

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



THE GOOD SHEPHERD.

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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

FEBRUARY—Evangelism and Enlistment

	Cents
Add One Bless Three.....	1
Ambassadors for Christ.....	2
Counting on Us.....	2
Getting the Worker for the Church.....	2
Hands for the Master's Use (Poem).....	1
Individual Responsibility—Individual Consecration.....	2
Our Stewardship of Personality.....	2
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Their Resolve.....	2
The Mission of the Church to the Alien Races.....	2
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What Christ Said (Poem).....	1
A Catechism on Enlistment.....	Free for postage
The Heart of Enlistment.....	" " "
The Evangelistic Value of Mission Schools.....	" " "

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

MAGAZINE AND BOOK REFERENCES—Program Helps

Help Those Women.....	F. A. Agar
Salvation.....	Lewis Sperry Chafer
Religion of Power.....	H. E. Kirk
The World and the Gospel.....	J. H. Oldhaus
Challenge of the Present Crisis.....	Harry Emerson Fosdick
Missionary Review of the World.....	Current numbers
Home and Foreign Fields.....	Current numbers

Missionary Calendar of Prayer for Southern Baptists

February, 1918

O Jehovah, in the morning shalt Thou hear my voice;
In the morning will I order my prayer unto Thee, and will keep watch.
—Psalm 5:3

O God, our help in ages past,
Our hope in years to come,
Be Thou our guard while troubles last
And our eternal home.

—Isaac Watts

Topic: Evangelism and Enlistment

1—FRIDAY

Prayer for the twenty-four evangelists of the Home Mission Board; department established 1906

Come ye after me, and I will make you fishers of men.—Matthew 4:19

2—SATURDAY

Thanksgiving for the services rendered by the Enlistment Department, Home Mission Board with its seventeen workers; department created in 1912

Attempt great things for God.
—William Carey

3—SUNDAY

That the chaplains in our Army, Navy and in the aviation training camps may be consecrated men, alert to their great opportunities

Preach the word; be urgent in season, out of season.—2 Timothy 4:2

4—MONDAY

For the three evangelists to the Negroes

His disciples follow Him.—Mark 6:1

5—TUESDAY

For all evangelistic workers on our foreign and home fields

Behold, I will save my people from the east country, and from the west country.
—Zechariah 8:7

6—WEDNESDAY

That every woman in my church may be enlisted in the missionary society

I seek not yours, but you.—2 Cor. 12:14

7—THURSDAY

That the circle plan may be successfully worked out in our societies

Let Thy work appear unto Thy servants.
—Psalm 90:16

8—FRIDAY

That we may enlist more of our young people through a graded society in the church

And they shall be mine, saith Jehovah of hosts, even mine own possession.
—Malachi 3:17

9—SATURDAY

Prayer for our college students that they may be enlisted in Christian service.

But seek ye first His kingdom, and His righteousness.—Matthew 6:33

10—SUNDAY

For the destitute little children and for the aged in the countries ravaged by war.

Not one of them is forgotten in the sight of God.—Luke 12:6

11—MONDAY

Thanksgiving for the growth of our work in Africa; S. B. C. work started 1850

I will make myself known in the eyes of many nations.—Ezekiel 38:23

12—TUESDAY

Dr. and Mrs. George Green, medical and evangelistic work; Ogbomoso, Africa. Dr. Green our first medical missionary to Africa

And Jesus went about preaching the Gospel of the kingdom, and healing all manner of disease—among the people.
—Matthew 4:23

13—WEDNESDAY

For the native assistant to Dr. Green, and for other native workers in their outdoor preaching and teaching, Ogbomoso

I came that they may have life, and may have it abundantly.—John 10:10

14—THURSDAY

That the building for the "Virginia Baptist Hospital", Ogbomoso, may soon be erected

A sick man helped by thee shall make thee strong;

A poor man helped by thee shall make thee rich;

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

—Elizabeth Barrett Browning

Missionary Calendar of Prayer for Southern Baptists

February, 1918

Father, I thank Thee for Thy mercies which are new every morning. For the gift of sleep; for health and strength; for the vision of another day with its fresh opportunities of work and service; for all these and more than these, I thank Thee. Before looking on the face of men I would look on Thee, who art the health of my conscience and my God. Not without Thy guidance would I go forth to meet the duties and tasks of the day. Strengthen me so that in all my work I may be faithful; amid trials, courageous; in suffering, patient; under disappointment, full of hope in Thee. Grant this for Thy goodness' sake. Amen. —Samuel McComb

Topic: Evangelism and Enlistment—Continued

15—FRIDAY

Rev. and Mrs. A. S. Patterson and for the work of the Boys' Academy, Ogbomoso

They shall all be taught of God.—John 6:45

16—SATURDAY

That all our apportionments may be reached, and the jubilate pledges for the Church Building Loan Fund redeemed

For all things come of Thee, and of Thine own have we given Thee.—1 Chron. 29:14

17—SUNDAY

That the meetings for inquirers planned for this month in China may result in many souls being won for Christ

"He who embraces in his prayer the widest circle of his fellow-creatures is most in sympathy with the mind of God."

18—MONDAY

Thanksgiving for the three self-supporting churches in Lagos and the one in Ibadan

I know thy works, and thy toil and patience.
—Revelation 2:2

19—TUESDAY

For Rev. and Mrs. L. M. Duval, Theological Seminary, Saki, Africa

And this is the victory that hath overcome the world, even our faith.—1 John 5:4

20—WEDNESDAY

Prayer for Dr. and Mrs. E. G. MacLean, and the work in their Industrial School, Saki, Africa

For the joy of Jehovah is your strength.
—Nehemiah 8:10

21—THURSDAY

For Rev. G. W. Sadler, missionary at Oyo and vice-principal of the Theological Seminary, Saki, Africa

Jehovah is my light and my salvation.
—Psalm 27:1

22—FRIDAY

For Mrs. W. T. Lumbley and Miss Olive Edens, Girls' Boarding School, Abeokuta, Africa

Jehovah your God is He that goeth with you.—Deuteronomy 20:4

23—SATURDAY

Thanksgiving for the beginnings of woman's work in native Baptist churches, West Africa

Every element in the missionary problem depends for its solution upon prayer.

—Robert E. Speer

24—SUNDAY

This day is set apart as the Universal Day of Prayer for Students

"Make me a captive, Lord,
And then I shall be free."

25—MONDAY

That the Yoruba Baptist Association may be guided in its work of strengthening and developing the native churches

He will feed His flock like a shepherd.
—Isaiah 40:11

26—TUESDAY

Dr. B. L. Lockett, medical work, and Mrs. B. L. Lockett, Oyo, Africa

Be strong, and let your heart take courage.
—Psalm 31:24

27—WEDNESDAY

Thanksgiving for Rev. and Mrs. S. G. Pinnock (now on furlough), and for their years of service in evangelistic and educational work, Abeokuta, Africa

Greater love hath no man than this, that a man lay down his life for his friends.
—John 15:13

28—THURSDAY

That the Christian youth in Africa may be true followers of Christ in the face of persecutions

Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven.—Matthew 5:10



EDITORIAL



ENLISTMENT AND EVANGELISM

LAST month our home mission survey gave us a bird's-eye view of the work of the Home Mission Board through its several departments. As we studied each department of the work it seemed that evangelism and enlistment were objectives of each. This is undoubtedly the case in all missionary work. First to win the unsaved to Christ, and after that to train them in the things that Christ has commanded. But just as we have divided all mission work into city, state, home, and foreign missions for the sake of convenience and efficiency in adjustment, so the Home Mission Board has divided its work into a number of departments, each doing a specific work while all operate toward the same end, that of bringing in the kingdom of God.

The Home Mission Board has two departments through which it carries on the work of evangelization. The most extensive and perhaps the most effective is that carried on through the department known as cooperative missions, which is evangelism through the missionary pastoral service. In this department the Home Board participates with a state mission organization doing specified mission work. Usually they help to pay the salaries of the regular missionary pastors and others employed by the State Mission Board, the Home Mission Board contributing a sufficient amount to enable the State Board to, together with its own funds, meet the more urgent needs of its territory. For the present fiscal year the Home Mission Board's budget for this particular work is more than \$112,000.

Evangelism as a Home Mission Board department serves largely in conducting revival meetings. This department was inaugurated in 1906 and has grown to be a great organism which, according to Dr. S. L. Morris, Secretary Presbyterian Home Mission Board, is the admiration and despair of the Presbyterians.

There are engaged in this particular phase of the work about twenty-five evangelists and singers. In 1917 this department has reported more than 16,000 converts and has succeeded in bringing more than 20,000 into the churches. Notwithstanding these encouraging figures a stupendous task of evangelization awaits accomplishment. It is a startling fact that there are 18,000,000 persons of responsible age and condition in the south who have not yet professed faith in Jesus Christ. If we would read the events of today in the light of our history both in America and England we would see that never before have conditions been more favorable for waging a campaign of evangelization than now.

At the close of the Civil War as well as at the close of the American Revolution there were periods of great expansion among the Baptists of this country, while in England a new opportunity for Baptists has come with every upheaval. In times of war men are brought face to face with the stern realities of life and are freed from those bonds of civilization that exert enervating influences. They are forced back upon the fundamentals and are prepared to accept the simple truths of the Gospel as the Baptists teach them. Now is the time to preach the Gospel to our own people, if we as Christians and Baptists are to prove ourselves equal to this present task there must be united planning and concerted effort. One way in which we may do this is to provide mightily through the Home Mission Board for this mighty task.

What is required of us to meet the obligation that rests upon us in regard to the large number of the unsaved, especially that portion living in our own territory? Just as the superstructure drives the builder to the consideration of his foundations, so the question of evangelization causes us to stop and examine whether our foundations are laid deep and broad enough to support the building we propose to erect upon it. Are our resources great enough, our organization strong enough, our spirit keen enough to carry through this great task? Mr. W. T. Ellis who circled the globe as an expert publicist partly replies to this question when he says in effect that the failure of Christian bodies in America to accept the latter part of the "great commission" by nurturing the implanted life in every convert constitutes an outstanding

weakness of our efforts to win the unsaved. "The entire Christianization of North America," says he, "is the greatest single enterprise confronting the churches of the entire world."

Evangelization means the giving of the individual an adequate opportunity to know and receive Jesus Christ, but Christianization goes much farther; this involves the application of the principles of the Gospel to the total life of a man. This is the particular task to which the Enlistment Department of the Home Mission Board applies itself. In other words, its work is to assist the churches as they strive to encourage and foster a deeper and broader consecration among the church members that they may have a more conscientious and responsible interest in the kingdom of God, and that the work may be laid upon their hearts through the consciousness of what they themselves owe to Christ.

Dr. Masters in his leaflet "The Heart of Enlistment" defines the Home Mission Board's conception of enlistment in the following words: "Webster defines enlistment as follows: To enter a list; to enroll; to engage for military service; to engage one's service and support in behalf of a matter, as to *enlist* a person in a cause. Thus the word means for a person to enroll for the purpose of doing something. It does not primarily indicate a purpose to become something.

"But to *become something* is the greater matter in the work which our Board is seeking to foster. To become enlarged and strengthened spiritually through adequate teaching. It is an effort to foster the work set forth in such commands as, 'Teaching them to observe all things whatsoever I have commanded you'; 'feed my sheep'; 'take heed to yourselves * * * to feed the church of God, which He has purchased with His own blood.' If southern Baptists will help the thousands of tardy churches to have more adequate *teaching* they may expect, as the unforced fruit of the richer resultant life, a larger amount of *doing* of the things of kingdom service.

"It is a great program. Only a strong faith is sufficient for it. But it is not too much for the understanding love and comprehending sympathy of the people of God, and it is not more than southern Baptists can do. Do Southern Baptists Need It?"

MRS. ABBY MANLY GWATHMEY—IN MEMORIAM

The passing of Mrs. Abby Manly Gwathmey of Richmond, Virginia, at the ripe age of seventy-eight, on December 18th, leaves another vacancy in the ranks of those who were pioneers in "Woman's Work" in the Southern Baptist Convention.

When, in the seventies the old Central Committees were organized in each state by the Foreign Mission Board, Mrs. Gwathmey was one of the first members and was chairman, or president, as it was then termed, for the Virginia Central Committee from 1893 to 1897. For one term, 1894, she was president of the Woman's Missionary Union auxiliary to S. B. C., having been elected at the Annual Meeting of the Union in Dallas, Texas. Until a few years ago, hers was a well-known figure at the Annual Meetings.

In her own state she took an active part in all W. M. U. work. When the Virginia Union was organized, she was one of the committee to frame the constitution and was chairman of the committee that planned the financial policy. She was from the beginning a member of the Executive Board of the state, where her counsels were always valued.

In her church she took a leading part as Sunday school teacher and as member of all the woman's organizations. All knew her and loved her bright and cheerful face and none was more welcome in the home of sorrow. In her home she was the ideal mother and lived to see her children, seven daughters and two sons, Christians and useful members of society.

Truly hers was a beautiful life with a beautiful close. Born into a Christian home, the daughter of the well-beloved Dr. Basil Manly, Sr., president of the University of Alabama; educated in the old Richmond Female Institute, then one of the highest schools for the education of women; married at an early age to a prominent physician of high Christian character; rearing nine children to be an honor and credit to their parents; she still had time to give to all the calls for the Master's work. Truly she had the desire of her heart as expressed in her address as president of Woman's Missionary Union Auxiliary to Southern Baptist Convention: "And when the end shall have come, and our earthly service for the Master shall have closed, may we hear Him say to each of us 'Well done, thou good and faithful servant.'"



BIBLE STUDY



TOPIC—Fidelity to Christ

Jesus Christ is the center of everything and the object of everything, and he that does not know Him, knows nothing of nature and nothing of himself. Pascal

I. **AUTHORITY** is the right to impose beliefs or to command obedience. Job 12: 7-20; 34: 10-19. Christ is made known as the Son of God, Matt. 17: 5; as one with God, John 1: 1, 2, 34; therefore having power and authority. John 17: 2. Christ is made known in *incarnation, atonement and resurrection*. 1 Timothy 3: 16; Col. 1: 14-22; 2 Cor. 5: 18, 19; 1 Cor. 15: 20-22. God is made known in Christ and therefore Christ is the highest authority. John 5: 27; Matt. 28: 18. The eternal Word, Rev. 19: 13, is the only revealer of God and *Himself God*. The light that lighteth every man, John 1: 9, is Christ, whose express direction to man is to "Go"; His one injunction to an unbelieving world is "Come"; and to His believing followers "Go ye and make disciples". The authority of missions is Christ. The purpose of missions is Christ. Phil. 1: 21. The purpose of missions is to proclaim the truth, Christ says, "I am the truth", John 14: 6; to diffuse the spirit of love, the Lord is the Spirit, 2 Cor. 3: 17; to give new life to dead humanity, "I am the life". John 1: 4; 14: 6. Truth and love and life are personal, they are Christ Himself. Fidelity to these truths is the heart of true evangelism. There is but one authority—Christ.

II. **EVANGELIZATION** means to give every person an adequate opportunity to know Christ Jesus as personal Saviour and Lord. It is the *obligation* of the church of God to evangelize the world, for all men need Christ. The Christian church is not only called "the body of Christ", 1 Cor. 12: 27, but *is* Christ, the "fulness of Him that filleth all in all". Eph. 1: 23. The church is the expanded Christ, and the purpose of missions is the purpose of the universe, to multiply Christ is to re-incarnate the Son of God and to enthrone Christ in the hearts of men, Eph. 2: 19-22, that He may be the "first-born among many brethren". Romans 8: 29.

III. **ENLISTMENT**: Christians should be earnest in their efforts to carry forward the plan of Christ that all may be enlisted in the great work of the church of God. Eph. 1: 15-23; 4: 1-16. Fidelity to Christ will cause His church to seek to enlist all in the true purposes for which He formed it. What we need today is no new commission, no new Saviour, no new scheme of salvation, but a fresh baptism of the old spirit of Calvary, because the spirit of Calvary is the spirit of missions. "Oh, church of God be content to be as living witnesses, as martyrs, laying life, time, gifts, talents, fortune, on His altar; and as sure as God is God, that trust will have its divine and heavenly answer in God's own appointed time and way." The mission of the church is the evangelization of the world and as it carries on this great enterprise it will be strong and safe. "Our God whom we serve is able." Dan. 3: 17, 18.

IV. **FIDELITY**: Daniel 3 illustrates the reward of faithfulness to God. In the dark hour the grace and strength of God covered those three servants of His, for He whom they served is the omnipotent God, and the raging king stood helpless in the presence of these men with their holy separation and determination born of faith. Isa. 43: 2. Paul expressed his adherence to the authority of Christ and the commission received from Him, and urged upon the Ephesian elders that they be true to "the word of His grace" to *evangelize and enlist* men for the kingdom of God. Acts 20: 22-35. Jesus said "Ye shall be ministers unto me" of that which ye know for yourselves. 2 Cor. 3: 6; Acts 1: 8; Matt. 28: 19, 20; Luke 24: 47, 48. If you know the Lord Jesus Christ as your own Saviour, your own King, then you are the witness that God wants.—*Mrs. James Pollard*

"Dear Lord and Master Mine!
Still keep Thy servant true;
My Guardian and my Guide divine!
Bring, bring Thy pilgrim through."



PROGRAM FOR FEBRUARY



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.



"BEHOLD, I STAND AT THE DOOR AND KNOCK"

EVANGELISM AND ENLISTMENT

HYMN—Christ for the World We Sing
BIBLE STUDY—(Page 8)

SENTENCE PRAYERS

EVANGELISM (pars. 1-3)

"ARMY" EVANGELISM (pars. 4-10)

HYMN—Love Thyself Last

DOWN WITH THE LILLIPUTIAN HERESY
(pars. 11-22)

HYMN—Work, for the Night Is Coming

CLOSING PRAYER FOR OUR COUNTRY

The joy of life on our coast comes of a peace of mind due to a real faith in God's fatherhood and our sonship and from every high ideal realized on that premise.—Dr. Grenfell

Between the great things that we cannot do and the small things that we will not do, the danger is that we shall do nothing.—Adolph Monod

Oh, will you not pray for these dear boys at the front? Pray for a mighty outpouring of God's Spirit and for a great spiritual revival throughout the army! That is the one burden on our hearts today.—G. Sherwood Eddy

THE CHOICE

By Rudyard Kipling

THE AMERICAN SPIRIT SPEAKS:

To the Judge of right and wrong,
With whom fulfilment lies,
Our purpose and our power belong,
Our faith and sacrifice.
Let Freedom's land rejoice!
Our ancient bonds are riven.
Once more to us the eternal choice.
Of good or ill is given.

In the gates of Death, rejoice!
We see and hold the good—
Bear witness, Earth, we have made our choice
For Freedom's brotherhood.
Then praise the Lord Most High,
Whose strength hath saved us whole;
Who bade us choose that the flesh should die,
And not the living soul.

EVANGELISM AND ENLISTMENT

1. At Home and Abroad

Evangelism and Enlistment, the subject for this month, expresses in two words the great problems which we as Christians face in the task of bringing the world to Christ. By evangelism we understand telling the story of Christ's life and death so forcefully that those who hear may understand that He suffered and died for them. By enlistment we mean interesting and engaging those who have joined Christ's forces in the organized work for Christ's kingdom. These are the two great tasks before the missionary on the foreign field as well as before every worker in the homeland. On the foreign field, the printed and spoken sermon, the personal word, the hospital work, the Bible lesson are some of the means used to evangelize the people. The boarding and day schools, the Sunday schools, the training classes are used to enlist the converts in service and in winning others. In our own land we follow much the same methods.

2. Our Evangelistic Forces (See pages 6, 16).

3. Are we Evangelists?

The regular organization of church work should always be strong evangelizing agencies. The Sunday school time should not only be used as an hour for teaching Biblical facts; it should be regarded as a wonderful opportunity to win the child to Christ. How many of your Sunday school pupils joined the church last year? How many members of your class are Christians? The Sunday school teacher is responsible to God for the boys and girls entrusted to her care. She should leave to no one else the privilege of winning them to Christ. (Let there be a brief discussion here of the part evangelism should have in Sunday school work.) The missionary society should not feel that its work is done when the members learn about what others are doing in preaching the Gospel. The society has a duty of its own to preach and there should be prayer and work that the unsaved in the neighborhood may be brought to a knowledge of Christ. (Have some member give a brief talk on How Our Society May Win Souls to Christ.)

4. On Their Way "Over There"

To us this year there has come an unusual opportunity to win our young men to Christ. The call to arms went forth and now there are more than 700,000 men in the cantonments under training for service. For a few months they are near us and then they are sent "over there" where many will lay down their lives for their country. They need to feel as theirs the divine strength that will enable them to face whatever comes either of death or of suffering. The following words from a letter show the tremendous importance of telling our "boys" of Christ before they leave the homeland: "Ah, the tragedy of it all! I shall never forget as long as I live, a splendid sergeant coming back from the front trenches on the Somme and throwing himself on my chest, sobbing like a little child, 'Charlie's dead, Charlie's dead! Oh, Mac, whatever shall I say to mother! He died without Jesus!' (He had seen his own brother killed by his side.)"

Last September in New York City a great farewell parade was given of the selected men. For more than two hours there was the tramp, tramp of feet up Fifth Avenue as column after column of men in civilian clothes with a khaki band around their arms marched by the cheering crowds. Today those men are in one of the great camps in South Carolina. From Wisconsin and Michigan thousands of men have gone to a Texas camp. At a little railroad station in a southern village friends and relatives had gathered to say good-bye to the men who were going. A young wife was there with the three-year-old baby girl. When the call came "All aboard," the father snatched up his baby for the last hug. Then as he left hurriedly she called eagerly after him, "You'll come home early, Daddy?" "Daddy" is now in France. From the Indian reservations have gone to the camps men from all the tribes. From the mountains have come down the tall, stalwart youths able to shoot true, but some unable to read. They will in the camp get their first experience of the world outside their mountains. So the troop trains have brought the men from the far north and from all parts of the south and placed them in these great new soldier cities at our very doors. What are we doing to make these camps a place to gain recruits for Christ as well as to turn civilians into trained soldiers?

5. "Fifty, Fifty"

At the beginning of the war when it was seen that the majority of the camps would be in the south the Northern Baptist Convention sent word to us, "Most of the camps are in your territory. Let us share with you the work for the soldiers." In conference between the two boards it was decided that the Northern Convention should care for the camps in the north; the Southern Convention should care for the camps in the south where only southern men are stationed; and that dollar for dollar they would divide the work in the other southern camps.

6. Christ in the Camps

At the Convention last year in New Orleans what seemed a liberal amount was appropriated for work at the camps. Already that has been spent and much larger contributions are called for. The Home Mission Board is asking for \$60,000 that this work may go on. It is the purpose that at each of the camps there shall be a Baptist minister who shall have the Baptist boys as his parish. It has also been decided that the camp pastor shall go to France with the troops. He works in close cooperation with the pastor of the neighboring church and also with the secretaries of the Y.M.C.A. He holds services in which he speaks of the serious things of life and of death and the earnestness with which the audience of men so soon to face death listen shows the message is not in vain. It is possible often to get the frankly indifferent into a meeting, for there are not many amusements at camp and anything that promises an evening's diversion is welcome. Thus many a man who has never before heard the Gospel message learns of Christ and accepts Him as his Saviour.

7. The Camp Pastor at Work

A letter from a camp pastor and one about another: "I have met royal welcome from citizens of Charlotte, from Baptist churches and pastors, from the big-hearted army of Y.M.C.A. workers, and best of all, from our soldier men themselves. I am finding the camp and finding myself. They are loading me with speaking engagements. You go out and do straight personal work, talk Jesus Christ till you are so tired you stop. It is an opportunity such as I have never before faced. Pray for me and pray hard. . . .

"Tonight between 400 and 500 men were present, I spoke on Matt. 10: 32, 33. Every man sat as if riveted. Well, you just can't tell it. It is thrilling past the telling. I do thank God that He called me and that you sent me. And you will not fail to pray.

"After an address in Y.M.C.A. Building 106 by Doctor Stair of the Dudley St. Baptist Church, a rough soldier came up to Secretary Williams and said, 'That guy got my goat.' He took a New Testament, signed the 'War Roll' and has been a changed man. This is the 'War Roll'—I hereby pledge my allegiance to the Lord Jesus Christ as my Saviour and King, and by God's help will fight His battles for the victory of His kingdom."

"Brother Holloway preached recently to a group of 600 soldier boys above Leon Springs, San Antonio. They had no lights except his auto lights. At the close of the sermon more than 100 made profession in Christ, put their arms around him and asked him to write home telling their people that they had been saved. Things like that are occurring all of the time. Like you, we believe that we will have to increase our working force at some of the camps, if we do the work that ought to be done. The Y.M.C.A. leaders want our men to preach in their buildings every opportunity. They are advising the soldiers to go to our places of preaching. We are grateful to God for His blessings on us and all of us are deeply grateful that the Baptists of the United States are working together to win these boys to Christ and to take care of the religious life of those who are saved. All Texas is being stirred by the work that is going on amongst the soldiers."

And Doctor Holloway, the camp pastor, adds the following concerning his work: "The many details connected with it have had me completely swamped, but I have been trying to speak in the Y.M.C.A.'s and out in the local camps just as far as possible. We have already had 500 or 600 conversions. Of course, we have had no local base to the present, but we have plans laid for a building in touch with the camp which will seat 1200 people. We will take the different churches of the city to this building where we can have different ones preach, bringing the soldiers in touch with the town people and at the same time leading them to Christ. I have never seen a greater work—it surely is the opportunity for the Christian people. When the building is completed our work will be greatly enhanced as we can have services each

night, do our work in the camps during the day, and at the same time care for all correspondence."

8. The Soldier an Evangelist Not all of the work for Christ at the camps is done by the pastors. The personal word for Christ is spoken by many of the men. This letter is from a recent graduate of a mountain school to his former principal. "Army life is far different from anything we got at school, but I feel that it is doing me good in many ways. A fellow will certainly come out a man or a beast, for temptations are on every side, and nothing short of the grace of God can save him in such surroundings. There is one great fact about army life, and that is the need of service. I never before felt such a chance to serve as I have here in camp. I was used to lead a young man to Christ the other day and in talking with him found that he is from near home. This morning, Sunday, I spoke in one of the largest churches in Chillicothe to a man's Bible class of over a hundred. I hope they will help meet some of the problems of our camp which is just outside the city. In many ways, I feel that I am growing and hope to be a real man of ability and influence before many years. My prayer life and Bible study have never been so strong and regular as here in the army, for I have never before felt the need so greatly."

Another former student wrote: "I'm the only boy in Company A who doesn't smoke cigarettes. I tell them I'll be one of Uncle Sam's nephews who will not smoke while in the service. There's no reason in the world for a fellow to go wrong here. There are many good things for a boy if he will seek after them and show his colors, but oh, so dangerous for a fellow who has not received the proper training before coming here."

9. A Testament for Every Soldier In the camps there is abundant opportunity to read and books are scarce. The Library Association raised a fund to have a book per soldier in the camps. We have determined that every one shall have a copy of the New Testament. The Sunday School Board has published a beautiful, clear type, little New Testament bound in khaki with our flag stamped on the front cover. Already thousands of these have been distributed. The men are eager to receive them and we can be certain that most of them will be carefully read. A Christian worker in Texas says: "At our meeting tonight we gave away 200 Gospels of John, and hands reached out for them all over the building; could have used 500 in this one meeting. We can use several thousands of them: Can you send more? I never saw so many boys hungry for the Word of life. Our work goes right on every week. We will come in contact with many thousands of heart-hungry, home-sick boys. Help us with more Gospels of John as soon as possible."

Surely there is no better way to tell the story of Christ's love than it is told by the evangelists. When the inevitable questions arise as to the goodness of God at a time of such deep world sorrow and as to the reason for such calamities befalling nations and individuals, the only safeguard against pessimism and doubt is to learn of Him who bore our sorrows, who voluntarily took upon Himself a life of suffering that eternal life might come to others. We have entered this war with no selfish purposes of our own to gain. We are fighting for the loftiest ideals and for the highest principles. Christ's life of vicarious suffering will be an inspiration to our soldiers in their hours of trial.

10. Keeping the Soldier in Touch with His Church The camp pastors want to know every Baptist man in their camps. They hope that the home pastors will send the names of the soldiers from their churches. Then to keep the soldier in touch with the church, each one is given by his pastor a letter which the Sunday School Board has had printed. This letter is addressed to "Baptist Churches and Christian People Everywhere" and commends the bearer to their "fellowship during such time as his service for his country may require his presence in your vicinity." The certificate is to be retained by the one to whom it is issued and is to be presented by him to Baptist churches in America or Europe, and to army chaplains, Young Men's Christian Association workers or other evangelistic workers. At the end of the war this letter will be a valued keepsake, for it will have the names of places in France as well as in America where the soldier has seen service for his country.

ENLISTMENT

11. Stop that Leak As Baptists we have heretofore laid most stress on evangelism and we have won many converts and established many churches. Now we are beginning to realize the great importance of enlistment. "These ye ought to have done and not to have left the other undone." Of the thousands who have come into our churches, hundreds have grown indifferent because they were given nothing to do and have drifted away. The boy or girl is eager to do something for Christ whom he has just publicly confessed, but there is no older person to patiently and wisely lead him into service. The woman who has just joined the church is timid about pushing herself forward, feeling her incompetence and inexperience, but in her heart longing to have a part in the work. No one stops to make a place for her and gradually she loses interest and drifts into other work or pleasure. The college graduate returns to her home church with her schemes for carrying out her college visions, only to meet with an unsympathetic reception and an attitude on the part of some of "You can't teach us anything even if you have been off to school"; and so her dreams of service grow dim and she turns to clubs or to social service not connected with the church. Let us this afternoon consider carefully what we, individually and as a society, are doing to win the services of all.

Few things have been written during the past year more pertinent to this subject than the following selection from an article in the Best Methods Department of the *Missionary Review of the World*:

Down with the Lilliputian Heresy

(By Mrs. E. C. Cronk)

12 Ever since the days of the "Church Fathers" heresies have crept into the church. There is a popular heresy of our day, not yet written down in any text-book of theology, but a heresy nevertheless, and one that is retarding our missionary progress.

Someone has called it the Lilliputian Heresy. We women are largely responsible for it. We have haloed things of Lilliputian dimensions, and have petted the idea that gifts and service which would seem niggardly in any other realm become most magnanimous if they be for missions. We have cornered the term "little" for missionary usage. Our form of invitation has become "We want you to join us in a little missionary meeting". We ask for a "little gift", and for "a little service". We invite speakers to make "a little talk", and we even suggest "we will now be led in a little prayer". It is habit; but it is heretical habit. We are almost arriving at the point of assuming that a thing that is big must be bad in missionary circles while some suspicion attaches to the meetings which offer no rows of empty pews to vindicate their orthodoxy.

I do not despise the day of small things, but do despise most heartily this belittling of the greatest work in the world.

It is quite possible for us to enlarge our missionary circle without destroying the piety of the original little group. The gift of a million may carry with it the same measure of love and consecration as the gift of a mite. A prayer big enough to take in the great world circumference marked out by Him who said, "Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," may be as earnest as the little prayer for our own little circle.

One of the first steps to be taken in the extermination of the Lilliputian Heresy is the enlargement of our working force. Not half of our church members are enlisted in the missionary work, yet we go on planning our meetings for the same little circle. Why not enlarge the circle by bringing in others?

A Call for Enlargement

During a series of missionary meetings in New Orleans, I was talking with a little tot on the car. Thinking I was giving her a bit of news and an original invitation, I said: "We are going to have some missionary stories and pictures for the children to-night, and I want to give you a special invitation to be there." "Be there?" she replied with much the same tone

13. Getting More People "In It"

the president might use upon receiving an invitation to the annual White House reception—"Be there? Why, I'm in it." That night she sat up front and sang lustily in the chorus, to which the lecture and pictures were but incidentals. Some of us are so used to being "in it" ourselves that we make little effort to get others "in it". Nine women are "out of it" for every woman who is "in it", when it comes to missionary work. Some of us pious, overworked martyrs, who gloat over such encomiums as "She did the work of ten women" ought to be ashamed of ourselves. No head can wear ten crowns. No woman should rob nine other women of the joy and blessing of doing their own work and winning and wearing their own crowns. Be satisfied with doing the work of one woman, but be diligent in finding the other nine or ninety and nine and helping them to find their own work and to do it. This may be the more difficult task, but this is your work. The martyr missionary leader who opens the church, arranges the chairs, conducts the meeting, plays the organ, leads the singing, and is in the majority in program rendition is chief on the Continuation Committee of the Lilliputian Heresy. Make the success of your meetings depend on just as many people as possible, not on one woman only.

14. Gifts Differing—Some Hostesses

Not every woman can address a meeting. Hearers there would be none if all were speakers. One society greatly increased its attendance and added tremendously to its efficiency by what seemed the very simple thing of appointing two hostesses for each meeting. The meetings were held in the parish building, but the hostesses were charged with as much responsibility as if they were to receive their friends at a reception in their own home. Those who attended the missionary meetings soon acquired the air of expectant interest common to reception guests. The long-drawn sigh which had formerly accompanied the reminder, "Oh, dear, this is the day for missionary meeting," was heard no more in the land. The room was transformed by decoration in keeping with the program for each day. Daintily kimonoed maidens welcomed the members to the Japan meeting. Children from many lands, with their bright costumes, gave coloring to another meeting. Each program had its own attractive setting, and two more women, with the host of assistants they enlisted, were "in it" each month.

15. "Here Comes the Bride"

Everybody welcomes the bride—everybody except the missionary society. Parties and receptions there are on every hand, at every hour, and she gets into everything—everything except the missionary society. When the bride comes, why should she not come into the missionary society? Try a monthly or a quarterly or whenever necessary reception to the brides. Get your society to present a year's subscription to your missionary magazine to every bride.

16. Artists "In It," Too

"Eighty-five per cent of all we know we learn through the eye," we glibly quote from the psychologists and straightway plan our missionary work on the bare fifteen per cent possibility. The woman who talks is not the only disseminator of missionary intelligence. How do we know that "It floats"? From what speaker have we acquired the knowledge of "57 varieties"? What lecture course has disseminated the universally accepted fact that "Children cry for it"? We have simply seen it posted and printed until we are persuaded of it. Charts, posters, mottoes! Let us have more of them on our walls. Present to the women who long to address audiences, but cannot speak, the opportunity of systematic education afforded by the bare walls of the Sunday school and missionary society.

Conduct one freely to determine what kinds and classes of women and what individuals we are not providing for in our enlistment campaigns. Make sure that our successors, the children, are not in the neglected area. "Every woman a member of the missionary society" will not be realized until we begin with "Every child in missionary training".

17. Neglected Area Survey

Addresses on every phase of women's activity at our State Federation—except the greatest of these, missions. Why not have a compelling address by the best missionary speaker obtainable? Many of our most gifted women have never heard the appeal of the greatest work in the world. Study clubs and lecture courses on books ancient, medieval, and modern! Why not get our women's clubs interested in mission study?

18. Getting Missions in the Federation of Women's Clubs

19. Inside Secrets of Big Meetings

The managers of one of our summer conferences were greatly troubled because they could not get the people of the town to attend their platform meetings. They thought a woman was promising the impossible when she agreed to put standing room at a premium for a missionary lecture. The speaker made no change in her lecture, but planned an exercise and a children's chorus to accompany it. With mathematical precision she estimated that if fifty children were in the chorus, an attendance of fifty-two was thereby guaranteed—including the lecturer and the pianist. Then, just so as to avoid all risk, she put the meeting well after dark and, reckoning on a necessary escort to the chorus, added fifty more to her calculations. Allowing for shrinkage in escorts in the case of two children from the same family, but counting on parents, grandparents, uncles, aunts, and cousins, she told the janitor to have chairs ready. They were all needed—every one of them, and more.

Lilliputian Gifts

20. Belittling Our Cause to Secure the Public's Cash

To the outside public a woman's missionary society is a clever scheme for the extraction of small coin. The outside public has had, in times not yet altogether past, some foundation for its conclusions. The lone oyster swimming in a bowl of soup priced at twenty-five cents, the magnifying glass necessary to find the ice cream on the plate at a missionary supper are become matters of popular jest. We have belittled our cause thinking to enlarge our offers. We have asked women to eat a plate of ice cream whom we should have asked to support a mission station or to endow a hospital. We have cajoled and wheedled dimes and quarters from men whom we might have led to giving serious consideration to sending out a missionary. We have doled out pennies and nickels and dimes ourselves, and then ended our reports with, "She hath done what she could". I have never yet heard a treasurer's report at a woman's missionary convention which reached an average too Lilliputian to merit this as a final quotation, along with an expectant reference to "that welcome plaudit, 'Well done, good and faithful servant.'"

At the annual missionary meeting in a rural church a full-grown person, masculine gender, approaching six feet in stature, cast into the treasury his annual gift. I was near him and noted that the coin was a brown one. He smiled and said to me, "Well, I guess the Lord always blesses the widow's mite." I think the Lord knew he was not a widow and that He pronounced no encomiums on the mite given by a prosperous landowner, yet we have countenanced that sort of thing for so long that the most counterfeited character in the Bible is the poor widow. We should ask for larger gifts. A board secretary called on a woman and, with some hesitation, asked for a contribution of \$75 for a scholarship for one boy in Japan. She gave him \$4,000 to erect a new dormitory for many boys. Not long ago a man declined to give a contribution of a single dollar for missions. A few months later he was asked for \$500 to make possible the opening of a chapel. He wrote a check for that amount. Our little requests do not arouse a great interest. Our methods have tended to making patrons and patronesses instead of training stewards. "We have now come to the most unpleasant part of our program," said a missionary chairman at a finance session. Why should it be unpleasant? Only because we have belittled it and made it so. One of our greatest joys should be in helping people to invest their money in the kingdom.

21. Big Drafts on Time and Service

Our demands for service are so little that we seldom get beyond asking for "odd moments" and "spare time". Women have reached wonderful heights, in devotion and in service, but only to the causes which have demanded great things of them. A cause which demands "only ten cents a month" and "what time you can spare" is never going to enlist a woman for any sublime self-sacrifice or heroic service. A board secretary was at a college reception. "Who is the girl sitting over there?" he asked of the president. "Our valedictorian, and the brightest girl in the class." "We need her for China," said the secretary. The president smiled at the improbability of it, but the secretary insisted on meeting the girl. He had learned to ask people

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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—Evangelism and Enlistment
Hymn—The Church's One Foundation
Bible Reading—Matt. 28: 18-20; Luke 10: 1-24. Prayer
Hymn—Take the Name of Jesus With You
1. Department of Evangelism
2. Department of Enlistment
3. Try to line up all the members of your auxiliary in some personal service work
Hymn—Jesus Calls Us
Prayer. Dismissal

EVANGELISM AND ENLISTMENT

Evangelism and enlistment; as the work of organized departments, is a comparatively recent phase of the work under the Home Mission Board. The department of evangelism began its work in the year of 1906 and the department of enlistment in the year 1913. Of course, work had been carried along these lines by individual churches and organizations long before the above dates, but in order to make our denominational work effective and to meet the ever-increasing needs nothing but the firm establishment of a firm basis for such work would be adequate.

The work of the department of evangelism has been most encouraging and there can be no doubt that in this branch of work the Home Mission Board has taken a step in the right

direction. At present there are about twenty-five evangelists laboring under the direction of this department. Their time is spent in holding evangelistic services in both city and country churches. When they are holding a campaign in a large city, shop and factory meetings enter into their programs. Their one aim, of course, is to lead people to Christ. In addition to saving the lost they earnestly seek to increase the interest of the church members.

The work of the department of enlistment is in some sense follow-up work. They aim to educate people along religious lines; urge the study of the Bible and modern missions in order to inspire the churches to new effort for Christ's work and to foster in them systematic giving. The latter is accomplished by the organization of "tithing bands" and the introduction of the envelope system. Besides this they help congregations to plan new church buildings and to repair and improve the old ones. Their interest also extends to the consolidation and grouping of churches into pastoral fields and the development of these and other fields. They also assist in the dissemination of literature by giving the people of the south the opportunity to subscribe for denominational magazines and papers which will carry information concerning our work into quarters which the publishers could not always reach.

PROGRAM FOR FEBRUARY

(Concluded from Page 15)

for great things for God, and in his first sentence to the valedictorian he proposed that she give her life to China. The girl was surprised, then resentful, then thoughtful. She would not have considered giving a little of her time, but she did consider giving her life, and she is in China to-day.

22. Great Strength for a Great Task

Three boys played on a Virginia hillside. A huge boulder came crashing down, pinning one boy to the ground. His two comrades looked helplessly at the great rock. Then they looked at their fellow, and without a question they put their shoulders against the boulder. It gave a little. They pushed again and again, until the prisoner was free. The next day two men tried to move the rock and could not. Neither could the boys move it again. With the great demand had come a great purpose and a great strength. In each life there is undreamed-of power which will never be manifest until some big demand is made on it.



COLLEGE Y. W. A. PROGRAM



Topic—Evangelism and Enlistment

Hymn—Love Thyself Last

Scripture Lesson—Jer. 31: 31-37

Sentence Prayers

Current Events (See Home and Foreign Fields, The Missionary Review of the World, The World Outlook, Royal Service)

Evangelistic Work in the Army (See general program)

Hymn—The Son of God Goes Forth to War

Three five-minute talks followed by general discussion

1. What the Y. W. A. Should Mean to the College
2. How Can We Enlist Every Girl?
3. How Can We Use Every Member?

Closing Prayer for Our Country

What a host of girls we have in our colleges who are Y. W. A. workers! In October I started out to visit a few of these splendid societies. In two of our mountain schools I found the Y. W. A. laying plans for mission study and mission service. In four colleges in South Carolina there were well organized Y. W. A.'s that had charge of the missionary work in the college. And all but one had met their apportionment too and all were planning for mission study classes this year. In Georgia and then west to central Texas I went visiting the college girls who are united in this great enterprise for Christ. What an inspiration it would be if we could all get together to compare notes and make plans for the future. Since that is impossible, let us remember that our Y. W. A. is, as it were, a company in the army of organized mission workers and let us keep in touch with our comrades in the other companies.

Every Y. W. A. should be a power for good in the college, but some have more influence than others. The special question the college girls should discuss this month is how to bring their Y. W. A. to the highest point of efficiency. Are all the girls enlisted in the society? Has every college girl received a personal invitation to join, not a general perfunctory invitation, but a really cordial one? Are we using in our society all the girls and not leaving the work to be done by a few? Can't we make February our enlistment month and gain new members and put every member to work?

Many Faison Dyer

If we build anew
And build to stay,
We must find God again
And go His way.—John Oxenham

TWILIGHT WATCH STUDIES—THE PARABLES OF CHRIST

FIRST TWILIGHT: The Love of God for Us. The lost sheep, Luke 15: 3-7. The wicked husbandmen, Matt. 21: 33-41. The good shepherd, John 10: 1-18. The prodigal son, Luke 15: 11-32.

SECOND TWILIGHT: Our Relationship to Christ. Christ our foundation, Matt. 7: 24-27. Utter surrender, Luke 14: 28-33. Obedience in deed not in words, Matt. 21: 28-31. Service, Matt. 25: 14-30; Luke 17: 7-10. Ever ready for His coming, Matt. 25: 1-13.

THIRD TWILIGHT: Our Relationship to Others. Being a neighbor, Luke 10: 30-37; Luke 16: 19-31. Preferring others, Luke 14: 7-11. Forgiving others, Matt. 18: 21-35.

FOURTH TWILIGHT: Prayer. Steadfastness, Luke 18: 1-8. Persistence, Luke 11: 5-10. Humility and sincerity, Luke 18: 9-14. God's responsiveness, Luke 11: 11-13.



G. A. PROGRAM



Enlistment Campaign Service

Setting: A country church somewhere in the south

Characters: Home Mission Board Enlistment Secretary; W. M. U. worker; missionary; local pastor; congregation

Talks: Outlines for talks given below are merely suggestive and are taken from the actual experience of an enlistment worker

Devotional Service—Conducted by Local Pastor

Hymn—Bring Them In

Prayer—For Our Soldiers and Sailors and Peace

Scripture—Matt. 28: 16-20

Hymn—Work for the Night Is Coming

Address—Our Baptist Program—by Enlistment Secretary

Conference—Problems of the Country Church, Conducted by Enlistment Secretary. Short Talks by Members of the Congregation

(a) Need for Evangelism

(b) Relation of the Local Church to the Boards

(c) How to Secure Better Pastors

(d) How to Improve the Church Finances

Hymn—I Love Thy Church, O God

Address—Woman's Part in Kingdom Affairs, by W. M. U. Worker

Missionary Address

Hymn—O Zion, Haste

Announcements, Lunch, Dismissal

Our Baptist Program

The Aim: Preach, Baptize, Teach

Authority: Great Commission, Matt. 28: 19, 20

Success: Emphasis on sermon in the church service; yearly revival in most churches; larger Baptist denomination in south; increase where missionary spirit shown.

Failure: Have largely failed to teach converts what God expects of them; results shown in the average gift to missions of less than fifty cents each per year; pastors receive less salary and less training than other denominations; we have poorer church houses.

The Remedy: Preach even more; teach all our converts the principles of living, giving, and serving as taught in New Testament.

Conference

Need for Evangelism: The United States is called a Christian nation yet only about one-third of our people even profess Christianity, including all denominations. Our own people need to be brought into close personal touch with Jesus. The foreigners who have come to this country need to be taught the principles of Jesus from the very foundation that they may be won to Him. We are responsible for the spiritual welfare of our colored brethren and must solve the "Negro Problem" with Christianity if it is ever to be solved at all. The Indians are our wards and we must leave no stone unturned to win them to Christ. All of these problems are both local and general. The Home Mission Board is our agent in caring for that part of the work to which we are unable to give our personal attention.

Relation of the Local Church to the Boards: The boards are the representatives to whom the general work of the denomination, as decided on at the Southern Baptist Convention, is entrusted between sessions of that body, just as the deacons are the representatives of the church between its regular conferences. The State Mission Boards bear the same relation to the State Conventions. Every church which cooperates with these conventions is honor bound to cooperate with the boards.

How to Secure Better Pastors: Let several churches in the same general locality call the same pastor and let him live in the most central part of the territory and serve all the people as pastor as well as preacher. By this union it will be possible to pay a living salary so that the pastor may have time for study, visiting, etc. The churches should also make it possible for their pastors to attend preachers' schools, state encampments, etc., each year in order that they may come in more vital contact with the general work of the denomination.

How to Improve Church Finances: Have an every member canvass. Get a pledge from every member possible, large and small. Follow up the canvass and see that the

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R. A. PROGRAMS



Prepared by Miss A. Ruby Buxton

FIRST MEETING

Topic—The Bugle Call

Hymn—The Son of God Goes Forth to War

Scripture—Ephesians 6: 10-13

Prayer—That the R. A.'s May Be Loyal to the King of Kings

The Recruits

Concert Prayer—Ps. 65: 1, 2

Business: Roll Call

Hymn—Onward Christian Soldiers

Thought for Bible Lesson: One may be born, grow old, and die without having really lived. Instead of a real man one may be only a soft, flabby mollicoddle. One's body must battle with wind and rain and cold, must exercise itself in play and labor if it is to feel the keen joy of living. Likewise the spirit must be put on its mettle. That boy is thoroughly alive who feels intensely, adores purity and hates sin, struggles against temptation, stands up for principle, fights error. War against the evil one is God's fight. To protect oneself with God's armor and to rely on His aid is to conquer.

The Recruits

Note: To make the program effective observe the following: A bugle call is heard outside. Enter a boy bearing Christian flag followed by R. A.'s singing "The Son of God Goes Forth to War". The recruits wearing costumes representing respective callings and races.

THE CAPTAIN: Fellow defenders of the faith, I see among you several new men registered for life service in the war against sin and unbelief. Comrades, tell us through what recruiting agency you were led to enlist for Jesus.

NEWSBOY (with large pack of papers): My pardner got me. Leastways he wasn't then but he is now. More'n two years ago we was pardners in the fust place. He cheated me onct out of forty-three cents, so I left him and set up for myself. Well, about last July he come and planked down 'zactly forty-three cents. All I could say was, "What's the matter, Steve?" He said he was learning things down at the mission Sunday school. He wanted me to go. I went, and las' week I gave

my heart to Jesus and was baptized. We're going to get Slim and Biscuit to go too.

CHINESE BOY: I study in Melican college. Boy sit by me in stleet car. He talk to me and come to see me. He Chlistian. Now I Chlistian. My blother, Kee Sin, Chlistian also too.

MOUNTAIN SCHOOL BOY: A boy named Sam Robinson wrote me this letter (takes out worn letter and lovingly unfolds it). It's about Bu-chan-an Mount-ing School (pronouncing the name painstakingly). He wrote me this (reads hesitatingly), "The boys of the Judson Chapter of Royal Ambassadors want to lend you the money to go to school." I always wanted to learn so's I could make my support and make mother's support. I had a hard way of living because I could not read and write. Now I'm learning fast. My teacher is a good man and don't cuss or gamble or tell lies. I jined the church last Sunday and ma's going to, too.

INDIAN BOY: Me bad Pawnee boy. Me Red Wing. Missionary got boy same old as me. Boy named Tom. He friend to me. He go Jesus road. Me step in Jesus road, too. Me not always be bad. Me bring brother soon.

SOLDIER (carrying khaki Bible): The day I was eighteen I volunteered to join the American Army and almost ever since I have been at camp Stuart. My mother and father are dead and since my only sister married I've just sort of drifted away. A Y. M. C. A. fellow about my age met me on Washington Avenue and gave me this khaki Bible. While glancing through it I happened to come across some verses I used to hear my father read at family prayers when I was a little tad. I put a mark in it, and somehow I kept going back to it. Listen (reads Eph. 6: 16, 17), With God's help I'll never surrender this sword (holds up Bible). This book tells me that I must be, first of all, a soldier of the cross. This will make me a far better soldier for Uncle Sam. Nothing can harm me if I wear the armor of a Christian soldier, even death will only take me into the presence of the great Captain of our salvation.

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SUNBEAM PROGRAMS



REV. AND MRS. W. H. CLARK OF JAPAN AND THEIR FAMILY OF SUNBEAMS

FIRST MEETING

SUBJECT—Making Disciples

HYMN—If I Come to Jesus

SCRIPTURE—Matt. 28: 18-20

PRAYER—For Children Who Do Not Know Jesus

TALK—By Leader

HYMN—Gentle Jesus, Meek and Mild

RECITATION

EXERCISE

OFFERING. SENTENCE PRAYERS. DISMISSAL

Thoughts for Bible Lesson: At the very last Jesus had eleven disciples instead of twelve. Judas had deserted and betrayed Him, but the others were there to receive His farewell command. This message is meant for all the disciples of the Lord Jesus and must, if we really love Him, be faithfully carried out. Are we His disciples?

Leader's Talk

The word disciple means a scholar, one who learns, a follower. The first followers of Jesus learned the way of life from Him and were called disciples. At this day Jesus has many followers who study His word, the Holy Bible. He died to save the whole world and left as His farewell message the command to disciple all nations. We must do as He tells us that many more may be saved. In another place in the Bible Christ tells us to begin at Jerusalem, that means at home. So we must first tell our family and friends that Jesus loves them and wants them for His disciples, then we must not stop there, for the whole world must know of His love; they must have their chance to accept Him for their Saviour.

There was once a little girl whose mother was called from home for two weeks, an aunt came to stay with her. There were certain duties the mother wished her little daughter to attend to, so she wrote down the duties for each day of the two weeks. Every morning the child looked at the paper and carefully did as mother directed. Every evening she marked on her paper "all done". Finally the two weeks were over and the happy little daughter joyfully met her mother at the station. After they reached home the paper was shown to mother with fourteen "all dones" marked on it. "Well done, little daughter," said the mother, "I wish every mother had such a faithful child as you are. You have made me very happy."

If we follow the farewell directions given by Christ in our Bible lesson, and do each day the things that will please Him, we shall some day hear Him say, "Well done, good and faithful servant." Who does not want to hear these words!

Recitation:

I Think When I Read that Sweet Story of Old

"I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,

I should like to have been with them then.

"I wish that His hands had been placed on my head,

That His arm had been thrown around me,
And that I might have seen His kind look
when He said,

"Let the little ones come unto Me."

"Yet still to His foot-stool in prayer I may go,
And ask for a share of His love;
And if I thus earnestly seek Him below,
I shall see Him and hear Him above.

"But thousands and thousands who wander
and fall,
Never heard of that heavenly home,
I wish they could know there is room for them
all,
And that Jesus has bid them to come."

Exercise:

Leader:

"Mistress Mary, sweet as a daisy,
How does your mission band grow?"

Mary:

"O, with money and with meetings,
And with pictures, maps, and greetings,
And little maids all in a row."

Leader:

"Teddy, Teddy, ready and steady,
How does your mission band grow?"

Teddy:

"O, with earnestness and fun,
And some work for every one,
And merry boys all in a row."

Leader:

"Lizzie, Lizzie, always busy,
How do your meetings grow?"

Lizzie:

"O, with topics and a leader,
And the love with which we heed her,
And foreigners all in a row."

Leader:

"Benny, Benny, as bright as any,
How do your meetings grow?"

Benny:

"O, with tales of lands and nations,
And accounts of mission stations,
And missionaries all in a row."

Leader:

"Peter, Peter, who is neater?
How does your money grow?"

Peter:

"O, with many a dime and quarter,
Saved from cake and soda water,
And pennies earned, all in a row."

Leader:

"Harry, Harry, do not tarry,
Say, how should all mission bands grow?"

Harry:

"With unselfish, patient living,
And a glad and generous giving,
And loving hearts all in a row."

SECOND MEETING

Note: As each child recites have the letter at the beginning of her verse held up as a banner. These could be cut from pasteboard. The Bible lesson is the same in each program that the two commissions, evangelism and enlistment may be emphasized.

An Acrostic Program

SUBJECT—Teaching Disciples.
SCRIPTURE—Matt. 28: 18-20

S is for Singing,
Which we do loud and clear,
"Be a Little Sunbeam"
We invite you to hear.

HYMN—Be a Little Sunbeam

U is for Union
To which we belong
If we do all it tells us
We'll never go wrong.

TALK—On W. M. U. by Leader (See Year Book, pages 21, 22.)

N is for Now,
A good time to write
Your name on our list
And with us unite.

Thought for Bible Lesson: After Jesus had told His disciples to give the Gospel to all nations there was something more they must do. He said, "Teach them to observe all things whatsoever I commanded you." We must tell others of Jesus and then teach them how to be His faithful followers. We can do this by our prayers, our gifts and by being faithful followers ourselves. Are we an example of obedience to others?

Two Little Maids

Little Miss Nothing-to-do
Is fretful and cross and so blue;
And the light in her eyes
Is all dim when she cries,
And her friends, they are few, oh! so few.
And her dolls, they are nothing but sawdust
and clothes;
Whenever she wants to go skating it snows;
And everything's criss-cross—the world is
askew;
I wouldn't be Little Miss Nothing-to-do,
Now, true,
I wouldn't be little Miss Nothing-to-do
Would you?

INVITATION—Enroll New Members

B is for Bible.
Its purpose is seen
As we call your attention
To John, three, sixteen.

SCRIPTURE READING—John 3: 16

E is for Enlistment,
A big word that means
Getting others to help us
Spread our bright beams.

TALK ON ENLISTMENT—By Leader (See pages 13, 16)

A is for Aim,
Our standard will show
By the number of points
How we Sunbeams grow.

STANDARD OF EXCELLENCE—Explained by
Leader (See Year Book, pages 46-47)

M is for Missions,
That's why we are here
To tell the glad story
To all far and near.

PRAYER—For All Children Who Love Jesus
ROLL CALL. OFFERING. DISMISSAL

Little Miss Busy-all-day
Is cheerful and happy and gay,
She isn't a shirk,
For she smiles at her work,
And romps when it comes time for play;
Her dolls, they are princesses, blue-eyed and
fair,
She makes them a throne from a rickety
chair,
And everything happens the jolliest way.
I'd sooner be Little Miss Busy-all-day,
And stay,
As happy as she is, at work or at play,
I say.

—J. W. Foley, in *New York Times*



FROM OUR MISSIONARIES



BRIDAL PARTY OF CHRISTIAN CHINESE, SOOCHOW, CHINA

A CHRISTIAN WEDDING IN SOOCHOW

Li Kyung Ling, one of our older school girls and assistant teachers, was married to Mr. Tseu, a widower of Hangchow with six children. Kyung Ling's marriage was arranged for by her parents as nearly all Chinese marriages are. She entered into it with a great deal of shrinking and we, too, felt for her in assuming the care of so many children. But the match is really a very desirable one. Mr. Tseu is a man of established Christian character—the product of mission school work. He taught in a mission school and is now traveling salesman for the Commercial Press in Shanghai. Mr. Tseu has a model Christian home. Kyung Ling is a steady, faithful Christian girl and we feel that she will measure up to the opportunities for service in her new home. We miss her this fall in the school, the Sunday school and church work.

The ceremony was quiet and orderly, in striking contrast to the clamor and rabble at heathen weddings. The girls all wanted a part in decorating the church, which they did very prettily.

The foreigners in the picture are Misses Lanneau and Bagby, of the Girls' School, and Mr. McDaniel, who took part in the service.

When our girls and teachers leave us to establish and preside over Christian homes we feel that their spheres of usefulness are as large as if they remained teachers in our schools.—Nannie B. McDaniel

WE TRUST IN THE LIVING GOD

It is with these words ringing in my heart that I have returned from our summer vacation to take up the work again. It has been a helpful time among the hills, in constant fellowship with God and His children. A time of waiting upon Him for blessing and strength and when He has revealed His love—Himself—to us. A time when He has shown us wherein we have come short and opened our eyes to new riches of His grace, shown us new visions of glory and made us realize that we may find all we need in Him.

We found on our return that the work had been going on well under the care of Mrs. Lawton. The natives have been sorely tried

this year, first by long months of drought which made the crops sadly short and later by excessive rains which have done much damage everywhere. Crops have been drowned, houses and walls have collapsed, and many of the people are in great distress, added to all this the high price of foodstuff makes living very difficult to them. We need great wisdom to know how to help them, to lead them to trust, not in man but, in the living God.

Since returning from our vacation we have had so much rain that I have not been able to get out visiting very much, and getting settled again takes time, too, but I am hoping to be able to touch many lives this fall, and we are praying that we may glorify our Father by bearing "much fruit".

All around us are poor souls held in captivity by the adversary, but willing to listen to the truth and striving to come to the "Light". The Master says to us, "Go * * * loose the prisoners, open the blind eyes" and "Lo, I am with you"—the living God.

Pray for us as you never have before that a baptism of power be given us, that He, the living God, may win, through us, souls for Jesus.

He is coming soon, we can never tell when the number will be completed and the "house filled". May He, when He cometh find us "so doing".—*Alice Rea Herring, Chengchow, China*

NOTES FROM CHINA

I have been intending to tell you for some time of our church financial system. After much teaching by precept and example the church conscience has been aroused to the importance of regular and systematic giving as the Lord prospers. Our custom in all such matters is to instruct according to the teaching of the Word, present feasible plans, and then submit the matter to the church to work out details and formulate rules which they as individuals and as a body are willing to abide by. By repeated trials and amendments we, by and by, usually evolve satisfactory regulations. We have now the envelope system in a crude form, which has developed from a three or four years effort to get some plan that would work practically as well as theoretically. A committee was appointed to canvass the membership and see how much each member would contribute each Sunday. I feel safe in saying that there are few churches in America

showing a higher percentage of every-Sunday contributors than this little church at Pochow, and I venture to say, too, that there is not one that gives so much out of such depths of poverty. The names of all the members were taken and the amounts promised, all being duly recorded in the treasurer's book. Each Sunday after the collection is taken a careful count is made and every contributor credited with his gift. If he is not present or for any reason fails to contribute, that Sunday's space is left vacant until the amount is paid, whether it is the next Sunday or at the end of the month, or at the accumulation of deficits at the end of the year. As you will see, here is a weak point which is sometimes the occasion of a little trouble. I suppose very few of the members if any keep individual accounts, and trusting to one's memory for fifty-two Sundays in a year might be satisfactory to the individual but not to a responsible accountant. So there are frequently differences of opinion as to how much has been paid and how much is still due.

This year a number of the women said they would obviate the difficulty by contributing for the whole year all at one time, either at the first, middle, or end of the year. We thought that was a very decided step backwards and entirely opposed to the Lord's commands and to all New Testament precedent, and one that would rob them of the joy of weekly giving. And, too, we knew that such a decision would mean utter failure as not one of them could give so much all at one time. So I offered my services as assistant treasurer to the extent of counting and making a record of all the contributions of the sisters. This is quite easy as the women occupy one side of the house and a separate basket is used for them. To be on the safe side and obviate the probability of further mistakes I asked an educated Chinese woman to help me in keeping the record.

It is very encouraging to see the spontaneity and whole-heartedness with which the women have adopted the plan and the real growth they have made in the grace of giving.

I do not know whether any of them tithe, or what proportion of their income they give, but I do know that some of them make real sacrifices. The smallest contribution is made by a dear, kindly old widow who lives all alone in a tiny mud hut and who earns her meager living by making pots of poor tea and peddling it out to her neighbors and passers-by by the

cup. I don't know how much she earns a week, nor how little she can subsist upon, but I know that every Sunday she brings two small cash wrapped up in one of the bits of paper that I gave her for the purpose, and that she gives it with a cheerful face which indicates a cheerful heart.

The copper cash is the smallest denomination of Chinese currency and is about one-twenty-fifth of a gold cent, almost without value; and yet I am persuaded that these two cash from this widow's penury are pleasing to the Lord and receive His valuation which makes them more than the dimes and dollars and eagles that are given out of abundance and without sacrifice.

There is another widow who lives alone in perhaps a little larger and a little better mud hut, who for years has made her living by peddling needles, thread, soap, cloth, and a variety of other articles. Before she became a Christian she had no scruples against the usual practice of lying and deceiving in order to make a sale, and so made a good and comfortable living in material things without ever a thought of having wronged anybody. However, after her heart was changed by the grace of God and her conscience enlightened she could no longer do these dishonest tricks of trade without bringing upon herself great heart suffering and shame. Her customers were so accustomed to being cheated and deceived that any show of honesty was to their simple minds an almost sure indication of deeper and more subtle deceit. So this poor woman led a very unhappy existence for some time as she struggled to do right and yet make a living. Finally, she established confidence among a few of her old patrons who now buy her wares on the new basis. She now goes on her lonely way quietly and thankfully with emptier hands but with a fuller and richer life. This dear woman contributes ten cash each Sunday which I am sure is in keeping with her income.

This fund is used to defray the current expense of the church and occasionally to aid needy members, and to support one evangelist on the field. The lot on which our new church building stands was bought and paid for out of these little every-Sunday collections. We do not despise the day of small things. To prevent a wrong impression I will add that the missionaries contribute weekly a small part of their tithes to this fund.—*Lena Stover Bostick, Pochow, China*

R. A. PROGRAMS

(Concluded from Page 19)

SECOND MEETING

Topic—Preparedness

Prayer—For the Army and Navy Business. Roll Call

Hymn—The King's Business

Scripture—2 Timothy 2: 1-4

Council of War

Concert Reading—Psalm 24: 1-4

Hymn—Stand Up, Stand Up for Jesus

Closing Prayer

Thought for Bible Lesson: Paul's charge to the young Christian soldier, Timothy, specifies four requirements: (1) Strict reliance upon our Commander and King, Jesus Christ. (2) Thorough training—"zeal with knowledge". (3) Self-sacrifice, involving separation from the world. (4) An ever present aim to please Him who has enrolled us as soldiers, "whose we are and whom we serve".

Council of War

Note: If thought desirable a page could be stationed at the door asking for password that will admit members to Council of War, using as password, "Having shod your feet with the preparation of the Gospel of peace". This could be done on platform for speakers only.

COUNSELLOR-IN-CHIEF: Material for this talk on the "Home Base" can be found in Home and Foreign Fields, May 1917.

REPRESENTATIVE FROM TRAINING CAMPS: Talk—Training and Equipment. Material found in Home and Foreign Fields, November 1917, page 9, and ROYAL SERVICE, Nov. 1917, page 9, paragraph 6. This speaker presents various missionary periodicals and study books as helps in missionary training.

STUDENT (wearing college cap and gown): Counsellors, In my sophomore year I became a student volunteer. God has called us all, you to the base of supplies me to the front. In the world conquest for Christ some must go to the heathen lands to win lost souls to a new life. If I am fortunate enough to be chosen as a missionary I hope that I can go with the confidence that the Christians at home will not be "slackers" in prayer, sympathy and financial aid to carry forward the work of Christ. I ask that you often pray "on my behalf, that utterance may be given to me in opening my mouth to make known with boldness the mystery of the Gospel".



TRAINING SCHOOL



"OVER THE TOP"

THE little group of Settlement boys stopped inside the big front door of the Training School, their caps crumpled in their hands. "My", breathed one boy as he gazed about the spacious lobby, "say, fellers, aint this a palace?"

This is the thought expressed by all who step within these doors, whether it be clothed in the street slang of the boys or the cultured English of our most distinguished guests. Various phrases may express the completeness of our new building but the phrase most full of meaning to us today, because of its application to transcendent achievement, expresses it most fitly. We have gone "Over the Top".

The ideals of the women of the southland have been realized as to beauty of structure, harmony of coloring, convenience, comfort and completeness. The building is the God-given dream of our women wrought out tangibly in stone, marble, and soft hued wood.

We who live in the house become somewhat accustomed to its beauties until we have the pleasure of showing it to a visitor, and then we see it anew. The reception room is now furnished with tapestry cushions, chairs, divans, and beautiful pictures. Looking from this room through the library, as yet furnished only with the book cases, one feels that nothing could be added to beauty of line or coloring to make the visitor feel a more gracious welcome to the House Beautiful. We love to go up the marble stairway and, standing at the turn, look down into the lobby where the light from the stained glass casts a golden glow over pillar, fern, and floor. Standing there our hearts are lifted up in thankfulness for the life memorialized in this sweeping curve of white marble, the friend of the Training School, Dr. J. M. Frost.

We are thrilled at the sight of the Fannie E. S. Heck Memorial Chapel. We respond to the visitor's evident delight in its restful colors and stately lines, but there is more than architectural perfection here. The intangible spirit of noble achievement has been caught in the building of it. On Thanksgiving morning, for the first time, the arches rang with the melody of praiseful song. It seemed to us that our voices were enriched and glorified by the spirit of the place, and the testing of the acoustics of the room completed our joy. Truly we have gone "Over the Top" in the building of the chapel.

Can you picture our dining-room, a memorial to Miss Evie Brown, with its tiled floor, columns and beams of driftwood oak, carved mantel, and round tables? This, of course, is the most interesting room of the building as the infirmary is the most comforting, and the kitchen the most necessary.

Take a peep with me into the dainty rooms on the first floor furnished and kept spotless against the coming of an honored guest. On holiday nights sounds of mirth may be heard from the basement, for in the recreation room the serious and merry frolic together.

No more trips to the Seminary library are necessary, for in our own library are now all needed reference books. Communication from one floor to another is always a problem in a large house, but now office, kitchen, and every floor are made neighbors by the house telephone. Many little home touches have been added by the girls. Narcissus and daffodils nod in many rooms, geraniums add their scarlet cheer to others and ferns droop their graceful fronds in sunparlors and lobby. The tea table stands most invitingly just inside Mrs. McLure's living room and one is reminded that this is not only the House Beautiful, but the Home Bountiful.

Before we part just stand with me a moment at the entrance and look out on the street. Hurrying past us on both streets are the people from every walk of life in this busy city. If you watch you will be impressed by the numbers who pause a moment to look up at the beautiful structure, some to read the inscription on it and some to fill their hearts and minds with its beauty. May we who live in the House Beautiful learn to express in our lives the ideals held by its donors as nobly as the house expresses its great purpose to the hurrying life which constantly surges around it.—Una M. Roberts



CURRENT EVENTS



THE WORLD FIELD

In a letter from Bishop Wilson to the secretary of the Sunday School Association he says, "I often think of you and the great task that is ahead of the Sunday schools. It is my expectation that among the great forces which make for reconstruction of the world and for bringing the Christian forces in the different countries into a new and strong alignment, the Sunday school movement will be especially important. The tasks of tomorrow are staggering in their magnitude, but we face them under the guidance and strength of the Master." No one organization reaches out in so many directions as does the Sunday school with its membership of over 35,000,000, and it surely should be a most potent force in reconstruction work after the war.

In reply to the statement that we should not be asked to save wheat when millions of bushels of grain are used to make whiskey and beer, we should be reminded that neither in this country, England, Italy or France is *any* wheat used for distillation of alcohol or for beverages. Wheat is the one grain that our Allies must have, and the one grain we are asked to save. "We are in the midst of war. We cannot make our cooperation as Christian citizens dependent upon the prior righting of all social and economic wrongs. Hunger will not wait upon reform movements however righteous. Recognizing the necessity of supplying our Allies with their minimum requirements of wheat, also of meat, sugar and fats, we have but one duty in this crisis—not to question why not something else, but to throw ourselves unreservedly into this patriotic service immediately required of us. In so doing we are condoning no wrong which any of us believes needs to be dealt with."

Have you a service flag in your church? If not why not see about getting one at once? Every family is justly proud to hang such a flag from a window of the home to show that it is represented by one or more of its members in the service of their country. The same feeling should prevail in the church. A flag

dotted with stars, each star representing a member "at the front" hanging from the pulpit desk cannot fail to bring to the remembrance of every one in the church the members of the church who are helping make the world safe for democracy. In a recent interview with Dr. George Green, the official representative of the Home Mission Board in planning the work of the Baptist camp pastors, it was learned that his committee is most desirous of having the Baptist women of the south take hold of this matter and arrange for a flag of this kind in each church which has sent any of its members into the country's service.

Only three out of five people in South America can read and write, and of the Indians only one in twenty attends school. Eight hundred thousand Indians have no schooling at all. There is a big task before the South American government before it approaches the care given by the government of the United States to our Indians.

During the past three years a most successful public health campaign has been carried on in strategic centers in China under the auspices of two medical associations and the Y. M. C. A. and has already borne fruit in greater cleanliness and increased interest and care in the prevention of disease. Hand in hand with the teaching about a healthy body has gone the teaching that it avails but little without a healthy soul.

The Brazilian government has recently arranged with the Japanese government, plans to increase Japanese immigration, hoping thereby to get at least 5000 Japanese a year to come to Brazil.

A Methodist Sunday school in Arkansas supports four native pastors in China. Missionary training has not been left out of this Sunday school program.



PERSONAL SERVICE



SUNSHINE

MOTHER, mother," said Lucile as she came in late one Friday afternoon, "what do you think! Miss Eunice said this afternoon at our Girl's Auxiliary meeting that we could have a really, truly surprise party on an old lady who hasn't been able to walk for ever so long. She won't tell us who it is but we are all to meet at Miss Eunice's home next week, Tuesday afternoon, and bring some small packages for a lunch. The girls are just crazy to go and to find out where we are going."

Tuesday afternoon saw Miss Eunice, with twelve happy, radiant girls, set forth on their mysterious surprise party which was really a mission of love.

"Why are we taking hymn books?" asked one of the girls. "I thought this was to be a party," said another.

"So it is," said Miss Eunice, "but a surprise oftentimes works two ways."

Their walk led them down through the mill settlement, presently they came to a home which seemed above the others in the cleanliness of its surroundings.

"Sh, girls, now tip-toe up to the porch," said Miss Eunice as she began to sing very softly "There's a land that is fairer than day", motioning the girls to join her in this. When Miss Eunice opened the door a dear old lady was smiling upon them from a large chair.

"May we come in, Mrs. Simpson? I have brought my girls to call upon you and they enjoy singing so much I am going to ask them to sing to you this afternoon," was Miss Eunice's cheery greeting.

"Oh, Miss Eunice, how did you know that for days I have been longing to hear some of

the old, sweet hymns and as I heard you all singing it seemed to me like a foretaste of heaven." So the girls flocked into the house and as chairs were scarce they seated themselves around the old lady on the floor. They sang song after song as she called for them or as they pleased to sing. Clearing off a small table the girls placed it before Mrs. Simpson as she sat in her great arm chair and as they placed their lunches upon it the dear old face fairly shone with happiness, nor were the girls less happy.

Miss Eunice introduced each girl in turn. When she came to Clara Hill, who was last, Mrs. Simpson exclaimed, "Clara Hill, law me, I used to go to school with your grandmother. Why didn't I notice you before? You sure have her eyes, my child."

After the visit was over the girls all decided that they wanted to repeat it.

"Go as often as you can," remarked Miss Eunice, "but next week I want you to go with me to sing to old Mr. Cook."

"Oh, not that grouchy old man," said one of the girls.

"Yes, dear," replied Miss Eunice, "we must shine in as many dark places as we can; and I have heard that Mr. Cook likes to have people read to and sing for him. Who will volunteer to go?" Everyone said, "Let me go!" Miss Eunice looked at them lovingly and seriously as she said, "I will gladly take those who from this day forth will try to do some personal service work daily."

How many of the twelve girls do you think went the next week to sing to Mr. Cook and so let their light shine? Everyone of the twelve.

The Lord had a job for me, but I had so much to do.
I said, "You get somebody else, or wait till I get through."
I don't know how the Lord came out, but He seemed to get along;
But I felt kinda sneakin' like, 'cause I know'd I done Him wrong.
One day I needed the Lord; needed Him myself, needed Him right away;
And He never answered me at all, but I could hear Him say,
Down in my accusin' heart, "My child, I've got too much to do;
You get somebody else, or wait till I get through."

PAUL LAWRENCE DUNBAR



UNION NOTES



ROUND TABLE

FEBRUARY is the month for definite planning for the March Week of Prayer for Home Missions. As an added preparation for the week the topics for the first three months of the year are on home missions so that each organization should have a good background for the week's program. These programs, with their accompanying leaflets and envelopes, have been sent to the various state leaders. The organizations will doubtless be supplied early this month by their respective state leaders. In planning for the March Week of Prayer it is highly important that each member and each organization give as abundant thank offerings as possible. The Home Mission Board has a very heavy additional expense this year because of its work among the soldiers. Our thank offering does not go for this work but toward our W. M. U. home mission specials. It may be that in this year of strain these specials will not receive their full support if our thank offering is not unusually large. It is sincerely hoped that it may be at least \$22,500 and that each member will try to give at least 10% more than she gave to the offering last March. In the W. M. S. and in the Y. W. A. and G. A. programs for the March week, the members are referred to chapter IX of "The Home Mission Task". Since the programs were prepared, it has been found that this book is out of print but that for the chapter in it the workers are referred to chapter IV of "The Call of the South", which is the new book being issued by the Home Mission Board. It will be ready by February 15 and may be ordered for 40c paper, 60c cloth, postpaid, from the Baptist Home Mission Board, Atlanta, Georgia. The W. M. S. members are also referred to chapter III of this same book, "The Call of the South", as a substitute for chapter VII of "The Home Mission Task". Attention is called to the notice on page 3 asking that, when stamps are sent for ROYAL SERVICE and the priced leaflets, the ones of the two cent denomination be used as far as possible. The W. M. U. treasurer sells the stamps to Baltimore firms, which use them for their local

mail and so they will not buy the three cent ones. It will therefore be a real "missionary act" if the two cent ones are used in sending in stamps with orders to the W. M. U. Literature Department. Miss Mary Dixon, who represented the Union at the Oklahoma state meeting, writes: "The meeting at McAlester, in the heart of the wonderful coal-mining region, was remarkable for the earnestness and deep interest of the delegates. Almost every section of the great state was represented except the extreme west. The reports showed that the year had been one of advance even in the face of the difficulties in a comparatively new and rapidly developing country. One associational superintendent showed her belief in the importance of the work by selling her farm that she might have all her time to devote to the missionary work of her section. Many societies reached the standard of excellence, even if one point in Oklahoma is that the whole church shall reach its apportionment for missions. The woman's work was given an hour in the general state convention and was strongly presented." Mrs. W. C. James thus describes her visit to the W. M. U. Training School: "Three wonderful days spent in our 'House Beautiful' made one realize that not only is the house beautiful but that the golden light which floods the Frost Memorial Hall from the beautiful windows in the rear is but an earnest of the golden life to be found in the W. M. U. Training School and among the members of the Local Board of Managers. Consecration, high purposes, self-sacrifice, good management and the most cordial and abundant hospitality are to be found there. It is not at all possible to portray the life there and not easy in a few words to describe the beauty and perfection of the building even from the kitchen to the magnificent chapel, which is a fitting memorial to her who always gave of her best. I would say to those, who have given of their prayers, of their time and out of their abundance or of their poverty: 'Go and see and you will be well pleased'." The W. M. U. corresponding secretary had the opportunity just before

Christmas of visiting the Baptist schools at Oxford and Raleigh, N. C. At each place there is an active Y. W. C. A. with an interested, earnest cabinet. At each school, the vesper services are held on Sunday afternoons, plans are being laid for mission study classes after Christmas and liberal contributions have been made to the war work of the Y. W. C. A. At Meredith in Raleigh the missionary department of the Y. W. C. A. is known as the Y. W. A. which plans for the monthly missionary meeting and is vitally concerned with the raising of the mission offerings, \$50 having already been raised for the Christmas offering. At Meredith the students are also enthusiastically raising this year \$350 for a school in our Yoruba mission in Africa.—Your young people's secretary gives the following account of her trip to Texas and Oklahoma: "For one week I visited a few of our schools in the wonderful state of Texas. It was an inspirational beginning to start with the Training School at Fort Worth. Here I not only had the opportunity to meet the young women who are learning to make the best use of their talents for Christ, but I also spoke to the enthusiastic little girls of the G. A. After a day at Baylor University where I found the students busy as never before in many kinds of war-time activities, I went to Baylor College for Thanksgiving. Here in the midst of the celebration of the 25th anniversary it was possible to see even in such a short visit that the missionary spirit is strong among the girls and that they are being well trained for future service. I found a Y. W. C. A. at Howard-Payne College and a strong Y. W. A. at Simmons. While at Simmons I spoke to the town Y. W. A. and to two B. Y. P. U.'s as well as to the college students.—A week in Oklahoma is an unforgettable experience to one who has always lived east of the Mississippi. It is surely a state of opportunities for Christ as well as for business. Due to a bitter cold snap, it was impossible to visit the mining section as had been planned. I, therefore, only passed on the train the mining towns where Christian workers are so sorely needed. I reached our Pawnee Mission in time for the weekly prayer meeting and my heart was touched there when three of the Indian women rose one after the other and offered generous gifts of money as "thank you" presents to God. The next day there was an all-day missionary meeting and it was very

evident that Miss Jayne's work has been wonderfully blessed of God, for not only was the attendance of women and babies good, but there was also a real interest in Christ's work. Last year their society gave an offering to every one of the causes to which they were asked to contribute. Two of the government schools were visited. In the one at Pawnee, Miss Jayne teaches the children once a week lessons from the Bible and also the fundamental principles of our belief. At the other great school at Chilocco, there is an organized church made up of Baptist students and under the charge of Mr. Hamilton, the missionary to the Indian schools. The number wishing to attend the Baptist services is so large that chairs have to be brought from another building to the Association room so that all may be seated. Sunday night, notwithstanding the cold weather, fifteen Indian boys and girls drove with us six miles to the nearest town to be baptized. Three others were prevented by illness from going. It was truly impressive to think of these eighteen Indian students who will carry the message of Christ back to their homes.—From all of our workers comes the word of a quiet but cheerful Christmas. How could it be otherwise? The fact that our country is at war at the time we are celebrating the birth of the Prince of Peace must quiet the spirits of all thoughtful Christians; at the same time the joyful fact of His birth must cheer our hearts. To all our workers we send our greetings for the New Year, a year pregnant with hopes and fears, yet with God over all.

G. A. PROGRAM

(Concluded from Page 18)

pledges are paid. Educate the people to a sense of individual responsibility for kingdom affairs through sermons, study classes, etc. Do this not one year, but every year. Woman's Part: Choose one of the older girls for this part and let her work up her own speech with the help of the leader. Missionary Address: Let the girl who takes this part remember that she is supposed to be talking to people who know almost nothing of missions and are not altogether in favor of them. Her short talk should include some missionary stories or incidents that will appeal to the interest and give information on missions.



BOOK REVIEWS



SONS OF ITALY

Would you know better "these new and omnipresent neighbors of ours, cheerful and industrious sons of Italy?" Mr. Antonio Mangano, a Baptist minister and at present Professor-in-charge of the Italian Department of Colgate Theological Seminary, is just the one to tell all about these sons and daughters "for he speaks from the standpoint of one born in Italy and who has himself traveled hopefully the way of the immigrant". Through a touching little story in the first chapter, Mr. Mangano introduces us to some who live in one of the "Little Italys" of New York, and we follow with great interest the career of little Tommaso from his landing at Ellis Island at the age of nine, until his school days end with his master's degree. The greatest influence in his life was the message that came through the big white tent which the "Evangelists" put up in his neighborhood. Under subdivisions in the same chapter the author tells of the home life and occupations of Italians in our country, and in the following chapter, of his people in their homeland.

The chapter Religious Backgrounds, shows how the Roman Catholic Church in Italy encourages ignorance and superstition in the peasant members, and speaks of the contempt in which many of the more thoughtful hold their church and clergy. "It is difficult for Americans who speak no Italian or have never lived in Italy to realize how bitter is the feeling of thousands against the Roman Church and how disgusted they are at the silly superstitions fostered among the ignorant." He speaks, too, of the Protestant work there and mentions the Southern Baptists as being "among the first of the denominations of America to respond to Italy's needs". In passing we note the chapter headings: The Italian As a Citizen, Assimilating The Italian, Le Chiese Evangeliche, The Italian's Contribution To The America Of To-morrow.

The book is of good length for a Y. W. A. and W. M. S. study class. .40 and .60

Alien assimilation depends largely upon American attitude.—Howard B. Grose

SOUTHERN WOMEN AND RACIAL ADJUSTMENT

A recent publication by the trustees of the John F. Slater Fund, is a booklet of thirty-two pages, bearing the above title. The author's premise is, that "The manners and morals of every community reflect the standards sanctioned or permitted by its privileged women. Individuals stand above this common level, blazing ethical trails into the unmoral wilderness of our wider human associations, and draw after them, here and there, adventurous groups; but there can be no mass advance until the individual impulse towards righteousness, which is justice in its finest sense, is reinforced by a common standard embodying a force greater than the individual.

"These common standards are furnished, actively or passively, by the privileged women, from whose homes they spread into the community. Racial adjustment, like many other moral issues, waits on the leadership of these women." Following out this thought, the author, Mrs. L. H. Hammond, speaks of the early service to the Negroes as being along the "individualistic religious" line, then of the development into organized work. Through the W. C. T. U. "southern women took their first steps in organized service". The southern Methodist women were the first group of church women to undertake work for the Negro, the southern Presbyterians leading in their early Sunday school work for the colored people. Mrs. Hammond tells of the work of southern Baptist women, of that of the Episcopalians, of the services rendered by the Y. W. C. A. and by the clubs of southern women. She mentions, too, various activities for the racial betterment in the clubs for colored women, 50,000 members being "enrolled in their National Association." Finally we quote: "We must lay aside the mental attitude of the past—and face the present with a forward look. To accomplish this is the task of women, and by all the tokens they are accepting it as theirs.

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

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