

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

Comes any good from Nazareth?
Behold, the mighty Nazarene,
The Lord of life, the Lord of death,
Through warring ages walks serene.

One touch upon His garment's fringe
Still heals the hurt of bitter years.
Before Him yet the demons cringe,
He gives the wine of joy for tears.

O, city of the Carpenter,
Upon the hill slope old and gray,
The world amid its pain and stir
Turns yearning eyes on Thee today.

For He who dwelt in Nazareth,
And wrought with toil of hand and brain,
Alone gives victory to faith
Until the day He come again.

Margaret E. Sangster

Royal Service

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

PUBLISHED MONTHLY

SUBSCRIPTION, 35 CENTS PER YEAR

NO CLUB RATES

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

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

Editors

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

MRS. W. C. JAMES

MRS. JAMES POLLARD

MRS. GEORGE STEVENS

MISS WILLIE JEAN STEWART

MISS MARY FAISON DIXON

MRS. E. B. MATHEWS

MISS KATHLEEN MALLORY

MRS. MAUD R. McLURE

MRS. H. M. WHARTON

MISS SUSAN B. TYLER

Officers Woman's Missionary Union

Auxiliary to Southern Baptist Convention

PRESIDENT

MRS. W. C. JAMES, Richmond, Va.

VICE PRESIDENTS

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

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

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

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

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

CONTENTS

	PAGE
BIBLE STUDY.....	8
BOOK REVIEWS.....	30
CALENDAR OF PRAYER.....	4, 5
COLLEGE Y. W. A.....	17
CURRENT EVENTS.....	25
EDITORIAL.....	6, 7
FROM OUR MISSIONARIES.....	23, 24
HOME DEPARTMENT.....	0
PERSONAL SERVICE.....	27
PROGRAMS.....	9-22
TRAINING SCHOOL.....	26
UNION NOTES.....	28, 29

Calendar of Monthly Topics Woman's Missionary Union, 1918

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

SUGGESTED LEAFLETS—Supplement to Programs

MARCH—Cuba and Panama

	Cents
A Little Girl in Cuba.....	2
Children of Cuba.....	2
Cousin Jane in Cuba.....	2
Cuba for Christ.....	2
He Died That Cuba Might Be Free.....	2
La Senorita.....	10
Resources and Developments of Cuba.....	5
The Teacher Taught.....	2
The Panama Congress.....	5
Christ for Cuba.....	Free for postage

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

Cuba and Her People.....	Forbes-Lindsay
Cuba Old and New.....	Robinson
Cuba Past and Present.....	Sewell
Cuba.....	Wright
Royal Service, Nov., 1914—	
Religion on "The Zone"—Missionary Review of World, Dec. 1917	
Havana in the Sunshine—Harper's Magazine, Jan. 1918	
Home and Foreign Fields—Current numbers	

Missionary Calendar of Prayer for Southern Baptists March, 1918

"One flower blooms only for God's eye,—
Our secret prayer!
We seek the Father in sweet solitude
And find Him there."

Topic: Cuba and Panama

1—FRIDAY

For continued growth of our Cuban work; started 1886; in 1917, 61 churches and stations, 10 schools, 35 workers
Strengthen, O God, that which Thou hast wrought for us.—*Psalm 68:28*

2—SATURDAY

Prayer for Rev. M. N. McCall, superintendent of Cuban work, and for Mrs. McCall, Havana
Mine eyes shall be upon the faithful of the land.—*Psalm 101:6*

3—SUNDAY

That this week may be truly a week of fervent, earnest prayer for home missions, a time of ingathering of Thank Offerings
And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.—*Revelation 8:4*

4—MONDAY

That W. M. U. workers may heed the call of the frontier.
Be strong and of good courage . . . for Jehovah thy God is with thee whithersoever thou goest.—*Joshua 1:9*

5—TUESDAY

That as W. M. U. workers we may realize our responsibility towards the homeless churches
Be strong all ye people of the land, saith Jehovah, and work.—*Haggai 2:4*

6—WEDNESDAY

For our sister organization, the Cuban W. M. U., and for women of the Canal Zone, S. B. C.
We will triumph in Thy salvation, And in the name of our God we will set up our banners.—*Psalm 20:5*

7—THURSDAY

S. B. C. woman's work for the new American
(To open their eyes, that they may turn from darkness to light.—*Acts 26:18*)

8—FRIDAY

S. B. C. woman's work for the Negro
That Thy way may be known upon earth, Thy salvation among all nations.
—*Psalm 67:2*

9—SATURDAY

S. B. C. woman's work in mountain schools
Build in these young souls His temple which will outlast time and be coeval with eternity.—*Fannie E. S. Heck*

10—SUNDAY

That God's blessing may rest upon the efforts of Mr. Sherwood Eddy, Dr. C. T. Wang, Rev. Ding Li-Mei, as they point inquirers to Christ in the meetings planned for this month in China.
"Who follows in their train?"

11—MONDAY

Thanksgiving for the growth of the Cuban American College, Havana, and for Rev. and Mrs. W. B. Miller in charge of it
Light is sown for the righteous, And gladness for the upright in heart.
—*Psalm 97:11*

12—TUESDAY

For Rev. V. B. Clark and Mrs. Clark and for Rev. J. V. Cova, Theological Department, Cuban American College, Havana
The friendship of Jehovah is with them that fear Him; And He will show them His covenant.
—*Psalm 25:14*

13—WEDNESDAY

For Miss Luella Bell and Miss Effie W. Chastain and their work in Havana
Fear ye not, neither be afraid . . . ye are my witnesses.—*Isaiah 44:8*

14—THURSDAY

That the good work of our Cuban schools may be increased through better equipment and a larger teaching force
The harvest indeed is plenteous.
—*Matthew 9:37*

15—FRIDAY

That our work in Cuba and Panama may not suffer through our failure to reach apportionments
Bring an offering, and come before Him.
—*1 Chronicles 16:29*

Missionary Calendar of Prayer for Southern Baptists March, 1918

"Our intercession, strong, sustained,
Is faith's full flower!
The Father breathes on those for whom we pray
His Spirit's power!"

Topic: Cuba and Panama—Continued

16—SATURDAY

For the faithful native pastors and native women teachers in Cuba
He that doeth the will of God abideth forever.—*1 John 2:17*

17—SUNDAY

That the suffering and needy Armenians and Syrians may be remembered in our prayers and in our gifts
"Behind the dim unknown Standeth God within the shadow Keeping watch above His own."

18—MONDAY

That three more women teachers may this year be sent to our Cuban schools
Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.—*Matthew 9:38*

19—TUESDAY

For the needed colporteur and for more evangelical literature for our Cuban work
Go work to-day in the vineyard.
—*Matthew 21:28*

20—WEDNESDAY

For chapels in Vibora and in Cruces, Cuba
Be ye doers of the word, and not hearers only.—*James 1:22*

21—THURSDAY

That through evangelistic efforts in Cuba and Panama many may be won for Christ.
I will be their God, and they shall be my people.—*2 Corinthians 6:16*

22—FRIDAY

For our work in the Canal Zone and for Rev. J. L. Wise, superintendent; work started 1905; in 1917, 7 churches
Cast thy burden upon Jehovah, and He will sustain thee.—*Psalm 55:22*

23—SATURDAY

Prayer for Rev. Stephen Witt, Gatun, and for Rev. S. M. Love-ridge, Culebra, workers under Home Mission Board
If any man serve me, him will the Father honor.—*John 12:26*

24—SUNDAY

That the thousands of soldiers in Panama City, Colon and Canal Zone may be led to know Him
And this is life eternal.—*John 17:3*

25—MONDAY

For a church building in Cristobal for our white American Baptists
Spare not: lengthen thy cords, and strengthen thy stakes.—*Isaiah 54:2*

26—TUESDAY

For State Annual Meeting in North Carolina
Go through the gates: prepare ye the way of the people . . . lift up an ensign for the peoples.—*Isaiah 62:10*

27—WEDNESDAY

For Mr. Henry Clark and his work among the colored people, Canal Zone
In Thy light shall we see light.
—*Psalm 36:9*

28—THURSDAY

That W. M. U. part of Jubilate Church Building Loan Fund be fully paid in cash and pledges
All things, whatsoever ye shall ask in prayer, believing, ye shall receive.
—*Matthew 21:22*

29—FRIDAY

For the spiritual growth of the six colored churches in the Canal Zone
"The church's one foundation is Jesus Christ her Lord."

30—SATURDAY

That more of the Baptist residents of the Canal Zone may ally themselves with our work there
In your life, are you willing to pay the price of loyalty to God?
—*Harry Emerson Fosdick*

31—SUNDAY

For the increase of Sunday schools in Cuba and Panama
Those that seek me diligently shall find me.
—*Proverbs 8:17*



EDITORIAL



"I AM DEBTOR IN HIS SIGHT"

ANOTHER milestone in our W. M. U. year is not very far ahead of us. It is a milestone towards which we should travel with eagerness, and high hopes, and great joy, for not since our women's work was born has the territory to which it marks the entrance ever been so full of promise nor so teeming with new opportunities—never before has our home mission work seemed quite so concrete to us, for never before has it touched in some of its phases the personal lives of so many of us who have long been interested in, have prayed for and supported the work of our Home Mission Board. We have recognized that through this Board our churches were united to meet the needs of many different classes of people. Some of these we didn't know much about. If we lived on the plains of Texas it was a little hard to visualize and make real the conditions of the people in the inner recesses of the mountains. And equally as hard did the women in Virginia or Maryland find it to really grasp all the problems created by the big Mexican population in Texas. Through our Home Board's working in and uniting all parts of the country, our ignorance was enlightened, our sympathies quickened and our real interest aroused in the efforts that were being made to meet the needs of those who have been cut off from much of the knowledge of God's purposes. And we have come up to other weeks of Prayer for Home Missions feeling grateful for what our Board had accomplished and glad to give something extra over our regular gifts as a thank offering for the blessings our homeland has brought us. In many cases it was a head interest rather than a real heart interest.

But what a change has come since last year! The work the Home Mission Board is doing has now become close and personal. During that time many of our sons or the boys who have become dear to us as they have grown up in our churches have come under the ministrations of the Board, and what we felt before was a splendid organization doing a fine work in the kingdom has now come near to us because of what it is doing for our boys. The prompt action on the part of the Home Board in seizing the opportunity to be of great service to the soldiers in the camps has certainly won admiration from many sources hitherto critical. Through the activities of the camp pastors many boys who are now in an impressionable state and who are anxious that their lives shall have the right foundations have come to know Jesus Christ as their Commander-in-Chief. Our hearts have been stirred as we have read of what has been done and we rejoice that these men are in the camps, supplementing the splendid work done by the Y. M. C. A. by their individual care of and attention to the hosts of our Baptist boys. We women can be of very definite service to these pastors by sending to them the names of boys who have gone from our churches in the different camps, and by being individually responsible in seeing that each of these boys is supplied with one of the attractive certificates of church membership which can be obtained from the Sunday School Board. When these have been signed by different camp pastors and Y. M. C. A. workers in the different places where the boys are stationed, they will come to be souvenirs full of meaning and suggestion.

Because of this new interest we approach our Week of Prayer for Home Missions with special feelings of gratitude that this great organization has reached out its protecting arms not alone towards the foreigners in our midst, the people in the mountains, the negroes, the dwellers in sunny Cuba, the Indians, the frontier and the homeless churches, but also to our boys in the camps. It still tries to interpret the spirit of America and the Gospel of Jesus Christ in all these quarters with as much zeal as hitherto, but we cannot ask them to do all this splendid new work on the budget arranged to cover only the first. It will take well on to \$60,000, over and above the \$500,000 allotted for the regular activities, to do this important work. Some will feel that this is more worthy of gifts than the regular fund and our Board will be hard pressed to meet its usual obligations. May our sense of gratitude for the loving

care given our boys, together with our revitalized interest in all the work of the Board lead us to make our thank offering more generous than usual, one that means grateful sacrifice, that no part of the special work we women have pledged ourselves to may be hindered because we have failed to do our part.

"Over against the treasury
He sits who gave Himself for me.
He sees the coppers that I give
Who gave His life that I might live,
He sees the silver I withhold,
Who left for me His Throne of Gold,
Who found a manger for His bed,
Who had not where to lay His head.
He sees the gold I clasp so tight,
And I am debtor in His sight."

WHAT CAN THE CHURCH DO?

1. Keep an honor roll of those in service—post conspicuously. Inspire all to loyalty. Encourage enlistment of volunteers.
2. Appoint good correspondents to keep them in touch with the church at home.
3. Send calendars, books, local papers and Christmas gifts to those in service.
4. Give the pastor leave of absence to visit the camps.
5. Keep the Y. M. C. A. secretaries informed of the men from your church.
6. Save on food, fuel and luxuries. Raise a war fund to help in this great conflict.
7. Read from the pulpit the letters from those at the front.
8. Hold prayer meetings for them and remember special needs and individuals by name.
9. Welcome all those who serve the flag—especially those who represent you.
10. Remember that you are partners in a great cause and that your responsibility is as real as of those at the front. You will then share in the victory.
11. See that each soldier boy from your church is supplied with the certificate of church membership furnished by the Sunday School Board.

If every church and every Christian would earnestly follow out these suggestions what fellowship and unity it would engender, what power would be felt both at home and abroad!

There is a parable here. The church has another conflict on hand—still greater than that in Europe and one that is for even greater ends—the extension of the spiritual and eternal kingdom of God. How many pastors and how many Christians stand ashamed because of their lack of interest and cooperation in the great Christian campaign, when they consider what they are willing to do for a cause in which they are *really* interested and for which they are ready to sacrifice. How many missionaries—soldiers of the Cross—have left the home church with great hopes and have seen these hopes die because they have been left by the church to serve alone. Read over the list of "What a Church Can Do" and see in how many of these ways you and your church are whole-heartedly sharing the burden and heat of the day with the missionaries on the firing line of Christendom. Prayer meetings should take on new earnestness and power as those at home enter into fellowship with the dangers that threaten abroad. Service flags and honor rolls should be displayed prominently and letters read from absent members in training camps or trenches. Their needs and sacrifices and achievements should be kept before the church.—*Missionary Review of the World*



BIBLE STUDY



TOPIC—Salvation

The living God, who is the Saviour of all men, especially of them that believe.—1 Tim. 4:10

"The Word of God in the very beginning spreads before us an account of the fall of our first parents from their original holiness and the sad, sorrowful doom which they brought upon themselves and their posterity, as a kind of background upon which the glorious Gospel of our salvation is to be painted." First we have the law with its fearful penalty of death, and then the Gospel with its offer of life.

I. *Salvation the work of God:* Ps. 50:23. The life giver Himself is revealed in John 1:4, 5. The way of the truth and the life: John 14:6. The giver of supernatural life. John 3:3-17. Of eternal life. John 4:10. Salvation is the great inclusive word of the Gospel and is a free gift, a present possession. John 3:36; John 5:24; 6:47; 2 Tim. 1:9; Luke 7:50; Titus 3:5; 1 John 5:11. Faith is necessary for salvation. John 10:27-29; Romans 3:27, 28-31. All men have sinned, Romans 3:23, and it is a faithful saying that Christ came to save sinners. 1 Tim. 1:15. All men have souls and lives exposed to misery and ruin, and the Son of man came not to destroy but to save the souls and lives of men. "The mystery of God's incarnation doth respect the salvation of all mankind" according to His desire and design. What remonstrances of gentleness and kindness has God made to Israel in the Old Testament! The same He might use now toward all mankind. Isa. 5:4; Hosea 13:9 and Chapter 14; Isa. 55:1; John 7:37. Come all who are weary—all who are burdened with sin, these are called of God.

II. *The evidence of salvation is holiness of heart and life.* Ps. 32:2; 97:10; Isa. 32:17; 52:1, 11; Micah 6:8; Matt. 5:6-8; Jer. 4:14; Romans 6:1-23; 2 Cor. 11:2; Gal. 5:22-25; Eph. 1:4-13, 14; 2 Peter 3:11-14; Rev. 14:4, 5; 19:8. Holy living is a choice evidence of salvation. He who submits his whole way to divine guidance and is careful to honor God in his life, brings an offering which the Lord accepts through His dear Son, and such an one shall be more and more instructed and made experimentally to know the Lord's salvation. Not to ceremonies, not to unpurified lips is the blessing promised, but to holy lives.

III. *The effect of Salvation is to praise and glorify God*—Thanksgiving is a God-exalting work. Though nothing can add the least cubit to God's essential glory, yet praise exalts Him in the eyes of others. Ex. 15:1, 2; Ps. 28:6, 7; 50:23; 70:4; 116:12-19; 118:15; Isa. 12:1-6; 35:10; 52:7-10; Luke 1:46-55; Rom. 16:27; 1 Cor. 15:57; Eph. 1:3; 3:20; 21:7; Heb. 13:15; Jude 25; Rev. 1:6; 14:7. "Praise is a lifting up of the name of God, a displaying of His Goodness, proclaiming His excellency, a spreading of His renown, a breaking open the box of ointment whereby the sweet savour and perfume of God's name is sent abroad into the world." God is not glorified by the murmurings of His people, but by their praises.

IV. *Christ Jesus the object of our hope and expectation*, Phil. 3:20, 21, the secret of our peace and strength, Phil. 4:5-13-19, 20. Salvation is a work within our hearts, but we must let our "light so shine" that others may understand the source of our light and life and the spring of all our efforts for good. He who is the foundation of our salvation bids us to show evidences of this in our daily walk and conversation. The saints, or saved ones, of God are called "jewels", because they are lustrous with the redeeming power of the love of God in their lives. An upright Christian, fully conscious of being saved, is like Solomon's Temple, gold within and without; for the light of Christ in the heart will work itself into the life and make it grow in grace and rise with joy as high as heaven.

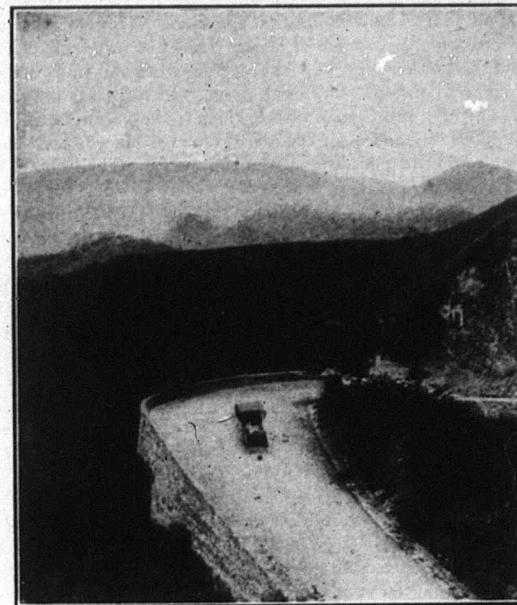
"Jesus, my Lord, I look to thee—
Where else can helpless sinners go?
Thy boundless love shall set me free
From all my wretchedness and woe."



PROGRAM FOR MARCH



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.



AN AUTO ROAD IN CUBA
CUBA AND PANAMA

HYMN—Send Thou, O Lord, to Every Place

BIBLE STUDY—(Page 8)

CURRENT EVENTS

PRAYERS FOR THE PRESENT NEEDS ON THE FIELDS

CUBA—the Land and Its People (pars. 1-5)

MISSIONS IN CUBA (pars. 6-9)

HYMN—Faith of Our Fathers

OUR WORK IN CUBA (pars. 10, 11)

PANAMA (pars. 12, 13)

CLOSING PRAYER

All through the ages all that which has been worth while, all that which has tended to uplift the world, all that which has made for the noblest ends, has been accomplished by the possession of the spirit of the Master. Dr. Grenfell

CUBA

The Land (For a description of Cuba and its industries see any good school geography.)

It is impossible in a few pages to give any adequate idea of the people of a country. What would we think of a writer who would attempt to portray a typical American in one paragraph? And yet we want to know something of these people whom we wish to help. Very briefly then we will try to picture to ourselves the Cuban of the town and then his brother in the country; then consider for a short time missions on the island. If we could really know them, they would all win not only our interest but our help.

1. The People

The Cuban is a Spaniard, but only to the extent that an American is English. He has not the fire and force of his forefathers. His languid air and listless gait give the impression of lack of energy and of ambition. And we find that these are his characteristics. Content with the pleasures that life gives him, he drifts along, capable of laying plans but incapable of carrying them out. Pleasure loving and fond of frivolity, he yields to difficulties and sinks under reverses. He is a gentleman in manner, courteous, even the poorest with a certain air of refinement. He marries early and is a truly affectionate father, though often not a faithful husband. So far as he is able, he supplies the money for the household that his wife and daughter may not be disgraced by having to do the marketing or the housework. Their homes have not the comforts we consider necessities, but there is always a sincere welcome for a stranger and a courteous desire to share whatever there may be in the larder. They express their devotion to the children by letting them have their own way in everything. Their ignorance may lead them to give improper care to a child, but never to neglect him.

2. The Town Dweller

The women have a drearier life than the men. The girls of the upper classes are brought up under the strictest "chaperonage". It is expected that they will marry early,—there is nothing else for them to do. Many marry at thirteen and are mothers of a good sized family by the time they are twenty. An American newspaper woman who lived many years in Cuba was the guest in the home of a prosperous Cuban. When she saw the two fine boys of the family, she exclaimed, "They need a little sister to make the circle complete." The father replied with vehemence, while the mother nodded assent: "NO! No girls! The life of a woman is very sad here in Cuba,—very sad, even yet. It was worse before the Americans came, for then the only right a woman had was the right to starve to death when her support failed. The day after the head of the family died we expected the widow and her daughters to appear begging respectfully from door to door. Now, at least, they can go into the offices of the government and work, but—" (Out of consideration to his American guest he did not say that this would be a disgrace.) "If a woman is not married," he went on, "she has no joy in living; nor has a single man for that matter. Everybody ought to be married in Cuba. In the north men and women alike have their clubs, their amusements, while here, there is nothing! It is bad for a man, but worse for a woman. She must marry. To remain single is truly a calamity." So marry the Cuban girl does, not because she loves the man, but because there is nothing else for her. She may not even know him. She certainly has not been so unmaidenly as to have talked with him alone before the marriage. But she trusts that her parents have made as good a choice as they could and anyway she will have a support.

From the day of her marriage *La Cubana* devotes herself to her home and family. "She is a willing slave to her husband and children, often with bad effect upon him and them.—Every Cuban girl is taught that her sole mission in life is to fulfil her duty as wife and mother to the best of her ability. She has been schooled to consider herself the absolute property of her husband and to render him unquestioned obedience." She takes no interest in reading. Embroidery and piano playing or gossip with her neighbor are her diversions. She has never been taught how to care for the home and knows nothing of cooking. Her only outside interest is religion and it is due to her faithfulness that the church still has a hold on the people, for the men openly scoff at religion even though they may attend the church services. "Withal she is womanly, warmhearted, hospitable and often extremely charming."

The *guajiro* is the peasant of Cuba, the small farmer. Like his city cousin, he is usually without ambition, working when he has to and no longer. The woman does the chores around the place, except caring for the cattle. If these and the cooking leave her any extra time, she spends it caring for the numerous little *guajiritos* who are tumbling around the place. Let us visit the homes of two of these farmers, one comparatively well-to-do, the other evidently shiftless, but both typical of many others.

"It is a two- or three-roomed *bohio*, tightly thatched that the rain may not beat in upon the American-made sewing machine which is the wife's proudest possession, or upon the saddle and trappings of the dainty-footed stallion, whose quarters are quite as good as his master's own. The furniture in a home like this is a solidly built table, with top scrubbed more or less, and chairs (of a crude 'mission style', with hide backs and bottoms), supplemented with empty boxes upon which one reads such familiar legends as Cross & Blackwell's and Gail Borden's Eagle Brand. Usually somewhere upon the wall one will find a patent medicine calendar, prized for its bright picture. The women of this household wear a chemise, a white petticoat, a waist fastened at the belt with a gathering string, and a calico skirt so long it drags in the dirt. If they have shoes, they are of coarse quality, poor workmanship and a stubby native pattern. If the season has gone well with fathers and husbands, they may attempt a corset and a hat which, combined, take from them every line of easy grace and all their charm. The men wear trousers of light washable material and shirts in many colors. Their best suit is linen, ironed to resplendent gloss, the upper garment of which hangs outside their trousers like a coat, but is split at the hips like a shirt and finished over the shoulders with tucks, pockets, and pearl buttons."

The visit to the home of the poorer farmer is not so pleasing. "Below these (the more prosperous farmers), who are the very best and most active inhabitants in all the country, rank those other *guajiros* who, being either less intelligent, less active, or less fortunate than they, exist less comfortably, also in *bohios*, but poorly bound together, so that the rain drives in and makes mud upon the floor in which dogs and chickens wallow unregarded along, sometimes, with the pig. There is no sewing machine here, and when the head of this household travels he jogs along on a mudstained mare with burrs in her unbraided tail. He wears no stiffly starched coat-shirt with tucks and buttons and an intricate monogram embroidered upon the pocket, but plain colored shirt, undisguised, unornamented and unwashed. His wife walks abroad in two garments only, a waist and a skirt, and her feet are bare inside frayed carpet slippers. What a man of this sort does for a living depends, I suppose, upon his surroundings,—he may burn charcoal, or cut tobacco poles, or do nothing at all. No matter what his circumstances, however, he and his wife welcome a visitor into the house and to the only chairs or boxes it contains. He calls for coffee and she serves it; if they fail to offer it, the caller may rest assured there is absolutely nothing whatsoever to eat beneath that roof."

Missions in Cuba

5. Cuba, a Model Mission Field

In some ways Cuba may be called a model mission field. Its 2,000,000 people are open to the Gospel in a remarkable way. Very little of the prejudice and subtle opposition which is found in so many other Latin-American fields is felt in Cuba. The government is sympathetic in its attitude, the railroads reach every part of the country, the people are anxious for education and enlightenment. There is generally a friendly feeling toward the foreign missionaries. This all makes the taking of Cuba for Christ a comparatively simple task if the missionary agencies and the churches in the island do well their share. *From Report of Regional Conference in Havana*

6. The Untouched Masses

There are three classes in Cuba for whom insufficient work is being attempted. They are: (1) The colored. As a people we are doing very little for them. I am not certain of the wisdom of mixing white and colored promiscuously in the same congregation. If large numbers are brought in, it becomes very difficult to reach the more substantial whites; however,

they too need the Gospel, for Christ's blood was shed as freely for them as for their white brothers. (2) Country people. These people are less addicted to vice than the people in the larger towns, and there is a great need that they be reached now, before the contaminations of the city reach them. (3) Workers on sugar plantations. The sugar plantations gather together great groups of people and furnish an unequalled opportunity to present the Gospel. There are one hundred and ninety-eight sugar mills in Cuba. Such opportunities should be seized upon and used. In the southern part of the province of Matanzas there is an area about one hundred miles long by thirty miles wide with only one minister. There are six towns with a population of from one thousand to three thousand each, and eight villages with a population of from five hundred to one thousand each, all in this area with no evangelical work. *Rev. W. L. Burner of Matanzas*

There are six things that a woman can do better than a man, in connection with church work: (1) She can go to a home and talk with the women but a man should not do this unless the men of the household are at home; (2) She can hold mothers' meetings; (3) She can hold girls' meetings; (4) She can hold children's meetings; (5) She can hold cottage prayer meetings; (6) She can hold Bible classes. *Mrs. E. W. Pain of Santa Cruz del Norte*

I feel especially qualified to speak on the work of women for women, because in the first place the two persons who have had the largest influence on my life were women, a Roman Catholic mother, and a Sunday-school teacher. The opportunities which are offered the teacher and missionary in making known the truth of the Gospel in Latin America are magnified in importance, if we believe that Romanism considers the women its true champion and defender. As long as Romanism can keep its hold on the women it has no fear of losing its power upon the men. The thing to do is to get the Gospel into the home. The way to the heart of any parent is through the child. The teacher in the school wins the love and confidence of the child and the child brings the teacher into its home under conditions of honor, esteem and confidence, which she could never control as a missionary alone. There is another approach to every woman by the way of sisterly comfort in sorrow and affliction. What comfort has a Roman Catholic mother in the sad hour of bereavement? Her only hope for that dead one is the hopeless and distressing thought of purgatory! Is it any wonder that a broken-hearted mother will give all that she has, even pawn her clothes, in order to have the means of mitigating the punishment of her loved ones in purgatory? There is no better opportunity than the hours of bereavement to show the real teaching of Jesus Christ about the future life and that of the Church of Rome. *Rev. A. B. Horsell of Oriente*

It has been demonstrated that primary schools are quite essential to successful work in Cuba. Such schools are needed for the children of the Christian parents belonging to the churches or missions and are also most helpful in securing an entrance to the better-class homes which the pastor or even a woman missionary finds it difficult to approach. Wherever it is possible, a foreign teacher with a missionary, who will visit in the homes, is the best arrangement, since, if a school is large it is impossible, for the teacher to do the necessary visiting and correlate the work of the day-school with that of the mission and services on Sunday. Coeducational schools should be established in the higher departments as far as possible. We cannot begin too early to train the boys and young men to have the proper respect for the womanhood of Cuba. This training has not been given in their homes, and is essential in preparing young men and young women to be leaders of their people. Most of the young women training in the higher schools are to go out as leaders and to establish Christian homes; and only as the young men are taught reverence and respect for womanhood in the school will these homes be of the highest type. *Mrs. K. S. Westfall, Sec. of American Baptist Woman's Home Mission Society*

The southern Baptists took as their field the four western provinces of the island. This is a territory of about 20,000 square miles with a population of 1,750,000, an average of about 88 per square mile. The country is beautiful and much of it under cultivation. The cities and towns are growing rapidly in size and offer now unusual opportunities to preacher and teacher. "Prac-

tically all sections of this territory are easily accessible by railroad or otherwise, but there are great stretches where we have not as yet preached. We became responsible eighteen years ago for the presentation of the Baptist message to nearly two millions of western Cuba but, although we have made an excellent beginning, our task is just well begun. God has added His blessing to the efforts of His servants in Cuba from the beginning, but century-old prejudices are not broken up in a day, and the task is great for the forces on the field."

Statistics which mean so much to the worker are often but dry lifeless figures to those at home. A Bulu woman said to Miss Mackenzie, "You do not know this neighborhood yet; in your eyes the people are as grass, but you will certainly know them in the times to come—each by name!" If we could only know "each by name", how much more real would it all be to us. What are the hopes and what the difficulties that each one of our thirty-four workers have? Some, as Miss Chastain, have but recently left the homeland; others are natives of the island. Each and every one has his or her dreams of a more beautiful Cuba and each one is doing his best to bring this about. In our twenty-five churches how many services every week are held to the glory of God and how many people learn that they can go directly to God for help without a priest as intermediary! Then in the forty-one outstations are gathered the little groups who are being instructed in the way of life, each outstation rich with the possibility of future work as a well organized church. Can you picture to yourself our twelve day schools? Every school day there flock to them over five hundred little Cuban children. They come from homes such as were described above. They need to learn so much more than the books teach. Every day they have their Bible lesson and are taught the simple stories or facts of our faith. The schools are not well equipped as are the ones our children go to in the homeland. In fact, they can be said to be almost without equipment and the teachers have to use their ingenuity to supply the absolute necessities of school life. We should furnish more tools for them to work with when they are so willing to do their best with every thing they have. Each one of the five hundred children goes back to his home after school to tell what the teacher has said and the mothers in these homes will welcome the teacher and they too will learn of the Christ who loves them and who is ready to help and comfort.

1. Out in the country districts there are hundreds who never hear the Gospel. We need more workers to reach them.

2. Our schools need equipment, but more than that they need more teachers. The call comes for at least three lady teachers to help in the primary work. Here is an opportunity for a trained young woman who wants to work where the children would go untaught but for her.

3. "The dearth of clean reading matter for the young people is appalling." We must print more books and pamphlets and we must put colporteurs in the field to distribute them. This is a real and pressing need.

4. And as in the homeland, we need in Cuba trained evangelists to devote their time entirely to evangelism.

5. To insure the future growth of the work we must build permanent churches and we must have permanent school buildings. We do not need to put up magnificent cathedrals as the Roman Catholics have, but we should erect church buildings that will gain the respect of the people and will be an honor to our Lord.

Panama

Since the days of Greece's glory, no such small strip of soil as the Isthmus of Panama has gained equal distinction. It has been the scene of stirring adventures and the site of the wealthiest city in the world. It has been the subject of epoch-making diplomacy, and the sphere of political disturbance; it is the seat of the greatest engineering enterprise in history, an enterprise which is destined largely to revolutionize the commerce of the world and, more than any modern factor, to influence the fortunes of the nation. *Dawson in South American Republics*

11. Religion On "The Zone"

From an article in the *Missionary Review of the World* by Rev. S. S. Conger of Balboa, Panama, we quote the following paragraphs:

The Panama Canal Zone, or, as its inhabitants universally call it, "The Zone", is scarcely less remarkable as a community than it is geographically. It is technically a part of the Republic of Panama, yet there is no part of the United States, not even the District of Columbia, which so completely belongs to our Federal Government as does "the Zone"; for every square foot of its land is held in title by the United States government, and no other title can be acquired by any individual or corporation.

But One Employer. It is a community of persons under one employment—that of the United States. The Navy, the Army, the Panama Canal, the Panama Railroad, all these are but departments of Uncle Sam's business. Furthermore, it is a community with but one concern: the great watery highway along whose banks it extends from ocean to ocean. The soldier and the naval sailor are there to protect it. The officials and the clerical staff are there to administer it, to collect its dues, to pay its bills. The pilots, the railroad men, the machinists, the operators of the great coaling plants and dry docks, the ship-fitters, the boiler makers, the many other mechanics, are there to care for the vessels that use it; and the men of the locks and of the dredging division are there to keep it open. And the men of the municipal division, the building division, and the quartermaster's department are there to look after the people who look after the Canal; while the same may be said of the doctors and nurses, dentists and ministers.

A Transferred Population. Again, our Zone community is unique in that it is a population transferred from its home environment and planted in another; not by a gradual emigration, but by one great political and economic stroke, carrying a language and institutions of its own into the midst of an alien land. For the language of the Zone is English, its unskilled laborers are British subjects, black or colored; its skilled laborers, its administrators and its protectors are American citizens.

Everything Done by the Government. The Zone, once more, is unique as a sort of state-socialistic experiment under American supervision. Almost everything is done by the government. The individual cannot own land or houses. He cannot open a shop or rent rooms, though he may offer the free hospitality of his home. His house, apartment, or bed in a room, are assigned him. He buys his supplies from the commissary. If his electric light fails, he telephones the electrical division. If his door-key is lost, he calls up the quartermaster. Should his boy sprain his ankle, he applies to the official doctor at the dispensary. Should he seek amusement, he finds it provided at the nearest club house. His meals, unless he keeps house, he secures at a hotel conducted by the administration. If he has an automobile, it must be kept in a government garage.

Almost the only thing the government does not provide for him is a church, and there is some provision even for that. The largest of the army posts have chaplains, and the two big hospitals at Ancon and at Colon Beach each have two—a Roman Catholic and an Episcopalian. In general, however, the Zone civilian is left to provide his own moral and religious environment as best he may.

The Typical Zone Resident. The typical white Zone resident is American-born, young and vigorous, with open eye and mind, and a purpose of getting on in the world, equally keen at work or play, and with all the normal passions and appetites of youth. Especially does he need the Christian faith, because he is subjected not only to the ordinary temptations and dangers of his age but to many others as well.

First: He feels the relaxing influence of a humid tropical climate on his northern physique, temperament and will.

Second: He lacks the conservative influences of home, of wide and long-established acquaintance and reputation, and of well-supported and well-known institutions, strengthened by sacred and tender associations. He generally expects to live only a brief time on the Zone, and cannot plan there a permanent home of his own.

Third: He lives in proximity to the Panamanian cities of Panama and Colon. These towns have stood at the half-way house of a great trade route since the discovery of the Amer-

ican continent. Black, white, red and yellow races mingle in their streets and in their blood and their general moral tone is lax and low. Their vice districts are large, conspicuous and appalling in the depth of their degradation. They offer to the young American, newly come from his home in the United States, all the fascination of the exotic, the unexpected.

The home standards, if to him they have been mere conventions or external rules, will now seem to his suddenly expanded vision merely provincial. He rarely stops to ask himself how much these new, loose, free customs may have to do with the inferiority which characterizes the population. His strength must lie in standards, not of external application, but of his own heart and soul and mind—vital and fundamental convictions. Here is the pre-eminent need of the young Zone American, soldier, sailor, machinist or civil servant; man, woman or adolescent.

The Great Need. We believe that in Jesus Christ may be found exactly the strength, the vision, the wisdom, needed as a preventive. Christians in the United States should not leave out of their thought these brothers of ours on the new big outpost at the great ocean cross-roads of the Western Hemisphere.

Those who read these words can have no doubt of the great need for Christian work in the Canal Zone. And now more than ever is this need felt, for our government has sent thither thousands of soldiers who would alone require many pastors. In Panama City are 60,000 soldiers; in Colon, 20,000; in the Canal Zone, 30,000. While we are doing so much in our camps in the states, let us not neglect the boys who have gone to the tropics where the temptations and dangers are much greater. Mr. J. L. Wise, the superintendent of the work in the Zone says: "Every scheme and device known in the realms of evil are held out as enticements for their (the soldiers') ruin. To reach them is a difficult work but one that should call forth our best efforts."

Our Churches. We have one church for white Americans, six for colored people. Rev. S. Witt, Gatun, Rev. S. Moss Loveridge, Culebra, and Rev. J. L. Wise, Balboa Heights, are in charge of these churches. At Balboa, we have erected a new and up-to-date building which was opened for service just a year ago. It has a large auditorium and ten Sunday-school rooms, the best Protestant church building in all Central America.

Can your church present as good a record as this of the Chorrillo Baptist Church (Colored)? "The work here has now been established two and a half years, during which time steady progress has been made in spite of the setback caused by the European war resulting in increased cost of living; more unemployed, with a corresponding increase in poverty; while many have had to go elsewhere in search of work. It speaks well for the churches that while there are so many unemployed, the proportion of church members out of work is very small, showing that the church members represent the more steady, reliable element even though in many instances the pay that they do earn is barely more than enough to keep body and soul together. During the past year, in connection with this church alone, 723 meetings were held with a total attendance of 66,577.

What would your church do if you were laboring under these disadvantages?—"This work was begun last February in response to an appeal on the part of many to meet the need in this growing district, there being no mission of any kind in the immediate neighborhood. Good work has been done in a small rented room measuring 28'x22', originally intended for the purpose of a store; for this store we have to pay \$22.50 U. S. currency, a month, and have thrown in free of charge all the noise of the neighborhood. Families living in single rooms overhead, many more behind, others on either side, and still more across the street, making it at times difficult for the speaker to make himself heard." This is what the Corozai Road Baptist Church (Colored) did under those circumstances. "In this room is now carried on a flourishing work with a Sunday-school having an average attendance of over 100, divided into some ten classes. A Sunday congregation averaging the same number, and services held there every night in the week. Since the opening in February (10½ months) some 410 services have been held with a total attendance of 17,302. Number of Sunday-school scholars, 112; day school scholars, 44; number baptized, 15; number restored, 30; total membership, 77; total contributions, \$414.18."



Y. W. A. PROGRAM



Hymn—Zion Stands by Hills Surrounded
Scripture Lesson—Loyalty—John 21:15-22; Hebrews 11:32; 12:2

Hymn—Be Strong! We Are Not Here To Play

Subject—Cuba, Bound and Free

I—Cuba's Story

II—Her People (See general program)

1—Customs

2—Education

3—Religion

III—Southern Baptists in Cuba and Panama (See general program)

Prayer—For Our Work in These Places

Hymn—Softly Now the Light of Day

Dismissal by Sentence Prayers

A BRIEF HISTORY OF CUBA

In the early part of the sixteenth century, just about a hundred years before the English landed in America, the Spaniards, led by Velasque and Diego Columbus, the son of Columbus, settled in Cuba. It was at this time that the cities of Baracoa, Santiago and Havana were built. Gold was the lure to this new land. Unsuccessful in this quest, they turned their attention to agricultural pursuits. The soil was very fertile and proved most suitable for such crops as tobacco and cane sugar. The introduction of African slaves at this time made agriculture quite profitable. One third of Cuba's population today is negro. There is great need of mission work among them.

For the next two centuries the work of colonization and agriculture progressed. There was during this time continuous fear of the English buccanniers and the Dutch and French pirates who visited the ports. At last, in 1762, the English under Lord Albemarle captured the city of Havana and carried away great spoils.

By the treaty of Paris (1763) Cuba was returned to the Spaniards, and for about fifty years there was great prosperity in the island. The government was now in the hands of a captain-general who was placed there by Spain. At first these captain-generals did much for Cuba and her people. Las Casas (1790), one of the most prominent

of these officers, was public spirited and encouraged the building of many public works. He made the people's interest his interest and studied how he could best aid them in their farming. His influence was felt for many years as was shown by the loyalty which Cuba had for Spain on different occasions, especially when it heard the news that Napoleon had overthrown Spain; for then, "by unanimous and patriotic action the municipal corporations took oath to hold the island for the deposed sovereign, and declared war against Napoleon". It is quite evident that such a spirit on the part of the Cubans was not appreciated by the Spaniards, for almost immediately they began to allow the captain-general to exercise unreasonable power over the inhabitants. This increased until by a decree of 1825, the captain-general was given despotic authority. Revolt was the outcome of such a measure and from this time on the history is one of many revolutions. These officers had the power to execute, imprison, or deport anyone whom they saw fit to punish, and they did not hesitate to exercise it. Such treatment, naturally, created a feeling of hatred in the hearts of the natives which culminated again and again in open rebellion.

At last in 1898, the people of the United States, incensed by the wrongs which the Spaniards permitted and endorsed in Cuba and by the destruction of a United States battleship at Havana, entered a war against Spain that Cuba might be free. The war was of short duration, but it did not cease until the independence of this oppressed and ill-treated country, Cuba, had been gained.

The experiences through which they passed have left their impress on the Cuban people. For centuries having no right but to obey a ruler imposed on them from across the seas, they are untrained in self-government. They have lacked the power to carry to a successful end their spasmodic efforts for liberty. It is very doubtful if they would ever have thrown off the yoke of Spain without the intervention of the United States. There has been dearth not only of strong

(Concluded on Page 31)



COLLEGE Y. W. A. PROGRAM



Subject—Cuba and Panama

Bible Reading—Christ's Message to All Nations

Hymns—Rejoice, Ye Pure in Heart

Christ for the World We Sing

Current Events

Prayer—That God Will Use Us in His Service

Talks—1. Cuba's People

2. What I Would Do if I Were a Missionary in Cuba

3. What I Would Do if I Were a Missionary in Panama

3. Our Delegation to the Summer Conference

OFF TO THE CONFERENCE!

March may seem to some of us a far cry to June but Easter is soon followed by the finals and then off for home! Now is really the time to plan for a big delegation to your summer conference. Send the girls home at Easter time enthusiastic enough to win the family over to their plan for being away a few days in the summer. Appoint a committee of wide-awake girls who went last year or who can arouse an interest in others to go this year. Plan a meeting which will show what last summer's conference meant to the girls and what a big delegation this year will mean to your Y. W. A. next winter. Inspiration to make the girls want to go; information as to how they can go, should be the plan for the meeting. And do not forget to tell the girls of the good times they will have, mentioning the special attractions which your conference or encampment offers, boating, swimming, tennis, hikes. Summer is the time for wholesome fun and here is the place for it.

There will be a great many calls upon the college girls this summer. Not one of us will wish to spend an idle day. But time of preparation will not be wasted. At the summer assemblies is the opportunity to meet and to become good friends with the other girls of your state. There is the chance to get new plans of work for the coming year. But best of all, it is a time of learning more of Christ and of His service. You will find noted teachers who will guide you to a deeper knowledge of the Bible. And from great speakers you will gain inspiration and strength to make your life count more for Christ and for your country. Surely we know that if we are to do the work that will fall to the lot of the women of today we must have a strength not our own. Your summer assembly may be the place where you will be put in touch with this strength. We must not neglect any opportunity for training in Christian living.

TWILIGHT WATCH STUDIES—COLLEGE IDEALS

FIRST TWILIGHT: *Of Work.* The end in view: 1 Cor. 10:31. Concentration: Eccl. 9:10; Col. 3:23; 1 Tim. 4:15. Cheerfulness in work: Col. 3:17; Phil. 2:14-16. Orderliness. 1 Cor. 14:40. Using our talents: 1 Tim. 4:14. Rest in work: Matt. 11:28-30.

How can these thoughts be applied to our college life?

SECOND TWILIGHT: *Of the Other Girl.* In College—Our friends: Prov. 17:17; Prov. 27:6. Our rival: Rom. 12:10. The girl who does not like us: Matt. 5:38-48. Are cliques Christian? Matt. 5:45-48. In the World—Am I my sister's keeper? Matt. 22:37-40; Micah 6:8.

What difference would a living acceptance of these verses make in my attitude toward other girls?

THIRD TWILIGHT: *Of Health and Happiness.* Has our attitude toward God anything

(Concluded on Page 31)



G. A. PROGRAM



Topic—A Trip to Cuba and Panama, Personally Conducted

As each member enters the room let the Leader give her a tourist ticket, a guide-book containing some interesting fact or anecdote about our work in Cuba and the Canal Zone, and a small suitcase. (Knitting bags could be used.) Instead of calling the meeting to order in the usual way the call "All Aboard" should send everybody to their seats. The Leader might then welcome the passengers to a secluded spot on deck where armed with guide-books they spend the eight-hour trip across the gulf in studying about Cuba.

In a short devotional sing "Jesus Saves"; read Acts 4:8-12; call for sentence prayers for the work and workers in Cuba. Then the Leader should call for the various items from the guide-books by number, with appropriate comments. The extract from the letter from Miss Chastain, given below, should be read at this time.

The party might be met in Havana by girls personating Mrs. McCall, Mrs. Miller, Miss Bell and Miss Chastain, our women missionaries there, who conduct them to "Templo Bautista" where they may talk more comfortably about the work and needs in Cuba. They might explain that Dr. McCall, superintendent of the Cuban work, and Brother Chastain, our Mexican missionary who is now temporarily doing evangelistic work in Cuba, were out of the city and that Mr. Miller, the principal of the Baptist College, was still busy in the class room. In a short talk Mrs. McCall gives the statistics of the work in Cuba as follows: Number of missionaries and teachers 35; number of organized churches 60; number of new Sunday schools organized last year 16; number of conversions last year 158. Desperate need for at least three more women teachers in the schools and unavailing efforts to get them. The evangelistic opportunity which caused Mr. Chastain to be sent over for a few months while he could not work in Mexico.

Miss Bell, a teacher in the Havana school,

might tell about the school work and how it helps to reach the Catholic homes through the children; how all the children have to study the Bible under Miss Chastain. To give some idea of the need for instruction along this line she might tell the incident of how a teacher asked one small child to tell her what he knew about God and he answered that God was a gentleman whom it was necessary to greatly respect.

Miss Chastain, the Bible teacher and city missionary, might tell about her work out of school hours; how she visits in the strange Spanish houses, taking one of her older girls along for company; about her splendid Home Department and Cradle Roll; how one day when a mother had given her her baby's name for the Cradle Roll and she asked for its picture, the mother replied that she had no picture then but soon she was to have the baby christened and she would have his picture taken in his christening robes for the Cradle Roll.

Mrs. Miller's talk might be about keeping house for the boarding pupils in the theological department of the Cuban American College and how lessons in English go on even at the table. She might also tell of her work with the women's societies. (For information about Cuba see Report Southern Baptist Convention, pages 338-343, also Y. W. A. program.)

As the party leaves Havana they sing "O Zion, Haste". As they pass through the Canal they are joined by Dr. J. L. Wise, superintendent of the work in the Canal Zone, who points out the beautiful church at Balboa Heights which is said to be the most beautiful in the Canal Zone; the barracks full of soldiers who present one of the greatest problems of the work; the handsome foreign section with its careless residents who go to Sunday baseball more often than to church; the negro churches where the one colored worker labors most faithfully.

Close with a prayer for the soldiers and sailors of our country and for peace.

*Extract from a Letter from Miss Chastain
(Concluded on Page 31)



R. A. PROGRAMS



FIRST MEETING

Topic—A Pearl for Jesus

Hymn—There's a Work for You

Scripture—John 3:16; Matt. 19:14; 1 John 2:1, 2; John 15:7

Prayer

Talks—The Cuban Town-dweller—par. 2, page 10

The Cuban Farmer—par. 4, page 11

Cuban Missions—par. 5, page 11

Hymn—Nothing but the Blood of Jesus

Phonograph—Concert—Suitable Selections

Talk by Leader—What the U. S. Has

Done for Cuba

Hymn—Safe in the Arms of Jesus

Roll Call. Business. Prayer

Thought for Bible Lesson: John 3:16—*God's love for us and His supreme sacrifice to save us is a truth that we should send around the world. Are we doing this? Matt. 19:14—*"Safe in the arms of Jesus" are the little ones He bids us bring to Him. How shall we "suffer them to come"? 1 John 2:1, 2—*Jesus invites the whole world to come and be saved. This invitation is entrusted to us. How far have we carried it? John 15:7—Jesus wants us to ask Him for the desires of our hearts. Let us ask that He send the Holy Spirit into our hearts that our requests may be unselfish and for His glory.*

To the Leader: Cuba is called the "Pearl of the Antilles". Give derivation of this name. Lead to the thought of gaining this pearl for Christ that it may be counted among His "precious jewels".

Give careful thought to the Bible lesson, making the devotional period one of the most important parts of the program. Call for sentence prayers followed by the Lord's prayer.

Previous to the meeting give to the boys the paragraphs indicated from the general program, asking them to obtain other information as well for the three talks, these should not be longer than four minutes each.

Borrow a phonograph and use records suitable for the occasion. These need not necessarily be hymns. There are many beautiful selections to choose from.

The Leader's talk may be culled from the general program and from recent Cuban history. Write to the War Department at Washington City for pamphlet on U. S. Relations with Cuba, or consult good encyclopaedia.

Use map of Cuba. Pictures cut from magazines and papers pasted on cloth will be attractive. Have one of the boys collect and prepare these.

Careful preparation for the program will richly repay the leader in the interest it will create among her boys.

SECOND MEETING

Topic—An Open Gateway

Hymn—God Moves in a Mysterious Way

Scripture—Matt. 25:32-40

Prayer

Blackboard Demonstration

Hymn—Let the Lower Lights Be Burning

Debates—Has the Panama Canal Been a Success?

Will It Help or Hinder Missions?

Solo—Far Out on the Desolate Billow

Talk—Yesterday and Today in Panama

Hymn—The King's Business

Roll Call. Business. Closing Prayer

Thought for Bible Lesson: *There will come a day when all nations will be gathered before the Son of man. They will testify for or against us in regard to our faithfulness in sending the Gospel to them. Among these nations will be our own. Have we been faithful to our own country? When we do good deeds to those who need help, Christ says we are doing them unto Him. Into Christ's own hand we lay our gifts; unto His own needs we minister in serving His needy ones.*

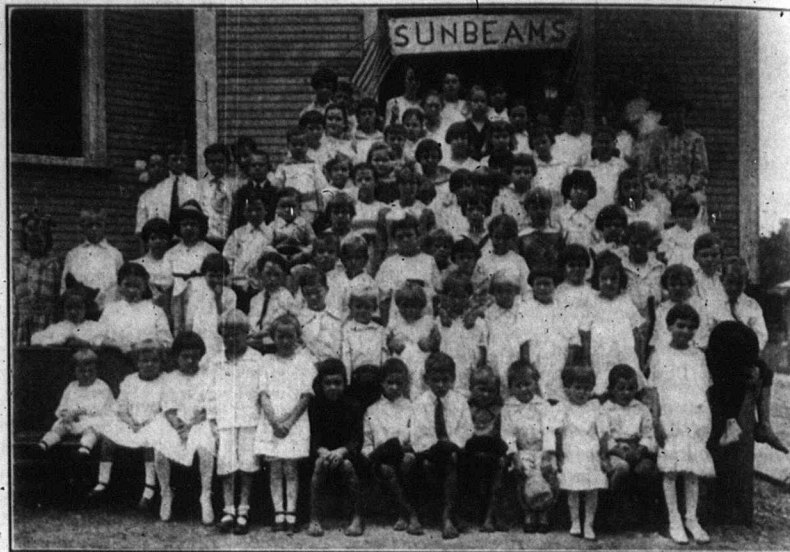
To the Leader: The blackboard demonstration can be given by one of the boys drawing a diagram of the Panama Canal which divides the two continents, North America and South America. This wonderful engineering feat has interested all boys. Write over the diagram "An Open Gateway".

The fact that there have been numerous landslides on the canal does not detract from

(Concluded on Page 31)



SUNBEAM PROGRAMS



PRATT CITY SUNBEAM BAND, THE LARGEST IN ALABAMA

Subject—Indians.

Hymn—Jesus Wants Me for a Sunbeam

Prayer—

Scripture—Boats of the Bible: (the children being reminded that much Indian history is associated with canoes): Noah's Ark: Gen. 6:13, 14; 7: 1-5; 8: 1-4, 20-22; Jesus in the Boat: Matt. 8:23-27; 14: 22-33; Paul in a Boat: Acts 27: 9-26, 37-44

Hymn—Throw Out the Life-Line

TO THE LEADER: Additional helps for the program will be found in ROYAL SERVICE, price 35c a year from W. M. U. Literature Dep't., 15 W. Franklin St., Baltimore, Md., and in "Home and Foreign Fields", price 50c a year from Baptist Sunday School Board, Nashville, Tenn. If some of the girls are dressed as camp-fire girls and some of the boys as scouts, if there is a tent to represent a wigwam and if the decorations are bright reds and yellows and blues, such as one sees on an Indian blanket, the program will be far more

realistic to the children. A tall pole with masque heads of animals, birds, people etc. may be used to represent "totem" worship among the Indians. In almost any encyclopedia will be found pictures of totem poles. The envelopes should be distributed in February, one being given to each member of the band and to the other children in the beginners', primary and junior departments of the Sunday school. The offering should be forwarded promptly after the March meeting. Dr. Gray's appeal is earnestly commended to the leaders for their prayer and study. The offerings from the Sunbeams are greatly needed to help the Home Mission Board to do all it has planned for the Indians.

HOME LIFE OF INDIANS (Let this be given by those who are dressed as scouts and camp-fire girls, seated on the floor by the tent. One girl might have a large doll strapped to her back to represent a papoose.)

GIRLS: It is interesting to have this tent and to be dressed this way, for there are about 8000 Indian families in the United States and

Alaska that do not live in houses but still use wigwams and wear clothes quite different from ours. But the Indians to whom we southern Baptist Sunbeams send missionaries out in Oklahoma do not live in wigwams and very few of them have tents but live in rather neat, comfortable houses.

BOYS: But many of them still wear Indian blankets or shawls and moccasins. There was an elderly Osage Indian who was a member of our church at Pawhuska. His name meant "one end of a stick". He was a true Christian and came to church regularly. He wore a great pink and blue thick blanket shawl folded about his heavy body and reaching high above his neck. His head was shaved close on both sides up to a high pompadour which ran down in true Indian fashion to his neck. His shirt was a red bandanna one. His leggings were of the finest blue broadcloth trimmed with bright colored ribbon. His moccasins were loosely laced, oil-tanned sandals. His heavy walking stick was elaborately carved.

GIRLS: Miss Mary Jayne, our missionary among the Pawnees, says that the Pawnee children are usually well cared for and tenderly loved. "You would just love to see the babies on their beaded and decorated boards, wrapped up and tied in their shawls and blankets. Their mothers put the boards and blankets back out of harm's way and go about their cooking of biscuit, corn and beans. It may not be true of all Indian mothers but many of them do not know how to make their children mind them. This is of course very bad, for the Bible says: "Honor thy father and thy mother".

CRADLE SONG RECITATION (by the 3 to 7 year old girls, with shawls over their heads and holding their dolls in their arms)

"Lullaby and good night!
With roses be-dight;
Creep into thy bed,
There pillow thy head.
If God will, thou shalt wake
When the morning doth break;
If God will, thou shalt wake
When the morning doth break.

"Lullaby and good night!
Thy brown eyes close tight.
Bright angels are near
So sleep without fear.

They will guard thee from harm
With fair dream-land's sweet charm;
They will guard thee from harm
With fair dream-land's sweet charm."

SCHOOL LIFE OF INDIANS (by 7, 8 and 9 year old boys)

There are 24,000 Indian children of school age that have no schools and are not being taught. Not far from Meridian, Mississippi, there are many Choctaw Indians and there is not any school for their 500 children. Our Home Mission Board this year has two missionaries working among them and it is hoped that a school and a church may be built for them. Among the Pawnees and Osages it is very different, for the government has good schools for them and the missionaries are allowed to teach the Bible to the children. Miss Jayne says that when the Pawnee children are five years old most of them enter the Agency Boarding School, which is near our Baptist church. The smaller children are in school all day, but the older ones do much industrial work. A visit to the laundry, sewing-room, kitchen, hospital, dormitories, garden and dairy will show you some of the things that these Indian boys and girls learn "outside" of books. They also learn many games and athletic sports.

RECITATION: Rowing (Let the 10, 11 and 12 year old boys sit on the floor and go through the motions of rowing a boat, while the 3 to 7 year old boys recite the following.)

"Yeo ho! Our boat in riding,
O'er waters smooth 'tis gliding.
Oh, hear the wavelets rippling,
Cool blows the gentle breeze,
Soft shadows of the trees,
Light breezes blow,
Calm waters flow,
Swift oars are rowing, rowing free.
So, singing low, onward we go,
Over the calm summer sea."

TELLING OF STORY: An Indian Story for Very Little People (Order leaflet for 2c from W. M. U. Literature Dep't. See address on page 20.)

TEACHING THE INDIANS OF CHRIST (Let this be given by the 7 to 13 year old girls, while one of the 12 year old boys holds up the pole to represent the totem worship.)

There are 54,000 Indians among whom there are no Christian missionaries or churches. Among the Indians in Oklahoma southern Baptists have seven missionaries and interpreters. We have church buildings for the Pawnees at Pawnee and for the Osages at Pawhuska. Miss Jayne tells us that among

the Pawnees and Otoes there are many who eat a kind of cactus called the peyote button which makes them drunk. As they eat it they sing and pray and believe that it helps them to know what their god wants them to do. The Osages have a religion which is a mixture of heathenism and Catholicism. They also use peyote and pray to the spirit of "Moonhead", the name of the man who taught them to use it. But our missionaries have taught many of them that this is wrong and we now have many faithful members in our churches. One of our missionaries gives his time to visiting the Indian schools and colleges. Each month he visits twelve of the government schools and is allowed to teach the Bible to the boys and girls whose parents either belong to or prefer the Baptist church. In one of these colleges he has organized a student church with about eighty members. In Oklahoma there are five civilized tribes and we have among them about seventy-five self-supporting churches.

PRAYER by W. M. S. member for the Indians and the missionaries to them

SUNBEAM SONG: Be a Little Sunbeam
(Order words with music for 2c from W. M. U. Literature Dept. See address on page 20.)

INGATHERING OF THANK OFFERING (If bright, Indian shaped baskets are used to take up the offering. It will seem more real to the children.)

TWO SALUTES: The Christian flag is the banner of the Prince of Peace. It stands for no creed or denomination. It contains no symbol of warfare. The ground is white, representing peace and purity. In the upper corner is a blue field, the color of the unclouded sky, the symbol of fidelity and truth. Its chief device, the cross of red, is the emblem of Christian sacrifice. The Christian patriot pledges fidelity to the kingdom of God when he salutes this flag.

The following simple ceremony has been found effective:

Two boys, one carrying a United States flag, the other a Christian flag, march to the platform. Sunbeams stand.

United States flag is held aloft. Sunbeams salute United States flag by extending right hands toward it and repeating:

I pledge allegiance to my flag, and to the republic for which it stands; one nation indivisible, with liberty and justice for all.

Christian flag is held aloft. United States flag is grounded by lowering and touching the tip to the ground. Sunbeams salute Christian flag by extending right hands toward it and repeating:

I pledge my allegiance to my flag and to the Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and love.

This ceremony should be carried out without announcement or explanation. The appearance of the flag is the signal for the Sunbeams to stand. A single chord on the piano is the signal for the salute. (The Christian and the United States flags may be obtained from 15 W. Franklin Street, Baltimore, Maryland.)

Hymn—Fling Out the Banner
Prayer for United States Army and Navy
Hymn—Open the door for the Children
Closing Prayer

Recitation:

"My name is Amelia Perdita,
My eyes are as dark as the night;
I live on the island of Cuba,
A country of beauty and light.

"My island is fragrant with flowers,
The royal palms wave in the air,
Its fruits are abundant and luscious,
Its fields are both fertile and fair.

"But a sad, oh! a sad superstition
Overshadows that beautiful land,
And how morally dark its condition,
I am sure you cannot understand.

"Oh! I plead for this pitiful nation.
Oh! ye people of God, send the light.
Send the Gospel—the "Lamp" of salvation—
To scatter the gloom of their night."

A Prayer

"Father, hear the prayer we offer!
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously.

"Not forever in green pastures
Do we ask our way to be;
But the steep and rugged pathway
May we tread rejoicingly.

"Not forever by still waters
Would we idly quiet stay,
But would smite the living fountains
From the rocks along our way.

"Be our strength in hours of weakness,
In our wanderings be our guide;
Through endeavor, failure, danger,
Father, be Thou at our side!"



FROM OUR MISSIONARIES



PASTOR ONO AND FAMILY, KOKURA, JAPAN

FROM JAPAN

Time has flown by very swiftly since we came out to Japan six years and three months ago. I am anticipating with eager joy our furlough next summer.

We had a pleasant outing in the summer, and have been strenuously busy ever since our return early in September. I have a new Bible woman, and getting her settled into the work has taken much time. I hope she is going to do good work here. The condition of our work is encouraging. There have been over forty baptisms on our field this year, and I feel sure there will be others before the year closes.

Our woman's society is taking some forward steps. The Christian women are very earnest in work and prayer and give fairly liberally, too.

My Sunday school class is a great joy to me. Sixteen little girls from nine to twelve form the class and are bright and interesting.

The members of our mission are all keeping well. Dr. Walne's daughter, Miss Florence, who underwent quite a serious operation in Seoul last June, is getting strong again.

Miss Chiles, who spent two years in Tokyo at the Language School, has come down to

Fukuoka and taken charge of the Maizuru Kindergarten. She seems very happy in her work.

Recently we had a special "Woman's Day" at our church. The woman's society sent out a number of special invitations, we decorated the church prettily with ferns and chrysanthemums. There was a good attendance of women and these with a fairly good number of brethren made up a splendid audience. Pastor Ono preached a good sermon on the "Happy Home"; we had special music—a duet and a quartette. It was a very helpful service and the Christian women felt happy over the results of their efforts.

I am enclosing a picture card of our pastor and his family in their sitting room. It is an excellent likeness. He and his wife are both very talented and the children are bright and interesting.

May our Father send His richest blessings upon you.—Foy Willingham, Kokura, Japan

A MISSIONARY TRIP

We have been away from home for nearly a year, fully five months of this time we were in the far interior where we could receive no mail.

We went to Bahia the latter part of last year to attend the North Brazil Mission Meeting. From Bahia we came to southern Piahy where we spent several months. The last of August we started home, visiting on the way all the places where there are believers or churches, spending three months on this trip. From the time we left Bahia until we reached the nearest point where we could catch a river boat for Therezina, we traveled some 75 miles on horseback.

It is hard for one to realize the needs of this vast interior. The condition of the women and children is pitiful. They may be rich in cattle and lands, but they live in ignorance of all the happenings of the world outside of their own little neighborhood. If they are fortunate enough to know how to read, they have nothing to read. Above all they are in absolute darkness as to the way of salvation. From the priest they do not receive a ray of light or comfort, only superstition.

Pray for the work here in the interior that "the Lord of the harvest may send forth more laborers".—*Lulu Terry, Therezina, Brazil*

THREE BEAUTIFUL YEARS

I have now been in China almost three years and they have been the happiest of my life. I do not feel sorry for everybody who cannot be a missionary, but I feel sorry for people who have not found their place in the world. I have found mine in a mission school and I don't believe there is a nicer one. I was totally unprepared to love the girls as I do. I expected to love them as fellow creatures and people who need the Gospel, but I now love them dearly as individuals and I really can see no difference between my feeling for my students here and those in America. I find that girls in China have many characteristics of girls in America. I am not naturally a good disciplinarian and they have learned to take advantage of this fact; but I love girls and they also recognize this, and I know that many of them look upon me as their friend.

I regret the fact that I have been of no help in writing for our ROYAL SERVICE, but I just do not seem to be able to write to interest those at home except in personal letters.

I have decided to tell you something about

my teacher, for he is one of the most interesting persons I have ever met and I hope I can make him seem interesting to you. You may not know that every foreigner has a personal teacher when he first comes and gives all of his time to study. We try to keep up some study as long as we are here, for the Chinese themselves say of a Chinese scholar, "He may study till he is old, and he cannot know it all". When I first came I studied five hours each day and I can tell you that I was usually glad when four o'clock came, for it gets tiresome after a while although it is the most interesting thing that I have ever studied.

I had one teacher for almost two years, but last February I got a new one. He had never taught a foreigner before and he did not know one word of English. One day he was looking at my English Bible which was open on the table, and he said, "Ugly to see. It looks just ants." On another day I asked him if polygamy was on the decrease in China and he said that it was not. He went on to say, "There are two things that keep a man from having two or more wives. One is that he cannot afford it, and the other is that the first one is so 'fierce' that he doesn't dare." So you see that America has no monopoly on henpecked husbands. The same day he said that the higher up an official is the more wives he has. The late president had fourteen or fifteen. I told him that it was unlawful for a man in America to have more than one wife and he asked, "Do you mean that your president has only one wife?"

There are two causes of polygamy here, one is a desire for sons, the other is the fact that the first wife is usually chosen by the parents of a young man. If a first wife has no son, and the man can afford it, he usually takes another. The first one is called the "big wife", and her position is more honorable than that of the "small wife", but the "small wife's" position is a perfectly legal one and sometimes she is much happier than the "big wife" because she is the choice of her husband, while the other is the choice of his parents.

We have come to China with the idea that we are bringing our civilization to these people, and so we are, but they often look at us and think we are uncivilized. Not long ago my teacher asked me if our president had married again and if he married a widow. When I said, "Yes," he said, "Was her first

(Concluded on Page 29)

CURRENT EVENTS

THE WORLD FIELD

The work carried on so successfully by Capt. Luke Bickel on the Inland Sea of Japan and interrupted by his untimely death has been taken over by Rev. Frank Briggs. That the work done by Capt. Bickel was fundamental and not just dependent on his wonderful personality is evident by the spirit of faith and loyalty in which they are continuing the different enterprises started under his direction. As a lasting memorial to him they are trying to double the number of Christians in one year and to raise the funds for a memorial building for worship, for large meetings and for social service. After his death one of the leading Japanese newspapers wrote of him, "In the death of Captain Bickel, the Baptists have lost an ideal missionary, the Christian body a member of apostolic character and the Japanese nation one who loved the people with a truer love than that of those born Japanese".

The patriotic devotion of the true native American—the Indian—was shown in their purchase of over \$4,000,000 of the second Liberty Loan bonds. Very few of those who were selected in the draft have sought exemption and many have volunteered.

Representatives of twenty-four mission boards of America met recently in New York City to consider the needs of Africa and to make constructive plans for more aggressive work in that country after the war, as well as to devise means of helping English and European societies to carry on their work during these present troublous times. Closer cooperation among the societies and more effective methods of work in the great country which is so much the center of interest for many this year will surely result from this conference.

According to the latest church census there are 1769 synagogues in the United States and 1084 Rabbis, but there is a membership of only approximately 145,000 out of the 3,000,000 Jews in the country. In

Canada much the same conditions prevail, showing that the synagogues are not holding nor influencing the larger number of the Hebrew race.

Dr. John R. Mott says the Y. M. C. A. is called upon to minister to 24,000,000 men and boys at the present time 6,000,000 of whom are prisoners of war.

There are some 3000 Chinese coolies working for the Allies behind the lines. To minister to the physical and spiritual needs of these men a number of missionaries who know the language and habits of the Chinese have offered their services to the Allied authorities, and a few are already at the front.

The agricultural experiments of Mr. Sam Higginbottom in Jumna, India, are proving more and more successful, and gaining for him an ever-widening influence. Many of the ruling princes not only come to him for advice but are willing to pay double the missionary's fee to have him teach and preach in their states which missionaries have never before been allowed to enter. He has also been asked to sit on an Advisory Council, called by the government to suggest plans for the development of scientific agriculture in India.

During the outdoor evangelistic campaign of the national Bible Institute in the Bronx, New York, last summer more than 36,000 men and women heard the Gospel message and over six hundred professed to accept Christ as their personal Saviour.

A very practical example of socialized Christianity is the establishment in the basement of the First Methodist Church in Boston of a well equipped laundry room for the use of the many working girls in that neighborhood who can do the work there in the church. In a winter when fuel is such an item this is a most up-to-date bit of Christian welfare work.



TRAINING SCHOOL



"FROM EARLY MORN' TILL DEWY EVE"

WITH HIM—DEVOTIONAL

NEVER will I forget the first time it was my privilege to lead chapel service in the Training School. I was scared almost speechless. I had never talked before a crowd, not even to children. And, too, I was not yet one year old as a Baptist, having been converted quite recently from Catholicism, so everything was new to me. How could I bring a message to these girls who had been sitting at the Master's feet during a lifetime, as I had only just learned to do? This was the question I asked myself over and over again. But I am glad to say that some of my happiest moments have been spent in leading these devotional services, and some of my most earnest prayers have been that God would give me His own message at those times.

Our names are arranged alphabetically, and from A to Z we go through the list, over and over again, until the school term ends. The subject and Scripture lesson is assigned to each one. From that half hour after breakfast every morning we get a message to carry through the day, and oftentimes through life. We have another half hour with the Master after supper, at which time the girls make out their own programs, except for Wednesdays when we have a prayer meeting for our mission work. On Tuesdays we have, alternately, a Y. W. A. or a student body meeting. We so often see the answers to our prayers that we tremble to think of the power we have at our own command for the asking. Our House Beautiful has been called a "Power House of Prayer", and truly that is what it has proven itself to be. Already this year we have had several noted answers to prayer.

FOR HIM—SERVICE

"Oh, I have to go visting this afternoon," said one girl. "It is my *privilege* to go," said another. And what a blessing we do get as we go from home to home each Saturday afternoon, visiting the boys and girls, members of our Sunday school classes, clubs, sewing classes at Good Will Center, and at other points in the city. And sometimes, already tired out from our week's work, we return from our long tramp from hovel to hovel (for that is what most of the houses are) dusty and with an added weariness, but with happy hearts, for have we not heard a mother or a father in one of those very hovels say, "I want to be a Christian"? Or have we not left a beaming face where we found a tired, lonely, over-worked woman? Sometimes there is a dear little brother or sister, not in our class, whom we have brightened by telling some appropriate story. Or maybe we have had a prayer meeting with the whole family. Truly "the life of service is the only life worth while".

IN HIM—OUR PLEASURES

This year we have our delightful reception room to receive in but most of the girls are otherwise occupied and do not find much time to indulge in such pleasures. We have several invitations during the year from the Seminary faculty to their homes, where we go in a body. Sometimes the churches give us a reception, in addition to this each girl is permitted to attend two state receptions with escorts. These, together with our Christmas party, where we are hostesses, and the party Mrs. McLure gives us at Thanksgiving, are about all the social pleasures we can find time for in our busy household. On these two occasions we have real school girl times and a happier crowd would be hard to discover anywhere.

Our prayer is that we may grow more like the Master each day. We endeavor to glorify God in everything we do or say, in prayer, in work, in play.—*Mary Elizabeth McConnell*



PERSONAL SERVICE



"THE LOVELIEST STORY"

OH, there's Mis' Logan, Ma! She's a-coming down the street." Alfred's earnest little face was pressed against the window while two arms gesticulated vehemently to the lady who, in passing, looked smilingly up. Obeying the signal Mrs. Logan paused at the humble wooden steps. In a moment a thinly clad, small boy stood in the door, begging his friend of the Good Will Center to come in.

As she did so he said eagerly, "Mis' Logan, you see this here book what they gave me at the Christmas tree," holding up a tiny volume of the Gospel of John, "well, pa he said when I got home, 'What's that? Why that's a catechism', and looked at it way off like this." And the small boy imitated the father's mature disdain. "That's a catechism and I don't want none of them in this house. The first thing you know we'll be having them what gave it to you a-coming here a-begging us out of house and home. Why no, this ain't no catechism," holding it nearer, "what is it boy?" So I said, 'Give it to me, pa, and I'll read it to ye.' Then I looked through it until I found the stories you told us at the Good Will Center and I read them to pa and ma and they said they was grand." Alfred's eyes shone as they searched the face of the Good Will Center director. "Well, Alfred", she said, "I am so glad you have not forgotten our Bible lessons and that you are putting your Christmas gift to good use."

Just then a neat woman appeared at the door of the back room—"Howdy do, Mis' Logan, won't you come back where it's warm? Nothing would do but Alfred must stop you to tell you about reading to his pa and me. Here take a seat and get warm and let me make you a cup of tea. No 'taint no bother, 'cause you do so much for my boy over there at the Good Will Center. Now here's your tea and it's good and hot too."

And the tiny dark kitchen with its glowing fire and hospitable mistress became a place of restfulness and refreshment to the weary settlement worker who had been all day at

some one's beck and call in and out of the Good Will Centers of the city. "May I read you a little from Alfred's book before I go?" asked Mrs. Logan in response to Alfred's frequent references to the "nice stories".

"Oh, yes mam!" answered the mother, "I'll be glad to hear it." Turning to the 14th chapter, Mrs. Logan read slowly with a few words of explanation now and then, part of Christ's farewell message. When she had finished the mother with a face all aglow said, "That's the loveliest story I ever heard."

And there's more to this story for it only happened a week or so ago. Will you not pray for Alfred and his mother and father and for that Christian friend at their Good Will Center?

We wish to see all lines of personal service carried on as successfully as if we did not have the added burden of Red Cross work. We must do the one and not leave the other undone. Especially do we wish to see our women sowing the seed of the Gospel as they minister to material needs of the soldiers. A postal addressed and slipped into kits and packages will bring acknowledgment and then it will be possible to send leaflets, magazines, testaments, etc., to such soldiers. Leaflets or clippings may be slipped into pockets of hospital garments. Seasoned with prayer we may expect results.

"Put up your reading and your fancy work
And knit, knit, knit.

This is a duty no one wants to shirk,

Knit and do your bit,
Then when Sammy shivers
He'll wrap himself up warm;

So put up your reading and your fancy work
T'will keep from harm.

So put up your reading and your fancy work
And knit, knit, knit."



UNION NOTES



ROUND TABLE

P RAYER is the very life of missions. Believing this, W. M. U. workers are earnestly directed to the daily use of the Missionary Calendar of Prayer for Southern Baptists on pages 4, 5. It is logical indeed to have these definite objects for prayer in the same magazine with the programs for study. "Know and you will pray" some one has said; and again we read; "If any lack wisdom, let him ask of God." March is the time for the Week of Prayer for Home Missions. The dates are March 3-9 and it is truly hoped that the thank-offering will be at least \$22,500. One way of reaching this amount will be for each member to give one-tenth more than she gave to last year's offering. The following W. M. U. workers prepared the March Week of Prayer programs and leaflets: Miss Effie Chastain of Cuba; Mrs. George W. McDaniel and Miss Margaret Tweedy of Virginia; Mrs. H. M. Wharton and Mrs. A. J. Fristoe of Maryland; Mrs. K. W. Cornett of Kentucky; Mrs. J. P. Harrington, Mrs. J. M. Dawson and Mrs. George W. Riley of Texas; Mrs. Mary E. Joiner of New Mexico; Miss Margaret Hargrove of Louisiana; Mrs. A. J. Holt of Florida; and Mrs. Carter Wright of Alabama. The Union is truly grateful for their assistance. During the January Week of Prayer the W. M. U. corresponding secretary attended the five district meetings in Alabama. These meetings were presided over by Mrs. Kallin of Mobile, Mrs. Hannon of Montgomery, Mrs. Townsend of Tuscaloosa, Mrs. Dill of Birmingham and Mrs. Reynolds of Anniston. The weather was severe throughout the meetings but the attendance was altogether encouraging. It is conservative to say that at least 500 women were reached by these five gatherings in Bay Minette, Selma, Tuscaloosa, Birmingham and Gadsden. The hostesses could not have been more cordial. The general state W. M. U. interests were presented by Miss Laura Lee Patrick, the corresponding secretary. The Foreign Mission Board was represented in the southern

district by Miss Mary Anderson of China and in three of the other districts by Rev. Hendon Harris of China. Dr. L. B. Warren spoke in behalf of the Church Building Loan Fund of the Home Mission Board and a number of \$500 memorials were thus subscribed. The Alabama workers are very confident of securing before May sufficient pledges to cover their \$20,200 apportionment to the Church Building Loan Fund. While in Alabama, the W. M. U. corresponding secretary also attended the Cahaba and Coosa River quarterly associational meetings in Marion and Talledega. It was an untold joy to meet these workers once more and to see how they are going "from strength to strength" under the leadership of Mrs. Hall and Mrs. Williams. The first college Y. W. A. to establish a memorial in the Church Building Loan Fund is at Judson College in Marion, Alabama. After the cause had been presented to the girls, they arose in a body to pledge their willingness to contribute toward the memorial. Their Y. W. A. faculty counsellor, Miss Eula Dawson, will keep the student body reminded from year to year of this pledge. It is confidently believed that similar memorials will be established by a number of the Baptist colleges in the south. From Florida Mrs. W. B. Parshley writes: "The Woman's Baptist Missionary Union of Florida held its 24th annual meeting in the state capital, Tallahassee, Jan. 16, 17. Fine weather, cordial hospitality and inspiring speakers combined to make it a memorable occasion. Mrs. Peelman's splendid report brought us great joy as it presented the work done. Our budget was paid in full and the year closed with money in the treasury. In 15 minutes 21 societies reported, showing progress all along the line. Our W. M. U. president, Mrs. W. C. James, brought help and inspiration as she told us to 'be dependent on God and available for His service. Jesus said 'I must', so to the tasks before us let us say 'We must'". Miss Louise Tucker of Shanghai brought first-hand news of her work in

China, adding much interest to our meetings. We give a hearty welcome to Mrs. Tebow of Appalachicola as our new Superintendent of Sunbeams and Royal Ambassadors. We enter the new year with hope and courage. The last week of January and a part of February were spent by the W. M. U. corresponding secretary in visiting a number of places in Tennessee with Miss Margaret Buchanan, the W. M. U. corresponding secretary for that state. The meetings were held in Bell Buckle, Nashville, Athens, Knoxville, Chattanooga and Murfreesboro, under the leadership of Miss Rainey, Miss Buchanan, Mrs. Moody, Mrs. Harris, Mrs. Robinson and Mrs. Phillips. Eight memorials in seven days were established in the Church Building Loan Fund and deep interest was also manifested in the completion of the enlargement fund of the W. M. U. Training School. While in Murfreesboro, two services were held with the students at Tennessee College through the courtesy of president Burnett. The uncertainty of the mails at this time may delay the delivery of ROYAL SERVICE. In the face of these conditions we beg our patrons to have patience and consideration as we are doing all we can for prompt service. Inquire first at your postoffice and then report to headquarters, 15 West Franklin St., Baltimore, Md. As far as possible we will replace the missing numbers that files may not be broken.

FROM OUR MISSIONARIES

(Concluded from Page 24)

husband a jeweler?" I again replied in the affirmative. He then shook his head and said, "Some one told me that and I did not believe it." It is not respectable for a woman to marry twice and for an official to marry into business circles is unheard of. These things which we think are marks of our higher civilization are considered by them to be signs of our barbarism.

The most pitiful class of people in China are the widows. They are ruled by their mothers-in-law and are without any future in the world. I am really thinking of those who have no children. If they have sons they may look forward to being mothers-in-law themselves and ruling some other women as they have been ruled. It seems to me that the Gospel has done more for them than for any other class. Many have become fine Christian workers. They can go about as an unmarried woman cannot and have no home duties to confine them as married women have.

The women and girls are not the only interesting people in China. I have a class of little boys on Sunday morning. They are a lively set and I sometimes wonder if they get one thing out of what I say. They will listen to nothing until they have examined every new thing about my person. I have gotten so that I try to wear the same things every Sunday. They are mostly street children and show that they have had no home training.

The Chinese way of treating children is very queer. I heard a doctor say once that a man will die for want of an operation because his father is not willing for him to have it, and his child of three or four will suffer for lack of treatment because he is not willing to have it. The child is boss until he is old enough to know what is good for him, then the father becomes boss when he is too old to know what is good for him. But we of the west are not always consistent; so we must not be too harsh in our criticism.

We have a common sorrow in the great number of losses of missionaries in China. I wonder if you all knew dear Miss Price. She was in China not quite a year after I came and she lived here to look after me while the other missionaries were away for a month. She became very dear to me and I count my contact with her as one of my great blessings.

—Olive Elliott Bagby, Soochow, China

BALBOA HEIGHTS MISSIONARY SOCIETY

I feel that I must write and tell you of our splendid band of women who met on January 14th to organize a missionary society. There were fourteen enthusiastic ladies present and we organized for the purpose of doing for others as we have been done by. We have a beautiful concrete church built by our beloved Home Mission Board. Mr. Pirkey, two children and I arrived on the Isthmus December 19. We found a very small membership but so much Baptist material that our membership has been more than trebled in the month and a half. The ladies were so anxious to do something for the church and I knew of no better way than through a woman's missionary society. I feel that it is the beginning of a new day for Baptists in this part of our country and I humbly beg your prayers that we may accomplish great things for the Master's cause. With prayers and best wishes for the success of our W. M. U.—Mrs. R. J. Pirkey, Canal Zone



BOOK REVIEWS



ANNA COOPE

SKY PILOT OF THE SAN BLAS INDIANS

An unusual and interesting book is this autobiography published by the American Tract Society. Miss Coope tells of her rather unhappy girlhood in England and of starting to work for part time in the cotton factory when only nine years old. She speaks of the unsympathetic attitude of her parents when she accepted Christ and of their joy when, years afterwards, she led them both to know Him.

When the little family moved to this country the father and daughter found work in a factory in Rhode Island. In the little church where she became a leader, Miss Coope heard American missionaries speak of their work in the West Indies and, learning of the lack of workers, she decided to go with them. These missionaries were serving under no board, "their conditions were absolute trust in God for all things". Speaking of her decision to go she says:

"After getting clearly the mind of God in the matter I announced in the church that I was going to the West Indies by the first boat that I could catch. I knew nothing of the cost. I never asked the superintendent of the mission one question about money matters, for all the workers had said that those who felt called of God to labor with them must trust to God to supply the means. So I was trusting.—I went from that service and began that night to look over my wardrobe to put it in order for going away." This is an example of Miss Coope's attitude towards God, one of very great trust in every detail of her life. Years afterwards some missionaries wondered how she managed to "get along", not being under a board. "Oh," she said, "I am not under; I am on top, for 'underneath are the Everlasting Arms'." Miss Coope writes interestingly of many adventures; tells of customs of the San Blas Indians and shows some of the remarkable work she was able to accomplish under God's guidance and care.

"I am surprised," she says, "that God

chose me to come to this people so near to the spot where big men were digging a big canal, the wonder of the world. Big minds turned that way, and one would have thought that big boards that do big things would have seen an opening to get the Gospel to these Indians. But the opening was so small that they didn't see it, and God let me in through the opening because I believed."

The book contains less than two hundred pages, has a number of pictures and a map locating the San Blas Islands.

MISSIONARY PROGRAMS FOR SCHOOLBOYS

A little pamphlet, edited by J. Lovell Murray and put out by the Student Volunteer Movement, offers eleven suggested programs. In the different divisions, the editor recommends a book, gives a plan for working up the meeting, then a comprehensive, detailed program on the book. The lives of missionaries from different fields are studied. For India, George Smith's "The Life of William Carey" is the basis for one program and J. Mervin Hull's "Judson the Pioneer" forms the background for the other. "The Black Bearded Barbarian" and "Life and Letters of Joseph Hardy Neesima" are recommended for the work on Japan. In his introduction the editor tells us that "the impact of great personalities upon any life is at once an education and an inspiration. And in the field of foreign missions we find some of the most heroic and dynamic personalities. There is here an almost unlimited range of great characters with whom adolescent boys and girls should become acquainted." The suggestion is made that "while the programs have been prepared with boys particularly in mind, they would be almost equally suitable for use among school girls." If used for girls, books on the lives of missionary women could be substituted if desired.

While the pamphlet is not of very recent publication, leaders of R. A.s and G. A.s may find helpful suggestions and will no doubt welcome good programs based on books already in the missionary library.

Y. W. A. PROGRAM

(Concluded from Page 16)

leaders but of enduring followers. Unaccustomed to any responsibility in government; the mass of the people will now stay at home on election day as they used to keep out of sight at the time of a political battle. Ballots or bullets, it makes no difference to them; they think there is a fight on and they will be safe out of the disturbance. It takes decades to educate a people to enjoy a democracy. However, the last war with Spain did much for certain classes. By de-

priving the governing class of their wealth and position it made the young men realize the necessity for work and many of them are now showing intelligence and energy in the business world. It brought into respect many of the despised lower class, who can be despised no longer, for they fought so bravely for their country. It also made the negro more considered, for he too fought for liberty. And the part the United States took in the struggle has enlarged our opportunity in the island. They honor and welcome what is American because we came to them in their hour of need.

COLLEGE Y. W. A. PROGRAM

(Concluded from Page 17)

to do with our health? Psalm 103:2-3; Is. 40:31; John 10:10. Did Christ regard health as important? Matt. 9:22, 29; Mark 6:31; Matt. 15:32. Can we rise above the physical? 2 Cor. 12:7-10.

The foundation of true happiness—Faith in God: Ps. 144:15; 146:5. Sympathy with others: Prov. 14:21. Obedience: Prov. 29:18; John 13:17. Steadfastness to the truth: James 5:11. Opportunity to carry out one's life purpose: Acts 26:2.

Is college giving us this health and happiness?

FOURTH TWILIGHT: *Of Honor.* Honest in heart: Luke 8:8, 15. Honest in mind: Phil. 4:8. Before God and man: 2 Cor. 8:21. Does honor in small matters count? Luke 16:10. Seeking unearned credit: Acts 5:1-11.

What are our college ideals of honor?

G. A. PROGRAM

(Concluded from Page 18)

We have just returned from the mission Sunday school. I am so tired my bones just ache—but it was worth the extra effort to go. Last Sunday Dr. McCall went to the house to see about starting the Sunday school this Sunday, but he found it already started with some twenty children standing—for there were no chairs, no hymn books, no organ, no anything but an empty room and an enthusiastic woman to teach the children she had gathered in. Today was the first regular Sunday school and guess how many we had? Sixty. It is in a new section of the city and there are many other places where the opportunity is just as great if we only had the force. Do you wonder that we want to work every single minute? If the folks in the states could only get a glimpse of our work and realize in some degree the

need and the opportunity, I know they would respond in such a way as to enable more to be done.

R. A. PROGRAMS

(Concluded from Page 19)

the success of its purpose. The repairs in themselves have added to the distinction of the enterprise as these have been wonderfully skillful.

The Panama Canal will help missions by bringing other nations to our very door and by giving our missionaries a more healthy country to live in.

Have a member of Y. W. A. sing solo if none of the boys can do this.

The talk "Yesterday and Today in Panama" can be gleaned from the general program and from any good encyclopaedia. This should be given by Leader or older R. A.

Royal Service

*Some
Suggestions to
Subscribers*

PLEASE notice the expiration stamp on your envelope
PLEASE renew subscription at once in order not to have
arrival of magazine interrupted or file broken
PLEASE notify us promptly if magazine is not received
regularly
PLEASE send news items, short stories and other contribu-
tions for publication
PLEASE help us to sustain our woman's magazine by secur-
ing additional subscriptions

Price 35 cents No Club Rates

Woman's Missionary Union Literature Department
15 West Franklin Street, Baltimore, Md.

CHILDREN OF THE WAR ZONE

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

*Very instructive
Beautifully colored
Sold in sets only*

Price 25 cents, postage 5 cents

WOMAN'S MISSIONARY UNION LITERATURE DEPARTMENT
15 WEST FRANKLIN STREET, BALTIMORE, MARYLAND

Story Leaflets

A happy way to keep yourself in material for emergencies will be to
order a package of leaflets from

The Woman's Missionary Union Literature Department

For 25 cents

These packages are arranged to suit graded W. M. U. societies
and bands. When ordering name organization for which leaflets are
desired. Send for our Catalog of Publications.

15 West Franklin Street, Baltimore, Maryland

YEARLY LITERATURE

Do you wish to supplement your monthly program with
leaflets appropriate to the current topic? The W. M. U.
Literature Department will furnish from three to five such
leaflets each month. *Subscription, ONE YEAR, 60 CENTS.*

Woman's Missionary Union Literature Department
15 West Franklin Street, BALTIMORE, MD.