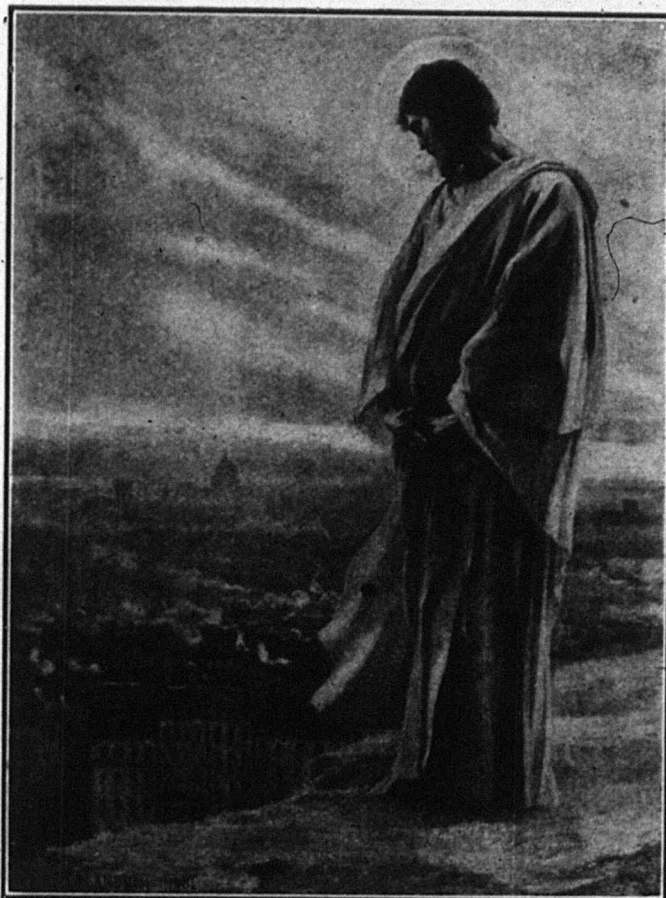


UNION WATCHWORD
1917-1918

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



JESUS WEeping O'ER THE CITY



PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION LITERARY DEPARTMENT
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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
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MAGAZINE AND BOOK REFERENCES—Program Helps

Boys of the Street and How to Reach Them.....	Charles Stelzle
Brothering the Boy.....	W. Edward Rafferty
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Christianity and the Social Crisis.....	Rauschenbush
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The Immigrant and the Community.....	Grace Abbott
Some Oriental American Citizens.....	Missionary Review of the World, Mar. 1917
How to Win Chinese Students in America.....	Missionary Review of the World, June 1917
Seed Sowing for the Kingdom.....	Home and Foreign Fields, June 1917



EDITORIAL



"IN JERUSALEM"

A MAN was walking through the woods in springtime. The air was thrilling and throbbing with the passion of little hearts, with the love-wooing, the parent-pride and the deadly fear of the birds. But the man never noticed there was a bird in the woods. He was looking for plants.

A man was walking through the streets of a city, pondering the problems of wealth and material being. He saw a child sitting on a curb stone and crying. He saw a young mother with her child and an old man with his grandchild. But it never occurred to him that little children are the foundation of society, a chief motive power in economic effort, the source of purest pleasures, the embodiment of form and color and grace. The man had never had a child and his eyes were not opened." *Rauschenbush*

An individual, man or woman, today reads the New Testament through, attends Sunday school, perhaps listens week after week to the preaching of the Gospel, accepts Jesus Christ as his personal Saviour, but never hears the call to give self in service for the bringing in of the kingdom of God. They fail to see and realize the destitution of life where the leaven of Christ's love has never penetrated; they fail to understand God's purpose for the world because they hear only the message of salvation for themselves and their friends—for the call to Christian service they have not "ears to hear".

It is easy, however, for those burdened with the whole message of God to blame others for their failure; it is easy to say that these others are selfish in their aims and lack high aspirations; it is easier to call men hard names than to win them to higher effort. This attitude, however, will never satisfy the heart of one who is hungry to win others to Christ. It will never satisfy the heart of one who is anxious to win recruits for the Master's service and thus "strengthen the stakes".

An important, yea, a vital local work of our missionary societies today is the winning of the unenlisted women and young people of our own communities for conscious service for Christ. Some may not consider this city missions, but why not? Every effort that is put forth, every means that is used to cause Christian people to recognize their responsibility and to make use of their opportunities for service is as surely fulfilling the mission of Christ as winning unconverted souls to Him. "Teaching them to observe all things whatsoever I commanded you."

"In Jerusalem": When we speak of our own home city we speak with pride of its many attractions, its beauty and wealth, its schools and churches, its great stores and industrial plants, its tall buildings and broad streets, its beautiful parks and playgrounds, its fine philanthropic institutes and points of historical interest. These are the things we show our visitors. We are proud of our city and we should be, but there are parts of it of which we do not often speak and through which we do not show our guests. We know they are there and our guests know it but they do not mention the fact. There is One, however, who comes to every city of ours and asks us many searching questions if we have "ears to hear". What He might ask us is suggested in Rauschenbush's Christianity and the Social Crisis: "Your city is beautiful but tell me, is none in pain with hunger today and none in fear of hunger tomorrow? Do all children grow up fair of limb and trained for thought and action? Do none die before their time? Has the mastery of nature made men free to enjoy their lives and loves and to live the higher life of the mind? Have they learned to deal with their fellows in justice and love? Are all men free to do the work they love?"

"The Egyptians made the children of Israel to serve with rigor, and they made their lives bitter with hard service. . . . But they hearkened not unto Moses for anguish of

spirit." If we take the trouble to study our city may we not find that many are not responsive to the spiritual call of the churches because of the dull, sodden nature induced by years of cheerless toil, because of lack of zest for any but the coarser gratifications of the flesh which alone bring the relaxation they crave? There is scarcely a community in our southland where we may not find some condition that will help us to understand that statement in Exodus as to the unresponsiveness caused by conditions under which they lived. There is a spiritual tragedy which stands ugly and bare and probably will be intensified by present war conditions.

After a study of our city let us search ourselves and see what we find there. Jesus had the greatest and rarest secret of all, that of knowing how to live the religious life. Above and beyond everything else He had religious communion with the Father and fully realized the life of God in the soul of man and the life of man in the love of God. He demonstrated the fact that "One is our Master, even Christ", and that all we are brethren, "members one of another". "For their sakes," said Christ, "I sanctify Myself." No one of us can be a true follower of Jesus in the fullest sense who does not, through Him, enter into and share His life with God. Neither can we be a true follower of Him unless our religion flows out naturally and without effort into service for our fellow man in every relation of life, as did His. It has been said that if we want to understand the aims of Jesus we must watch Him in relation to His own times. "He was not a timeless religious teacher, philosophizing vaguely on human generalities. He spoke for His own age about concrete conditions, responding to the stirrings of life that surged about Him. We must follow Him in His adjustment to the tendencies of the time." The true follower of Jesus will seek the guidance of the spirit of truth and to have a genuine knowledge of the real conditions and vital needs which will serve to make his work more effective and lasting.

Our watchword enjoins us to bear much fruit, and so shall we be Christ's disciples. We cannot work independently of the great movements of our time if we are to be fruitful in bringing in the kingdom of God. The great movement that God in His providence has brought to the fore is the one of fraternal sympathy. The prophet of old sounded this note: "He judged the cause of the poor and needy; then it was well. Was not this to know Me?, saith Jehovah."

Dr. Charles Reynolds Brown has said: "If religion is to be made deeply and widely effective in these days it is imperative that this absorbing social interest be recognized, utilized and brought within the power of a noble consecration."

"The bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day:
I'm sure I shall not pass again this way.

"I want to give the oil of joy for tears,
The faith to conquer cruel doubts and fears,
Beauty for ashes may I give away:
I'm sure I shall not pass again this way.

"I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

"I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day:
I'm sure I shall not pass again this way."



BIBLE STUDY



TOPIC—Missionary Giving

Ye are not your own for ye were bought with a price: 1 Cor. 6:19, 20

We are called by the name of Christ. We profess to be His. Christ intimates His claim upon us by the facts that the world for which He died is perishing; the nations are demanding the Word of Life at our hands. If we fail to respond to this call it is meaningless to say we are not our own?

I. *An Example of Giving:* 1 Chron. Chapter 29. (1) *The Great Work:* (verse 1) "For the palace is not for man, but for the Jehovah God." Our mission work is to carry the Word of God to the ends of the earth. Our Lord Jesus gave Himself: 2 Cor. 9:15; 8:9; Luke 19:10. We must give ourselves: Rom. 12:1. (2) *Preparation:* (verse 2) 1 Cor. 16:1-2. According to the utmost of our ability: 2 Cor. 8:12. Because of love to God and His cause: 1 Chron. 29:3; Rom. 5:5. We must show by our actions the earnest desire to give this love to those who know not God, this needs the preparation of the Holy Spirit: Rom. 8:1-4. David showed that he had been preparing a long time to give His best in the service of the Lord his God. (3) *Consecration:* (verse 5) 2 Cor. 2:14-17. Who is ready to give largely and liberally? David had got a good example, so could urge the nobles and all the people. We see it had the desired effect, for they "offered willingly" (verses 6-9), they were not only glad they had it to offer but their hearts responded freely to the honor and glory of God. They showed their consecration by their gifts: 2 Cor. 9:6-15. It is an instance of the power of God's grace in us when we are able to offer willingly, being glad of the opportunity, rejoicing (verse 9) that the work for God has prospect of completion on account of the generosity displayed.

II. *David's Prayer:* 1 Chron. 29:10-18. David's prayer begins much as the Lord's prayer ends, "Thine is the kingdom, the power and the glory". "He that glorieth, let him glory in the Lord." He knew it was God that wrought in them to will and to do, therefore gave God the glory of it all. And so with us God works through and in us of His good pleasure if we are yielded to Him: Phil. 2:12, 13. All things in heaven and earth belong to God, therefore He has sole rights to them. "Riches and honor, come of thee" (verse 12). Whatever of either we possess is due to God: Eccl. 9:11; Ps. 75:6, 7. "But who am I?" A sinful creature, unworthy to receive anything from God or of having the honor of doing anything for God "that we should be able to offer so willingly after this sort". All was owing to the goodness of God and the efficacy of His grace. The Lord is the fountain of goodness, the Father of mercies, "of thine own have we given thee" (verse 14). All we have it as a free gift and therefore we are bound to use it for Him: Rom. 11:35, 36. "Our days on earth are as a shadow" (verse 15), in distinction from eternity: Ps. 90:3-6. "All thine own" (verse 16). God must have the glory of all we have and all we do. "O, Jehovah, the God of Abraham" (verse 18). The covenant—God is ever mindful of His promise. We should ask God to give us the same disposition of mind to offer ourselves and our gifts that David and the people demonstrated, that we may help in all of our missionary enterprises.

Three things to be remembered in Christian giving:

1. *The Person*—It is the Lord: Phil. 4:18; Ex. 35:5.
2. *The Principle*—Systematically and individually: 1 Cor. 16:2. Proportionally: Lev. 27:30. Cheerfully: 2 Cor. 9:7. Sacrificially: Luke 21:3, 4.
3. *The Reward*—Matt. 6:26; Mal. 3:10. True giving includes true worship and we note, 1 Chron. 29:20-22, that the people joined David in adoration to God in rejoicing before Him and communing with Him.—Mrs. James Pollard

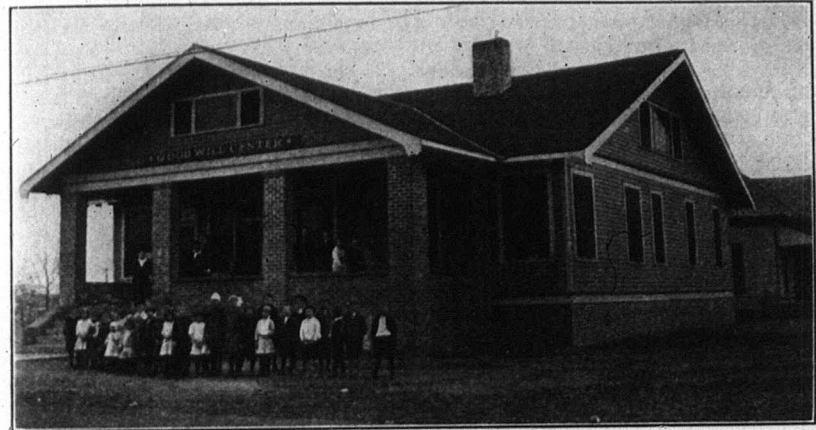


PROGRAM FOR AUGUST



Prepared by Miss Mary Faison Dixon

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



GOOD WILL CENTER, MERIDIAN, MISSISSIPPI

"IN JERUSALEM"

HYMN—Thou Didst Leave Thy Throne
BIBLE STUDY—(page 6)

PRAYER

HYMN—Walk in the Light
A LIFE OF SERVICE (pars. 1, 2)
IN THE CITY (pars. 3, 4, 5)
HYMN—Lord, Speak to Me
IN THE COUNTRY (par. 6)
CLOSING PRAYER

CHARITY

"Her life is full of simple things each day;
She does the common toil with homely care,
A cloistered novice whom the world forgets,
A widow in whose cruise is oil to spare;
Living so faithfully that death will seem
Merely a shadow down an endless dream.

"For when her call shall come, she will not go
As one who waiteth; graciously undimmed,

Her flamelike soul will leap up at last
To some old wonted task, some lamp untrimmed
Or she will hear a lonely child who cries,
And need to comfort it before she dies."

If we read the New Testament to find out not what Christ taught but what He did, we cannot help being impressed by the many activities of His life and by His ready response to every need: Wherever He went the sick were brought to Him and He healed them. He took time to speak gentle words to little children, to give advice to the rich young ruler, to teach those who as yet had not the understanding heart, and to feed those who were hungry. Humanly speaking Christ had not treasures of worldly wealth with which to found institutions and establish organized charities. Yet His life enriched the world. He gave Himself without reserve, without a thought of recompense, in the service of others; and He gave Himself to all He met in the daily walks of life.

1. Christ's Life
One of Service

To the people Christ said: "If any man would come after me, let him deny himself, and take up his cross, and follow me." It was a call to the true giving of self in service, to following the example of Christ, not merely accepting Him in word. In that day it meant entering upon a life of suffering, being despised by former friends, sometimes even dying for Christ. Today the follower of Christ is honored, not scorched. Few of us have been subjected even to ridicule for becoming Christians. Has the fact that it is an easy thing to call ourselves Christians made us indifferent to all it means? If we follow our Master in deed as well as in word we must like Him, be ready to forget ourselves in the service of others. We must like Him respond to the needs that are at hand, and we must be ready to respond whatever the cost may be.

There are so many ways of following Christ in acts of service that they cannot even be listed. The loving heart will ever find the means of expression. But oftentimes the group can accomplish more than the individual working alone, and it is of such forms of personal, Christly service that we are to learn today. Knowing what has been done by others may be an inspiration to go and do likewise.

(The material for this section is taken directly from Josiah Strong's book, The Challenge of the City. He is a careful student of city problems and knows whereof he speaks.)

3. The City

(a) **CITY ENVIRONMENT:** Such is the condition in the typical tenement as to work irreparable damage to the health, happiness and purity of the family in the down-town districts of the city. The tendency to over-crowding is the supreme evil of the tenement. In the tenement houses of New York City have been found 350,000 dark interior rooms. These rooms depend for light and ventilation on connecting outer rooms or on air-shafts. The so-called "air-shaft" is really a well of stagnant, foul air about 28 inches wide, 50 or 60 feet long and extending from the ground to the top of the building. The tenants often use the air-shaft as a receptacle for garbage and all sorts of refuse and indescribable filth. A majority of the hall-ways are pitch dark. In the ten-foot yard behind the "double deckers" there is a perfect rain of refuse from the ten or fourteen apartments above. A city missionary thus describes a tour of exploration: "A few steps from Broadway we came to the vilest dens of infamy. In one room not more than ten by twelve we came upon eighteen human beings, men and women, black and white, American and foreign born, who there ate, slept, and lived." Crowded tenements scatter moral as well as physical contagion. "They are centers of disease, poverty, vice, and crime. All the conditions that surround childhood, youth and womanhood in New York's crowded tenement quarters make for unrighteousness."

The Street: The street is a school which gives an education of its own. It is the playground of the average city child; and as far removed as possible from the village green, the meadow brook, the field or forest, where the country boy finds his pastimes. In all

his sports the latter is attending nature's school and unconsciously learning her lessons. The city child knows nothing of mother earth and her wild things. His world is one of brick and stone. Everything he can touch is artificial and so is every thing he can see, except the sky, and that he cannot play with. Of 35 girls and boys in Chicago who applied for admission to the Joseph Medill Summer School, it was found on examination that nineteen had never seen Lake Michigan and thirty had never been in the woods.

The School: President Eliot said some years ago that our educational system, judged from the standpoint of character, threatened to prove a failure. The results of the existing system, by which so large a proportion of children and youth go uneducated in religion and untrained in morals, are seen in our low ethical standards and in the wide spread spirit of lawlessness.

Industry: Under the new system of industry the day's work is reduced to the endless repetitions of a few processes, perhaps only one, and that wholly mechanical. Think of making a single movement over and over again, hour after hour, for a day, for a year, for a lifetime! Is such a life worth living? Surely not if that is all of it.

Amusements: Places of amusement and recreation are an important part of environment in the city. When there is a lack of nourishing food and of the tonic of pure air, debilitated nerves crave excitement; hence the large number of saloons, gambling halls, and theaters in the most crowded portions of the city. The vaudeville or variety show which abounds and is largely patronized is generally poor and often vile. Coarse theatricals, promiscuous dances, and drinking saloons prepare the way for easy ruin.

The Church: In 1900 there was for the whole United States one Protestant church for every 441 of the population. In the cities there was one for every two, three, or four thousand or more. That is, to a given population the cities had from one fourth to one tenth as many Protestant churches as the whole country. It should be remembered, however, that city churches are larger than country churches. But an examination of the six leading denominations in fifty of our largest cities shows that the proportion of church members is from one half to one fifth as large in the city as in the country. Moreover, the churches of the city are most unevenly distributed. In one city investigation showed that the up-town district was five times as well supplied as the down-town. Doubtless this is fairly representative. It is generally true in the city that where the churches are most needed they are most rare.

(b) **THE CHRISTIAN SOLUTION OF THE PROBLEM:** The problem will not be solved until the city is saved, and the city will not be saved without religion. We have not overestimated the preciousness and power of truth, but we have overestimated the power of words to convey the message. The truth must be lived in order to be fully conveyed. Only where the Gospel is embodied in a character and a life is it wholly uttered. (See an account of a Good Will Center on next page which shows how the Gospel can be lived to the people.)

How Country Churches Can Help: Interest every Sunday school, every young people's society in some settlement where genuine Christian work is being done. Let them make an annual contribution. In some instances the school or young people's society makes a definite pledge yearly to some one settlement. This gives them a specific aim and sets a mark for them to reach. Let the Sunday school have a "more blessed" Christmas by giving gifts instead of receiving them, and let their offerings make glad the children of the tenements. Let those who are so happy as to grow up in the country along with the flowers, gather the blossoms and send bunches of beauty and fragrance to the little unfortunates whose meadows are stony streets and whose brooks are stony gutters. Country children who see buttercups and daisies by the million cannot imagine how city children, who perhaps never saw a blade of growing grass in their lives, covet flowers. One walking down a city street with a bunch of blossoms to give away attracts the children as did the pied piper of Hamelin Town.

The settlement workers in acknowledging these benefactions will have many touching stories and numerous incidents to tell. The young people in the helping church will

become more and more interested. Some of them on visiting the city will go to see "their" settlement, and learn much. Speakers from the settlements will visit the church occasionally to tell of their work. Homes in the country will be opened to "fresh air" children and tired working girls sent out by the settlement, and there will result an acquaintance and an exchange of ideas which will be mutually profitable.

Among the many expressions of Christ's spirit of service the Good Will Centers show what can be done by a group of women working together.

4. Good Will Centers There are twenty-three such centers now expressing Christ's love to those Prepared by Miss in our mill towns and cities; ten of these were begun during the last Nellie Bullock year. Miss Bullock, a graduate of our Training School and the head of Mississippi's Good Will Center located in Meridian, has written the

following article describing the work: "Too little is known of the cotton factory districts. Often writers and lecturers have asserted that there is no good side; that it is, all ugly and grinding. But when the good side is sought it is readily found. The employees of our factories are of good stock—native Americans. Most of them have come from farms where they have failed. In some factory towns many have come from mountain districts where they have had few or no opportunities. They are attracted by the steady employment, the schools and churches, and the advantages of social life which the mills offer. Factory people fall into three classes. (1) The residents who lived in that part of town before the factory was established and who own their homes. With the first class may be put those who stay at one place, work regularly, pay for everything they buy, and are reliable in every way. (2) Those who wish to be honest, but are naturally improvident, moving often, and carelessly spending money so that they are unable to meet their obligations. (3) Those who care little for reputation and are utterly reckless.

"Jane Addams of the Hull House says: 'Working people live on the same streets with those requiring charity, but they themselves, so long as they have health and good wages, want and require none of it. As one of their number has said, they require only that their aspirations be recognized and stimulated, and the means of obtaining them be put at their disposal.'

"We know that Good Will Centers are not charity organizations. The fact that people of any given community cannot be placed on one level socially made organized effort difficult until the Good Will Center was founded. Through it those whom God has blessed with the ability to give, with talents that have been developed or with engaging personality, may give of their blessings to others and thus their own lives be made richer and fuller. And through it those who have had no stimulus for their aspirations or the means of attaining them will find both at the Good Will Center. And those who care little for reputation and are utterly reckless will be inspired with ideals that will help them to improve. The Good Will Center at Meridian was formally opened Sep. 14, 1917. The night school was opened Oct. 2, 1917. How was it accomplished? Thus: 'In the beginning God' through some of His eager, willing children laid the burden of systematic personal service on the hearts of Christian Baptist women of Meridian. These women after consulting with Mrs. McLure, principal of our Training School, employed a graduate of the school to lead them, in definite personal work.

"The unclaimed, uncultivated field in Meridian was broad, but God helps those who do His work wholeheartedly. In personal service there were many eager, willing and ready. God led on step by step because the people had a mind to work. There was a division of labor. Each society was at work over against its own door, each doing the personal service of their community. In more extended fields of service there was cooperation as, for example, the afternoon Sunday school in our foreign district, the Business Girls Rest Rooms, the Sunday school in our factory district, jail and hospital work. So into deeper fuller work God continually led.

"The need for a Good Will Center was manifest and the prayer circle to this end widened until in the spring of 1914, at the Jubilate Celebration, our corresponding secretary proposed discussing the advisability of building a Good Will Center; instead of

discussing the question the women rapidly made pledges until over \$400 was assured. How wonderful! I hear you say. Did the erection of the settlement house continue to grow by leaps and bounds? Ah, no. But the women continued 'steadfastly in prayer and ministry' and God heard and answered by showing them ways and means to the extent that now a beautiful, large house suitable for settlement work has been built on a lot with ample room for gardening and playground; this stands in our factory district and has not one cent of debt on it. (See page 7)

"It would be very interesting to go into detail telling just how the pennies for the lot and building came, for it was indeed the pennies, as the largest single contribution was \$100.00 and that was given by a firm of four. The secret was that 'every one was in his place doing his best'.

"The house is built in bungalow style having a large porch, a large class or club room that may be made even more spacious by throwing open the folding doors into the dining room and hall; the house also contains a library, two bed rooms, two bath rooms (one of these for community use), a kitchen and pantry. A part of the porch is screened off for day nursery and playhouse.

"A summary of the household activities will give an idea of the work done. Monday evenings from 6:20 to 7:20: The Camp Fire Girls meet. From 7:20 to 8:20 the Cheer All Club, and at 8:20 the Sunday school teachers meeting is held. On all other nights of the week except Saturday night every room in the building is used for night schools. Over one hundred pupils are enrolled. All the teachers except the two directors are volunteers. Blackboards for the use of the school are in the large room, office, dining room and kitchen. The progress made in the two hours of four nights each week by some of the pupils is marvelous. Wednesday afternoon comes story hour for the children. Friday afternoon the Good Will Heroes meet. They are busy with Good Will garden on other afternoons when leaders direct the work. The girls' sewing class is held on Saturday afternoon. The children who stay at the Good Will Center while their mothers are at work in the factories are quite contented and happy. Tuesday and Thursday afternoons music lessons are given, the piano being a gift from the state W. M. U.

"It would indeed be interesting to tell something of the personnel of the school and its wonderful volunteer teachers, several of the latter have spent years abroad developing their God-given talents. Are there not many living in cities and factory towns who are wasting through society channels their talents? Would that they could know the genuine joy our teachers get from their work! These teachers are of all denominations including three Hebrews. Of course the director is a Baptist, one of our Training School girls, and has oversight of all the work as well as the neighborhood visiting.

"One instance may be given of how the settlement helped. A young woman from the country who had become content with working in the knitting mill and was gradually losing her self-respect was induced to enter night school. She was inspired with a desire for knowledge and gladly consented to enter college in another town, working her way through the whole course. She denied herself all the pretty things that girls love, wore second hand, remodeled clothing and all that she might have an education. She is now a devoted Christian and hopes to become a teacher.

"There are several other most interesting developments in the lives of boys and young men. One young man who was working in the cotton mill became ambitious to become a mail clerk, was studying very earnestly and enthusiastically when he enlisted in the navy and is now in training to serve his country. He was not a professed Christian when he went out from the Good Will Center influence, but in a letter written to his sister he shows evidence that he is interested in his soul's welfare.

"Oh, for the power to picture to you the need for Good Will Centers in our factory towns and crowded cities—where mothers and fathers must work away from home all day or all night to keep life in the bodies of their children. So little of brightness or cheer comes into their lives, and while the mothers are away the children must grow up like little weeds without training or culture unless God uses some other agencies than

the home life. If only you could know how wondrously God is using the channels of Christian settlement work in His kingdom's cause, you would claim His promises and step out on them and establish Good Will Centers wherever needed."

An opportunity for service that is possible often where a Good Will Center is not as yet possible is the Homemakers' Club. These have been found of the greatest benefit in bringing cheer and help to the burdened mother, not only in homes of poverty but in those of comfort. If your W. M. S. has charge of such a club have one of the number give an account of its activities and what it has meant to the mothers. If you have not one ask a neighboring society that has to send some one to report on theirs. But if the plan is new to your community, study together the following suggestions and discuss the advisability of starting one. Mrs. H. M. Wharton, 15 W. Franklin St., Baltimore, Md., will be glad to furnish any information that you may need.

The purpose of the club is not only to bring cheer into the lives of the mothers; it is to help them to solve the many difficult problems they meet in the care of their homes and their children, and especially to give them the message of Christ's love. There are mothers needing this in every community, country as well as city, so it is a plan of service that can be carried out any where.

The place of meeting is important. If it is in the crowded section of the city the Good Will Center is ideal. If there is no center, see if a bright room in some church cannot be used. In rural communities, the school house may be the most central, or some member may wish to open her home for the weekly meetings. Wheresoever it is, have as much sunshine and beauty in the room as possible and a sincere welcome to all.

Two or three weeks before the first meeting, the invitations should be extended personally, by letter and by visit to the mothers. It should be understood that all are invited, mothers, babies and little children. Some of the Y. W. A.'s can be enlisted to care for the children while the mothers are in the meeting. An idea of the plan and purpose of the meeting may be had from this extract from one who has had practical experience in this work: "Bright music, helpful talks, homely advice in a sunshiny room with the children in another room being cared for and entertained with music and happy stories, all these win the mother's heart and make her receptive to the Gospel message." If possible have a missionary visitor or a trained worker who knows how to approach the unintelligent, indifferent woman, to touch some point of sympathy and interest and thus lead to the thought of helpfulness and benefit to herself. After the mother has come to the bright, attractive room, joined in the spirited singing, heard helpful talks, received some Gospel message and been relieved for an hour of the care of the little children, she will begin to feel that perhaps there are those who care for her and who will lend an ear to her complications of home and heart; and best of all she will gradually absorb the consciousness that "Jesus cares when the burdens press" too heavy to bear alone.

The usual officers are necessary: A consecrated leader who has a sympathetic heart as well as executive ability; a secretary; a treasurer who will have charge of all the accounts including those of the cooperative store if there is the need for that; and a teacher for the small class groups. Several societies can unite and furnish these workers for one club.

The Baltimore Homemakers' Club: Have you been there? If not, you may consider this a personal invitation to visit a group of happy, busy women gathered in a large sunny room; time of meeting, every Tuesday, 2.30 P. M. It would be worth your while to be there early and watch them come from every direction, almost every one with a baby in her arms and one or two children just a little older clinging to her skirt; these are later turned over to loving kindergarten teachers. Soon all are seated; then our dear leader comes forward with an answering smile of welcome, and with ringing, inspiring song the joy of the hour begins. That you may know how much helpful Bible messages are appreciated we just whisper here, that on visiting some of the mothers in their homes we have been told that their leader is better than all of the preachers. And

in one instance a mother went home with the story of the helpless man at the pool of Bethesda so firmly fixed in her mind that she, almost a week later, repeated it word for word; then this comment added; "My whole family knows it now almost as well as I do." Quite an industry in quilt making has sprung up in many of the classes; one class made a lovely, large quilt and then donated it to our Baptist Home. A great many have been sold and the proceeds will be given toward the repair of our building. When we think of the grind and the toil, the comfortless, cheerless homes from which many of these mothers come, we do appreciate the God-given opportunity of being permitted to stand, as it were, at the threshold of the kingdom, opening to their vision the glories of that home which is being made ready for all those whose robes have been washed and made white in the blood of the Lamb.

In our cities it is very apparent that organized, cooperative work is necessary for the uplift of the community. This is also true in rural communities. What one can not do alone may be accomplished by the group. Here we have not the crowded tenements, the large number of foreigners, the little children that must be cared for while their mothers work. But there are the tenants on the farm that need not only cheer, but help and instruction in caring for their homes and their children. There are the young people who will go to places of cheap amusement if nothing better is provided. There is the opportunity to make attractive the school building and the church.

This part of the program has been planned for a church in a rural community and is enough in itself for an entire meeting. It is really an outline, for the program itself will consist of reports on the subjects. These should be handed out long enough before the meeting for a careful investigation to be made of the points suggested. (Based on suggestions from Dr. C. S. Gardner.)

I. COMMUNITY SURVEY: Before any serious work can be done or permanent results obtained a community survey is absolutely necessary. In this survey the following items should be included:

1. The number of farm owners
2. The number of tenants
3. The character of the houses of the community; especially of the tenants. Are they large enough for decent living, sanitary, etc.?
4. Character of the yards. Are they large, well kept, with flowers, etc.?
5. Condition of the roads, both the main and the cross-country roads
6. Educational status of the people, especially of the tenants

II. THE SCHOOL is of great importance to the community. Let some one report on this under the following heads:

1. The length of the school term. How long would it take a child to prepare for high school? To graduate from high school?
2. Are the teachers paid a sufficient salary to enable them to continue their studies and to buy necessary books?
3. The condition of the school-house and grounds. Is the school ample in size, well equipped with blackboards, maps, books, etc.? Is the yard attractive and is there an ample playground?

III. A CIRCULATING LIBRARY: If there is such a library, report on the number and character of the books and on the use which is made of them. That it is possible for the W. M. S. to undertake starting a library may be seen from what one society in South Carolina has done. They decided that there should be a library and called a public meeting to which every one was invited. The president gave the lot and \$500.00 for the building. About \$25.00 was given for books as well as a number of good books donated to start with. The W. M. S. has taken charge of the library, one of the members acting as secretary and treasurer, keeping a record of the books used and bought and the money either made or given for the library. Until the new school-house was built

the library was the center for all the community activities. Societies met there; the young people used it for their social parties, their debating club, and their literary society. An addition of about 60 books is made every year. Thus the library has served as a community-center as well as an enlightener of the people. Is such a work needed in your community? Should your society start it?

IV. THE CHURCH BUILDING: Is the church building well kept and well ventilated? How many hours a month is it used? Are the grounds beautiful and well kept? Is there a place where the small children can be taken care of so that their mothers may enjoy the service?

V. VISITING: What provision is made for the proper attention to the sick and to the shut-ins? How many such are there in the neighborhood?

VI. THE RECREATION OF THE YOUNG PEOPLE: What is the character of the entertainment offered to the boys and girls? If moving pictures, are they of a high type? What provision is there for wholesome out-of-door sports? For indoor sports? Are there any literary, debating or choral clubs?

After these reports have been made, there should be a discussion as to what the society can do to help better the condition, each topic in the discussion to be led by a member to whom it has been assigned long enough for her to prepare for it. If interest is shown definite plans should be made as to how the society can start to work. Thus this meeting will be of far-reaching value to the entire community.

"I heard the voice of the city
Calling again and again;
And into her arms there hastened
Millions and millions of men.

"And I heard the voice of old gardens
Of quiet woodland ways;
But few hearts there were who would heed them
In the rush of the busy days.

"The cities grow old and vanish,
And their people faint and die,
But the grasses are green forever,
Forever blue is the sky."



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—"The City Crieth"

Hymn—Ancient of Days

Scripture Lesson—Matt. 19:13-30; 20:26-28

Hymn—Saviour Like a Shepherd Lead Us

I. Some Personal Service Activities

(a) Home Board Opportunities

(b) Foreign Board Opportunities

II. The Daily Vacation Bible School
(If any of these schools are held in your community have some of your members visit them and give a report at the meeting.)

Hymn—I Am Thine, O Lord, Thine Alone
Roll Call—Have members answer with short reports of individual personal service work

Hymn—O, Zion Haste
Dismissal by Prayer

THE DAILY VACATION BIBLE SCHOOL

"The Daily Vacation Bible School movement was inaugurated in New York by the present National Director of the Association whose attention was drawn to the great need of bringing together idle children, idle churches and idle students for community welfare on the East Side." The first schools were held in Baptist churches and from the very beginning were most successful. For several years this work was carried on by our denomination alone. In the year 1905-06 these schools were introduced into other communions. In the year 1907 the organization became a national one; it has continued to grow until it has become international for plans are now being made to have Vacation Bible Schools in Japan and China.

These schools are usually conducted for six weeks in the summer, every day except Saturdays and Sundays. Their session is from 9.30 A. M. until 11.30 A. M. Their

daily program is as follows: The children enter the school at 9.30 and their attendance is taken. The opening exercises are wholly of a devotional nature. After these are over the kindergarten, composed of the youngest children, go into a room to themselves. The remainder of the first hour is spent as follows: First there is a habit talk for two minutes, following this comes the Bible lesson. Each day some portion of the Scripture is taught to the children. The second day is given up to industrial work, during this hour the girls sew or crochet while the boys make hammocks, cane chairs, etc. The whole school then reassembles for the closing exercises. Here comes an opportunity to teach patriotism. The flag is saluted, the children sing America and march out in an orderly manner.

Now just what are some of the things these schools accomplish?

I. They provide an excellent opportunity for young people to engage in personal service. One can well imagine that it takes a few people to keep 150 children busy.

II. They take the children off the streets, away from bad company.

III. They train the children's hands and brains.

IV. They bring the church into happy relation with the community in which it is located.

V. They teach as many Bible lessons in the six weeks as are taught in the Sunday schools in seven months. These are but a few of the many things accomplished, and only when one works in a Bible Vacation School does she find their true worth.

"Whatever, Lord, we lend to Thee,
Repaid a thousand fold will be;
Then gladly will we give to Thee,
Who gavest all."



G. A. PROGRAM



Prepared by Miss Wille Jean Stewart

Subject—Our Own Corner
 Hymn—Jesus Calls Us O'er the Tumult
 Scripture Reading—Psa. 19:1; Psa. 8
 Silent Prayer
 Talk on Acts 1:8 by Leader
 Hymn—My Jesus as Thou Wilt
 Prayer—
 Discussion of Plans for Community Service
 Hymn—Day Is Dying in the West
 Sentence Prayers. Misspah

Let this be an informal out-of-door meeting, preferably on some shady hillside overlooking your town or community. Choose the sunset hour remembering that there is something in the closing day that brings a reverent stillness into one's heart and makes it truly worshipful. Let the Leader be much in prayer that the meeting may be one of power and consecration. Perhaps if she is close enough to her girls she may ask them to join her in a covenant of prayer to this end. Let her plan the program in perfect harmony with the quiet, the beauty, the glory of the hour. Use only beautiful, reverent, worshipful tunes. Strike the close personal note in prayer. Choose good readers for the two selections from the great nature psalms. Suggest the thought of the greatness and holiness of God and the adoration due His name before the few moments of silent prayer.

When the Leader reads Acts 1:8 let her draw as vivid a word picture as she may—the sorrow of the crucifixion in the hearts of the disciples; the joy of the resurrection; the forty days of renewed fellowship with Jesus; the tender associations of the mount where they are gathered. Refer to the time when Jesus viewed a great city spread out before Him which He longed to save and yet which refused His salvation; speak of His going to the Father immediately after speaking the words just read. The first part of this last command of Jesus to those who love Him is that they shall witness for Him in Jerusalem—the place where they live, their own home

town, the great, destitute city. This command to be His witnesses in the place where we are has come to us through the centuries, yet we rarely think of ourselves as witnesses. We give our money to send our witnesses to the far-off places. We help the work of home missions and state missions with our gifts. We have preachers to look after our local churches and too often we think our responsibility ends there, but it does not. The Leader should be prepared to point out definite needs in her community—over there a bed-ridden woman who needs cheer; here a blind girl one might read to; yonder a negro or foreign section that needs better housing and sanitation; in that house a poor family needing friendly help; in this a girl whom we all love but who is not saved and who, in spite of her loveliness and charm, needs Jesus just as truly as any heathen. Be prepared with some definite suggestion concerning these needs the carrying out of which girls may undertake. Have these fully discussed. Try to get the girls to commit themselves by vote or some definite promise before leaving. Endeavor to send them away with the quiet of the twilight hour in their hearts.

Suggestions—Things Girls May Do

Pray for and speak to their unsaved friends; witness to the servants in the house, not only by word of mouth but by courtesy, consideration and a friendly interest in them and their affairs; enlist the fathers and older brothers in securing better housing and sanitary conditions among negroes and foreigners; provide a free rest, lunch and reading room for girls employed "down town" if there is need for this; read to the sick or blind; visit children's hospitals with songs, games, stories, fruit and flowers; sew for mothers who work; conduct a "story hour" for little children in their own church or community; welcome strangers among the women and girls who come to the church; visit new people and invite them to church.



R. A. PROGRAMS



FIRST MEETING

Topic—Christian Service
 Hymn—Hark the Voice of Jesus Calling
 Scripture—First Psalm
 Talks { Preparation for Service, verses 1, 2
 Result of Preparation, verse 3
 Slackers, verses 4, 5
 Our Captain, verse 6
 Prayer
 Hymn—Sun of My Soul, Thou Saviour Dear
 Talk by Leader
 Hymn—The King's Business
 Business. Closing Exercises

Suggestions to Leader: Whenever possible have the summer meetings out of doors, the porch, the lawn and the woods offer greater attraction than the room in the church or house. Hold the boys closely to the idea that this is a meeting not a picnic. The picnic can follow the meeting or make another occasion for coming together. Consult with them in regard to reverence and order, do not command their observance. The boy is a life not a machine, he appreciates being taken into your confidence and almost always rises to this bait to his manliness.

The short talks on the Scripture lesson might be given by four older boys. These should be prepared beforehand. Ask your pastor to help them in this preparation.

The talk by the Leader should be on Christian service. Make this to fit the everyday life of the boy. Be brief and definite. (For material for this talk see general program.)

If hymns are too difficult choose those more simple but try to have the boys learn the best hymns, old and new.

At the first meeting appoint committees of two to visit centers of missionary activities in their town or city, such as Good Will Centers, mission homes, settlement work, welfare clubs, Vacation Bible Schools, etc., and report at the second meeting. Send the boys with a letter of introduction

SECOND MEETING

Topic—Brothering the Boy
 Hymn—America
 Scripture—The Beatitudes, Matt. 5:1-12
 Sentence Prayers
 Roll Call—Answered by Sayings of Missionaries
 Hymn—Work for the Night Is Coming
 Reports
 Talk—How to Help the Other Boy
 Recitation or Reading—"Brother, Save the Boy"
 Hymn—Blest the Tie that Binds
 Business. Closing Exercises

and explanation to those in charge of these activities, or better still go with them. Seeing these centers of service will be sure to bring interesting reports. Encourage the boys to write their own descriptions and impressions.

The first psalm and beatitudes should be memorized by the boys if they have not already done so. A poor boy once recited the whole book of Matthew for a pair of boots. Do you think the boots were his real reward? Many of the pupils in Christian schools in heathen lands can recite whole books of the Bible, how would your chapter compare with them?

If sentence prayers are impossible send to W. M. U. Literature Department, 15 W. Franklin St., Baltimore, Md., for copies of these, price 2 cents.

Keep the sayings of missionaries given at roll call and have them read at some future meeting, omit the name of the missionary and have boys guess the author.

Choose the best talker from the committees of boys and have him give the five minute talk on "How to Help the Other Boy", gleaned from the reports and his own observation.

Give to the boy who is a good reader or to one who can recite the joy of using his gift in the poem "Brother, Save the Boy". (See page 30)



SUNBEAM PROGRAMS



Prepared by Mrs. George Stevens



Courtesy of National Board Y. W. C. A.

OUR DAILY BREAD

FIRST MEETING

SUBJECT—Shadows and Sunshine

MOTTO—"Let us walk in the light"

SCRIPTURE—Psalm 139:1-12

PRAYER—

HYMN—Give, Said the Little Stream

LESSON STORY

HYMN—Can a Little Child Like Me

MEMORY VERSE—"He that loveth his brother abideth in the light"

ROLL CALL. OFFERING. LORD'S PRAYER

Thought for Bible Lesson: David, who wrote the 139th Psalm, is telling us how well God knows us and that we cannot hide from Him. It is only the wicked who do not want God to look upon them, that is because their deeds are evil. God can make our hearts pure in His sight and then we will be glad to say "Thou God seest me". Let us ask Him to make our hearts pure from sin and to help us to keep them pure through the Holy Spirit.

LESSON STORY—THE PICNIC MEETING

The black clouds were piling higher and higher and almost before they knew it the little Sunbeam picnickers were feeling the big drops come down. They made a dash for the porch of Dear Teacher's house and got there just in time to escape a drenching. How it did pour! Dear Teacher took them into the big parlor and as they gathered round her they asked for a story. So

she gave them this little lesson from the storm:

"The big black clouds make me think of how sin comes into the heart to darken the life and make us do and say things that take all the brightness out of the world for us and for others too. Are you happy when you are naughty? Are other people happy when you are naughty? I am sure you will say, 'No'. Then when the rain came down it made me think of how God

will forgive our sins and wash them away if we ask Him to do so. You know our memory verse for today is 'He that loveth his brother abideth in the light'. And then when the sun comes out, just as it is doing now, it reminds us that when we are forgiven we can be happy and walk in the sunlight of God's loving kindness. Now, do you think that you will remember the lesson of the storm? The next time the storm clouds gather just think of this little lesson story and say to yourselves, 'The black clouds are like sin but sin can be washed away by the blood of Christ and we can then walk in the sunshine of His love.' Now let us go on the porch and have a question game."

And these are the questions that Dear Teacher asked them and the answers she received:

How can a little girl be a sunbeam?

Ans. She can send picture-postals to sick children and give money to send the Gospel to all children.

What can a boy do to be a light in the world?

Ans. Just the same things that a girl can—only he could carry heavier bundles for old and tired people.

Is doing things the only way a boy can help?

Ans. No, a boy can help by being things—like being polite and cheerful. A gentle boy will make a gentleman.

Name some things we can do without in order to give the money to help others?

Ans. Soda water, ice cream, moving pictures, and chewing gum (if we use it).

Have you not forgotten a very important thing which we can all do?

Ans. Oh, yes, we can ask God to help us and all other children to be truly kind

and helpful to those around us.

I think Dear Teacher must have helped with those answers because they are all very good.

Recitation:

"Sunshine girls and sunshine boys.
Fill the home with sweetest joys.
Gentle words and smiles of love
Always please the King above.

"Jesus is the living Light,
He can make our hearts so bright;
Even when the skies are dim,
We can always shine for Him."

Recitation:

"We are learning of the homeless
Little children of our land;
We are finding ways to help them
In our own dear Sunbeam Band.

"They are crowded in the cities,
In the poorest houses there;
They are toiling in the factories
Breathing foul and tainted air.

"They are starved in soul and body
Little helpless children all.
'Feed my lambs' the Saviour bids us,
Will we harken to His call?

"We would give them parks and play-
grounds
And the fragrance of the flowers;
And the songs of birds to greet them;
Give them care-free, happy hours."

"Jesus loves the little children,
By Him is all childhood blest;
So we're working to deliver
Children who are sore oppressed."

SECOND MEETING

SUBJECT—Stories of the City

MOTTO—"Serve Jehovah with gladness"

SCRIPTURE—Luke 10:25-37

HYMN—Throw Out the Life-line

PRAYER

LESSON

HYMN—Bringing in the Sheaves

MEMORY VERSE—"By the blessing of the upright the city is exalted"

ROLL CALL. OFFERING. DISMISSAL

Thought for Bible Lesson: Our neighbor is the one who needs us most. The good man from Samaria did not live next door to the man who fell among the robbers, but Jesus told the lawyer to whom he was talking that the good Samaritan proved himself a neighbor. Jesus also said to the lawyer, "Go, and do thou likewise."

Lesson by the Leader: When Jesus was on earth He looked over the city of Jerusalem and wept because the people of that city refused to accept the salvation He had offered to them. The cities of this day are much like the city Jesus wept over. The people still refuse to take Christ for their Saviour. The homes of the very poor in the large cities—well, you would not call them fit places for homes. One is an attic where boys and girls shiver with cold in the winter and are stifled with the heat in the summer; another is a cellar, damp and dark, with only one room with father and mother and all the children, besides a boarder or two, all packed into it. There is little chance for play except in the street, and the schools are so overcrowded that many of the children can go only half-days. The mothers do not know how to keep house so they cannot teach their daughters.

Once upon a time, some little girls in a mission house were having a lesson on bed-making. They were so awkward about it that the teacher asked them how they made their beds at home. No one answered for a moment and then one girl held up a sheet and said, "I don't know what's it for."

"Neither do I," said several others.

"Why girls," said the teacher in surprise. Then she saw the troubled faces and added cheerily, "Never mind! We'll play I was a little girl and had just learned how to make a bed, and was showing you. See! This is the sheet and it folds over the mattress smoothly and tucks in like this, and here is the other sheet and it goes in the same way. Now for the spread and pillows!"

Soon they finished the bed and it was not long before the girls could make a bed as well as the teacher. Just think of having no beds at home! Some of these little girls had never seen a bed until they came to the mission. Now don't you think it is a good thing to help these mission homes?

The children in these city homes come from all over the world. Some are Ital-

ians, some are Swedes, and some are Germans; they come from Syria, the land where the dear Christ lived on earth, from Poland in the far north, and from India and from China and the islands of the sea. Many of these children work in factories making artificial flowers instead of being out of doors where they could see and smell real ones, to gather them would have been more joy than they ever experienced.

Recitation: (For one of the older girls)

THE FLOWER FACTORY

"Lisabetta, Marianina, Fiametta, Teresina, They are winding stems of roses, one by one, one by one—

Little children who have never learned to play:

Teresina softly crying that her fingers ache to-day,

Tiny Fiametta nodding when the twilight slips in, gray,

High above the clattering street, ambulance and fire-gong beat,

They sit, curling crimson petals, one by one, one by one.

"Lisabetta, Marianina, Fiametta, Teresina, They have never seen a rose-bush nor a dew-drop in the sun.

They will dream of the vendetta, Teresina, Fiametta,

Of a Black Hand and a Face behind the grating;

They will dream of cotton petals, endless, crimson, suffocating,

Never of a wild-rose thicket nor the singing of a cricket,

But the ambulance will bellow through the wanness of their dreams,

And their tired lids will flutter with the street's hysteric screams.

"Lisabetta, Marianina, Fiametta, Teresina, They are winding stems of roses, one by one, one by one,

Let them have a long, long playtime, Lord of toil, when toil is done.

Fill their baby hands with roses, joyous roses of the sun."



FROM OUR MISSIONARIES



CASTING BREAD UPON THE WATERS

"Cast thy bread upon the waters: for thou shalt find it after many days." Much of the work done in China is casting bread upon the waters. Sometimes it is found in a short time, sometimes it is longer, but many times it is a long time before any results are seen.

Last fall Mrs. Zee, one of the teachers in the Old North Gate School in Shanghai, was released from school duties for a few months to do evangelistic work in the country places round about. She went to one little outstation where there was a splendid school taught by a Christian Chinese woman. It is rather unusual to find in the outstations Christian schools independent of any mission. This one, however, was such a school, and the woman in charge was known throughout the village for the good she was doing. Mrs. Zee was, of course, interested in this but was wholly unprepared for what happened. One day the teacher came to call on her. On seeing her, she exclaimed:

"Oh, you are the teacher I've been looking for all these years! I have wanted so much to see you. I had thought you must be dead for I've hunted and hunted and couldn't find any trace of you."

Then she told this story:

"When I was a child about ten years old I went to school to you in the little school at East Gate in Shanghai. It was you who first taught me about Jesus. You taught me the little song 'Jesus loves me'. I remember two foreign ladies used to come to the school and tell us something about Jesus too. They were always quite kind to us. I was very happy in school, but was allowed to stay there only a few months for my father died and my mother took me away from school.

"Sometime after that my mother went with me to a strange place and left me there. After a few days I began to beg to be taken back home, but the woman with whom I was staying informed me that

my mother had sold me, that I now no longer belonged to my mother but to her. Oh horrible thought! I would not believe that my own mother had sold me. I cried out against it! I fought off the belief until the woman, going to a big iron safe, brought out a long envelope in which was a paper which she showed me. There could be no doubt of the fact now, I read the words which said my mother had sold me. The paper was again put into the safe and a big key locked it in fast and secure. And I was just as securely locked in to a life far, far worse than death. I said I wouldn't live. I wept. I raged. I tore my flesh with my finger nails, but it was all of no use. The work of getting me ready for that awful life went on. I was to be a singing girl first, and afterward—. I lay awake at night planning ways of escape, only to find that my plans were all in vain. Then I remembered you, your teaching and your God. I remembered you said He was a God of love who cared for little children and would hear their prayers, so I prayed to him. I didn't know where he was. At night I would look up at the moon and cry out, 'Oh, moon, is there any body in you? Is there any one there who can help me? If there is, save me, save me, I beg!'

"One day a friend of my father came to see me, he told me there was a place near to which I might flee from this life if I could only make my escape. But he said foreigners were there. This frightened me for I had heard that foreigners hated the Chinese, that they took little children, locked them up, plucked out their eyes, cut out their hearts, made slaves of them and did many dreadful things. Then I remembered the two foreigners who used to come to your school and were so kind. I thought perhaps the foreigners at this place of refuge were like them, so I determined anew to make my escape and flee there. I began to plan harder than ever. I lay awake at night straining my ears to hear what was said and between half closed

eyelids I watched every movement. Occasionally I caught a glimpse of the envelope containing that dreadful paper, but only for a moment—the woman never forgot to put it carefully back into the safe and the key she always carried with her. I knew it was useless to try to escape without that paper, for when found I would have to go back, and then life would be more unbearable than ever. All this time I pretended to be happy. I had to in order to deceive them so they would not always watch me. I must make them trust me a little.

"Early one morning a man came to collect a bill. The woman, who was an opium smoker, was just then under the soothing influence of that drug and didn't want to be disturbed. That was my chance. I offered to get the money. With the key in my hands I knew all would be well. She gave me the key. I wanted to rush madly to the safe but instead walked as deliberately as I could manage to do. I felt the quick beating of my heart as I put the key into the door. The key almost fell from my trembling hands. When I got the safe open the first thing I saw was that envelope. Wildly I snatched it up and stuck it down into my clothing out of sight. I got the money, locked the safe, and gave the money to the woman. Then I rushed out of the house into the street towards the place of my hope. I dared not halt. I feared to look back. On I sped until I turned in at the gate. The first person I saw was a foreign lady but I was not afraid. I was overjoyed to be out of the place where I had been a prisoner for two long, horrible years. The foreign woman began to question me. She asked me if I had ever gone to school. I told her I had but I couldn't remember my teacher's name. She wanted to know if I knew anything about Jesus. I sang 'Jesus loves me'. She caught me in her arms. I knew that she loved me and that all was well.

"After that I had to go to a place called the mixed court where there were English and Chinese magistrates. I had to show the paper which I had stolen. I was given another paper which admitted me into the Door of Hope.

"While at the Door of Hope I became a Christian. Later they sent me away to

school as they do all the girls who go there. I was sent to Soonkang to a Methodist School. Now I am married. My husband is studying medicine. Our hopes are that he may become a useful Christian doctor. I see other people lying and cheating and deceiving but I can't do those things. I cannot thus bring reproach upon the name of the God who so wonderfully delivered and kept me."

Was it worth while for Mrs. Zee to cast the bread upon the waters fifteen years ago? Do you not think she felt repaid for the years of waiting? Was it not worth while to create that little blind, groping faith which made possible the exchange of that paper which locked the door of all hope for the paper which opened the Door of Hope, that wonderful place of refuge for poor mistreated girls and women of Shanghai?—*Pearle Johnson, Shanghai, China*

SCHOOL WORK IN TAMPA

Our schools opened last fall with splendid attendance. We are rejoiced over the coming of Miss Martha Dabney, of Richmond, Va., a Training School graduate and a teacher of experience. She has full charge of our day school and we believe will mean much to our children. She has an average attendance of 35, representing the first three grades. She also assists with club and Sunday school work besides doing some visiting and helping the night school.

I might write at length concerning each of our workers and their particular duties but I am going to leave that to them, lest I might fail to do them justice.

I will, however, tell you something about the kindergarten. I wish you might see these 30 Italian babies, with their brown eyes and blue eyes, as they sit in their little green chairs and listen to a story told by teacher through an interpreter, or see them as they skip about the circle, keeping step with the music, or as they clap their hands marking time. Then you should see them make the ball for baby with their chubby fingers. They are very much like other children in many ways, especially in that they like to eat. Their lunch, brought in a paper bag, is de-

posited the first thing after arriving at school. We have a little shelf made for that purpose under the long tables. When 10 o'clock comes, my! what joy that it is lunch time! Many little hands go up silently asking permission to bring table cloths, crumb brushes and plates from the cabinet. One child from each table puts on table cloth, another distributes the plates. Yes, we have little plates this year, the gift of an American Primary Department in the Sunday school. Immediately the lunch bags are produced and lunch spread proudly upon the little plates. Let's see what they have, yes, grapes, bread, bananas, or perhaps guava. How tempting some of it looks. But there is another hand asking to take the box around to gather up the discarded paper bags. This done, all are ready for the "Thank you", which is said in concert.

"For our bread and daily food,
God our Father kind and good,
We would thank Thee,
Amen."

Then the eating. Presently teacher notices a mischievous expression on some little faces, she looks and finds on her plate the reason—various donations of fruit, bread, etc. The meal ended other hands go up and other helpers remove plates and crumb tables. The greatest honor of all, three little people are chosen to wash and dry the plates while the other children have recess.

Watch them now as they choose the things with which they wish to play. The boys with the reins are soon fine horses galloping away in the open; the girls, busy little house wives, washing dolly's clothes, hanging them up to dry and then ironing them industriously with cold iron; or perhaps they are setting dolly's table or making her bed. All busy reproducing through play the activities of their mothers at home, and thus unconsciously appreciating her labors of love.

Now let us see, are the three children through with their work? Yes, they have hung up their little aprons, their dish towels and pan, and now for a few remaining minutes of play.

The bell sounds. Recess is over. Toys

are put away and soon all are seated again about their little tables, each little head rests for a few minutes upon the table as if in sleep, then comes our work period. Perhaps we will use the blocks to make dolly a table from which the macaroni is served. Watch little Tony's face as he plays with the blocks, see how he smiles and talks, don't you wish you could understand what he is saying?

The piano sounds, it is time to put the blocks away and say goodbye until tomorrow comes: for now clock points to twelve.
—*Bertha Mitchell, Tampa, Florida*

HOLY WEEK IN ARGENTINA

In Roman Catholic countries Holy Week is the one period of the year when the people are most religiously inclined. If one would call himself a loyal follower of "Mary, Queen of Heaven", then at least once in the year he must bow before her image thus showing that he has not forgotten or forsaken her, else how can he expect her to intercede for him before the Son and the Father?

Recently, April 1, the so-called faithful celebrated Palm Sunday. In the city as well as in the suburbs the people formed long processions, carrying palm and olive branches which are often raffled off by the priests. The throngs entered into the churches where their branches were blessed and then proceeded to their homes to hang up their trophies, confident that these same olive and palm branches will protect and bring them blessings during the year. The object of the procession, they claim, is to commemorate the triumphal entry of Jesus into Jerusalem.

According to the daily papers, the large and beautiful churches were filled as well as the small ones where the humble and more ignorant worship. On Friday, commonly known as Good Friday, the services in all the churches were most solemn, because it commemorates the death of Christ, and an image is exhibited before the congregation showing his body hanging on the cross. The sight is awful, excruciating. Then he is buried (the image), and on Saturday the Catholic flag is at half mast, token of mourning, and the people speak of

(Concluded on Page 29)

CURRENT EVENTS

It may be a surprise to some to know that the continent of Africa takes up nearly one fourth of the land surface of the earth and that every eighteenth person in the world lives in the Dark Continent. One area in this vast territory without a Christian missionary is three times as big as New England, another is like four states the size of New York, the third like eight Iowas, and the fourth is eighteen times as big as Ohio. There is one missionary to about every 133,000 souls.

The organized Sunday school class is proving a force for good in the Philippines. Organization and office holding appeal to the young Filipino. Attracted by these features he comes in contact with forceful Bible teaching which in many cases has resulted in his conversion and church membership.

In Kartoum, the capital of the Soudan in Africa, a medical school is to be erected as a memorial to Lord Kitchener. The Sunday schools are proving effective evangelizing agencies in this Moslem stronghold as they reach the boys and girls before they have been thoroughly won over to Mohammedan teaching.

Contributions have come from different tribes of American Indians as well as from mission schools in South America, China, Japan, Korea, the Philippines, and other oriental countries for Armenian relief. Distress of this kind makes the Christian heart the world over beat as one.

The Armenians in Los Angeles have recently built a church which is serving as a center of usefulness for the 1500 or more Armenians in that city. Besides the work for their own people they have a mission among the Russians.

In its one hundredth year the American Sunday School Union established 1413 new Sunday schools with nearly 70,000 scholars.

In the hundred years of its existence it has organized 120,000 Sunday schools, many of which have been the pioneers of churches. There are many places yet where the Union Sunday School is the only religious center.

A missionary who has traveled very widely throughout China said recently before an audience in this country that it is only in the cities and towns along the coast that the anti-foot binding movement has had much effect. In the interior of the country unbound feet are still a great exception.

The following letter is only one of many coming to the missionaries in India: "Sir: We are idolaters but find no use in such worship and desire to turn to Christ. We beg you to preach to us (the helpless children of the devil) the good news and turn us to salvation. Hoping you will kindly send us a comforting promise,

Yours obediently,

Signed in behalf of all the adults of the village."

The amendment to the Chinese constitution to make Confucianism the state religion was defeated by only nine votes, and might have been carried had it not been for the hundreds of letters of protest which were sent out by the Christians all over the country to the delegates to the Constitutional Convention.

A few years ago the life of Christ was published as a serial in a Japanese paper. The value of this means of spreading the fact of Christianity has been recognized in other quarters, for one of the Buenos Aires newspapers with a circulation of 100,000 has been publishing each week quotations from the Gospels headed "Christianity According to Christ". There has been a large increase in the sales of Bibles recently, whether as a result of this publicity or not cannot be stated; but it has probably had its effect.

TRAINING SCHOOL

AZALEA

In eastern Tennessee, high up in the mountains, stood an humble cabin home just like hundreds of others, only in this one was born the little baby girl about whom this true story is written. Few worldly advantages were met with in this home but one precious thing it had, a Christian mother. Only a few years of life were given her in which to teach her children the value of Christianity, and but a passing impression was made. After God took her to her heavenly home the outlook for the children was dark indeed, especially for the only daughter whose mind was already hungrily seeking for knowledge. Full twenty miles lay between her and the nearest railroad station so her only hope for an education was in the poorly equipped neighborhood school, taught by those little better fitted for it than herself. The school term lasted only from one to three months at best. Often not even the three Rs were taught, only "readin' and spellin'" was provided for those splendid, eager, Anglo-Saxon boys and girls, so hungry for "larnin'". It was small wonder that at the age of seventeen this bright mountain girl could not write her own name legibly; did not know the multiplication table; while history, grammar and the knowledge of hygiene were undreamed of acquisitions.

But all education is not on the printed page and the whole book of nature lay open before those young eyes; the hills changing from beauty to beauty every hour and the exquisite revelations of the mornings and the evenings taught their own sweet lessons. Besides this things of homely value were being taught by a kindly step-mother and the young girl learned to cook, wash, spin, weave, knit and make garments for the family. Her clothing and hosiery were woven and knitted by her own hands. Always industrious she hurried through her own tasks that she might spin and weave for the neighbors, receiving one dollar for from twelve to fourteen yards of cloth. With this hard-earned money she bought shoes and other necessities. Often, too, she was her father's good helper on the little farm and worked in the fields just as her brothers did.

With the busy hands the mind kept pace for it was filled with deep, unsatisfied longing for the things that books only could bring to her. In her own home there were only two books, the Bible and Pilgrim's Progress. Shut in by the mountains and in the quiet of the everlasting hills she read and reread these; sometimes borrowing others from the scanty shelves of her neighbors. Often she would steal away with her books and read and read until too dark to see, even trying to read by moonlight. From very dearth of books she began to read the Bible daily and her interest grew. The Spirit through the Word convicted her of sin and led her to prayer. These were days of deep distress of soul and without human help for none knew that she was seeking her Lord. Alone in her little room, in the stillness of the night, He heard her cry and the good Shepherd found His little lamb, lost on the hillside. "Their angels do always behold the face of My Father." How the angels of this little one must have rejoiced as the lonely seeker was safely carried "in His arms" into the fold.

Following her conversion a strong desire came into her heart to bring others to Christ, but in her inexperience she did not know how to take the first step in this service. Once each month there was preaching by good but untrained men in the little mountain church; a Sunday school had not yet been thought of; the grace of giving was not urged, there was so little to give, and only twice was our—well let us call her Azalea after her beautiful mountain flower—asked to give twenty-five cents toward the yearly salary of the pastor. Never once was the cause of missions presented. Thus it was that our Azalea was brought to the saving knowledge of her Saviour but not instructed in using this knowledge—so remained a babe in Christ.

(Concluded in September ROYAL SERVICE)



PERSONAL SERVICE



PERSONALLY CONDUCTED

(To be continued in September ROYAL SERVICE)

"Do not wait until some deed of greatness you may do,
Do not wait to shed your light afar,
To the many duties near you evermore be true,
Brighten the corner where you are."

Every efficient missionary society has a Personal Service Department. Personal service is simply doing good to others. The highest conception of personal service is that it is Christianity in action. The church of the Living God is the power house and the kindly Christian acts of God's people are the lights that shine in the dark corners of the earth. Religion without service is lifeless. No church can prosper that abides within its own walls. The size of the community will go far toward deciding the amount of the personal service needed.

For personal service work our missionary society is divided into circles, with a leader for each circle, under the direction of the chairman of the Personal Service Department. These circles meet once a month at the home of one of its members the week preceding the meeting of the missionary society, and every circle meets on the same day. There is a uniform order of business which is as follows:

Devotional service

Reports from committees and individuals of work done during the month

Outline of work to be done for the coming month

A mission study period and a social feature

These circles visit strangers, new members, the sick, the needy, the hospitals, women of the jail and hold cottage prayer meetings with shut-ins. One of the strong features of the work of the bands is caring for the poor, securing homes for wayward girls, getting children into orphan homes, providing food, clothing and medical attention. At the Christmas season, each band selects a poor family and provides that family with toys, confections, food and

clothing; sometimes, furnishing and equipping a Christmas tree for the family chosen. Often in homes where a "little stranger" is expected, the circles give a "baby shower" and at the same time provide bed linen and clothing for the mother. This department owns a splendid rolling chair which is loaned from time to time when needed; window and door screens which are also loaned in cases of illness.

All work done by the circle is reported monthly to the missionary society.

These circles have a Standard of Excellence which is as follows:

1. At least one meeting a month
2. A monthly contribution by each member
3. At least two-thirds of membership at monthly circle meetings
4. Contribution by each member to special objects of the society
5. Responsible for one meeting of the society during the year
6. Every active member at regular monthly meeting of the society, unless providentially detained
7. At least one-half of circle membership shall subscribe to some missionary literature
8. Some personal work
9. Number of visits made by entire circle each month equal to number of members
10. Devotional opening and closing at each meeting, praying especially for Sunbeams and Y. W. A.

"If I knew that a word of mine,
A word not kind and true,
Might leave its trace on a loved one's face,
I'd never speak harshly, would you?"

Mrs. J. H. Weathers, N. C.



UNION NOTES



ROUND TABLE

MISS Mary Faison Dixon represented the Woman's Missionary Union at the Student Missionary Conference in June at Blue Ridge, N. C. In a letter to the Baltimore office Miss Dixon writes: "I consider that the conference was decidedly worthwhile from every point of view. Of the 467 students, who registered, 129 were Baptists and most of them were from state or independent schools. Thus there was the opportunity to let these girls know of our work and to suggest to them how they could help in their churches. Of course, it was impossible to meet all of them personally but I did have personal talks with a good many who were particularly interested in doing things. A great many wanted to know about opportunities for work here in the homeland. I also met our volunteers and spoke in the volunteer meeting. The Y. W. C. A. secretaries show a sincere desire to cooperate with the churches and to keep the girls in touch with the church work. There were 19 faculty members at the conference and a number of local Y. W. C. A. secretaries." "A member of a Woman's Missionary Society suggested that if the Testaments distributed to the soldiers contained the French as well as English version the soldiers might study it all the more carefully in order also to acquire some knowledge of the French language. The suggestion was sent to Dr. I. J. VanNess, corresponding secretary of the Sunday School Board, and Dr. VanNess replied as follows: "I do not believe that we could have the French words included. The little Testament already costs us 24 cents and has to be printed to order. It takes a long time and of course it would be twice as long and cost twice as much if we included the French text. This would be a good idea but it is hardly practicable with the funds which we will have at our disposal. I am sorry that it cannot be done. The first edition of our soldiers' New Testa-

ments will not be delivered until July. It is already spoken for and will be shipped direct from the printer in large lots to the various centers. The Sunday School Board authorized me on June 12 to order a new edition of 20,000 copies to be ready some time in August. The Woman's Missionary Union may be assured that every thing it gives to the Bible Fund of the Sunday School Board will go into these Bibles". "Miss Hannah Fair Sallee of Shanghai, China, says that they have had gracious protracted meetings in both of their schools. More than 30 girls in her school accepted Christ and more than 40 in Mrs. R. T. Bryan's school. "It has been lovely" she adds "to see the interest the girls have taken in the salvation of their friends". Miss Sallee and Mrs. Bryan are two of the several missionaries who have kindly promised to assist in the preparation of the 1918 January Week of Prayer programs. "To the New Orleans meeting the Central China W. M. U. sent a copy of its exceedingly attractive 1917 Year Book. Its motto is: Look up, lift up. Among other things the year book contains: the illustration of the lily as given to the Union by Miss M. M. Lackey of Mississippi; their annual meeting program; monthly missionary topics; the standard of excellence, which is most graphically portrayed by four trains, "1st Class, 2nd Class, 3rd Class, 4th Class"; W. M. U. constitution; the illustration of the personal service tree; report on personal service; and their song for the year, which is a translation of Miss Heck's woman's hymn, "Come, women, wide proclaim". "The financial report for the past three years of the Central China W. M. U. is also interesting and stimulating. The first year they gave \$291 and in 1916 they gave \$510. This represents a notable increase in the contributions of each branch of the Union, the Sunbeams having advanced from about \$7 to about \$34. Like "bells at evening pealing" our

conscience says "Go, and do thou likewise".
==The 1917-18 Union Year Book went to the printer early in June so that a copy could be in the hand of each society president early in July. If possible a copy will also be given free to each circle leader of each society. If your society or circle has not received its free copy kindly write for it to your state W. M. U. headquarters. When a new society or circle is organized it should see to it that its leader has the free copy. It is equally important that the leader should realize that the year book is in a very real sense the property of the society or circle and that she can be constantly speaking of its contents and carrying out its suggestions in the development of her group. Should the leader be changed before July 1918 the year book should be given to her successor. Additional copies for societies or circles will have to be purchased at 5c a copy from W. M. U. Literature Dep't., 15 W. Franklin St., Baltimore, Md.==The year book is smaller by 20 pages this year because of the proposed publication of the "Manual of W. M. U. Methods". It is presupposed that the leaders of the societies and circles will each purchase a copy of the manual which will contain, among other methods, many things which have hitherto been printed in the year book. Several of these things, such as parliamentary rules and a suggested W. M. S. constitution, are of rather a permanent nature and can well be included in the manual and the space be thus saved in the year book. As has been noted, before, the manual will be ready for sale by October. It has been decided best not to issue the 1918 topic card. A few societies used it as the cover of their individual year books but on the whole the card was not generally used. Perhaps this was due to the fact that the monthly topics are given in ROYAL SERVICE. The card also contained a weekly prayer cycle which, with the discontinuance of the card, will be published in ROYAL SERVICE and in the W. M. U. department of Home and Foreign Fields. Union workers are urged to remember in prayer the various objects mentioned in the cycle.==In many of the state denominational papers there are enthusiastic plans for the summer campaign

in behalf of the W. M. U. Training School enlargement fund. Four of the largest states are engaged in thus earnestly striving to raise in cash and pledges by September 1 the \$19150 which remains to be raised of their combined apportionment for this fund, so that they may thus do their big "bit" toward helping the school to open its doors free of debt in October.==Dr. Frank M. Purser of the Educational Department of the Foreign Mission Board has announced that the mission study book "Southern Baptists in Regions Beyond" is now out of print and that its place will be taken by "The Romance of Missions in Nigeria". Concerning this new book Dr. Purser says: "We hope to have it ready about July 10. It was written by Rev. S. G. Pinnock who for twenty-six years has labored in our Yoruba mission in west Africa. He tells an intensely interesting, human story. We consider it a very excellent text-book. It will sell, postage included, for 40c in paper binding and 60c in cloth binding, from Baptist Foreign Mission Board, Richmond, Va." The book will be reviewed in an early issue of ROYAL SERVICE.==Concerning the Russellville, Ky., assembly Miss Mary F. Dixon writes as follows: "The assembly was a great success from the point of view of the members present, the interest shown and the splendid program. Every afternoon from four to five the women gathered to discuss and learn of new methods in our W. M. U. work. I conducted these discussions and was much gratified by the eager responsiveness of those present as well as by the number who came. Mrs. Janie Cree Bose, the state W. M. U. corresponding secretary, also gave helpful talks and Mrs. J. L. Hart took one of the periods to tell of the work in Argentina. Every afternoon there was a crowd of children under some beautiful tree listening to the stories of Miss Mary Lyne, state Sunbeam leader. The last day of the assembly the Russellville church showed its interest in missions and its belief in Miss Lyne by raising enough to cover her first year in China".==The last of June it was the privilege of the W. M. U. corresponding secretary to attend a missionary meeting of the Baptist church of Brookland, D. C. The meet-

ing was planned by the women of the church in honor of their daughters and no detail of location or appointment was omitted to make it attractive to the young women and girls. The offering was given to the W. M. U. Training School enlargement fund.==From Brookland the trip was easily made to Richmond, Virginia, where a conference on W. M. U. matters was held with the Union president, Mrs. James. During the stay in Richmond the W. M. U. corresponding secretary attended the quarterly meeting of the Baptist women of that city. Much interest centered around the reports of five Richmond young women who had represented Westhampton College at the Blue Ridge Y. W. C. A. Student Conference. Exceedingly interesting also was the report from the Richmond House of Happiness. At the close of the meeting the president asked for volunteers to assist in canvassing the city in the interest of food conservation. It was agreed to ask ten women from each of the twenty and more Baptist churches to render this aid. In the first and last analysis this is definite, organized personal service.==Mrs. Maud R. McLure who represented the Union at the Alabama assembly at Pelham Heights writes of the meeting thus: "Pelham's hilltop was never so beautiful, for the vistas which have been cut through the dense woods covering the mountain-side give breadth of view which is typical of the vision which comes to God's children gathered here. A well-balanced program was presented, Dr. McDaniel speaking on the New Testament churches, Dr. Masters teaching his text book, "The Country Church", and Dr. Paul Bagby uplifting our souls in Quiet Hour Talks. The W. M. U. conferences were led by Misses Patrick and Metcalfe, the able Alabama state leaders, and by Mesdames Bussey, Sutton and others. The outlook of W. M. U. Training School was presented by the principal".==Miss Dixon, who attended the Georgetown, Ky., assembly, writes as follows: "The assembly at Georgetown was the largest in its history. Blessed with cool bright weather we could attend many of the classes and between times enjoy talking under the beautiful trees of the campus. Every one enjoyed

Dr. Truett's inspiring sermons. Hundreds heard Wm. Jennings Bryan speak on prohibition one evening on the campus. At the woman's hour each afternoon about one hundred were present and interest in the discussions of the work was keen. Both Mrs. Bose and Miss Broadus took part in leading the discussions. One day the Royal Ambassadors had their conclave and, after the lunch served them by the Georgetown G. A.'s, they had an exciting ball game. Under Mrs. Perryman's direction the pageant 'Darkness and Light' was given on the evening that Mr. Harris of Kaifeng spoke of China's needs".

FROM OUR MISSIONARIES

(Concluded from Page 23)

Christ as being dead. Sunday sees the resurrection services which are largely attended and the great feast of the year is over. For the following eleven months the great majority of the followers of Rome live in open sin and vice thinking little of the Christ who dies anew for them each year as many of them really believe. Many of our churches take advantage of this period of the year when the people are so susceptible to ideas of a religious nature and hold series of evangelistic meetings. The results are almost always encouraging.

We have twenty churches now in our field and I am sorry to say that very few of them have houses of worship of their own. This year we have just finished a nice chapel in Santa Fe where we have one of our most noble congregations. At great sacrifice they bought a lot and then the convention decided to ask all the churches to cooperate in the building. This they did, and in four months the house was so nearly finished that we were able to hold our Annual Convention in it.

Once we have the present building paid for we mean to undertake another, for we have learned that by cooperation we can do it and we have also learned that it brings us much joy. Happy indeed are those who have learned the great truth that there is real happiness in service.—Martha Cox Justice, Buenos Aires, Argentina.



A Voice from the Past

The hymn his mother used to sing.

From "Harper's Magazine." Copyright, 1917, by Harper & Brothers

BROTHER, SAVE THE BOY

"Brother, save the boy—
City boy and country boy.
High and low, smart and slow,
Boulevard and beggar row,
Growing up for weal or woe.
Save the boy!

"Brother, save the boy—
City boy and country boy.
Save his body; make it strong,
Shielding weak, suppressing wrong,
Filling life with work and song.
Save the boy!

"Brother, save the boy—
City boy and country boy.
Save his mind and make it pure;

Power to conquer evil lure,
Power to think, decide, endure.
Save the boy!

"Brother, save the boy—
City boy and country boy.
Save his soul and make it white,
By the Way, the Truth, the Light,
Helping God and man unite.
Save the boy!

"Brother, save the boy—
City boy and country boy.
Save him—body, mind and soul,
Not by thirds, but save him whole.
Day by day make this your goal.
Save the boy!"



MISSIONARY MILESTONES

"This book," we are told, "is not a history of the Reformation nor is it a history of Protestantism,—still less is it a history of denominationalism. It is just a portrait gallery. Part of it has for a background the awakened Old World; part the unfolding New. In either case the history is only the wall to hang the pictures on." Among these portraits we may see "the emancipators of human thought, the pioneers of modern progress, the true builders of America the Free". The first chapter, At the Cross Roads, tells briefly of the condition of Europe previous to the Reformation, tells of the growing power of Rome and the protests against this authority. Among the portraits in this chapter we see John Huss, John Wycliff, Savanarola and other reformers, but more especially we study Martin Luther, his life and what he accomplished. The next chapter, Landmarks of Liberty, gives short interesting accounts of those who stood out for liberty of thought and conscience; here we may read of Zwingli, John Calvin, Tyndale, John Knox and many others.

And now we come to the gallery of new world portraits. Among these as missionary milestones of our land we notice John Eliot, the "Apostle to the Indians", Count Zinzendorf, and Roger Williams. The chapter, On the Road of Strong Hearts, points out many pioneer preachers in our country, their zeal, their hardships, their unbounded faith. In the two chapters, Home Mission Movements and A Home Mission Roll, we learn of what some of our home mission work embraces and meet many noble characters of different denominations.

Margaret R. Seebach is the author of this new senior home mission study book, put out by the Council of Women for Home Missions. Full of carefully selected material and with just enough historical background, it is decidedly interesting for study classes and an excellent book for reference. Paper .35; cloth .57, postpaid

BEARERS OF THE TORCH

In the foreword of this book, written for boys and girls, the author, Katharine E. Crowell, speaks of the blood drenched cross by which the Scottish chief called his clan to battle. "And so our Chieftain has commanded us to run swiftly with His message." As the boys and girls read on and hear little Rudolf the printer's errand boy telling his grandmother of the sights he had seen, of how he had helped their beloved Dr. Martin nail some papers to the church door, they will learn what is meant by the Torch, and they will see how it was that Martin Luther "lighted *The Torch*"—for the 'Torch' is the Word of God". Soon our boys and girls will meet many "Torch Bearers". They will read of the early life of John and Charles Wesley, of how later these men bore the torch through all the British Isles, and of how Whitefield, their college chum, crossed the great Atlantic thirteen times to bring it to our own land.

Now follow accounts of "Torch Bearers" in our country. The girls will be interested in the young bride as she journeyed with her husband far across the plains to carry the torch to New Mexico; they will wonder at the difficulties and dangers of travelling in those early times. The boys will love to read of the cruel and savage Indians on the west coast who terrified the traders of the great Hudson Bay Company. William Duncan was the brave missionary to these Indians, and the incredible changes wrought among them show the wonderful transforming power of the torch which he ever held before them. "Still there must be 'Bearers of the Torch,' for the Word of God has not been carried to all the world—not even to all America."

We heartily recommend this junior book, put out by the Council of Women for Home Missions. Paper .29; cloth .40, postpaid

Our civil liberty is the result of the open Bible which Luther gave us.—Henry Ward Beecher.

Weekly Prayer Cycle

Sunday

- I. Sunday School Board Bible Work
- II. W. M. U., Y. W. A., Girls' Auxiliary, Royal Ambassadors
Sunbeam Bands
- III. Personal Service

Monday

- I. Home Board, Church Extension, Frontier, Indians, Mountain Schools, Negroes
- II. W. M. U. Alabama, Arkansas, Florida, District of Columbia
United States Army and Navy

Tuesday

- I. Cuba, Panama
Evangelism, Enlistment
- II. W. M. U. Georgia, Illinois, Kentucky
- III. W. M. U. Training School

Wednesday

- I. Foreign Board, Italy, Mexico
- II. W. M. U. Louisiana, Maryland, Mississippi

Thursday

- I. Brazil, Uruguay, Argentina, Chile
- II. W. M. U. Missouri, New Mexico, North Carolina
Oklahoma

Friday

- I. China, Japan, Africa
- II. W. M. U. South Carolina, Tennessee
- III. Margaret Fund

Saturday

- I. Church Building Loan Fund
Educational and Publicity Departments
Mission Study Classes
- II. W. M. U. Texas, Virginia
- III. W. M. U. Executive Committee