

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

“When the clover is deep in the orchard
And the grass waves fresh and free;
When the strawberry sweet, in sunny retreat,
Waits for the robin or me;

“When the bobolink down in the meadow
Is singing its rollicking song;
When the skies are blue and clouds are few,
And the days are happy and long;

“When the butterfly woos the white rose,
And everything seems in tune,
Oh, then you may hear the clock of the year
Striking the hour of June.”

Royal Service

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Calendar of Monthly Topics Woman's Missionary Union, 1918

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

SUGGESTED LEAFLETS—Supplement to Programs JUNE—Social Problems and Their Challenge

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Big Brother Movement.....	2
Europe Immigrants and Efforts in Their Behalf.....	3
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I Am the Immigrant.....	1
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The Homemaker—A Manual for Mothers' Meetings.....	10
What Bad Housing Means.....	10
What Shall the Working Mother Do With Her Children?.....	3
Where Is Thy Sister?.....	3
Handbook of Personal Service.....	Free for (2 cents) 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

At Work with the Italians.....	William P. Shriver
Country Church and Rural Problems.....	K. L. Butterfield
Helping the Helpless in Lower New York.....	Lucy Seaman Bainbridge
The Call of the South, Chapters I, III, VI.....	Victor I. Masters
The Souls of the Black Folk.....	W. E. B. Du Bois
Social Problems in Porto Rico.....	Fred K. Fleagle
Missionary Review of the World, Dec. 1917, page 929; April 1918, page 279; May 1918, page 365	
Home and Foreign Fields, current numbers	
Royal Service, July 1917; Jan. 1918	

Missionary Calendar of Prayer for Southern Baptists

June, 1918

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From Thy command,
Not to be served, but to serve.—M. B. Babcock

Topic: Social Problems and Their Challenge

1—SATURDAY

Dr. A. E. Brown, superintendent of mountain schools, and the 200 teachers; first work attempted 1891, 36 schools in 1917
They ceased not to teach and to preach Jesus as the Christ.—Acts 5:42

2—SUNDAY

That the young graduates from colleges and from mountain schools may seek Christ's will for their lives
"Lord, empty me of self, then with Thine own self fill,
That perfectly I love, and do Thy holy will."

3—MONDAY

For the work of the Personal Service department of the W. M. U., established 1910, 32 Good Will Centers in 1918
Thou shalt love the Lord thy God with all thy heart,—and thy neighbor as thyself.—Luke 10:27

4—TUESDAY

For the local committee on Personal Service in Baltimore and for the different state chairmen
All love is sacrifice—the giving of life and self for others.—F. W. Robertson

5—WEDNESDAY

That through the establishment of Good Will Centers many may be brought to know the love of God
For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.—John 3:16

6—THURSDAY

That more Daily Vacation Bible Schools with their ministry to the neglected children may be held this summer
"And many dear children shall be with Him there,
For of such is the kingdom of Heaven."

7—FRIDAY

That through the Eight Weeks Clubs many of our young women may share their college advantage with other girls
With good will doing service, as unto the Lord.—Ephesians 6:7

8—SATURDAY

That our college young women may undertake some form of Personal Service during vacation days
Consider how great things He hath done for you.—1 Samuel 12:24

9—SUNDAY

That the Blue Ridge Student Conference may result in many lives being consecrated to Christ
The dear Lord's best interpreters
Are humble, human souls:
The gospel of a life
Is more than books or scrolls.—Whittier

10—MONDAY

Thanksgiving for our nine Baptist hospitals and sanitariums in the home field of the S. B. C.
Heal me, O Jehovah, and I shall be healed; save me, and I shall be saved: for Thou art my praise.—Jeremiah 17:14

11—TUESDAY

Thanksgiving for the work of the Red Cross
Pray that no health or wealth or peace
May lull thy soul while the world lies
Suffering and claims thy sacrifice.—Priscilla Leonard

12—WEDNESDAY

That national prohibition may soon be realized
For the ways of Jehovah are right, and the just shall walk in them; but transgressors shall fall therein.—Hosea 14:9

13—THURSDAY

For Mexico—that a permanent and just government may soon be established
I heard the voice of Jesus say,
"I am this dark world's light."

14—FRIDAY

For the native Baptists of Mexico in these days of trial and discouragement
Blessed be the God and Father of our Lord Jesus Christ—who comforteth us in all our affliction.—2 Corinthians 1:3, 4

15—SATURDAY

That the Baptist Home Mission School for Mexicans in El Paso may be provided with a new building and better equipment
Communion without service is a dream; service without communion is ashes.—Robert E. Speer

Missionary Calendar of Prayer for Southern Baptists

June, 1918

And if I may,
I'd have this day
Strength from above,
To set my heart
In heavenly art,
Not to be loved, but to love.—M. B. Babcock

Topic: Social Problems and Their Challenge—Continued

16—SUNDAY

Earnest prayer for our soldiers, sailors and aviators and for our Allies across the seas
Yea, though I walk through the valley of the shadow of death
I will fear no evil, for Thou art with me.—Psalms 23:4

17—MONDAY

Rev. J. B. Chastain, formerly in Mexico, now enlistment missionary, and for Mrs. J. G. Chastain, Havana, Cuba
"Rich in a faith that has grown with the years"

18—TUESDAY

For Rev. and Mrs. C. L. Neal and their work in Toluca, Mexico
Jehovah, even Jehovah, is my strength and song.—Isaiah 12:2

19—WEDNESDAY

Rev. G. H. Lacy, missionary in charge of Torreon and Durango fields, and Mrs. G. H. Lacy, Saltillo, Mexico
Faithful is He that calleth you.—1 Thessalonians 5:24

20—THURSDAY

Rev. W. F. Hatchell, missionary in charge of Juarez field, and Mrs. Hatchell
My God shall supply every need of yours according to His riches in glory in Christ Jesus.—Philippians 4:19

21—FRIDAY

Thanksgiving for the Baptist Theological Seminary at Saltillo, Mexico, and for Rev. A. B. Rudd, president
Blessed are they that hear the word of God and keep it.—Luke 11:28

22—SATURDAY

Prayer for Rev. and Mrs. J. S. Cheavens and Miss Ida Hayes, now superintending work in Mexico, Eagle Pass, Texas
They that wait for Jehovah shall renew their strength.—Isaiah 40:31

23—SUNDAY

That more churches in the neighborhood of training camps may be social and religious centers for our soldiers and sailors
The Gospel of Jesus Christ is as broad and as deep as human need.—Clarence A. Barbour

24—MONDAY

Rev. and Mrs. J. E. Davis, now superintending work in Mexico, El Paso, Texas
We have our hope set on the living God who is the Saviour of all men, especially of them that believe.—1 Timothy 4:10

25—TUESDAY

Rev. and Mrs. J. H. Benson, superintending Mexican work on border, Nogales, Arizona
The mighty God can make us stronger than our circumstances.—John Henry Jowett

26—WEDNESDAY

Miss Addie Barton, formerly in Mexico, now on enforced furlough
God is able to make all grace abound unto you.—2 Corinthians 9:8

27—THURSDAY

Rev. Frank Marrs, missionary in charge of Pacific Coast field, and Mrs. Marrs, now on furlough
Let us run with patience the race that is set before us.—Hebrews 12:1

28—FRIDAY

For those missionaries to Mexico now temporarily engaged in the United States
He who waits for God is not mispending his time.—Joseph Parker

29—SATURDAY

That out of this period of interrupted missionary work may dawn a new day of religious freedom for Mexico
For the vision is yet for the appointed time—though it tarry, wait for it.—Habakkuk 2:3

30—SUNDAY

That our soldiers, sailors and aviators in great numbers may be led to follow Christ
Be strong in the Lord and in the strength of His might.—Ephesians 6:10

EDITORIAL

"FITLY FRAMED TOGETHER"

ONCE heard a lecturer, in speaking of the contribution made by each race to the happiness and welfare of the human family, make use of the following illustration: I do not quote exactly but the idea was that the violet was not God's conception of a flower, nor was the stately lily His conception of a flower, but that every flower, from the modest violet that blooms in the valley to the opulent orchid on the mountain side, and from the simplest blossom that peeps from the snow in the Arctic regions to the most brilliant of tropical plants, was a relative part of God's conception of a flower. As I have attended our W. M. U. Annual Meeting, the meetings of the state Unions, local societies at home and in other states during the past year, this illustration has come to me again and again.

Sitting in some state annual meeting where the women are gathered in great numbers in a magnificent church building; where beautiful music is heard; where brilliant talks are made; where the machinery moves without a jar, I am made to feel that these women are truly serving God in the most acceptable manner. Then, when I meet with another body of women in their annual meeting in a state where the numbers are not so great and where wealth is not so abundant and the work comparatively small, and see with what determination, enthusiasm and faith they plan for larger and better things each year, how obstacles are overcome and, like "Gideon's Band", they go forth to conquer and are victorious, I feel that here is the work above all others that claims God's approval. Again, when I have gone to the large cities and have met with the city Union or some of the larger societies and have learned of the scope and power of the work done by those who have enjoyed the advantages and opportunities of a big city, and as I have learned of their work, I feel that those who have withstood the tug and lure of the many distractions of the city and yet seek first the kingdom of God must surely be presenting the most acceptable service. But still another thought comes as I meet with the missionary society in some small village or country community where there are but few who may give largely of time or means, yet find the members giving liberally of both, as with eager enthusiasm they labor together with God to lead the women and children, yea, and the whole church into higher and better service for the Master, "These," I can but exclaim, "do so show forth God's power and their hearts are perfect before Him, their work indeed must be the most acceptable!"

But after all we must acknowledge that in no one of these groups do we find God's full conception of perfect service. There is joy, however, in the thought that all forms of Christian work, from that of the individual to that of every organization formed for the purpose of extending the kingdom of God, unite in revealing God's conception of perfect service.

The illustration referred to was brought to mind and this train of thought set going by the remarkable sermon preached by Dr. E. M. Poteat in New Orleans last May. It has remained with me throughout the year as it has been my privilege to journey from place to place and to meet our workers and talk with them of the Union's aims, methods of work and forward plans.

Immediately after our great meeting in New Orleans I went to my native state, Texas, to visit relatives and old friends. While there I was deeply impressed by the love and loyalty of the women of that great state, which its Union manifested by showering honors and pleasures upon one of its officers. The greatest of these was in affording her opportunity to speak to them concerning the work and in meeting them at charming luncheons and delightful receptions in San Antonio, Austin, Waco and Houston, the four points visited. A fitting climax to the Texas trip was a house party in the home of Mrs. R. F. Burts in Houston, where it was my joy to be associated for a time with the great president of the Texas W. M. U. and other state officers.

A day in New Orleans, on my way back to Richmond, was spent with Mrs. Falvy, our Louisiana vice president. In her home I had also the pleasure of meeting the president of the Louisiana Union.

In July I spent a week in Greenville, South Carolina, where I attended the Summer Assembly and participated in the work of the W. M. U. conferences, these were splendidly attended. The president, secretary and other officers were there and not least among the benefits and pleasures of those days was the fellowship with these efficient workers and the opportunity it gave me to learn South Carolina methods. A day in Anderson, S. C., gave me the privilege of speaking to that active society and meeting the workers of the little city. While in South Carolina it was also my privilege to meet with the women's society of Gowensville, in the upper part of Greenville County.

Much inspiration and practical help was received by attendance upon the two great annual meetings in Memphis, Tenn. and Birmingham, Ala., in November. In both of these places the joyous and earnest spirit of the true W. M. U. worker was most evident.

Three wonderful days were spent in our House Beautiful, of which it is not easy to write because the fullness of joy in it all makes words inadequate. Not only the school but all it contains fills the heart with loving gratitude. Every one should take advantage of an opportunity to visit it. Sunday was spent in my one-time-home, Russellville, Ky., where it was a rare pleasure to meet old friends and talk with them about mutual interests, hopes and desires.

On the trip from Birmingham to Richmond, in company with Miss Briggs of North Carolina, I stopped off at Atlanta to visit the Home Mission Board offices, the rooms of the Georgia State Mission Board and the office of the B. W. M. U., where we met Miss Evelyn Campbell, the secretary.

The time was spent at home until January when, during some of our coldest weather, it was my good fortune to turn my face toward the sunny land of Florida to attend their W. M. U. Annual Meeting held in Tallahassee. At this splendid meeting an increase in gifts was reported and the net gain in the number of societies showed a decided growth in the work. The women followed the lead in some of the other states in dividing the state into districts with a vice president to each district. They have a fine plan of organization and some of us in the more fully developed states should look well to our laurels if we do not want Florida to surpass us in the future. While in Tallahassee we had the great joy of taking supper with the girls of the State College, of whom there are about five hundred, and of speaking to them at their Y. W. C. A. meeting. After the meeting, in company with Mrs. H. C. Peelman, corresponding secretary for Florida, and Miss Louise Tucker of China, I visited eleven other towns and cities, going as far as Pensacola. At Quincy, De Funiak Springs and Chipley good meetings were held. On our way back to Jacksonville we had a delightful stay and an interesting meeting at Lake City, the seat of Columbia College. The college, Dr. A. B. Montague, president, is owned and controlled by Florida Baptists. At Jacksonville the large and well-organized Union was holding its quarterly meeting. The women showed remarkable interest in the welfare of the kingdom of God both in their own city and throughout the world. At Arcadia, our next stop, we were entertained in the home of the superintendent of the Baptist Orphanage and met with the missionary society. Sunday was spent in the beautiful little town of Lakeland where they have a very live missionary society. From Lakeland we traveled by automobile to Tampa. Here again we met with a strong city Union, a much appreciated opportunity. The Home Board has two mission schools in Tampa, one for Cubans and another for Sicilians. We visited both schools and found the teachers busy and the children happy and responsive. Orlando gave us a most cordial reception and a delightful day was spent in an all-day meeting after which we went to De Land where the women of all denominations were conducting a "School of Missions". We attended the afternoon session and had the privilege of contributing somewhat to the work. At this place I was the guest of Miss Ellen Martien of Maryland, who is Dean of Women of Stetson University. In the

(Concluded on Page 31)



BIBLE STUDY



TOPIC—Goodwill Among Men

"Goodwill was part of the angel song when the radiant host came down from the land of the morning to tell the children of men that the day was breaking upon the horizon of time."

I. *Reconciliation*: Goodwill includes this. 2 Cor. 5: 18. Every Christian should be the trustee of goodwill for the whole world. In accepting the offer of salvation, Rom. 5: 8, we become reconciled to God through Jesus Christ. The mind of the world is enmity against God, Rom. 8: 7, but Christ has slain the enmity and has brought peace, Acts 10: 36, and joy and life. John 10: 10; 5: 40. Believing in Jesus we are by His grace delivered from the power of Satan and brought into the liberty of the children of God. Acts 26: 18. There must be a prepared heart to receive the Gospel of goodwill. The highest esteem and reverence of this glorious message should be in our minds, for on its acceptance or rejection and on its effect produced on the heart and life will depend our state in eternity, since there are no other means devised for our recovery from sin. Acts 4: 12; 3: 20-26; 13: 38, 39. We must give attention, with self-application, to the word spoken by the angels. Religion is a personal thing, an individual concern, for everyone must give account of himself to God. Rom. 14: 12. Receive the Word with meekness. James 1: 21. Hear with sincerity. John 3: 17; Matt. 7: 24.

II. *Regeneration*: John 3: 5-7; Matt. 7: 17, 18. The necessity of the new birth grows out of the incapacity of the natural man to see or enter into the kingdom of God. Psalm 51: 5; Jer. 17: 9; Rom. 8: 7, 8. The condition of the new birth is faith in Christ crucified, John 1: 12, 13, and in becoming partakers of the divine nature. Gal. 2: 20; 2 Peter 1: 4; John 5: 10, 12. The ministry of the Gospel is the appointed instrument of forming the spirit of men to faith and obedience. Goodwill includes reconciliation and regeneration to all who will accept Jesus as Saviour.

III. *Kindness and Happiness*: First from God to man and then from man to man. Neh. 9: 16, 17; Eph. 2: 7; 2 Peter 1: 7; Acts 28: 2. By the favor and kindness of God the Father we are restored to His love and friendship and by His grace are made heirs according to the hope of eternal life, Rom. 8: 17, and thus we are freed from the future punishment and consequences of sin. We must, therefore, show forth the "things that accompany salvation". Heb. 6: 9. No selfishness is so selfish as pious selfishness. There must be unselfishness in service—simply, kindly, lovingly giving this in the Spirit of Christ. 2 Peter 1: 5-11. Then as we have a truth, a Gospel, we must tell this to everybody all over the world, for the Gospel that fills our soul is the Gospel for every creature. Rom. 1: 14; 8: 12, 13. "What I hold belongs to the very first man I meet, and the man beside me, and the man behind me and to all the world, Jew, Gentile, barbarian, bond, and free." This is the cross of Christ in eloquent action. "Fly abroad thou mighty Gospel, go forth thou queen of truth and love, and be thy retinue more in number than the sands upon the seashore, brighter than the stars in the diadem of night!"

IV. *Christian Brotherhood*: Matt. 12: 50; 25: 40; Heb. 2: 11, 12. What ideal can be higher or more complete than that presented by Jesus Christ—that which is expressed as "peace on earth, and goodwill toward men!" "An ideal involving personal righteousness, international honor, the recognition of the broadest human rights, and the possibility of all nations, peoples, kindreds, and tongues being consolidated into one Christian brotherhood." 1 John 4: 12-21; Col. 1: 3, 4, 24, 28, 29; 1 Cor. 13; Eph. 2: 13-14. "Timothy our brother." Col. 1: 12. Here is an example of the brotherhood of love, identity of purpose, all the higher elements which constitute unchangeable and immortal fellowship. It is the glory of Christianity that it establishes a brotherhood all over the world. Paul prays that daily grace may be given from the fountain of grace to saints everywhere and through all time, and this brings all into immediate contact with God himself. "The supplication of a righteous man availeth much in its workings." James 5: 16, 17.—Mrs. James Pollard



PROGRAM FOR JUNE



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.



SOCIAL PROBLEMS AND THEIR CHALLENGE

HYMN—Come Thou Almighty King
BIBLE STUDY—(page 8)

CURRENT EVENTS

PRAYER FOR OUR FOREIGN WOMEN

HYMN—Where Cross the Crowded
Ways of Life

WAR DUTIES—(pars. 1, 2)

A SUGGESTION—(par. 3)

THE IMMIGRANT WOMAN—(pars. 5,
6, 7, 8)

CLOSING PRAYER

It is people that count, you want to put yourself into people; they touch other people; these others still, and so you go on working forever.—Alice Freeman Palmer

MEMBERS OF OUR NATIONAL HOUSEHOLD

The welding of a nation is a big adventure and those who take a hand in it must welcome the dangers and the risks and the unknown and unforeseen perils with joy and enthusiasm and imagination and courage, never doubting the outcome, always willing to pay, and always ready for the new day's work.—Frances A. Kellor

In our personal service work of this year we are not asked to confine ourselves to those in our own community or even in our own state. Our vision of service has widened so that now it includes the people of other continents. We regard it as an act of personal service to feed a hungry family in our village, to see that the children of our cities do not go hungry to school. Is there any real difference between giving the loaf of bread

with our own hands and giving it through our government? The need abroad is great.

2. Substitute or Surrender "Some of the problems confronting the Food Administration are indicated by the reports that come from France. The shortage of wheat there is becoming more alarming week by week. M. Maurice Long, minister for general revictualing France, said recently that a further reduction of 20 per cent in the bread ration would soon become imperative. The manufacture and consumption of pastry, regarded as a luxury, was entirely suppressed on January 1, except on Sundays and holidays. The bread ration is already too low for the maintenance of health. Paris was put on a ration 300 grams (about 10 ounces) of bread a day on January 29. The matter is plain—France must be supplied with more wheat and meat and sugar or surrender to the Germans. There is no country that can supply her save our own. Our normal supply is already exhausted. We have for six weeks now been sending what our people saved in answer to the Food Administration appeals. The quantity is not sufficient. Shipping facilities have been lacking, but when these are found there will still be the need of more foodstuffs. Substitute or surrender! That is the situation. Food will win the war or lose it! This fact is far more patent today than it was when it was first enunciated."—*Religious Press Bulletin of Public Information of U. S. Food Administration*

England is told to "eat less bread", not "eat less wheat bread" and her bread is very inferior in quality to our own "war bread". In Rome bread, macaroni and rice tickets came into use last December. "The Allies find their supply of breadstuffs running low," says the Food Administration statement. "It is imperative that we send them an increased amount of flour to strengthen the fighting lines and keep alive the men and women of France and England, Italy and Belgium, who for more than three years have had to bear terrible privations of war. More flour is also needed by our soldiers abroad. To send them and the Allies the flour required, bakers and housewives must loyally join in using large quantities of substitutes for wheat flour." Every woman can help in sending food to our soldiers abroad and to the staying people of Europe and she can do it without sacrificing in the least the health of her family. By writing to the Committee on Public Information, 10 Jackson Place, Washington, D.C., information as to substitutes as well as recipes may be obtained. Let us be patriotic in a practical way.

3. What One Church is Doing A church in Philadelphia is carrying on a food conservation campaign that may well interest other churches. It shows what can be done where there is a live committee, an interested pastor, and a responsive patriotic people. At the opening of the campaign the pastor appointed three women and three men from the church as a food conservation committee. Later, one of the women active in the church's branch of the Red Cross was added, so as to co-ordinate these two activities. On the Sunday which opened the campaign the pastor announced the formation of the committee, and called upon the chairman, who addressed the congregation, explaining the necessity of conserving food and also of reporting this conservation to the Government. The unusual incident of a member of the congregation speaking at the regular morning service impressed the matter upon the people, and after the service weekly report cards were distributed. Each week the cards were collected and new ones given out; and the total number of wheatless, meatless, and wasteless meals was published in the church calendar each week. The chairman also addressed the Red Cross branch on food conservation.

As the Red Cross workers met in the chapel each Friday, a member of the conservation committee for a time posted on a blackboard conservation recipes, and the women were notified that copies could be secured by applying to the committee. Later the recipes were duplicated on 3 by 5 cards by means of a hectograph, and copies of two different recipes were sent to the Red Cross meeting each week.

The use of the weekly report cards did not give satisfactory results, for many reported that they either forgot how many wheatless, meatless, and wasteless meals they had, or else had forgotten their cards. As the number of reports was diminishing weekly it was felt necessary to stimulate interest, and the committee decided to hold a kind of church reception, and to arouse interest, called "the Hoover Party". A patriotic demonstration

was combined with food conservation and for the two Sundays prior to the "Hoover Party" it was announced from the pulpit at both services and also printed in the calendar. A few days before the event, invitations signed by the chairman were sent as first-class mail to the families listed in the church directory. Meanwhile the women of the committee had solicited food-saving refreshments.

On a stormy evening, with a special concert by the Philadelphia Orchestra going on, about 225 people out of a possible 700 were present, while the estimated attendance had been put at 100 to 150. The chapel was decorated with the flags of the United States and the principal allied nations. The church service flag with its 51 stars occupied a prominent place. The exercises opened by a Boy Scout (we could have a Royal Ambassador) sounding the "assembly" on a bugle; the "Battle Hymn of the Republic" was sung, as a troop of 20 Scouts marched in, preceded by a Scout carrying the church's American flag, followed by two Scouts, one carrying the Red Cross flag, the other the Christian flag. The boys halted facing the speaker's platform, remaining at attention till the singing was over; then the boy with the Stars and Stripes took the front of the platform, while the other two flag bearers stood on either side, a little to the rear. After the bugle sounded "To the Colors" all joined in a verse of the "Star Spangled Banner", all the Scouts and many of the audience standing at salute. The two Scouts then placed their flags against the wall, the American flag was placed in the stand near the front of the platform, and the boys marched out. These exercises were so impressive that they are described in detail.

The program included a short talk by the pastor who spoke of his work with the soldiers; an intelligent address on "How to Save and Substitute Food"; reports of the pastor's Aid, Red Cross Branch, Brotherhood, Missionary Society, the Soldiers' and Sailors' Correspondence and Entertainment Committee, Campfire Girls (G. A. S. or Y.W.A.'s.), Boy Scouts, and Food Conservation Committee, showing what each was doing in war work. The speaking closed with a demonstration of a cooking oil made from corn. The Boy Scouts then carried in little tables, on each was some food conservation dish with a pile of cards containing the recipe for the dish. One member cooked food conservation waffles which were served with corn syrup by the Campfire Girls. The servings were small and all were urged to try a number of dishes. Then the Campfire Girls and Boy Scouts cleaned up everything. The comments made and the number of inquiries for copies of the recipes proved that this was a success, and something similar will be given again in about a month.—*Religious Press Bulletin* (February 6, 1918)

4. New Americans There can be no doubt but that one of the great social problems that this war has brought to our notice is that of Americanizing the new arrivals. Today we are feeling the effects of having neglected to welcome the immigrant, of having failed to make his life here even tolerable, for we find we have in our midst some whose loyalty to the "old country" makes them dangerous citizens of this. This task of teaching the immigrant American ideals, of making him into a true American belongs not to societies alone; it should be a part of the personal service for Christ of every woman who has as her neighbor or in her town another woman of alien birth.

Mary Antin describes her family's strivings to become true Americans and their reception by their neighbors. They moved from the slums of Boston to a quiet street in Dorchester where the names on the doorplates were Smith, Robinson and Jones, because they too wanted in every way to become like the Smiths and Joneses. They copied their neighbors carefully. The mother put by her shawl and went to market in a hat. Mrs. Jones had a carpet sweeper, so they must have one, even though they were sure it did not do the work as well as the broom. Over the back fence, Mrs. Robinson gave the little immigrant mother recipes for American dishes, and though they found them most unpalatable, even the little boys insisted on eating them to be like the "other kids". Their former friends of the slums came out to see them and were filled with envy of their new surroundings. Soon another family moved out. Then another. What happened next? The Smiths and Joneses and Robinsons found that the neighborhood was changing and they must leave for more fashionable quarters. So the Antins and the Soretskis soon found

themselves once more in a "foreign section", more comfortable than the slums, but with no more of a chance to learn the new ways of this "Promised Land". They had longed for friends, but they were regarded as queer strangers.

This is the story of many an immigrant family. Have you any group of strangers or even one family in your community? Have you mining villages in your state that need a Goodwill Center, a worker to help the women and girls? If so, here is a chance for patriotic Christian service.

5. Americanization means the use of a common language for the entire nation.
5. Americanization According to Our Government
The desire of all peoples in America to unite in a common citizenship under one flag.
The combating of anti-American propaganda, activities and schemes, and the stamping out of sedition and disloyalty wherever found.

The elimination of causes of disorder and unrest, which make fruitful soil for the propaganda of enemies of America.

The abolition of racial prejudices, barriers and discriminations, and of immigrant colonies and sections, which keep peoples in America apart.

The maintenance of an American standard of living through the proper use of American foods, care of children, and new world homes.

The discontinuance of discriminations in the housing, care, protection, and treatment of aliens.

The creation of an understanding of and love for America, and of the desire of immigrants to remain in America, to have a home here and to support American institutions and laws.

Immigration and the War.

Edith Terry Bremer

"How is your immigration work going?" I have been asked on one coast and on the other. "The war's stopping immigration the way it has leaves very little work to do, doesn't it?" And for reply, like the Irishman, I am "thot full I am spachless"!

Has the war stopped immigration? And if it had, how could people think that all the more than million souls who entered the year before, and the year before that, and again the years still before that, could melt off the earth or have become so settled in America that no more attention need be devoted to them!

The war has not stopped immigration. And the large part of our people who were newcomers and foreign before the war broke out are just as large and about as foreign still. In the twelve troubled months of the first year of the war, three hundred and twenty-six thousand seven hundred people (326,700) managed to find their way across the oceans to America. This does not count the "non-immigrant aliens", the "visitors", of whom there were 107,544 more. It counts only the foreign "who intend to reside permanently in the United States". It includes just as many races as ever, all the forty-seven nationalities, even down to the Pacific Islander of whom, by the way, there were five more than last year. One-third of a million, and forty-seven different races of men! Enough to stagger any country not accustomed to flood-tides, as our own.

In other years, two-thirds of the immigrants were men and boys, and only the one-third women and girls. This year the proportion has changed. Government records show that a little less than fifty per cent now are women. The relative increase of women to men is significant—and prophetic!

6. Over Here
As Americans read their newspapers and, day after day, week after week, see this awful giant of war annihilating more men, demolishing more homes, dragging into the turmoil new peoples, they shudder at the horrible pictures even their limited experience can conjure. And how many in the great cities across our land—in towns, in the country, anywhere—stop to think or realize that only round the corner are daughters, wives and sisters of thousands of men in the battle lines over there? Nobody reads of a battle without thinking of the womenfolk

who afterwards wait, and wait, and wait. The womenfolk of every nation fighting over there are waiting, and waiting, over here!

Yes—the war, instead of lightening the troubles of immigrants, has brought down upon them—entirely apart from the "social diseases" of unemployment in many industries and over-rush in others, which has affected thousands of our working people—a suffering which has not been known before. Hearts are breaking here as well as in the far-away villages of Poland, Galicia, Serbia and Turkey.

Every foreign community in every town or city shows the strain.

"Oh, no, we dare not mention the war", said one leader of a foreign club. "Every girl here has a brother or her father at the front. The strain is telling on my girls. They are brave; but they can get no news from home—not a word has reached them for months. It is terrible!" The speaker was an immigration secretary and the girls she spoke of came from village homes in Lithuania.

In another foreign colony I sat in the pretty little parlor of the Association's branch for its foreign girls, its "International Institute", and showed some pictures of the "ol' countree" to two pretty girls whose homes also were in Russia. One of them, as she looked eagerly at the pictures, said not a word. Her eyes slowly filled with tears, though she tried to smile them back, and then she got up and went out. "Anna"—explained the other, looking sadly after her—"poor girl, she get letter. Her father kill in ol' countree five mont's ago. She didna know till letter tell lesta week."

In another city, belonging to another International Institute, there is Magda. Magda comes from the country in a province in Hungary. She came to America not just to "drop her shawl and wear a hat", but to earn the money necessary to marry her lover with honor. He is higher in life than she, because he is a constable. Magda has worked hard in a factory and saved her money and bought beautiful clothing and linen and made fine embroidery to furnish her house with, and meant to sail triumphantly home this year. Then her constable was called away to fight. By the last steamer has come word that he was "lost in action".

One night a woman came to her neighbors to get a postcard read. She was torn between excitement and grief. She knew the card was from her husband—but why did it come from Russia? The foreign worker read it for her. Her husband had been captured by the Russians and was in a Petrógrad prison, it said. The card had come way round by Siberia and San Francisco. It could only say a few words, but those few words declared he was all right. The poor wife was weeping and the worker, who could speak her language, was trying to comfort her when one of the young girls came out from the English class.

"Don't cry," she begged her. "You must not cry. You are all right. Your husband is all right. You know where he is! I do not know where my people are—if they are not already dead. One year ago I have a letter. My mother say Russian outside the village. It is in Likkala, Galicia. They maybe come in and burn the village and everybody must run away from it. She say she write another letter to tell me if they come. I get nother letter. Russian soldiers in my village, houses all burn, all the people run to the country. My father and my mother they going out. Don't know where. My house is burned. They run from soldiers with the people. Letter come from nother village. I write an' no letter comes. I write and nothing comes. Have I father, mother—? I do not know. I do not know where they can live. I do not know if they are dead. I write many letters—but nothing come back from them. My father, mother old people. My brother, he went for a soldier. I do not know about him either. For one year I do not know anything—but see, we must not cry. Maybe a letter come?"

From Turkey come rumors of such barbaric things that it seems this cannot be a "Christian age". And the worst rumors are confirmed by our own Syrian and Armenian girls. "Why should I live, when my brother is killed and my father is driven to the desert, and my mother and sister—O God! Where are my mother and sister?" "I hate myself," wrote another girl. "Here am I in America and I am helpless. I can do nothing while my people suffer! I can do nothing but pray and, oh, I beg that all you Americans will pray with us!"

The sufferings of the whole world are registered in America through the hearts of our "Immigrant Problem".

Now that the stream of newcomers has shrunken a little, if only Americans could shift their eyes from the process of arriving, there now is time and chance for them to turn and help the human beings already here. "Now, at last," say our immigration secretaries, "we have a breathing spell to do the really lasting work we want to do!"

"In the light of the foregoing data, one can easily see that in the entire country there has been given a fine opportunity for careful consideration of our relations to the immigrant and his message to us," writes Rev. Joseph E. Perry to the Home Missions Council, "and it behooves the Christian forces, representing more especially the religious side of our national, civic and industrial life, to be awake to the greatness of the opportunity." Most Americans think of immigrants as everlastingly trying to get through Ellis Island. The next picture is of piles of luggage on a train. Whereas, only after the train has arrived the luggage is disposed of, and the immigrant is no longer an "immigrant," but a real human being, a foreigner in a new land, puzzled and astonished at the strangeness of things in general; does the real story begin. And were the gates to lock to-morrow, this foreigner would be still with us, his bewilderment just as real, his misunderstandings just as full of danger, his exploitation just as common, his isolation of thought and living just as unnecessary, just as serious, as now.

7. After the War—What Then?

The attention of the American public is now centered in Europe. The instant that signs of peace streak through the clouds, attention will spring back to America. And one of the questions of first concern will be—"What of immigration?" Already we have people who are worried for fear there will not be an enormous inflow of immigrants.

"We must have their labor," cry these, largely from the south and west. And we have people who are worried for fear there will be emigration. "America has got her hands full enough as it is of social wrongs and industrial oppression. Don't add fresh fuel to fires. We have got all the problems we can stand," is the cry of intelligent labor, mindful of its long struggle for better conditions and for democracy.

"Men will be needed to carry on the work of building," is a common statement. Yes, men will be needed—but what of the women, the widows, the extra girls, the fragments of families? It is a fact that in foreign communities amongst the skilled workmen, mechanics, engineers, there is the belief that the reconstruction period in Europe is going to cause a migration out of America back into Europe. They say the call for skilled men will be great. There are also young foreign women who already have their trunks packed; waiting to make a dash for the cities in the old world where, they say, girls will have a chance for work in offices that they have never had before, now that so many men have gone. But these are only girls who, in the old country, came from towns and cities. Country men and women have no such expectations, and so are not concerned. And of such is the great immigration to America.

The money for tickets, moreover, will not need to come from Europe. Every foreign household is saving up money now to bring over the remaining relatives as soon as the war is over. Bit by bit already it is piling up in bags and corners here. And the proportion of women to be brought over by that money will be high. Broken families, with men folks lost, will try for a fresh start in America!

On the other hand, suppose that all signs and history should prove not to fit the case. Suppose, after all, there should be no immigration; that immigration to America should prove a thing of the past; and that the great human currents should be turned backward by this war. Would that event free Americans from a tremendous responsibility? To thoughtful people there is a question that, like a searchlight, strikes across the future.

The people of the nations at war are suffering over here. There is only one way to prevent the effects of war from settling down upon them. They must be given reason to know that there are God's children still holding fast to Him, still believing in the unity through Him of our human brotherhood. The followers of the Master who loves all humanity cannot resist the call to go out amongst people and prove to them that the

Spirit of Christ is still at work in the world! There is a deep spiritual significance in the fact that America's immigration has involved her on every side of this conflict.

Americans must put themselves out to understand these foreign people. Only then will they understand America. It isn't a matter of "conversion", of "uplift", of the service that bends down. It is a matter of making friends. To do that, every city, every town, every country community needs to throw a bridge across the chasm of race and language and send over the roadway messengers of faith and courage.

Were an immigrant man to say what must be his main impression of America's appeal to the stranger, it would doubtless be, "I am for men". It could not very well occur to him from anything he sees or hears while still an "immigrant alien" that America is also for women.

To men it may appear that America's great concern is over the immigrants who could be citizens and soldiers. To employers of labor the immigration problem may wear the guise of a huge labor problem. But to America the "immigration problem" is a great problem of homes.

What kind of homes do they make is the real question and not what kind of workers do they provide. What kind of homes is America permitting them to make: What kind of homes are the economic conditions and the raw and scanty social provisions of this big country producing for them? And when it comes to homes, women and not men become the important factors. The answer to this searching question of what kind of homes is America creating from our immigrants, lies close to the answer of another question. What is America doing for our foreign women? To educate them and give them reasons for loyalty and finally for love of this country, and to lead them to want to "join" the great "society" of citizens of the republic is both patriotic and urgent. But to advance the appeal of the nation as if it aimed at men only is both un-American and dangerous. That this is the average tenor of what public agencies there are attempting to serve the wants of foreign residents, is reflected in the attitude of libraries, and reports of public evening schools. That this is true of private agencies which are spreading their work to surround the needs of foreign communities, is shown up in the unconscious commission of articles appearing off and on in our newspapers and magazines. And as for citizenship campaign their "manly" atmosphere is too marked to escape anybody's attention.

Now it seems to me that this falling short in our social and patriotic endeavors amongst our foreign people is not so much a positive fault as a negative one. That such work for women is on the blind side of our vision is due, I am convinced, not to the misapprehension of those energetic people already working for immigrant men, as it is to the nervelessness of those other people who, knowing most about home problems of this land, realize the significance to national welfare of every effort put forth for foreign women and yet, outside of California, do nothing for united action and raise no voice for a better hearing.

The progress of the immigrant woman and education mean a home more quickly and accurately adjusted to the unfamiliar environment of America. Such a home means girls and boys growing up with parents having a more secure understanding of the problems and difficulties they are subject to by reason of being the children of parents who spent their girlhood and boyhood in surroundings utterly different from their own. "No nation can be greater than its women." If ever that ancient truth held good, it holds good now in this challenge of today—"What is America doing with her immigrant people?"

To give only protection, to deal only with environment, to give only education, to supply only social needs is to fail our foreign people where they need to know Americans best. Through all this very practical work we are mindful that "man cannot live by bread alone". Especially man cannot if he is an immigrant to a country where the almighty dollar does appear the road to power, the test to strength, the talisman to highest honors of the country. Every young woman coming has been taught something of religion. Since she is to live in a Christian democracy those things which are finest in her, whatever they be, must not be allowed to die out in the roughness of her "pioneering".



Y. W. A. PROGRAM



Subject—Social Problems

Hymn—Father, Hear Thy Children's Call

Prayer

Bible Reading—Matt. 18: 1-6, 10-14

Hymn—One There Is Above All Others
a—Have an outline prepared, which presents the various forms of personal service in which your members can engage during the coming summer

b—Have the chairman of the personal service committee give a report of what has been accomplished during the winter

Hymn—Help us to Help Each Other, Lord

Prayer. Dismissal

The Christian and Social Problems

The question of social problems is one that should interest everyone, for it includes all. From a missionary point of view it gives us all the privilege of being missionaries. It seems, at times, as though the remoteness of foreign missions is one thing that makes them so attractive to us, for do we have the same feeling toward the heathen in our own land? Are there not many in our own cities and towns who are sick, lonely and in darkness; who are longing for love and sympathy? Do not these people respond to the interested friend who understands their problems? Cannot our city missionaries cite incidents that have come under their observation, that are as wonderful as the stories that come to us from across the seas? Of course, there is a difference between the two situations. In the heathen lands the atmosphere is thick, the future is dark, with only a single ray of light existing here and there, where there is a missionary's home or a mission school. The intensity of the light varying according to the number of missionaries, the length of time that the Christian work has been conducted in that country, the resources of the Foreign Mission Board, etc. But even at the best the darkness is so intense that there are millions who have never seen or felt the light. Here, we know that there is light. Churches and missions abound everywhere. But what has

been the attitude of many churches in our cities? As neighborhoods change and our churches become down-town churches it has been the tendency to move out and rebuild in a new section of the city. And so, while our foreign population is living in an atmosphere of light, do they really ever find the light? Are we not by our negligency compelling them to seek the light if they would find it, while we should be carrying it to them? Are not foreign people, as a whole, dubious and timid about ideals and opportunities that are strange to them and have little in common with their views of life? Would we rush after Christian Science or theosophy? Why then, should we wonder at it if these foreigners are slow to grasp Christianity? Would it not be much better if those who have found the light should bear it to their brothers who are in darkness?

And so may we through this summer endeavor to help someone in our community who needs us. Some may be privileged to teach in Vacation Bible Schools, some may help on farms, Good Will Centers and Red Cross work, others may be compelled to work in offices through the hot days of summer, but whatever may be our lot, may we not try through the practice of sympathy and service to disseminate the idea that we are "saved to serve?" The inculcating of Christ's principles through the lives of the members of the Christian church would solve many social problems.



GOODWILL CENTER, MERIDIAN, MISS.



G. A. PROGRAM



Subject—Social Service

Lord's Prayer

Hymn—Bring Them In

Devotional Talk—Thy Kingdom Come, Matt. 6: 9-13

Hymn—Take My Life and Let It Be

Talk—Work for Our Soldiers

Hymn—God Save Our Men

Talk—Efforts for Foreigners and Negroes

Prayer—For More Workers Among These People

Talk—Some Things We Are Doing for Our Own People

Hymn—Help Somebody Today

Business. Mispah

Work for Our Soldiers

When we think of the social problems of today the newest and most thrilling of them all comes to our minds at once, our soldiers. Letters from the various cities near which the soldiers are gathered in large numbers indicate that as a denomination we have not been slow in finding ways to show our interest in them, and our appreciation of the service they are rendering us. Church buildings have been opened and turned over to them as rest rooms, reading and writing rooms, etc. Games and often simple refreshments have been provided, and frequent socials with special programs and entertainments of various kinds have given the men a chance to meet the people of the churches who feel such a personal interest in them. Camp pastors cooperating with local pastors have held evangelistic services and done untold personal work in trying to win the unsaved and uphold the weak. Besides these things the women have had their part in the work of the Council of National Defense and their Red Cross Units. Many churches have established Testament Leagues and have provided other religious literature. Gifts and all sorts of remembrances for soldier members of their own congregations have been lavishly given. Few churches are without service flags and some method of keeping up with those on their rolls of honor.

Efforts for Negroes and Foreigners

The negro is peculiarly the problem of southern Baptists, not only because we cannot escape from his presence among us, but because a large majority of the negroes are themselves Baptists. We have been slow to take up any organized work for the social betterment of negroes and have done comparatively little for them individually along this line. The following note from a Louisville worker tells what one state is doing; others might well follow: "I opened a settlement for negroes (under Baptist State Board of Missions) October 7th and have already enrolled over a hundred children and grownups in the various clubs and classes. We have a Sunday school, sewing school, mothers' club, boys' club and 'Story Hour'. We are soon to have a cooking school for girls and a class in practical work for boys, painting, carpentry, etc."

Our work for the foreigner is a little better developed than that for the negroes. The story of our Home Board work for them in the large centers is familiar to southern Baptist people, but this is by no means confined to these few large centers. In many places where the foreigner lives in large numbers work of a similar kind, but on a smaller scale, is being carried on. One worker writes: "We have a church in the center of 10,000 Italians. You must look carefully to find it for until September first it was only two very unclean store rooms. Since that time God has added three members by baptism, two more are ready and the Sunday school has increased from fifteen to forty-five. Some of the best workers from five of the American churches are teaching in the Sunday school and industrial school."

A Review of Some Things We Are Doing for Our Own People

A letter from a pastor's wife living in a mining town gives a glimpse of activities in one mining camp, this is but one instance out of many: "There is plenty of work to do here. I am 'assistant pastor' of First Baptist Church in this town. We have a

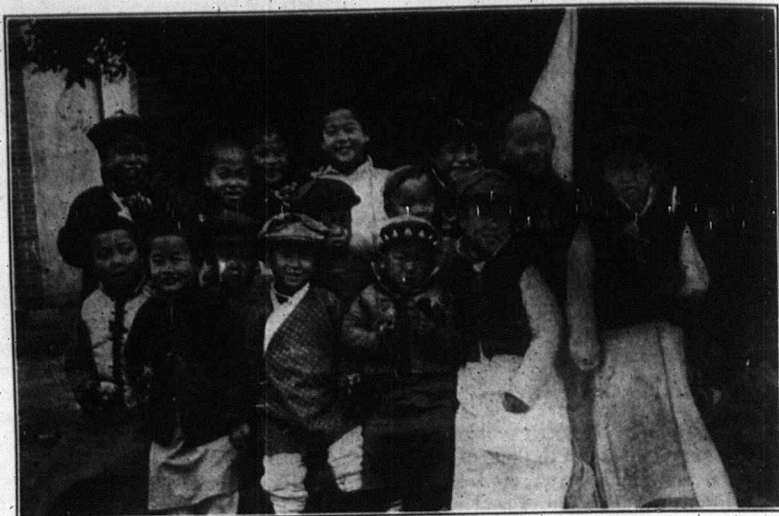
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R. A. PROGRAMS.



Prepared by Mrs. W. S. Brown, Kentucky



ROYAL AMBASSADORS OF LAICHOW, CHINA

FIRST MEETING

Subject—My Brother's Keeper
Hymn—Guide Me O Thou Great Jehovah
Prayer—
Bible Lesson—Proverbs 3: 1-9
Hymn—Where He Leads Me

Five-
Minute
Talks

Settlement Work—By City Missionary
Y.M.C.A. Work—By Member of Y.M.C.A.
No Slackers in R.A. Work—By R.A. Member
The Sin of Profane Language and Social Drink—By Leader

Hymn—America
Report of Personal Service Committee
Hymn—My Soul Be On Thy Guard
Roll Call. Offering. Prayer

Thought for Bible Lesson: We are urged to be ever mindful of God's law and to write mercy and truth on the tables of our hearts. If we do this we will trust Him with all our plans and be willing to be guided by Him. He is our source of strength, our supreme power.

(Concluded on Page 31)

SECOND MEETING

Topic—Good Soldiers
Hymn—Am I a Soldier of the Cross?
Bible Lesson—Matt. 4: 1-11
Prayer—For Strength to Withstand Temptation
Discussion—What Can a Boy Do for His Community?
Hymn—A Call for Loyal Soldiers
Talk—A Bible Hero—1 Samuel 17
Hymn—Onward Christian Soldiers
Reports—What We Have Done for Our Community Since Our Last Meeting
Business. Roll Call. Offering. Prayer

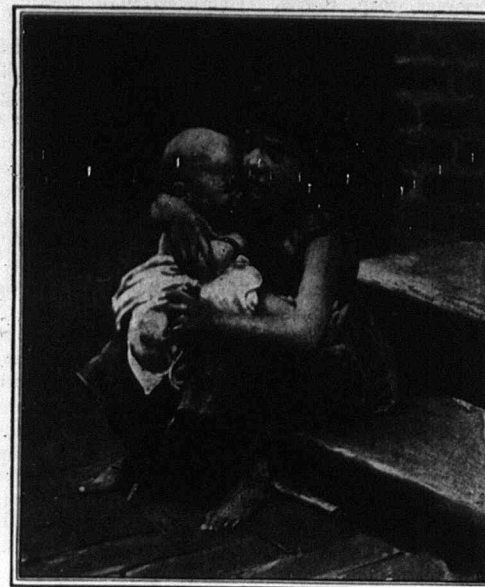
Thought for Bible Lesson: Jesus has given us the comforting assurance that there is no form of temptation from which we cannot escape, there is always a way out, and He who was tempted like as we are is always there to guide if we but ask Him. He will give us the power to say "Get thee behind me Satan". Keeping close to God will keep Satan from us. If we do not yield to temptation we will never tempt others to sin. This is being a good soldier.



SUNBEAM PROGRAMS



Prepared by Mrs. S. C. Johnson, Alabama



THE MADONNA OF THE CURB

FIRST MEETING

SUBJECT—Putting in the Sunshine
HYMN—Help Somebody Today
SCRIPTURE—Matt. 10: 40-42
SENTENCE PRAYERS BY CHILDREN
HYMN—Jesus Loves Me
LESSON STORY—Making a Home for Others
RECITATION—In a Tenement
HYMN—Be a Little Sunbeam
ROLL CALL. BUSINESS. OFFERING. DISMISSAL

Thought for Bible Lesson: Everywhere we see something that God has given us to make our world a beautiful place to live in. The sky, the trees, the flowers and the birds bring joy and beauty into our lives. We can see God in all of these things. And as we look around at those who are living near us and who need our help we can see Christ in them, for He tells us that when we have given even a cup of cold water to a needy one, in His name, that we have given it to Him. Will you not, for Christ's sake, do all that you can to make life happy and more comfortable for those within your reach as well as for those far away?

To the Leader: Make the work of the Good Will Center so plain to the children and tell them of what a privilege it is to help others in this way that they will be eager to know more of this form of service. Distribute slips of paper to those who are old enough

to write asking them to tell in one word what should be put into personal service work that it may bring a blessing to others and to themselves as well. Open box at next meeting. Ask children to bring little gifts to the next meeting for Good Will Center, such as washrags, soap, towels, pencils, etc.

MAKING A HOME FOR OTHERS

The story I am going to tell you happened just two years ago so I cannot begin with "Once upon a time" or "A long time ago", but just begin right off to tell you a true story about a young woman who wanted so much to help others that by doing this she might show how thankful she was for all the good things she had received from God. She told her friends how much she wanted to help little children because she loved them so much, better than she did big people. She prayed that she might be shown just where God wanted her to work. The place in which she found her work not only helped little children, but big girls and boys as well, little baby brothers and sisters and the mothers and everybody. The sick and the poor and the hungry go there and are helped and fed. The little babies get good warm clothing and fresh milk to drink. If you are thinking that this place is a wonderful house on a high hill with a beautiful shaded road leading up to a golden gate, just like a fairy tale, you are very much mistaken. The house where our young woman found her work was the ugliest, brownest, dirtiest looking little bit of a house you could imagine, and it stood close up to the street. All day long big wagons and all kinds of traffic passed by the door. Into this house you will see people coming almost every hour of the day. Poor people who need help and rich people who come in fine automobiles to give the help needed.

Every morning about eight o'clock a young woman goes to the little house and takes charge of it. I wish you could see her for she is the sweetest, prettiest and best "lady of the house" you ever saw out of a fairy tale. She is the young woman who asked God to show her how to help others, and now she is doing it. She prays for all who are in distress, she is kind to every-

body, she visits the poor and even goes to nurse the sick, often staying with them all night long just like a trained nurse. Her sweet smile and earnest "how do you do" makes you feel that she really wants to know how you are feeling and all that is in your heart, so that she may help you. After these people have told their troubles to our dear young woman they feel so much better for they know that if at all possible she will see that they get something to comfort them and, better still, that she will take all their cares to God in prayer. Would you not love to be like her? The name of the little brown house where so much good is done is the Good Will Center. Have we one of these houses in our town? If not why do we not start one at once? Let us name something that it takes to make a Good Will Center. (Let the children express themselves.) Yes, it takes prayer and faith and love, and yes, some money too. All these things will make sunshine for others. Let us write some of these things on our slips of paper and put them in our Good Will Center box, and let us think about these things until our next meeting when I will tell you all that came out the Good Will Center the young woman found, and you must tell me what you can get out of yours, by putting in prayer and love and faith and money.

IN A TENEMENT

"I think our alley's darker now
Since once I went away—
I can't exactly tell you how—
To a strange place to play
With other children like myself
A whole long summer's day.

"Kind teachers live there. Little Ruth,
The lame girl, told me so.
Yes, I know it for a truth
That there the children go.
I wish that I could go again,
But I am sick you know."

"I dream at night of that strange place,
And in my dreams quite near
The flowers come before my face—
And teachers kind and dear.
And O, I want to go to them!
I wish they could come here!"

SECOND MEETING

SUBJECT—Getting Back the Sunshine

HYMN—Sunbeam Song*

SCRIPTURE—Matt. 5: 1-9

PRAYER—For God's Blessing on All Good Will Centers

HYMN—Can a Little Child Like Me

CALL FOR CONTENTS OF GOOD WILL CENTER BOX

PRAYER—For God's Sunshine in Our Hearts

LESSON STORY—More About the Little Brown House

ROLL CALL. BUSINESS. OFFERING. DISMISSAL

Thought for Bible Lesson: One day Jesus went up into a mountain and there He preached to hundreds of people. In the beginning of His sermon He spoke the verses of our lesson, they are called the beatitudes. In them He is telling the multitudes of all the joy that will come to the meek, the merciful, the pure in heart, the peacemakers and to those who wish to become His followers. All of these blessings may be ours if we really want to be a child of God. Let us pray for this desire.

Note to Leader: Have small badges of white ribbon to pin on those making report of some personal service done since last meeting. Make a feature of the Good Will Center box. If gifts are brought take the children with you to carry them to the "Center".

MORE ABOUT THE LITTLE BROWN HOUSE

I wonder if any of us have forgotten the name of the little brown house we talked about at our last meeting. Good Will Center, yes, that is what it is called. Since we have put love, faith, prayer and money into this work let us see how much good all these things are doing.

The doors are wide open so we may walk in. Although the house is brown and ugly on the outside the inside is really beautiful, because it is so sweet and clean and cheerful. Here is the library where the boys and girls are getting good books to read. And in another room the larger girls are holding their Campfire Club meeting, they are sewing on their dresses, while the younger girls are making their Blue Bird Club dresses. How happy and busy they are. The boys are at work in a room they call the "shop". They are making hammocks, swings and tables. Under the direction of our dear young lady they are learning to be useful, helpful children and will grow up to be fine strong men and women. Now the work is put away and the delightful "story hour" has come.

About thirty or forty of the smaller girls and boys go into their own particular room, where the three teachers have games with them, teaching them to be unselfish in their play. While one of the teachers plays the piano they march and sing and skip and hop until it seems that the little room is alive with their joy. Quite often in their work hour they make something pretty to carry home with them, and once every month they have a party with nice things to eat. They are so happy and thankful and do not forget to say "thank you" to God for their teachers tell them that all their good times are a gift from their heavenly Father.

Now, do you not see that all the love and prayer put into the work of our Good Will Centers bring blessings to those who do the work and as well as to the mothers and boys and girls who go there for help. First we must have a good will center in our own hearts, that means that we must want to do good to others, then after the wish comes we can ask God to show us how and where to work, just as the young "lady of the house" did, and like her we can carry a sweet smile and a word of cheer wherever we go. Let us help to carry sunshine into our homes, our school and into our play. For every bit of sunshine we put into the lives of others we will get back even more than we give.



FROM OUR MISSIONARIES



A VISIT

Yesterday afternoon Mrs. Hamlett and I made a visit to a Chinese home. The friend whom we visited was a former student of the Girls' School here. Three years ago she was married into one of the wealthiest families of the city. Since that time, although living in another section of the city, she has kept in touch with the life and work of the station.

We left home at four o'clock reaching her home at four-thirty. The doorkeeper sitting at his post of duty greeted us. He quickly put down his musical instrument which he was playing both for his own pleasure and that of the household, and cordially received the message we wished to send to the "Lady Elect". In just a moment he was back and bade us follow him. After passing through a spacious reception room, long, narrow hallway, and a flight of stairs we reached the sitting room. Here we found our friend with her little family. She seemed glad to see us and made us very welcome.

We were hardly seated comfortably when the servant came in with hot tea and several kinds of delicacies. After chatting awhile we were invited into her study which was delightfully airy and sunny. Both rooms were furnished with the best that Chinese manufacture and art could produce. Potted violets (the first of the season) and lilies were in full bloom and filled the rooms with their fragrance.

Our hostess told us that the "lan hwo", the Chinese plum blossoms, were just beginning to open in the court-yard below and invited us to see them. This was something I had been looking forward to seeing ever since I came to China, so you can imagine my delight. We did enjoy being in that court-yard among the flowers of that quaint Chinese garden.

From there we went to the library of her father-in-law which is of city-wide fame and which was indeed interesting, although we did not attempt more than a casual glance at the hundreds and hundreds of volumes of Chinese classics and other literature.

As we were leaving to return home my mind turned back to the time when, as a school girl in the Girls' School here, our little hostess had come to know about Jesus and accepted Him as her Saviour. She publicly professed her faith in Him and united with the church. Since she took that step, which she did in the face of bitter opposition on the part of her family, she has had more testing and temptation than you or I can realize. She is truly one of God's own and His Spirit dwells in her heart. Shall we not earnestly pray that God may use her beautiful life in winning those of her household to Him?—*Leila Memory McMillan, Soochow, China*

BAPTIST ITALIAN MISSION AND "HOUSE OF HAPPINESS" BURNED IN WEST TAMPA, FLORIDA

On Monday afternoon, April 8, a fire broke out in an old unoccupied frame cigar factory in West Tampa and in a short time a high wind caused every mission chapel in that section to burn to the ground, together with one hundred homes. One of the missions was our own Baptist Italian mission, property of the Home Mission Board. The value of this building was \$4,500, with an insurance of \$2,000. All of the furnishings were completely destroyed—piano, new song books, Bibles and equipments for industrial and playground work. None but the missionaries know what the loss these love-offerings of several years means to our work. The only thing saved from the building was the large pulpit Bible carried out by a friend.

Another of the houses burned in that terrible fire was our own "House of Happiness", a rented building where the three missionaries, Misses Martha Dabney, Fannie Taylor and Bertha Mitchell lived and where the latter had her kindergarten on the first floor. Practically all of the furniture was destroyed together with the kindergarten equipment valued at nearly \$400. Much of the furniture was given to the home by the Baptist ladies of Tampa and friends from all parts of the country. It

was indeed a sweet home, attractive and convenient, and one which we enjoyed for seven months, the last six of which my mother was our guardian spirit. I had had my piano, from which I had been separated so long, brought from Kansas City last September. How the strings of a sweet-toned piano can be tied to one's heart strings! We are not alone in this loss for our music-loving Italian girls had no greater pleasure than gather around it for singing and music. Some of the things carried down to the street in front of the house were burned because the fire spread so rapidly both to the front and on each side, one trunk was dragged far enough to the rear to escape the flames.

Many of the homes of our pupils were burned and as we suffered together we felt a stronger tie and wondered if God did not hold in this experience a great blessing for all. Our hearts were indeed touched as we remembered how quickly our Italian girls and boys came to our home and carried things out for us. Some of these bundles were saved in homes that were far enough away from the fire, others were lost as the fire spread to the nearby homes. Friends in Tampa have been exceedingly kind in reinstating us in housekeeping and also friends throughout the state and our home churches in other states are already cheering our hearts with gifts. The home things we had gathered about us were the love-offerings of years and we cannot afford to wait even one year to get them back.

One week from the date of the fire Miss Dabney was teaching her school in a lodge room tendered by the members for that purpose, this is also used for the Sunday school. Miss Bertha Mitchell on the same day opened her kindergarten in a large, empty blacksmith shop, this has plenty of floor space which the firemen washed out for her. Perhaps some of you who read these lines have visited her attractive kindergarten and remember the several rooms she occupied and can imagine the contrast. If you could look in upon them and see the forty-seven dear little Italian children sitting around the circle on little wooden boxes provided by merchant friends and could see the love in their faces—the love that brought them back to their teacher—you would pray that their little

tables and chairs would soon replace the boxes.

For the school, benches were offered by the county school superintendent, but Miss Dabney found that she could use the chairs already in the lodge room. Here also the average attendance of forty children proved their love and loyalty to their teacher and they are making the best of things without a murmur.

The Home Mission Board will have the task of replacing the building at even a greater cost than at first. We pray that large gifts will be made for this. As for our work and equipment we know that it is the Lord's work and He will not suffer it to be lost. He has been true to His promises in giving us sustaining grace during this trying time and we would be true to Him in our continued service believing that "all things work together for good, even to them that are called" according to His purpose.—*Fannie H. Taylor, West Tampa, Florida*

THE GIRLS' SCHOOL AT TAI AN FU

It is my lot, one appointed of God, to be in charge of the Girls' Boarding School at Tai An Fu and I wish you could see to what straits I have been put in trying to join together little rooms, some running in one direction and some in another, in order to get what I call my dormitories all under one roof. In our beloved America these rooms would be considered poor barns, garages or even cow sheds. But I know that all of these dear girls, whose lives have never before known love, kindness, sympathy nor helpfulness, will think that they have reached a little heaven.

Our teacher herself having begun and finished her ten years' course in just such a school house, will play her own part in a peculiar way in our little school. The old man who will teach Chinese classics never saw the inside of a well-ordered school room, but he is a most devout Christian, though only a babe in Christ.

We will have an old Christian woman who will play the part of Chinese mother to the girls, superintend the cooking, etc. The girls will all have their part in the domestic work of the school. Later I will send you some pictures of them at their work and play.—*Laura M. Dawes, Tai An Fu, China*

CURRENT EVENTS

THE WORLD FIELD

Waseda University in Tokyo with its 12,000 students is now one of the largest universities in the world. A few years ago the Baptist mission was asked to place one of its missionaries there to be in charge of a dormitory and to carry on religious and social work among the students. He now has a hundred or more students in weekly Bible classes and his dormitory is proving a center of Christian influence which is being felt more and more. According to his statement "There is no single center in the Japanese Empire where Christian service can reach a wider or more influential constituency."

Last year the membership of the Methodist Church in the Philippines was increased by the addition of 7,231 new members. The interest in the Sunday school has become so great that they have not room to accommodate all those who wish to come and many classes have been held out doors or in adjoining private houses.

A young Italian converted in this country has proved a most effective lay missionary to his own people. With his own money he has bought thousands of tracts and Gospels which he has distributed among the employees of the factory where he works. At noon he gathers his fellow-countrymen together for a Gospel service and on Sundays has an open-air service in a nearby park. The Italian is most susceptible to a sympathetic understanding by Americans and can so be reached. In thirty-five years six of the larger denominations have established three hundred Italian churches and missions.

It is surprising to many to know that the Bible is the best selling book in Mohammedan lands next to the Koran and this on the authority of Dr. Zwemer. 7,000 copies of the Scriptures were sold in towns bordering on the Persian Gulf last year. This shows

great change in the Moslem heart to whom anything savoring of Christianity has for so long been regarded as unclean, and is only another sign post pointing to a breaking down the bars of ignorance and prejudice which have so effectually kept these people from a knowledge of the truth as it is in Christ.

During a recent furlough of a missionary from Africa one of his Christian helpers, son of a former cannibal, revised and printed an edition of the Gospel of Matthew. More than half of the 250 hymns in a new hymn book published in the Belgian camps were written by sons of cannibals. Such changes in one generation show the possibilities of the African race under the Gospel.

Practically the darkest spot in the U.S.A., area and population considered, is the Navajo country with its 93 per cent of illiteracy. The people are so widely scattered and the language with its many dialects so difficult to learn that missionary efforts have met with little success. But a few parts of the Bible have now been translated and printed, and little by little the Word is being studied and slowly bearing the promised fruit.

A Japanese railway contractor recently said, "I have charge of thousands of men. I do everything in my power to awaken their sense of honor; but the only ones I can trust without watching are those who have accepted the Jesus teaching."

"When a Korean decides to become a Christian he tells his friends that he has made up his mind 'to do the Christian doctrine'. This is like the Chinese convert who made this quaint confession of faith: 'I am now reading the Bible and behaving it'. The Bible is first and foremost a book to read but in China and Korea they understand that it is also a book to obey."

TRAINING SCHOOL

THE SPIRIT OF THE TRAINING SCHOOL

THERE is only one spirit in the Training School—the spirit of the Master, and this is seen in every phase of our school life beginning with our early morning devotional services. As the Master rose early to worship His Father, so do we. At 6:45, to the music of the piano, the girls march into the beautiful new chapel where one girl leads the services of the day. On bright mornings the sun shines gloriously through the stained glass windows and makes you think as never before of the glory and majesty of God.

At 6:30 in the evening when most of the day's work is done we have our evening services, conducted by the leader of the morning. So the day begins and ends with worship and praise of our Father.

Then the spirit of the Master is seen in the loving fellowship of the girls, the "Sister Spirit" as we call it. Perhaps in no other school does there exist such a spirit of unity as in our dear Training School. The girls are literally one body, there being no longer a senior and junior class, but just a student body which decides upon all plans for the growth and development of the school.

Then we are one in our work and aim, all striving to know the Master better and to bring others to know Him. We are one in our joys and sorrows. Such a thing as a small group going off to have a good time alone is unheard of in the Training School. We have our picnics and parties all together when all can go. And oh, what wonderfully good times we do have! After all, these girls with all their virtues are just girls and love fun and merriment as much as any girls in the world.

Even a careless observer could not doubt as to the ruling spirit in our school. Just glance at the faces of the girls as they pass by is enough. In no other school is such love, peace and joy depicted on the faces of the students. And in the light that shines there you must recognize the reflected glory of the Master's face.

And so you see in our new House Beautiful we do have some of the fruits of the spirit, a veritable feast of good things—love, joy, peace, kindness, and self-control.

But I think the spirit of the Master is seen most of all as the girls go out all over the city working among the children in their various clubs and Sunday school classes and visiting the sick in different institutions. In fact from their lives there flow rivers of blessing carrying life and gladness everywhere.—Kate Kennedy McLure

Form of Bequest to Woman's Missionary Union Training School

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

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



PERSONAL SERVICE



A DAY IN PERSONAL SERVICE

WELL, well," sighed Mrs. Andrews as she sank into her own comfortable chair by a cheerful fire after a day of many activities, "I feel as though I will not need an outing this summer, for I have been from Rabun Gap to Tybee Lights today in spirit at least."

"What is it dear?" asked her husband laying down his evening paper, for he knew there was more to follow.

"Well" replied his wife, "this has been a happy day." And a little tear mingled with her smile as she rested with closed eyes.

Her husband, as he smiled appreciatively, said, "Have you had some more good reports?"

Mrs. Andrews leaned forward in her eagerness. "Yes, the morning mail brought several fine ones. Oh Syd, our Georgia women are great. More and more, all over the state, they are reaching out after the best in Christian service and I believe in the right spirit of soul-winning. My work today has been a fair sample of the activities of our women. You remember I told you about Mrs. Moore who lives in Unity Mill village? Dr. Sayse went to see her after I had asked him to go. You know she said she could not hear me talk about the Great Physician when she was suffering so much. Today she looked better and seemed so friendly and appreciative of the food and coal I sent and listened attentively when I read to her. Her little girl came in from school happy and proud of the shoes we gave her. I felt surely the Lord had sent me right to them. Now wasn't it wonderful that I should be sent to them by stopping to speak to the child who needed me?"

"After I left them I started to the church to attend the mission study class. Passing the movie theater I was attracted by the bright pictures and large letters of posters and for an instant felt the pull of the great adventures of the dashing heroine. I don't believe the spirit of adventure ever dies in us. I saw several of our members going in, but the 'Lure of Africa' was greater for me

so I went on to the class. I was early but found Minnie Rowe of Mt. Zion Church there. She was telling me about the fine work the women of her community are doing. You remember that we read in the paper of the burning of old Mrs. Whitley's home? She tells me their little W.M.S. had a shower for her and nearly refurnished the home she had moved into and that the young people's societies stocked her pantry. She also said that they had sent old Stephen Boyd to the Georgia Baptist Hospital. But to me one of the best things they have done is to supply their soldier boys with Testaments and have a dinner for them when they left. They have appointed a committee to keep in touch with these boys as well as be ready to reach those in the new call. Personal service in that community is drawing them all together and training them in real community spirit."

"What she was telling me was so interesting that I scarcely noticed the entrance of that little timid girl from North Georgia, one of our Mary P. Willingham School girls. I was very glad to see her, especially as I wanted her to tell us what they were doing for the mountain people around Blue Ridge. She is a dear and a credit to our school. She says they consider the school itself as personal service rendered by the Georgia W.B.M.U. to the state. These well-trained girls are going into their homes exemplifying the practical benefits of Christian education, inspiring the mothers to more sanitary methods of living and more careful preparation of wholesome food. They so well interpret the aims of the W.B.M.U. to the people in their home community to such a degree that they welcome our workers when they come among them to organize mothers' clubs and work for the young people as well.

Others had come in while we were talking and the lesson was begun. In discussing the lesson, pictures were passed around by the leader when someone said that one of them looked like Mandy, the president of the negro women's society which we have

been helping. Our leader told us that the president of the Negro Women's State Convention was studying our methods with the view of adapting them to their needs and also of their Bible and mission study classes and benevolent work. It certainly is great to know that our women are trying to help the negro women in some way, especially through their own educated leaders."

Mrs. Andrews caught her breath and laughingly said, "You poor fellow, if you wait for me to tell all there is to tell we will go supperless and you will never find out what the Bolsheviki are going to do next."

"If I could find out that I would call a halt," bantered her husband, "but come, let's continue in our report."

"The next is news from Savannah and Atlanta telling of the new Good Will Centers. I will tell you only enough to make you want to hear more. It is so encouraging to know that our Training School graduate, Miss McCall, assisted by the splendid women of Savannah, has begun work there which has put a Good Will Center in each one of the large cities." Over the tea cups she chatted along. "Isn't it a pity we misjudge even those we have known a long while just because they haven't the same way of exhibiting their Christian spirit that we have? I was thinking of Christine Miller, whose vivacity makes her seem almost frivolous. At our meeting she said she could not report the little things she did as they seemed too foolish, and that she would not want anyone to know about her chats with the popcorn men and peanut vendors. 'They seem so lonely and forlorn', she said, 'that I always buy a little something to jolly them along. I am going to see their families and try to begin a sewing circle in that Italian community, I believe I can get some of the girls to help me teach them English too—but you know that's nothing to report.'" We laughed with her because she had reported without knowing it, forgetting herself in the joy of service. Sydney Andrews was a wise husband who knew that a nod and a smile was all that was needed to make his little, enthusiastic wife talk it all out of her heart.

"And Syd," she continued, "would you believe that that conventional Mrs. Stokes would visit the convict camp and read and

talk with the men? But she did. She told us of their Sunday school held in the jail and said there had been eight conversions among the prisoners. We will have some fine service to report for this quarter. The new report books have come and surely will be an incentive to keep records of all the services we have been privileged to render as thank offerings to our Saviour for all the joy He gives us in allowing us to be co-workers with Him. Don't you know my adventures in personal service more than repaid me for passing the movie and not wasting my time there. Still, I haven't told you all about the Red Cross work, and in the cantonments and the councils of churches, homes for old people and Business Girls' League, etc.—But I must hurry to finish that sweater tonight."—Mrs. P. G. Awtry, La Grange, Ga.

THE CROSS STILL STANDS

"The Cross still stands high o'er the strife
Of reddened brand and clashing steel;
The Cross still stands—O Tree of Life;
Whose leaves the suffering nations heal
O Fount, whence flows a crimson tide;
O Source of grace, to none denied;
Sweet symbol of the Crucified—
The Cross of Christ still stands!

"The Cross still stands against the sky
Of Pain's dark night—of Sorrow's tears'
The Cross still stands—uplifted high
Its beacon light of Love appears—
Far-flung o'er life's tempestuous seas—
To guide frail, storm-tossed argosies
Into the Port of Perfect Peace—
The Cross of Christ still stands!

"The Cross shall stand—our prop and stay
Though hearts run waste and courage fail;
The Cross shall stand though flesh decay
And Death o'er mortal life prevail;
'Till Wrong's last citadel shall fall—
'Till sin no more hold souls in thrall—
'Till Christ shall reign 'crown'd Lord of all'—
The Cross—His Cross—shall stand!"



UNION NOTES



ROUND TABLE

AFTER the Annual Meeting of the W.M.U. of North Carolina at Asheville, your young people's secretary continued her visits to the mountain schools. A day each was spent at Sylva and Clyde, at the Sylva Collegiate Institute and Haywood Institute. From Sylva a short trip was taken to the Cherokee Indian Reservation where our missionaries, Mr. and Mrs. Lee, are doing such good work. Two days were spent at Mars Hill where talks were made to the students and to the local W.M.S. and conferences held with the students about their summer work. A delightful Sunday at Fruitland followed, here there is very manifest a desire on the part of the members of the Y.W.A. to do real work in their churches during the vacation months. From North Carolina the W.M.U. young people's secretary went to the thirtieth annual session of the W.M.U. of Arkansas, held at Little Rock. The attendance of delegates and visitors was very good. The reports of last year's work showed progress and emphasis was laid on the plans for obtaining gifts for the W.M.U. Training School and Church Building Loan Fund. It was voted not to return to meeting at the same time as the men's meeting. We were very fortunate in having missionaries from China, Brazil and Burmah present and almost an entire session was given to them. A demonstration of R.A. work by the Lonoke chapter and a talk by Mr. Bales, the state R.A. leader, aroused much enthusiasm for the work for the boys. Other speakers were Mr. Johnson, who told of his work at Camp Pike, Mr. J. G. Lile, Dr. J. R. Hobbs, Dr. E. P. Colledge and your young people's secretary. The week of April fourteenth was spent by your young people's secretary teaching a class in the Manual of W.M.U. Methods at the Training School at St. Louis, Mo. There were from fifty to a hundred and fifty present each day, the number ranging according to the weather. In one session Miss Broadstone, a secretary of the Northern Board, gave a very inter-

esting account of the work done at the camps in her section for the young women of the camp towns. The Baptist women of the north hope to put a woman worker in many camps this year to protect and care for the Baptist girls and women. Besides the Training School there was a rally of the members of the different young women's missionary societies of St. Louis to form a Union for the city. At this enthusiastic meeting they adopted a constitution and elected their officers, looking forward to a great work together. Every one of the states report progress in the W.M.U. work during the past year. When everything was ice-bound last winter it was hard to prophesy such good reports. Nearly 4000 societies in fifteen of the states observed at least a part of the January Week of Prayer and partial returns from thirteen of the states say that nearly 3000 did the same by the March week. Be sure to study the W.M.U. treasurer's report to see how "faithful" were our prayers that the offering for the January week be at least \$45,000 and for the March week at least \$22,500. Over half of the new societies reported for the year are among the young people. A great many societies must have died last year or else have been only names on the lists which were revised this year, for while there is a fine number of new organizations the total is little more than for last year. However, it is "over the top" of 16,000, a hill which we have long wanted to take! During the past year over 2900 mission study classes were held in W.M.U. organizations. This was especially fine since many of the members of these classes had the added responsibility of Red Cross work. Most of the states report that their members have been very active in the Red Cross and other war-relief work. Some of them say that at the beginning of the war it looked as though the women were going to let its interests absorb their missionary zeal but that now it has all worked out for the best and that there is a deepening realization of the necessity for missions and

that not even the war-interests must be allowed to encroach upon the time, study, prayer and money given to the mission work. There are 170 churches in twelve of the states reported as maintaining the W.M.U. Graded System. Some of these are in our largest cities, others are miles from any railroad. It is inconceivable that the system cannot be used in every one of our churches if only the plan is studied and hearts and minds are willing to uphold it. Liberty Loan posters show children as possessors of bonds and boy scouts as being trained for soldiers. Jesus himself said that His followers could learn much by observing the ways of the world. Surely we will not put off longer the good day when a great many more than 170 of our thousands of churches shall have the full graded missionary system. The Central China W.M.U. has adopted Miss Heck's hymn, "Come Women Wide Proclaim" as their official hymn. Isn't it wonderful to think of the message of that "Woman's Hymn" having encircled the globe? Miss Heck wrote it one afternoon on her way home from Baltimore to Raleigh. The Illinois Union reports a most marvelous victory—four times last year's receipts and largely because the women gave their Sunday eggs to missions. The secretary, Miss Mary Northington, is justified in calling the "hen" our second national bird. Surely there will be many missionary corn and cotton patches this summer and many a preserve kettle used for missions. Don't forget to send the box of canned fruit and vegetables to the W.M.U. Training School, 334 E. Broadway, Louisville, Ky. Any time during the summer or fall there will be someone at the building to acknowledge the receipt of such helpful boxes. Mrs. H. H. McMillan of Soochow, China, says of ROYAL SERVICE: "I wish you at home might know how much the monthly visits of our magazine mean to us. Each time it seems as if we are assured anew of your sympathy and prayers and the loyalty of you all at home to the sisters of this and other foreign lands and to the cause we represent. It always inspires me to more faithful service." Word comes from Birmingham, Alabama, that the fund is almost completed for a building for their Good Will Center. This is certainly grati-

fying news. More and more the W.M.U. workers are coming to own the buildings for their Good Will Centers. Every apportionment was met by the following thirteen states: Alabama, Arkansas, Georgia, Illinois, Kentucky, Louisiana, Maryland, Mississippi, New Mexico, Oklahoma, South Carolina, Texas and Virginia. The District of Columbia failed of its by only \$10 to the Bible Fund. Its total gifts were much in excess of its total apportionment. The year which closed May 1 excelled in W.M.U. gifts the total of any of the twenty-nine that have gone before. This year's total of cash and box receipts is \$515,821, which includes over \$18,000 for the Judson Centennial and over \$33,000 for the Church Building Loan Fund. The total cash and box receipts for the past thirty years are \$5,085,877. Isn't it splendid that on its thirtieth anniversary the Union went beyond the five million mark? One of the very finest discoveries made during the preparations for the Hot Springs meeting was that in the past eleven years there had been paid in toward endowment, scholarships, current expenses and enlargement fund of the W.M.U. Training School \$302,948 and that only \$14,287 remained to be raised to complete the enlargement fund. Arkansas, Florida, Illinois, Kentucky, New Mexico, North Carolina and Virginia have paid full part of this enlargement fund. The Christmas offering was more than 10% increase over the one for last year, being \$44,110. The Thank Offering was \$25,042, which was more than 20% increase over last year's Thank Offering. The W.M.U. Personal Service Committee is unusually happy in reporting that thirty-two Good Will Centers are maintained by Union workers. During the past year 160 societies helped in these centers; 211 helped in mission Sunday schools; 584 in Red Cross work; 488 in work for the negroes; 829 in cottage prayer meetings. The committee reports many other activities in the doing of which over 249,000 visits were made, over 17,000 baskets of food given out, over 14,000 Bibles and over 260,000 copies of other literature distributed, over 8,000 religious services held and over 1,300 conversions made possible.

"That I May Know Him"



BOOK REVIEWS



THE HUMAN ELEMENT IN THE MAKING OF A CHRISTIAN

We take pleasure in calling attention to this very helpful book by Miss Bertha Condé, senior student secretary for the National Board Y. W. C. A. As her subtitle she gives, *Studies in Personal Evangelism*. In her preface she says: "We are naturally reticent about our inner life and shrink instinctively from revealing those processes by which our spirits have been disciplined and made fit for true fellowship with God. Nevertheless, we who are Christians need to help people to understand the laws of cause and effect as they apply to Christian experience; we must be able to answer some of the practical questions that are put to us by those who seek reality in the spiritual life and need working principles; and we want, by our counsel, to help and not to hinder those who are within our influence. People do not usually find their way into the kingdom without some personal help. Our Lord spent a large portion of His time in dealing with the personal life of individuals and yet His chosen method has long been neglected by His followers."

In the contents, Miss Condé has thus grouped her chapters. Under the general title, *The Challenge to Service*, she has four chapters among which are: *Socializing My Faith*, *Motives That Test*, *Preparation For Service*. Five chapters following these are under the title, *Guiding Principles*. In this group are: *The Oneness of Spirit*, *Mind and Body*, *Requisite Conditions For Spiritual Comradeship*, *Releasing Spiritual Energy*, etc. Nine more are under the heading, *The Applications of These Principles to Types of Religious Experience*. Here Miss Condé studies the "nominal Christian," the "non-Christian," those with "intellectual difficulties" etc. The book has only about one hundred and sixty pages, so the chapters are very short. They are, however, rich in thought and expression, practical and helpful in suggestion. Each chapter has its

own Bible study at its close. In the last grouping there is a chapter on *The Sources of Growth*, in which Miss Condé says: "Every normal Christian life is a growing life. When the roots of life are centered in Jesus Christ there should be no limit to the possible capacity for Christian thinking and living. When our Lord said, 'I am come that they may have life and may have it abundantly,' He not only meant eternal length of life, but depth of life which would release all the hidden powers of personality, and breath of life which would make us kin to the whole world in sympathy and appreciation; He meant also height of life which would lift us up from sordid thoughts to limitless reaches of heavenly wisdom."

We heartily recommend this book for leaders of young people and for all those who seek to make their life of service in His kingdom. \$1.00, post extra

SERVICE

A little pamphlet with the above title, contains six short lessons, arranged as a Bible study course for young women. The subject matter is called *The Servants of God*, the text book is *The Bible*. From the Old and New Testaments the studies are taken. We mention a few of the titles. In lesson one, we have *Enoch, the Companion of God*; *Christ, the Righteous Servant*; lesson two, *Abraham, the Friend of God*; *Friendship with Jesus Christ*; lesson three, *Moses, the Servant of God*; *Peter, Servant and Apostle*; lesson four, *Elijah, the Prophet of God*; *John, the Herald of Christ*. The folder is a small one of some two dozen pages usually two or more devoted to each lesson. At the end of the booklet are a few questions for discussion and some telling sentences presenting *The Ideal service*. Y. W. A.'s will find the book helpful for individual study and for preparing Bible lessons for meetings. Order for .05 with extra post from 15 W. Franklin St., Baltimore.

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

EDITORIAL

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evening Miss Tucker talked to the girls about China and in the morning the president, Dr. Lincoln Hulley, gave me the pleasure of speaking to the students at the chapel hour.

Miss Tucker was much sought after wherever we went and if ever you have the opportunity to hear her talk on China do not miss it.

A day of sight-seeing in Augustine ended my stay in Florida, after which I turned my face northward and was quickly borne away from the land of sunshine and flowers to Virginia, still in the grasp of snow and ice. But with me came warm memories of cordial hospitality and the knowledge of love and loyal service on the part of the Florida Baptist women for the great cause for which we all labor.

On this memorable journey I found everywhere unity of purpose, consecration to that purpose and enthusiasm among southern Baptist women in their labor for the spread of the Gospel throughout the world.—Mrs. W. C. James

G. A. PROGRAM

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mission church two miles from here in another mining town. We have clubs in both places, the work is moving on nicely."

A worker in one of our rural communities writes: "I am so happy in my work as principal of a graded school which is about three miles from my home. We have splendid boys and girls and I love them well, I can't find any word big enough to express it. I have a class of junior boys and girls in my church, am leader of the Y.W.A. and G.A."

From a small town in South Carolina comes the message: "This is a small saw-mill town but it offers many opportunities for service. The shifting population is our greatest problem, for it makes constructive work almost impossible. On the other hand it means added opportunity for winning many to Christ. I help in the various

organizations of the church. This autumn I organized a Home Makers' Club. The average attendance has been splendid and the interest is growing. Plans are ready to begin a night school."

Concerning the work in the larger cities, two extracts, one from a pastor's wife about their Daily Vacation Bible School and one from a Good Will Center worker. The former writes: "We had a Daily Vacation Bible School in our church this summer with an enrollment of two hundred and two. My husband was principal and had charge of the work for about fifty boys. I had about seventy-five girls under my care and the kindergarten had about the same number under the direction of one of our Baptist public school teachers." The latter says: "Every activity at Good Will Center is moving on nicely. Night school is a very prominent feature. Work in other parts of town is also receiving God's blessings."

R. A. PROGRAMS

(Concluded from Page 18)

To the Leader: As promised in the last number of *ROYAL SERVICE* we are giving the picture of the full Royal Ambassador band of Laichow, China. You will remember reading of the personal service they rendered after their meetings. Perhaps that is the reason they all look so jolly.

In this meeting make much of the Y.M.C.A. work among the soldiers and sailors. A good account of this will be found in *ROYAL SERVICE*, Nov. 1917, also the letters from camp pastors in Home and Foreign Fields will be found most interesting. See page 3 for literature on personal service.

Have one of the boys draw a map of your town or city, pointing off the mills and factories, churches, schools and libraries, and lastly the saloons. Let him speak of the influence of each one of these on the community. This will lead up to the discussion of what a boy can do for his home town.

At the first meeting ask for gifts to personal service work, such as a book for the library, a toy for the orphanage, magazines for the camp, etc. Also train them to give money for their local social service work.

W. M. U. ORGANIZATION PINS

The expense of production of some of our organization pins has been again increased and we reluctantly but necessarily advance the prices as follows:



Woman's Missionary Union Pin

This pin is gold enameled in lavender, made in three grades, but alike in appearance. They are refined, unique and artistic. A pin with a meaning.

All gold (14 K.) with safety catch.	\$6.00
All gold (10 K.) with safety catch.	5.00
Gold-filled pin.	2.00



Young Woman's Auxiliary Pin

A gold pin bearing the initials Y.W.A., interwoven; will be mailed to any address on receipt of 85 cents. Postage extra

The expense of manufacturing the following pins, up to the present date, has not been increased and until it is we are selling them at the usual price:



Girl's Auxiliary Pin

An attractive octagonal gold-plate pin, enameled in Nile green and white, green enamel with white star bearing gold letters G.A. Price, 25 cents



Royal Ambassador Pin

Beautiful in its design of crown and olive branch. Gold plate, enameled in blue and white. Price, 25 cents.



Sunbeam Pin

A pin bearing the interwrought initials S.B. in an olive wreath. Price, 15 cents. Postage, 2 cents. In white enamel and gilt, 25 cents. Postage 2 cents

May we ask our Union workers, when ordering pins, to add 5 cents to price of pin, 3 cents for insurance and 2 cents for postage.

W. M. U. LITERATURE DEPARTMENT

15 W. Franklin St., Baltimore, Md.