

UNION WATCHWORD
1918-1919

That I may know Him.—Philippians 3:10

Royal Service

SUCCESSOR TO OUR MISSION FIELDS

The longer on this earth we live
And weigh the various qualities of men,
The more we feel the high, stern-featured beauty
Of plain devotedness to duty.
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and untwasted days.

James Russell Lowell

Royal Service

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Calendar of Monthly Topics Woman's Missionary Union, 1918

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SEPTEMBER—State Missions	NOVEMBER—South America
	DECEMBER—China

Monthly Missionary Topics, 1919

JANUARY—Home Mission Outlook	JULY—Planning for Convention Year
FEBRUARY—Church Building Loan Fund Results	AUGUST—Progress of Medical Missions
MARCH—Value of Mountain Schools	SEPTEMBER—Social Problems in the States
APRIL—Fruitage of Training School and Margaret Fund	OCTOBER—Foreign Mission Outlook
MAY—Utilizing Mission Literature	NOVEMBER—The Native Worker on the Foreign Field
JUNE—Christian Education and the Kingdom.	DECEMBER—China

SUGGESTED LEAFLETS—Supplement to Programs

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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

Primary and Junior Mission Stories.....	Margaret Applegarth
The Path of Labor.....	H. Fraser
Women and War Work.....	Margaret Applegarth
Jack of All Trades (Child labor).....	Margaret Burton
Women Workers of the Orient.....	Sidney Gulick
Working Women of Japan.....	G. S. Eddy
The Students of Asia.....	
Recent numbers of Y.W.C.A. Association Monthly	
World Outlook, July 1917	
Missions, June 1918	

Missionary Calendar of Prayer for Southern Baptists

August, 1918

Use me, my God, in Thy great harvest field,
Which stretcheth far and wide like a wide sea,
The gatherers are so few, I fear the precious yields
Will suffer loss; oh find a place for me!
—Christina Rossetti

Topic: Young People in Home and Foreign Lands

1—THURSDAY

For Rev. and Mrs. Wade D. Bostick, working along evangelistic, educational and industrial lines at Pochow, Interior China

How precious is thy loving kindness, O God!
And the children of men take refuge under the shadow of thy wings.—*Psalms 36:7*

2—FRIDAY

Rev. and Mrs. G. P. Bostick, evangelistic, church and educational work, Pochow, Interior China

For the eyes of the Lord are upon the righteous,
And His ears unto their supplication.
—*1 Peter 3:12*

3—SATURDAY

Earnest prayer for the needed doctor and for a hospital at Pochow, Interior China

He welcomed them, and spake to them of the kingdom of God, and them that had need of healing He cured.—*Luke 9:11*

4—SUNDAY

For our soldiers, sailors and aviators in the homeland and across the sea
He will be our guide even unto death.
—*Psalms 48:14*

5—MONDAY

That more of our Baptist young women may this year be enlisted in our Y.W.A.'s

They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.—*Daniel 12:3*

6—TUESDAY

That young women may be guided in choosing their life work

O teach me Lord, that I may teach
The precious things Thou dost impart.
—*Frances R. Havergal*

7—WEDNESDAY

That more of our young girls may be enrolled in G.A.'s

In all thy ways acknowledge Him.
—*Proverbs 3:6*

8—THURSDAY

That greater effort may be made to reach the young boys for R.A.'s

We are ambassadors therefore on behalf of Christ.—*2 Corinthians 5:20*

9—FRIDAY

That more little Sunbeams may join in shining for the King

'Shine' O shine for Jesus with a radiant glow.

10—SATURDAY

That the B.Y.P.U. may train its members to be earnest, loyal Christians

Every young man and woman should be a junior partner with the Lord Jesus for the salvation of the world.
—*Jacob Chamberlain*

11—SUNDAY

For all Student Volunteers

"Willing to trust an unknown future to a known God."

12—MONDAY

Thanksgiving for the influence of the Central China mission, S.B.C., consisting of 6 stations in the Kiangsu Province

Thy blessing be upon thy people.
—*Psalms 3:8*

13—TUESDAY

Prayer for Rev. and Mrs. R. T. Bryan, engaged in school and church work, Shanghai, Central China

He is thy life and the length of thy days.
—*Deut. 30:20*

14—WEDNESDAY

For our boys' day school and our girls' day school among the Cantonese in Shanghai, Central China

We will be glad and rejoice in His salvation.—*Isaiah 25:9*

15—THURSDAY

For Miss Willie Kelly and Miss H. F. Sallee, school and church work, Shanghai, Central China

The beloved of Jehovah shall dwell in safety by Him.—*Deuteronomy 33:12*

Missionary Calendar of Prayer for Southern Baptists

August, 1918

A place where best the strength I have will tell;
It may be one the other toilers shun,
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.
—Christina Rossetti

Topic: Young People in Home and Foreign Lands—Continued

16—FRIDAY

That students of the Eliza Yates Girls' School may become loyal followers of Christ

Seek ye Jehovah while He may be found.
—*Isaiah 55:6*

17—SATURDAY

Rev. and Mrs. Frank Rawlinson, Ming Jang school (for boys), Shanghai, Central China

He is a shield unto all them that take refuge in Him.—*2 Samuel 22:31*

18—SUNDAY

For the graded young people's missionary societies among the Mandarin speaking people, Shanghai, Central China

Follow after righteousness.
—*1 Timothy 6:11*

19—MONDAY

For Miss Sallie Priest, Miss Catharine Bryan and Miss Mary N. Lyne, Shanghai, Central China

I will go before thee and make the rough places smooth.—*Isaiah 45:2*

20—TUESDAY

That the kindergarten training school in Shanghai may become a large factor in mission work

Teach me to do Thy will.—*Psalms 143:10*

21—WEDNESDAY

Rev. E. F. Tatum (now on furlough) and Rev. and Mrs. J. B. Webster, Shanghai Baptist College and Seminary

Intrusted with the Gospel.
—*1 Thessalonians 2:4*

22—THURSDAY

Rev. J. B. Hipps and Rev. and Mrs. C. H. Westbrook (now on furlough), Shanghai Baptist College and Seminary

Because I live, ye shall live also.
—*John 14:19*

23—FRIDAY

Rev. and Mrs. J. M. Rogers, Shanghai Baptist College and Seminary

Thou, O Jehovah, art a shield about me.
—*Psalms 3:3*

24—SATURDAY

For the work of the Woman's School, in the training of the wives of seminary students, Shanghai.

To be ready unto every good work.
—*Titus 3:1*

25—SUNDAY

For young people in the devastated war countries

"Lead kindly Light! amid the encircling gloom
Lead Thou me on."

26—MONDAY

That the Shanghai Baptist Seminary may send forth many consecrated young leaders for Christian work

Take my yoke upon you, and learn of me.
—*Matthew 11:29*

27—TUESDAY

Rev. and Mrs. T. C. Britton, evangelistic, school and church work, Soochow, Central China

And lo, I am with you always, even unto the end of the world.—*Matthew 28:20*

28—WEDNESDAY

Rev. and Mrs. C. G. McDaniel, Yates Memorial Boys' Academy, Soochow, Central China

Jehovah will guide thee continually.
—*Isaiah 58:11*

29—THURSDAY

Rev. and Mrs. P. W. Hamlet, work among the out-stations of Soochow

For the Son of Man came not to be ministered unto, but to minister.
—*Matthew 20:28*

30—FRIDAY

Rev. and Mrs. H. H. McMillan, Yates Memorial Boys' Academy, Soochow

Jehovah hath been mindful of us; He will bless us.—*Psalms 115:12*

31—SATURDAY

That greater effort may be made to win for Christ the young people in the home and foreign land

While it is day: the night cometh.
—*John 9:4*



"A SHADOW OF GOOD THINGS"

THE July issue, the convention number, of ROYAL SERVICE was filled with glowing accounts of plans that had been accomplished, with now and then mention of some failure on our part to measure up to all we had planned or hoped for in the past, and with a discussion and programs for the study of the plans the Union has made for the future.

It is pleasant to stand in the sunshine and bask in the glow of deeds accomplished. If, however, we continue in this radiance too long we may become so blinded by the brilliance of our success that we shall fail to see the shadows, the dark places where tasks are yet unfinished and where new work, which will call for larger service and more sacrificial giving than ever before, is yet to be undertaken. On the other hand, as the sunlight shines on a cloud from certain angles it causes the cloud to appear lowering and stormy when in reality it is only a vapor, a fog easily dissipated by the sun, the source of the light. So there are those of us who, if we see only the light of past successes shining on the cloud of unfinished or new tasks, will turn from their magnified shadow, failing to remember that the One who is the source of all our real success in the kingdom of God has the power to transform the world and turn all darkness into light. It was well, therefore, that in the study of the topic "Planning for the Convention Year" that we were led into the shadow of some of our partial failures and incompleting tasks, and from there were directed to our watchword "That I may know Him", and from that angle of vision were shown the plans by which we may be able to accomplish our aims of past years and at the same time give ourselves to yet greater things for the kingdom.

It is our hope that no one of us will lay aside the July issue of ROYAL SERVICE and the minutes of our Annual Meeting at Hot Springs, with all they contain of inspiration and practical helpfulness, as a topic that is closed and turn our thoughts to the other topics from month to month, looking upon them as detached subjects intended only to engage our interest and attention. Rather let the study of each monthly topic, the carrying out of the programs for the Foreign and Home Weeks of Prayer and the state mission day of prayer be made in the light of the plans set forth; these will be but so many helps toward bringing to complete fruition all the plans outlined. Nor must we forget the vast importance of doing our utmost to bring this study in a vital way before our young people. This latter is one among our difficult tasks (and we have mighty ones yet to be accomplished) and calls for a rededication of the Union and of each individual to the high ends and aims we have set for ourselves. Let us recognize at its true value the work to be done, knowing that the clouds of disappointment, indifference and sin can be dissipated by the sunlight of Him who has said, "All power is given unto me in heaven and on earth".

OUR LOVE GIFT

"Farther on there is not only a wider, but a deeper knowledge of mission problems. By this I do not mean merely that we shall be able, excellent as that is, to count on our fingers that we have missions in such and such countries and that such and such men and women man them, but that we shall so place ourselves side by side with these workers and so feel and think with them that we may know and understand their individual problems on the solution of which hangs life and death. It is the failure of the home worker to understand that makes the real, weary, heart-breaking loneliness of the missionary. But yet more than this we will understand by sympathy, prayer and study the problems to be met. And what problems they are!" One of these problems is: "A southwest filling with those cut loose from former ties, growing rich and proud and churchless. . . ."

But when we even partially understand, the home worker will not cry in vain for churches nor the foreign one for laborers for the over-ripe harvest fields, for ere they call, as God's messengers, we will be ready to answer". These words were spoken eleven years ago by the one whom we are honoring this year by the raising of an offering for the Church Building Loan Fund to be dedicated to her memory. It is not difficult to see how important Miss Heck considered this work.

We made our pledge to the Church Building Loan Fund on the occasion of our twenty-fifth anniversary. The Emergency Pledge plan was adopted at our thirtieth Annual Meeting. It would be a beautiful tribute to our late leader who valued this work so highly if we could, through the emergency women and the gifts of societies not giving to some other specific memorial, celebrate our thirtieth year by completing, in gifts and pledges, the Union's part in the Church Building Loan Fund, through a handsome memorial to her.

The Sunday School Board has given to this fund more than twenty-eight thousand dollars in honor of the Board and two of its great men.

Nine of the state Unions have given in honor of some one of their loved leaders amounts ranging from five hundred to five thousand dollars.

The Woman's Missionary Union some years ago gave more than twenty thousand dollars to the same fund in memory of Dr. I. T. Tichenor, the one-time secretary of the Home Mission Board. This particular fund has been used in helping seventy-five churches in sixteen of the southern states and shall the Union today do less in the name of one who served as president, not only faithfully but to such remarkable purpose, for fifteen years? Let us make it a memorial worthy of the broad-minded woman in whose honor it shall be given, worthy of her conception of the Union and worthy of the cause in which it is given.

THE HIDDEN SPRINGS

Thou who wouldest teach, hast thou been truly taught?
 Hast thou in thy soul's cells true beauty wrought?
 Thou who wouldest others feed, art thou full fed?
 By thee, to wide, green fields can the young flock be led?
 How deep, how true art thou? For knowest thou not
 Thou art a well-thumbed page, no word forgot?
 Of books' dry leaves canst thou make a green cup,
 And from sweet, hidden wells of life bring up
 The sparkling waters of a perfect whole
 For each strong, seeking, thirsty, restless soul?
 From two and two to far stars canst thou reach,
 From grammars' rules draw laws of world-wide speech,
 Or through the treasured gold of genius' page
 Lead where immortals dwell from age to age,
 Or, lesson of lessons for self-seeking time,
 Speak the lost word to put our souls in rhyme,
 Set the quick beat of heart with heart of fellowman
 And link health, wisdom, wealth close hand in hand?
 Show each his place in order's divine might,
 His best to do and advocate the right?
 Home, school, church, freedom's laws are pillars great
 Which o'er the Spring of Truth uphold our shrine of state,
 That stream at whose broad banks the gathered nations drink,
 Stooping, with famished lips, to its clear brink.
 Feed thou this river from thy deep springs cool;
 Let no poor, gasping soul go from thy school.

—Fannie E. S. Heck



BIBLE STUDY



TOPIC—Knowledge

"Knowledge of the unknown is through the known; of the invisible through the visible; of the infinite through the finite."

I. *The Tree of Life and the Tree of Knowledge of Good and Evil.* Gen. 2: 8, 9; Ezek. 31: 8, 9. God planted in Eden all sorts of trees for use of Adam, not only to bear fruit but also those which would yield him delight to look upon, and such a sightly, goodly tree was the tree of knowledge. Gen. 3: 6. These trees may be emblems of the saints—the planting of Jehovah. Isa. 61: 3; Ps. 1: 3; Jer. 17: 7, 8. Trees made to grow in His garden—the church through the influence of His Spirit and grace; trees which He transplants into the heavenly Paradise. The tree of life was set in the midst of the garden, Gen. 2: 9. It would also seem to represent eternal life by Christ, for after Adam's sin it became a symbol of that life. Gen. 3: 24. Christ is signified by the tree of life, Prov. 3: 18; Rev. 2: 7, who is not only the author of natural and spiritual life, but the giver of eternal life, John 17: 3. He Himself is the way of life. The situation of the tree in the midst of the garden agrees with Him who is in the midst of His church, Rev. 1: 13; 2: 7, accessible to all who may come and partake of the fruits and blessings of His grace. Rev. 22: 2. The tree of knowledge of good and of evil, of obedience and disobedience to the will of God, was necessary that man should have this trial of his will, since he had been endowed with the power of choice. By his disobedience, Gen. 3: 1-6, he became at once a mortal creature, spiritual and moral death immediately ensued. Adam lost his original righteousness, the image of God in him was deformed, the powers and faculties of his soul were corrupted and he became dead in trespasses and sin, the consequence of which must be separation from God. Rom. 6: 23. The interposition of a Saviour, who engaged to make satisfaction to law and justice, abolished death. 2 Tim. 1: 9, 10.

II. *Knowledge of God.* Ps. 89: 7; Zech. 9: 17. There must be dependence on Him from whom all light proceeds, Jas. 1: 5, 6; attention to His revealed will, John 5: 39; a watchful spirit against corrupt affection, Luke 21: 34; an humble frame of mind, Ps. 25: 9; frequent meditation, Ps. 1: 2; 63: 6; conformity to the divine image Hos. 6: 3. The systems of human knowledge will be dissolved and the grandest works of genius may die, but the wisdom which is spiritual and heavenly shall not only be established but shall be increased to an extent that human nature cannot in this life conceive. 2 Cor. 3: 18; 2: 14; 1 Cor. 2: 9. Our view at present is obscure and imperfect, partial and liable to error, but when we arrive in the realms of everlasting life the clouds which shadow our understanding will be removed and we shall behold with amazing clearness the attributes, the ways and works of God in nature and in grace. 1 Cor. 13: 9-12.

III. *Spiritual Wisdom.* Ps. 111: 10; Prov. 3: 13-26, 34, 35; 4: 4-22; Jer. 9: 23; Dan. 12: 3. Paul prays, Col. 1: 9, 10, for those who have received the Gospel and truly know it, that they might have the knowledge of God's will in all wisdom and understanding. This is the highest wisdom—the wisdom of God—which is so largely displayed in the revelation of His will concerning the salvation of His people. This is the manifold wisdom of God—a spiritual understanding of the mysteries of grace through the teaching of the Spirit who searches the deep things of God and reveals them to the saints, improving and increasing their spiritual and experimental knowledge. This knowledge will cause them to be "fruitful in every good work". The trees of righteousness, the planting of the Lord, bring forth good fruits as they are nourished in the vine, Jesus Christ, to the glory of His heavenly Father. The knowledge of God—the knowledge of Him in Christ, all our knowledge and the increase of it, all our fruitfulness in good works come from the Lord. Giving thanks. Col. 1: 12-17.—Mrs. James Pollard



PROGRAM FOR AUGUST



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.



OUR FATHER'S WORLD

YOUNG PEOPLE IN HOME AND FOREIGN LANDS

HYMN—Rejoice, Ye Pure in Heart

BIBLE STUDY—(page 8)

American Girls in College and Factory—(pars. 1-7)

SHORT PAPER—Labor Laws Protecting Women and Children in Your Own State

PRAYER—That God May Enable Us to Better Conditions at Home

HYMN—O Beautiful for Spacious Skies

CHILD LIFE IN AFRICA—(pars. 8-11)

PRAYER—For the Schools in Africa

WORKERS OF JAPAN AND STUDENTS OF CHINA—(pars. 12-17)

PRAYER—For the Workers among the Young People of the Orient

And the streets of the city shall be full of boys and girls playing in the streets thereof.
Zechariah

Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Christ

In America

1. In Our Colleges

Many years ago the college was regarded as the place where those of means and of leisure could spend four years gaining culture and preparing themselves for a professional career. Gradually this idea changed and our colleges were looked upon as schools of preparation for any kind of life and the studies were planned not merely to give intellectual pleasure

and refinement, but to be of practical help in the student's future career. Still another change has taken place during the past few years. The student does not now merely look forward to the time when he can use what he is gaining; he is being urged to find his place in service even while at college. He is realizing that his opportunities bring with them binding obligations. During the school months there is much more than the prescribed study courses going on within college walls. Thousands of busy students take the time to enter voluntary Bible and mission study or, as they are now called, world citizenship classes. And they are considering very seriously the part which they must have in the work of the world. There is also practical work in many schools as well as study of social conditions. In one college the girls have charge of clubs for the children and the girls of the mill village near them. In another they have definite organized work for the needy of the locality. We might say that practically universally the college students are now being taught that their advantages must be interpreted into service and the time for them to begin is the present. A realization of the need and a sincere desire to help may be regarded as the spirit of our students.

2. Girls in Industries

The army of college students, however, are but a favored few among our host of young people. There is another group whose ranks have been recruited from many a country, community and many a village during the past year. They are the industrial workers. The great war has not only mobilized the man power of the nation to defeat German aggression; it has mobilized the young women and the children to furnish the tools and the equipment of warfare. Long hours of every day and of every night there are hundreds and thousands of the youth of America who stand by the whirring machines doing their part toward winning the war. What are the conditions under which she is working?

3. The Long Day

First in importance comes the long day. "Up to the present time only five states and the District of Columbia have restricted the working day of women to eight hours. Some states have established nine hours, some ten as the legal length of the working day, and some have adopted practically no protective measures whatever to guard against overwork. Hence it is still possible to overwork women in the majority of states with no fear either of the law or public opinion." Add to this the fact that women are now put on night shifts due to the pressure of war work and that in many instances they must work overtime in order to retain their jobs and you can understand why they are wearied and haggard looking. In interviewing a thousand working women it was found that 20 per cent. worked twelve hours a day and a third of the number did not have even one day of rest a week. In some southern mills young girls have worked ten hours a day seven days in the week. The soldier does not count his hours of work, but a nation should count the hours its youth works if for no other reason than the selfish one of safeguarding its future strength.

4. Monotony and Dangers

Those of us busy in the varied activities of the home can have no realization of what these long hours in the factories mean to the girls. There is the terrific speed which must be kept up hour after hour. In the sewing trades girls watch amid the roar of machinery a machine that carries twelve needles and sets four thousand stitches a minute. In the canneries they must cap 54 to 80 cans a minute and keep that up sixty minutes to the ten hours. In the mills, some of the operators look out for twelve or sixteen looms. Added to the strain of speed is the terrible monotony. Thousands of times the same movement must be repeated; no variety, no change and no hope of a change. Then there is the danger from disease especially in certain industries. This is particularly true among the munition workers. In a certain industry it was found that there was scarcely a worker who had been in the work eight months who was not a victim of poisoning from the chemicals she handled.

5. The Returns

What returns are we giving our girls for the long days of labor? In wages, they are paid less than they can live on decently. In one state a careful estimate was made as to the lowest wage a woman could live on and then it was found that 95% of the working women received less. This is but typical of conditions everywhere. And we cannot comfort ourselves with the thought that

the girl is living at home and using her wages as pin money. If she lives at home she is bearing probably more than her share of the family expense.

"And yet," Mrs. Raymond Robins says, "I know girls who never think of spending money for carfare or lunches or laundry or outings, and never dream of earning enough to make life even half-way decent and comfortable or giving a chance for any realization of aspiration or ideals or education and yet these girls, by tens of thousands, in the face of such constant denial of all that makes life worth while have held their womanhood intact and protected its integrity. To the courage, the grit, the fineness of character all can testify who know intimately the daily life of working girls. But well may we question the civilization, the democracy, the Christianity, of a community tolerating such conditions."

6. Children in the Industries

The burden of the war is already falling heavily upon the children. In England there are three million children between the ages of twelve and seventeen out of school. Juvenile delinquency has increased in the warring nations. The war is undoubtedly already having its effect on the children of our states. In Massachusetts alone the number of working children between fourteen and sixteen years old increased from 25,000 to 42,000 in 1916. The number will increase much more as the war advances and the demand for labor grows.

With great difficulty a Federal Child Labor Bill was passed through Congress. Lately that bill has been declared unconstitutional by the Supreme Court, so that again each state is free to make or not to make laws regulating child labor. In the cotton mills of the south a few years ago more than 14,000 children between the ages of fourteen and sixteen were employed. Many more are busy now. This means that even in this comparatively safe occupation these children are not developing mentally, are exposed to dangers of accident, are more liable to disease—the death-rate for girls in the mills is more than twice as high as for non-operatives—and are being robbed of the joys of youth. Figures can give but a feeble idea of real conditions. The children themselves are better witnesses. "That was the little fourteen-year-old Tennessee girl, pale and thin with overwork, who drank carbolic acid because she had worked for four years, ten hours a day, and wanted 'rest'; and the other girl of fifteen who told the investigator that she was 'too beat out for to be amused when I get home from my day's work'. Her ambition was to get to bed as fast as she could, and she hoped she would die soon". Surely the witness of the children will prove to us that there is need for practical Christianity today.

7. New Opportunities

"And now, if church women would still follow people out from their homes with the Christian ideal, they must follow them as they move out into a different world, the World of Industry. It is a new world. It is a ruthless world. If the Christian womanhood of America is not able to follow the women and children as they go out from the shelter of their homes into this developing world, what hope is there that this new world will ever be under the sway of the Christian ideal?"

"The call sounds clearly. Here are children in untold numbers who may never come under the influence of a kindergarten, a Sunday-school, a mission school or a Christian college. They are beyond the reach of all the institutions which we have set up. Is not the call then to follow them to the streets, to the shops and stores and factories and to work for them in new ways and by new methods? Must we not join hands with those who are already crusading for the children and lend the power of our organized Christian idealism to the campaign?"

Child Life in Africa

8. The First Birthday

Motherhood with its sanctifying influences is God's best gift to the women of Africa. No false shame deters the women of Africa in their passionate desire to become mothers and the greatest wish one can desire for a bride is that she may have many children. The birth of a child is the occasion of great joy and friends from far and near come to offer their felicitations to both mother and child. Just why mothers of every land desire that the first baby shall be a boy has received no adequate explanation. In Africa this mystery of mother-

hood is expressed even in the salutations of friends who welcome the new-born babe. The first baby has arrived, and it takes precedence over all other babies, be it a boy or a girl. A welcome is accorded to the little stranger of either sex by parents and friends. The only distinction made to show the partiality for a baby boy over a baby girl is in the form of salutation given by relatives and friends. If the baby is a boy the visiting friends first salute the mother for her safe deliverance in childbirth, then they pray that the boy may grow up to be great, strong, noble and rich. If the baby is a girl, the salutation takes the form of a prayer expressed thus: "May the Lord help you to take care of her".

9. The Baby Baby is taken good care of and guarded against evil spirits by anklets, and against disease by charms on the wrists. In the event of its early death the mother believes that the spirits have taken it away and she looks for its reappearance in her next baby. Naming the baby is an important occasion and every name has a meaning. Ann—Mercy; Ayoola—Joy and honor; Omodele—A child has come to the home; Aloba—We have a king; Adeyemo—A crown befits the child; are examples of names in common use. The baby is kept scrupulously clean by the daily bath, but in the matter of clothing all it requires for many months is the loose body cloth of its mother, who keeps it next to her body by day and night. Its cradle is its mother's back and everywhere that mother goes the babe goes also. This custom allows the mother the free use of her arms in performing the many duties of the household. Pounding yam, grinding corn, carrying water from the brook and many other household duties are performed while the baby is asleep in its warm nest.

The baby as it grows to an age when it takes notice of things and people is fondled and played with by its mother and its first tooth, its first word, and its first step are notable events. Indeed the child usually gets a great deal of attention as it is often three or four years of age before it has a rival in the person of a baby brother or sister. The African baby has its set-backs in infantile diseases, but as a rule these children are chubby, healthy little things. A custom which to Americans seems so cruel to the child is that of marking the face with the family totem. Strips of skin are removed in parallel lines on the cheeks, causing for a time rather serious wounds but which when healed form smooth scars and indicate the social status of the child's family. To be without these marks would reduce the child to the status of a slave.

10. Play and Work From the age of four the children are taught to be helpful to their parents, the girls and boys doing certain things in and around the home. Girls as they are able will carry a baby on their backs just as they carried a wooden doll in earlier years. They also run on errands for mother and later they are sent out to sell candy or food, to fetch water from the brook or fire wood from the farm, to spin cotton, grind pepper, and in many other ways make themselves useful. Boys at an early age accompany their father to the farm with a tiny hoe and are taught to weed the rows of corn, cotton, beans, and yams. At the age of eight or nine they are taught some useful trade, as weaving, mat and basket-making, leather work and the blacksmith trade. This seems an early age for boys and girls to work, but we have to remember that there are no factories in Africa and that all these trades are carried on by the parents in the open air and that the conditions are wholesome and healthy. Indeed the custom of carrying things on the head from infancy results in the development of strong and sturdy bodies. Both boys and girls in these early years find plenty of time for play and their play takes the form of outdoor sports among the boys and the care of dolls, and house or storekeeping among the girls.

11. In School There is a growing desire on the part of the parents who are idolaters to have their children educated and we have many of these boys and girls in our schools. Then there is in many towns what may be termed a Christian community, where the people are living in better houses, attending church services and sending their children to school. The children who come to us from heathen homes always become Christians and it is the burden of their simple prayers that their parents may come to know Jesus Christ as their Saviour. The proportion of children in our schools is of course very small and there are many thousands of children who are

growing up amid idolatry and superstition. These are beyond our reach and will be until we can multiply our missionary staff—American and native—a thousand fold.

I wish I could convey to the minds of our women in the great southland the wonderful influence which a missionary's child exerts, unconsciously of course, upon the natives of Africa. Ruth Smith, the baby girl of Mr. and Mrs. C. E. Smith, was called Alake (after her nurse who is now Mrs. John Agboola of Abeokuta) and although Ruth left Ogbomosho in 1906, the people of that town still call her name whenever they see a white child. I have known people to travel fifty to a hundred miles to see our own two boys at Oyo. Mrs. Pinnock was constantly addressed as the "mother of my lord"—Harold being held in veneration by the women of Oyo. True greatness is unconscious greatness. "Moses wist not that his face shone." "John did no miracle." And the missionary's children exercise an influence so potent that their parents might well covet it. I once heard my dear boy Carey say to his native playmate, "Awajola, you can die and Fela can die, but papa won't let me die." Supreme faith in father! what a lesson for us all!—S. G. Pinnock

In the Land of the Rising Sun

12. On the Farms

It would take so many hours even to begin to tell of the lives of the girls in the beautiful islands of Japan that we are going to think for a little while now only of those who are the wage-earners. Of these the larger number are on the farms. It is estimated that five-eighths of the population of Japan belong to the farming class from which have been recruited the sturdy soldiers and the strong patient women workers. If we visited a Japanese farm we would not find broad fields of grain. Instead we would see diminutive patches of land, about three acres to support a family of five or six. For the most part the farmers live in villages of from five hundred to five thousand inhabitants and go out to their little farms each day. Their homes are the simplest imaginable, small, single-storied, thatch-roofed houses. There are usually two or three rooms separated by sliding paper screens and a kitchen with an earthen floor. The furnishings consist of maybe one or two chests of drawers, rolls of bedding, a fire-box and a kettle.

Statistics say that there are more than four million unmarried girls and young women in Japan between the ages of twelve and twenty-five. At least three million of these must contrive to earn at least part of their own living. As a great many are in farmers' families we can rightly picture to ourselves a host of girls and young women going out in the early morning hours to help in the fields. "In the cultivation of rice it is often the women who plant it spear by spear in regular rows, and it is they who 'puddle' the paddy-fields with their hands four or five times in the course of the season. The toil and the weariness involved cannot be appreciated by one who has not actually shared it. Fancy, if you can, the fatigue of standing more than ankle deep in mud, stooping all day long as you set out the tiny rice plants in regular lines! And at short intervals of a few days each you must repeatedly puddle the whole paddy-field; that is, stir up the mud with your hands in order to destroy the sprouting weeds and prevent the soil from caking and hardening around the tender rice roots, preventing their best growth. And remember that you must do all this regardless of the broiling summer sun, or the pelting rain, for the planting must be done at exactly the right time, and the successive puddlings must follow in due order. So severe is the strain that, after the planting and each puddling, the whole village takes a rest. Yet in spite of fatigue rice-planting has its charm for those who have been reared in farmers' homes. It is a time of hope, of social intercourse, of rest days and festivals, so that even the drudgery of the farmer has its compensations. Miss Denton, of the Doshisha Girls' School, says it is interesting to note how country girls get restless at rice-planting time and for one reason or another usually succeed in getting excused from school work to be off to the homes and share in the toils and joys of the season."*

Besides helping with the farm work the girls have a large share in the **13. Silk Workers** wonderful industries carried on in the homes. They do the brunt of the work in caring for the silk worms. Two or three times a year

*From "Working Women of Japan" by Sidney L. Gulick.

comes the "silk-worm season". Then everything in the home gives way to the feeding of this voracious little animal. The men and boys go out to gather the mulberry leaves. The women and girls hour after hour strip the branches, chop the leaves and feed them to the hungry creatures that will repay them so wonderfully. Care must be taken that the leaves are neither damp nor old and that the temperature is just right: "Then after the cocoons have been formed comes the reeling off of the silk, as much as possible before the sleeping grub wakens and eats its way out, destroying the silk it has spun for its nest. So again there is pressure, and again women do the work. It takes the deft hand and quick eye of a girl to catch the thread in the boiling water, connect it with the wheel and unroll without breaking the almost invisible thread so wonderfully wound up by the worm."

So on the farms the girls lead a busy life, but it is varied and the faces of the women of this class show greater intelligence and happiness than those of the upper classes. The compulsory education laws in Japan require four years in school from the ages of six to ten, and it is so well enforced that 97½ per cent. of the girls are actually in school during those years. But so difficult is the Japanese written language that this amount of education is insufficient to give them the ability to read and write with ease. Today to the large majority of Japanese working women books are a closed door to pleasure and to self-improvement.

14. In Domestic Service

We have not time to stay with the thousands of little *komori* (baby-tenders). Many a one is only ten years old and in return for food and lodging and sometimes a small bit of cash she carries baby on her back long hours of each day, playing with the other *komori* and jiggling him to keep him quiet. Nor can we give more than a pitying glance at the tens of thousands of hotel and tea-house girls of Japan. In their gay kimonos and with their gentle courtesy they are attractive to us. But they are wearied with much serving. Their day begins about four in the morning and usually lasts until after midnight when they can drop down for a short rest in the public hall. They must push back the screens in the early morning, serve the guests all day and put out the heavy quilts for the night. They are exposed to many temptations and alas! often give way to them.

15. In the Factories

Many girls in Japan as in the United States prefer work in the factories to that in the home or in domestic service. And during the last few years the industrial system has been shifting from the homes to the factories. At first no attention was paid to the condition of the workers and no consideration shown them. Now, however, there has been a change for the better and some factories are providing decent rooming-houses and caring for the moral life of the girls. But unfortunately this description of the condition in a factory in 1901 is still true of many today: "Many children took their turns in work along with the older girls by day and by night. Large numbers ranged from seven to twelve years old the majority, however, being from fifteen to twenty. They worked in two shifts of twelve hours each, but as they were required to clean up daily they did not get out till six-thirty or seven, morning and night. The only holidays for these poor little workers came two or three times a month when the shifts changed; but even then there was special cleaning and the girls who had worked all night were kept till nine and even ten in the morning. Mr. Omoto was also deeply impressed with their wretched condition and immoral life. The majority of them could neither read nor write; their popular songs were indecent, and they were crowded together in disease-spreading and vermin-breeding, immoral boarding-houses, where they were deliberately tempted. The crying evils of the past have been largely done away. Rest, recreation, education, wages, and health are receiving careful consideration at all the leading factories. Still there are many small children under ten years of age whose parents make false statements in regard to their ages. The work is from six in the morning to six in the evening. This means rising at four-thirty every morning for work on the day shift. Some factories have abolished the night shift. Fifteen minutes are allowed for rest in the middle of the forenoon, thirty minutes for lunch and fifteen minutes again in the afternoon, giving thus eleven hours of steady work per day and the same per night." The average earnings of a girl are \$4.67 a month, from which

she must feed and clothe herself and, if possible, send money home to help her parents. It is no wonder that some of the factories have to guard the girls closely in barracks lest they run away and that 23 out of every 100 die within a year of their returning home.

Surely the girls of Japan need the help and comfort that Christ can give. Their lives are full of hardships patiently borne. Today they are being given a chance to go to school and to fill positions of importance. But it is only the Christian school that can give the hope that will make life strong and beautiful.

There are today in Japan 1,084 foreign mission workers and 2,861 Japanese Christian workers, not including the Roman and the Greek Catholic churches. 7,621 little children attend the 174 Christian kindergartens and 6,359 girls are enrolled in the 42 girls' schools. The Southern Baptist Convention has 19 foreign missionaries and 24 native workers. We have a theological seminary in Tokyo, a Boys' Academy at Fukuoka and three kindergartens. The work is suffering for lack of reinforcements. Can we not make it possible for our workers to do more to reach the girls of Japan?

In China

We close with a picture of the students of China given by Mr. Sherwood Eddy in "The Students of Asia": "Upon our arrival in the city of Hangchow, the former capital of China, we hastened to the modern theater where the meetings were to be held. The Confucian owners had granted the theater for three afternoons, cancelling an important theatrical engagement, thereby losing several hundred dollars a day, which was the usual rental. Inside the theater we found more than two thousand five hundred students, while outside two thousand more had been standing patiently for an hour waiting their turn to get in. After we had delivered our message to the first audience the theater was emptied and was instantly filled again and the address was repeated. After we had spoken frankly on the desperate need of China, the graft, corruption, and moral destitution of the country, we expected a smaller audience on the second day. On our arrival at the theater, however, we found it filled with twenty-five hundred students and the doors closed. Two thousand men were again kept standing in the street for more than an hour waiting their turn to get in. That day several hundred students enrolled themselves as inquiries and agreed to enter Bible classes. The student classes of China, the men who are to carry her through the great crisis of her history, are hungry for the message of Jesus Christ. What if we fail them?"

"One day
A wanderer found a lump of clay,
So redolent of sweet perfume
Its odors scented all the room.
'What art thou?' was his quick demand;
'Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?'
'Nay, I am but a lump of clay.'
'Then whence this wondrous perfume—say?'
'Friend, if the secret I disclose,
I have been dwelling with the rose.'
Sweet parable! and will not those
Who love to dwell with Sharon's Rose,
Distill sweet odors all around,
Though low and mean themselves are found?
Dear Lord, abide with us, that we
May draw our perfume fresh from Thee."



Y. W. A. PROGRAM



Topic—Young People in Home and Foreign Lands

Hymn—Know My Soul, Thy Full Salvation

Bible Reading—Luke 9: 18-27

Prayer

Hymn—When Like a Stranger in Our Sphere

Character Sketches—Missionary Heroes

Talk by Leader

Hymn—We May Not Climb the Heavenly Steeps

Barmecide Banquet

Business. Closing Devotions

To the Leader: The summer season will suggest an outdoor meeting and war times the frugal Barmecide feast. The story of this feast is as follows: A poor man who had not eaten for two days begged food from a very rich man, Barmecide, who invited him to dine with him. As a sarcastic reproof for his temerity the rich man served imaginary food on perfectly empty dishes. The talk is merely suggestive and should be enlarged to meet the need of your particular Y.W.A.

Barmecide Banquet

This banquet will arouse curiosity. An imaginary meal of chicken salad, currant cake and nuts is tantalizing but instructive. The chicken proves to be a paper fowl bearing items concerning missions in China; the salad, bright missionary anecdotes pasted on imaginary lettuce leaves of pale green paper; the currant cake, numerous triangular pieces of paper with bits of information written on them as to current events in the missionary world. The kernels of the nuts may be little notes, enclosed in peanut shells, on different countries; these may be called Brazilian nuts, Betel nuts, Filipino nuts, etc., but never "chestnuts". To prevent disappointment serve Russian tea. This may be taken, standing, as a pledge of more sincere effort to help girls the world over.

Leader's Talk

The guiding and directing of our religious life is a most responsible task; for the degree

to which religion is made vital and the needs of the mission fields are made real will largely determine the value that a young person will place upon religion as an asset of life. Were the responsibility all ours we well might sink under the contemplation, but for strength and wisdom there is an unfailing reservoir, even our God, who has promised to be "the strength of our life" if we wait upon Him.

Have we ever considered carefully the questions that we as young people have to face and answer? With some of us the first question will be, "What am I to do for a living?" These are the years when a number of our Y.W.A. girls will be leaving school or college and planning to take their places in the world. The activities that enter into our daily lives are weighed and many former tasks will be put aside to make room for new ones which will bring in larger returns for our labor. That which consumes time must prove its worth if it hopes to find a place on the program of the girl who now begins her pursuit towards a cherished and ambitious goal. Most young women must solve the question of finances. In this we must not forget God: Earning money is a new experience and the very joy of it may make us reckless. How important it is to learn to give as we receive. To save without giving is also dangerous. Do not let us be grudging givers. We must realize the value of the investments we make when we give. Are you investing in the other girl? Are you thinking of her in your plans? Are you praying for her?

In our recreations and pleasures we also have an opportunity to make our religion real; for here comes a chance for personal service. The satisfaction of helping others will be a joy to any Y.W.A. Let us follow the advice given in the epistle of James, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world". Or if we would go to the classics for a motto we might well quote "*Non sibi sed aliis*".



G. A. PROGRAM



Topic—Young People the World Over

Hymn—O Zion, Haste

Prayer

Devotional Talk—W.M.U. Watchword for the Year, "That I may know Him"

Sentence Prayers

Hymn—More Like the Master

Current Events—Culled from magazines.

Debate—Resolved: That our church should have a full graded W.M.U. for the sake of the young people

Hymn—Selected

Gleanings from Across the Sea

Business, Social Hour

Gleanings from Across the Sea

Somehow most of us have not been able to imagine our far-away friends across the sea as girls just like ourselves. Because they look unlike us and wear queer looking clothes and speak a language we cannot understand we have fallen into the habit of thinking that they are very different in their minds and hearts, and yet they are not. They like the same things and in a large measure do the same things that we do. In many places they even have missionary societies and call them Y.W.A.'s, G.A.'s, R.A.'s and Sunbeams. At their meetings they sing some of the songs we use, read the same Bible and pray to our common heavenly Father. They give their money for others more needy than themselves and take the story of Jesus to those who have not heard it. They are just as much interested in us as we are in them and enjoy seeing pictures of us in our strange looking clothes. Often they ask the missionaries to sing to them in our funny language and they never tire of stories about the things we do and say. Those who have never visited our country think we are so good and kind and unselfish. You see they imagine that we are like our dear and good missionaries. How I wish we were! I wish we did love them and pray for them and send them money we really need ourselves as they think we do.

And most of all do I wish that our American boys and girls loved Jesus and wanted to please Him at all times as they believe we do.

Would you like to hear what our missionaries say about these young people of other lands?

One missionary tells of playing basket ball with her Chinese girls. How they laugh as they scramble for the ball, how polite they are when they run into each other. I wonder whether they use an American etiquette book? From China also comes the story of a "hike" and camp supper with hymns and stories at the close of the day. Another missionary of this country says that her girls are not afraid to pray aloud. How many G.A.'s are willing to do this?

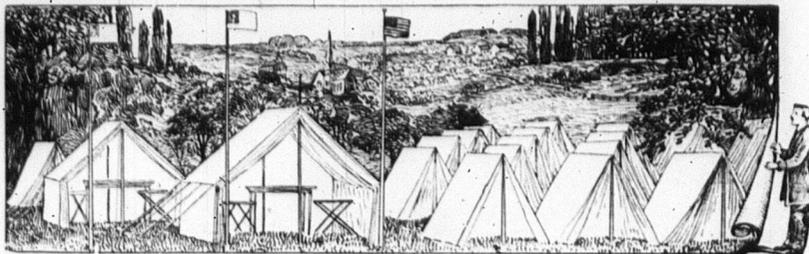
Mrs. Green of Africa writes that thirty or forty girls gather at her home every Sunday afternoon to hear a story and to learn to sing hymns. They conduct helpful and interesting programs. Mrs. Green calls their Sunbeams "Little Stars". They too are learning the Gospel story and are singing it to others.

From Japan comes the following: Some kindergarten children were told by their teacher that when our bodies get sick we send for the doctor. "Now," said she, "when our hearts get sick what do we do?" Some of the children said, "We give them cakes." Others named all sorts of things. Finally one little boy said, "No, that is not right. Go to Sunday school and pray to Jesus." And knowing his teacher I think she kissed him, wouldn't you?

After hearing of these other girls do they not seem more like friends to you? And do you not have a more friendly feeling for them? It is a friend's part to interest herself in that other girl and win her. Remember that the world needs girls, it needs her youth, her love, her strength, her influence and her devotion. These put into action will make this old world a better and a safer place to live in. So let us do our best to bring every girl into line for world service.



R. A. PROGRAMS



FIRST MEETING

Topic—Brothers at Home

Hymn—America

Scripture—Luke 10: 30-37

Prayer

Songs—National Airs

What Kind of Men Our Country Needs

Talks How Can I Help Other Boys to Become Such Men

The Boyhood of Great Men

Hymn—Help Somebody Today

Prayer. Adjournment. Yell

Thought for Bible Lesson: The good Samaritan was a busy man going from one city to another. Perhaps he was a travelling salesman for he spoke of coming back that way. He took time, however, to bind up the wounds of the half dead man he saw by the wayside. What he had not time to do he paid someone else to do. It is in our daily life that we find our opportunities to do good, how we use these depends on how much of a Christian we are. Are we on the lookout to help the fellow that is down?

To Leader: Have all summer meetings out of doors, either in the form of a hike or a camp picnic. If possible camp out for a whole day, calling the meeting immediately after the midday meal. After-dinner talks can be made on the subjects given above. For the first talk examples of the sort of men needed can be found in the Scriptures, in history and from present day men. In the second talk should be considered the needs of the Indian boy, the real American; the negro boy, the compulsory American; the immigrant boy, the American by adoption;

the mountain boy, the hilltop American; the Cuban boy, the ward of America. Material for the third talk will be found in the biographies of great men. Go to the public library for this.

If the camp feature is carried out use flag and have the boys observe strict soldier etiquette, saluting chief counselor, etc. Should there be a campfire be sure that it is completely extinguished before leaving the woods.

SECOND MEETING

Topic—Brothers Abroad

Hymn—The King's Business

Scripture—Psalm 47

Prayer—By R.A.

Wireless Reports

Song Service

Prayer. Adjournment. Yell

Thought for Bible Lesson: God is the great ruler over all. Our first loyalty is due to Him. When the rulers and citizens of a nation are loyal to God He will put forth His power to help them. To His enemies He is terrible, but He will lead His people to victory. True statesmanship begins in submission to God's will.

To Leader: Somewhere out of doors have the boys rig up a make-believe wireless and receive messages from boys in Africa, China, Japan, Italy, Mexico and South America. Material for the messages can be culled from the general program, pages 9-15. For the smaller boys the Sunbeam program, pages 19-22, will furnish help. The chief counselor should prepare messages for wireless operator. As they come have

(Concluded on Page 31)



SUNBEAM PROGRAMS



Come ye children, hearken unto me: I will teach you the fear of Jehovah.—Ps. 34:11

FIRST MEETING

Topic—Home Sisters

Hymn—There's a Friend for Little Children

Prayer—For Little Children the World Over

Bible Lesson: Ps. 16: 6-9

Hymn—Selected

Play—Postoffice

Recitation—A Prayer

Hymn—Jesus Loves Me

Roll Call. Business. Dismissal

“When every little hand
Shall sow the Gospel seed,
And every little heart
Shall pray for those in need,
When every little life
Such fair, bright record shows,
Then shall the desert bud
And blossom like the rose.”

[*Thought for Bible Lesson: When we think of home and friends we are very happy. It is God who has given us “pleasant places” in which to live. That is one part of our “goodly heritage” but not the best part. If we ask Jesus for them He will give us the heathen for our inheritance. That means that He will give us the joy of praying and giving that they may be brought to Christ.*

To the Leader: Let the aim of this meeting be to arouse sympathy and interest in the minds of the children for their little sisters in heathen lands and in our own country. In the postoffice play have every child receive a letter. To those old enough to read address the letters and recitations given below. To the others enclose pictures cut from magazines, these should represent some phase of child-life at home and abroad. A table could be placed across the corner of the room or porch behind which the postmistress stands and gives out the letters as they are called for. This of course will need the help of the Leader.

The second meeting could be conducted in the same way. Tell the story of Samuel before reading the Bible lesson.

Postoffice

LETTER FROM INDIAN CHILD

Dear Pale Face:

I am a little Indian girl and my name is Ke-chee, which means “Bright Eyes”. My father is a fine hunter and fisherman and brings us plenty of food, my mother prepares and cooks it. We move very often but we take our house with us. You call it a house, we call it a wigwam. Before I was born my father had begun to walk in the

"Jesus Road", so we go to church every Sunday and this is the way we go. If it is winter my mother wraps me up in a big furry coat, puts robes and rugs made from the skins of animals into the sledge, covers us all up with bright blankets and away we go behind our best pony. If it is summer we ride on ponies and sometimes we walk.

When we reach the church many red men and women and children are there. Our pastor is an Indian too, he was taught of God and His goodness by your people and he came back to teach his own tribe of all he had learned. You see we of the woods and the wigwams worship the same heavenly Father you do.

The children of my tribe are sending money to help feed the families of soldiers, we gathered acorns and sold them to the farmers for their cattle and made thirteen dollars for this purpose.

From a little real American,
Ke-chee

LETTER FROM A MOUNTAIN CHILD

Dear little friend:

My home is only a mountain cabin but what I see from my rough wooden porch a king might envy. Glorious mountains that are beautiful in a different way every hour of the day. When I get up early in the morning to help my mother get the breakfast the hills look soft and fresh like a baby when it wakes from its nap. Then when I start on my long walk to school they seem even more lovely with the clouds making shadows all over them. In the afternoon when I come home they have another kind of beauty, but no picture could be half so lovely. When I learn more in the Home Board mountain school I will be able to tell you in a better way of my home in the hills.

I am so glad you are giving your money for schools for we need them so much.

Your friend,

Azalea

LETTER FROM A NEW-AMERICAN CHILD

Dear Sunbeam:

I was brought to this country from my home in Italy when I was a tiny baby, so you see I am almost an American. I do not remember about the big ship or the early days of our life in a new country. I am eight years old now and go to school. I

also go to the Good Will Center classes for girls where I learn to sew and hear about Jesus and sing His songs. I love the flag of this country and every morning when I salute it I feel so proud that I belong here. My big sister works in a factory and pretty soon I will learn to make flowers for you to wear in your hats. All of my family work hard, and we are buying a liberty bond, because we are so grateful that your soldiers are helping to save Italy from its enemies.

From
Anita Selo

LETTER FROM NEGRO CHILD

Dear Miss Sunbeam:

Because I live among you you do not think so much about me as you do about the children who live in Africa, but I am an African too, though I was born right here in our own state. You do not know how good it makes me feel when you speak kindly to me or how wicked I feel when you are ugly to me and call me names because my face is black. My white teacher tells me that Jesus loves all children and that the color of their skin does not make any difference in His sight. I wish we were all more like Him, don't you?

My people are all very thankful for what the Home Mission Board does for us. Most of us are poor but we give to missions and our fathers and brothers are fighting for this country, which is our country too.

Yours to serve,
Adella Jackson

LETTER FROM CUBAN CHILD

Dear Americana:

Do you know where my beautiful island country, Cuba, is? I go to school now and can find your country on the map. Please look and find mine. Before I went to school I just begged and begged my father to let me go to the American school. At first he was not willing but after he had visited it and found it so clean and beautiful and the children so well-behaved and so happy he told me that I might go, so he took me in a donkey cart. My, but my heart did jump with joy when I saw that Baptist school house!

All morning I study my lessons, in the afternoon I sew and play. On Sunday we have Bible classes and sing and our dear

American teacher prays. I never heard anyone pray to Jesus before. I had been used to praying to a statue of the Virgin Mary, but now when I am alone I pray to your God and not to His mother. I am praying every day that my father and mother may become Christians like my American teacher. Won't you send us more teachers just like her? I love you.

Carmita

A Prayer

"Lord Jesus, Thou who lovest
Each little child like me,
Oh, take my life and use it
And let me shine for Thee;
Oh, give me bits of work to do
To show how much I love Thee too.

SECOND MEETING

TOPIC—Foreign Sisters

HYMN—Precious Jewels

PRAYER—For More Christian Teachers

BIBLE LESSON: Sam. 3: 3-10

HYMN—The Fields Are All White

PLAY—Postoffice (Continued)

RECITATION—The World Children for Jesus

BUSINESS. CLOSING EXERCISES

Thought for Bible Lesson: An obedient child is always a happy child. God's Word tells us that Samuel "grew and Jehovah was with him". If he had not obeyed when God called him would he have had Jehovah always at his side to guard him safely through life?

Postoffice—Continued

LETTER FROM AFRICA

Dear White Child:

I am a little girl about ten years of age living in a Yoruba town not very far from Oyo, Africa. All the houses in our town are built of mud and when our fathers dig the soil we help our mothers by going with them to the brook to draw water to mix the mud for the building. Sometimes we go with our mothers to the big market and learn to sell salt and beads and matches. We like to thread beads and all the girls in our country like to wear beads around their necks and wrists. When we are tiny babies, only a few days old, our mothers will put beads round our wrists and ankles and necks. We like all kinds of beads. Do you wear beads?

I am happy because we have a teacher in our town now. We did not have one at all until our big brothers went away to

"I know in distant countries
Beyond the deep blue sea,
Are many little children
Thou lovest just like me.
But they have never heard Thy name,
And do not know that Jesus came.

"Lord, let me send Thy message
Across the deep blue sea,
To tell those little children
What Thou hast done for me;
Oh, show me, Lord, what I can do
That they may know and love Thee too!"

Lagos and there they saw some big churches and when they got inside they heard the preacher telling the people about Jesus and it was not long before they put away their idols and began to love Him. They learned to love Him too. When they came home they told us of the things they had learned and how Jesus died to save us from our sins and we wanted to hear more about Him. Some time after one of our brothers began to preach Jesus and now he lives in our town and teaches all who want to hear. Many people have given themselves to Jesus.

Yours in truth,

Ayodele

(My name means, joy comes to the house.)

LETTER FROM JAPAN

Honorable American Sunbeam:

When I was a wee Japanese baby I



ANTONIKO, A BRAZILIAN BOY

Sometime ago I heard something very interesting about a little boy who was helping to collect money for church work. You could hardly call him a Sunbeam for he belonged to no such society, neither did he go to church, in fact, none of his family were Christians. However they were friendly to the Gospel and had employed a Christian girl, a Baptist, as a governess for their children and did not object to her teaching their children about Jesus.

The incident I am going to relate happened just a few months before our annual association which was to be held with the church of which the governess was a member. She was working hard. She had a small bank in which she was saving every penny she could to help with the expenses the church would have on this occasion. The family knew of her efforts and all of them were giving a weekly offering to the bank except the smallest child, 10 years old, who had not been able to give because he had no ready money. He was so sad about it for he wanted very much to help. His tender heart had been touched by the sweet stories the teacher had told him. But Antoniko's chance was to come.

At the end of the week the children were allowed to go to the village with the teacher for an outing. As Antoniko said goodbye to his mother she slipped some money into his hand saying, "It is for you to buy candy with." How delighted he was! Of course he liked candy just as all boys and girls do, but it was not of the candy he was thinking just now, no, he thought of his teacher's bank and said to himself now I can help too.

The governess told me she had hardly awakened next morning when she heard soft footsteps and next a tingle of something falling into the bank, then a wee voice, Antoniko's very own, saying, "I am so glad I can help too." Do you not think this was nice for a little boy to do?

Previous to this incident Antoniko had been his grandmother's little helper and she

often gave him money for his work, but for some reason he had displeased her and she no more called on him to help. So he had no money of his own until the little gift from his mother. Soon after this he won his way back into the good graces of his grandmother and she called on him to help relieve her of pests in the form of small black lizards, very common in Brazil, they were actually running around in every room in that big farm home. She told Antoniko that he should have so much money for each lizard he killed. He worked faithfully before and after study hours collecting a neat sum of nickles, all of which he saved for the little bank of his governess. Grandmother let him help her with the lambs and when there was a sale he received his share. As the time drew near for the governess to have a few holidays in which she might attend the association Antoniko became very anxious to go too. This privilege was given him, together with his two sisters. I doubt if there was a happier child present at that three-days' association than Antoniko, for all of his little earnings had gone to help make it the great blessing and success that it proved to be. I talked with the child, he said he loved Jesus and wanted to be baptized. This was some months ago and now I am glad to tell you that Antoniko's 17-year-old sister was received for baptism. She is the first in their family to publicly confess Christ, but we have hopes that they all will eventually accept the Gospel.—*M. Anna Christie, Nova Friburgo, Brazil*

AFRICAN GIRLS

The happiest life one can live is the busy life. We get it out here without many breaks, but I've never been happier than I am here in Africa. Perhaps it is because I have wanted to come for so long and, too, because of the band of happy girls we have around us. It is so interesting to watch their development and changes of expression and attitude. If you had attended our women's annual meeting a few weeks ago

(Concluded on Page 31)

scarcely ever cried, do your babies cry very much? After I grew older my mother taught me to be very polite and to be kind to animals. Once I lost my puss and I asked everyone I met, "Do you know where my honorable pussy is?" When at last I found her I just hugged her tight and said, "O, illustrious one, how glad I am to find you!" You see we always speak nice to our pets and never call them ugly names.

I eat my rice with two ivory sticks and never spill a grain. I am told that you use a spoon, which no doubt is polite in your country.

When I was old enough to go to school I felt almost grown up. Mother gave me a new kimona and a gay sash. I love my school and my Christian teacher, she teaches us to play as well as to work, and always we pray to Jesus and sing "O how I love Jesus".

Your
Cherry Blossom

LETTER FROM CHINESE CHILD

Dear American Sunbeam:

My kindergarten teacher said that you would be glad to hear from me because I am a little Chinese Sunbeam. She teaches us games and even how to tell Bible stories. Sometimes we are taken to the grown-up meetings to do these things for them. They like it very much and so do we. Please send more teachers for there are so many Chinese children who do not yet know about Jesus loving the little ones.

I have a little baby brother, my mother calls him "Shining Face". He will not have a real name until he goes to school. My mother loves me too even if I am a girl. You know that girls are not very important in my country, but I know now that Jesus loves girls just as much as He does the boys. I hope you will like this miserable letter.

With great respect,
Hi Ming

LETTER FROM ITALIAN CHILD

Dear Comrade:

I am sure you have heard of my country for we are in a terrible war and your splendid soldiers are coming over to help us. I live in Rome very near to the Baptist chapel where I go to Sunday school. Our pastor has gone into the Army and we have no leader now, but we meet to work

and pray for the soldiers. I hope that every American Sunbeam will pray that the war may soon be over so that our fathers and brothers may come home. We have very little to eat. Our pastor wrote us that you American children were not eating wheat bread or much meat so that you might send wheat flour and beef to our soldiers. You are all very kind for we do need food. And we need the true Christ, so please send more missionaries to tell us of Him.

Your grateful
Margaretta

LETTER FROM MEXICAN CHILD

Dear friend:

Alas, there is war in my country, war all the time! My father is a soldier and we are very poor, and besides there is much sickness. The bandits, or robber soldiers, come and take away our food and animals. You see it takes all the money Mexico has to clothe and feed the soldiers, and guns cost a lot of gold. The schools are all closed because there is no money to pay the teachers, so there are only the mission schools which you pay for and they are awfully crowded. I heard my teacher pray very hard for more teachers and bigger schools. At first I thought it was wicked to pray that way but I am learning to talk to God just like she does and it makes me feel so safe and happy. Pray for my poor Mexico!

From
Vera

LETTER FROM SOUTH AMERICAN CHILD

Dear North American friend:

I live on a plantation in Brazil not far from the beautiful city of Rio. I get up very early and have milk and fruit for my breakfast. After breakfast I and my little sister go to the mission school. We ride in great baskets slung on each side of a mule. One of papa's men walks beside the mule. On our way we pass a native girls' school and hear them all studying aloud. If any girl stops the teacher takes off her slipper and gives her a whack. We do not have that in our school because our teacher is very patient with us. She says the Jesus she wishes us to be like is kind and loving

(Concluded on Page 31)



SOCIETY METHODS



Mission Study Certificate
Awarded by
Woman's Missionary Union
of the
Southern Baptist Convention

ALL THE WORLD IN ALL THE WORD
STUDIED IN THE Bible AND MISSIONS

BOOK ON STEWARDSHIP AND MISSIONS

IN ROYAL SERVICE

STATE W. M. U. CORRESPONDING SECRETARY

DATE OF AWARDING W. M. U. SEAL

MANUAL OF W. M. U. METHODS

HOME MISSION BOOK

FOREIGN MISSION BOOK

Mrs. H. C. James
W. M. U. PRESIDENT

Kathleen Malloy
W. M. U. CORRESPONDING SECRETARY

MISSION STUDY CERTIFICATE

At Hot Springs it was decided by the Woman's Missionary Union to award a certificate for the four following books: Stewardship and Missions, by Charles A. Cook; All the World in All the World; by Dr. W. O. Carver; In Royal Service, by Miss F. E. S. Heck; and The Manual of W.M.U. Methods. When this certificate was discussed at Hot Springs by the W.M.U. Secretaries' and Field Workers' Council it was decided that the certificate should also include a book on home missions and one on foreign missions. The above certificate thus bears the name or place of these six books.

Many societies and individuals have studied In Royal Service and used carefully the guide prepared for it by the Foreign Mission Board or by their state. Recognition will be gladly given for such study. Similarly many have studied the Manual of W.M.U. Methods and are deemed by their state leaders to be worthy of the recognition required for that study. This will also be granted.

The plan is that when each one of the six books is finished one of the small W.M.U. monogram seals will be affixed opposite the name of the particular book. When all six have been successfully completed, the official seal of the Woman's Missionary Union will be awarded to the successful student.

The certificate and the small and large seals will be sent from Baltimore to the state W.M.U. headquarters. Write to your state W.M.U. office for any further information concerning them. It is hoped and believed that many thousands of our members will work for these certificates and will learn much which will help in the missionary enterprise.



CURRENT EVENTS



THE WORLD FIELD

A campaign of village evangelism is being carried on in Japan by twelve missionaries and their bands of Japanese helpers. During the past year they have tramped 50,000 miles visiting 900,000 homes and giving the Gospel message to fifty or sixty millions of Japanese. One of their number says, "We have proved how simple is the task set the church in the last great commission of Jesus Christ to go into all the world and preach the Gospel to every creature. It has been a year of hustling for the Master. I would get so interested in my work sometimes that I would hardly take time to eat or sleep as much as I needed. I have traveled from one end of the Empire to the other distributing thousands of portions of Scripture, many of them in homes that never heard of Jesus or salvation before.

Argentina has recently passed some very stiff Sunday laws. All liquor shops shall be closed for a full twenty-four hours. Bakeries and groceries are to be closed after noon and no hired help is permitted to work during any hour of the day. This will make the day more carefully observed than in many places in the United States.

The Belgium government has done what no other government in control of territory in Africa has done—absolutely forbidden the importation, the selling and even the giving away of intoxicating liquors to the natives.

The value of church union along certain lines is illustrated in Porto Rico, where seven Protestant bodies have united in the publication of a Christian weekly newspaper, the *Puerto Rico Evangelico* which now has a larger circulation than any other newspaper in the island, with an ever-increasing influence for good. These Porto Rican churches have also raised \$185.00 to provide the Porto Rican troops, who have been entrusted with the guardianship of the Panama Canal, with copies of the New Testament. Two of these soldiers have

started a Christian Endeavor Society among the soldiers and preaching services for the Germans in the German detention camp.

The British and Foreign Bible Society established in 1804 has lived through many wars during which many million copies of the Scriptures have been distributed, but never on a scale compared with this present war when over seven million copies have been distributed. It is interesting to note that the British Bible Houses still remain open in Berlin, Vienna, Budapest and Constantinople and that the Central Powers have done nothing to hinder the carrying on the work which gives the Scriptures to their soldiers as well as to those of the Allies.

A missionary introduced the cultivation of the peanut into a Chinese province. In his lifetime the industry has so grown that from the single district where he lives the peasants export 50,000 tons annually. The weaving of braid for straw hats which now occupies thousands of peasants in the Shantung province was also introduced by a missionary.

The Korean Christians regard Bible study of such importance that they make it a rule not to baptize anyone under sixty with good eyesight who cannot read.

In one district of the American Episcopal Mission in Cuba three former Roman Catholic priests are working as preachers, teachers and evangelists.

In spite of troublous conditions in Mexico the Y.M.C.A. in Mexico City reports its best year with nearly two thousand members. One merchant was so convinced of what the Association could do for men that he enrolled his 37 employe members, paying all their dues and furnishing gymnasium suits and lockers for each one.



TRAINING SCHOOL



THE TRAINING SCHOOL AND ITS OLD GIRLS

THE Master can no more allow present-day disciples to remain indefinitely on their mountain-tops than He could let Peter and James and John stay on the Mount of Transfiguration, forgetful of the tasks awaiting them down on the level of every-day living. So for the young women who have been students in the Training School there comes a time when they must leave the place that became so dear a home to them. Hard indeed is it to break the ties of a-fellowship that has grown wondrous sweet, to leave the atmosphere of prayer, of understanding, and of inspiration, even though they long above all else to be at work for the Master.

So they go forth, and the groups that consisted of several girls when leaving Louisville divide and sub-divide as the distance from Louisville increases until finally, one by one, they go back into their own communities. Let us leave those whose course in the Training School is not complete and try to follow those who must henceforth be called "old girls" or, in more exact and dignified terms, *alumnæ* of the school.

As the graduates return to their homes their hearts are filled with thoughts of the work whereunto He has called them and it seems past belief that to them is entrusted the privilege of carrying the "wonder and the glory of the Light" into dark places. After a few weeks each one is settled in her own niche and apparently lost to all else save the work in hand.

Think you that any one of these light-bearers feels herself no longer a part of the school because she no longer lives beneath its roof? Nay, verily, it has become as much a part of her very self as the home in which she grew up and she looks back to it with deepest gratitude and affection, sure that the sister spirit and the mother heart hold her in remembrance. Difficult tasks often would seem much more difficult were it not for the strength that comes with the thought of the prayers that constantly go up from the school for the girls who are out at work. Then, having known the complete satisfaction that comes from the always-wise counsel of the dear "Mother of the Understanding Heart" these old girls cannot get on without it, and they continue to draw heavily upon her time and strength as they seek her advice in solving many of their problems.

Furthermore, the contact is kept up through the *Alumnæ* Association which is made up of the graduates of the school and of those who have successfully completed one year's work, with Mrs. McLure, of course, as an honorary member. Once each year the association gets out a bulletin containing brief messages from the honorary member, from the members doing the second year's work in the school and from the members scattered here, there and yonder. Each issue of this bulletin seems to draw the *alumnæ* closer to each other and to the school so dear to their hearts.

Even more delightful than the perusal of the bulletin is the annual meeting of the *Alumnæ* Association. The time and place of this meeting is always the same as that of the Woman's Missionary Union auxiliary to Southern Baptist Convention, and it usually takes the form of a luncheon or banquet. For many reasons it is not often possible to have a large attendance and we find ourselves wishing for the magic carpet upon which to transport all the old girls to this gathering of their Training School sisters.

The *alumnæ* is at present contributing to two memorials in the Church Building Loan Fund. Both of these are established as a slight expression of the devotion felt for the two women in the Training School who have given themselves so freely to the girls. The first, to Mrs. McLure, was started by the student body in February 1918 and the second, to Miss Emma Leachman, was started by the *alumnæ* at their last meeting. As these memorials shall grow and grow and by their growth become increasingly useful may God grant that even so shall the Training School become more valuable to the kingdom because of the ever-increasing number of workers it is sending forth.—*Ethel O.*

Winfield



PERSONAL SERVICE



A CALL TO THE COLORS



THE PERSONAL SERVICE ARMY NEEDS YOU!

IN WHICH DIVISION WILL YOU ENLIST?

GOOD WILL CENTERS
KINDERGARTENS
MISSION SUNDAY SCHOOLS
HOMEMAKERS CLUBS
DAY NURSERIES
CHEER ALL CLUBS
INDUSTRIAL SCHOOLS
VACATION BIBLE SCHOOLS
NIGHT SCHOOLS

FIGHT THE GOOD FIGHT OF FAITH.



ROUND TABLE

AUGUST is practically the beginning of the associational period of the year. During it and the next two months the vast majority of the 909 associations in the Southern Baptist Convention will hold their annual meetings. Such gatherings offer a large opportunity for the securing of subscriptions and renewals to ROYAL SERVICE and to this end W.M.U. workers are urged to be exceedingly zealous. From the Baltimore office there will be sent on request to each of the state W.M.U. headquarters sample copies of the magazine for free distribution at such meetings. These gatherings also offer fine chances for getting the women to sign the Emergency Pledge and Stewardship Covenant cards. Write to your state W.M.U. headquarters for these free cards.—The suggestion comes that, while the societies as such will not be asked to sign the Emergency Pledge, it is very true that a large number of them will joyfully give \$5 or more to the Fannie E. S. Heck church Building Loan Fund Memorial to which the emergency payments will this year be applied. Is it too much to hope that at least 5000 societies will do this?—Attention is called to the mission study certificate on page 24. The certificates with the small W.M.U. monogram seals are now in the hands of the state W.M.U. corresponding secretaries. It will be interesting to see what person or society completes first the study of the required six books and wins the Union's official seal.—The questions to be used for the examination on the Manual of W.M.U. Methods have been put in leaflet form and sent to the state W.M.U. headquarters. There are sixty questions, the W.M.U. monogram seal being awarded for the correct answering of any thirty of them.—The title of the Bible outlines being prepared by Dr. W. O. Carver is "All the World in All the World". It will be ready for sale at 25 cents a copy in October by the Baptist Sunday School Board of Nashville, Tenn. The book on stewardship and missions recommended by Mrs. W. C. James is en-

titled "Stewardship and Missions" by Charles A. Cook. The postpaid prices are 40 cents, paper, and 60 cents, cloth, from Baptist Foreign Mission Board, Richmond, Va.—The last two weeks of June were spent in Mississippi by the W.M.U. corresponding secretary. The first appointment was at New Albany, where the Mississippi W.M.U. met in annual session for two days and three nights. It was the first time that this Union had met at separate time and place from the Mississippi State Convention. If there were any fears for the success of the venture, such fears were all dissipated by the representative attendance. The delegates numbered 120 and the visitors 60, the total being a little above that of last year when there was not the separate session. The opening session was given to the annual meeting sermon which was preached by Dr. E. Y. Mullins of the Southern Baptist Theological Seminary. As usual he sounded the note of victory, using Isaiah 42: 4. He gave his approval to the recent declaration of Secretary Lane: "A man used to be known by what he had. Henceforth he shall be known by what he gives". Two other men on the subsequent programs were Dr. B. H. DeMent, representing the Baptist Bible Institute of New Orleans, and Mr. R. B. Gunter, state member of the S.B.C. Educational Commission. Heartly co-operation was promised with the causes they represented. The address of the president, Mrs. A. J. Aven, and the reports of the vice-presidents and of the corresponding secretary-treasurer, Miss M. M. Lackey, were enthusiastically and gratefully received. The church Building Loan Fund hour was a decided success, being presided over by Mrs. C. Longest, the state chairman for that fund. A number of the Emergency Pledge cards were signed as were also many of the Stewardship Covenant ones. A very stirring and unique feature was the presence of an Indian girl and boy who, with their missionary, Mrs. Arnold, represented the work by the Home Mission Board among the 2000 Choctaws

living just a little north of Meridian. A negro woman was also present, having come not only to talk about her people but as their secretary to try to learn new methods for her work among them.—The second night's program at New Albany was devoted to the presentation of the pageant written by Miss Lackey for the dedication of the W.M.U. Training School in May. Mrs. H. L. Martin, the state trustee for the school, read the beautiful, stately lines while the pastor, Dr. Webb Brame, young people and women of New Albany most effectively gave the various tableaux.—The last night of this annual meeting was given entirely to home and foreign missions. The four speakers were: Miss McConnell, who goes soon to Havana; Miss Kethley, formerly a teacher in the mountain school at Fruitland, N.C., but now under appointment for China; and Miss Caldwell and Mr. Harries of China.—From New Albany the W.M.U. corresponding secretary went to the Toxish and Algona rural churches near Pontotoc, to Pontotoc, Houston, Okolona, Tupelo, Baldwin, Corinth and Oxford. At each place there were cordial, representative audiences and a number of signatures were secured to the emergency and tithing cards. At three of these places there were representatives from the societies in the neighboring towns.—From June 4th to 14th, the young people's secretary was at the Young Women's Christian Association Student Conference at Blue Ridge, N.C., as the representative of the southern Baptists. This Conference in attendance and seriousness was the best yet held at Blue Ridge. There were 636 delegates present, representing 88 colleges and 10 states. 619 registered in the Bible study classes; 584 in the World Citizenship classes—as they now call mission study. This meant that almost every girl not on the working force was in two classes each day. A most cordial welcome was given the mission board representatives. The first evening of the Conference we met the girls in denominational groups and presented our own work to our own girls. There were 152 girls in our Baptist group. During the Conference every opportunity was given us by the Y.W.C.A. secretaries to know the girls and to have personal interviews with them.

There is an unusual interest among the students in the missionary work. May every girl find, when she goes to her home church, a cordial welcome and her place for service.—The following interesting resolutions were gratefully received recently by the Union: "(1) That the Foreign Mission Board hereby records its grateful appreciation of the generous support which the W.M.U. has given foreign missions. (2) That the W.M.U. Executive Committee be assured of the prayers and sympathetic co-operation of the Board in the 'Stewardship Campaign', upon which the women are entering for the present year, and would express to the committee and the women's societies throughout the south the conviction that this is a greatly important phase of Christian missionary service and that such a campaign can be made richly productive for the cause of Christ".—From our young people's secretary comes the following: "The last days of June and the first two of July were spent at the Georgetown Assembly where I have been teaching the Manual of W.M.U. Methods. Our class began with about forty and increased to fully seventy. Those who wish the certificate will take the examination after they go home.—My work in Lake City, Florida, has been delightful. The campus is beautiful with the Spanish moss hanging from the oak trees. The weather is very pleasant and the people most hospitable. From here I will go to Virginia Beach to attend the Baptist Summer Assembly, which will be held there July 12-21".

Roll of Honor

Correspondence Course Completed

The following leaders have finished their work in the correspondence course and will receive certificates. They have written of the help the course has been to them. May there be many others as successful:

- Miss Della Bishop, Kentucky
- Mrs. W. S. Browning, Kentucky
- Mrs. Lena Corbin, Virginia
- Mrs. W. D. Gresham, Alabama
- Miss Lillian Hollowell, Tennessee
- Mrs. S. S. Russell, Virginia



BOOK REVIEWS



GRADED MISSIONARY EDUCATION IN THE CHURCH SCHOOL

While the title of this book may at first seem suggestive of missionary education in the denominational school, the subject matter treats of the missionary training of children in the Sunday school. "Among persons interested in missions there are two viewpoints: One shows the child to be trained, the other the cause to be helped. This book is based upon emphasis of the former for the sake of the latter; the greatest missionary work of the church is to train its children in Christian service, otherwise there will be no church to carry on missions." Miss Frederica Beard, author of the book, offers a program for the missionary education of the child from the primary grade up to the youth of sixteen. Her last chapter carries the work further, with young people over sixteen years of age.

Her first chapter, an introductory one to the subject, is entitled *Three Essentials*. These she gives as: "A plan is essential . . . for the entire missionary education of a pupil in the Sunday school. A progress is also essential if there is to be any real education in this direction. A correlated plan, as well as a progressive one, is needed." In her next chapter on *Training Little Children in Service*, she takes up "the principle", "the plan", "the first definite missionary service in Sunday school", "the offerings" of children of this age etc. The next chapter gives "missionary activities for children six to nine years of age", another takes up the missionary education and service for those of nine to twelve years, and another for those of twelve to sixteen. The chapters give plans, missionary stories, programs for work, etc. The last chapter is *Missionary Service and Instruction for Young People*. The book is a short one, well bound in cloth. As it contains helpful suggestions for different ages, we recommend it for Sunday school teachers and for leaders of our young people's organizations. 75c postpaid

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

MISSIONARY PROGRAMS AND INCIDENTS

More and more the need for missionary education in the Sunday school is being felt, and with the goodly amount of literature and helps available, there is no excuse for this important phase of Christian work being omitted. We call attention to still another good book on the subject, this one by George H. Trull, author of a number of books on Sunday school work. This book is really the second series of *Five Missionary Minutes* and gives not only "missionary material which may be presented in five minutes a Sunday" but also suggests a program for one Sunday in each month which may be given in about fifteen minutes. In these monthly programs, besides the missionary story, the hymns, prayer subject and Bible reading are suggested.

"The material in each quarter is classified under four distinct topics, namely: I. Conditions Revealing the Need for the Gospel, four Sundays; II. The Gospel Meeting the World's Needs, four Sundays; III. Notable Events in Mission History, three Sundays; IV. The call of the Field for Service, two Sundays. In the Fourth Quarter but one Sunday is given to topic IV, as five are devoted to topic II." The author tells us that "home and foreign missions are impartially presented, as there is no distinction in the heart and thought of God, nor should there be in our teaching." A number of helps are arranged for special days, such as Easter Sunday, Temperance Sunday, the Sunday nearest Christmas etc. While the book contains a wealth of material we agree with the author's desire that it should not be followed strictly throughout the year. "Missions is so bound up with current life and world progress that every wide-awake Sunday school will seek for the latest, freshest, current missionary information."—He wisely calls attention to the special material provided by the missionary boards with which the Sunday school is connected. Postpaid 50c

R. A. PROGRAMS

(Concluded from Page 18)

them addressed to boys who will read them with original comments. Tell of the games they play, their school life and young manhood. The story of Neesima of Japan, Aveo of Africa, Ping Ti of China, Boy Life in Mexico and other biographical leaflets at 2 cents each can be procured from W.M.U. Literature Department, 15 W. Franklin St., Baltimore, Md. See story, "Antoniko, a Brazilian Boy" on page 23.

Pictures of boys and soldiers of other countries will add to the interest of the program. Description of costumes and uniforms can be found in illustrated encyclopaedia.

SUNBEAM PROGRAMS

(Concluded from Page 22)

and that He once took little children in His arms and blessed them, and that He wants to do the same today. There are plenty of children in my country but not enough missionaries to tell them about Jesus. I wonder why you Christians do not send more of these good men and women to teach us?

Your South American cousin,
Sinha

The World Children for Jesus

"The cunning papoose in the wigwam that lives,
Whose life is so happy and free,
Is my Indian brother; and Jesus loves him
Just as He loves you and me.

"The little Jap babies, with shining dark eyes,
Live on a green isle in the sea;
Too many to count; and Jesus loves them
Just as He loves you and me.

"The pretty brown babies who roll in the sand,
In a country far over the sea,
Are my African brothers; and Jesus loves them
Just as He loves you and me.

"And all the dear babies, wherever they grow,
So cunning, so precious, so wee,
Are God's darling children; and Jesus loves them
Just as He loves you and me."

FROM OUR MISSIONARIES

(Concluded from Page 23)

and had seen the part the girls took on the program you would have been much surprised I am sure. Just to see them in their homes and running around the streets very sparsely clad and to know the way they live and all the heathen influences and environment you would scarcely think that there was much hope in training them. It really is wonderful to see what they can do in such a short time. They surprise even their own people. Some of the delegates who came to this meeting and who had not seen the girls in school were astonished when they saw them doing their parts so well. We talk of the wonderful things Christianity does for the people at home, but to me it does not compare with the transformation that it makes in the lives of these people. There are some of the most horrid looking people here that could be found anywhere, one wonders at times whether they are human. But when Christ comes into the heart you need no longer question their humanity for it is very evident. I have been very much interested in comparing members of those families which have been Christians for two or three generations with those I have just mentioned. There is where you see the power of God most manifestly revealed, transforming and making of them into new creatures. One marked difference which is a decided change for the better is the absence of those hideous face marks, cut there while they are quite young to indicate their family or tribe. Not only is the face marked but all kinds of figures and letters are put on other parts of the body as an ornament. The Christians are ceasing to do this as well as many other heathen customs.

We are just getting the women's work started, some progress was made during the past year and now we are sending a group of four women to visit the churches. Perhaps you wonder why so many, but these women would never accomplish anything alone. Out here a message is considered of little account if delivered by only one person. In their heathen worship and in almost everything they do they follow the group plan. This is a wonderful place for organizations and societies, and every one looks to the leader of his group and trusts him.—*Olive Edens, Abeokuta, Africa*

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