

UNION WATCHWORD
1918-1919

That I may know Him.—Philippians 3:10

Royal Service

SUCCESSOR TO OUR MISSION FIELDS

To Thee—to Thee—
Just God of Christianized humanity,
Shall praises be poured forth, and
thanks ascend,
That Thou hast brought our warfare
to an end,
And that we need no second victory!
Blest, above measure blest,
If on Thy love our land her hopes shall
rest,
And all the nations labor to fulfil
Thy law, and live henceforth in peace,
in pure good will.

—William Wordsworth

Royal Service

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

PUBLISHED MONTHLY
SUBSCRIPTION, 35 CENTS PER YEAR
NO CLUB RATES

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

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

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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
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The Path of Labor.....	
The Souls of Black Folk.....	W. E. B. DuBois
Nationalizing America.....	Edward A. Steiner
Jack of All Trades.....	Margaret Applegarth
Debt of Education to Home Missions, Missionary Review of the World, Dec., 1918	

Missionary Calendar of Prayer for Southern Baptists

January, 1919

Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls
And prosperity within thy palaces.—Psalms 122:6, 7

Topic: Home Mission Outlook

1—WEDNESDAY

For Israel, God's covenanted people, that the vail may soon be lifted
Which vail is done away in Christ.
—2 Corinthians 3:14

2—THURSDAY

For renewed and deeper consecration of the church in all Christian service
I beseech you therefore, . . . by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God.—Romans 12:1

3—FRIDAY

For the work and workers of the Southern Baptist Convention
Your labor is not in vain in the Lord.
—1 Corinthians 15:58

4—SATURDAY

That ROYAL SERVICE and the Prayer Calendar may be rich in blessing to many
They that wait on the Lord shall renew their strength.—Isaiah 40:31

5—SUNDAY

For the power of the Holy Spirit in the Week of Prayer services
He shall receive of mine and shall show it unto you.—John 16:14

6—MONDAY

That the W.M.U. of Brazil may be richly blessed of God
That they should seek the Lord, if haply they might feel after Him and find Him, though He is not far from every one of us.
—Acts 17:27

7—TUESDAY

For the native Christians and our missionaries in Japan
Ye are the light of the world. . . . Let your light shine before men.
—Matthew 5:14, 16

8—WEDNESDAY

That the Lottie Moon Christmas Offering for China be in loving appreciation of all Christ is to us
God loveth a cheerful giver.
—2 Corinthians 9:7

9—THURSDAY

For all missions in Africa, that His light may drive away their darkness
The entrance of thy Word giveth light.
—Psalms 119:30

10—FRIDAY

That our responsibility for Italy's great need may be abundantly met
Ye shall know the truth and the truth shall make you free.—John 8:32

11—SATURDAY

That our young people may be ready to respond to His call
Thy servants are ready to do whatsoever my lord the king shall appoint.
—2 Samuel 15:15

12—SUNDAY

For the officers of the W.M.U., that they may be worthy leaders
That I may know Him.—Philippians 3:10

13—MONDAY

For our W.M.U. president, Mrs. W. C. James
He will teach us of His ways and we will walk in His paths.—Isaiah 2:3

14—TUESDAY

For the vice-presidents of W.M.U.
Be ye doers of the Word and not hearers only.—James 1:22

15—WEDNESDAY

For Miss Kathleen Mallory, corresponding secretary, W.M.U.
My loving kindness shall not depart from thee.—Isaiah 54:10

16—THURSDAY

For Mrs. A. C. Johnson and Mrs. H. M. Wharton, recording secretaries, W.M.U.
He will fulfill the desires of them that fear Him.—Psalm 145:19

Missionary Calendar of Prayer for Southern Baptists

January, 1919

For my brethren and companions' sakes,
I will now say, peace be within thee.
Because of the house of the Lord our God
I will seek thy good.—Psalm 122:8, 9

Topic: Home Mission Outlook—Continued

17—FRIDAY

For Mrs. W. C. Lowndes, treasurer W.M.U.
The Lord lift up His countenance upon thee and give thee peace.—Numbers 6:26

18—SATURDAY

For Miss Mary Faison Dixon, young people's secretary and college correspondent
I speak unto you . . . because ye are strong.—1 John 2:14

19—SUNDAY

That the Lord's day may be one of close communion and fellowship with the All-sufficient One
God is faithful by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.—1 Corinthians 1:9

20—MONDAY

For Mrs. W. R. Nimmo in her varied duties in the Literature Department
The beloved of the Lord shall dwell in safety by Him.—Deuteronomy 33:12

21—TUESDAY

For all young men in service for our country
Fight the good fight of faith.
—1 Timothy 6:12

22—WEDNESDAY

For the officers and all branches of work of the Home Mission Board
Be ye steadfast, unmovable, always abounding in the work of the Lord.
—1 Corinthians 15:58

23—THURSDAY

For Dr. B. D. Gray, corresponding secretary Home Mission Board, and for Mrs. Gray
Hold thou me up and I shall be safe.
—Psalm 119:117

24—FRIDAY

For the Church Building Loan Fund, that all apportionments may be met
For ye know the grace of our Lord Jesus Christ, that, though He was rich, for your sakes He became poor, that ye through His poverty might be rich.
—2 Corinthians 8:9

25—SATURDAY

For work among foreigners, Mexicans, Indians and Negroes
He hath made of one blood all nations of men.—Acts 17:26

26—SUNDAY

That the vision of our risen Lord may fill all God's children with renewed hope
Because I live, ye shall live also.
—John 14:19

27—MONDAY

For Rev. J. G. Chastain and all Cuban workers
This is the record that God hath given to us eternal life, and this life is in His Son.—1 John 5:11

28—TUESDAY

That the church may be ready to receive and to meet the needs of our men as they return from France
Whatsoever ye do, do it heartily, as to the Lord.—Colossians 3:23, 24

29—WEDNESDAY

For Rev. Harry L. Bock, that his work among the Indians at Pawnee, Oklahoma, may have glorious results
Establish thou the work of our hands upon us.—Psalm 90:17

30—THURSDAY

For a rich blessing upon the visits of Dr. and Mrs. J. F. Love to our foreign mission stations
I am with thee to save thee and to deliver thee, saith the Lord.
—Jeremiah 15:20

31—FRIDAY

That the labors of Miss Mary P. Jayne at the Pawnee mission may bear rich fruitage for Christ
Our sufficiency is of God.
—2 Corinthians 3:5



EDITORIAL



STRENGTHENING THE HOME BASE

ALL men are not in khaki, though every man loyal is in the war. Millions are in the ranks but more millions are in the home cities. The Young Men's Christian Associations while ministering effectively abroad, must keep the work strong at home." These are the introductory sentences of an article in Association Men under the above title.

We are just now entering upon the quarter in which we shall make a special study of home missions and thereby seek to quicken interest which shall result in increased activity and larger gifts to the work at home than ever before.

In January we shall look over our entire field in order to learn of the needs and of the strength and efficiency of our equipment to meet them. In February and March it shall be our privilege to learn of the results of two specific departments of work that have materially strengthened our home base of missions. In April the Fruitage of the Training School and Margaret Fund will claim our attention. These two departments are very real links between the work at home and abroad. Showing its strength here and contributing to its efficiency in foreign lands.

We have no doubt that we shall be gratified with the work accomplished by the churches and shall recognize that yet larger things must be done if we are to measure up in any degree to our responsibility. In view, however, of the present crisis in the world's history it is highly necessary that an appeal for strengthening the home base be directed not alone to missionary organizations and churches but to individuals. A writer in the Atlantic Monthly, at the beginning of America's entrance into the war, expressed for our nation just what we as Christians must realize for the kingdom of God: "The greatness of the whole nation is so inextricably bound up with its individuals that I beg again each one of you now to say to himself, to herself, 'This means me. It means me and my life, my best self, my highest ideals, if the magnificent opportunities of the times are to be realized.'" The kingdom of God on earth needs you.

The editor of the Continent tells us that: "When Professor Fiske came to write American history he entitled his book on the years following the revolutionary war, 'The Critical Period of American History'. The crisis was not over when the war was won. The crisis really came when the nation faced what it would do with the victory. Building the effects of the war into the nation's structure was the great task." The settlement of the conditions of peace will be in the hands of officials, but building the effects of the war into the nation's structure of each of the warring peoples will be the combined task of the individual Christian people of all these nations. Building the effects of the war into the lives of our boys when they return, so that they will give to the service of God the same unsullied fidelity with which they dedicated themselves to His sacred war in France, will be the task of Christians which will require a tremendous strengthening of the spiritual morale of our forces at home.

According to Dr. Fosdick war is the surgical operation that must restrain an alien growth or halt some external work of evil. "But surgery," he continues, "never cures. The positive constructive forces of health must cure and without them surgery is a cruel failure. War by itself never cures anything. The knife of the surgeon is cutting in; can we supply the constructive forces of social health to make the operation worth while?"

It would be well if all Christians could follow the example of Field Marshal Sir George White who, when sorely pressed in the three months' siege of Ladysmith, South Africa, maintained his cheerfulness and upheld the spirit and morale of his weary forces. When asked for an explanation he replied, "Because I stand at attention before God every morning so that I may receive my daily marching orders."

CONCERNING THE Y.W.C.A.

SO much has been heard of the work of the Young Men's Christian Association at home and in the war-swept countries that many are apt to overlook or minimize the importance of the work of the Young Women's Christian Association, particularly in Europe.

"Y. W. Keeps French Girls Fit" is the title of an article found in the Home Council Department of the Continent. In this we learn of the remarkable service the Y.W.C.A. is rendering "over there". "The little French girl," says the writer, "who loves her country and wants to give it the service it most needs goes to work in a munitions factory. There day after day she stands on her feet from 7 o'clock in the morning until 7 o'clock at night, with only an hour at noon for rest. Her work is both monotonous and dirty. Much of it is fraught with danger. Her surroundings in the factory are unsanitary and when she goes home at night it is to lodgings no American girl would endure. In this heavy unaccustomed labor, in surroundings that tend to pull down both physical vitality and self-respect, and in the depression due to her own personal losses, a girl is liable to lose sight of the ultimate patriotic motive for which she is doing the work. There would be no need for the men of France to fight for French womanhood if they were to sink to the depths that threaten them." The writer further adds, "French women who are doing their utmost to rescue these girls appealed for help to the Young Women's Christian Association in America. The morale of the munitions workers must be kept—'We must give these girls an atmosphere of home,' they wrote, 'We must establish places that mean more than a bed and a roof. Will you not come to our aid?'" Forty secretaries were sent to France and in a brief time the French government requested fifty more. Thus have the women of two nations united to better the conditions of thousands of young women in France.

"The Y.W.C.A. conducts recreation centers on much the same plan as they do those in this country but under serious inconveniences. But every day brings its rewards for yesterday's annoyances in the smiles and satisfaction of the young French girls who pour in through the door." Few among the thousands of girls who spend their days making munitions are without dependents, but where there are recreation and social centers the girl has saved more money and has something to occupy her mind when at work all day, something bright and warm and cheering to look forward to. The recreation centers furnish them wholesome entertainment without expense; the shops and the theaters lose their lure and consequently the streets with their many temptations attract fewer girls.

The Y.W.C.A. not only carries on this work for French girls and French women in government employ but for Americans who serve in the social rooms, for nurses at Red Cross huts at sixteen base hospitals and in the hostess houses at Paris and Tours. They likewise conduct hostess houses for American signal corps girls and maintain Hotel Petrograd in Paris for American war workers.

Notwithstanding the fact that the war seems to be practically over the recent drive for funds for war relief should convince us that, in the minds of those who know best, such work as the Y.W.C.A. is doing is as important to-day if not more so than during the war, and if it is true that "the missionary enterprise at its very heart is the impulse to share our finest", then this crisis of the world's life challenges us to be willing to give or lend those among our most valuable and best equipped women for the present great work in France.

Margaret Slattery in her remarkable book "The Second Line of Defense" gives expression to the following: "The church represented by women at work, protecting, shielding, comforting, steadying, befriending girlhood at work in every form of service one can conceive needs no challenge, but cheer upon cheer."

"But first they gave their own selves to the Lord." Such women will not only help us to share in the important work of reconstruction but will come back to us with a richer, fuller experience and can truly lead us into broader and more fruitful fields of service.



BIBLE STUDY



TOPIC—Fellowship of Faith

"They continued steadfastly in the apostles' teaching and fellowship."

I. *The Communion of Saints:* Acts 2: 42-47. "It is in the presence of the Holy Ghost that we find the true union of the church." All with one accord, Acts 2: 1; 5: 12. Living in a Christian land where Christianity is so accessible what wonder that we do not realize the primitive enthusiasm of the early church and do not enter with the joy we should into church fellowship. The early Christians showed their mutual affection by being much together, Acts 2: 42, 46, 47. They were concerned for one another, sympathized with one another and heartily espoused one another's interests. They had fellowship in worship and joint fellowship with God, 1 John 1: 3. Worshipping God should be our daily joy and when there is opportunity the oftener it is done publicly the better. God loves the gates of Zion, Ps. 87: 2, and so must we. The Lord's supper, the memorial of the death of Christ, was frequently celebrated, 1 Cor. 11: 26. They continued in prayer, Phil. 4: 6, 7, remembering the command "Forsake not our own assembling together". "Had all things common." This shows how above the world was the early church, their indifference to it, their assurance of another world, their love to the brethren, their compassion to the poor and their great zeal in the nurturing and building up of Christianity. The church of the present day should have the same spirit of fellowship. "My strength is not my own; it belongs to the weakest child I see groaning under oppression." The church should be living the present Christ who is the same to-day as He was in the first century, Heb. 13: 8. The Gospel is as mighty as it ever was. The human heart to-day needs the same remedy as when the Gospel was first given, John 3: 16; Rom. 1: 16. We must faithfully and lovingly preach and live what we know of inspired truth which "makes thee wise unto salvation", and the hearts of men will own our call of God and our ministry and will respond "adding to the church day by day those that were saved".

II. *Brotherly Love:* Phil. 2: 1-4. This includes like-mindedness and lowly-mindedness in conformity to the Lord Jesus. One in affection and having mutual interest in Christ we should have strong and everlasting consolation in Him, Heb. 6: 18; 2 Thess. 2: 16, 17. If there is any comfort in God's love to you, in your love to God, in mutual Christian love, if these comforts are yours, you are rejoicing in the fellowship of the Spirit. Love will preserve our union with God and with one another, 1 John 4: 11-21.

III. *True Fellowship with Christ:* John 14: 20-23; 1 John 5: 12, 20. We have here distinctly set before us the highest possibility in spiritual life, the possibility of being the temples of the Holy Ghost, of having fellowship with the Father and His Son, Jesus Christ, and of being partakers of the divine nature. The condition on which divine manifestation is granted is plainly asserted to be love. "The Father Himself loveth you because ye have loved me." "I will love him and I will manifest myself unto him." There can be no fellowship without love. The world becomes less and less to a man who enjoys divine fellowship, John 17: 16.

IV. *To Maintain Fellowship:* 1 John 1: 9. Confession of sin brings forgiveness and renewed fellowship. To walk in the light is to walk as children of light, 1 John 1: 7, and that is the place of power. Rom. 12: 1, 2, shows that having presented our living bodies to God in acceptable worship, being not conformed, but transformed, we are able to find how good and how reasonable and perfect the will of God is, and this is the place of fellowship, the place for God's children where they may walk as children of light. In the light as He is in the light. Eph. 5: 8-17; Acts 2: 42, describes the early Christians continuing steadfastly in "teaching and fellowship". These saving truths we must accept with joy, feed upon, proclaim everywhere, for they have saved souls in every clime and nation. To this end, therefore, "yield yourselves unto God".—Mrs. James Pollard



PROGRAM FOR JANUARY



The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Woman's Missionary Union Literature Department, 15 West Franklin St., Baltimore, Md. For a few cents leaflets suggested in this number can be obtained from the same address.



A GROUP OF PAWNEE WORKERS

HYMN—America
BIBLE STUDY—(See page 8)
PRAYER—For Our Home Mission Board
TALKS { The Indians (pars. 1-7)
 { Americanization (pars. 8, 9, 10)
HYMN—Oh, Beautiful for Spacious Skies
 { The Negro (par. 11)
READINGS { Camp Service (par. 12)
 { Cuba (pars. 13, 14)
HYMN—Christian, Rise, and Act Thy Creed
CURRENT EVENTS
BUSINESS. CLOSING PRAYER

I believe it is fully in the hands of the Christians of the United States, during the next fifteen or twenty years, to hasten or retard the coming of Christ's kingdom in the world by hundreds, and perhaps thousands, of years. We of this generation and nation occupy the Gibraltar of the ages which commands the world's future. Rev. Josiah Strong

Our Work for the Indians

1. A Trip Among the Pawnees

It was a bright afternoon in late fall when we arrived at Pawnee, a town in Oklahoma in the heart of the settlement of the tribe of that name. I had always been interested in the Indians; they had appealed to my childish imagination as we had stuck feathers in our hair and had many a fight or buffalo hunt in our yard. Then when I studied about their valiant fight as step by step they were driven back by the white man, my sympathy was enlisted for them. It is not a chapter in our history of which we can be proud; rather, it should make us feel deeply our obligations to bring help to these first Americans whose homelands we are now enjoying, and to lead their feet into the "Jesus road" where they can find happiness and peace.

2. First Impressions

Oklahoma is the great Indian state, about one-third of all the Indians in the United States are living there. There are many tribes; Pawnees, Cheyennes, Osages, Otoes, Shawnees, each one with its own customs and characteristics. Some have had the advantage of schools, of money, and of contact with our civilization; a contact which has proved a disadvantage in many cases. Others are back among the barren hills, living a life as wild and un-Christian as though they were in darkest heathendom. The Pawnees are one of the Civilized Tribes, living now in good frame houses, owning farm land and sending many of their children to the government schools. As we drove through the town from the station we caught our first sight of the Indians. They were on the streets in great numbers, most of the women exceedingly stout and slow of foot with the gayly striped blanket over their shoulders; many of the men in the usual American suits, but some in the blanket with their hair in two braids. The little children were much in evidence and many a wee baby was viewing the world over his mother's shoulder, held tightly in place under her blanket. In and out of the stores they were going, laden with many purchases. The storekeepers know that the first of the month the Indian gets his money from the government and so they give unlimited credit. In this way the Indian is seldom out of debt, has to pay an exorbitant rate of interest and yet never learns the lesson of managing his own business affairs.

We drove through the town and out into the open country to our mission station. It is an attractive group of buildings. There is the little church with an adjacent building for the lunches and suppers, important features of an all-day meeting. Near by is the home of Rev. Harry Bock, our missionary, and across the road, the homey little cottage of Miss Mary Jayne. Miss Jayne has worked for more than twenty-five years among the Indians, first with the Cheyennes and now with the Pawnees. In her home there is always the cordial welcome and the understanding sympathy for anyone who comes. It is a center of Christian influence felt far and wide.

3. The "Mud Lodge"

The Pawnees have not always lived in the frame houses or worn American clothes as they do now. Near the town is a large "mud lodge" similar to the ones which were their former homes. It is a great circular structure, looking like a little round hill from without. To make it, logs were driven in the ground in two circles, the inner one about five feet from the outer. The space between was filled with stones and dirt. Above these poles were put almost meeting in the center like a tent. These supported the dirt and stones packed on them to form the upper walls. Over it all sod was placed to hold the dirt firm, and an entrance made of smaller logs and thinner walls somewhat like that of an Eskimo hut. This gave a comfortable home for many families. In winter the thick walls kept out the wind and the fire in the center on the dirt floor, with the smoke curling out of the hole in the roof, made the room a warm comfortable refuge from the wintry cold. But the "mud lodge" is difficult to build and the Pawnees to-day prefer their own cottages, using the lodge only for tribal councils.

The Pawnees are fortunate in the land they received when the allotment was made by the government. They have only in a few instances struck oil on their lands and so have

not received the large incomes of the Osages. But they have for the most part good farm lands which they can work themselves or rent, and they are thus saved from the disastrous effects of either too great wealth or too dire poverty. The government has looked after them through the agents so well that it is easier for them to rent their land and have the government agent attend to all the business for them while they merely live on their incomes. A different ideal is instilled into the minds of the Christian Indians. They are brought to feel that work is honorable and that no Christian should live in idleness. Hence one of the members of our mission church who can afford to keep his own automobile acts as night watchman at the government school for a small wage.

4. The Peyote Curse

The fact, however, that the government has allotted land to the Indians does not end our obligations to them. We owe to them more than a living, we owe to them the message of eternal life. They are not Christians except a very few. In some of their practices they exhibit the grossest heathenism. One tribe, so debased that the other tribes declare it is dying out because of its vices, sacrificed a little baby but a few years ago in a most revolting ceremony to appease the evil spirit that was bringing a pestilence upon them. And this occurred in Christian (?) America. Among the tribes where we have missionaries the "peyote worship" is making its way. The government has taken all liquor from the Indians. He can only get drunk by drinking extracts which he can buy at the grocery stores or by taking large doses of patent medicines. And he craves a stimulant. There has been brought into Oklahoma from Mexico a stimulant that bids fair to prove worse than liquor. It is the peyote. In appearance it is like the top half of a turnip dried. It is either chewed or ground into a powder from which tea is made. The effects are very injurious in every way, moral as well as physical. The person addicted to it is unreliable, loses all ambition and becomes a worthless member of the community. The immediate effect is to put the user into a kind of trance; he claims to see visions, the devil, angels and even Christ. For this reason the use, or we might say the worship, of the peyote has grown into a religious ceremony. The Indians come together in the evening in a large room or tent, men and women, with boys and girls looking on. They sit in a circle, at one side of which is an open Bible, for does not Christ appear to those who take the peyote? A little drum is beaten by one of them, tum, tum, tum; it must never stop. When one beater tires, he passes it to the next, and all night our missionaries with sorrow can hear the thrumming. The peyote is chewed or drunk and soon the most disgusting scenes are being enacted. And this is done in the name of religion and even in the name of Christ. Surely we should pray earnestly that our missionaries may be strengthened to win these men and women to a knowledge of the true Christ and to the living of a pure and noble life.

5. "Thank You" to God

And our missionaries are accomplishing this. I saw no signs of the peyote worship, but I attended a splendid prayer-meeting and an all-day W.M.S. that would have been a credit in attendance, interest and gifts to any church. Early the first evening we went to the little church and found a few Indians already gathered around the blazing fire, for it was a bitterly cold night. One by one they came in. The older men in their tribal costume, picturesque and with faces showing strength of character. The women had their bright blankets around their heads and shoulders, some with a swarthy little face and gleaming black eyes peering around her face. The mothers would sit down, slide the little boy or girl off on to the seat, where he would sit quietly for but a moment and then amuse himself around the room. The Indians are exceedingly affectionate parents, so affectionate indeed that the children are usually very badly spoiled. I was asked to speak during the meeting and had my first experience talking through an interpreter. I would say a sentence or two and then listen amazed at the stream of eloquence that proceeded from my interpreter. He was certainly a good one, for what he said was a decided improvement on my remarks so far as length and eloquence went. I told them of the work they were helping through their gifts, of the little children in the mountains who were being given an education through our schools, and went on to tell them the story of a little school girl who, having no other way to express her thanks to a friend who had helped her,

picked him a basket of strawberries. I had gone on to something else, when one of the Indian women stood up in the back of the room and holding out something in her hand spoke a few words in her own language. The interpreter told us she said she wanted to give to God's work \$2.50 that she might say "thank you" to Him for what He had done for her. After a few more minutes another Indian woman arose with her thank offering to God. If we who have had the blessings of Christianity for so many years could express our gratitude to God in the same way and as generously, there would be no lack in the work of His kingdom.

6. A Unique Church

The work among the older Indians is interesting and appealing though it requires infinite patience, tact and wisdom. The work among the students in the schools brings hope and joy to the hearts of the missionaries. The government allows the denominational worker to teach the students who give that denomination as a preference two hours a week. In the school at Pawnee, a tribal school that has the children from the age of six until they are ready for high school, Miss Jayne has had a class one evening a week. For an hour, fifty or sixty bright-face, responsive boys and girls listen to her as she tells the Bible story, and they memorize Bible verses and learn how to walk the "Jesus path". About twenty of them asked to be baptized recently and Mr. Bock had the privilege of receiving them into our mission church. There are twelve government schools to which Mr. Hamilton, another of our missionaries, goes every month. It was my good fortune to be at Chilocco College the Sunday he was there. Here are between five and six hundred young Indian boys and girls from many tribes. Some are from the Civilized Tribes; others from those that still maintain their old customs and wear the tribal costumes. In this school we have something unique, the Baptist Student Indian Church, a church whose members and officers are students. It has about one hundred members and has crowded out one room after another for the Sunday service. The Sunday I was there, fourteen of the students drove ten miles through the bitter cold to the nearest church where they could be baptized. Think of what that means, fourteen messengers of Christ in the homes that know Him not or know Him very imperfectly; fourteen young Christians who must be taught patiently and long that they may have the strength and knowledge to be true witnesses for Christ.

7. Among the Cherokees

Among the mountains of North Carolina there is an Indian reservation that is not as well known as those farther west. It is the home of the Cherokees. This tribe was moved to the west when there was the general concentrating of the tribes in the Indian Territory. But they loved their own home with its beautiful mountains and this homesick longing made them time after time creep back to the place they loved. At last the government said they might be allowed to remain and they were given their allotment in the extreme southwestern part of the state. Here the farmlands were poor, there was no mineral wealth, and in order to live they had to work. This has made them develop into a more industrious tribe than many of the others. Of recent years the government has built a fine school for them and many of the children are receiving an education. There are still, however, hundreds back in the mountains who cannot read nor write nor speak English. Last year the Home Mission Board, realizing the opportunity and need, sent Mr. and Mrs. Lee as home missionaries to these long-neglected neighbors of ours. They are visiting from home to home, walking many miles a day, for the homes are widely scattered; holding meetings and guiding and directing the Indian pastors of the few Baptist churches on the reservation. Mrs. Lee has a vision of a little house in the center of the reservation where she can have the meetings of the mothers and of the Sunbeams and where they may come to see her at any time. It is hard to realize that so near to many of us has lived this tribe for many years without a missionary and needing help so sorely.

8. The New American

Jesus, in His great commission, demands every believer to "Go into all the world and teach all nations". The different nations are with us, and we do not have to go very far from home to fulfill this desire of our Lord and Master. The followers of Christ are in debt to every-

one of these aliens and the only way to pay it is to carry His message to them. But many excuse themselves because they cannot speak the language. This can be overcome if one is willing to do the work. There is a language that every individual can understand and that is *Love*. Love will always find a way to express itself. In almost every community there are boys and girls of the foreign people who are attending the public schools, and if they were loved could be won. All our missionary experience bears witness to the responsiveness of the foreign-speaking people to the Gospel where it is adequately interpreted. We are considering here how, without the aid of a missionary speaking the foreign language, we may so interpret the Gospel to them as to bring them definitely to accept Christ. We have a vast amount of testimony to the fact that this is possible. There are hundreds of foreigners in our churches who have been won to Christ just as English-speaking people are. They represent all languages and races. They have come sometimes singly—sometimes they have come in groups. They are Jews, Greeks, Italians, Chinese, French, Russian, Hungarian and many others. The Chinese Minister to this country was converted while a student in one of our Christian academies. If Chinamen can be won to Christ in China, why not in America? The children are at once the easiest of approach and they are the crux of the problem so far as the future of America is concerned. We can have them in our Sunday schools if we will make a place for them. In a town in Michigan where the attendance at Sunday school on the part of foreign children was practically nil, it was suggested that the reason was that the American children were better dressed. An appeal was made. Did the American boys and girls care enough for the others to come to Sunday school in their every-day clothes? Yes, they did, and the result was not simply a full school, but a wonderful religious transformation of the community.*

9. Now is the Time

This is the time of times for our churches to show themselves friendly to these foreigners. The church in which many of them were reared exploited them—charged them exorbitant prices for funerals, marriages, etc. Many of them feel that the church is a mercenary institution, watching for an opportunity to take more money from them. If the pastor can go to them and offer to open a night school in which they may be taught to speak, read and write the English language without expense to them, it will be a demonstration to them that the church doing this has no mercenary motive. It would be a labor of love the influence of which is incommensurable. *Missionary Review of the World*

10. Our Work for Foreigners

Methodists, Presbyterians and Baptists are each doing something to evangelize and Christianize the foreigners in the south. Our Baptist effort engages about sixty workers, of whom twenty are co-operative missionaries among the Texas-Mexicans and ten are co-operating missionaries in Louisiana among the French-speaking population and the Italians. The other workers are teachers, pastors, port-workers, and mining town missionaries. The teachers are at Norfolk, Tampa, and El Paso, and in South Louisiana. Teaching is combined with what may be called deaconess work by women missionaries in Southern Illinois and Oklahoma. The pastors are in foreign communities in Missouri and Alabama, Illinois and Texas, and at Tampa, Florida. The largest local effort of the Home Mission Board for foreigners is in Tampa among Cubans and Italians. There are here two missionary pastors and eight women teachers. The port work makes the strongest appeal to the imagination and for years the Home Mission Board has had Miss Marie Buhlmaier, a gifted and consecrated woman, at the Baltimore port. Her untiring activities have been of great aid to many hundreds of the needy and often helpless immigrant arrivals. The work of the teachers is not so dramatic, but along with missionary pastoral service, it is invaluable in turning whole immigrant communities toward religion and toward American ideals. The foreigner service of our Home Mission Board is conducted by consecrated and devoted men and women and its successes are gratifying. *Victor I. Masters*

*This is quoted from *The Church and the Foreigner* by C. A. Brooks, a small book which is full of practical suggestions as to ways of the church and individual in helping the foreigner (price 15c)

11. The Test of Our Christianity

The solution of the Negro question in the south is the final test of the effectiveness of our southern faith to help other races than our own. Others may help, as they have done, but in the last analysis the Negro's need is a call to the south, a call which only the south can answer. By our success or failure in answering this challenge, the world will rightly judge the quality and value of our religion.—*Vicior I. Masters*

Have someone report on what your church and society are doing to show that in this test of your effectiveness you are not found wanting.

12. Our Army Camp Service

During the past year the Home Mission Board has put camp pastors into most of the camps of the south. These men have had under their pastoral care the Baptist boys of the army, looking after them in any way possible and working in connection with the Y.M.C.A. in holding services. By order of the War Department, the camp pastors have been withdrawn. As they can no longer work within the camp, the plan is for them to work from a Baptist church in the nearest town so that our men may not be deprived of the comfort of having one of their own denomination to whom they can go.

13. Cuba

Columbus is credited with the statement that Cuba was the fairest land that mortal eyes ever beheld. It is, indeed, a land of enchantment and rich in soil as the Egyptian Delta. For centuries it was the pride of Spanish colonial possessions. It was for nearly four hundred years under the domination of Roman Catholicism and religiously ought to be the best portion of the Western Hemisphere. On the contrary, it has been steeped in idolatry and vice which made religion formal and life sensual.

The Spanish-American War gave Cuba her political freedom for which she has manifested sincere appreciation and gratitude to the United States. A greater gift, that of spiritual liberty and freedom in Christ, is her pressing need.

14. Our Larger Program

We have done much for Cuba. The seed sown since we began our work can never be lost, but we must do more than we are doing. The eyes of our commercial world are upon Latin-America because they recognize her growing importance as a market for the products of our factories. The currents of life between the two great sections of the western hemisphere are increasing rapidly. Latin-America presents one of the greatest missionary needs and one of the greatest opportunities of the present generation. Her call to us is loud and strong because her life is to be bound up more and more with our own. This is peculiarly true of Cuba, our Latin-American protegee. This larger program would include:

1. *The intensifying of work already organized.* Some fields are insufficiently manned and the brethren are trying to cope with a situation that is too large for them. A city like Cienfuegos, with 50,000 inhabitants, in addition to suburban towns and villages, is too large a field for one man alone. Then some fields are inadequately equipped. Where conditions are hard spiritually, material hardships ought to be reduced as much as possible.
2. *The entering of new fields.* There are still large sections of the Island where no mission board is working and still larger sections where Baptists have no work. We should no longer delay to enter these fields. This would mean an enlargement of our force.
3. *A bigger educational program.* In a work of this kind there should be a Christian school of primary grade at most of our mission stations. These schools should have for equipment at least as good as the average public school in Cuba. In addition to this, the time has come for a strong boarding school. There never was a time when so many Cuban parents were seeking the advantages of American schools for their children.
4. *The completion of our building plan.* Our aim for years has been to have a modest house of worship for each organized church. This plan has been carried out in part. Our Home Mission Board has valuable and useful property at a great many points, but other chapels and homes are needed. *Report of Home Mission Board*



COLLEGE Y. W. A. PROGRAM



Subject—Home Missions

Hymn—America

Scripture Lesson—(See Twilight Studies)

Prayer—For our Neighbors without Christ

Debate—Resolved that America is not a Christian Nation. (In this bring out the treatment of the poor, the factory workers, the foreigner, etc. Close with open discussion.)

Business—Reports of Mission and Bible Study Committee

Closing Prayer

Equipment for Service: Who wants to start out on a difficult undertaking with inadequate equipment? On the proper preparation depends the success of any enterprise. Commodore Perry would never have reached the north pole if he had started out prepared for a pleasant trip of a few weeks with men unaccustomed to hardships. The soldiers of the Allies would never have reached the German border if they had been furnished with poor ammunition and insufficient supplies. Upon the preparation we make for any adventure depends its success. The four years in college are essentially years of equipment. The student through her studies is learning to handle the tools of her life's work. Mingling with students from many sections she is learning the viewpoint of another and is adapting herself tactfully to work and to play with those of many minds. In the literary society she is gaining executive ability, self-confidence and poise. All of this is necessary equipment but it is not all that is needed. In life after college there will be many a time when knowledge of books and of human nature will not suffice. How are we equipping ourselves to perform the impossible task and to surmount the insuperable difficulty? The only equipment that will make this possible is the divine. And even during the busy college days the student should take time to furnish herself with the whole armour that she may be prepared in after days. We can do this only through Bible study and prayer, and only thus can we make our lives really successful. Such study can not be done unless the student determines to plan for it and persistently carries out her plan. Nothing worth having is easily won. A group following the same course and discussing together what each has studied separately is the ideal plan. In back numbers of ROYAL SERVICE you will find several such courses suggested. The Twilight Watch Studies of this month are based on an unusually excellent course for groups of students. We have always believed that missions is taught in the Bible. If you will study Dr. Carver's "All the World in All the Word" you will realize what a large part missions has in both the Old and the New Testaments. Form a group or several groups in your Y.W.A. for this Bible study. At the completion of the course each one will receive a mission study certificate from the W.M.U. But better than this will be the strength and inspiration you will gain from a study of God's plan and purpose through the ages and of the part you are to have in the carrying out of this divine plan.

TWILIGHT WATCH STUDIES

FIRST TWILIGHT: *The Call for Missions in the Need of the Nations*

I. The futility and folly of heathenism, Isa. 44: 9-11; 45: 20 II. The eager earnestness of the people in their religion, Isa. 43: 8; 44: 12-17 III. The deep pathos of heathenism, Isa. 44: 18-20; I John 5: 19; John 17: 25 IV. The call of God to His people in view of this sad condition of the heathen, Isa. 45: 21-24; 44: 7, 21-23; 43: 8-13

SECOND TWILIGHT: *The Messianic Redeemer and His Kingdom in Prophetic Plan*

His work and His kingdom I. Isa. 9: 1-3, 6-7. Compare this with Matt. 11: 27; 28: 18, 20; 16: 18 (last clause), John 10: 29; 14: 12 II. Who are to turn to Him in worship?

(Continued on page 16)



Y. W. A. PROGRAM



Hymn—Before Jehovah's Awful Throne
Psalm 103 read in unison

Hymn—All Hail the Power of Jesus' Name

Bible Reading—Phil. 3: 10; 1: 27, 28

Hymn—Jesus Calls Us

Roll Call—Let every member respond with a resolution which she would like her Y.W.A. to make for the coming year. At the close of the roll-call let the members vote upon the resolutions, adopting one or more of those receiving the highest number of votes.

Prayer—For the Work of the Coming Year

America Needs not merely Americanization but Christianization.

Hymn—O Beautiful for Spacious Skies

Dismissal by Sentence Prayers

The Home Mission Outlook

As we stand at the threshold of a new year we are conscious that our vision of the possibilities of home missions stretches out toward a new horizon. During the year from May, 1917, to May, 1918, two great disasters hovered over the Home Mission Board, namely, war and debt. As clouds, when they descend upon the mountains, hide many of the beauties of nature from the human eye, so these disasters obscured for a season our outlook. But just as the clouds rise and the sun peeps through intensifying the loveliness of the landscape, so the freedom from debt and the dawn of peace should place our Home Mission Board in a position to realize and undertake the large problems which have risen to a new importance in this new day.

COLLEGE Y.W.A. PROGRAM

(Concluded from page 15)

Psalm 22: 27-31 III. What was to be the work of the servant? Isa. 42: 1-9 Compare with Matt. 12: 18-21 IV. How was this fulfilled in the life of the Saviour? Isa. 49: 1-13

THIRD TWILIGHT: *The Field and the Fields of Missions*

The field, the world, Matt. 6: 9-10; 13: 38; 24: 14; Acts 17: 22-31

The fields: the Jews, John 4: 35; Luke 24: 47; Rom. 1: 16; Acts 13: 46; the Gentiles, Gal. 2: 9 Geographical divisions, Acts 1: 7-8 Choice of a field, Isa. 52: 15; Rom 15: 18-24

FOURTH TWILIGHT: *The Power in Missions*

I. The Power of the Spirit, Isa. 11: 1-10; 42: 1; 59: 21; Joel 2: 28-32 II. The Spirit in the life of the Lord, Luke 4: 1, 4; Rom. 1: 4; Acts 10: 36-38 III. In the life of His followers, Luke 24: 49; John 14: 12-29; 15: 26, 27

A problem for consideration is the homogeneity of the American people. Just as the old father in the fable taught his sons "In union there is strength"; so the leaders of America to-day realize that the stability of our nation rests upon unity of ideals. What other purpose is there in teaching our public school children to say "one country, one flag and one language" than the Americanization of our heterogeneous population? Our Home Mission Board can and will help to solve this problem of assimilating the foreigner, and will go a step farther for it calls for the Christianizing of the foreigner. Another phase of this problem is the reduction of illiteracy. To-day the existence of an illiterate class is looked upon as a detriment to a nation. Therefore, the plea of the Board for schools for the vast number of the knowledge-seeking mountain boys and girls should meet with a new responsiveness. The urgency of this task calls for great faith and the expending of much effort. Are not these people worthy of both?

And there is the problem of the reduction of waste. There are two phases of waste; first, extravagance, second, non-production. The first phase we surely need not consider in connection with our Board; but how does it stand concerning the second? To what extent does it engage the energies of southern Baptists? What purpose has it called forth in us? How are the members of your Y.W.A. helping to lower the per cent. of non-production? This is surely a problem that concerns us all.



G. A. PROGRAM



HOME MISSION PICTURES

Plan to have room darkened and use only candles or shaded electric lights. Place a large frame in the front part of the room or on the platform and have a curtain on one side behind which all fixtures and changes may be arranged in perfect order, so that there may be no long delays. This or another curtain should be so adjusted as to be drawn over the frame while changing the pictures. Backgrounds, etc., may be as simple or elaborate as local conditions and talent may warrant. Try to make them as suggestive as possible. The leader gives the legend after which the curtain is drawn revealing the living pictures. Several rehearsals should be held that the girls may become accustomed to keeping perfectly still. Between long changes verses of appropriate songs or Scripture may be given.

Song—O Zion Haste

Picture 1. (a) Legend: Back in those days when the great war between the nations began people said, "Christianity has failed. Look what Christian nations and Christian peoples are doing to each other today."

Picture: Girl in purple robe and helmet with expression of hatred, holds sword threateningly over the prostrate form of a girl in white.

(b) Legend: But in this good year, 1919, peace has come to the world again and the nations have assembled themselves to give thanks for the triumph of the spirit of Christ over evil.

Picture: Same girl in white holding out hands to the now prostrate tattered spirit of autocarcy from whom the garment of royalty has been stripped and thrown upon the ground.

Prayer—Thanksgiving for Peace

Picture 2. (a) Legend: In those same days before the war awakened us our young women were living self-centered lives, interested chiefly in their own good times.

Picture: Beautiful girl in party dress holding hothouse flowers, reading a dainty note.

(b) Legend: Now these same girls are trained to serve and are asking what more they may do.

Picture: Same girl in Red Cross costume with finished garment held in one hand and the other outstretched as though asking "What?"

Song—Take My Life and Let It Be

Interlude. The triumph of Christianity in the life of the nations is pictured in its triumph in the life of individuals. Now as never before our eyes are seeing visions of the things that Christ can do for the world and especially for America. To our Baptist Home Mission Board we have entrusted the mission of leading us out into such service in our own country as shall make the triumph of Christianity a very real one.

Picture 3. (a) Legend: A most evident problem of home missions is that of the negro. In the past our attitude has been largely such as to keep the negro down, to pay him so little for his labor that we virtually condemn him to the crowded, unsanitary, immoral and shiftless standard of living in which we think of him.

Picture: Dainty girl in white holding out a soiled garment to a dirty, unkempt, little negro and offering very small coin in payment.

(b) Legend: But our new Christ-consciousness should make us ready to give the negro justice, not charity; to help him up rather than to push him down.

Picture: Same girl offers to the same little negro, cleanly dressed and returning a package of laundry, a larger coin and a book.

Picture 4: (a) Legend: Into this country where there is liberty, justice and peace for all there have come through the past years great hosts of those from foreign shores to whom we owe the fulfillment of the promise of our land.

Picture: Dirty, unkempt, foreign girl kneels before a crucifix telling her beads.

(b) Legend: America must give to these hosts new ideals, education and a vital religion.

(Continued on page 30)



R. A. PROGRAMS



FIRST MEETING

Topic—My Country
Song Service
Bible Lesson—Psalm 119: 9-16
Prayer—For Boys in America
Hymn—Break Thou the Bread of Life
Leader's Talk
Hymn—Speed Away
Talk—The American Flag
Singing of Patriotic Songs
Business. Offering. Closing Prayer

Thought for Bible Lesson: A signpost keeps us on the right way. This lesson is a signpost to direct the young man to God's Word. If he seeks this guidance with all his heart he will not wander from the right way. He will think of, delight in and not forget the precepts that will lead him to a better life. Are we seeking the way the psalmist has pointed out to us? Have we become signposts to guide others to Christ?

To the Leader: At the present time patriotism is alive in the boy and he is peculiarly impressionable. Make use of this condition to direct him to the needs of future citizens of his country.

The singing should be a welcome part of the program. One leader appointed her best singer as precentor and gave him full charge of singing with good results.

The Bible thought might be written out on the blackboard with additional notes.

The talk by the leader can be culled from the other programs in this issue of ROYAL SERVICE. See also issues for July, 1917, and January, 1918. The talk on American flag should include its history, recent triumph, etc., and might conclude with Drake's Address to the American Flag. These are noble lines and every boy should know them. Boys must have noise, let them cheer flag and speech. Use flags for decoration, or each boy might have one.

The second meeting is given to the Indian, the special object this year in home missions for R.A., for which the money aim is \$6,571.

In the Bible lesson emphasize the obli-

gations of love, the price Jesus Christ paid because of it (John 3: 16) and the responsibility it places with us.

For "One Little Injun" see page 3. This is a monologue that teaches and entertains. Have older boy give this reading.

The material for three short papers can be found in general program, leaflets "John Eliot" and "David Brainerd" and other leaflets on page 3, and in any U.S. history.

SECOND MEETING

Topic—The Indian
Hymn—Awaked by Sinai's Awful Sound
Bible Lesson—1 John 4: 16-21
Sentence Prayers
Hymn—The King's Business
Reading—One Little Injun
The Real Americans
Papers—The Indian Boy of To-day
A Debt of Honor
Indian Items
Hymn—Rescue the Perishing
Business. Closing Exercises

Thought for the Bible Lesson: The fearlessness of the love of God in us is the bravest thing on earth. "God is love." "There is no fear in love." Having this love any boy may become a hero. He is too brave to hate, too brave to lie and will stand out boldly for the right. And furthermore we are commanded by our Christ to love our brother. A good soldier of Jesus Christ obeys his Commander. Who is thy brother?

Items

There are 78 tribes and bands of Indians needing Christian missions and over 47,000 who have no mission work at all, no church services and no Sunday school.

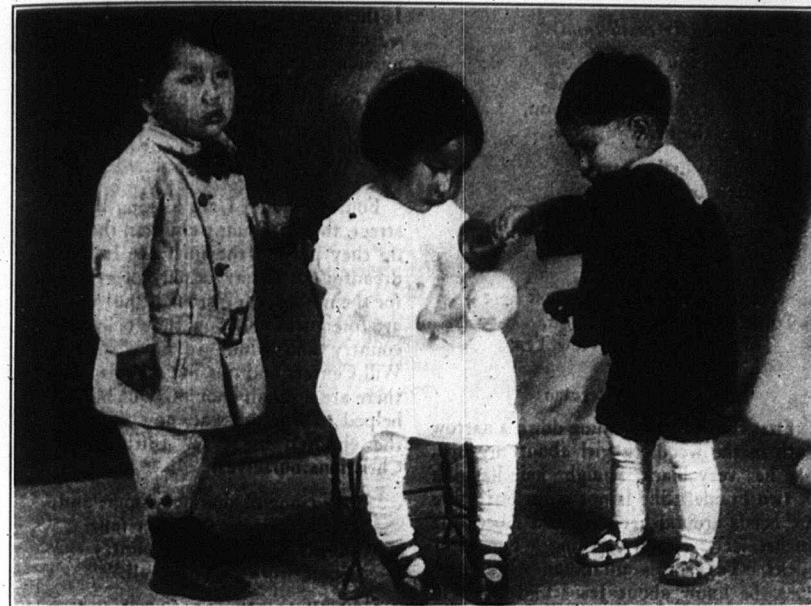
The hymn "Awaked by Sinai's Awful Sound" was written in 1804 by a converted Indian, Samuel Occum.

The patriotic devotion of the true native American, the Indian, was shown in their purchase of over \$10,000,000 of Liberty Loan bonds.

(Continued on page 30)



SUNBEAM PROGRAMS



THREE LITTLE INDIANS, CHILDREN OF CHRISTIAN PARENTS

FIRST MEETING

TOPIC—A Look at Our Neighbors
HYMN—Be A Little Sunbeam
BIBLE LESSON—Psalms 105: 1-4
PRAYER—For Children of America
HYMN—I Want to be Like Jesus
RECITATION—Little January
HYMN—America
WINDOW EXERCISE
REPORT OF CHRISTMAS OFFERING. BUSINESS. OFFERING. PRAYER

Thought for Bible Lesson: These verses tell us that we must thank God for all His goodness to us by calling upon His name. That is we must tell Him of our gratitude. Then we must show how thankful we are by telling others of His salvation. We must talk of His wonderful works and praise His holy name.

To Leader: Have frame to represent window on the platform or use window of room. As each child looks out of window have her tell what she sees. Explain that this is a word picture told to show the condition of different children in our country.

At the second meeting use doorway in the same manner, inviting children representing home mission work to enter. Have hostess escort child to platform when she responds to the invitation as given in "Doorway Exercise". Costume is not

necessary but can be used if preferred. If the two exercises cannot be given as such the Leader might tell them as stories.

Names of home missionaries for roll call should be furnished by Leader.

Recitation: (By small child)

I'm little January,
Perhaps you do not know
How far I've come to see you,
Across the fields of snow.

I've lots of little sisters,
A little brother too,
And every one is coming
To make a call on you.

But I got ready quickly,
And came right straight off here.
To be the first to greet you,
This happy, bright New Year.

Window Exercise

First child: I see, coming down a narrow path in the woods, a girl about my age. She has very black, straight hair hanging in two braids. She is not clean but there are beads around her neck and moccasins on her feet. She is carrying a bundle of sticks. Yes, she is an Indian. I wonder does she know about Jesus and how He loves little children? Don't you think we ought to find out? If she does not know that He died to save her we must tell her or we cannot be God's obedient children.

"Let us share the heavenly favors
Shower'd upon us from above;
Let us bring unto the Saviour
Those who never knew His love."

Second Child: Out of my window I, too, see a little child. She is black with kinky hair. We all know her well. One day last week she did some work for my mother and she did it well. Mother gave her money for it and said she liked to have her around because she was so neat and kept herself clean. I think she must belong to Jesus too. I wonder who taught her about Him?

This little girl no bigger than I
Works for her living and yet she
Is always kind and polite, and I
Wonder did she learn it from me?

Third Child: My window looks into a

big factory, in one of the rooms I see children at work. They ought to be in school or out of doors playing. How thin and yellow they look. Oh, why must they work so hard while we have such a good time? Is there anything we can do for them? Yes, we can pray and give our money to send mission teachers to them.

"God save you little children
And make your eyes to see
His loving hand held out to you,
Wherever you may be."

Fourth Child: I am looking into a city street; there are many children there. Why do they play in the gutter? It seems so dreadful not to have a park or even a yard for them. See, they are fighting! Yes, they are foreigners, but now they belong to this country and while we have some Good Will Centers and mission schools for them, there are not half enough. Our big country helped to win the war, now we must win the children in it for Christ by being Christians ourselves.

"They come to share our homeland;
With them we stand or fall.
God gives to our dear country
Some work to do for all."

Fifth Child: But ah, you should see the view from my window! A high mountain side with splendid trees growing there. A stream flows down into a ravine; by the stream is a small grey cabin; on the porch are children. Two of them are idly sitting, one is churning and a baby is creeping on the floor. It is ten o'clock and why aren't the bigger ones at school? All over the mountain I can see but one tiny school. Only a few could get into it. Oh, I know, they are waiting for us Sunbeams to build schools. Let us hurry up for there are only thirty-six Baptist mountain schools in the whole south. Surely we ought to help the mountain children!

"Sweetly o'er the hills and valleys
Sounded far a voice of old,
Like a strain of angel music
Floating down from gates of gold,
'Let them come—the little children,
Hinder not their eager feet,
Sure of such, My heavenly kingdom
Welcomes service glad and sweet.'"

SECOND MEETING

TOPIC—The Open Door

SONG SERVICE—Numbers Selected

BIBLE LESSON—Matt. 6: 7, 8, 12

SENTENCE PRAYERS

HYMN—Brighten the Corner Where You
Are

EXERCISE—The Open Door

HYMN—Precious Jewels

ROLL CALL Answered by Names of Home
Missionaries

OFFERING. BUSINESS. CLOSING EXERCISES

Thought for Bible Lesson: When we wish to go to a certain place we first ask to be shown the way, then we seek the house, then we knock at the door. When someone shows us the way to Jesus we knock at His door by prayer, He always opens it to us because he has invited us to come to Him. Can we not guide some other child to Him, now that we know the way ourselves?

The Open Door

First Child: If the little Indian girl you saw from your window at our last meeting should come knocking at my door I wonder what I should say to her? I do not know the Indian for "come in" (knock at door). Why I hear a tapping right now. I will open the door. (Enter Indian child nicely dressed.) "Oh, you dear, cunning little girl, come in (holds out her hand as she opens the door). How nice you look. Are you really an Indian? Can you speak English?"

Indian Child:

"You'd never think to look at me
That once I wandered wild
And spent the day in idle play,
A little Indian child.
But so it was; my hair was long,
My face with paint was smeared;
So dirty and so fierce, I was
A creature to be feared.
But you good children thought of me
And sent me out a teacher,
Who taught me I must love the Lord
As told me by the preacher.
Now I'm a Christian girl
I try the right to do,
And well I know, kind Sunbeams,
I owe it all to you."



INDIAN CRY BABY

Second Child: What a nice visitor you have had, I wish some one would knock on my door (knock on door). There is a knock, oh, how glad I am, I hope it is a home mission child. (Enter a neat negro girl holding by the hand unkempt, poorly dressed companion.)

Negro Child:

"My home is down in Georgia,
My parents both are black,
I never had a pretty dress—
I wore a gunny sack.
But some good people loved me
And sent me to a school,
And now I read and write and cipher
And keep the Golden Rule.
I brought along this little child,
She's never had a chance,
But if some one would take her
And a Christian child would make her,
They'd be proud to see
How quickly she'd advance."

Third Child: I expected a visitor this afternoon but she sent word that she couldn't come. She works in a big mill and is only nine years old. Her boss said she would lose her place in the mill if she took

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FROM OUR MISSIONARIES



UNDER HIS WING

YESTERDAY while I was studying, I saw a little face through the glass door and was surprised to recognize one of my little pupils. I asked her what she wanted and she said, "I want you to save me." She said her mother was going to sell her to a brothel and that she had run away. Her father is dead and her mother is poor. Our pastor and one of my personal teachers went to investigate and found that the mother is far from being a good character. They told her that I would take the child and pay her board and tuition and that if she would clothe her she need not relinquish claim on the child. This morning the mother and grandmother came and I never heard a more "pious confession". "How could she bear to sell her dear child whom she had cared for during so many years?" One of the men gave her a hint that she could be dealt with by law and she finally said she would bring a middle-man this afternoon and make a contract with me. Soon the evangelist, who is in charge of the chapel where the Sunday school is held, came in great excitement to say that the woman said that he and his wife were responsible for this and that if the child wasn't produced she would eat matches before them and then they would be responsible for her death. The child's grandmother and aunt came and said that the mother could not eat a mouthful because her dear little girl left home without telling her. They said that if I would just let them take her home to see her poor, sick mother they would bring her back the next day. When the child saw them coming she flew up stairs and some of the girls hid her in the trunk-room. I didn't know what the law would do to me for keeping a child without her parents' consent but I refused flatly to let her go. Our pastor, the evangelist, my personal teacher and the teacher in the school which she attended, came and I wish I could make you see that eleven-year-old child being cross-examined by them. She stuck to what she had said and it just wrung my

heart to see how much she knew about dens of wickedness and yet how innocent she was in many ways. She answered bravely until one of the men said, "If you are telling the truth your mother is a wicked woman; if you are not telling the truth, you are a wicked girl." Then she began to cry. Someone asked her what made her think of coming here and without a minute's hesitation she said, "I prayed to the Heavenly Father." Tomorrow morning we are going to send someone to an official to get legal authority to keep her and to have the mother silenced. —Olive Bagby, Soochow, China

THE MISSIONARY PORCH

In a street of Ybor City near a large public school lives a missionary of mature years. In that region the children call her "La Americana" and to tell the truth, they call for "La Americana" whenever any difficulty arises. Sometimes a little boy or girl is saying bad words and they know that is prohibited in this neighborhood; or someone is throwing stones at someone else's "glass house", also a thing not tolerated. They take it for granted that "La Americana" like "El Americano" stands for liberty, justice and righteousness. The missionary responds to the call and brings order out of chaos and tells them they may enjoy her porch and protection provided they obey the rules established, viz: no bad words, no quarreling, not too much noise and no babies dressed in fig leaves or less.

This porch, exactly like two others, is the middle one, the four steps of which end at the side walk and just before school opens in the morning all are occupied to their capacity by a host of Italian boys from nine to thirteen. These boys are always exceedingly interested in the subject under discussion; but as they speak in Italian I am not permitted to divulge their secrets. I believe, however, that the little fellows are pretty good Americans in embryo, as you would think too if you would hear them sing "Over There", "The Star Span-

gled Banner", "America" and other patriotic songs. It is wonderful to hear some of my little neighbors, four and six years old and not speaking English, singing these songs so lustily that I can understand the words across the street. The public school teachers certainly are doing their best to make little patriots of their pupils and such a lot of them as there are! It is a wonderful sight to see them enter and leave the building and at play each day.

I think Germany would like to have a bunch of these wide-awake and full-of-life children, but she will never get them. They are too bright not to know a good thing when they see it. How we missionaries long to be able to do something in the homes to make some impression on the parents and get them to co-operate with us instead of sowing the seeds of unbelief in the minds of their children!

Such a pretty, intelligent little girl of twelve years lives opposite me, she loves to accompany me to Sunday school and I have many opportunities to be of service to her mother, a widow, but they have no knowledge of the true religion and they pray every night to "La Naturaleza" (nature), as they say, to end the war and bring peace. It so happened that yesterday we held an open-air meeting at 5:30 and little Queta (pronounced Kata), went with me. The pastor said that it seemed perfectly incomprehensible to him that his people, the Latins, could not believe in God and could believe in "Naturaleza"; could believe that a butterfly entering a room brought good or bad luck; could believe that a mouse running between the feet presaged some important event and could not believe in the guidance of God. And these people do believe in all these foolish superstitions.

In the second house from us during the influenza epidemic the father fell ill, they came to have us telephone for the doctor. This poor man was just up when his wife and five children, the eldest, beautiful little Juanita of eight years, were taken sick. They have all recovered, we are thankful to say. Next door to us three were in bed at once. Our neighbors on both sides of us were almost all down with the dread malady. These latter are so lovely in their home life and we wonder why they,

such good people, cannot live for their Lord instead of for themselves only. You see dear sisters, we missionaries need your prayers that we may have wisdom and tact for our work and that we may be used of God among this indifferent people.

I began about a porch and as these are the surroundings they naturally come into the picture. One Sunday when we could not get to Sunday school on account of the rain I had the little ones of this region come to the house and they were delighted. —Gertrude Joerg, Tampa, Florida

HE "TURNETH THE SHADOW OF DEATH INTO THE MORNING"

Just at sunset time on Thursday evening, November 21st, the spirit of the beloved mother of Miss Kathleen Mallory slipped quietly and peacefully into the other land, on whose borders she had been standing for many weeks. For years a frail body has bound an indomitable spirit, but for over a year only the bravest kind of fight has kept her with those who loved her so dearly and who depended on her so constantly for the love and guidance which was never failing. Though her circle of friends was ever widening and her freshness of interest in new people and world problems never waning, it was her home, her husband and children that were the centers about which her heart's strongest tendrils twined. To have seen her as the inspiring presence of that home with its spirit of love and selflessness and joyousness and whole-souled hospitality was a privilege and an inspiration not to be forgotten. Her best legacy to the world is the translation of her spirit, so truly Christlike in its normal expression, into the active earnest lives of her children to whom now is given a cherished responsibility of Carrying On that which has been given them in such rich measure. Theirs, too, will be the privilege of comforting the father who will daily realize how much he leaned on the one he has lost—for awhile. The countless friends of Miss Mallory whose hearts go out to her in this her hour of sorrow will be glad to know that she reached home a few days before her mother died. She will remain in Selma until the first of the year to share with her father these first weeks of readjustment to life.



CURRENT EVENTS



THE WORLD FIELD

THE mission fields are calling for men and women trained in Bible study and practical Christian work. "The cessation of hostilities will undoubtedly bring a greater eagerness of interest and a new receptivity on the part of the non-Christian nations."

Japan. The Woman's Christian College opened in Tokyo, Japan, April 1918 with eighty-four young women students.

China. The great campaign of Dr. Sherwood Eddy and his associates in China has been directed most definitely toward arousing and stimulating the members of the native churches to do personal work and so have the churches develop in ability to absorb and put to service the vast numbers of non-Christian Chinese who are ready to be reached with the Gospel.

Never was there a time when things looked so dark politically or so bright religiously as in China to-day. At the end of her resources, in chaos and anarchy, the nation is where a great religious revival is imperatively needed. Jesus Christ is the only hope for China. Now is the time to pray and work for China.—*Sherwood Eddy*

Palestine. One of the results of the British occupation of Palestine is reconstruction work. Schools and hospitals are being reopened as the native population return to their homes. Where buildings have been destroyed, tents are being used. "When this work among the Christians of the country is revived and possibly extended, there is no saying what it may grow to in the days of unparalleled opportunity which are now upon us."

The Philippines. Sunday school work in the Philippines is interestingly shown in moving picture films which have recently been taken for the World's Sunday School Association. Teachers are pictured as they leave the morning church service and proceed to some country station to conduct a Sunday school. An adult Bible class of 717 members is shown marching through the streets of Manila at the close of their session.

Germany. The Salvation Army in Ger-

many and Austria has been wiped out of existence by order of the Kaiser. All of the orphanages, rescue homes, lodging houses, hospitals and other property of the organization were long since confiscated. Now the Salvation Army has been officially declared non-existent. It was founded in England, which would be one reason for its removal, and in addition there are over 100,000 Salvationists in the trenches and fighting under the various Allied flags.

Italy. It is sometimes said that home mission work among Italians in America shows small results. A Protestant minister in Rome, however, says: "Do not be discouraged. Every Italian returning from America to Italy has felt the effect of your atmosphere in institutions. When we go into a new community we first inquire for a man who has been in America."

Europe. Gathered together from all parts of the world are men of many nations in the armies of Europe. There are troops from England, Canada, New Zealand, Australia, Belgium, France, Italy, Portugal, the United States, Poland and Russia fighting side by side. With them are a host of others. There are the dark-skinned soldiers from the hills and plains of India. The men from Morocco, Algeria, Tunis and the jungles of Senegal, from Madagascar and the islands of the Pacific and several hundred thousand Chinese coolies: What message are these men from heathen lands going to take back to their people? Will they return with a knowledge of Christ and a respect for Christian nations? Or will their only impression be that Christians are fighting each other with a blind hatred and without the love of Christ in their hearts? The Y. M. C. A. work which is being done will interpret to them the meaning of Christianity. One of our own missionaries from China is working with the Chinese coolies in France. Christian workers have been busy among the forces from Madagascar and of the 30,000 troops from that country now in France it is said that as many as 10,000 have been won to Christ.



TRAINING SCHOOL



OUR Y. W. A. DRIVE FOR 1918-19

BEHIND THE CURTAINS: Immediately on returning to the Training School the Y. W. A. officers met and surveyed the opportunities for service in 1918-19. In the light of what was done last year, our present available assets and the demands of this unparalleled time, we laid plans for the year. Couched within the one short sentence which forms our motto is the essence of all that we hope will expand in our Y. W. A.—"That we may know Him". Every word of it is so pregnant with meaning that it became the basis of our plans.

First, "We": our Y. W. A. must serve the individual young woman. There must be hearty cooperation, so that there shall be a splendid whole.

Second, "Know": our Y. W. A. must become for us a training center. The circle shall be the unit of service, because through this the largest number of members can receive actual, continuous, purposeful training. There shall be given to the seven circles the names of seven of our great leaders, viz., Drs. Judson, Love, Ray, Gray, Misses F. E. S. Heck, Mallory, and Mrs. James, whose ideals and accomplishments shall ever incite us to our best.

Third, "Him": every girl by every plan must be led to see Him as a more vital and more intimate Saviour. To this end we plan to make every phase of our organization so vital, so dynamic with power that it will function to the highest degree of efficiency possible.

Then specific plans were laid for our first Y. W. A. meeting. An attractive poster announced the meeting, a young woman holding the Bible from which rays of light were shining to a darkened world. In the chapel was a blackboard illustration setting forth our slogan, Pray, Work, Win! Across the platform was hung our motto.

The Scene: As each girl marched to the chapel she received a little hand painted favor which marked her for her circle—a little ship, "Judson"; a red heart, "Love"; a little gray U. S. map, "Gray"; a card with sun rays, "Ray"; a cross and crown, "F. E. S. Heck"; a W. M. U. pin, "Mallory"; and a shield in W. M. U. Colors, "James".

The devotional service was based on the motto. Brief talks reviewed the outstanding features that characterized the work for the past year. That the members might more definitely estimate our possibilities for this year a very vivid contrast was given us based upon the past year's possibilities and its results. Then this challenge was thrown out: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; Spare not; lengthen thy cords and strengthen thy stakes." In a fine burst of enthusiasm the students one and all pledged themselves to "Pray, Work, Win!"

In Action: The circles will hold two meetings a month, one for the business of the circle, the other for Bible study. The Y. W. A. will meet four times a month. The first of these meetings for the regular business session, the other three will be under the direct planning of the respective circles. There are seven circles, so each will be responsible for one program during the remaining seven months of the year. Experience, through the making of plans into actualities, rich and practical will thereby come to each. The second meeting will be the demonstration program, for during the term we plan to thus present every grade of our Union work. The third meeting will be a "stunt" program which will care for the social life. All the cleverness and merry laughter stored up in the overflowing happiness of the group will be called into play. Last and most important of all will be the missionary program. All the ingenuity and power of the group will concentrate upon the missionary topic of the month, to make it burn home the message of the "fields white unto the harvest". To this end all of our resources will be utilized. Especially will the bulletin board have prominence.—*Pearl Todd and Della Clark*



PERSONAL SERVICE



"MOTHER, GOOD WILL, PLACE"

YOU won't be mad if I come in, lady?" and a man's head was thrust in as the door opened into the room of the Good Will Center. It opened still wider and the man himself appeared. Again he said, "You won't be mad will you if I come in? I saw the sign over the door 'Good Will Center Place' and I thought maybe you would let me come in, you won't be mad will you?" Mrs. Wade who was in charge of the Good Will Center had lingered after the mothers and children and was arranging the work for the next meeting. It was a cold afternoon and the air was full of fine mist. People were hurrying to the warmth and cheer of home. The pleasant, homelike room with Mrs. Wade sitting quietly at work must have presented a peaceful picture to the stranger. As she looked up and said, "Certainly you may come in," something in her face reminded him of mother and home far away. Again came the query, "You will not be mad if I sit down near you, will you?"

"Oh, no sit down and rest yourself," she replied.

"Lady, are you English?"

"No, I am not from England but I speak English as you see."

"Lady, you remind me of my mother, may I call you mother?"

"Yes, you may call me mother if you wish, but you have been drinking have you not? I am sorry you should do that."

"Well, lady, you see it is just this way, I came from West Virginia which is 'dry' you know and I wanted a drink so bad that I came all the way here to get it. I had twenty-one dollars when I came and now I have not twenty-one cents. I am waiting to take the train back to West Virginia and as I walked along tired and cold I saw the 'Good Will' sign, so I thought I would come in. You are not mad are you?"

"Oh no," Mrs. Wade assured him, "but how could you spend twenty-one dollars on drink in two days?"

"Don't you know, lady, that when you have money in your pocket you have plenty of friends to help you spend it?" For some time the man sat watching Mrs. Wade while she spoke to him of a better life. Presently he repeated, "You remind me of my mother and home in Scotland, I have not seen her for more than thirty years, that is the reason that I asked whether you were English," then as he arose he continued, "It is about time for my train, I thank you for letting me come in." As he turned toward the door Mrs. Wade said, "Before you go won't you kneel down with me, that I may ask God to take away the taste for liquor and that He may give you a new heart?" The man looked dazed for a moment, then taking off his hat, which until now had remained on his head, he knelt by Mrs. Wade while she laid her hand upon his shoulder and prayed earnestly to God for this wanderer from Christ and Christian influence. When he arose from his knees tears stood in his eyes while he said, "This is the first time since I have been away from home that anyone has spoken to me about Christ, and this is the first prayer I have heard for thirty-four years." Thanking her again and with a "God bless you" he left, but not before he had carefully noted the name of the street.

Several months after this a letter addressed to "Mother, Good Will Place, Cross St." was handed to Mrs. Wade. Let us read the letter with her:

"Dear Mother Good Will Place:

I promised you I would read the little book and think about the things you talked to me about, and while I am sorry I was so full of whiskey and looked so shabby, I am glad God sent that cold rain that drove me into your place for shelter. You know I told you that my only purpose in your city was to get whiskey, but now I want to tell you, 'Mother', I have not drank one drop since I saw you. The thing that I

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UNION NOTES



ROUND TABLE

Sweet peace through all my being flows,
For at the cross I left my load.

I saw One hanging there for me,

My blessed Lord on Calvary.

I know my Lord on Calvary.

He took my sins, He washed me clean,

My wretched self He did redeem;

And now I live alone in Him,

My life, my Lord my Saviour dear.

I know my life, my Lord so dear.

Oh! would you too be free from sin,

Know the new life; His power within?

Salvation's free for every soul,

His blood can make the vilest whole.

I know His blood will make you whole.

Strong in His power with joy we go,

Each day to know Him more, that so

With thankful hearts the light we bring,

For those in darkness, to our King.

I know the light and love our King.

The foregoing hymn, entitled "To Know Him", was written by Mrs. James Pollard of Maryland, who prepares the monthly Bible lessons for this magazine. The tune is "Park Street", L.M. The hymn was written by Mrs. Pollard at the request of a committee of Maryland women and was sung at their state meeting in November. Its use by societies throughout the south cannot fail to be inspiring in the light of the year's watchword, "That I may know him". Again the Union extends sincerest thanks to Mrs. Pollard who was its first recording secretary.—Friday, January 10, has been set aside by the Federation of Women's Boards of Foreign Missions of North America as its annual day of prayer. The special objects of prayer are; our enemies, our Allies, the Holy Land, women workers in the Orient, South America, Mexico, Africa, the Near East and world reconstruction. It is sincerely hoped that when W.M.U. workers assemble that day for their program on Italy they will intercede with God for the above mentioned objects.—The week January 5-11 is the

time for the Union's Week of Prayer for World Wide Missions. Last January the observance of the week was urged more than ever because of the distressing war conditions. This January the season of prayer should be welcomed as a week of heartfelt thanksgiving as well as of intercession. It is notable that Jesus always prayed not only before but after every great victory in His earthly life. The subjects for the January week are:

Sunday—Praise Service

Monday Brazilian—W.M.U.

Tuesday—Japanese Missionary Societies

Wednesday—China's Missionary Unions

Thursday—African Missionary Societies

Friday—Among the Women of Italy

Saturday—Young People of our Foreign Fields

Programs have also been furnished for each grade of young people's work, it being left optional with the local organization as to which day of the week it shall use for its program.—The W.M.U. treasurer's report on page 32 offers large occasion for gratitude and encouragement. Each item is much in excess of those contributed during the second quarter last year. The "silver lining" is almost wholly forgotten, however, when one adds the report for this second quarter to that for the first quarter. The total thus obtained is \$104,669, whereas the six months' quota of the year's apportionment is over twice that amount, being \$219,437. If the gifts to foreign missions had only been two and half times what they were and if only those to home missions had been about twice their actual size, then victory for the half-year term would have been won. Still the silver lining is seen in the fact that gifts to the Bible Fund of the Sunday School Board and those to the Margaret Fund decidedly exceeded the six months' quota

for each. Individual states also scored victories. For instance, Missouri exceeded in both home and foreign missions what was asked of it for the six months, while North Carolina went \$6,477 above its home mission quota. For home missions, New Mexico fell short by just \$18 and Arkansas by \$126. Every one says that the world war has taught the people to give largely and generously. By the last of April may the Union have given its entire apportionment and twice as much. Only thus will the traditional one-third have been borne of the Home and Foreign Mission Boards' ideals for the year. May the slogan from now on truly be: "Every state giving twice its apportionment". May the method be: "Pulling together for victory". May the reward be: "In-as-much".—Beginning with this month, the subjects through March will be on home missions. It is exceedingly popular to be an American at this time and certainly nothing could be more patriotic than to make these three months' programs count definitely in Christianizing America.—As stated last month, the postponed meeting of the Maryland W.M.U. was held in November. The attendance was enthusiastic, large and well sustained through one night session for the Y.W.A. and G.A. and three morning sessions for the work in general. On one afternoon there was also a helpful conference on missionary methods. Mrs. A. C. Johnson, W.M.U. recording secretary, was an honored guest. It was also a distinct privilege to welcome as a member of the Maryland Union Mrs. Eugene Levering who, as Miss Harriet Ellis, was the beloved secretary for the northern Baptist women. Recently she was dean in a Canadian college and thus brings to the south this twofold knowledge of missionary zeal and efficiency. She has been made a member of the W.M.U. Executive Committee.—The test questions on the mission study book, "Stewardship and Missions", were prepared by Miss Emma M. Whitfield of Virginia who designed the W.M.U. seal and pin and who painted the portrait of Miss Heck for the W.M.U. Training School. With marked originality, Miss Whitfield has linked Christian stewardship and patriotic stewardship and has pre-

faced the questions on each chapter with convincing proofs of the fact that "it is expected of a steward that he be found faithful". When any person or mission study class has finished this book, these test questions may be secured by writing to the state W.M.U. corresponding secretary. In sincerest gratitude would the Union thank Miss Whitfield.—Speaking of stewardship there comes the following stimulating testimony from Miss Ruth Randall in Rio, Brazil. "In the First Church here we have just closed a series of nine lectures on contributing and especially on tithing. The lectures were very well attended and at the last meeting all of the church members present pledged themselves to become titheers. It was interesting to note that at the monthly business meeting, which came in the midst of the lectures, the treasurer was able to report a deficit of only \$3, whereas on Sunday, four days before, the prospects were for a deficit of about \$100. These people, when they know their duty, come up to it every time". Miss Randall is happy in the companionship of Miss Edith Ayers of Fort Smith, Arkansas, and a graduate of Converse College in South Carolina. Concerning her, Miss Randall says: "She is working in the First Baptist Church here in Rio. She is not officially a missionary but she is really one and is sure to be a great acquisition to the work in this city".—The Annual Meeting of the Tennessee W.M.U. at Shelbyville, November 12, 13, which your young people's secretary had the pleasure of attending, was notable in several ways. There was spiritual power in the meetings, encouragement from a review of the past and a hopeful outlook toward the future. The gifts of the past year were the largest ever reported, but a greater advance is to be made in 1919. In January the women are to give in Liberty bonds \$75,000 of the \$300,000 to be raised there for education. It was very fitting that the meeting to plan such large things was attended by about a hundred and fifty girls from Tennessee College who presented a play on education.—The ten days after the Annual Meeting were spent by the young people's secretary in visiting some of Tennessee's schools and churches.

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BOOK REVIEWS



THE CALL OF THE SOUTH

In his foreword, Dr. Victor I. Masters of the Home Mission Board says that his book aims "to present the appeal of homeland missions from the angle of underlying principles and motives. Only those specific fields of endeavor are considered that seem best to show the magnitude of the home principle in missions." The first two chapters are "to demonstrate that building up the Christian life through adequate teaching and exercise is as truly a part of the mission program of Christ as is pioneering for souls among the multitudes who have not heard."

One chapter deals with the Southern Negro, another with Some Neglected Americans. Here he takes up problems that the highlander, the frontiersman and the Indian present to southern Baptists. In another chapter he tells of the new Americans in the South, their nationalities their place in industry, their religion, and speaks briefly of the work the Home Board is doing for the foreigner. In the chapter A Gospel for a Prosperous Age, Dr. Masters tells of the growth of wealth in our country, the south's share in it, the temptation accompanying wealth. He takes up the New Testament teaching of Christian Stewardship and points out some results that might be accomplished in religious work if stewardship were practised. There are chapters on The Revolt Against Doctrine, False Faiths and Other Foes, and Saving What We Have. In his final chapter, the Cruciality of a Saved South, he points out that "civilization does not Christianize", he lays emphasis upon the fact that "we must Christianize our own country. For southern Baptists that means that we must Christianize the south, the section of the nation in which we are responsible for the saving effect of the Gospel message.—For the south's sake and America's sake, we must do it".

The book is planned for mission study classes and for the general reader. Price \$1.40, \$1.60

JACK-OF-ALL-TRADES

A new book tells our juniors things many of them, perhaps, have never known before. The stories are of those "unseen people" and the long wearisome tasks they have to perform so that "comfortable children" may have good food to eat, pretty clothes to wear and warm houses to live in. Many are the Jacks-of-all-trades and the book cannot begin to tell about them all, but we read enough to make us feel very sad about some conditions. We do feel better when we learn of the kind missionary who comes in to bring help and cheer to little Jack and his family. Some of the families have not lived long in America. There are the Salamontes who came all the way from Italy to our wonderful land. All day long in the dingy tenement room, the four little girls made pretty roses and forget-me-nots; even the tiny Giovanni aged three had to help. We read about another little boy in the chapter, Jack and the Beanstalk. Jan worked with his family on the great "bean farm". Out in the hot sun, out in the rain, hour after hour little Jan had to pick beans, while at night forty of the tired workers slept in one room. Then there's the story of the little Janos from Austria-Hungary who lived in Coal Town and worked in the breaker sorting coal. This chapter is called Jack, the Giant-Killer, and tells of the giants little Janos had to fight,— "giant poverty", "giant terror", and "giant sin".

Juniors who study this book may be led to see something of what home missions really mean, and may be taught to see how their little gifts may bring cheer and happiness to those unseen, weary little children.

The book is by Margaret Applegarth and is put out by the Council of Women for Home Missions. \$1.25 and \$1.50 post extra

"I realize with intensity that man in all he does that is great and noble is only the organ of something or someone higher than himself."

G. A. PROGRAM

(Continued from page 17)

Picture: Same girl, cleanly dressed, sits with school books about her, reading a Bible.

Picture 5. (a) Legend: There is also among us a race, the real Americans, who being with us—are yet not of us.

Picture: Indian with tomahawk upraised, a whiskey bottle in his left hand.

(b) Legend: To these wards of our nation there is only one thing which we may offer in expiation of the wrong we have done them. To them we owe in fullest measure the saving knowledge of our Lord.

Picture: Same Indian with tomahawk thrown down and bottle broken on the ground, clasping a Bible in his hands with face upturned in prayer.

Picture 6. (a) Legend: Of blood as pure as our own there are thousands living secluded lives far back in the mountains, they need us, too.

Picture: Mountain girl with uncombed hair and limp, homespun dress, looking listlessly out into the distance.

(b) Legend: To girls like this our mountain schools offer new ideas, new things to live for, education and a chance to develop latent talents, religion that is sweet, sane and inspiring, salvation that really saves.

Picture: Same girl carefully dressed, standing erect with arm full of books, looking eagerly forward.

Picture 7. (a) Legend: Not to these alone is our home mission task. Alas, among our own people there are all too many who, having eyes, see not, nor can they hear while Ignorance binds them.

Picture: A well dressed American woman sitting, Ignorance, in black robe, stands behind her blinding her eyes, while the World, in Greek dress, kneels at one side with outstretched hands.

(b) Legend: To our own we must come with information so interesting, so telling, that Ignorance shall be put to flight and our American woman apprehend her part in bringing in the kingdom.

Picture: Knowledge, represented by a

white robed woman with Minerva cap, holding removed bandage and offering literature, such as magazines, leaflets, etc. World standing, waits with expectant expression. Ignorance turned away.

Song—Jesus Shall Reign
Business. Benediction

R. A. PROGRAMS

(Continued from page 18)

About 85 per cent. of the Indians in the Army and Navy were volunteers and reports from the different cantonments say they have made remarkably good soldiers. Very few of those who were selected in the draft sought exemption.

There are only two signatures on the Liberty loan bonds, one of these is that of Wm. G. McAdoo, secretary of the treasury, the other that of Houston B. Teehee, register of the treasury. The latter is an educated and highly gifted Indian.

PERSONAL SERVICE

(Continued from page 26)

could not get away from was that somebody, a woman, was willing to lay her hand on the shoulder and kneel down by a shabby, rotten, half-drunken, old sinner and ask God to take away the thirst for the thing that was destroying his body and soul, and to make John Stewart a new creature. I have been working in the United States of America for thirty-three years, but over in that 'Good Will Place' was the first time that anyone ever asked if they could pray for me and with me. I don't know how to thank you, but every morning and every night I am asking God to help you to save down-and-out drunken sots like I was. I wish I could tell you how much good you have done me, but God knows and it is all right. Your prayer has been answered; the thirst for rum has gone and the rest of my days I am going to give to God. I have bought a new suit of clothes and am going to church every Sunday. I am sending the name of the pastor of the church and the names and addresses of some of the members. I hope some day to visit you and the

(Continued on page 31)

Correction

In the editorial "President Wilson's Missionary Message" which appeared in December issue of ROYAL SERVICE, the sentence at the close of the second paragraph should be "A Christianity that is not international has never (not ever) known its Master".

'Good Will Place' again. Thirty-four years since I saw my mother, but I felt I had found her when I saw you! I would be glad to hear from you.

Your very grateful friend,
JOHN STEWART

SUNBEAM PROGRAMS

(Continued from page 21)

any time off, so I will go to see her after her working hours and take her some food and candy.

The big mill wheels go round
Where tiny children toil.
They grind with dismal sound,
With leather band and greasy coil
They hold the children all the day—
Children who never, never play.

Fourth Child: This is the Good Will Center where the door is always open to those who need help. Here comes a small girl, she belongs to our sewing class and always comes in for the "story hour". But I will let her speak for herself. She will tell you how much these good teachers have helped her.

Immigrant Child:

"I came from far Italia's coast,
My life was dark and dreary;
You put me in a Good Will school
Where all was bright and cheery.
My home was in a tenement
When first I knew my teacher,
My hair was never, never combed,
I looked a dirty creature.
Now I can read and write and spell—
I'm feeling quite elated;
I'd have you know this foreign girl
Is being educated!"

Fifth Child: I see a dear little girl wearing a sunbonnet, she is coming in at my gate. I will run and open the door for her. "How do you do, I am very glad to see you. Please come in and tell me who you are and where you came from."

Mountain Child:

"I came from North Carolina,
Far up a mountain side;
We had no church, but little school,
And nothing much but pride.
You sent to us a teacher
Who said we must be good,

And when she told of God and heaven
We promised her we would.
Now when I think of what I was
Just one short year ago,
And what you all have done for me,
It makes my heart o'erflow."

ALL

You'd never think—now, would you?—
That nickles, pence and dimes
We earn and save for Jesus
Would bring such happy times
To little people in our land
Whose lives are dark and cheerless."

UNION NOTES

(Continued from page 28)

We met and talked with the girls at Tennessee College, Hall Moody Normal, Union University, Chilhowie Institute, and Jefferson College. In four of these schools there are Y.W.A.'s. It was also possible to meet with the Y.W.C.A. at the West Tennessee Normal School in Memphis, presenting to them in a general way the missionary cause. In Nashville, Chattanooga and Knoxville there were rallies of the city Y.W.A.'s, well attended notwithstanding the very recent influenza epidemic. On Sunday, November 24th, Miss Buchanan and your young people's secretary were in Morristown and took part in W.M.U. hour at the dedication of the First Baptist Church.—The young people's secretary had a delightful week visiting three of South Carolina's colleges with the state college correspondent. At the Greenville Woman's College we found the influenza had not prevented the girls from holding their meetings and being well organized. The Anderson College girls were just back from their enforced holidays. During our stay they organized a Y.W.A. and elected the officers. Coker College is trying the denominational group plan, the Baptist group being a Y.W.A. They will meet once a month in these groups for their missionary program. In these three colleges there are strong Y.W.C.A.'s with the Y.W.A. as the missionary organization, a plan that is working well with them. Because of the influenza epidemic South Carolina could not hold her annual meeting. Instead the Executive Committee of the state met in Columbia, Dec. 4-6. There was a triumphant note in all of the reports.

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

MRS. W. C. LOWMEYER, Treasurer

August 1, 1918 TO November 1, 1918	ALABAMA	ARKANSAS	DISTRICT OF COLUMBIA	FLORIDA	GEORGIA	ILLINOIS	KENTUCKY	LOUISIANA	MARYLAND	MISSISSIPPI	MISSOURI	N. MEXICO	N. CAROLINA	OKLAHOMA	S. CAROLINA	TENNESSEE	TEXAS	VIRGINIA	TOTAL
W. M. S.—Foreign.....	\$1491 81	\$ 653 75	\$ 70 10	\$155 62	\$2035 68	\$119 86	\$2526 30	\$189 33	\$334 02	\$1359 33	\$2204 14	\$118 00	\$1397 09	\$345 03	\$2573 51	\$18 544 07		\$2345 24	\$1832 91
Home.....	1292 36	443 45	87 32	148 43	1306 28	141 30	1126 90	176 50	271 60	1066 10	1977 79	431 80	895 08	79 72	1327 96	523 84		1086 65	12383 13
S. S. Board.....	5 50	1 50		15 79	85 05		80 69	1 00	9 50	90 00		3 10	59 32		74 13			64 67	490 78
Marg. Fund.....	62 09	4 00		13 25	108 68	3 50	62 64	1 00	13 00	65 00	15 72	2 70	840 39		1352 80	347 50	\$646 61	934 08	9988 37
Tr. School.....	708 15	16 00		133 68	2064 24	164 46	847 24	6 75	58 00	960 78	312 24	2 70	327 91		338 11	6 92		356 43	1534 42
Y. W. A.—Foreign.....	31 95		3 20	3 25	237 70	21 50	73 30	6 75	52 40	75 00			265 73		217 19	2 41		121 69	943 16
Home.....	49 85		2 40	4 26	106 48		65 52	6 25	40 88	60 50			13 95		16 74			82 44	36 88
S. S. Board.....	1 00			10			9 50	25		5 00					10 90			6 83	35 08
Marg. Fund.....	2 75			10			56 85		16 50				304 86		173 72			76 91	811 05
Tr. School.....	39 15	2 50		43 28	97 28		13 90			15 00					153 06	3 00		27 92	249 76
G. A.—Foreign.....	6 15			34	20 39	10 00	5 25			12 50			61 82		6 30	1 00		19 40	118 03
Home.....	9 96	1 00		34	7 26					2 50								20 22	9 00
S. S. Board.....				25			3 00			2 00					10 40			50	16 15
Marg. Fund.....	8 00			8 19		10	5 50			5 00			12 08		63 81			14 76	95 36
Tr. School.....	2 70				3 00		7 25			5 00			45 64		71 92			21 64	122 99
R. A.—Foreign.....	1 00				11 28	1 00	3 75			2 50			19 50		53 98			20 22	141 88
Home.....										5 50					8 00			30 00	90 00
S. S. Board.....							1 00								6 15			12 65	2 40
Marg. Fund.....													16 62		15 59			2 40	35 26
Tr. School.....	65 80			1 50	167 79	5 53	31 75		6 75	30 50			110 34		410 28	4 25		117 85	985 37
S. B.—Foreign.....	52 02	1 16		6 39	123 80	40	39 93	58 25	7 50	35 00		1 00	223 46		318 64	1 17		50 67	913 39
Home.....	20 66						3 00			2 50			107 42		40 42			8 42	182 42
S. S. Board.....	4 00			25			14 88			12 50			134 63		25 17			3 00	194 43
Marg. Fund.....	19 75			04		1 50	19 60						189 06		140 19			26 85	396 99
Tr. School.....																			854 30
Louisville Campaign																			
Gifts to Ward																			
Children.....				50 00	337 58		5 00		13 00	20 00	12 95					27 00	2 50	22 00	490 03
Totals.....	\$3875 30	\$1124 53	\$103 05	\$580 08	\$7312 50	\$469 15	\$5003 25	\$470 10	\$923 18	\$3817 21	\$4612 84	\$556 60	\$4903 08	\$424 75	\$7562 16	\$1461 16	\$649 11	\$5360 15	\$50062 59

Totals: Foreign Missions \$21,425 45; Home Missions \$14,499 59; S. S. Board \$737 10; Margaret Fund \$749 09; Training School \$8,548 11; Scholarship Fund \$3,613 22; Ward Children \$490 03; Total \$50,062 59

OFFERINGS TO JUDSON CENTENNIAL AND CHURCH BUILDING LOAN FUND, IN ADDITION TO ABOVE

Foreign.....	\$ 100 00	\$ 30 00		\$ 30 00	\$2516 16		\$ 28 00								\$ 66 90	\$ 5 00			\$ 490 75	\$266 81
Home.....	2133 64	254 00		191 72	5831 00	\$39 50	\$1571 39	\$88 78	\$79 40	269 71			\$6243 95		4993 64	657 84			1362 39	\$2606 96
Emergency Fund.....										20 00	\$5 00								25 00	
Totals.....	\$2233 64	\$264 00		\$221 72	\$8947 16	\$39 50	\$1571 39	\$88 78	\$79 40	\$317 71	\$5 00		\$6243 95		\$5060 54	\$662 84			\$1853 14	\$26986 77

TOTAL VALUE OF BOXES TO MISSIONARIES AND MOUNTAIN SCHOOLS

	\$1132 00	\$36 35																	\$33 90	\$1202 25
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