

UNION WATCHWORD  
1917-1918

Herein is My Father glorified, that ye bear much  
fruit; and so shall ye be My disciples—John 15:8

# Royal Service

SUCCESSOR TO OUR MISSION FIELDS

## Convention Number



WORK!

THANK GOD FOR THE  
SWING OF IT,  
FOR THE CLAMORING,  
HAMMERING RING OF IT,  
PASSION OF LABOR  
DAILY HURLED

ON THE MIGHTY ANVILS OF THE WORLD.  
DRAINING THE SWAMPS AND BLASTING  
THE HILLS,

DOING WHATEVER THE SPIRIT WILLS—

RENDING A CONTINENT APART

TO ANSWER THE DREAM OF THE MASTER  
HEART.

THANK GOD FOR A WORLD WHERE NONE  
MAY SHIRK—

THANK GOD FOR THE SPLENDOR OF WORK!

—ANGELA MORGAN

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

ENTERED AT THE POSTOFFICE AT BALTIMORE AS SECOND CLASS MAIL MATTER

# Royal Service

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

PUBLISHED MONTHLY  
SUBSCRIPTION, 35 CENTS PER YEAR

NO CLUB RATES

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

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

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## Calendar of Monthly Topics Woman's Missionary Union, 1917

JANUARY—Planning for 1917	JULY—The Uplift of Two Races
FEBRUARY—Building for the Kingdom	AUGUST—"In Jerusalem"
MARCH—"And Samaria"	SEPTEMBER—"In All Judaea"
APRIL—"Unto the Uttermost Part"	OCTOBER—Church Building Loan Fund
MAY—The Home Base	NOVEMBER—Modern Missionary Movement
JUNE—Missionary Byproducts	DECEMBER—China's Call

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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

Negro Life in the South..... Willis Duke Weatherford  
The South Today..... John M. Moore  
Under Our Flag..... Alice M. Guernsey  
In Red Man's Land..... Frances E. Leupp  
Goodbird the Indians..... Gilbert Wilson  
The American Indian on the New Trail..... Thomas C. Moffett  
Missionary Review of the World..... Oct. 1916; Jan. 1917; Feb. 1917  
*Home and Foreign Fields*: Among the Indians in Oklahoma, April 1917; Baptist Work for the Indians, April, 1917; At Work Among the Indians, April, 1917; Among the Indians of Alaska, Feb. 1917





## EDITORIAL



### THE ANNUAL MEETING

"I MUST be about my Father's business" seemed to be the dominating note, the ruling motive in many of the lives of the hundreds of women who filled the auditorium of the First Methodist Church in New Orleans, the meeting place of the Union in annual session. In accordance with this motive many in the spirit of sacrifice had overcome real obstacles that they might, as it were, go up to Jerusalem and there, through worship, fellowship and conference with many of like mind and purpose with themselves, find how, when and where to do most efficient work in the Master's vineyard.

We have been assured that where two or three are gathered together in His name there He would be in the midst of them. The Spirit of God was certainly manifest among His people for nowhere nor at any time could a sweeter spirit have prevailed nor a more exultant note have been sounded than in the Annual Meeting of the Woman's Missionary Union in New Orleans.

That many women and young people had been "stedfastly in prayer and ministry" throughout the year that is now history was brought to our minds again and again through the reports of the W. M. U. Corresponding Secretary, Treasurer, Young People's Secretary, and College Correspondent, the Literature, Personal Service, and Margaret Fund Committees and the Board of the Training School. The stories of sacrifice and of heroism and the stories of abundant fruit gathered for the Master followed in quick succession in these reports, and caused those hearing them to lift up their hearts and voices in praise for what God had accomplished through His disciples.

The reports of the Commission on Circle Plans and the Commission on Mission Study brought much information concerning the forward movement of the societies in the crusade for perfecting organization and methods, and for increasing the knowledge and thereby stimulating the interest and activity of the Union's constituency. While the note of triumph was sounded throughout all the reports and talks made during the meeting there was also the deep note of concern and warning. No officer or member of the executive committee or chairman of committee failed to take into consideration the fact that during the present world crisis our women are to be called upon for greater and more difficult service, and for broader and deeper sacrifice than has seemed necessary in the years through which we have been passing. That is if the Union is to measure up to its responsibility, and through the societies do the woman's part in aiding the churches of the Southern Baptist Convention to fulfill the will and carry out the program of God at a time when His enemies are bent upon pulling down the very walls of Jerusalem.

The vice presidents in the review of the states gave forth the note of exultation and at the same time spoke of the determination of the leaders of these states to press forward in aggressive missionary undertakings.

The Training School hour was inspiring as we listened to accounts of the work begun in Jerusalem and spreading out through the students unto Samaria and even "unto the uttermost part". While during this hour states and individuals pledged themselves to be responsible for different parts of the building, or chose parts to which gifts already made should be assigned, all were made to feel that it was the privilege of every individual to have a share in the lasting, the spiritual foundations of this great enterprise.

In the auditorium where all could see there hung side by side the Christian flag and the flag of our country. Each ever a reminder of the two mighty conflicts waging in the world today. The one of a carnal warfare which has for its ultimate aim, as has become manifest, universal democracy and freedom of the individual. In the singing of "The Star Spangled Banner", in resolutions adopted by the Union and in prayer we pledged

our loyalty and support to our country in this terrible welter of war. "My country may she ever be right"—but still—"my country." The other a reminder of warfare in which our weapons are not carnal "but mighty unto the pulling down of strongholds". This warfare has for its aim the supreme ascendancy of the King of kings who shall give to the soul liberty.

As every age has its message for Christendom, this age has its message for us. The one message that it would seem should ring out with ever increasing insistence in our hearing today is that spoken by our Lord, "Seek ye first the kingdom of God and His righteousness". This seemed to be the spirit that pervaded and controlled the twenty-ninth Annual Meeting of the Woman's Missionary Union in the committee meetings, in the business sessions, in the conference with our missionaries, in the one social gathering of the body, and in the great sermon preached before the Union on Sunday morning.

Realizing the insufficiency of humanity in the struggle to establish the kingdom of God all hearts seemed to turn with one accord to the source of all power to better learn the way: John fourteenth chapter, thirteenth verse and John fifteenth chapter, verses one, four, five and seven.

Because the Union is an organization that lives but for the fulfillment of the will of God our aims, therefore, shall continue to be—individual and united prayer; systematic Bible and mission study; systematic and proportionate giving and organized personal service. We shall continue to sing "Lord speak to me that I may speak" while we keep ever before us the watchword—"Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples".

### HYMN FOR THE YEAR

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

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

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

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

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

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

Frances R. Havergal



## BIBLE STUDY



### TOPIC—Witnessing

*Those Matters which Have Been Fulfilled Among Us.—LUKE 1:1.*

I. *Eye-witnesses and Ministers of the Word:* Luke 1:2; John 15:27; 1 John 1:1-4; 4:14. The apostle John was an eye-witness of both the person and labor of our Lord. He took in the scope of God's greatness, 1 John 1:1, and then gave his message—"God is Light," 1 John 1:5-7. How do we know this except through Jesus Christ His Son, John 9:5. God is the giver of light. Christians are lights of the world. Matt. 5:14-16. "God is love". 1 John 4:8. Jesus is the Son of God, the Saviour promised to the world. 2 Pet. 1:16-17; 2 Cor. 4:6. In His incarnation the assurance was given that He was the Son of God. Luke 1:35. It was necessary that the Redeemer of the world should be the Son of God, according to the purpose of God and the expectation of God's people. John 10:36; Heb. 2:3, 4. In this Jesus is the utterance or expression of the person and thought of God. John 1:3, 5, 9, 14-18; 14:9-11; Col. 2:9. John the Baptist witnessed of the Light. John 1:7, of the Son of God. John 1:3, 4; of the Lamb of God. John 1:36. Peter, James and John were eye-witnesses of His majesty and of the manifestation of the divine glory of Christ, an earnest of the coming glory in His exaltation. John 1:14.

II. *Testimony:* Luke 24:44. Our Lord affirmed that the Psalms contained testimony to Christ. Ps. 118. The suffering Saviour. Ps. 22. In His kingdom glory. Ps. 2:24; Luke 24:25-26. Son of God. Ps. 2:7. Son of man. Ps. 8:4, 6. Prophet. Ps. 40:9-10. Priest. 110:4. King. Ps. 2:2, 4. Jesus gave to the disciples the commission to evangelize and He also gave the power of testimony. Luke 24:48. Also to Paul. Acts 22:15. The apostles after the resurrection completed their number for testimony. Acts 1:22. They had been incredulous when the women reported the wondrous story, Luke 24:6-11, but being persuaded of the truth they spake with boldness, and with great power gave their witness. Acts 4:31-33; 1:3-8; 2:32; 26:23. Jesus had revealed to His disciples the future resurrection. John 5:28, 29, the general judgment and dispensation of rewards, which was confirmed by Him in that He Himself rose from the grave. The testimony of the woman of Samaria led many to the Christ. John 4:28-30, 39, 41, 42.

III. *Of Resurrection:* Rom. 1:4; 6:5; 1 Cor. 15:12, 13, 21, 42. What? doth it seem incredible to you that God should raise the dead? God, who formeth the spirit of man within him, and whose spirit when he dieth "returneth to God who gave it", can surely bring him to life again in Christ Jesus. Christ is the object of the Christian's desire for fellowship in suffering and partaker in His resurrection. Phil. 3:10-14. The importance of Christ's resurrection. 1 Cor. 15:12-19. There were many witnesses of the resurrection as Paul asserts. 1 Cor. 15:5-8. These witnesses were no strangers to Jesus, but were familiar with Him and had been with Him from the beginning of His ministry, from His baptism to His ascension.

IV. *Glad Tidings of Great Joy:* If the announcement of our Saviour's birth was "glad tidings of great joy" how much more gladsome will the news of His resurrection be. Luke 24:46. "Jesus by His resurrection dissolved the tyranny of death, and with Himself raised up the whole world." Thereby death received its destruction, and life its beginning. Eph. 2:5-6. "Hence in Baptism as the death and burial of Christ is symbolically undergone by us; so therein also we do interpretatively rise with Him." Rom. 6:3-5; Col. 3:1-4.

V. *Witness of Faith in the Second Coming.* 1 Thess. 4:13-18. This is the great witnessing of the blessed hope of the church, which includes all bodies of the saved of whatever dispensation. Matt. 24:42; Luke 12:36-48; Acts 1:11; Phil. 3:20, 21; Titus 2:11-13. "That event and no other brings to completeness the redemptive processes." 1 John 3:1, 2; John 17:24.—Mrs. James Pollard



## PROGRAM FOR JULY



Prepared by Miss Mary Faison Dixon



PAWNEE CHRISTIAN FAMILY

### THE UPLIFT OF TWO RACES

HYMN—Oh Master, Let Me Walk with Thee

PRAYER

BIBLE STUDY—(page 6)

TALKS—The Condition of the Negro (pars. 1-4) with special report as suggested Meeting Our Obligations (pars. 5, 6) with special report as suggested

HYMN—Our Flag is Flashing Near and Far

TALKS—The Indian of Today (pars. 7, 8)

A Message from the Front (pars. 9, 10)

SENTENCE PRAYERS

HYMN—America



## SLOW THROUGH THE DARK

Slow moves the pageant of a climbing race;  
Their footsteps drag far, far below the height,  
And, unprevailing by their utmost might,  
Seems faltering downward from each won place.  
No strange, swift-sprung exception we; we trace  
a devious way thro' dim, uncertain light—

Our hope, through the long-vistaed years, a sight  
Of that our Captain's soul sees face to face:  
Who, faithless, faltering that the road is steep,  
Now raiseth up his drear insistent cry?  
Who stoppeth here to spend a while in sleep,  
Or curses that the storm obscures the sky?  
Heed not the darkness round you, dull and deep;  
The clouds grown thickest when the summit's high.

—Paul Laurence Dunbar

The facts here given were taken from two books, both by southern writers, *The South of Today* and *Negro Life in the South*, and from the *Negro Year Book* for 1916. It has been possible to deal with the subject in only a broad general way. The meeting will be more interesting and helpful if the following topics are assigned to various members to report on, thus getting together the facts as regards your own community.

1. The number of negroes in the community
2. Their housing and health conditions
3. Their education, number of schools; pupils; of children out of school. What attention is paid to their industrial education?
4. Their churches, number of churches and the part they have in improving the community
5. What is being done to better the condition of the negro and make him a better citizen?
6. What can be done for our servants?

**2. Economic Position** In the South there are approximately 8,780,000 negroes, 27.4 per cent of the population. Their ancestors against their will were brought to our shores to serve us. They are but a few generations from an uncivilized life. The fact that they have been able to advance as far as they have should win our approval; the many who are eager to advance still further should win our assistance; the many who are incapable of helping themselves should win our sympathy and patience.

That the negro is capable of economic progress is shown from statistics. Since 1866, the number of houses owned by negroes has increased to 600,000; the number of farms owned to 981,000; and the wealth accumulated to \$980,000,000. In Georgia, for example, the taxable property of the negroes was listed at \$38,603,307. (*Negro Year Book*, 1916)

The economic progress of the negro in the last twenty years has been nothing less than phenomenal. In the South the trades and professions are open to him, and the attitude of the southern people, as a rule, is to give him a chance. He is encouraged to save his earnings, acquire property, build a good home and become a substantial citizen. The negro who does this is not only self-respecting but he is respected by his white neighbor. The negro who gives trouble to the white man and to the negro race and who brings on practically all the race friction, is the idler, the homeless, the shiftless. The great majority of the people are poor, and often very poor, but the number of the comfortable is growing at a good rate. The leaders of the race are constantly and properly

emphasizing the facts of their material progress, and this has given inspiration and aspiration to the negroes as a whole, and the number acquiring farms, houses, small shops and stores is increasing at a very rapid and gratifying rate.—*John M. Moore*

But while many of the negroes are industrious and ambitious, there are many who are shiftless and unreliable, content to let tomorrow take care of itself so that there is enough food for today. It is felt that much of this shiftlessness is caused by their lack of health. They are more susceptible to disease than the white man, of all races they have the least power of resistance in the struggle for life and their surroundings are often not such as to be conducive to health.

Health conditions among the colored race are at present very grave, and they are conditions in which we of the white race must be deeply concerned. It is unbelievable that the white people will stand by and see a neighboring race attacked by disease germs that every hour endangers themselves. We know that no race remains unhealthy and unsanitary without menacing any race living in proximity. The prevalence of contagious diseases among the colored people is a menace to all with whom they come in contact, and contact between the races is close in the South; for who can be indifferent to the unsanitary condition of the premises of the black woman who cooks his dinner or to the diseased conditions of the black woman who nurses his children? "No man liveth unto himself" is preeminently true in this instance.

Then it is a grave economic question. The whole South is dependent to a great extent upon negro labor. Anything that lowers the producing ability of a large number of workers seriously handicaps society; and disease reduces the producing ability of any individual not only in quantity, but in quality also. It is variously estimated that the economic loss to the South from sickness among the negroes reaches three hundred million dollars annually. Probably half of this could be saved by taking the proper measures to prevent sickness and disease. If the loss were saved and applied to the eradication of disease, it is certain that the average life of the negro laborer would be very materially increased and the quality of his work greatly improved. There is hardly a conceivable limit to the economic gain the South would realize by doing away with preventable disease, sickness, and death among the negroes. It would mean every year the saving to society of thousands of healthy laborers who are annually retired to the sick list by the ravages of pulmonary tuberculosis, pneumonia, kidney and liver diseases, pellagra, and venereal diseases. It would also minimize the general indisposition for work among negro laborers, which is due to lack of energy as well as to heredity.—*H. S. O'Kelly*

That there is a close connection between housing and health cannot be denied. For a long time our large cities have demanded that a certain amount of air space be allowed to each person occupying a room. But the South has not yet awakened to the importance of this in the housing of the negroes. In one of the counties of the South it was found that the housing conditions of the negro were worse than the worst tenement section of New York City. (Weatherford) In one of the large and prosperous cities it was found by a careful investigation that the average number of negroes to a room was 2.22 and this when a number of families occupied from three to five rooms.

After all, the question of negro health and housing is a moral question. His present mode of life is such as to render it well nigh impossible for him to be moral, and his present immorality makes him an inefficient laborer, an expensive criminal, a distributor of infectious diseases, and a moral plague. We are—whether we like it or not—bound in the matter of self-defense to see that these conditions are changed. He must have a new sense of personal purity, he must have a new sense of the sacredness of the family relations, he must come to have a new pride in his home. To this end the houses in which he lives must be improved, the streets on which his house stands must be cleaner, and the sanitation in his section of the city must be made equal to that of any other section of the city in which he lives.—*Weatherford*

**5. Education** The South has had a heavy financial burden to carry in the way of educating her people, for it has been necessary to establish a dual system of schools. That she has met this situation nobly may be seen from the fact that while ninety per cent. of the negroes were illiterate in 1866, in 1910 the per cent. has decreased to 48. In the North but 18 per cent. are illiterate which makes the average illiteracy throughout the states, including the West, about thirty per cent.

Only 47.3 per cent. of the negro children of school age in 1910 were in school, not because they were kept away but because poverty and home surroundings had kept down any desire for an education. The creation of the desire for knowledge, for intelligence, is the great task with a belated people. The attendance at the public schools has greatly increased in the last ten years, the teachers are better equipped and are more active in creating respect and regard for the school, and the general white public has taken a keener interest in the education of the negro children as well as of the white children. This explains the favor which compulsory school laws have met in recent years.

When a complete summation is made of the superb work that is being carried on in the negro's behalf by the state and the church, North and South, and when his marvelous progress of the last fifty years is duly considered, one is inclined to become jubilant and at the same time somewhat complacent. But there is another side. More than one third of the negroes over ten years of age cannot read or write; half of the children of school age never enter a school; the material progress resulting in some accumulation of wealth is a matter of a small minority, while the vast majority are poor, very poor; disease finds them first and takes them first; the housing in many instances is nothing less than miserable, and only with a small minority really comfortable; the church ministry is frequently if not generally wanting in the highest ideals. These conditions must be seriously considered. The negroes have not the educational, social, and religious facilities which their white neighbors enjoy and they are not capable, in most cases, of using them if they had them. They are still a child race and must be so considered in the larger planning for them. That the education given them should be largely vocational is readily admitted by all, but the doors to all knowledge should be open to any who can enter. That the negro should be educated, yea, must be educated, is no longer a question. The question is, How and in what shall he be educated? The states and the foundations are settling what the elementary and secondary education shall be. The religious denominations have yet the determining of the kind, quality and value of the higher education. The negro must be delivered from deadly poverty by the remedial philanthropy of economic justice and enlightened living. He must be lifted to a higher level of human living by forces beyond his power.—J. M. Moore

The moral effect of an education upon the negro may be seen from the following facts: "Not a single graduate of the Hampton Institute or of the Tuskegee Institute can be found today in any jail or state penitentiary. After making careful inquiry, I cannot find a half-dozen cases of a man or a woman who has completed a full course of education in any of the reputable institutions like Hampton, Tuskegee, Fisk or Atlanta who are in prisons. The records of the South show that 90 per cent. of the colored people in prisons are without knowledge of trades, and 61 per cent. are illiterate."

As suggestive of what can be done to help the girls and the women, the report of Mr. James L. Sibley, rural school agent of Alabama, is interesting. "This is the second year the work of the Homemakers Clubs has been carried on in Alabama. Twenty-five agents were employed in twenty-three counties. Three main lines of work were stressed—namely, housekeeping, sanitation and canning. The clubs met as a rule at different homes in the community and the kitchen and dining room of these homes were used in giving the lessons. Some 5,111 girls and about 3,408 mothers were enrolled as active members. The results of the work are evident in many ways. Reports show a total of 263,943 quarts of fruit and vegetables put up. Coöperation of leading white people was secured."

**6. What Baptists Are Doing** With the large majority of negroes belonging to our denomination we should feel a particular responsibility for them. Through our Home Mission Board instruction is given in the Bible in schools and institutes. There are forty-one missionaries who devote their time to the uplift of their people. "The Board feels that it cannot express the best purposes and aspirations of southern Baptists concerning the negro without being ready and desirous of enlarging our helpfulness to the black people, ten million strong, as opportunity may afford. At the same time it must remain ever true that the greatest good we can do this race is to be done through personal, local helpfulness on the part of our church members who have a conscience before God concerning the negro and will help him to a better, purer life in Christ, both by example and by patient teaching and loving helpfulness. This has been of immense help to the negroes in the past and it is hoped will be of still larger worth in the future."—Report for 1916

Whose was the right and the wrong?  
Sing it, O funeral song,  
With a voice that is full of tears.  
And say that our broken faith  
Wrought all this ruin and scathe,  
In the Year of a Hundred Years.

*Longfellow*

*Roosevelt in the witness-box:* "It has not been my good fortune to be able to see at close range the work done in foreign missions technically so termed, but it was once my privilege to see, close up, the work done in a branch of mission work that is, in every sense but the technical, foreign missionary work—I mean work on the Indian reservations of the West. . . . I became so interested in it that I traveled all over the reservations to see what was being done especially by the missionaries, because it needed no time at all to see that the great factors in the uplifting of the Indians were the men who were teaching them to be Christian citizens. When I came back I wished it had been in my power to convey my experiences to those people—often well-meaning people—who speak about the inefficiency of foreign missions. I think if they could have realized but the tenth part of the work that had been done they would understand that no more practical work, no more productive of fruit for civilization could exist than the work being carried on by the men and women who give their lives to preaching the Gospel of Christ to mankind." *From an address delivered in New York, 1900*

Of all people who should appeal to us surely the American Indian is among the first. We have taken his land; we have driven him back step by step. We owe him something more than a mere existence. We owe him the best we have, that which has made our civilization possible. Naturally of a religious nature, he has worshipped and in many instances still worships a Great Spirit who is manifested in the phenomena of nature, in the wind, the rain, the sun, the stars, etc. "The Great Spirit is sometimes forgotten in the consideration of its manifestations, and the forces of good and evil which are always at work are given a great deal of attention. Tutelary gods watching over a tribe or family are often worshipped, sometimes in the more tangible form of a fetish. Fear of the Great Spirit and of the lesser spirits form a large part in the religion of the Indian. He is constantly striving to propitiate them, to avert their ill-will or to make them work for his benefit."

**8. On the New Trail** Many of the Indians, however, are leaving the old life and belief and following the "new trail", as Mr. T. C. Moffett has so graphically described: "Along the new trail the Indian walks with safe steps, leading upward to a worthy destiny. He needs to be unencumbered, and to this end the trap-



pings of the old Indianism must be cast aside. He has washed away the war-paint and is a free man, learning the arts of peace and cultivating forgiveness and mercy in place of the instincts of savagery and revenge. The superstitions and fears which held him back, and the magic of the medicine-priest of the tribe are outworn. The gifts the white man has brought him with Christianity and education are accepted and prized as the greatest boons of civilization. The religion of the Book, the redemption of the Savior of mankind, the true worship of the Father in Heaven, the one living and true God, are as much for the red man as the white. For natural religion he now accepts the supernatural, the religion of revelation. The American Indian is on the new trail."

The spirit of many an Indian leader of the present day is expressed in the words of Running Bird of the Kiowas: "I am growing old now, and I am getting up in years, and all I wish at the present time is for my children to grow up industrious and work, because they cannot get honor in war as I used to get it. They can get honor only by working hard. I cannot teach my children the way my father taught me; that the way to get honor is to go to war; but I can teach my children that the way to get honor is to go to work, and be good men and women."

**9. A Message From the Front** We are very fortunate in being able to give the following article on our Indian work by Miss Mary Jayne, who is doing so much for our real native Americans in the Otoe Mission: Of the three hundred thousand Indians in the United States more than one-third are in southern Baptist territory; thus putting upon us the burden for their evangelization. In Oklahoma alone there are over one hundred thousand; in New Mexico, twenty-two thousand; in North Carolina, more than eight thousand, and in Florida, nearly six hundred. Yet through our Home Mission Board report we find that as a denomination we are doing a very small work among these many people, a work; however, that has been greatly blessed. It was said by one of the early Baptist missionaries after twenty years of Indian mission work, "No heathen people upon earth ever presented so few obstacles to the introduction of Christianity, useful customs and righteous laws, as the Indians in their native conditions." Even so the day was long in coming when Christ should be presented to them as the one who "so loved" them, and as the real inspiration to civilization.

At present the Home Mission Board's work among the Indians consists of two kinds. The first is among the five Civilized tribes; a work coöperative with the Baptist General Convention of Oklahoma. The Board assisted last year in the salary of a Superintendent of Indian Missions and of fourteen missionary pastors. Among these tribes there are 121 churches, with 4,500 members and 184 ordained ministers. The second is a work among the Osages, Pawnees and Otoes, for which the Home Mission Board is wholly responsible. They also support a missionary who is a student pastor in twelve government Indian boarding schools, where of the 1,700 students 800 are from homes where religious preferences are Baptist.

The Osage church was organized in 1906. While the work has been hard, on account of our long neglect of the field, it has not been fruitless and there have been compensations and joy in service.

The Pawnees are now but a remnant of the great tribe of many thousands who wandered over the plains of the western states and committed so many warlike and blood-thirsty deeds. Later they became very loyal to the United States and were counted on to help in keeping the other tribes in order. Besides the losses in war, small-pox killed more than half the tribe in one epidemic. This was the work of wicked white men who for revenge carried the virus of this terrible disease to their camps in presents of tobacco and infected clothing. Later their removal to Oklahoma, with its change of climate causing fever and tuberculosis, reduced the tribe still further. In the years that have passed since that day the white man has brought to the Pawnee many other death dealing evils, and a virus more fatal than small-pox has been at work among them.

The devil has used many agencies for his work. Not only the Pawnee but other Indian tribes have become "a people robbed and spoiled".

And so, after many years, to the tribe now a remnant, we Christian people have at last brought the Gospel of the Son of God. Is it not wonderful that, in spite of our neglect and delay, God has so favored this work and given us the hearts of this people? It is less than ten years since the message was brought to the Pawnees and a church of nearly two hundred has been gathered from among them. This church was organized Sept. 20, 1908, with nine members. Now there are seven deacons, doing their work well. They meet, with their wives and the missionaries, every month and spend a whole day in talking over and planning for the work of the church. An Indian woman is the organist and songs are sung in Indian and English. The Christians have composed many hymns, both words and music, and have taught them to one another, for their language is not written. We have three preaching services on Sunday and a Bible study class. Our prayer meetings are on Wednesday night, and the woman's meeting is every Friday. We meet from house to house, and if the meetings are in the country we carry food and have a lunch and in that way have time for two Bible lessons. We use the lessons in ROYAL SERVICE and study some missionary topic at almost every meeting. There are also testimonials and prayers—everybody prays—and always a free will offering.

Last Sunday three of the sisters went with me to attend the funeral of a baby, the child of one of our weak members, who has been going away into sin and leaving her Christian associates. We found her alone; not one of her friends of the heathen religion had come to her in her trouble. These Christian women talked and prayed and wept with her, and went with her to the grave. She says she has lost six children, and yet such is the power of the evil one that she is blindly following a false religion when the way of life is so plain. The temptations are strong and many. The devil is busy and it his joy to cause the Christians to fall away. Yet there are many who rejoice our hearts by standing firm and faithful.

Among the Otoes our work is less than three years old. The Pawnees, their neighbors, carried them the Gospel and now nearly one hundred are beginning their walk in the "Jesus road". There is no house of worship over there, only a tent, and no house can be built until the Home Mission Board can spare funds for that purpose. How can you help? What are we going to do, that the message may be given in New Mexico, and in North Carolina, and in Florida? What shall we Baptists of the south do for them?

I want to close with a question, asked many years ago by one of our Indian missionaries, Isaac McCoy. It is still pertinent. It has been pressing on the hearts of Indian missionaries and friends for many years. Will you not help us answer it, for in that "Great Day" it will surely come to you as well as to us. "On taking my leave, for the present, permit me, with reverence for the commands of Him whom we profess to serve, to remind you of the probability of our meeting again. I allude to the time when the people who are the subjects of this appeal will be present, not to solicit our assistance, but to meet their destiny. How shall we then bear the reproaches of that neglected people or hope for pardon from our God if we now refuse to do them good?"

May we not gird ourselves anew for the accomplishment of this great work?

**10. Winning Black Dog** An idea of how the missionaries work and the need of persistent work may be had from the following story which Dr. Masters tells: A great chief among the Medicine Camps is Black Dog. It is no easy matter for a paleface to get an interview with Chief Black Dog, for the chief feels his importance and with stoical dignity holds himself aloof from the white people. But he was ill, so Brother Day, the missionary, was admitted when Black Dog understood that he too was a "medicine man". Says Brother Day: "You should have seen the smile that came over the face of Black Dog when I promised to doctor him, and heard the pronounced change in his voice."

But Black Dog was too suspicious to yield all at once. He sat in perfect silence for a time, and then talked with the interpreter. Brother Day saw that his habitual distrust

had come back to him. The interpreter turned to the missionary and said, "Black Dog wants to know how much money you are going to charge for what you will do for him."

"You tell Black Dog," replied the missionary, "that I will give him the medicine."

This was not satisfactory to the old chief. The interpreter said, "Black Dog wants to know why you should do this for him."

"I want to do this for Black Dog," said Brother Day, "because God's Word tells me to help Black Dog. Tell Black Dog my heavenly Father loves him and I have come to tell him about it."

"Then," said the chief, "have you come to teach us God's Word?"

"Yes," answered the missionary.

"Well," said the old chief, "when I was a small boy, years ago, white men came to the Osages and said they wanted to teach them God's Word and make them good people. But Indian don't understand much what white man say. White man talk just a little to Indian about something Indian don't understand. Then white man go away and stay long time, and then come back and talk just a little more about hard subject, and so Indian don't see much in white man's religion. Several years ago an Indian came to teach us about the 'Living God'. This man lived among us and told all he knew about God. He told us so we could understand him, and since then I have been trying to get my people to quit being bad and be good. And now the Great White Father up at Washington says we must quit 'Medicine Road' because medicine not good for Indian. Some Indians that never tried it told the White Father that it is bad and some white men say so too. Now, I think that these people that say bad things about Indian religion when they don't know anything about it, have the spirit of the devil. Now, that is all I want to say."

Then the missionary bowed and prayed that the heavenly Father would help Black Dog to hear His Word and believe it. During the prayer the old Indian leaned forward until his face nearly touched the rug on the floor.



"Doing His Bit"



## Y. W. A. PROGRAM



Prepared by a Maryland Y. W. A.

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

Subject—From Tent to Tabernacle

Hymn—I Worship Thee, Sweet Will of God

Trust in God—Psalm 34 (read in unison)

Hymn—God is Our Refuge and Defense

Bible Reading—Romans 13:8,10; Gal. 5:13-15; James 2:8

Hymn—The King of Love My Shepherd Is

(a) Why are we debtors to the Indians and Negroes?

(b) When did we begin to meet our obligations to these two races?

To what extent are we uplifting them?

Discuss our mission work among them as a means of benefitting them

(c) Relate some strides that these peoples either as races or individuals have made

Hymn—Savior Again to Thy Dear Name

Dismissal by sentence prayers

### OUR WORK AMONG THE INDIANS

"The Census figures of 1910 show an Indian population of 304,950, contrasted, as it may be noted, with a population in 1860 of 254,300. Nearly one-half of the 300,000 Indians still in America are in the Southern Baptist Convention territory." The greatest group of Indians are in Oklahoma where there are 118,000; besides these there are in our territory, 22,000 Indians in New Mexico and 8,000 in the mountains of North Carolina.

The southern Baptists have been working among the five civilized tribes of Indians in northeastern Oklahoma since before 1855. Other mission work among the Cherokees, who lived in the mountains of North Carolina, was carried on successfully by the Baptists before and through the period of the civil war; after the war this work was discontinued. No other denomination has labored among these Indians until the Presbyterians entered this

field within the past year. Today the work of our Home Mission Board among the Indians may be divided into the two phases; namely, cooperative and independent work. The mission work among the five civilized tribes of Oklahoma falls under the first division for this work is carried on under the combined efforts of the Oklahoma State Mission Board and the Home Mission Board S. B. C. Under the independent work done by the Home Mission Board there are two mission stations; one ministers to the Pawnee tribes and the other to the Osage tribes, both of which have homes slightly to the east of north-central Oklahoma. All of our work among the Indians is done in the state of Oklahoma, we have no work among this people in North Carolina, nor in New Mexico.

The Pawnee church has about 160 members, and during the last year gave letters to thirty who went into the organization of the Otoe church which now numbers 84. The Osage church membership is 55.—S. B. C. Report 1917

The condition of the Indian in our country is most peculiar. As a people they have had little chance for self-expression. In their ignorance they were unable to cope with civilization, and our government deemed it wise to act as guardian for them. Land has been given to them, business transactions were supervised for them, schools have been opened for them, and even though they have had the best kind of education, in many cases they still feel dependent. Some people feel that they need to be thrown on their own resources if they are to become self-reliant. Our missionaries see them fall victims to the white man's vices and sins, and feel here as everywhere that Christianity is what the Indian really need.





## G. A. PROGRAM



Subject—Romance and Reality

Hymn—O Zion Haste

Prayer

Bible Study—Witnessing:

(a) What: 2 Kings 5:15; Matt. 12:21

(b) When: 11 Tim. 4:2

(c) Where: Eph. 2:17

(d) How: Mark 5:19; Lev. 19:34

(e) Why: John 12:21 and Acts 1:8

(Let each girl not only read her reference but explain how it answers her question.)

Hymn—Lord Speak to Me That I May Speak

Recitation—The Dying Indian Girl\*  
(By one of the smaller girls)

Prayer—For More Work and Workers Among the Indians

Paper—The Negroes of Our State and What We are Doing for Them (Statistical paper showing number of negroes in state, institutions for their betterment, etc., and what Baptists are doing for them.)

General Discussion—Personal opportunities, accepted or rejected, to set an example for the negro girls of your own community.

Hymn—Saviour Thy Dying Love

Paper—Romance and Reality

Sentence Prayers—For Work among negroes and Indians (See Missionary Calendar of Prayer for July.)

Suggestion Match

Humorous Reading (in negro dialect)

Business. Refreshments

Choose a cool, shady lawn for the July meeting. If possible set up a tepee or wigwam and have some of the girls on the program wear campfire suits and the others the aprons and gay bandana turbans of old-time darkies. If the girls are familiar with any of the quaint old negro "Songs of Zion", such as "Swing Low Sweet Chariot", "Steal Away to Jesus", "Deep River", etc., these might be substituted for the hymns called for in the program. If these are not generally known perhaps one of them, at least, might be used as a solo.

Let the aim of the program be to create

a deeper sense of friendliness for and interest in the negro at our door as well as for the Indian of the west, and to develop a sense of responsibility for them and their welfare. This may be accomplished through the statistical paper and the general discussion which follows of things which the girls themselves may do, as well as what the community should do.

In the paper "Romance and Reality" give some statistics of our work among the Indians—see the general program in this issue of ROYAL SERVICE. Bring out clearly how much easier it is for our girls to feel a deep interest in the Indian girl, whom she cannot see and does not know except as a lovely romantic figure in literature, than in the negro girls about her whom she does see and whose faults as well as whose virtues she knows so well. It may be well to suggest the "why" of some of her greatest faults and lead the girls to see that they may possibly be responsible for some of them, and certainly that these very things make their need for salvation and Christian courtesy and kindness all the greater.

Make the "Suggestion Match" bright and snappy. Let the girls choose sides and one girl on one side tell something the negroes do for the white people and one of the other tell something the white people do for the negroes. When a girl is unable to think in a reasonable time of some suggestion, let her sit down and the girl next take her turn, till all are down on one side or the other. Let the losing side serve the refreshments to the winners a little later on in the program.

There are many negro dialect stories and readings which are not only funny but quite apt in their teaching. Select one of these to add life to your program. Send for "Aunt Dinah's Starry Crown".\*

In the Home Department of this issue will be found a short story which might easily be converted into a playlet, thus making the lesson it contains more vivid.

\*See page 3



## R. A. PROGRAMS



Prepared by Mrs. W. R. Nimmo

### FIRST MEETING

Topic—Debts of Honor

Prayer—That R. A.'s May Honor God in Their Dealings with the Other Boy  
Scripture—Rom. 13:1-8

Hymn—Awaked by Sinai's Awful Sound\*

Impersonation—Story of White Arm

Hymn—Fight the Good Fight

Reports. Closing Exercises

*Thought for Bible Lesson—Because God is infinitely good and wise we must be guided by Him. We are His children and are subject to Him—He is our ruler, our higher power. We, therefore, must honor Him and be honorable in our dealings with others. We must "owe no man anything, save to love one another".*

### The Story of White Arm.

(Given by boy in Indian costume)

White Arm, a Crow Indian chief, was interested in the mission from its very start, but did not at first confess Christ. This confession was made in a meeting at St. Louis at which White Arm was in attendance. He said his decision was made while he was watching a white man speak of Jesus in the meetings. Something in the speaker's face fascinated the Indian. *He decided that if Jesus could make a man's face look like that, he would be a Jesus man too.* White Arm arose and walking to the front he turned and faced the crowded audience. All eyes were fixed intently upon the noble figure and strong face. First he made the sign language; then he spoke and the missionary interpreted. No one had told him what he should say, and they could not have improved upon what his heart led him to say if they had done so. Here is what he said: "The Great Father knows White Arm—knows he's bad—send missionary to make him good. Now White Arm knows the Great Father because missionary tell him

\*If this hymn, written by a Mohegan Indian, Samson Occum, is too difficult to sing another could be substituted and this used as a recitation.

of Jesus. Jesus love White Arm and White Arm love Him. The Great Father wants White Arm to walk in Jesus road; Jesus road a straight road, all straight; White Arm walk in it, walk straight. Tell people this. That's all."

White Arm's baptism was delayed by sickness and the extreme cold. He tells of this in his own way: "Last spring me go to St. Louis. Jesus gives me new heart, me go Jesus road. Me see Jesus people, faces shine heap. Me go Oklahoma, see fifty-two Indians go into river and be baptize for Jesus. My heart feel good. Me say to missionary, 'Now me baptize.' Missionary say, 'pretty soon, pretty soon,' because me sick. Water too much cold, my heart heavy. Next summer, water get warm, me no sick. Me go Jesus road." Since his baptism he has lived a Christian life. This is only one Indian, there will be thousands like him if we walk in the Jesus road.

### SECOND MEETING

Topic—Lending a Hand

Hymn—Throw Out the Life-line

Scripture—Matt. 25:34-46

Prayer—For the Negro Boys of the South

Hymn—Selected

Talks—Historical Facts—(Given by five boys)

Paper—How Can I Help the Black Boy  
Hymn—God's Trumpet Wakes the Slumbering World

Reports. Roll Call. Dismissal

*Thought for Bible Lesson—"Even these least" means those who are weaker than ourselves. There is abundant reward for kindness to those who need our help and fearful punishment for neglecting to give this help. All can give the "cup of cold water".*

### Historical Facts

1. "The first cargo of slaves was landed on the Virginia shore in 1619. They were

(Concluded on Page 29)



## SUNBEAM PROGRAMS



Prepared by Mrs. George Stevens



OSAGE PAPOOSE

### ONETA

Years and years ago when our country was new and only a few white people had come to make it their home they found people living here who were real Americans, the Indians. They have red or

### Indian Lullaby

Hush, hushaby, little woman!  
Be brave and weep not!  
The Spirits sleep not;  
'Tis they ordain  
To woman, pain.

Hush, hushaby, little woman!  
Now all things bearing,  
a new gift sharing  
From those above—  
To woman, love.

### FIRST MEETING

SUBJECT—Real Americans

HYMN—When He Come'h

SCRIPTURE—Isaiah 55:6-13

PRAYER—For God's Blessing on Work  
for Indian Children

HYMN—World Children for Jesus  
(verses 1, 4, 5)\*

STORY—Oneta

RECITATION

MEMORY VERSE—Isaiah 55:6

ROLL CALL. OFFERING. PRAYER

*Thought for Bible Lesson: The Lord can always be found by those who really seek Him. But if we put many sins between us and God we make the way back much longer. The reward at all times is peace, joy, fruitfulness.*

copper colored skin and straight, black hair. Sometimes they are called "red-men". Their houses are called tepees, and are tents made of the skins of animals. These can be easily moved, so when the

\*Primary and Junior Hymnal.

Indian moved he took his house with him. In one of these tepees lived little Oneta. She had two brothers, Flying Bird and Green Turtle. Her father was named Swift Eagle. Indian babies are not petted like we do our babies, but I am sure their mothers love them and do for them just what they think will make them fine Indian men and women. At the top of page 18 you can see just how the papoose (baby) is strapped to his board cradle. This the mother makes soft on the inside with nice furry skins, and on the outside she ornaments it with beads and bright colored blankets. When the mother went away from her home she carried baby on her back, when she stayed around home baby was hung to the limb of a tree and some times the mother gently pushed it to and fro, softly singing to it an Indian lullaby like the one printed beside the picture. Indian children do not cry much, they are taught to be brave and bear pain without speaking of it.

But we are almost forgetting Oneta. While her brothers were taught to hunt and fish she was kept at home to help her mother. Oneta never heard of schools nor churches for there were none near her home. She and her brothers, however, learned many things that we do not know about birds and animals and flowers. Often they listened to their father as he told of his hunting trips, his wars with other Indian tribes and of the Great Spirit which he worshipped. You see he did not know our God, and because the white man was not always kind to them they did not want to know Him. But the missionaries changed all this for many of them, they lived among them and taught them that the only Great Spirit was God, and that God's Son, Jesus Christ, died to save them. They builded churches and opened schools to teach them to know and love God.

One day Flying Bird, Green Turtle and Oneta were going through the woods and happened to see a missionary in a tent reading from the Bible to a group of Indians. Afterwards, Swift Eagle, their father, went to hear him. "Umph," said Swift Eagle, "that all right for white man, but your God can't understand Indian talk." The missionary asked him, "Who

made your bow and arrow?" "I did," said Swift Eagle. "Then you know all about it, how it is made and how to use it," replied the missionary. "Yes, yes, I know all about it." The missionary then said, "God made the Indian as well as the white man and He understands all about him." Swift Eagle sorrowfully said, "I am old and my heart is hard. He will not want me." The missionary told him that people were never too old to believe in Jesus and accept Him as their Saviour. Then the heart of the Indian father was glad and he decided that he would walk in the Jesus road. Not long after that Oneta and Flying Bird and Green Turtle all became believers like their father. When Swift Eagle visited other tribes to tell them about the Jesus road the two boys go with him. At one of these meetings, Chief Lone Wolf, a Christian Indian, in speaking to the white people said: "Wherever you go, you take life, light, joy and growth. Give us some of your sunshine and life, help us to grow, help us to know and love your Great Father." The white people did send this life and light to the Indians and now there are mission schools and churches where the Indian children can go to learn of the Great Father. Thousands of Indians are walking the Jesus road and are glad to tell of His wonderful love. And many of the people who were once savages are God's people and are living for Him.

### QUIZ

How many Indians in United States?  
About 300,000

How many missionaries have southern Baptists working among them?

They have 18

Tell some of their names and we will write them on the blackboard and then have a sentence prayer for each one.

Rev. and Mrs. Hamilton, Rev. and Mrs. Crane, Miss Grace Clifford, Rev. Harry Bock, Miss Mary Jayne and Brother David Gillingham (an Indian).

Many of the Indians are coming to know and love Jesus. At one mission about forty baptized last year, these were all ages, from children to those of more than one hundred years old.



Recitation:

"If ye love Me," said the Master,  
I ask of you a sign;  
Gather the little children;  
Go feed these lambs of mine.

"To save their souls from dying,  
My life I've freely given;  
Yours be the task to lead them  
Up to My own bright heaven."

"Yet sad and lost they wander  
O'er mountains dark and cold,  
Hung'ring still for living bread—  
These lambs He bids us fold.

"Help us to bring the children  
Of our dear land to Thee;  
And Thine shall be the kingdom,  
Thine shall the glory be."

## SECOND MEETING

SUBJECT—The Little Black Girl

HYMN—America

SCRIPTURE—Psalm 67

PRAYER—For All Missionaries to the Negroes

HYMN—Gather Them In

LESSON

RECITATION—Shining for Jesus

MEMORY VERSE—John 8:12

RALLY CRY. ROLL CALL. SENTENCE PRAYERS.

*Thought for Bible Lesson: Because God governs the world with great wisdom and is fair and just to every one He is greatly to be praised. It is a glorious thing to sing praises.*

*Lesson:* As I was coming to our Sun-beam meeting I saw some little black girls. What do we call them? Yes, negroes. I saw one taking care of a white baby, one scrubbing the steps of a house where white people live, some were running on errands and many were just playing. We see so many of them every day that we do not stop to think about them. Do you know where the negroes came from? From Africa, that large heathen Africa, across the seas. These children were born in our country and are African-Americans, but their great, great grandfathers were born in Africa where they worshipped idols, trees, snakes and even Satan.

Do you know that these black children need you very much? They love to do as the white people do, and if you are kind and gentle in your manner toward them they will try to be the same. And then when they know that you act this way because you want to please Jesus, they will want to please Him too. Oh, won't you try to help them by being just as much

like Jesus as you can, they really do need you!

There are about one million of these black girls and boys who have no schools or churches, cannot read, cannot write and do not know that Jesus loves them. About two millions are being taught about Him and most of these are Baptists. It is a good thing that we do not have to go to Africa to help them. They are right here for us to be kind to. Jesus died for them and wants them to be saved, and because they are living all around us we know that He means that we must tell them how to be saved.

### Shining for Jesus

"Little lights are shining  
To the Savior's praise;  
Little feet are marching  
In His pleasant ways.

"Shining all for Jesus  
Every passing day,  
When we try to please Him  
And His Word obey.

"Shining all for Jesus,  
Showing forth His love;  
He's our precious Savior,  
He's our friend above."



## FROM OUR MISSIONARIES



CHINESE LANGUAGE TEACHERS, CANTON, CHINA

### "ALL, HOLY IS THEIR SONG"

March is bringing cold winds and rain coming down in torrents. We do gratefully greet the rain for there has been scarcely any since October. We welcome it for drinking water and we know, too, it will scatter some of the dreadful disease germs lurking around our homes, due in no small measure to low water conditions. Smallpox has been prevalent in Hong Kong and Canton and vicinity have not escaped. It was no unusual thing to meet a native on the street peppered with the dread disease. In the last two months all foreigners, and I suppose all Chinese under foreign influence, have been vaccinated. One who does not believe in vaccination needs only to live in China a short while to have their ideas changed.

Now I must tell you, humanly speaking, of one of the saddest things we have had to face on the field—the loss of a fellow-worker. Four weeks ago Mrs. Shepherd was taken sick and suffered dreadfully for

ten days with smallpox. Miss Christine Coffee, who has had some training in nursing, sweetly offered her services and with Dr. Shepherd watched constantly at her side. Dr. Swan too was faithful to the last, but our Father did not see best to leave her with us. On last Thursday evening she closed her eyes to the light of this world and peacefully started on her homeward journey. Her life was like a sweet benediction to us. I cannot express what she has meant to me in this my first year in China. When I realize that I shall see her no more in her home my heart is torn. She was always a solace and a help. I praise God that I knew her one short year. The Chinese feel her loss too. Her one desire was to bring these people to know Jesus. Her last act was to teach her Sunday school class, although suffering even then with a severe headache. Her beautiful voice meant so much, as she taught music for us. We had a service in the

(Concluded on Page 29)



## TRAINING SCHOOL



### GRADUATION

The large crowd that assembled in the Broadway Baptist Church on Monday evening, May 28, to witness the tenth annual commencement exercises of the W. M. U. Training School was a real expression of the large place that this work holds in the hearts of Louisville Baptists, as well as those all over the south.

Promptly at 8 o'clock a stillness fell over the large audience as in the distance was heard the great processional from the "Pageant of Darkness and Light". Instinctively we thought of the angelic choirs in the great beyond. The first to appear on the right aisle was Mrs. McLure as she led the chorus with her clear, sweet voice, while one of the students carrying the Training School banner led down the left aisle. Instead of the customary daisy chain the twenty-two seniors carried chains of sweetpeas and asparagus fern. On reaching the rostrum they grouped themselves behind a bank of palms, roses, peonies, sweetpeas and lilies; the juniors occupying the choir loft.

After invocation by Dr. W. W. Landrum, Kipling's Recessional was sung. This was selected for the occasion before our country had joined in the world war, but as they sang

"God of our fathers, known of old—  
Lord of our far-flung battle-line  
Beneath whose awful hand we hold  
Dominion over palm and pine.  
Lord God of Hosts, be with us yet,  
Lest we forget! Lest we forget!"

we well might ask ourselves is not this a message sent to us at this time?

The address by Dr. H. C. Wayman on "Woman's Place in the Work of the Master" bore a message of such vital import to women that we could but wish it were in print that the women all over the south might enjoy and profit by it. From Romans 16:1,2: "I commend unto you Phoebe, our sister, who is a servant of the church that is at Cenchreae: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self." Dr. Wayman drew the beautiful lesson of using the gifts God has given us for His glory. From Bible characters he illustrated his subject by the following queries: "What is in thine hand, Abel?—Only a lamb. What is in thine hand, Moses?—Only a staff. What is in thine hand, Mary?—A pot of ointment. What is in thine hand, poor widow?—Two mites. What is in thine hand, Phoebe?—Just a letter the apostle sent by me." He added, "and from that day to this women have gone forth with the loved message Paul and the others have brought to them." He further said, "Phoebe was a woman of noble birth and high position yet she knew what it was to sacrifice; was a succourer of many; a sister in the Lord of whom Paul was proud." He also referred to the translation of the word "servant" in the passage just read and said had she been a man she would have been called a deacon.

Miss Sarah Frances Fulghum sang "I Will Extol Thee, O Lord"; after which Mr. L. P. Leavell presented the diplomas and certificates also Normal Sunday School diplomas. He paid a beautiful tribute to the students who have gone out from this school saying that, as field-worker of the Sunday School Board, wherever he met the Training School girls he found them rendering efficient service and that in the class-work at the Seminary they ranked with the best students.

With the benediction by Dr. Landrum the tenth annual commencement of the Baptist Woman's Missionary Union Training School was brought to a close, and with it one of the most successful years of its history.—Mrs. W. D. Wakefield



## PERSONAL SERVICE



### COLLEGE WORK IN THE SUMMER

Concluded from June ROYAL SERVICE

*Small service is true service.—Wordsworth*

"The power of educated womanhood is simply the power of skilled service. We are not in the world to be ministered unto, but to minister. The world is full of need, and every opportunity to help is a duty." The college women in our southern states are finding many needs, they are ministering in many different ways. Throughout the states their personal service takes many forms, and this month we will again mention some of the lines of their activities. From Mississippi comes the following: "First we tried to collect the children of the town and care for them, while the mothers went to the missionary society on Mondays. Once we had as many as eight babies, and we get along fine. Thanksgivings boxes have been sent to the poor. We sometimes take a bundle of newspapers and wrapping papers to the shoemaker near here. He uses them to wrap shoes for his customers."

"From Mississippi also comes this report: We have done some personal service work of course, but not as much as we are going to do. We have been keeping the evangelistic, mission and temperance literature in pockets at the depot, church and college. We have also sent literature to a negro Sunday school for distribution and to the prisoners in the county jail. Not only have the tracts been distributed among the Y. W. A. girls, but they in turn, when they had finished reading them, enclosed them in their letters to their relatives and friends. Of course we girls visit the sick who are in the hospitals and many of those in the town. We have given clothing to the poor and sent a box of clothing to the orphans' home."

Briefly we note that in one school in Missouri there is a Big Sister movement, which some students in another state seem

to be following, too. The Big Sisters have done what they could to brighten and cheer a lonely homesick girl. Teaching in Sunday schools, addressing new societies, helping in the work of country churches, visiting the sick and shut-ins and carrying baskets of good things are among the willing services that the girls are rendering. Their services is not limited to the school terms, and through these summer days we think of them as busy in their thought for others. The Bible Vacation Schools in the city perhaps call some to its daily six week school for the neglected children. But more perhaps are teaching in the Eight Week Clubs in the country, sharing with the isolated girl some of their college advantages. Miss Jessie Field, the Y. W. C. A. secretary for county work, in speaking of the college woman and the loyalty she owes her country church, says of these clubs: "Many of the college women who have led Eight Week Clubs have shown this loyalty in the ways in which they have led their groups of girls in doing things for their churches. The following quotations from their reports will show some of the simple ways of service, always open where a loyal heart leads the way:

"We bought a supply of hymnals for the church.

Helped in decorating the church; bought a bulletin board for the church.

Led in singing at church and getting some new songs, which is saying a lot if you knew our town.

Each girl contributed one dollar toward a new church.

Used the proceeds of our lawn party for a carpet strip in the church.

Bought a friendless old lady a good black dress so she could go to church.

Kept the church lawn cleared of papers."





## UNION NOTES



### ROUND TABLE

**B**ARGAINS are always popular with women but in the last analysis a womanly woman prefers to pay for value received. Thus it was easy for the W. M. U. at the New Orleans meeting to raise the subscription price for ROYAL SERVICE to 35 cents a year, for it was clearly shown that it was a bargain at that price and that the former price of 25 cents was below the actual cost of furnishing the magazine to a subscriber. It may call for extra interest on the part of the woman in each society or circle who solicits subscriptions to persuade some people to renew or subscribe at this slightly increased price but, just as we have accepted increased prices in other things, so we have faith to believe that our constituency will continue to support the Union's magazine. All unexpired subscriptions will be carried to their expiration but all renewals and new subscriptions must be at the rate of 35 cents a year. In sending in renewals please give the same initials as were given in the first sending in of the subscription. For instance, if the subscription was sent in for a Mrs. Mary M. Brown please renew it under that title though Mrs. Brown may also have such initials as Mrs. H. O. Brown. If in doubt as to how the subscription was originally sent in then please renew as follows: Mrs. Mary M. Brown (Mrs. H. O. Brown). When sending in a list of subscribers kindly keep a duplicate list for reference. As far as possible, please, in sending stamps use those of the two cent denomination as it is difficult to dispose of the others. During the entire summer let us with one accord seek renewals and new subscriptions for our indispensable magazine, the ideal being 40,000 subscribers by next May. It will be interesting to see if North Carolina will lead again in the "All-Summer Campaign".—One of the big decisions of the May meeting was the one to launch during October and November a campaign to raise

in cash or accredited pledges all that remains of the Union's Jubilate pledge of \$325,000 to the Church Building Loan Fund of the Home Mission Board. The October program in ROYAL SERVICE and in Home and Foreign Fields will be on this vital subject and each state W. M. U. which holds its annual meeting during those months as well as those convening later will be asked to devote at least a part of one session to the need for such a fund. Stereopticon slides will be ready by then and each state will also be told how much yet remains to be raised of its apportionment for this fund as tabulated on page 23 of the 1916-17 Union Year Book. When Dr. L. B. Warren, superintendent of the Church Building Loan Fund, was notified of the action taken at New Orleans he replied as follows: "Please express to the Woman's Missionary Union intense appreciation with assurance of hearty cooperation and also with perfect assurance that the entire Jubilate pledge will be redeemed during the coming October and November."—Another interesting endeavor is the immediate campaign for the enlargement fund of the W. M. U. Training School. Until September this special effort will be made in practically all of the states, the ideal being to raise by that time in cash or pledges all that remains of the apportionments accepted by the states in Asheville in May, 1916. One of the most beautiful services at New Orleans was the Training School hour conducted by Mrs. Eager and Mrs. McLure. Miss Anderson of the First Church of Charlotte, N. C., told how the school had prepared her to do pastor's aid work and then Mrs. Leonard of Laichowfu, China, told what the school had done for her, a foreign missionary. After this the need for the new building was graphically set forth by several other graduates of the school as they presented Mrs. McLure's poem, "Lasting Foundations". This was an easy

stepping-stone for the blackboard demonstration at which time each state told of its determination to raise its full amount before May, 1919. In this total will be \$10,000 which will be known as the J. M. Frost Memorial and will be used for the white marble stairway and hall in the new building. The feeling comes that the many friends of Dr. Frost will be only too happy to give to this fund if only a W. M. U. worker asks them. The feeling comes even more strongly that hundreds who were baptized by Dr. Frost will joyfully give at least \$10 a piece to it.—The W. M. U. Secretaries' and Field Workers' Council was also a distinct feature of the annual meeting. Over forty were in attendance and remained for the entire day's session. The talks were all along the line of the proposed "Manual of W. M. U. Methods". This manual will be ready for sale early in September by the Sunday School Board. Certificates will be awarded to those studying it. Certificates will also be awarded to those who take the correspondence courses prepared by Miss Dixon. (See page 26.) Miss Dixon is now in North Carolina attending the Y. W. C. A. Student Conference. Many Baptist college girls, will thus meet her and become more closely affiliated with Union work. Miss Dixon, Mrs. James and Mrs. McLure will during the summer attend a large number of Baptist assemblies.—Among the many beautiful luncheons at New Orleans, three were especially interesting to W. M. U. representatives. These three were the ones for the Training School Alumnae Association for our women home and foreign missionaries and for the Secretaries' and Field Workers' Council. They were as beautiful each one as were the songs of the Training School girls or as the American Beauty roses which Mrs.

Tift, of Georgia, showered upon the foreign missionaries as she told them of our love for them as they went forth with the Word of God or as the basket after basket of pink sweetpeas which the ladies of the St. Charles Avenue Baptist Church used at the luncheon which they gave to the council. Gladly would we flood the lives of the New Orleans committee with sweetest music and rarest flowers as some small expression of our gratitude for their devotion and efficiency. To Mrs. T. R. Galvy and Dr. B. P. Robertson and their untiring co-workers we can never be grateful enough. In an unsurpassed way they anticipated and met every need.—To Dr. R. L. Baker and his members at the First Baptist Church in New Orleans we are deeply indebted for their interested cooperation on Sunday when the missionary sermon arranged for by our Union was preached. Dr. Poter of Furman University brought the mission appeal to the heart and mind of each of the two thousand listeners.—"The woman's work had a fine hearing before the Convention" were the words of Dr. J. L. Gross of Texas. Dr. Gross presented the Union's formal report and Dr. C. E. Burts, of Columbia, S. C., was chairman of the committee on woman's work. Each of these friends definitely advanced W. M. U. interests by their helpfulness in New Orleans.—It was the pleasure of the W. M. U. corresponding secretary to stop in Alabama making the New Orleans trip. The societies at Roanoke and Selma arranged for meetings during her visits to these two places. Mrs. Harris, superintendent of a Tennessee association, also spoke at the Selma meeting. The attention given by the many women at each place was as beautiful as the Dorothy Perkins roses which adorned the Roanoke church.

### ANNOUNCEMENT

To meet the increased cost of paper and printing we have been obliged to advance the price of the yearly subscription to ROYAL SERVICE from 25 to 35 cents. This is regrettable but unavoidable.

## EFFICIENCY FOR CHRIST

### TO LEADERS OF YOUNG PEOPLE'S SOCIETIES:

Do you want to become a more efficient worker for Christ? Do you want your society to do its part in bringing the world to Christ? Every one of us answers Yes.

To lead in the army requires years of training. To teach little children demands much study as well as patience and love. Is not training needed by those who are teaching spiritual truths and leading young lives into the Master's service?

### The Correspondence Course

To give the opportunity of becoming a more efficient worker to every one our leaders, a correspondence course on the young people's work of the Woman's Missionary Union has been planned. Its aim is to make the leader familiar with the organization of the society, to enable her to gain new ideas and inspiration for conducting the meetings and to inform her on our mission work.

There will be a series of twelve lessons for Y. W. A., G. A. and R. A. leaders based on the following books: The Manuals, the Year Book, "Holding the Ropes", "Bible Conception of Missions", and "Prayer and Missions". Extra reading for those who wish it will be based on "The Girl in Her Teens" and "Our Big Boys". For the Sunbeam leaders the books used will be: "How to Shine", the Year Book, "The Unfolding Life", and "Picture-Work". Besides this there will be monthly questions on current events in missions, based on our magazines; and a brief survey of our own work. Each lesson is made up of a set of questions the answers to which will be returned corrected to the leader. Any new plans and suggestions given in the answers will be shared with others.

### The Expense

The expense of the course will be fifty cents to cover postage and mimeographing, plus the cost of the books. Fill out registration blank on this page and mail with the postal order or stamps for the necessary amount to Miss Mary Faison Dixon, 15 West Franklin St., Baltimore, Md., and begin the course at once. If you have some of the books, add fifty cents to the price of those you wish and indicate which ones you want. The Manuals and Year Book you will obtain from your state headquarters.

### A Roll of Honor

There will be a Roll of Honor in ROYAL SERVICE giving the names of the leaders who complete the course. Let us all strive to be on the Roll of Honor of those who have made their good the best for Christ.

### Text Books

Holding the Ropes, by Miss Brain (Special price).....	85
Bible Conception of Missions.....	05
Prayer and Missions.....	05
The Unfolding Life, by Miss Lamoreaux.....	75
Picture-Work, by W. L. Hervey.....	35
The Girl in Her Teens, by Miss Slatery.....	50
Our Big Boys, by A. H. McKinney.....	50

### REGISTRATION BLANK

Name.....  
 Address.....  
 Society of which I am the leader.....  
 Books wanted.....  
 Amount enclosed.....



## HOME DEPARTMENT



### PHYLLIS

"Phyllis, after you have washed up the tea things I want you to go to the station and bring the suit-case Miss Bettie left there. It was too heavy for her to carry."

"Yes'm," said Phyllis. Many times that day had Phyllis said "yes'm" to requests from any one of the family of six. The boys wanted ties pressed and extra lunches, the baby had been left with her part of the day, and the young lady of the house must have some laces laundered, notes taken to friends and a hat sent to the milliner. This time the "yes'm" was faint and a little sullen. Phyllis was tired. Even the bright but soiled ribbon bestowed upon her by Bettie did not compensate for the ache in the young back and weariness of the limbs. So she lagged over the evening dish washing.

Then came another call, "Oh, Phyllis, haven't you gone for the suit-case yet? How slow you are. I need my white shoes this evening. Oh, do hurry!"

"They just thinks I am ole pack mule," monologued Phyllis, "here I is—wash dishes, cook, wash out finery, take care of baby and now I mus' go to the station for Miss Bettie's suit-case. Kingdom come! Don't they think I ever gits tired? Dis my church night—they don't care if I gits my soul saved or not. I don't care neither. It seems only white girls has good times. Here Miss Betty, she sleep all afternoon and she just as able as me to carry that suit-case. Anyway one of the boys could have brung it." The dark skin seemed to grow darker with resentment and the black eyes filled with angry tears.

Were Bettie or her mother or the boys unkind? No they did not mean to be. It was only that their own interests obscured those of one of "even these least" for a time—just for a time—for that night two-year-old baby John sent terror to his mother's heart by the ominous croak of a sharp cough. She was by his crib in an instant. Calling Bettie she sent her to wake the boys. The husband and father

was away from home. "They haven't come in yet," said Bettie.

"Oh, what shall we do? Oh, I wish your father were home," sighed the pale mother, plying all the while homely remedies for the baby. "We must have the doctor, but I cannot let you go such a distance at this hour. What shall we do?"

"What the matter wid my blessed lam'?" This query came from the doorway where stood black, slender Phyllis, clad in gown so snowy that she looked more vividly black than ever. "The doctor? Course I'll go. I'd go clean to Jerusalem if I couldn't git one in this town." Phyllis was putting on her dress as she talked and soon was flying up the street.

Baby John choked and gasped for breath while his mother still plied the hot cloths Bettie prepared for her. The moments seemed everlasting. Finally the door below did open and the light step of Phyllis and the heavier one of the doctor were heard on the stairs.

A short hour of hurried directions and complete obedience to them by all three brought easier breathing to the baby and a great thanksgiving to the mother's heart.

"Well," said the doctor, "that was a hard fight, but your baby will soon be all right. Let me tell you, dear madame, you owe the boy's life to this colored girl. I was not at home when she came and she ran almost half a mile to where my wife told her I had gone. She was almost exhausted when I put her into the automobile. Yes, you must thank her, for a very few minutes later would have been too late."

Bettie and her mother turned to the beaming Phyllis, each held her by the hand and spoke warmest words of gratitude. Perhaps remembering former indifference and promising themselves to be kinder in the future.

"Oh, that nothin' at all, I just loves that chile all to pieces. Any way I won't in  
 (Continued on page 30)





## BOOK REVIEWS



### AFRICAN ADVENTURERS

"Miss Mackenzie, author of this book, is also a great adventurer in Africa. She knows the girls and boys; speaks their language, and has journeyed far into the dark forest, even into the homes of the dwarfs." And almost we feel that we, too, know some of the young people in Africa, and in our thoughts we follow them along those narrow shadowed paths roofed over by great tall trees. Especially we learn to know the family of the headman, Akulu Mejo, for all through the book the story centers around this family and we become well acquainted with little Mejo, his sister Asala, and the half brother Assam. Mejo was about thirteen years old, Asala about twelve and Assam about seventeen. Mejo and Assam went to the missionary's school in their village, where the white teacher told them many wonderful things. Assam was a very clever student and much respected in his town. He had a felt hat which his father sometimes borrowed, he possessed the only lantern in the village and he owned a Bible in the Bulu language. For his nickname they called him "He stands like a dagger". Little Asala could not go to school, she was "sold into a far marriage". But in the town of Mekok where she lived with one of the headman's wives, Asala too had her influence. She was the only little Christian in the town, and often the women asked her, "How do the people of the tribe of God do this thing and that thing?" One day when she longed to see her mother the headman, Efa, to whom she was promised in marriage, permitted her to return to her home for the space of one moon, on condition that she would bring back from the white man a promise of a teacher for Mekok. Later there came a time when the school was closed for the dry season, and when many of the brightest students passed down the dim forest paths to spend vacations in teaching in far off villages. At different branchings of the path some would part to

follow the trail to their allotted towns. At last to the town of Mekok came Assam and Mejo, for Asala had carried back the promise and her brothers were the teachers to fill it. Here follow interesting experiences and some difficult times for these adventurers. But Assam and Mejo were faithful to their great Leader, and when the first rain told that the dry season was over the brothers led through the forest a number of bright young pupils to enter the missionary's school. And with them marched Asala, returning home to learn many useful things in the girls' school. The book by Miss Jean Kenyon Mackenzie is charmingly written, the form is largely conversational and expressed in the quaint phrasing of these forest people. Many grown-ups will thoroughly enjoy it, and boys and girls will find it of deepest interest. We would call especial attention to the excellent booklet published as suggestions for leaders of classes in African Adventurers. Paper, 30 cents. Suggestions for leaders, paper, .10

### THE LITTLE JETTS TELLING BIBLE STORIES

For a most unusual and a very attractive way of illustrating Bible stories for the little ones, the teacher or story teller ought to purchase a copy of this book of original pictures. The Little Jetts seem wonderfully full of life and action and children will love to watch them being sketched as the story is told. For with a little practice many a teacher can create some very near relatives to the Jetts, and the Sunday school lesson or the Bible story will gain in attraction. The book contains over fifty pages with four illustrations to the page and with the Bible references given. Grown-ups will find the book almost as fascinating as the children. The Bible stories have been selected and the etchings made by Wade C. Smith. Teachers of primary classes will find a treasure house in Little Jetts. Postpaid .55.

### R. A. PROGRAM

(Concluded from Page 17)

brought by the Dutch and were twenty in number.

2. "After the first few lots were landed many others were brought by New England ship owners. As the climate of New England was too cold for them and slavery unprofitable they were sold to southern planters.

3. "At the close of the civil war both the negroes and their former owners were in the midst of awful poverty. In most cases the masters told their servants that their homes were open to them and, if they were willing to remain and work, they would do all in their power to help them.

4. "Right after the civil war the negro was homeless, penniless, ignorant, and without any clear idea as to what he should do. Ninety-five out of one hundred of them could neither read nor write. From this condition they have made wonderful progress.

5. "The world is looking to us to see whether we (of the south) have sufficient wisdom, sufficient courage, sufficient Christian spirit to lend a helping hand to the

race that is down. May the Spirit of Christ, the Friend of Men, give us strength to stand the test."

### FROM OUR MISSIONARIES

(Concluded from Page 21)

compound church on Friday. The interment was private. The foreigners went in jinrikishas to the cemetery, the students of the school walking in procession. Coolies followed carrying her body. At the grave after another sweet service we laid her body in the earth. As we watched them cover her I said to Mrs. Greene, "It is a consolation, away from friends and from home land, to place the body here among her fellow workers who have gone before—Dr. Graves, Dr. Greene, Mrs. Chambers and others." "Yes," she answered, "I like to think they were the first to greet her among the friends in the other world." After all was over we decorated the grave with flowers. This is sorrow, but joy comes too, to the Christian. This joy we long to bring to the Chinese, the joy of the resurrection of the new life in Christ.

I enclose a picture of our language teachers.—May Hine, Canton, China

### REPORT OF APPORTIONMENT COMMITTEE, 1917-18

Your Apportionment Committee recommends:

That the state W. M. U.'s take the following apportionments for their contributions for coming year.

States	Foreign	Home	S. S. Board	Marg. Fund	Cur. Exp.	Total
Alabama.....	\$12,000	\$ 8,000	\$ 100	\$ 70	\$290	\$20,460
Arkansas.....	3,900	2,600	25	48	110	6,683
Dist. of Columbia.....	700	525	10	54	55	1,344
Florida.....	3,500	2,500	40	45	110	6,195
Georgia.....	27,000	18,000	190	190	960	46,340
Illinois.....	1,200	800	.....	30	35	2,065
Kentucky.....	13,300	8,900	150	115	610	23,075
Louisiana.....	4,000	4,000	25	25	85	8,135
Maryland.....	2,700	1,800	30	50	50	4,630
Mississippi.....	11,000	7,700	100	60	225	19,085
Missouri.....	7,700	5,120	.....	70	175	13,065
New Mexico.....	1,050	710	.....	12	15	1,787
North Carolina.....	20,000	14,000	150	150	460	34,760
Oklahoma.....	3,425	3,425	.....	50	115	7,015
South Carolina.....	21,000	14,000	250	156	420	35,826
Tennessee.....	12,980	8,690	160	75	310	22,115
Texas.....	23,100	15,400	120	200	260	39,080
Virginia.....	30,900	20,550	150	200	715	52,515
Totals.....	\$199,455	\$136,720	\$1,500	\$1,600	\$5,000	\$344,275

## APPORTIONMENTS FOR YOUNG PEOPLES ORGANIZATIONS

### Apportionments for Young Woman's Auxiliaries and Girl's Auxiliaries

### Apportionments for Sunbeam Bands

States	Foreign	Home	Totals	Foreign	Home	Totals
Alabama	\$720	\$480	\$1,200	\$350	\$230	\$580
Arkansas	400	270	670	175	115	290
District of Columbia	25	15	40	18	14	32
Florida	126	85	211	80	60	140
Georgia	2,200	1,450	3,650	1,000	675	1,675
Illinois	100	75	175	40	28	68
Kentucky	1,200	800	2,000	340	225	565
Louisiana	160	110	270	75	50	125
Maryland	380	260	640	60	40	100
Mississippi	500	350	850	160	140	300
Missouri	425	285	710	50	35	85
New Mexico	4	3	7	24	16	40
North Carolina	2,400	1,575	3,975	1,900	1,250	3,150
Oklahoma	40	40	80	15	15	30
South Carolina	1,900	1,600	3,500	1,770	1,200	2,970
Tennessee	960	650	1,610	200	150	350
Texas	800	500	1,300	600	400	1,000
Virginia	4,200	2,800	7,000	3,000	2,010	5,010
Total	\$16,540	\$11,348	\$27,888	\$9,857	\$6,653	\$16,510

### APPORTIONMENTS FOR ROYAL AMBASSADORS

States	Foreign	Home	Totals
Alabama	\$ 21	\$ 14	\$ 35
Arkansas	13	9	22
Florida	1	1	2
Georgia	146	100	246
Illinois	11	6	17
Kentucky	54	36	90
Louisiana	1	1	2
Maryland	8	6	14
Mississippi	30	20	50
Missouri	8	6	14
North Carolina	200	133	333
South Carolina	450	300	750
Tennessee	12	8	20
Virginia	556	370	926
Total	\$1,511	\$1,010	\$2,521

### HOME DEPARTMENT

(Concluded from Page 27)

bed. I was thinking some of putting on my clothes agin and going off for good and all 'thout saying anything to you. I was mos' tempted to go to that low-down-all-night dance down at Cross Keys. Course that ain't no place for a decent black gal, but I wanted to have a good time. I'm glad the devil didn't git me anyway."

Do you think that after that night

Phyllis worked from dawn until dark without consideration or recreation? I think not. Christian people are not cruel, only careless. Not every black girl is a faithful Phyllis, but many are. Let us be patient and forbearing "never despairing, and your reward shall be great, and ye shall be sons of the Most High: for He is kind toward the unthankful".—W. R. N.

## A YEAR'S FINANCIAL RECORD

May 1, 1916 to May 1, 1917

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C., MRS. W. C. LOWNDES, TREASURER

As Reported by State Treasurers

STATES	Foreign	Home	S. S. Board	TRAINING SCHOOL			Scholarship Fund	Cash Total	Box Total	Cash and Box Total
				Current Expenses	Enlargement	Margaret Fund				
Alabama	\$ 10,988 87	\$ 8,000 00	\$ 100 00	\$ 200 00	\$ 2,479 50	\$ 401 00	\$ 22,229 37	\$ 22,229 37	\$ 402 95	\$ 22,632 32
Arkansas	3,275 48	2,632 69	16 00	70 00	233 70	31 00	6,251 47	6,251 47	76 62	6,328 09
District of Columbia	3,779 75	3,389 75	2 50	60 00	31 00	175 00	1,319 00	1,319 00	560 00	2,879 00
Florida	3,245 05	2,343 50	40 07	60 00	694 85	785 02	6,598 47	6,598 47	497 00	7,095 47
Georgia	30,743 02	17,725 41	60 46	635 00	2,912 12	595 44	53,021 03	53,021 03	205 00	53,226 03
Illinois	840 14	919 22	15 00	15 00	219 65	175 00	2,616 45	2,616 45	236 05	2,852 50
Kentucky	12,922 55	8,854 04	150 99	465 00	4,759 23	35 75	27,427 36	27,427 36	341 65	27,768 91
Louisiana	4,393 97	3,127 84	25 00	75 00	702 34	406 40	8,397 40	8,397 40	858 66	9,256 06
Maryland	2,518 15	1,665 59	50 28	35 00	603 72	190 00	5,299 14	5,299 14	1,746 69	7,045 83
Mississippi	11,934 59	6,123 70	100 00	150 00	949 48	851 58	19,497 77	19,497 77	1,669 19	21,166 96
Missouri	8,388 76	3,244 77	50 38	150 00	666 60	525 00	13,352 09	13,352 09	37,387 22	50,739 31
New Mexico	920 52	675 52	13 00	10 00	50 15	60 00	1,669 19	1,669 19	6,204 53	7,873 72
North Carolina	19,146 49	11,000 87	250 45	335 00	3,768 59	776 30	35,104 57	35,104 57	546 99	35,651 56
Oklahoma	3,207 18	2,290 85	50 00	60 00	536 50	200 00	6,204 53	6,204 53	24,112 24	30,316 77
South Carolina	20,638 19	13,270 92	301 68	290 00	3,001 16	200 00	38,447 26	38,447 26	35,547 28	73,994 54
Tennessee	12,691 44	8,103 87	92 18	215 00	2,785 00	875 00	24,112 24	24,112 24	58,043 32	82,155 56
Texas	21,005 30	14,002 00	124 23	250 00	5 75	640 00	35,547 28	35,547 28	640 00	36,187 28
Virginia	30,216 49	16,556 26	186 16	525 00	6,374 13	195 80	54,893 04	54,893 04	10,000 00	64,893 04
Student Body										
Alumnae										
Sunday School Board										
Miscellaneous Gifts										
Total Gifts	\$197,875 94	\$120,926 80	\$1,500 00	\$3,600 00	\$44,203 18	\$6,051 49	\$375,631 37	\$375,631 37	\$10,904 54	\$386,535 91
Total Aims	\$188,400 00	\$126,500 00	\$1,500 00	\$3,600 00						
Gifts, 1916	\$181,849 00	\$111,327 00	\$1,258 71	\$3,556 02	\$19,322 22	\$6,126 08	\$324,226 92	\$324,226 92	\$10,909 91	\$335,136 83



# FEED YOUR PLANTS and they'll feed you

This year—more than ever before—returns from the garden count. For best results, constant fertilization is just as essential as cultivation. If, when fertilizing, you supply plant-food that plants can absorb quickly, bigger crops are sure to follow.

## Natural Humus

*is Nature's Own Plant-Food*

Scattered along the rows in liberal quantities and "hoed in", it will stimulate development of vegetables and hasten their maturity. Sow it in the rows of July-made gardens. Before replanting exhausted rows replenish their fertility with Natural Humus. Its effect on transplanted plants like lettuce, beets, celery, cabbage, etc. is most remarkable.

**6 100-lb BAGS \$5.00**

*Shipped by freight, F. O. B. New York. No charge for bags  
Order to-day or send for descriptive literature*

**NATURAL HUMUS COMPANY**

526 West 179th Street, New York