work. Education in turn is making the work of the present most effective. What good are Bibles, newspapers, religious tracts, etc. if one cannot read? The native pupil who can read all these in his own language can pass on the good news to those less fortunate than himself, and can with more effect inquire, "Understandest thou what thou readest?" We look to those we have educated to help in a large way to win the masses to Christ. Surely the byproducts of Christian missions are deserving of our most careful study.

G. A. PROGRAM

(Concluded from Page 17)

CONTEST

Most girls are interested in contests and the thoughts brought out in the Leader's talk may be fixed by giving out little booklets prepared by the hostess on which each girl tries to make the longest and most accurate list of those things which have come to us as a result of Christianity.

GAME—TRUTH

This game is quite a familiar one. The leader asks all sorts of questions to which the willing victim promises faithfully to respond with the truth. Perhaps the girls may be led to think by some such questions as the following:

For which of the byproducts of missions

are you most grateful? Do you not believe girls of other nations would be equally grateful for the same things? Do you not think God meant these things for them as much as for you? What do you consider the best reason for a woman's being a missionary? Would you rather be a home or foreign missionary? Why? Is there anything you could do that you are not doing now to extend the Gospel either here at home or in foreign lands? Many other searching questions could be added to these.

CURRENT EVENTS

(Concluded from Page 23)

During eight months recently over five thousand were added to the Methodist missions in the Philippines with less than ten missionaries on the field.

There are over three hundred blind pupils in various mission schools in south China. As far as possible these children are taught some trade which can make them self-supporting, so that they can become economic factors in the community instead of dependents.

Pray

"Pray! for earth has many a need.
Pray! for prayer is a vital deed.
Pray! for God in heaven hears.
Pray! for prayer will move the spheres.
Pray! for praying leads to peace.
Pray! for praying gives release.
Pray! for prayer is never lost.
Pray! for prayer well pays its cost.
Pray! for prayer is always power.
Pray! for every prayer's a flower.
Pray! for prayer the Saviour finds.
Pray! for prayer creation binds.
Pray! for every prayer is gold.
Pray! for prayer is joy untold.
Pray! for praying frees from care.
Pray! for Jesus joins our prayer."

CHRIST IN AMERICA

A Presentation of Home Mission Opportunity

(NEW PLAYLET)

Price 10 Cents

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CHILDREN OF THE WAR ZONE

A set of paper dolls with costumes of the European countries now at war

*Very instructive
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Sold in sets only*

Price 25 cents, postage 5 cents

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15 WEST FRANKLIN STREET, BALTIMORE, MARYLAND

Send for a Copy of the Beautiful Pageant of the Golden Rule

By FANNIE E. S. HECK

Price, 25 Cents

The material for this charming booklet was left by Miss FANNIE E. S. HECK, as an evidence of her love and interest, to the Woman's Missionary Union Literature Department.

WOMEN'S MISSIONARY UNION LITERATURE DEPARTMENT

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ONE HUNDRED

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Price 10 cents, postage 3 cents

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