

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

Is the air a little clearer,
Are the stars a little nearer,
As we climb the stairs of the years?
Yes, the upper air grows wonderful
sweet,
And the Eastern star still guides our
feet,
As we climb the stairs of the years—
To the morning land—
And the Father's hand.

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

ENTERED AT THE POSTOFFICE AT BALTIMORE AS SECOND CLASS MAIL MATTER

Royal Service

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

PUBLISHED MONTHLY

SUBSCRIPTION, 35 CENTS PER YEAR

NO CLUB RATES

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

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

Editors

MRS. W. R. NIMMO, 15 W. Franklin Street, Baltimore, Md.

MRS. W. C. JAMES

MRS. JAMES POLLARD

MRS. GEORGE STEVENS

MISS WILLIE JEAN STEWART

MISS MARY FAISON DIXON

MRS. E. B. MATHEWS

MISS KATHLEEN MALLORY

MRS. MAUD R. McLURE

MRS. H. M. WHARTON

MISS SUSAN B. TYLER

Officers Woman's Missionary Union

Auxiliary to Southern Baptist Convention

PRESIDENT

Mrs. W. C. JAMES, Richmond, Va.

VICE PRESIDENTS

MRS. CHAS. A. STAKELY.....	Alabama	MISS M. M. LACKEY.....	Mississippi
MRS. JOHN L. HAWKINS.....	Arkansas	MRS. R. T. STICKNEY.....	Missouri
MRS. ELIZABETH MOONEY, Dist. of	Columbia	MRS. E. B. ATWOOD.....	New Mexico
MRS. S. B. ROGERS.....	Florida	MRS. W. N. JONES.....	North Carolina
MRS. W. J. NEEL.....	Georgia	MRS. W. E. DICKEN.....	Oklahoma
MRS. W. P. THROGMORTON.....	Illinois	MRS. J. D. CHAPMAN.....	South Carolina
MISS E. S. BROADUS.....	Kentucky	MRS. AVERY CARTER.....	Tennessee
MRS. T. R. FALVY.....	Louisiana	MRS. F. S. DAVIS.....	Texas
MRS. E. B. MATHEWS.....	Maryland	MRS. JULIAN P. THOMAS.....	Virginia

Corresponding Secretary... MISS KATHLEEN MALLORY, 15 W. Franklin St., Baltimore, Md.

Recording Secretary... MRS. A. C. JOHNSON..... Warren, Pa.

Asst. Recording Secretary... MRS. H. M. WHARTON..... 1307 Linden Ave., Baltimore, Md.

Treasurer... MRS. W. C. LOWNDES, 2114 Mt. Royal Terrace, Baltimore, Md.

CONTENTS

BIBLE STUDY.....	Page 8
BOOK REVIEWS.....	30
CALENDAR OF PRAYER.....	4, 5
COLLEGE Y. W. A.....	16
CURRENT EVENTS.....	24
EDITORIAL.....	6, 7
FROM OUR MISSIONARIES.....	22, 23
HOME DEPARTMENT.....	0
PERSONAL SERVICE.....	26
PROGRAMS.....	9-21
TRAINING SCHOOL.....	25
UNION NOTES.....	27, 28, 29

Calendar of Monthly Topics Woman's Missionary Union, 1918

JANUARY—Home Mission Survey	JULY—Planning for the Convention Year
FEBRUARY—Evangelism and Enlistment	AUGUST—Young People in Home and Foreign Lands
MARCH—Cuba and Panama	SEPTEMBER—State Missions
APRIL—Church Building Loan Fund	OCTOBER—Foreign Mission Survey
MAY—W. M. U. Training School	NOVEMBER—South America
JUNE—Social Problems and Their Challenge	DECEMBER—China

SUGGESTED LEAFLETS—Supplement to Programs

JANUARY—Home Mission Survey

	Cents
Ambassadors—Poem.....	1
Aunt Dinah's Starry Crown.....	2
Barbara's Prayer.....	2
Contribution of the Mountains to the World.....	2
Home Mission Dialogues and Recitations.....	25
In the Mountains.....	2
Little One Eye's Feather—Exercise.....	3
The Girl Who Volunteered to Stay at Home.....	2
The Vision.....	1
Two Views of It—Home Mission Dialogue.....	2
The Missionary's Overcoat.....	2

When stamps are sent in payment for leaflets or Royal Service kindly send, as far as possible, those of the three cent denomination, allowing one or two cents for postage on leaflets.

MAGAZINE AND BOOK REFERENCES—Program Helps

Lending a Hand in Cuba.....	A. W. Knight, D.D.
Nationalizing America.....	Edward A. Steiner
Baptist Missions in the South.....	V. I. Masters
Comrades in Service.....	Margaret F. Burton
In Red Man's Land.....	Francis E. Leupp
The Traveling Schoolhouse—Missionary Review of the World, Sept. 1917, page 685	
Tuskagee's Ideals for the Negro, Missionary Review of the World, Jan. 1917, page 39	
The Call of the Modern City, Home and Foreign Fields, Aug. 1917, page 22	
At Work in the Homeland, Home and Foreign Fields, Oct. 1917, page 35	

Missionary Calendar of Prayer for Southern Baptists January, 1918

And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.—*Romans 12:2*

"There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy-seat."

Topic: Home Mission Surbey

1—TUESDAY

For Our Country

Thanking God for His manifold blessings during the past year, beseeching His guidance during the coming months, praying that more of the Christ spirit may abide in the hearts of the people

His kingdom ruleth over all.—*Psalms 103:19*

2—WEDNESDAY

That Dr. James B. Gambrell, president S. B. C., may be richly blessed in his leadership

Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.—*Isaiah 55:4*

3—THURSDAY

For Dr. John F. Purser, president Home Mission Board, and for its various departments of service; Board established 1845

And we know and have believed the love which God hath in us.—*1 John 4:16*

4—FRIDAY

Dr. B. D. Gray, corresponding secretary of Home Mission Board

I can do all things in Him which strengtheneth me.—*Philippians 4:13*

5—SATURDAY

For the sessions of the Foreign Mission Conference of North America

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

6—SUNDAY

That the Spirit of God may rest upon all the meetings of this Week of Prayer

Come ye yourselves apart . . . and rest awhile.—*Mark 6:31*

7—MONDAY

For all Christian missionaries, especially those of our own Southern Baptist Convention

Ye are the light of the world.—*Matthew 5:14*

8—TUESDAY

That we may be consecrated for His service, that we may seek to know His will and to do it

Who then offereth willingly to consecrate himself this day unto Jehovah?—*1 Chron. 29:5*

9—WEDNESDAY

That each individual Christmas Offering may be increased and enriched by earnest prayer

Prayer and missions are as inseparable as faith and works.—*John R. Mott*

10—THURSDAY

For a sense of responsibility of our stewardship; for a larger number of tithers and for the reaching of our apportionments

The silver is mine, and the gold is mine, saith Jehovah of hosts.—*Haggai 2:8*

11—FRIDAY

That through more study classes in home and foreign missions, greater interest may be aroused in the work and needs of our fields

The power of educated womanhood is simply the power of skilled service.—*Isabelle Thoburn*

12—SATURDAY

That our Y. W. A.'s and G. A.'s may be aroused to greater zeal in missionary work

Upon the handmaids in those days will pour out my Spirit.—*Joel 2:29*

13—SUNDAY

That peace, righteous and permanent, may soon be established

And He shall wipe away every tear from their eyes; and death shall be no more, neither shall there be mourning nor crying, nor pain any more.—*Revelation 21:4*

14—MONDAY

For annual state meeting of Florida

Jehovah will give strength unto His people.—*Psalms 29:11*

15—TUESDAY

Mrs. W. C. James, president W. M. U.

Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples.—*John 15:18*

16—WEDNESDAY

Miss Kathleen Mallory, corresponding secretary W. M. U.

I have called thee by thy name, thou art mine.—*Isaiah 43:1*

Missionary Calendar of Prayer for Southern Baptists January, 1918

With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.—*Ephesians 6:18*

"O thou by Whom we come to God,
The Light, the Truth, the Way,
The path of prayer Thou too hast trod,
Lord teach us how to pray."

Topic: Home Mission Surbey—Continued

17—THURSDAY

Mrs. W. C. Lowndes, treasurer W. M. U.

I have loved thee with an everlasting love.—*Jeremiah 31:3*

18—FRIDAY

Mrs. A. C. Johnson, Mrs. H. M. Wharton, recording secretaries W. M. U.

And he that loveth me shall be loved by my Father, and I will love him, and will manifest myself unto him.—*John 14:21*

19—SATURDAY

For all W. M. U. vice presidents

That ye may abound in hope, in the power of the Holy Spirit.—*Romans 15:13*

20—SUNDAY

That our young Christian soldiers in training camps and in active service may be faithful to their great Commander

He that keepeth thee will not slumber.—*Psalms 121:3*

21—MONDAY

Miss Mary Faison Dixon, young people's secretary and college correspondent

Cause me to hear thy loving kindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee.—*Psalms 143:8*

22—TUESDAY

Mrs. W. R. Nimmo, Literature Department, W. M. U.

For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not I will help thee.—*Isaiah 41:13*

23—WEDNESDAY

For the reaching of the Union's pledge of \$325,000 to the Church Building Loan Fund of the Home Mission Board

We are more than conquered through Him that loved us.—*Romans 8:37*

24—THURSDAY

For Dr. Victor I. Masters, superintendent of Publicity Department, H. M. B.

Mine arm also shall strengthen him.—*Psalms 89:21*

25—FRIDAY

For the Misses Bertha Mitchell, Fannie H. Taylor, Nell Dekle and Martha A. Dabney, working with Italian children in Tampa

Jehovah make His face to shine upon thee.—*Numbers 6:25*

26—SATURDAY

For the Misses Gertrude Joerg, Anna Merryman and Rowena Williams and their work among Cuban children in Florida

Ye are my witnesses.—*Isaiah 43:10*

27—SUNDAY

That we may further missionary education through wider use and circulation of our magazines, books and tracts

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed.—*2 Tim. 2:15*

28—MONDAY

For the Misses Annie M. Long, Lillie M. Weatherford and Maria Paredes, mission teachers among Mexicans in Texas

His servants shall serve Him; and they shall see His face.—*Revelation 22:3,4*

29—TUESDAY

Thanksgiving for the faithful missionaries among the French in Louisiana

For He will give His angels charge over thee, to keep thee in all thy ways.—*Psalms 91:11*

30—WEDNESDAY

Miss Marie Buhlmaier and her work in Baltimore among the foreigners

Ye serve the Lord Christ.—*Col. 3:24*

31—THURSDAY

For Mrs. Ida R. McIntosh, Miss Mary E. Kelly, Miss Madge Ramsey and their service towards the foreigners in Illinois

It is God who worketh in you both to will and to work.—*Philippians 2:13*



EDITORIAL.



A NEW YEAR GREETING TO THE UNION

"We are standing on the threshold, we are in the open door,
We are treading on a border-land we have never trod before.

"We have left the fields behind us o'er which we scattered seed:
We pass into future, which none of us can read."

THESE lines bring to us so beautifully a realization of the fact that we are standing on the threshold of a new year that shall hold for us many experiences that may perhaps try our souls to the utmost, a year in which we shall face problems we have never faced before. At the same time we are reminded that we are standing in the open door of a year that will afford opportunities for the development of Christian character in which the fruits of the Spirit may be made manifest, and opportunities for service in the kingdom of God where we may bear much fruit and thus prove our discipleship. As we are leaving the fields behind o'er which we have scattered seed it is indeed impossible to read the future for we seem to find no precedent through which to interpret. While the war conditions of our national life make the future even more inscrutable and give us no precedent through which to interpret it, yet we all know the language of love; and the kind deed speaks for itself. Let us, therefore, enter the threshold of 1918 with words of love and loyalty upon our lips and the seed for future harvests in our hands, leaving the interpretation and the increase in God's hands, for

"God is His own interpreter
And He will make it plain."

In view of present conditions there seems to be no more fitting message for the members of the Union than a part of the last message of our late president. It is a message that should cheer our hearts and give us courage to labor and endure as we enter a year of unknown problems:

"Our beloved Union is safe in our Master's care.
See to it, only, that you listen to His voice and follow only where Christ leads:
Be gentle in your personal lives, faithful and shining.
Be joyful, knowing His purposes are good, not evil, to His children.
Be prayerful in your planning.
Be patient and persistent in your fulfilment.
Endeavor to see the needs of the world from God's standpoint.
Plan not for the year but for the years.
Think long thoughts.
Strive for the conversion of those around you as faithfully as for the heathen.
Train the children for world-wide service.
Lead the young women gently in places of joyous responsibility.
Bring all your powers into the best service of the best King.
Thus shall your work abide and be abundantly blessed of God to your own joy and the joy of the world.

The God whom we love and serve will keep His own in love and peace and finally through His great love wherewith He hath loved us bring us all rejoicing into His presence above."

Mrs. W. C. James

HOME MISSION SURVEY

NOTWITHSTANDING the fact that our convention year begins in May it is but natural as the old calendar passes and the new year approaches that our thoughts dwell somewhat upon the disappointments and achievements of the past year, and that we turn with eagerness to the incoming year and begin to plan for larger and better work in the future than we have done in the past. It seems but logical, too, that in our Union work "Home Mission Survey" should be the subject for study in the month of January.

In order that we may be able to exert our force in the regions beyond it is most important that we know our resources at home and how best to make ourselves a power. In all warfare unity of purpose and loyalty to that purpose on the part of all citizens is a first great essential. Of no less importance is the development of all the country's resources as well as the power and ability to call into service all these resources. Included in the last is the equipment and training of the forces before they are really ready to be used as a great unit to be wielded against the enemy. This survey of home missions will show us that this is the real object and purpose of the work of the Home Mission Board. As you study the work of the board in our southland you will find that it is especially planned to bring about unity of purpose, loyalty, development and enlistment of resources through its departments of co-operative missions, viz., Evangelism, Enlistment, Mountain Schools, Church Building Loan Fund, Work among Negroes, foreigners and Indians.

Dr. W. J. McGlothlin in his address before the Southern Baptist Convention in May impressed upon his hearers the fact that the south is still a mission field and that all the old reasons that we have been advancing for years for pressing home mission work are still urgently operative. So we still have with us the problems of the city, the mountains, the negro, the immigrant, the Indian, the inefficient and inactive church, as well as homeless one, Cuba and the Canal Zone, both of the latter in need of evangelization. Added to all these we have our share in the important and most vital work to be done in and around the army camps in our territory.

Dr. McGlothlin further called attention to the fact that not only are the old reasons still operative but that all the time there are new and powerful motives which we should recognize. Old prejudices, social divisions, and economical crystallizations, says he, are being dissolved and a new order is in the making. Then comes his question: "Shall the Gospel of Jesus Christ be one of the main ingredients of this new social order? The southern Baptists must, in predominant measure, answer this question for the south. We are the predominant religious element in the life of the south. Upon us must rest the chief responsibility for the religious faith and thinking of the south. If the south remains religious, we Baptists must make it so. If it fails in its moral and religious life the chief responsibility for that failure must fall upon the Baptists. What are we going to answer? Will this great opportunity for evangelizing and saving our own country, our own beloved southland, be properly utilized or forever lost? Home missions must, in a large measure, answer, and this year is the acceptable year of the Lord in which to give the answer." Dr. McGlothlin believes that if we Christianize the south the nation will be Christianized and that if we Christianize the nation the world will receive such an impact of Christianity as it never felt before.

"Doing your bit" has been a most popular and is fast becoming a hackneyed phrase since the war began. It is, however, most expressive and if each member of our Union will do her proportionate "bit" in prayer and gifts for home missions it will amount to a tremendous force for both home and foreign missions.

In your study of home missions this month the Home Mission Catechism will be of much assistance to you, for this write to the Home Mission Board, Healey Building, Atlanta, Georgia. They will also furnish you with other leaflets on the different departments of the work. The catechism has eight lessons on the facts and principles of our home mission work arranged both for classes and general reading. Thus you will obtain an excellent, all-around knowledge of the work and will add greatly to your desire and ability to do more for missions in the land we love the most.



BIBLE STUDY



TOPIC—World Peace

"He shall speak peace unto the nations." Zach. 9: 10. "Eternal God, I pray that the peace of the Eternal may descend upon the wings of time."

I. *The world's need:* Peace through a Saviour. Luke 2: 11. "There is born to you * * * a Saviour." This is just what the world needs. Jesus Christ came and proposed to save the world. Matt. 1: 21. The angels announced "peace on earth". Luke 2: 14; Ps. 72: 7; 85: 10; Isa. 9: 6, 7; 11: 1-12. The universal prevalence of peace in the earth under the kingdom. The world sat in darkness. Men were hostile to one another, even today this is so. There is suffering and terrible sin. Every heart knows its own bitterness. Jesus Christ heals the heart that is broken, comforts the soul in agony, gives the hope of salvation to those in the depth of despair, Isa. 61: 1-3, and sheds light on the path of life. Luke 1: 79. How much we need this comfort in these days of national anxiety and sorrow! How important is His guidance!

A Saviour—"With tears in His eyes, arms mighty as the lightnings of God, but a heart all tenderness with all human nature, all divine nature, He is found at Bethlehem, in Gethsemane, at a place called Calvary, at Golgotha, on Olivet. He is on the eternal throne of God. His salvation is to be received by faith. Jesus Christ is the One who is 'a ransom for many'." Matt. 20: 28; 1 Tim. 2: 3-6. Taketh away the sin of the world. John 1: 29. He is our peace. Eph. 2: 14. To those who have accepted the Saviour there is peace. Phil. 4: 5-7. There will be no lasting peace amongst the nations until Jesus comes to set up His reign on earth.

II. *Jesus only:* Peace comes to those who see "Jesus only", Matt. 17: 8, and listen to the voice from heaven "hear ye Him". Luke 9: 35. Do not listen to the voices of the world with enticements to sin but hear what Christ speaks to your heart, for there is no voice so full of music, of sympathy, of love; hear Him as He speaks in the language of heaven His legacy of peace. John 14: 27; 16: 33; Col. 3: 15. The world must see "Jesus only" as the "Prince of Peace". "A fight is on in every aspiring life and the decisive part of the engagement is not public and ostentatious; it is in secret. And just so are the decisive battles of the world that precede peace hidden, they are fought and won through secret prayer; in both cases the Prince of Peace is the only guide. He will reward openly."

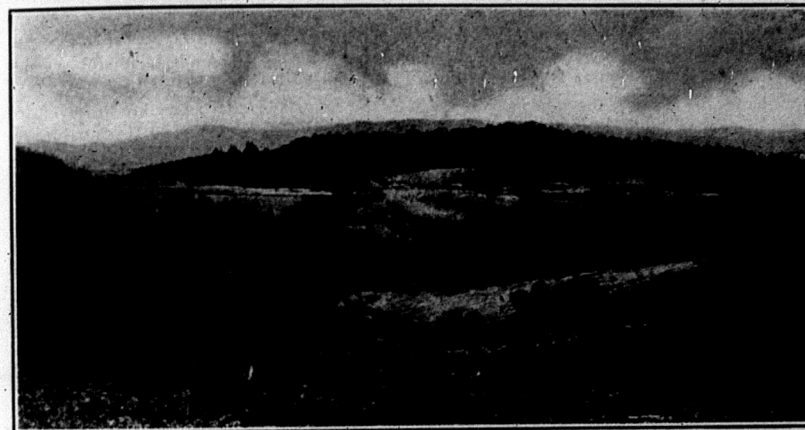
III. *Peace must come to the world through* (1) *Reconciliation*, "which is that effect of the death of Christ upon the believing sinner, which, through divine power works in him a thorough change toward God from enmity and aversion to love and trust". 2 Cor. 5: 18-21; Eph. 2: 16, 17; Col. 1: 20, 21. (2) *Revelation* of what God has for those who believe in His Son. He reveals His love, John 3: 16, His fulness of grace, John 1: 16, and the kindness of God our Saviour and His love toward men. Titus 3: 4, 5. (3) *Hope*. World peace is yet in the future, our hope of peace is founded upon the precious promises. Rom. 8: 19-25; Micah 4: 3; Isa. 2: 4. "Out of Zion shall go forth the law." There must be the actual dethronement of the God of this age, 2 Cor. 4: 4, and the unhindered reign of Christ in his stead. Rev. 19: 11-21; 20: 1-6. This will be the real golden age of which the weary nations have so long dreamed. The "Prince of Peace" holding absolute sway in the dominion where the "prince of the powers of the air" has so long triumphed. (4) *Submission*. Submission to God's will brings peace. "Thy will be done on earth, as it is in heaven." To be in God's will is to be in perfect peace, John 17: 23, 24, and one with God. Jesus is coming to set up His kingdom in the earth, then only can peace rule. (5) *Service*. Peace comes from giving of self for others. 1 Peter 2: 21-24. There must be a vicarious suffering in the surrender of ease and comfort and life itself in order that righteousness shall triumph. 1 John 3: 16. At this present time we are seeing many who are giving their lives that the principles of liberty, freedom and the righteous rule of God may obtain throughout the world. May God hasten the time of His peace. Rev. 21: 3-4; 22: 20, 21.—Mrs. James Pollard



PROGRAM FOR JANUARY



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.



THE LAND OF THE SKY

HOME MISSION SURVEY

- HYMN—O Beautiful for Spacious Skies
- BIBLE STUDY—(Page 8)
- PRAYER
- CURRENT EVENTS
- HYMN—Lord, While for All Mankind We Pray
- MOUNTAIN SCHOOLS (pars. 1-6)
- THE NEGRO (page 13)
- CLOSING SENTENCE PRAYERS

The Work of the Home Mission Board

- *1. *Church Extension:* A million dollars to be raised to aid homeless and dilapidated churches. The Woman's Missionary Union has pledged \$325,000 of this amount.
- *2. *Evangelism:* 24 evangelists who give their time to the work of winning souls to Christ.
- *3. *Enlistment:* To bring every church member into active service for Christ.
- *4. *Cuba and Panama*
- 5. *Foreigners, Indians† and Negroes:* Workers and schools at work all the time for these people.
- 6. *Publicity:* Publication of magazines, books and pamphlets to create an interest in the work.
- 7. *Mountain Schools:* 36 mountain schools giving a Christian education to 5,704 students.

*1. To be treated in April program. *2. To be treated in February program. *3. To be treated in February program. *4. To be treated in March program. †See program for July 1917.

The newest interest in home missions is the religious work in the camps where hundreds and thousands of soldiers are preparing to face death. It has been estimated that there are 200,000 boys from Baptist homes in the camps located in the south, this fact was a clear call to our Home Mission Board and has been prayerfully answered. Let the prayers of the Union be back of this effort.

I Mountain Schools

"The southern Appalachian region contains about 100,000 square miles. It is almost as large as the New England States and New York State combined. This region extends in a northeasterly direction from a point south of Birmingham, Ala., to Maryland and Pennsylvania; and from the Blue Ridge in the east to a rather indefinite line on the west, running near the middle of Tennessee and Kentucky, and the western side of West Virginia. The character of this region varies greatly. There are broad, fertile valleys and narrow gorges; rough, precipitous mountains and high, rolling plateaus; rich blue-grass land and barren hillsides.

"The people of the mountains vary as much as the country itself. There are in the entire region more than 4,300,000 persons, about 600,000 of whom live in cities of 2,500 inhabitants or more. Among other cities are Asheville, N.C., Birmingham, Ala., Chattanooga and Knoxville, Tenn., and Roanoke, Va. It is true there are feudists and moonshiners in some localities, but the region is also the home of some of the best-known statesmen, lawyers, ministers, physicians, teachers, and merchants in the United States as well as of hosts of law-abiding citizens in different walks of life. It is as difficult to find a typical mountaineer as it is to find a typical New Yorker or New Englander.

"In origin these people do not differ materially from the rest of the people in the states in which these mountains lie. The stock is, in the main, Scotch-Irish with a few communities of Dutch and of Huguenots.* Most of the farmers own their land. In no county does the percentage of farms operated by owners drop below 28 per cent., and it runs as high as 92.8 per cent. in one county in Virginia.

"As has been said of the race of Shem, it may be affirmed of the mountain race, 'It has a genius for religion'. This is another invaluable element in the mountaineer's strength of character. His faith in God and God's book is simple, hearty, childlike.

"Wordsworth could have said of our mountaineer as of his herdsman, 'In the mountains he did feel his faith'. There are no indigenous infidels or agnostics in the Appalachians. By racial intuitions, hereditary training, and mountain environment their belief in God and His religion is absolute, unapologetic, and controlling. In these days of trimming and hedging and apologizing and doubting it is no small matter to find five millions of sturdy Americans having an unquestioning faith in divine things. The mountain man's faith is not merely intellectual or theoretical, but it takes strong hold of his thinking and, in many cases, of his life and conduct. The southern mountaineers are grave by nature. Their native ballads, like those of most mountain dwellers, are somewhat weird and are written in the minor key. The native character is a serious one. Nothing interests a mountaineer audience so much as does a debate on some question of Biblical interpretation or doctrinal dispute; and where the Spirit of God is moving on hearts, nothing holds the attention more fixedly than does a discussion of some point of Christian duty. The one book that is read in the Appalachians more than all others combined is the Bible and many readers have an intimate acquaintance with its contents. The mountaineer, then, has a strong religious nature. Too often, as everywhere else, this religious nature is dwarfed and misshapen by environment and natural depravity; but, though stunted and deformed, it often, by many a token that is recognized by the quick vision of sympathetic lovers of souls, proclaims its latent strength and future possibilities. There is always something responsive to appeal to, in the man of the mountains.

"The mountaineer lives the 'simple life' in close touch with nature in its varied manifestations. From nature, but yet more from the Scripture, and perhaps principally from strong heredity, he has acquired an absolute faith in a personal, omnipotent, omniscient, and omni-

*The important element from rural England should not be forgotten.

present God, who has to do with him in 'all the good and ill that checker life'. He believes in the substitutionary sacrifice of Jesus as the Saviour of the world. He has no doubt that Jesus will 'come to judge the quick and the dead'; while 'the forgiveness of sins, the resurrection of the body, and the life everlasting' are unquestioned tenets of his creed. Such a simple but powerful faith issuing from the mountains will some day 'remove mountains' from before the onmarching American people.

"The boys and girls of the mountains are naturally quick, and have the strength of the hills in their hearts and brains. As we have already said, it is the consensus of opinion among those that have taught them that they are, on the average, quicker and more alert than are the ordinary 'flatwoods' country students. One telling suffices. Fox touches off this quality well:

'Don't little boys down in the mountains ever say "sir" to their elders?' inquired the Major.

'No,' said Chad; 'no, sir,' he added gravely.

"Their ambition is easily aroused, and they will undergo great hardships to realize its object. They assimilate new ideas and adapt themselves to new surroundings with a celerity and an ease that are akin to magic. In Asheville, Knoxville, Chattanooga, and other towns there are many well-groomed and prosperous business men that were born in cabin homes. And they would feel at home in the White House after a week or so. The writer used to be anxious about the students from the mountains when they entered college, lest they might feel ill at ease, or invite chaffing by manifest embarrassment, or lest they might become homesick. But long since he found that his concern was unnecessary. They are abundantly able to take care of themselves; to conceal their embarrassment when they experience any; and, when they decide to conquer their almost overmastering homesickness, speedily to make themselves as much at home in the college as if it were their 'old cabin home'."

"The chief bane of the mountains is the absence of education and of Christian education at that; and the remedy for the evils that exist, so far as there is a remedy, is to be found in enlightened Christian education. This fact is keenly appreciated by the discerning ones in the mountains, and they eagerly long for the wondrous panacea for their ills. The broad-minded ones will welcome and encourage and aid all efforts made by any church to contribute what it may to the education of the mountains.

"The people of the Appalachians will hear their own sons as they speak of needed advance and improvements; but they will not listen to strangers. They are too proud-spirited to do so. Education, then, is the best means for reaching comprehensively and collectively our brothers of the mountains. The schools will create the new generation that, as Grady said of the New South, will see 'their mountains showering down the music of bells, as their slow-moving flocks and herds go forth from their folds; their rulers honest and their people loving, and their homes happy, and their hearthstones bright, and their conscience clear'. They will mold public opinion and change time immemorial conservatism, and introduce the best and most wholesome gifts that the modern world can put into church and home and heart.

"The mountain boys need Christian boarding-schools; but more yet do the mountain girls, the future mothers of the new mountains, need them. The bane of isolation and of the Crusoe life has told most heavily on the girls and women. They have suffered most. 'The mountains are a good place for men and dogs, but they are hard on women and horses.'

"The district school may lighten their gloom with the illumination of the three R's, but it is the boarding-school that kindles the light of the outer valley world and the inner Christian life. As the girls come in contact with devoted and cultured Christian women, they are transformed by the education of the heart and mind alike. Their longings are satisfied, their ideals are elevated, and their ambitions are awakened. To many of them the opening up of the new opportunities is like the cleaving of the rock in a thirsty land. And so it is to all the mountain youth that are suffering from a long-time and often insatiable thirst for knowledge—the kind that the boy Lincoln had, while, outstretched on the puncheon floor of his father's cabin, he pored over his well-thumbed book, with the aid of a pine-torch light."

"While the progress of the section will rapidly develop manhood or human power among the mountains, the advance of education will contribute even more notably to this development. Tennessee's advance is typical of what

4. Results of Education

is taking place among practically all of the mountain states; within a few years the appropriation to the support of the public-school system has increased from a very unworthy sum to one-third of the total annual revenue of the state. A good beginning has been made throughout the Appalachians toward the general provision of high schools, so potent elsewhere in developing the latent possibilities of efficiency and leadership among young people.

"The Appalachian problem, before the American church, as we have seen, may be thus epitomized: How are we to bring certain belated and submerged blood brothers of ours, our own kith and kin, out into the completer enjoyment of twentieth century civilization and Christianity? The writer often views God's rainbow outlined against the ponderous bulk of old Smoky, and rejoices in it as a new token of an old covenant of grace made by the Builder of the everlasting hills with the earth that He has so abundantly blessed. But clearer even than the sevenfold beauty of the bow are the everlasting promises of God that span the mountains, cheering onward the united people of God to their mission of service.

"God loves the mountains. His Mount Moriahs begin to smoke with sacrifices in the early days of Genesis, and His Mount Zion's, crowded with the redeemed, linger in the Apocalypse. He called His chosen lawgiver into the mountain-top to enter into the secret place of the Most High; and there out of the midst of the fire He spoke face to face with him and gave him the oracles of the law for all the coming ages. Moses sang of God as granting His theophanies amid the mountains:

'Jehovah came from Sinai,
And rose from Seir unto them.
He shined forth from Mount Paran.'

"At Mounts Lebanon, Nebo, and Carmel,—there God met His people and showed His glory. Jesus when on earth loved the mountains. He preached His greatest sermons to multitudes gathered on a mount; He fed five thousand hungry men on a mount; He spent nights in prayer on a mount; He was transfigured upon a mount; He told his disciples to meet Him, after his resurrection, on a Galilean mount; and it was from the Mount of Olives that He ascended to His Father. It were treason to doubt that He will answer the prayers offered in His name in behalf of the coming of His kingdom amid the Appalachian mountains."

5. Reinforcements for America

"An element of Appalachian promise is that of a future nation-wide service that will be rendered by the aroused and purpose-filled people of the mountains. It may seem to some a 'far cry' from the present isolation and inertia of the mountain folk to the position where they may helpfully serve the entire nation; but, to quote Fox's quotation of a mountaineer's measure of distance, it is, after all, only 'a whoop and a holler' to that position, and a wide-awake and wide-visioned teacher can speedily lead them to it. There are men hardly yet in middle life, now leaders of important causes in the greatest cities of our nation, whose kindred still live in mountain cabins. What prepared them for this wide and responsible service was simply a thorough-going Christian education received in a brief but formative decade of their youth.

"In view of what the fetter-loosed southern mountaineer is capable of doing for his country, wisdom would counsel: Save him, not merely nor primarily for himself, though he is a worthy of effort as is any other body on earth, but especially that he may help to save the Americans of coming days, from the mountain foot-hills to the distant seas. The ark containing man's hope once rested on an Oriental mountain. It may be that the ark of God resting on Appalachian domes may contain no small amount of the power and hope of the future churches throughout our broad domains. Let all the churches of Christ press forward the work of Christian education in the Appalachians until the ark-rescued people that shall issue from those heights shall be men and women with a providential equipment for Christian service for the nation at large."

6. Baptist Schools

Says our own Mountain School Superintendent, Dr. A. E. Brown: "This has been the most prosperous year in the history of the work, and our hearts go out in gratitude to God who doeth all things well. The attendance last session exceeded by about 400 any previous year, and the teaching force was increased by 16, making for the year 5,704 students and 201 teachers. Two new

schools were added to the system, being Mountain Home and Maynard Academies in the Ozark Mountains of Arkansas.

"One hundred and forty-nine pupils graduated from the schools the past session. One hundred and fourteen students entered college last year from these schools. While the number of graduates is small compared with the number of students enrolled, yet the number of graduates who enter college is remarkably great. We submit that, in view of the remoteness of the mountain people from the colleges and the limited amount of means in their hands, it is a very fine showing. No student is given a certificate of graduation who does not complete the Bible course, which includes two years of Bible study, the completion of the Sunday-school Teacher Training Course, adopted by the Sunday School Board, and the completion of the following books: Home Missions by Masters, B. Y. P. U. Manual by Levell, Winning to Christ by Burroughs, Doctrines of our Faith by Dargan, Primacy of State Missions by Johnson, and Foreign Missions by Ray.

"We have had in the schools during the past session 117 ministerial students. And while we are not able to give the exact number of those who have volunteered to render service anywhere the Lord should direct, yet we are sure that fully eighty-five per cent. of the students in the high school grades have joined the Volunteer Band."

II The Negro

I am not ashamed to say that I have a tender feeling in my heart for the negro. I believe I would be an ingrate if I did not have such feeling. My helpless infancy and early childhood were watched over with a tender care and affection, second only to those of the mother who bore me, and it was the care and affection of my negro nurse on the old plantation home in southern Georgia. And to this day, when I meet on our streets one of these old-time slave darkies, gentle, courteous, patient, a sweet memory creeps over me that melts my heart and sometimes causes tears of sympathy to start to my eyes.

But someone will say: "Yes, we all love the old slave darky, but not the young negro of the present generation; he is a different being." If the negro has changed, it is not altogether his fault; it is owing, in part to changed conditions, with which he has nothing to do, and over which he had and now has little control; it is owing, in a large part to our change toward him, for the latter also has been great.

Luke 16: 19-21 brings before us our Lord's graphic description of the rich man "faring sumptuously every day" and of the poor man who "was laid at his gate, full of sores and desiring to be fed with the crumbs that fell from the rich man's table". The parable from which this verse is taken is not applicable in all its parts to my subject, but because it embodies the great truths underlying the subject as I desire to present it to you. These are three:

I. The negro is the poor man of our southland.

First—He is poor materially. A few individuals have accumulated some property and possess the comforts and even the luxuries of life; but as a race the negro is the poor man of our country. Anyone who will study them as a whole, who will look at their houses in our cities, their humble cabins in the great agricultural south, their plain and often over-patched clothing, the scanty furnishings of their homes and their surroundings generally cannot escape the conviction that the negro is poor in earthly goods.

Second—He is poor intellectually. I mean by this not only uneducated and largely illiterate—the schools are fast removing these conditions—but he has a child-like mind that needs constantly the touch and direction of a stronger mind in order to gain the best results.

Third—He is poor morally and spiritually. Again I speak of the race, and not of individuals. His race is rich in religious feeling, but poor in morality. It is so in Africa, their native land, when untouched by other races. Few other races ever sunk quite so low in the scale of moral being, and remained there so long as the negro race. Witness their fetichism, cannibalism and naked barbarism in Africa and the islands of the South Seas.

But notwithstanding all that has been done for the negro by slavery and by emancipation and its blessings, he is still poor morally and spiritually. I cannot here give facts and speak

particularly of the state of morals among the negroes; it is a sad story. And in great measure they are deprived of the restraints and the uplift of a pure religion, for too often their religious leaders are also leaders in immorality, and many love to have it so, for it gives them similar license. Truly they are a poor people morally and spiritually.

II. He is laid at the white man's gate. We cannot stop now to inquire who did it. We are not told who laid Lazarus at the gate of Dives. It is simply said they did it. And so it is hard to say who laid this poor man at our gate, many had a hand in it. There he is today and there he is to remain.

III. The third truth I present you is this: He has a claim on the white man, especially of the south.

By every law of God and humanity the rich man was bound to meet the needs of the poverty-stricken man at his gate. The white man of the south is not called upon to take the negro into his home in social equality, for his real needs can be best met without this; yet in some way we must meet his needs. God and man expect us to do this, and failure to do this will be bad enough for us. We must not by injustice make his fate worse than it is. We must not (and this is our danger) neglect him until his faults and vices become unbearable, and then kill him legally, or otherwise, in order to get him out of the way. Our whole attitude must be that of sympathetic helpfulness, and its purpose must be to set him upon his feet, a self-supporting man. And his demands on us are not unreasonable. Lazarus only "desired to be fed with the crumbs which fell from the rich man's table". This would not impoverish the rich man, but it would appease the hunger of the poor man. For us to meet the negro's needs, will not impoverish us, but rather enrich. What then ought we to do?

First—We must meet his material needs; not so much by charity—the negro rarely asks it. An able-bodied negro is almost never a beggar. What he asks, and what the white man owes him, is a chance to work along every avenue for which his mind and his hand capacitate him, with a fair wage fully and promptly paid.

Second—We must meet as far as possible his intellectual needs, by the school and by patient, sympathetic training. This, too, we are doing fairly well, though much remains to be done. Millions of dollars have been given and are being given by the white people of the south for the education of the negro in the public schools. This is right; let there be no cutting off of this help, as some suggest, but rather an increase of it. It will not impoverish us and we owe it to him.

Third—We must meet his moral and spiritual needs. This is the most important work of all. Most important to the negro, for without it he sinks into viciousness and crime and is lost for time and eternity. Most important to the white people and their children, for when the negro's morals become depraved he loses his value as a laborer.

Let the mind of the Master dominate the negro's heart, let the love of Christ dwell in the white man's breast and a peaceful and lasting solution is assured, and in no other way. But it is for the white man to apply this remedy; first to see that he possesses the spirit of Christ, and not of Dives in dealing with the negro; and then to see that a pure Gospel is given the latter. This he has not had; the religion given him in the name of the Gospel is a religion largely divorced from morality, and allied with vice. Hence his moral and spiritual needs are not met by it.

We are told by some that the game is not worth the candle; that after all the negro is incapable of a high civilization and of valuable achievement; that he is destitute of the noble traits of human nature. I cannot believe this, for I remember when, during the Civil War, my two oldest brothers, both still in their teens, went to the front, and my father was called away on a similar mission, leaving my mother and her little children in the care and protection of the negro slaves, that sacred trust was kept with the utmost fidelity, and there were men among them who, if need arose, would have laid down their lives through devotion to their trust.

I do not think a race possessed of such qualities of heart, capable of such noble, unselfish deeds, is to be despised among the families of the earth. There is a place for it, and a work for it to do in the world. Is it asked what will be the final destiny of the negro in America? We cannot tell, but let us do our duty to the poor man at our gate in the spirit of Christ, and leave results with God. We need not fear; they will be satisfactory.—Rev. A. B. Curry, D.D.



Y. W. A. PROGRAM



Note: Y. W. A., G. A. and R. A. programs are merely suggestive and are to be adapted by leaders to the requirements of their auxiliaries. The paragraphs referred to in program outlines will be found in general program which begins on page 9. For helpful leaflets see page 3.

Subject—Home Mission Survey
Hymn—O Worship the King
Psalm 22—Read in Unison
Hymn—I Worship Thee, Sweet Will of God
Bible Lesson—Matt. 5: 1-16
Roll Call
Historical Sketch of Home Missions
Hymn—America, America
Dismissal by Sentence Prayers

THE HOME BOARD

In 1814 the first National Convention of the Baptists was organized. Prior to this time there had been societies for the support of mission work at home and abroad, but not until the above date was there any definite organization. This first convention was held in Philadelphia. There on the 18th of May, 1814, thirty-three delegates met, and after days of deliberation formed "The General Missionary Convention of the Baptist Denomination in the United States of America". This formidable name proved to be entirely too long and, as the convention met only once in three years, it came to be known as the Triennial Convention. It represented 200,000 Baptists. The work of the Baptists continued under this convention until 1845 when the southern Baptists withdrew and the history of the Triennial Convention was closed. Here, as in many cases, the question of slavery divided the constituency. Efforts were made by some to prevent a split, but as time only increased the pressure it was thought best by both the north and the south that each should have its own organization. "The northern Baptists deemed that their mission work could be carried on more successfully by dividing home and foreign missions. Their work was thereafter conducted under two societies, the American Baptist Home Mission Society, organized 1832; and the American Baptist Union, organized in 1845. . . . Our Southern Baptist Convention came into being with two boards, a Board of Managers for Foreign

Missions to be located at Richmond, Virginia, and a Board of Domestic Missions to be located at Marion, Alabama." Thus our Home Mission Board was organized in 1845.

The work of the Home Mission Board has greatly expanded as the years have come and gone. At first its efforts were confined to the work among the white people, the negroes and the Indians. In the second year of its existence six missionaries were appointed, and at the end of the fifth year there were 57 missionaries. Soon the war followed and, of course, the work suffered. During this time new work was introduced to meet existing conditions, namely, 157 missionaries were sent out among the soldiers and then, too, there were Baptist chaplains in the army. When the war was over the hardships of the board did not cease. It was not until 1882 that its prospects brightened. In this year the headquarters were moved to Atlanta, Georgia. "Dr. I. T. Tichenor became the corresponding secretary. He found only 36 missionaries and a yearly contribution of \$20,000, largely swallowed up by debts contracted in the famine years." From that time the work continued to grow. The introduction of central committees, selected and fostered by the states, has greatly increased interest in state missions. Missionary boxes became another phase of its work and much comfort to our frontier missionaries has gone forth in these boxes. The mountain mission schools have also found a place on the board's program and today there are 36 schools. It has also reached out a helping hand to Cuba and Panama. Besides all these the Home Mission Board has a Church Building Loan Fund, departments of publicity, enlistment and evangelism. Thus we can see how great has been the expansion of our Home Mission Board. And now it is taking on the temporary work of caring for the spiritual welfare of the soldiers in the camps throughout the south, among whom are hundreds of Baptist boys, those of our "own household".



COLLEGE Y. W. A. PROGRAM



Topic—Home Mission Survey
 Hymn—America the Beautiful
 Scripture Lesson—Isaiah 35: 1-10
 Current Events (See Home and Foreign Fields, Missionary Review of the World, World Outlook)
 Prayer
 Brief Survey of Home Missions
 The Resources in Our Mountains
 Hymn—Father, I Know that All My Life
 Our Debts to the Negro
 Opportunities for the College Girl in Home Missions
 Prayer—That We May Devote Our Lives to the Service of Christ

After making a careful survey of the work we are doing for Christ, ask yourselves with sincerity the questions: What opportunities are open to the college girl in this work? Can my college training be put to good use in any of these places? Among the mountains there are already scores of college graduates devoting their lives to teaching the boys and girls of the southern highlands. Not a subject they have studied is wasted, for one teacher must often do the work of several and every kind of training counts. In our cities and mill towns are the Good Will Centers. You have studied Sociology and Industrial Conditions in college. Here is a chance to work out some of your theories and to help to right the wrongs of modern factory life. The war is making the burden of life heavier for the working girl. In many of our southern factories she is working ten hours a day; in some even seven days in a week. Let us see to it that our college work does not end in mere theorizing about conditions. The chance will come to many of you to better these conditions. Keep your eyes open to the chance and your heart ready to respond.

What can the college girl do for her country when she herself must live at home? Give this question to some girl to answer in a five minute talk and do not have her confine her plans to Red Cross work. What has her church a right to expect from the college graduate? Everywhere there is the need for trained leaders. You are going home with that training. The Sunday school will need you. The Y. W. A. will need your new ideas and plans for work. There may be no mission band for the boys and girls in your church. Here is a wonderful opportunity for you to be a missionary although you may never leave your little village. It is not the distance we travel but the work we do that counts. So let's make our meeting this month very practical by telling what we can do to help.

TWILIGHT WATCH STUDIES—LESSONS FROM PROVERBS

FIRST TWILIGHT: Wisdom. The beginning of wisdom. Proverbs 1: 7. Sources of wisdom. 2: 6, 7; 1: 8, 9; 1: 20-23; 20: 12. How to obtain wisdom. 2: 1-5; 23: 12; 19: 27; 17: 16. The rewards of wisdom. 3: 13-18, 21-26; 4: 5-13; 8: 14-21; 2: 10-12. Results of despising wisdom. 1: 24-32; 13: 18; 21: 16.

SECOND TWILIGHT: Industry. The rewards of industry. 12: 11, 14; 20: 13; 22: 29. The rewards of laziness. 6: 6-11; 19: 15; 20: 4; 24: 30-34. Characteristics of the sluggard. 19: 24; 21: 25, 26; 18: 9; 10: 26; 26: 13-16. Contrasts. 10: 4, 5; 12: 24, 27; 13: 4; 15: 19.

THIRD TWILIGHT: Our choice of companions and friends. Evil companions. 1: 10-16; 4: 14-19; 13: 20; 14: 7; 22: 24, 25; 18: 7. True friendship. 17: 17; 18: 24; 27: 6, 9, 10.

FOURTH TWILIGHT: The power of the tongue. Truth. 6: 16-19; 12: 22. The tongue of the wise. 10: 11, 20, 31, 32; 12: 18; 15: 1, 2, 4, 23, 28; 16: 24; 25: 11. The tongue of the foolish. 11: 9, 13; 13: 3; 16: 28; 17: 9; 18: 6-8, 13. The value of control. 10: 19; 13: 3; 14: 23; 17: 1, 28; 21: 9, 19.



G. A. PROGRAM



Topic—The Land We Love the Most
 Hymn—O, Zion Haste
 Five Sentence Prayers—For Our Soldiers and Sailors—Our Men in Training—Our President and Those in Authority—Our Allies and Enemies—An Early and Permanent Peace
 Hymn—Jesus Shall Reign
 Scripture—Isaiah 11: 1-10
 Home Mission War Work—
 (a) In the Cantonments
 (b) In Food Conservation
 Salute to Flag
 Hymn—America
 Home Mission Quiz
 Prayer for Our Home Mission Board
 Hymn—The Son of God Goes Forth to War
 Mizpah

Home Mission Quiz

Q. Where are the headquarters of our Home Mission Board located?
 Ans. In Atlanta, Ga.
Q. Who make up the Home Mission Board?
 Ans. One member from each state and fifteen other members living close to Atlanta.
Q. Who is president of the Home Mission Board?
 Ans. Dr. John F. Purser
Q. Who is corresponding secretary?
 Ans. Dr. B. D. Gray
Q. In that fields does the Home Mission Board work?
 Ans. In the United States, in Cuba, and in the Canal Zone
Q. Among what people does it work?
 Ans. Mountain people, miners, Italians, Indians, Negroes, Spanish, Mexican, Swedes, French
Q. Where are the Home Board centers for work with foreigners?
 Ans. In Baltimore, Md., Norfolk, Va., Tampa, Fla., El Paso, Texas and Duquoin and Herrin, Ill.
Q. In what ports has the Home Board workers?
 Ans. In Baltimore and Galveston, but port work is not being carried on during the war.
Q. In how many departments is the Home Mission work carried on?

Ans. Nine
Q. What are these departments?
 Ans. Mountain Schools, Church Extension, Enlistment, Evangelism, Publicity, Cuba and Canal Zone, Indians, Foreigners, Negroes
Q. How does the Home Mission Board work with the State Mission Board?
 Ans. These Boards maintain the closest relation with and co-operate in the support of missionaries and missionary pastors and work for the foreigners, Indians, mountain schools, Negroes, etc.
Q. What co-operative work is being done in your state by the Home Mission Board and your State Board?
 Ans. (See Minutes Southern Baptist Convention, pages 301, 306-310).
Q. What is meant by church extension?
 Ans. The effort to provide comfortable and suitable buildings for every church in the Southern Baptist Convention.
Q. What special fund is the Home Board raising now for this purpose?
 Ans. The Million Dollar Building and Loan Fund
Q. What special fund is being raised in this state for this million dollar fund?
 Ans. (See your state literature.)
Q. What special way is being urged in raising this fund?
 Ans. The sale of annuity bonds. (Explain this briefly. Get literature from Home Mission Board, Atlanta, Ga.)
Q. How much of this million dollar fund has the W. M. U. been asked to raise?
 Ans. \$325,000
Q. What is meant by enlistment?
 Ans. The effort to enlist weak and scattered and uninterested churches in the program of world evangelism and get them into active co-operation in all the efforts of the various boards of the denomination.
Q. What are some results of enlistment?
 Ans. Greatly increased offering for all benevolent purposes, better paid pastors, more interest in kingdom affairs, more co-operation.
Q. What is meant by Evangelism?
 Ans. The effort, through preaching and personal work to win people to Christ. The

(Concluded on Page 31)



R. A. PROGRAMS



Prepared by Mrs. R. L. Bonsteel

FIRST MEETING

Topic—Possessions and Obligations

Hymn—Reapers are Needed

Prayer—For Deeper Consecration in the Coming Year.

Scripture—John 1:1-14 (Emphasizing verses 12, 13)

Topic Study

Prayer

Hymn—Loyalty to Christ

Dismissal

Thought for Bible Lesson: God is the Word. He is the life and light of men, the great and mighty Creator, an all-powerful and ever-present God. From His life we receive our life, here and hereafter. In His light we live and move and have our being. In His power we conquer sin in our mortal bodies. He made us and thus knows us as no other can. He will be with us to guide, guard and govern us. On His strength He tells us to rely. Will you not love, worship, and obey such a God as this?

Topic Study

Survey. To examine with reference to situation, condition and value.—Webster

Let us follow the above definition in looking into the work of our Home Mission Board.

Situation: The work of the Home Mission Board is carried on through its nine departments, they are as follows:

Department	In Charge of
Mountain Schools	Dr. A. E. Brown
Church Extension	Dr. L. B. Warren
Evangelism	24 Evangelists
Enlistment	Dr. B. D. Gray
Panama and Canal Zone	J. L. Wise
Cuba	Dr. M. N. McCall
Publicity	Dr. V. I. Masters
Foreigners	31 Missionaries
Indians	7 Missionaries
Negroes	18 Missionaries (white)
	20 " (negro)

Condition: The south today has reached a

condition of prosperity never before attained. Market productions are sold at extremely high prices; factories working overtime to meet war demands; mines being worked with feverish activity; all commerce at highest point of output.

Value: To establish and maintain mountain schools is to send out into the world Christians, strong in mind, soul, and body.

To help struggling churches to build houses in which to worship is, through church extension, making them helpers on all lines of Baptist work.

To preach Christ and to "teach them to observe all things" is carrying out the great commission (Matt. 28:19, 20) in evangelism and enlistment.

To establish a stronghold in Panama and the Canal Zone is to be able to touch all nations as they pass.

To support Christ in Cuba is to save a nation from a false religion.

To sow the Word and world news through publication is to scatter the seed that will bear much fruit.

To Christianize the foreigner is to send to every nation missionaries of their own people.

To give Christ to the Indian is restoring in a great measure the freedom of which the white man has robbed him.

To evangelize the negro is to save his soul and to bring a relation of peace between the two races.

SECOND MEETING

Topic—Home Guards

Hymn—To the Work

Prayer—For Frontier Boys

Scripture—Luke 8:22-40

Hymn—America

Topic Study

Reading—Yankee and Doodle*

Story—Her Son*

Hymn—O Happy Band of Pilgrims

Roll Call. Business. Closing Prayer

*From W. M. U. Literature Department, 15 W. Franklin St. Baltimore, Md., 3 and 5 cents respectively.

(Concluded on Page 31)



SUNBEAM PROGRAMS



THE NATIONAL CAPITOL, WASHINGTON, D. C.

FIRST MEETING

TOPIC—The Land of the Free

HYMN—Be a Little Sunbeam

SCRIPTURE—Psalm 136:1-9 (Responsive Reading)

RECITATION—What Shall I Render to the Lord?

OFFERING

PRAYER—For Our Native Land

QUIZ

HYMN—America

RECITATION

ANNOUNCEMENT OF AMOUNT OF CHRISTMAS OFFERING

CLOSING EXERCISES

Thought for Bible Lesson: The loving kindness of God cannot be spoken of too often. David loved to sing of it. As a shepherd boy out on the hills he saw the wonders of the earth and the beauties of the sky by day and by night. In his songs he gives thanks to Jehovah for this beauty and for all His goodness to the children of men, using as a chorus or refrain "For His loving kindness endureth forever".

Recitation:

"What shall I render to the Lord
For all His benefits to me?
How shall my soul by grace restored,
Give worthy thanks, O Lord, to Thee?"

"With thankful heart I offer now
My gift and call upon God's name,
Before His saints I pay my vows,
And here my gratitude proclaim."

Quiz

- Q. Upon what continent do we live?
A. North America
- Q. In what part of North America?
A. The United States
- Q. What city is the capital of the United States?
A. Washington City
- Q. In what building are our laws made?
A. In the capitol building (show picture)
- Q. Where is your home?
A. In the state of _____
- Q. Do you love your home and your country?
A. We do
- Q. How should you show your love?
A. By being true to God, to our country, and to one another
- Q. How can we be true to God?
A. By loving and obeying Him
- Q. How can we be true to our country?
A. By telling all in our country about God's Son, Jesus Christ, who died to save them
- Q. How can we be true to one another?
A. By doing towards each other that which we know would please Jesus
- Q. What is the golden rule?
A. "As ye would that men should do to you, do ye also to them"
- Q. How can we tell the people of Jesus?
A. With our own lips and by sending missionaries to those we cannot speak to
- Q. How do we send missionaries?
A. The Home Mission Board does this for us
- Q. What is the Home Mission Board?
A. A group of about 20 men living in Atlanta, Georgia
- Q. How do they send our missionaries?
A. They take the money we give and pay them for their work.
- Q. Where do they send the missionaries?
A. To Cuba, to the Indians, to the big cities and to the Negroes
- Q. What else do they do with the money?
A. They build churches, print missionary

books and leaflets, support mountain schools and send preachers to win men to Christ

Q. Do our Sunbeams have a part in this splendid work?

A. Yes, our part this year is to help the Indian children and we mean to do it

LEADER: Now let us sing America. The beautiful words of this hymn were written by a Baptist preacher and we thank him for them. (Have words written in the black-board or have the four verses recited by four girls, followed by the singing.)

Recitation:

"It was just one little maiden,
But with willing heart and hand,
She whispered to herself and said,
'I'm going to be a Band'.

"She didn't have to go so far,
This little maiden wee,
Before she found another one
Who did with her agree.

"So they made Mollie secretary,
And Ethel took the chair,
Although their minds were hazy
As to what their duties were.

"That day they made a useful rule
That each that joined must seek
One other member. Then the Band
'Adjourned to meet next week'.

"So Mollie brought Clarinda,
And Ethel found out Dan,
And him they made the president,
Because he was a man.

"Now it wasn't very long,
With such a stringent rule,
Before there really was a throng,
In fact 'twas all the school.

"So just one little maiden
Who works with heart and hand,
Is the very best beginning
For a new Sunbeam Band."

SECOND MEETING

TOPIC—The Home of the Brave

SCRIPTURE—John 15: 9-15

HYMN—I Want to Be Like Jesus

PRAYER—For All Home Mission Schools

CHILDREN OF THE MISSION SCHOOLS

HYMN—Jesus Loves Me

RECITATION

ROLL CALL. CLOSING PRAYER

Thought for Bible Lesson: Just as our heavenly Father loves Jesus so Jesus loves us. His love never wavers or changes. He is "the same yesterday and today and forever". When we are true and obedient to Him He calls us His friends. No friend could love us more than Jesus Christ for He laid down His life for us. For such love as this we ought to love Him with our whole heart and tell others of His wonderful love.

Children of the Mission Schools

MOUNTAIN CHILD: I wish you could see the cove I live in, you would think it lovely and so it is. Every morning I am up before the sun has gotten high enough to shine into the cove. You see I have three miles to walk to school and before I go I must help with the chores. But I would gladly walk farther than that for I have learned so much in the mission school that I could never have known if the Christian people had not built this school and sent our kind teacher to us. When she says that she loves Jesus we believe her for she is so much like Him.

INDIAN CHILD: I am a Pawnee Indian child and my home is in Oklahoma. I keep very close to my mother and try to do every thing she does. When she goes to the spring for water I take my little bucket and bring some too. One day the missionary lady came and asked my mother to send me to the mission school. When she spoke to me I just hid my face in my mother's skirt and would not look at her at all. One day my mother took me to the school, after she left me I ran all the way home and got there as soon as she did. Then my mother took me every day and after a while I liked it and went by myself. When my people become Christians they say they are walking in the Jesus road. Now my mother and I are both walking in the Jesus road, and all because you built the school and sent the missionary lady to us. We love and thank Jesus for putting it into your hearts to do this.

THE NEGRO CHILD: You know me, I am with you every day. Sometimes you are kind to me and sometimes you are not. The girls that are kind to me I call "Jesus girls", the girls that are ugly to me I call "white trash". But I am not going to call you that last name any more for my mission school teacher says that it is sinful. I don't want to be no sinner but just a good little black girl. Jesus loves me just as much as He does you and I want to be like Him. My teacher says, "No one marked an angry word that ever heard Him say".

THE CITY CHILD: I live in a big city and not in a nice part of it either. My home is in a big tenement house. A tenement house is a

large house with ever so many rooms, whole families live in one or two rooms. There are five of us and we live in two small rooms. I worked in a paper box factory and never had time to play and never had much to eat, but things are better now since the city missionary came to our house to see us. She found out that it was against the law for a child as young as I am to work in a factory, so now I go to the mission school and am in her sewing class and get a good lunch every day. We learn Bible verses and sing "Jesus Loves Me" almost every day. I am sure He does and I love Him for sending teacher to me. Teacher is going to get me work when I am older and learn more in the school. My mother says that I am a better child now that I go to the mission school.

THE CUBAN CHILD: If the mountain child thinks her home lovely I wonder what she would think of my beautiful island, Cuba. The missionaries you have sent to us from the United States have brought the love of Jesus to us and it has made our lives so different. Now we no longer worship images of Christ and the saints, but pray to our heavenly Father, the Lord Jesus Christ, and we thank Him for our mission school. It is the happiest place I have ever known, because there I have learned that Jesus loves me.

Recitation:

"We are learning of the needy

Little children of our land.

We are finding ways to help them

In our own dear Sunbeam Band.

"Some of them are in the mountains,

Some are living at our side,

Some are little Indian children

Roaming in the forests wide.

"They are in the crowded cities,

In the poorest quarters there.

They are toiling in the factories,

Breathing foul and tainted air.

"Jesus loves the little children,

By Him was all childhood blest,

So we're working to deliver

Children who are sore oppressed."



FROM OUR MISSIONARIES



HOUSE OF HAPPINESS, WEST TAMPA, FLORIDA

ANOTHER HOUSE OF HAPPINESS

Four months have passed since our work was re-opened for the fall, so I thought you might like to have a short message from our field at this time. Our attendance in the school has been splendid this term. For the month of September in the day-school the enrollment was sixty, with an average attendance of fifty. In the kindergarten the attendance was such as to require the purchasing of more chairs for the little tots. Of course we expected that there would be a falling off when the public schools opened in October, so we just watched and waited to see what the results would be. Much to our joy we lost a very small per cent. of our number.

Why do we put so much stress upon the mission school? Why have the mission school when the public school is so convenient? Are we opposed to the public schools? Not a bit of it. We believe the public schools are doing much for the betterment of our Italian people in West Tampa. We also believe that our own school is a great factor in our mission work. For you who have had experience with little children know that next to the mother, the teacher can win her way into the confidence and love of the little child, so when the children are loyal to our school we have not only the glorious opportunity of working with and for them and using our influence for their

good for five days each week but also, through them, we gain a ready entrance into their homes, because mother and teacher have a common interest—the welfare of the child.

While we are still sorely disappointed that the grown people do not attend the religious services of the mission, yet our hearts have been made glad by the splendid attendance in all our clubs, sewing clubs, boys' clubs, girls' clubs, mothers' clubs, the day and night schools and the Sunday schools. Only last Sunday, we had an attendance of eighty-eight in both our morning Sunday school in Ellinger City and our afternoon Sunday school in West Tampa, and this in spite of a picnic and dance at the park just a few squares away. The visible results are not all that we could wish, yet we do feel encouraged. We can only try to plant the seed of the Gospel in the hearts of this people, in hope and faith, and leave the results with God, who alone can give the increase.

Now, I must tell you about our home, for we are keeping house. Securing board in an American family and at the same time being convenient to our work was a bit of a problem. Last spring when the days were so warm and the walk (made about four times each day) so long the idea of renting a house and house-keeping came into our thoughts. We began looking around and in June decided

upon a house within a square of the mission. It has been standing vacant for lo, these many months. In passing, we had often remarked upon the unsightly appearance of the exterior, but since choosing it for home it has lost some of its uncomeliness and quite suits our purpose. It is a two-story house, the lower flat is used for the kindergarten and the upper flat for our living apartments.

You who have visited Tampa, remember how quickly and with what little warning the showers come—seemingly out of a clear sky. Soon after choosing of our home goodly showers came upon us, out of a beautiful sky, one from the direction of the W. M. S. of the First Baptist Church, one from the women of the Lake City Summer Assembly, several from our own home communities, one from the Palm Ave. Y. W. A., all bringing necessary articles for house-keeping, from a bed down to a dish-pan.

Then our home must have a name. Of course our thoughts turned immediately to another home we love much, our own "House Beautiful". We wanted our home to be as that one in its atmosphere and spirit, so we began pondering on a suitable name. At last "House of Happiness", which was Miss Mitchell's suggestion, was chosen. Now, if you should pass along Main Street and look high enough you will see swinging from the upper porch this sign, "House of Happiness", in silver letters on black background.

We are indeed grateful for our home and for the many friends who have helped us. We do desire that the name may be a true expression of the real life in our home. We would that Christ be the Head and ever-welcome Guest in our house. Then, too, we hope to share our happiness with those with whom we labor, that we may be a blessing to others, that in truth "we may live in the house by the side of the road and be a friend to man".—*Martha A. Dabney, West Tampa, Florida*

PERSONAL SERVICE WORK IN SHANGHAI, CHINA

A letter from Mr. W. D. Bostick, Pochow, made quite a stir along the line of personal work. He wrote asking that we collect some money for the flood sufferers in his province (Au Hwei), and the second card came requesting old clothes, old cotton comforts, even rags, just something to keep out a wee

bit of winter winds. His idea was to help about two hundred among the many thousands who saw all their living destroyed by the July rains. They wanted to give the men work for a few months until their spring crops could come in, for instance—make a public road, a crying need, and fill in a piece of low land they had bought for the boys' school.

The word was given out here among the people at North Gate, at the Cantonese school, and the Mandarin church. So for weeks neat parcels have been coming, and even up at Quin San six cotton quilts were donated. The Y. W. A.'s in Mrs. Bryan's school took great interest in collecting old clothing and ten parcels came from them. Mrs. Bryan also sent me forty-two dollars and seventy-five cents (Mexican). The Y. W. A.'s here at the North Gate school made ten pairs of blue drilling socks, soles three double, quilted and sewed to uppers. One of the teachers helped to cut them out and showed them how to put them together. She borrowed the wonderful pattern from a sock shop. They made ten pairs (ten girls) in two afternoons. With the scraps left over they will make stockings to present to the two servants over at the school. The pattern itself would be a wonder to our people at home. After a month of receiving the huge bale of clothing was ready, this with a check for \$82.00 was forwarded to Mr. Bostick. The bale of clothing was forwarded free of charge by the Shanghai-Nanking R. R. Co. Thus giving even that class of people a chance for personal service.

There is as much joy in personal service over here as there is at home and it means much more work and self-denial, but as the years go by and we look forward to the coming years we see a joyous band of faithful workers for our Master, whom we have tried so long to present as an example to China,—what a blessed reward! Pray for us that we may be faithful in this day of unprecedented opportunities.—*Willie H. Kelly, Shanghai, China*

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word—
Thy mercy on Thy people, Lord!

Rudyard Kipling



CURRENT EVENTS



THE WORLD FIELD

One of the "utmost parts of the earth" to which the Gospel has been carried is the top of the North American Continent where a most interesting and successful work is being done among the Eskimos. "It would be hard to find a body of people who take a more genuine and evident delight in the worship of God than these Eskimo converts." When it is remembered that they originally seemed without any religious sense, their ready response to the Gospel message seems all the more remarkable. In one place 450 out of the 454 inhabitants are regular attendants at church.

The British and Foreign Bible Society now publish the Scriptures in 504 different languages.

"The war has made India more ready than ever for evangelization. There is no place in the world where America can so mightily lead people toward democracy as in this great empire. Fifty millions of India's masses must look to Christianity for social and spiritual emancipation. Now is the time to win them to Christ."

In the new North China Union Woman's College in Peking there have been during its first year thirty-six students doing full college work and nine others taking part work. The college is occupying an old ducal residence which furnishes room for at least 100 students and homes for eight or ten foreign teachers.

A Presbyterian recently found a town of nearly a thousand inhabitants in the lumber districts of the northwest where for three years there had been no religious services except the daily prayers of a Hindu priest. The town had a fine school and a splendid lot of boys and girls, but no Christian teaching. A large Sunday school is now flourishing there.

"In Syen Chun (Korea) fully one-half of the population are Christians. Market day comes every fifth day. When it happens to fall on Sunday, by the official act of the city, market day goes over to Monday." One of

the earliest believers has only just been made an elder because the church thought he was not giving according to his means. He was brought before the session and not until he had overcome this fault was he given high office. Such is Christianity in Korea.

The Daily Vacation Bible School last summer enrolled 75,000 boys and girls. These schools are now organized in 27 states in this country, in China and in Japan. This year the making of Red Cross bandages was a new feature in many schools.

The interest in Bible study and evangelical Christianity on the part of many of the intellectual leaders in Mexico is probably without a parallel in Latin American history. Recently in two days the Y. M. C. A. sold over its counter 1040 copies of the Gospels, one man purchasing 60 for distribution among his employees.

Nearly thirty national and religious bodies representing about 62,000,000 people have pledged hearty support to the Food Administration efforts to conserve the food of the country. Through the representatives of these bodies at Washington they are kept in touch with all new plans and policies. The Food Administration "has placed a high estimate upon the religious organizations, has freely and fully recognized their indispensableness in enlisting the homes in this food conservation campaign, and has called upon them for a large and definite service."

There are about two hundred Oriental women studying in the higher schools and colleges of the United States, half of whom are Chinese and a fourth Japanese.

Tangible evidence of Y. M. C. A. work with Pershing's men may be seen in Paris, where a large headquarters has been opened in an old mansion once owned by Napoleon III. The work is under the direction of a trained American Y. M. C. A. secretary.



TRAINING SCHOOL



"THE SWEETNESS OF HEARTY COUNSEL"

AMONG the signal blessings of the year we count the visits of God's chosen ones whom He has sent to inspire us to higher and better living. Already the new building is hallowed by these messages and we are gaining a world outlook from many points of view.

On the day of the opening two of our prominent Kentucky workers took lunch with us, one of whom, by a sweet coincidence, was with us at the opening of the school in 1907. Each gave a fine message, and this brought our Union workers close to us on the very first day of our school life in its new environment.

The first guest to occupy our new guest room was Mrs. T. G. Bush of Birmingham, Alabama, and it was a joy to have her with our students giving her splendid message of worldwide "Personal Service".

Dr. Mary Noble, and Miss Wheeldon, returned missionaries from India, have given us glimpses of India's needs that will linger long with us; and Mrs. J. F. Ray made Japan seem near and dear to us.

Miss Buhlmaier, whose great soul is aflame with love and service, blessed us with a visit, and in her wonderful address on "The Approach to the Foreigner" gave invaluable lessons on soul winning.

Miss Sallie Priest, who has entwined herself around the very heart of the Training School during her residence in Louisville, gave us a glorious message on the eve of her departure for China, and as we bade her goodbye our selfish hearts cried out to keep her with us.

Recently Dr. F. M. Purser, of our Foreign Mission Board, held personal interviews with our volunteers for the foreign field, and also made a forceful address to the entire school.

Miss Victoria Booth-Clibborn, the gifted granddaughter of Gen. Booth of the Salvation Army, has been holding daily meetings at the Y. W. C. A., and kindly consented to address our students at one evening service. Endowed with a refined and winsome personality, and filled with a burning zeal she pressed home the lesson which she imprinted indelibly on our hearts—the lesson of complete surrender to God.

And now we are in the midst of the crowning blessing: the coming of Mrs. W. C. James, the honored president of W. M. U.

To have her in the house with her whole-hearted interest, her helpfulness, and her cultured Christian womanhood is to present to our students a character which will stimulate them to higher ideals and wider service. She has won all hearts by her stirring addresses and the charm of her personal touch.

Deprived of such joys last year by our crowded quarters we are prepared to doubly appreciate them now and to give praise to the Giver of all good gifts.

Form of Bequest to Woman's Missionary Union Training School

"I hereby give and bequeath to the Woman's Missionary Union Training School for Christian Workers, located at Louisville, Ky., incorporated under the laws of the State of Kentucky, the sum of \$..... to be applied to the uses and purposes of said school."

"I hereby give and bequeath to the Woman's Missionary Union of Baltimore City, Auxiliary to the Southern Baptist Convention, incorporated under the laws of Maryland, for the use of the Woman's Missionary Union Training School for Christian Workers, located at Louisville, Ky., and incorporated under the laws of Kentucky, the sum of \$..... to be applied to the uses and purposes of said school."



PERSONAL SERVICE



SPEAKERS FOR WOMAN'S MISSIONARY UNION

Note: The pastors and college professors whose names are listed below have signified most cordially their willingness to speak for our women along the lines of our Personal Service work. Those whose subjects are not given will choose these later as occasion demands. The cooperation and backing thus given us will mean much encouragement and helpfulness, and we extend through this magazine warm appreciation and hearty thanks.—Mrs. H. M. Wharton, General Personal Service Chairman

Speaker	Topic
Dr. H. A. Griesemer, Baltimore	How Women May Help in the Temperance Cause
Rev. K. A. Handy, "	Giving the Child a Chance
Rev. H. P. McCormick, "	Practical Value of the Consumers League
Dr. H. M. Wharton, "	The Other Woman
Rev. J. S. Sowers, Annapolis	Work in the Nearby Camps
Rev. W. H. Baylor, Baltimore	To be selected
Rev. B. A. Bowers, "	" "
Rev. Charles H. Pinchbeck, Baltimore	" "
Rev. E. W. Pickering, Baltimore	" "
Dr. J. H. Strong, "	" "

MARYLAND

Dr. E. B. Pollard, Crozer Seminary,
Upland

PENNSYLVANIA

Speaker	Topic
Dr. F. W. Boatwright, Pres. Richmond College	Qualifying for Leadership
Dr. R. E. Gaines, Richmond College	Gateways of Service
Dr. E. W. Winfrey, Culpeper	The Home as a Social Force
Dr. J. E. Hicks, Danville	The Social Task of the Local Church
Dr. T. Claggett Skinner, Richmond	How Leaven Leavens
Dr. J. F. Vines, Roanoke	The Significance of Social Service
	To be selected
	" "

VIRGINIA

Speaker	Topic
Dr. W. R. Cullom, Wakeforest	The Program of Jesus
Rev. S. L. Morgan, Henderson	What Woman Owes to Her Community
Dr. William Louis Poteat, Wakeforest	To be selected

NORTH CAROLINA

Speaker	Topic
Dr. E. M. Poteat, Furman University	To be selected
Dr. Z. T. Cody, Greenville	" "

SOUTH CAROLINA

Dr. A. C. Cree, Atlanta

Dr. M. Ashby Jones, Atlanta
Dr. D. W. Key, Monroe

Rev. Alex. W. Bealer, Valdosta
Dr. William M. Vines, Augusta

Civic Righteousness or the Christian and the Community

Poverty and Character
The Head, the Hand and the Heart, Three Divisions of Woman's Work

To be selected

" "

(Concluded on Page 31)



UNION NOTES



ROUND TABLE

JANUARY, with its many other new and renewing blessings, always brings the Week of Prayer for World Wide Missions. All W. M. U. workers are earnestly urged to observe the week and to forward their offerings as promptly as possible. In believing prayer, let us ask God that the offering may be at least \$45,000. To this end, let each of us give at least one-fifth more to the offering than we did last year.—In the January programs, the societies are referred to the New Orleans minutes of the Southern Baptist Convention. These minutes will also be needed in carrying out the programs for the March Week of Prayer. For this and many other reasons, these minutes should be carefully kept. Miss Heck used to say that they were a mine of information to her.—Owing to conditions caused by the war, the Student Volunteer Movement has postponed indefinitely its session, which was due to be held this winter.—Miss Hattie Stallings, who went out from the W. M. U. Training School to south China, writes: "The W. M. U. of the South China Mission had its committee meeting while we were having our regular mission at Canton this year. There are good plans for the future work. Our native Christians are becoming more interested in spreading the Gospel. Women are hard to stop when they get started, so we ask you to pray for this part of woman's work that much fruit may be the result".—Mrs. Mary E. Joiner, W. M. U. field worker in New Mexico, says: "The sixth annual meeting of the Woman's Missionary Union of New Mexico was held October 31 in Raton. Stronger in numbers and purposes, we resolved to stress with zeal our offerings to the Church Building Loan Fund, to adopt definite apportionments for Christian education and the Fort Worth Training School, in addition to our other apportionments, to stimulate Bible and mission study through our superintendent of mission study, to be especially mindful of the spiritual life of our soldiers and to be in every way patriotic. Every regular apportionment was more than met and we press on".—The following summary of the Georgia meeting is given by Mrs. W. J. Braswell: "A blue sky and clear southern sunlight added a glorious benediction to the Georgia W. M. U. convention in Cordele, the delegates and visitors numbering over 500. 'Behold, I stand at the door and knock' was the burden of the president's address by Mrs. W. J. Neel, who said that in a peculiar sense we need Christ's presence now. Miss Evie Campbell reported our gifts to be the greatest for any year of our Union, totalling \$167,549, of which \$101,748 was sent through the boards. A spirit of unified enthusiasm and patriotism marked the convention".—Of the Virginia meeting Mrs. J. W. Reams says: "The W. M. U. of Virginia met in Danville, November 13-16. An inspiring preparation service on the evening of the thirteenth lifted the delegates into an earnest, devotional, receptive mood. The president's message struck a high note and the motto, 'We would see Jesus', pervaded the spirit of every session. Reports showed a well-distributed increase in offerings. There was free, intelligent participation in the conferences and the interest necessitated extra sessions. The college hour at Averett College was a great success, with representatives from four schools. The hospitality was abundant and beautiful, and the whole meeting was a mountain top experience".—The following report of the South Carolina meeting is given by Mrs. J. R. Fizer, corresponding secretary: "The South Carolina convention was unique in several particulars this year. In October it was found that because of Charleston's congested condition, due to war activities, it would be impossible to meet there as had been expected. This occasioned hurried planning. After the decision of the executive board to limit the delegation to state officers and the official force of the associations, Laurens extended a most cordial invitation to meet with them. But for the small delegation, numbering 170, and the many questions that arose concerning constitutional rights, this meeting bore semblance to a full-fledged convention. The

meetings during each day were given to departmental conferences followed by regular sessions, at which time official and committee reports were considered. The key-note of every report was optimistic, especially that of the treasurer who reported every apportionment met for the first time in some years. The only diversion from a strictly business program was the inspirational address of Miss Mary F. Dixon. The two night sessions were devoted to inspirational, stirring addresses on home, foreign and state missions. Dr. A. E. Brown spoke for the Home Board, emphasizing especially the Church Building Loan Fund, Dr. B. D. Hahah for the Foreign Board and Dr. C. E. Burts for our state mission work".

Miss E. S. Broadus thus describes the Kentucky gathering: "Held in a far western Kentucky town, there were only about 100 delegates but the Paducah people attended splendidly so that we had large audiences, attentive and responsive. We were happy over apportionments exceeded and a good beginning in the Church Building Loan Fund campaign. For the latter, thirteen society memorials are promised and the Eliza S. Broadus fund of \$3,000 is now completed. A new Sunbeam leader, Mrs. Clarence Finn of Owensboro, was elected and showed her power to win a hearing and move the heart by two addresses. Mrs. J. F. Ray made an impassioned appeal for Japan and Dr. W. D. Powell, the special representative of the Foreign Mission Board, secured our promise to try to raise \$7,000 for foreign missions in addition to our apportionment. It was resolved to allow R. A's. to merge into the Jr. B. Y. P. U. Another new departure is to have a separate time and place for our meeting. Many fervent prayers were offered for our country and its soldiers".

At the Mississippi meeting the Union was represented by Mrs. George B. Eager, chairman of the W. M. U. Training School local board. Of the meeting Mrs. Eager writes: "The annual session of the Mississippi W. M. U., November 12-14 in the attractive and hospitable little city of Brookhaven, reached the real standard of excellence. The president, Mrs. Aven, gracious and dignified in presiding, gave a most helpful message. Miss Lackey's financial report was marvelous, \$80,529 for the year. To her other gifts, Miss Lackey adds those of the genuine poet. Miss Traylor, graduate of the W. M. U. Training School, as young

people's leader, and Miss Mary Ratliff, as college correspondent, and all the district and associational leaders made reports that were encouraging beyond words. Misses Caldwell and Anderson, both W. M. U. Training School girls, on furlough from China, thrilled all hearts and \$1,000 was quickly raised for Miss Anderson's kindergarten in Canton, so signally honored by a Chinese official who gave \$1,000. The men's convention added another \$1,000 so that the mat-shed, her only school house for seven years, can be given up. Miss Northington, secretary for Illinois and Miss Nell Bullock in charge of the Meridian Good Will Center, both successful workers, gave the W. M. U. Training School a splendid representation of five of its alumnae. An earnest, thoughtful, progressive body of women is our Mississippi W. M. U."

Mrs. W. E. Mooney, vice president for the District of Columbia, says: "Wednesday morning, November 21, the W. M. U. of the District of Columbia met in Calvary Baptist Church for its annual meeting, with the president, Mrs. O. E. Howe, presiding. Very interesting and encouraging reports were read by the corresponding secretary and treasurer. Mrs. Clara D. Pinkham, dean of the Chicago Training School, spoke on 'The Advantages of Trained Missionary Work among the Foreign Population of Large Cities'. We then listened to a talk by Rev. S. G. Pinnock of Abeokuta, Africa, on 'The Mine of Heathenism, Its Products and Cost of Working It'. He and his wife sang in the Yoruba language: 'Jesus, Lover of My Soul'."

Miss Agnes Whipple, the newly elected young people's leader for Tennessee, writes: "From the opening hymn to adjournment, the annual meeting of the Tennessee W. M. U. at Memphis was full of interest and enthusiasm. A review of the year's work was given by the officers, the president's message by Mrs. Avery Carter being an appreciation of the joy of service and an exhortation to larger things. The feature of Tuesday afternoon was an address by Mrs. W. C. James on 'The message of Today', an inspiring charge to make the desire for higher spiritual attainments dominant in our hearts. Miss Laura Powers, college correspondent, spoke on Y. W. A. work in our schools, including an appeal to mothers to encourage the religious training of their children. An address by Mrs. A. L. Edwards, 'Patriotism in the Kitchen', struck a note

that is essential in every-day life. The report of the W. M. U. Training School trustee, Mrs. P. E. Burroughs, was encouraging. Misses Mary Northington of Illinois, Miss Luetta Hess and Mrs. McHaffey, one of the 'original four', were present. Messages were read from other Training School girls. The workers' conference was helpful. Voluntary statements of inspiration, caught during the meeting and how it is to be used in the home societies, carried the meeting to a close in a splendid spirit."

Concerning her visits to certain schools in South Carolina and Georgia, Miss Dixon says: "The trip to the Baptist colleges and to two of our mountain schools in South Carolina was a joy from beginning to end. Mrs. George E. Davis was with me and the eager welcome she received at every place showed that, as college correspondent, she is in close touch with the college girls. At Anderson, Greenville Woman's College, Coker and Limestone Colleges wide-awake Y. W. A's. were found. They are the missionary organization of the Y. W. C. A. Each one is doing a good work, contributing regularly and having mission study classes. The visits to North Greenville and Six Mile Academies impressed me deeply with the splendid work our mountain schools are doing and the real need for that work in the hill country. The boys and girls are being taught how to live Christian lives as well as how to 'read a mite'. My time in Georgia was not devoted exclusively to the Baptist schools, for I was able to speak to the girls in the State Normal Schools at Valdosta and at Athens. Of course, it is not possible to organize a Y. W. A. in these schools but it is decidedly worth while, I feel, to present our Baptist work where so many Baptist girls are gathered together. At Bessie Tift there is a good Y. W. A. as well as B. Y. P. U. Shorter is trying an interesting experiment this year. Instead of the monthly missionary meetings of the Y. W. C. A., there will be group meetings of girls according to their denomination, the groups studying the mission work of their respective churches."

Miss Mary F. Dixon, who represented the Union at several of the state annual meetings, writes as follows concerning the ones in Texas and Louisiana: "Texas, the mammoth state, should have an annual meeting mammoth in size and they had it in Dallas. The first day they used up all of their 500 delegates' badges and I do not know what the final registration

was. The reports from the districts showed that the work is going forward among the young people as well as in the women's societies. The 'Training School Hour' was made especially interesting by the presence of the girls from Fort Worth and the papers they gave. The Y. W. A. evening showed that the state Y. W. A. leader, Mrs. J. M. Dawson, has been most successful in her leadership of the girls. It was a real disappointment to me that the train schedule made me miss the first part of the Louisiana meeting, held in Shreveport. The second day showed such a real spiritual earnestness that the outlook is bright for the work of the coming year. The meetings both of the women and of the men excelled any of previous years in numbers and in reports of work done. There was joy in looking forward to the new 'Bible School' in New Orleans under Dr. DeMent. In everything was the note of hope and of progress sounded."

Miss Addie E. Cox, W. M. U. field worker in Alabama, writes as follows concerning their meeting: "The Alabama W. M. U. was unprecedented in attendance and the hospitality of Birmingham, unexcelled. The sessions were characterized by spirituality, inspiration and joyous fellowship. Distinguished visitors were Mrs. W. C. James of Virginia, Miss Pearl Caldwell of China, Miss Elizabeth Briggs of North Carolina, Miss Louise Tucker of Shanghai, Mrs. W. J. Neel of Georgia and Mr. Davison of the Red Cross movement. The message of Mrs. Chas. A. Stakely, the report of Miss Laura Lee Patrick, the conference led by Miss Clyde Metcalfe, the consecration service conducted by Mrs. R. V. Taylor and the missionary pageant by local talent were notable features. Next year the silver anniversary will be celebrated in Mobile."

For the preparation of the January Week of Prayer programs, the Union is indebted to Mrs. Frank T. Grady, Md., Mrs. W. C. James, Va., Mrs. M. G. White, Brazil, Mrs. C. K. Dozier, Japan, Mrs. S. G. Pinnock, Africa, and Mrs. R. T. Bryan, Miss Clifford Hunter, Mrs. David Bryan, Miss Janie Lide and Mrs. C. A. Leonard, China. The leaflets were written by Mrs. E. Y. Mullins, Ky., Mrs. R. P. Mahon, La., Mrs. Joel T. Rice, S. C., Miss Olive Edens, Africa, Mrs. C. T. Willingham, Japan, and Miss H. F. Sallee, Miss Mary Anderson, Miss Anna Hartwell, Miss Grace McBride, Miss Clifford Hunter and Miss Janie Lide of China.



BOOK REVIEWS



MANUAL OF W. M. U. METHODS

Many women throughout the south will perhaps soon be familiar with this splendid new Manual of W. M. U. Methods and will find it an up-to-date treasure house of information on all phases of our work. No one could be more conversant with the subject than the one who has arranged it for us, our corresponding secretary. Through the summer months when most of us had a share of care-free days of rest and recreation, Miss Mallory joyfully spent her time in compiling and preparing the material for these pages. May her prayers and her work be rewarded by a more intelligent view of the Union's work, by a closer co-operation with its aims and plans, and by an ever-widening spread of the knowledge of the Kingdom of God!

The president of our Union, Mrs. W. C. James has written the Foreword, in which she says: "Never has there been a time when the loyal and intelligent support of the established agencies for missionary effort was more imperative and never a time when it was so necessary that individuals know thoroughly the purposes and methods of the missionary agency with which they co-operate. It is, therefore, urged that classes be formed in all churches for the purpose of making an exhaustive study of the methods of the Union as set forth in these pages." There are fourteen chapters treating of the different lines of our work. The questions at the chapter's end increase the adaptability of the Manual for study classes. Many will welcome the chapter on Parliamentary Drill for study and reference in the conduct of meetings. The little volume, bound in a soft shade of blue cloth with black lettering, is most attractively arranged. Each chapter is preceded by a distinct title page sometime bearing a cut of a Union emblem, always giving an appropriate Scripture verse. If you are interested in any phase of the Union's work, if you aim to be an intelligent member of your missionary society, you need a copy of this excellent Manual. .60

For them this pathway, along the Union's years, has been prepared.—Fannie E. S. Heck.

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

THE CHALLENGE OF THE PRESENT CRISIS

Grateful indeed should we be to Dr. Harry E. Fosdick for his new book, dealing as its title suggests, with our attitude towards the present crisis. Most convincing in its argument, most helpful in its message, the reader closes the book with a desire to accept its challenge to fresh strength and renewed courage. For in the face of a "hazardous situation" the crisis may be met "as a challenge to strength or as an occasion for despair".

He takes up the charge often heard, and he says more often thought—"Christianity is a failure". With clear reasoning he shows us that if we say Christianity is a failure "because it has not forestalled this war," so too must we "call failures all those agencies on which we might have counted to prevent the catastrophe"—agencies such as education, commerce, social idealism; international law. Rather indeed Christianity and these agencies "are humanity's great hope". Again the present crisis is a challenge by "the fact that this is the first war in history that has made men widely say that Christianity is a failure". He speaks of the Christian attitude in the past, which saw as a rule, nothing incongruous between the Christian Gospel and war, and says: "If at last the disharmony between the spirit of Jesus and the spirit of war is becoming evident, then a great hope has dawned on the race." Strong and logical chapters follow on An Appreciation of Force and the Limitations of Force. In The Case Against Militarism he says that "Christians are challenged—to a ceaseless attack upon the whole system of unchristian international relationships of which war is a natural expression". And later he says: "We must have a federation of the world. No other solution is great enough to deal with our critical need." The last chapter on The Challenge to the Churches is a call for a broader vision, a greater unity, a closer co-operation on the part of the churches to meet the world need. .50

"And I smiled to think God's greatness flowed around our incompleteness."

G. A. PROGRAM

(Concluded from Page 17)

Home Mission Board maintains a large staff of preachers and singers who hold meetings in individual churches and in a number of churches in the same city.

Q. What is meant by publicity?

Ans. The effort to reach people through the printed page and get them interested in missions and all the other things a church or a Christian should know.

Q. What is the Home Mission Board doing in Cuba and the Canal Zone?

Ans. It is seizing the present friendly relations with the United States as an opportunity for greater effort in giving these countries the true Christ.

Q. How much money does it take to carry on all this work for one year?

Ans. About \$500,000

Q. Do the G. A.'s give to home missions?

Ans. Yes

R. A. PROGRAMS

(Concluded from Page 18)

Thoughts for Bible Lesson: The insane man when he became sane was found sitting at the

PERSONAL SERVICE

(Concluded from Page 26)

FLORIDA

Christ and the Bystander
Christ in the Common Things of Life

ALABAMA

Dr. James M. Shelburne, President
Howard College, Birmingham

MISSISSIPPI

Dr. J. L. Johnson, President Woman's
College, Hattiesburg

KENTUCKY

Dr. W. O. Carver, Theological Seminary, Louisville
Brotherhood and Fatherhood
Dr. Geo. B. Eager, Theological Seminary, Louisville
Some Present Day Calls to Social Service
Rev. O. R. Mangum, Paris
Christianity with Hands and Feet
Rev. Finley F. Gibson, Bowling Green
Am I My Brother's Keeper?
Dr. J. M. McGlothlin, Theological Seminary, Louisville
To be selected
Dr. W. W. Landrum, Louisville
"

TEXAS

Rev. J. B. Weatherspoon, Fort Worth
Social Ills and the Christian Cure
Dr. J. L. Kesler, Dean Baylor University, Waco
The Church and Social Service
Dr. Powhatan W. James, Dallas
The New Social Gospel

fect of Jesus. Jesus told him to go home and tell what had been done for him. As the man was now in his right mind he did as Jesus had bidden him and "published throughout the whole city how great things Jesus had done for him". Is it not the very sanest thing we can do to tell the Gospel story to others?

Topic Study

To the Indians we owe our best. Said an Indian lecturer recently, "In the days of warfare between the white man and the Indian, victory to the Indian meant a horrible massacre, to the white man it simply meant conquering." He also brought us this reproach: "The Indian had no language for profanity, he must use the words taught by the white man when he curses".

On the frontier we have many missionaries who are preaching, working and enduring hardships, yet they are gaining victories over the evil one, all unknown to the people east of the Mississippi.

The Frontier is the R. A. special for this year. Let each chapter pray for and help to send boxes to these our representatives on the home battle line.

SECOND QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION.

MRS. W. C. LOWNDES, Treasurer

August 1, 1917 TO November 1, 1917	Alabama	Arkansas	District of Columbia	Florida	Georgia	Illinois	Kentucky	Louisiana	Maryland	Mississippi	Missouri	N. Mexico	N. Carolina	Oklahoma	S. Carolina	Tennessee	Texas	Virginia	Totals
W. M. S.—Foreign.....	\$1423 89	\$181 50	\$ 80 50	\$177 90	\$2074 02	\$ 97 89	\$1534 84		\$202 44		\$1046 65	\$ 17 65	\$1040 54	\$53 00	\$3163 45	\$820 02		\$2539 92	\$14514 21
Home.....	888 97	72 46	104 25	153 02	1367 36	59 83	861 45		226 99		427 95	19 65	739 52		1227 19	773 87		997 62	7910 15
S. S. Board.....				15 02	83 51		45 97		5 00			10 50	63 10		82 66		\$ 42 05	35 66	378 44
Marg. Fund.....	30 50			13 61	118 28	1 00	23 26	\$1 50	8 25		76 25	6 80	4826 58		56 96		699 70	1476 31	18298 41
Tr. School.....	548 66	276 16		74 45	2423 81	127 33	1207 45	5 00	447 50	\$2456 53	935 36	111 05	137 41	1 00	371 66	12 70		250 17	1272 87
Y. W. A.—Foreign.....	33 71			9 46	173 31	66 50	114 85		8 41		74 69		85 77		275 70	10 00		153 75	840 40
Home.....	32 70			9 09	169 11	5 75	50 27		8 42		39 84				16 05			2 50	20 55
S. S. Board.....							2 00					3 20			21 75				26 45
Marg. Fund.....				91 48	73 42	8 00	65 70		8 00		10 50		579 03		200 15			224 87	1266 90
Tr. School.....	5 75			3 17	53 22	6 00	4 07		1 29		2 52				89 56	6 00		12 65	199 65
G. A.—Foreign.....	21 17			3 17	46 60	6 00	2 50		1 29		4 90				59 44	1 00		9 15	142 55
Home.....	8 50														6 25			62	7 87
S. S. Board.....	1 00														7 15			8 15	
Marg. Fund.....	5 50														78 12			15 05	128 43
Tr. School.....	9 60	10 00		2 26	15 25	3 00	10 40								84 95			46 81	169 83
R. A.—Foreign.....	3 40	5 00													67 94			46 09	173 60
Home.....		73		71	8 84										4 00			11 59	
S. S. Board.....															1 90				1 90
Marg. Fund.....															20 40			3 40	62 99
Tr. School.....															387 28	4 00		93 78	896 66
S. E.—Foreign.....	45 04	1 75		1 90	166 98	2 00	70 29				11 60		112 04		266 81	11 21		42 32	737 18
Home.....	45 26	1 00		2 00	158 44	2 00	12 30				5 60		75 39		27 18			25	111 07
S. S. Board.....	8 25														20 35			26 60	
Marg. Fund.....	2 00														123 77			30 37	549 59
Tr. School.....	11 70																		
Totals.....	\$3120 60	\$546 60	\$184 75	\$557 24	\$6931 95	\$389 30	\$4030 60	\$6 50	\$977 59	\$2456 53	\$2635 84	\$168 85	\$8330 86	\$54 00	\$8150 56	\$2850 63	\$741 75	\$5979 29	\$48095 44

Totals: For Foreign Missions, 17,033 22; Home Missions \$9,803 86; S. S. Board \$490 50; Margaret Fund \$441 54; Training School \$16,898 05; Scholarship Fund \$3,408 27; Total \$48,095 44.

JUBILATE OFFERINGS REPORTED BY STATE-TREASURERS IN ADDITION TO ABOVE

Foreign.....	\$969 50	\$ 5 10			\$123 68	\$51 50	\$ 2 00		\$63 00						\$300 90	\$330 00		\$1647 73	\$3493 41
Home.....	610 86	64 80		\$14 58	556 85	75 44	715 46		\$5 00				\$486 76		37 40	44 10		512 50	\$123 75
Totals.....	\$1580 36	\$69 90		\$14 58	\$680 53	\$126 94	\$717 46	\$6 50	\$5 00		\$63 00		\$486 76		\$338 30	\$374 10		\$2160 23	\$6617 16

TOTAL VALUE OF BOXES TO MISSIONARIES AND MOUNTAIN SCHOOLS

												\$15 50				\$63 65			79 15
--	--	--	--	--	--	--	--	--	--	--	--	---------	--	--	--	---------	--	--	-------