

UNION WATCHWORD
1918-1919

That I may know Him.—Philippians 3:10

Royal Service

SUCCESSOR TO OUR MISSION FIELDS

“He built a house, time laid it in the dust;
He wrote a book, its title is forgot;
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust.
He took a child from out a wretched cot,
Who on the state dishonor might have brought,
And reared him to the Christian’s hope and trust.
The boy to manhood grown, became a light
To many souls, and preached for human need
The wondrous love of the Omnipotent.
His work has multiplied like stars at night
When darkness deepens. Every noble deed
Lasts longer than a granite monument.”

Royal Service

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CONTENTS

	PAGE
BIBLE STUDY.....	9
BOOK REVIEWS.....	30
CALENDAR OF PRAYER.....	4, 5
CURRENT EVENTS.....	24
EDITORIAL.....	6, 8
FROM OUR MISSIONARIES.....	23
PERSONAL SERVICE.....	27
PROGRAMS.....	10-22
SOCIETY METHODS.....	26
TRAINING SCHOOL.....	25
UNION NOTES.....	28, 29

Monthly Missionary Topics 1919

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

SUGGESTED LEAFLETS—Supplement to Programs

MARCH—Value of Mountain Schools

	Cents
A Southern Mountain Lassic.....	3
Child Life of Southern Mountaineers.....	10
Cindy's Chance.....	2
First and Last.....	2
In the Mountains.....	2
Mountain Missionary Work.....	2
Rene Elliot's Mountains.....	2
Wanted—A Chance.....	1
Work While You Work (Playlet).....	5
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The Path of Labor, chapter III	
Frontier Missionary Problems.....	Bruce Kinney
The Call of the South, chapter IV.....	Victor I. Masters
Baptist Home Missions, chapter III.....	Victor I. Masters
Comrades In Service, chapter III.....	Margaret E. Burton
All Along the Trail, (Junior) chapter IV.....	S. G. Pomeroy

Missionary Calendar of Prayer for Southern Baptists March, 1919

Although the fig tree shall not blossom,
Neither shall fruit be in the olives;
The labor of the olive shall fail,
And the fields shall yield no meat;

The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
Yet I will rejoice in the Lord,
I will joy in the God of my salvation.
—Habakkuk

Topic: Value of Mountain Schools

1—SATURDAY

The new university in Jerusalem has in the cornerstone a stone for each tribe. Pray that Israel may know the Chief Cornerstone
Jesus Christ Himself being the chief cornerstone.—*Ephesians 2:20*

2—SUNDAY

Let us enter into His courts with thanksgiving and praise
The Lord has done great things for us, whereof we are glad.—*Psalms 120:3*

3—MONDAY

That all the services of the W.M.U. of Cuba may be to His glory
If any of you lack wisdom, let him ask of God that giveth to all liberally.
—*James 1:5*

4—TUESDAY

Thanksgiving for the mountain schools, asking for ever greater things for the future
Rejoice, for the Lord will do great things.
—*Joel 2:21*

5—WEDNESDAY

That the simple Gospel with its power may be given to the men of our Army and Navy
I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.—*Romans 1:16*

6—THURSDAY

That all workers among our colored people may give patient, unprejudiced service
There is no respect of persons with Him.
—*Ephesians 6:9*

7—FRIDAY

That the effort to organize and develop our young people may be blessed
Thou art the guide of my youth.
—*Jeremiah 3:4*

8—SATURDAY

That the many open doors for personal service may be gratefully entered
Strengthen thou, O God, that which thou has wrought for us.—*Psalms 68:28*

9—SUNDAY

For all Sunday schools, superintendents, teachers, and scholars
Let all be done unto edifying.
—*1 Corinthians 14:26*

10—MONDAY

For Dr. Green's work and the thank-offering for the camp work of the Home Mission Board
The fruit of the righteous is a tree of life, and he that winneth souls is wise.
—*Proverbs 11:30*

11—TUESDAY

For mission study classes; that many may hear the appeal for helpers
Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest.—*Matthew 9:38*

12—WEDNESDAY

For native workers in Cuba
That ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.—*1 Peter 2:9*

13—THURSDAY

For W. N. McCall and his co-laborers in Havana
They went forth and preached everywhere, the Lord working with them.
—*Mark 16:20*

14—FRIDAY

For Misses Tweedy and Wixon in settlement work in Norfolk
Let those who put their trust in thee rejoice.—*Psalms 5:11*

15—SATURDAY

That the Fannie E. S. Heck memorial may be a fitting tribute to her beautiful life
The righteous shall be in everlasting remembrance.—*Psalms 112:6*

16—SUNDAY

That those leaving national service may be led to consecrate their lives to the Prince of Peace
Prepare ye the way of the Lord.—*Luke 3:4*

Missionary Calendar of Prayer for Southern Baptists March, 1919

Let there be days set apart for intercession; let the concert of prayer for missions be given larger place.
Everything vital to the success of the world's evangelization hinges on prayer.—*John R. Mott*

Topic: Value of Mountain Schools—Continued

17—MONDAY

For the Sunday School Board, that its publications may lead many to Christ
Not slothful in business, fervent in spirit, serving the Lord.—*Romans 12:11*

18—TUESDAY

For Rev. S. L. Ginsburg (on furlough), Rio de Janeiro, Brazil
Whoso putteth his trust in the Lord shall be safe.—*Proverbs 20:25*

19—WEDNESDAY

For Rev. W. E. and Mrs. Entzinger, Rio de Janeiro, Brazil
For the Lord knoweth the way of the righteous.—*Psalms 1:6*

20—THURSDAY

For Mrs. R. H. Graves and Mrs. G. W. Green, Canton, China
They that wait upon the Lord shall renew their strength.—*Isaiah 40:31*

21—FRIDAY

For Misses Willie Kelly and Sallie Priest, Shanghai, China
Unto you therefore which believe He is precious.—*1 Peter 2:7*

22—SATURDAY

For Rev. and Mrs. W. B. Glass and Rev. and Mrs. C. N. Hartwell, Hwang Hien, China
Ye are my witnesses, saith the Lord, and my servants whom I have chosen.
—*Isaiah 43:10*

23—SUNDAY

For a reverent spirit in worship and for blessing upon His faithful ministers
The Lord is in the holy temple, let the whole earth keep silent before Him.
—*Habakkuk 2:20*

24—MONDAY

For Dr. and Mrs. A. D. Louthan and for Rev. and Mrs. W. W. Lawton, Chengchow, China
Faithful is He that calleth you.
—*1 Thess. 5:24*

25—TUESDAY

For Dr. and Mrs. George Green, Ogbomoso, Africa
Looking unto Jesus, the author and finisher of our faith.—*Hebrews 12:2*

26—WEDNESDAY

For Mr. and Mrs. G. W. Boulden, Norman F. Williamson and Miss Sarah Francis Fulghum, and that needed helpers may be sent out for work in Tokyo, Japan
Delight thyself in the Lord, and He shall give thee the desires of thine heart.
—*Psalms 37:4*

27—THURSDAY

For Dr. and Mrs. C. L. Neal (M.D.), medical missionaries, Toluca, Mexico
I am thy shield and thy exceeding great reward.—*Genesis 15:1*

28—FRIDAY

For the State Annual Meeting of North Carolina
Let us have grace whereby we may serve God acceptably, with reverence and godly fear.—*Hebrews 12:28*

29—SATURDAY

For all native converts in our mission fields, that they may be kept from stumbling
God hath power to help.—*1 Chron. 25:8*

30—SUNDAY

Praise Him for all His loving kindness to His people
Thanks be unto God which giveth us the victory through our Lord Jesus Christ.
—*1 Cor. 15:57*

31—MONDAY

That through our prayers and gifts a rich blessing may come upon the cause of Christ
The Lord will give strength unto His people, the Lord will bless His people with peace.—*Psalms 29:11*

EDITORIAL

THE FOREIGN MISSION CONFERENCE OF NORTH AMERICA

At the January meeting the executive committee voted to send the W.M.U. president to the twenty-sixth annual session of the Foreign Mission Conference of North America to be held in New Haven, Connecticut. This was an opportunity not to be lost, for though we could attend only as corresponding members there was the same possibility for inspiration and information in hearing the addresses and listening to the discussions on the most vital subjects of the day from men and women of many strong denominations, as well as from missionaries from almost every part of the globe.

Such questions as the following were discussed: The Gains, Losses and Handicaps of Foreign Missions Occasioned by the War; A Contrast of the Missionary Situation in July 1914 and January 1919; Basis and Ideals of the New Internationalism; the Contribution of Foreign Missions to the New Internationalism; Women and the New World Order; Christian Literature in the Mission Fields; The Adjustment to Changed Conditions and the Adoption of Adequate Plans; New Opportunities Created by the World War. Each of these topics was divided into different subjects and were discussed by men and women of national and international reputation. Among those best known to us were Robert E. Speer, who gave us a great spiritual message, John R. Mott, President W. H. P. Faunce, of Brown University, Dr. Cornelius H. Patton, author of *The Lure of Africa*, Mrs. Chas. H. Fahs, author of *Uganda's White Man of Work*, and Miss Margaret Burton who wrote *Women Workers of the Orient*.

In addition to the inspiration and uplift of the hours spent in the conference many practical ideas and suggestions were set forth which we hope will be of real help in our planning for the future, particularly in the religious and missionary training of our own young people.

Deep concern was expressed over the present scarcity of missionaries. It is said that there are 2,500 fewer Protestant missionaries now at work on foreign fields than before the war began, and that a scarcity of recruits for two or three years seems inevitable.

It was interesting to note that the main item of business of the Foreign Mission Conference in New Haven and of the Home Mission Council, meeting at the same time in New York, was the consideration and approval of the report of a committee of 20 named in December to plan for what is now to be designated as "The Interchurch World Movement of North America". This report is to be submitted to the Home and Foreign Mission Boards of North America for approval and adoption. Provision was made for an interdenominational committee of 100 which will plan the detail for carrying into effect the whole undertaking.

We were fortunate indeed to be accompanied by Mrs. Julian P. Thomas, W.M.U. corresponding secretary for Va., who will give under a separate heading a brief account of the meeting of the Federation of Women's Boards of Foreign Missions of North America, held in New York. It was on our way to New Haven that we stopped in New York to attend the meeting of the Federation and the annual dinner arranged by the Missionary Education Movement for the mission boards of the United States and Canada and their friends. Eight hundred guests were present at the dinner after which all heard with genuine pleasure Rev. Arthur Brown of the Presbyterian Board, S. Earle Taylor, executive secretary of the Methodist Centenary Movement, Rev. S. M. Zwemer of Cairo, Egypt, and Harry Emerson Fosdick, author of *The Meaning of Prayer*, *The Manhood of the Master*, etc. Each one of these spoke on different phases of missions and internationalism, the ideas brought out being: The World's Needs and the Church's Opportunity; The Possible Unity of Effort as Proposed in the Interchurch Movement; The Unity of Mankind in the Sight of God; and finally the High Type of Christianity Necessary for Christian Internationalism.

While in New York we were invited to be present at a conference between the secretaries of the Missionary Education Movement and the educational secretaries of the different denominations. This was most helpful because of the practical plans and purposes brought out in the discussions. It was interesting to learn that two of the books to be used in 1919-20 are being written by Baptists. One of these will be on foreign and the other on home missions.

We had opportunity for but a very short time in one of the joint sessions of the Home Missions Council and the Council of Women for Home Missions. The most impressive times of all were the periods of intercession which usually came at the close of the sessions and were never hurried. They were in reality services of prayer in which all joined, realizing that in God alone are the resources necessary for this present hour.

ANNUAL MEETING OF FEDERATION OF WOMEN'S BOARD OF FOREIGN MISSIONS OF NORTH AMERICA

In the annual meeting of the Federation of Women's Boards of Foreign Missions of North America held at 156 Fifth Avenue, New York, on January 13th and 14th, the whole trend of the discussions was on after-war conditions and how to take advantage of them in the cause of missions.

The Monday afternoon session was taken up with reports of standing committees, while on Tuesday morning the time was given to the Preparedness Conference, opening with an address on the Demobilizing Woman in which the speaker, Miss Alice M. Davison, showed the large opportunity for securing the women, recently engaged in war activities and now released by peace, for our missionary activities overseas as well as at home. A practical suggestion was that the large number of women who have been doing Red Cross work, making bandages, etc., women who love to do handwork, may now be led to see that this talent may be made available in furnishing surgical dressings to our missionary doctors on the foreign field.

In the discussion on the Professional Woman, Mrs. W. A. Montgomery introduced a plan for securing our young women in the professions for missionary service, both on our boards and abroad. This plan is to invite a number of the young professional women to a dinner where there shall be speakers of national reputation to present to them the missionary appeal in all its force. She instanced the impracticability of our young women attending at the usual hour for missionary meetings and pleaded for greater flexibility in both time and type of meeting. She was especially insistent that we broaden our literature, programs, etc., to fit the needs of professional and college women.

Mrs. H. W. Peabody, speaking on Publicity, showed what can be done in this "Campaign for Recruits" to gain the attention and interest of the women we go after. She urged that we no longer give our attention wholly to the college woman who, after volunteering still has some years of preparation, may be swept into matrimony and so fall out of the ranks, but that we make an appeal to those already equipped for life and only needing a call. She showed a series of most attractive posters to be used in public places, churches, hospitals, etc., setting forth the campaign. She would have a dinner given to the young professional women of the town whom it is most desirable to secure, with singers to lead in stirring songs, with four-minute women to make addresses outlining the Who, Why, When, How, Where, Wherefore and Wherewithal and, because we forget the spoken word, she would have leaflets on these subjects in rainbow colors enclosed in a rainbow envelope—a reminder of God's covenant with us—all the colors of the spectrum making the white light a service for God, with the treasure of His love at the end.

Owing to Influenza Epidemic Time Is Extended for Signing of Emergency Pledge.

TOGETHER FOR CHRISTIAN EDUCATION

SPEAKING to the French Senate President Wilson said, "There is a new awakened world. It is not ahead of us but around us. It knows that its dearest interests are involved in its standing together for a common purpose." Very typical is this statement as applied to the attitude of southern Baptists toward denominational education. When the Southern Baptist Education Commission proposed at Hot Springs the \$15,000,000 campaign for the next five years, the plans were referred to the individual states for ratification before adoption by the Southern Baptist Convention and the Woman's Missionary Union. At the January meeting in Nashville of the Education Commission it was found that in spite of the influenza epidemic a number of the states had met and adopted the program and that several states were already conducting aggressive campaigns for the immediate raising of a part if not all of its apportionment of the \$15,000,000.

The meeting in Nashville was decidedly interesting. The first day was occupied by the Education Commission and the last two days by the Southern Baptist Education Association. The primary purposes of both bodies were the same: (1) to perfect plans for the raising of the fifteen millions; and (2) to study the academic and religious standards of southern Baptist schools so that they may in the truest sense be worthy of the large campaign in their behalf.

At this conference of educators the W.M.U. Training School was represented by the chairman of the local Board, Mrs. George B. Eager of Louisville, and the Union by the W.M.U. corresponding secretary. As was stated in the December issue of ROYAL SERVICE, it was confidently hoped that at its annual meeting in Atlanta in May, the Woman's Missionary Union will agree to raise \$3,000,000 of the \$15,000,000. At Nashville Mrs. Eager told the commission that if the Union raised \$3,000,000 it did not seem unreasonable to desire that at least one tenth of that amount be for the child of the Union, its school in Louisville. She explained that during the present year there had been an increase of twenty in the school's enrollment and that, if that ratio was maintained, the present building would be crowded to its capacity within the next two years. Thus a goodly part of the \$300,000 asked for the school will be needed for building purposes. Mrs. Eager then spoke of the value of an endowed scholarship fund. Most enthusiastic was the commission in its approval of her request that \$300,000 be the amount desired for the school.

In the talk made by the W.M.U. secretary it was shown that in every state, where the educational campaign has been endorsed by the convention, the women are aggressively assisting and that in the other states sympathy with the movement is very manifest and that definite campaigns are almost sure to result after the Atlanta meeting in May. It was further shown; as stated in the December ROYAL SERVICE, that the objects which are most apt to appeal to Union workers will be: (1) the endowing of chairs of Bible in the Baptist schools; (2) a standard college in the mountains; (3) the Negro Baptist Theological Seminary; (4) the Baptist Bible Institute in New Orleans; (5) the Southwestern Theological Seminary and Training School at Fort Worth; and (6) the Southern Baptist Theological Seminary in Louisville.

At Atlanta, if the \$15,000,000 campaign is endorsed, it is very likely that definite plans will be outlined whereby each state will know what it will be expected to raise of the \$3,000,000 and in particular of the \$300,000 for the Union's school in Louisville. Past experience has proved that a definite apportionment to each state Union is a guarantee of the raising of the general Union's total.

During the past thirty years the Union has raised \$4,000,000 for home and foreign

(Continued on page 31)

Remember! The Emergency Fund for This Year Goes toward the Fannie E. S. Heck Memorial.



BIBLE STUDY



TOPIC—Influence

*"What a noble influence may be exerted by one consecrated life!
"The people served Jehovah all the days of Joshua, Judges 2:7."*

I. *Evil Influence:* 1 Kings 11:1-8. We see a great change in the character of Solomon who in his youth had humbly asked for God's guidance and help saying, "I am but a little child", 1 Kings 3:5-6. Now his heart was turned aside because of his yielding to evil influences. He disregarded the law, Deut. 17:16, 17. His heart was turned from God and was not perfect with the Lord. Who can follow the heart in all of its deceitful turnings? Outwardly there may be no signs of decay, but the early faith which once found sanctuary in the secret recesses of the heart may have departed. As he thinketh within himself, so is he, Prov. 23:7. The heart is deceitful above all things, and it is exceedingly corrupt, Jer. 17:9. Keep thy heart with all diligence; for out of it are the issues of life, Prov. 4:23. A decay of love generally precedes a decay of faith. Once let love be banished from the heart and it will be easy to displace conviction from the mind. Hence the call for Christian vigilance and sobriety, for "your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour". Gird up the loins of the mind, put on the whole armour of God, Eph. 6:11-17, and watch wakefully because we know not at what hour the strong man may come to spoil the home of the soul, Matt. 24:43. What is done today may effect the remotest ages of time. We are members one of another, 1 Cor. 12:12-14. Our whole life is part of a process which cannot be reckoned, either as to its beginning or its ending. When once the heart wavers from God the whole life goes down in quality, in purity and in value. Solomon gave license to what may be called religious imagination, when he brought together all the various gods represented by the nationalities named. We sometimes think that perhaps a multiplication of gods is after all a necessity of the human heart, that one faith ought to be tolerated as well as another, but not so, there is but one saving faith—that of our Lord Jesus Christ.

II. *Good Influence:* Joshua 14:5-15. Caleb was a prince of the tribe of Judah. He had the same spirit at eighty-five that he had at forty. To come in touch with such men as Caleb is to receive new life, new hope. The cheerful man comes bringing a warming influence, helping men to carry their burdens more resolutely and more hopefully. We are strengthened for the battles of life by those who bring cheer to us in darkness; who are lights in the time of despair; who bring your grapes from the lands afar off; who sayeth, Let us go up at once and possess it, for we are well able to overcome it, Numbers 13:30. We know little or nothing of Thaddeus, Matt. 10:3, one of the first disciples, but his name means "hearty, cheerful", and who can tell what was his influence by virtue of his cheerful spirit. Peter calls upon Christian women to use their influence upon their husbands for God, 1 Peter 3:1-2, 15, 16.

III. *Home Influence:* 2 Kings 8:16-29. It is of great consequence with whom we live our daily life. The companionships of life are its true sources of tuition and inspiration. We are moved by example. The conversion of the world it would seem must begin at home. Only from the right daily education under happy influences comes character, rich in its own quality and beneficent in its influences, 2 Chron. 21:11-19. Let us fear God and keep His commandments, practice pure religion and undefiled, James 1:27, cling to the cross of our Saviour and look to Him for our salvation. Jehoida, 2 Kings, chapter 11, had great influence on the young king, the disorders of the kingdom which resulted after his death showed how important was that Influence.—Mrs. James Pollard

PROGRAM FOR MARCH

Prepared by Miss Ethel Winfield, Va.

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.



MOTHERS SPINNING TO PAY FOR EDUCATION OF THEIR CHILDREN

HYMN—O Worship the King

PRAYER

BIBLE STUDY—(See page 9)

TALKS: { 1. The Mountain Country, Its Problem and the Solution (pars. 1, 2)
2. Growth of Mountain Schools and Some Results (pars. 3-6)
3. Need for Greater Effort (par. 10)

READING—Relation of Religious and Educational Situation (par. 7)

HYMN—Faith is the Victory

READING—New Interests and Wider Outlook (pars. 8, 9)

BUSINESS

HYMN—America

CLOSING PRAYER

Solitude is the mother country of the strong.—Tennyson

Mountains make mountaineers. The changes which have occurred in American life, the items of what we call progress in civilization would have occurred in the mountains but for the rocky barriers which shut the people in beyond the reach of those influences which have altered so generally social, political and industrial conditions. But the effect of isolation upon the soul of the mountaineer indicates one tremendous compensation. Their solitude and seclusion have conserved dynamic character. There is a granitic element, a stubborn remainder of the heroic quality of life, an unsundered deposit of original virility, which is not to be found in such distinctness anywhere else in America.—Dr. John E. White

THE VALUE OF MOUNTAIN SCHOOLS

1. Value of Southern Highlands

Of untold value to our country is the great mountain section that claims for its own parts of seven southern states. Splendid forests that extend even to the summits of the peaks and ridges represent wealth of which the mountaineers have little or no conception. Minerals in great variety are hidden away in the bosom of "Mother Earth" but, save in a few instances, no effort has been made to develop these immense resources. Important and valuable as this material wealth is it cannot be compared to the wealth of personality in our southern highlands. We are told that the most valuable contribution this section can make to the country at large is the resolute, serious-minded, well-poised, virile type of men and women who are being thrust forth into the lowlands and plains. The mountain population numbers about three and a half millions; loneliness and lack of intercommunication are the chief reasons for the differences noted between the highlanders and other people. Gradually these conditions are changing and in various ways the mountain people are being brought in touch with the educational, industrial, and social life of other sections.

2. The Mountain Problem and Its Solution

The great need has been, and still is, to help the southern highlanders to adjust themselves so as to dominate, and not be dominated by, the tides of modern life that beat against their mountain ramparts. This must be accomplished by education—Christian education. The northern Presbyterians were the first to establish schools in the southern mountains and this aroused the Baptists of North Carolina to action; for they said, "These mountain folks are Baptists; it is not worthy of us to wait for the Presbyterians to train our people."

Three years later, at the Southern Baptist Convention in 1900, Dr. John E. White told the convention that the mountain problem was a task for all southern Baptists and his masterly address was the immediate cause of the educational program for mountain boys and girls which was adopted by the convention, and which was entrusted to the Home Mission Board for its execution. A new department was created, the Department of Mountain Missions and Schools, and since 1904 Dr. A. E. Brown has been the superintendent; he has rendered service of high value and has brought an earnest heart and purpose into this work.

3. Growth of the Work

The growth of the work has been encouraging as the following quotation from the latest report shows: In 1918 the Home Board maintained thirty-six schools with 5,190 students, 210 teachers, 110 ministerial students and reported 377 baptisms during the year in the student body. This system of schools, while maintaining the standard of scholarship, is planned to prepare the pupils to become good homemakers, reliable citizens, efficient farmers and faithful church members. The courses of instruction embrace, in addition to the usual branches taught in such schools, courses in the English Bible, Missions, Sunday-school, Teacher Training, Domestic Science, Home Economics and Agriculture.

At a few of the schools the board has purchased small farms on which may work for their support young men who attend these schools. This move was inaugurated only after it has been made perfectly evident that it was feasible as well as desirable to give the boys a chance to make their way. The desire of many of these mountain lads for an education is nothing less than pathetic, and already many of them have worked their way even on rented land. Not only will these farms help the boys to an education, but they will receive training in scientific farming.

The Aim Is 10,000 Emergency Women. Less than 1,000 Were Reported up to January. Has Your Society Any Emergency Women?

4. Some Results As to the value of the mountain schools we have only to call to mind some of the products of their work. In 1916 it was found that since the beginning of this department of the Home Mission Board's activity there have gone out from the doors of these mountain schools 350 preachers, 200 lawyers, 225 doctors, 30 trained nurses, 30 missionaries and 2,500 public school teachers, 3,000 have returned to the farms, while 900 are engaged in mercantile pursuits, 40 are in banks and 18 have served as members of state legislatures. The stories of these young men and women are of compelling interest, and many of the accounts of desires fulfilled and aspirations realized seem too wonderful to be true.

5. An Evangelizing Agency The schools form a powerful evangelizing agency and it is the supreme purpose of those who have these schools in charge that every pupil who comes to them shall receive the fullness of Christ, so that all the advantages gained from the schools may be effective for the glory of God, the prosperity of His kingdom, and for the comfort, honor, and service of humanity. Most of the young men and women are professed Christians before they come to the schools and the 377 baptisms reported for the fiscal year 1917-18 speak eloquently for the high moral and religious atmosphere that permeates the students of these Christian schools. Rev. J. C. Owen, D.D., Home Mission Board Evangelist to the mountain schools, writes in a recent tract as follows:

"I have just closed a good meeting in B—, in which every boarding pupil in our Baptist mission school, located there, was happily saved. In going over the situation a few hours before the first service in the series of meetings to be held, the principal of the school said: 'We have one very remarkable student. He came from one of the most unenlightened communities far up among the mountains. His father is a notorious moonshiner. When he arrived to enter school he brought a small jug of "mountain dew" with him. But he is the brightest, most untiring and capable student I have ever taught. That is the reason I have allowed him to ignore so many of the rules of the school and remain with us. He has not attended a religious service since he came. He stays in his room and studies on Sundays as on other days.'

"The evangelist agreed that no student who so behaved should be allowed to remain in a Christian school, but consented that action be deferred till the meeting closed. Two of the young men mutually pledged themselves to pray for this school-mate every day till he should be converted; and to do all in their power to answer their prayers. Two days later a tall, gaunt-looking young man, during the opening service, stepped into the aisle at the rear of the chapel and walked slowly to the front and said to the evangelist: 'I have surrendered my life to Jesus Christ and I want you to know it.' He was soon surrounded by a group of rejoicing teachers and fellow students. He went to work at once for the salvation of others. At the close of the meetings the evangelist had to catch a train to make another engagement. When he reached the station this young man was pacing up and down the platform waiting for him. He came forward and with an earnestness that I shall not forget, said, 'Out in the world somewhere the heavenly Father needs me more than he needs me anywhere else. I want you to ask Him to direct me to this place and help me to be a man in it.' He is now in college finishing his preparation for this place.

"In the second meeting at B—, a girl from a well-to-do, worldly-minded family was one of the boarding students. At the first service, as usual, the unsaved boarding girls manifested a deep interest in their souls' salvation. Several of them returned to their rooms in tears over this matter. This wealthy girl seemed to feel called on to hinder

Some Women May Not Sign the Emergency Pledge but Will This Year Gladly Give \$5.00 to the Memorial to Miss Fannie E. S. Heck. Find Several Such Women in Your Society.

all she could. So she called at the rooms, one after another, scoffed at religion and revivals and worried the girls about their seeming interest. For the next four days the teachers could not persuade one of them to manifest the least interest. It looked as though the enemy had triumphed. The assistant principal called the evangelist to his private room and, with his Bible open at Matthew 18:19, said, 'On the basis of this scripture will you join me in prayer that Miss J— may be saved today?' I agreed and knelt with him before the open Bible while he prayed. An hour later, as the evangelist rose to begin his sermon, the young lady rose and came hurrying to the front as she cried: 'Oh, I love Jesus, and I just must tell it.' The seven other boarding girls were saved in the next ten minutes.

"These are samples of what the evangelist to our mission schools is meeting frequently. They encourage his heart, and make it easier for him to endure the hardship of being away from his family nearly all the time."

6. Training for Service After winning these young folk to Christ, the second great aim is to train the largest number of youth possible for useful service and leadership in Christian work. It is most desirable that these students, certainly most of them, shall spend their lives among their own people, but the training

of the mountain school opens the way to larger development and often leads the pupils to seek this service elsewhere. Thus the students go from the highlands to college and thence into service and activity in various sections of the country. While this is, in almost every instance, gain to the extra-montane country it is a serious loss to the highlands. It is proposed to have some day a great central college or university for all this Appalachian region and in all likelihood, when the plans of our great Education Commission are laid before the Southern Baptist Convention next May, this will be provided for. Such an institution will enable the young men and women of the mountains to pursue their education in their native environment, instead of training them away from their homes.

7. Relation of Religious and Educational Situation These institutions of learning are already causing some improvement in the religious conditions which are sadly backward in this highland country. "The religious situation and the educational situation are almost identical in the mountains, except that the religious impulses of the people are elemental, and there are five churches to every school-house. In a degree the churches have taken the place of schools in

supplying centers of social interest for the people. God be praised for the churches in the mountains, for they have been the salt, savorless though it may seem to some, that has saved the mountain society from rotteness. . . . Religious leadership is practically confined to the preachers, of whom there are a great many—indeed very many more preachers than there are churches. This fact has not always contributed to the peace of Zion and still less to the peace of the preachers. The most difficult feature of the mountain problem is connected with the churches and the preachers. In their present state of development the churches do not want and will not support better preachers. The preachers, in turn, in their present state of development will not give the mountain people better churches. It is for this reason that the religious problem waits upon the educational solution. The school must blaze the way and create the necessity for an improved religious and church life? It is highly important, therefore, that the assistance offered to the mountain people for establishing schools must be pitched on a co-operative basis. Religious and church life cannot be effectively influenced by a school which does not take it into account and into co-operation."

In Addition to Your Emergency Women and Your Society's Part in Some Special Memorial, Urge Your Society as Such to Have a Part in the Heck Memorial. She Gave Her Own Self.

When the mountain school makes its appearance in a community, one of the revelations that it first brings to the people of the neighborhood is that of their own ability to accomplish something. A fundamental principle in all of the board's mountain schoolwork is to teach the people the value of efficient self-help, and it gives its fostering care to no new school until unmistakable evidence of the self-help spirit is shown.

Of the further revelations that come to enrich the life and enlarge the vision the following stories are told most interestingly by Dr. C. C. Brown:

"I had a cyclopean protector in the massive person of the right Rev. Dean Crain. At 10:30 at night he met me at the interurban depot at Greer, fed me and tucked me away in a bed until daydawn. Then, in company with his wife and two children, we took the midday train for Westminster, sixty miles away, far up in Oconee County, where we had to walk cautiously lest we stumble and fall over into the state of Georgia.

"On Saturday, using a Ford and an Overland, we climbed sixteen miles up the mountains to attend the first commencement of the Long Creek High School.

"We had lunch at the schoolhouse, after which we went back one-half a mile to the church, where both Crain and I made commencement speeches. Crain's speech was *sui generis*, that is, a sort of nonesuch, if we may adopt a free translation. The occasion stirred his blood. He was among his own people. A few moonshiners were there. The seven-year locusts were there, too. They sat and sang in thousands on the trees and bushes about us. Crain told the people this was the first commencement they had ever seen. By commencement it was meant that they would now begin to think. Crain begged the people for their children, begged that they be sent to school and allowed to use the gracious opportunities which lay spread out like a feast before them. He told of the elephant that sought to be mother to two little birds by sitting on them, and intimated that so had the children been treated by some mountain parents. But a new day had come, and he was happy. Two girls sang, 'Make me a channel of blessing,' and two others, 'I would be a sunbeam.' It was all new to the mountaineers. It was new to me. My eyes filled with tears as I looked upon the singing girls, as sober in their song as if they had been reading an obituary notice. It was all new to them, too.

"They had an academic procession also, and that was new. They marched down, two by two, from the school to the church. The girls kept step with the boys, side by side, though there was no drumbeat to give them time—only the merry chant of the locusts in the trees and on the bushes and everywhere. Their faces did not show special commencement joy. They were serious and solemn and seemed to feel that much depended upon each one doing his part. That was their idea of commencement decorum.

"There is a pathos about the whole thing that I cannot bring out in this writing. The girls and boys, long used to hard things at home, to work in the fields, to a sort of domestic bondage, never hoping to do more than read and write, have now the blessing of a high school in their midst, set up by our Home Mission Board. Through the open door, these sad-eyed youths are getting a glimpse into the world of books. It is a world unknown to their fathers. Who knows but that among these girls and boys there may be some who will yet figure largely in the affairs of the kingdom—yet be the one to bear aloft Immanuel's banner far over the seas, to sit in some enchanted palace of service and usefulness among their fellow-men!"

As has been told above, the northern Presbyterians were the pioneers in this matter of establishing schools in our southern mountains:

9. "Good for the Hull Fam'ly"
One of their schools in the mountains of Kentucky has, in connection with its regular work, various agencies for helping the members of the community who are not of school age. One of these is the Mothers' Club. It is so unusual in the untouched mountain sections for anyone to be interested in a woman and to try to give her pleasure and help that the appreciation of the Mothers' Club meeting is pathetic. One woman said, "My man growled 'cause I went to the meetin', but I tole him he went whar he pleased if it *didn't* do him no good, and I aimed to go thar fer hit *did* do me good, and the hull fam'ly besides." In the days before the

Mothers' Club it was painful to see the lack of ambition, the look of hopelessness on the faces of the women. But their expression is changing. Cheerfulness, hope, and ambition are clearly shown, and these qualities in time will assume more and more tangible form in the homes. It is difficult to describe the isolated lives of most of these mountain women. They rear large families, do the milking and the "chores", the gardening and much of the regular farm work. Two members of the Mothers' Club, cousins, had not seen each other for twenty years, though their homes are only four miles apart. One lives at the "head of the crick", the other "fur down the crick"; their lives had been so filled with hard work that nothing drew them away from their homes until the novelty of the mothers' meetings attracted them. Now they are among the most interested members.

The members of the club have pieced and quilted three quilts, and are now making rag rugs. From the sale of these will be purchased a stereopticon for the pleasure and benefit of the school and community.

A new feature of the school's annual "Field Day" exercises last October was a small exhibit of the handiwork of some of the pupils and the members of the Mothers' Club—an embryo neighborhood fair. This created such enthusiasm among the men that they organized a Farmers' Club which bids fair to do for the farms what the Mothers' Club is doing for the homes. These are the only organizations of their kind in the county.

The regular, systematic Bible study conducted by a graduate of the Bible Teachers' Training School is proving a safeguard to the older pupils against the perverted teachings of ignorant leaders and is building them up in truth and doctrine.

No recital of bare facts, however, can give an adequate idea of the heart of the work! The effect upon the shut-in people of the mountains of the daily personal association with the refined, consecrated Christian womanhood of the workers is seen in the new and higher ideals of life and of living, arousing ambition and inspiring to effort and development.—

Missionary Review of the World

10. One Evidence for Greater Effort
In his report for the year ending April 30, 1918, Dr. A. E. Brown tells us that several hundred young men from the mountain schools had answered the call to service in the National Army and that thousands of others not connected with the schools had enlisted before the draft law went into effect. Then he goes on to say, "While it is sad to think of the interruption of the careers of thousands of these young men from the mountain schools, it is not so sad as to know that in one encampment alone there are 5,000 strong, sturdy patriots from the mountains who can neither read nor write. For twenty years we have pleaded for money to carry on and enlarge the mountain school work. We have tried to lay before our people the vastness of it and the extremities of its needs. And while we have done much, this large number of our mountain boys in one camp who cannot write a message to the loved ones in the humble homes on the mountain slopes, rebukes our tardiness."

Heavenly Father, help me to remember that I am one of a great family and let me so live that the family may be enriched. Let no one be robbed of comfort by my treachery, and let no one go through life impoverished because I neglect my duty. May everybody find their appointed strength in me, and in this service may I walk with God.—*Fowett*



Y. W. A. PROGRAM



Prepared by a Maryland Y.W.A.

Subject—The Value of Mountain Schools
Hymn—Father Hear Thy Children's Cry
Reading—Psalm 19:1-6; 24:1, 2 (In unison)

Hymn—The Spacious Firmament on High

Scripture Lesson—Our Duty to Our Neighbors, Luke 10:25-27; Proverbs 3:28-30; 14:20, 21; Matt. 5:43-48; Romans 13:10

Prayer—For Our Mountain Neighbors
I. The Value of the Mountain Schools

II. The Influence of War upon these People

III. Presentation of a Mountain School Play or Leaflet

Hymn—My Country 'Tis of Thee
Sentence Prayers. Dismissal

Influences that Are Remoulding the Mountain People

When we talk about the people who live in the mountains of our southland we are dealing with a unique people. Isolated as they have been for a century and a half, they have continued in the crude and unprogressive customs of their ancestors, unconcerned about the strides of modern industry and civilization. This has been the general state of affairs; nevertheless the missionary organizations of several denominations have planted churches and schools in these regions.

What the state of these people would be if it had not been for these organizations it is hard to say. The only public education provided for them is the old, log school-house or its frame successor. The custom is to have all grades in a common room, which can mean only one thing—a handicap to some of the pupils. Invariably it is the youngest, that suffer from the lack of in-

struction. Wherever there is good secondary education it is found in the mission schools. The ablest men in this territory are those who have been guided and taught by these noble Christian teachers. Many of these schools instil in their pupils a love for their birthplace and a desire for it to be improved or reconstructed. Thus the influence of the mission school is being increasingly spread in the mountains.

There is another force working in these mountain districts today whose power cannot yet be measured. Who can tell what will be the reaction of the war upon these hill folks? The draft with its indiscriminating hand, reaching out into the remotest parts of the country, has brought hundreds of men to the great army cantonments. Try to imagine the feelings of a mountain boy when he arrives in the camp, a boy who has never been away from home, who has never seen a train! His departure from home has enlarged the world of his family who formerly knew little about what was on the "yon" side of the mountain, for surely the mountain mother's love follows her son just as does the love of other mothers. The boy who was tried by the illiterate test to see whether he was intelligent or not, is now eager to learn. He recognizes that to be able to communicate with his folks at home he must know how to read and write, and so a new desire for an education fills his mind. Who can tell what influence these boys, when they go back home, will have upon their communities? The women, filled with love and pride for their men, will willingly follow where they lead. Let our prayer be that we may have the privilege of leading these people to the God of the hills from whence cometh all strength.

Secure Emergency Cards from Your State W.M.U. Corresponding Secretary. Every W.M.S. and Y.W.A. Should Each Have AT LEAST One Emergency Woman.



COLLEGE Y. W. A. PROGRAM



Prepared by Grace Kimball Tyler

Subject—Mountain Schools

Hymn of Thanks—O Beautiful for Spacious Skies

Lesson from THE Book—Luke 19:12-26

Prayer—Silent Intercession (All concentrating upon the following subjects; the leader reads them—at intervals of about a minute):

1. Thanking God for being born in a Christian land with a Christian inheritance
2. Thanking God for the biggest opportunity of our lives, i.e.—college.
3. Asking for a constant sense of our responsibility and ability to live up to it.
4. Desiring God to bless the other girls of the world who have not this opportunity; especially those living shut away in the mountains of our own country.

Discussion—Why the Mountaineers Have More Right to a Fine Education than the Rest of Us

Points of discussion:

1. Who the mountaineers really are. Why they are called the real Americans
2. Typical characteristics
3. Present living conditions
4. Their attitude towards education

Hymn—as a prayer—Fight the Good Fight

OBSTACLES OR OBSERVATION POINTS

Have you ever been at a place in the mountains where you could look across the valley to the opposite ridge and it seemed to you like the rim of the world? You felt that if you could only climb up to the top of that ridge and look over—you would be able to see far distances. But you couldn't get to the "top of the world" place unless you climbed up the ridge, and the day was too warm or you were too busy and somehow you just never got there.

Can you not hear some girl say, "Oh dear, if I could only learn as quickly as she," or "If I only had more time, I could get along much better!" "Oh, there are ever so many obstacles in the way of making the most of my opportunities." "I'd like to, but it's just awfully hard." Have you ever seen anybody who was considered a big personality in the world, who wasn't doing hard things? Easy things are no fun! Two big men:—John R. Mott says, "Obstacles are made to be overcome;" and Robert E. Speer says, "Difficulties are God's only method of complimenting a person." He gives you the hard things to do because He knows you are capable of doing them. Why, one of the best speakers I've ever heard is a Y.W.C.A. secretary who says that she never gets up to make a speech without being awfully frightened inside. But notice—she goes ahead just the same!

The ridge must be climbed step by step; the obstacles must be surmounted day by day and the force must be our own will power. You never do anything you don't really want to do. If you disagree with that statement stop and think about it, and if you think deep enough and long enough you will agree. Armed with your own will power and a close comradeship with God (because you will need Him to strengthen your will) you will finally arrive at the top of your ridge where you can face the world of opportunity and responsibility as a leader, unafraid, because you have conquered yourself.

TWILIGHT WATCH STUDIES

FIRST TWILIGHT: *The Importance of Knowledge of Scripture*

1. The revelation of God, Gen. 1:1. The self-existent One, Ex. 3:13-17. As Creator,

(Continued on page 31)



G. A. PROGRAM



Subject—Mountain School Results

Hymn—O, Zion Haste

Sentence Prayers

Bible Lesson—Psalm 121

Hymn—Selected

- Papers
1. Character of the Mountain Jews
 2. Mountain Conditions in America and Their Influence on Character
 3. What Mountain Schools Have Done for the People

Hymn—Hark, 'Tis the Shepherd's Voice.

I Hear

Prayer—For Teachers and Pupils of our Mountain Schools.

Suggestions for first paper: On a map of Palestine locate Samaria on the plains, Judea in the hills. Contrast the Samaritans, their adaptability, ease loving and compromising natures with those of the Jews; especially those of Judea whose steadfastness, loyalty, narrowness, tenacity, and ability to endure hardship stand out very prominently. Show the effect of their rugged country, their glorious scenery, their isolation or their habits of life; their simplicity and sincerity, their literature and their intense national and religious spirit, as reflected in Bible history.

Suggestions for second paper: Picture the inaccessibility to mountain homes caused by poor roads which are often snow-blocked for several months in the year. The isolated lives of families and communities result in great ignorance of the outside world. A boy left the small community in which he lived to appear before a draft board at the county seat fifteen miles away. When he returned he told his people marvelous tales of tall flat-topped buildings as much as three stories high and his neighbors refused to believe him. The mountaineers are Anglo-Saxons of good pioneer stock. They frequently intermarry with their own kindred. Generations of isolation have made them ignorant, prejudiced and suspicious of strangers.

They are intensely loyal to their own family and tribal friends. Their circumscribed lives often make a few of them lazy and unambitious, but the greater number, especially the boys and girls, are anxious for an education and have growing ideals. The home is usually one room with a loft and "lean to". Here live large families—six or eight or even more. No books, magazines or papers are seen in these homes. The furniture is crude and there is no attempt at ornamentation. The cooking is poor and the food without variety. When these people have been given advantages they are quick to learn and to assimilate new ideas and ideals.

Suggestions for third paper: Our mountain schools have done much for these people in giving them an education which they would not have gained in any other way. It has brought to them salvation, for very few boys and girls go through the schools without being converted and giving evidence of true Christianity. With new standards they go back to their homes to plant flowers, build better houses, cook and serve food in a more hygienic way. All this the schools have done for the individual; for the world it has prepared notable political leaders, able teachers and a large number of intelligent citizens to act as a leaven in many places. For Christianity it has given to us strong, earnest preachers, missionaries and teachers.

Dr. A. E. Brown says: "In the cities ninety per cent of all that the boys and girls see tells them of man. In the mountains ninety-six per cent of all that they see tells them of God. Nearly all our young men who are called of God into the Gospel ministry are country-reared. In the mountains the rural influences that lead youth to hear the voice of God reach their strongest expression. No equal number of secondary schools in the land are training so many young ministers as are the mountain schools of our Home Mission Board. This is one illustration of their beneficent mission."



R. A. PROGRAMS



GOD WANTS THE BOYS

Note:—From time to time the second R.A. meeting will be devoted to a hero story. Have each boy start a "Hero Book" writing up something about the subject. Often a boy may find additional information, which he may bring to the next hero meeting and share with the other boys. Boys are fond of discovering things for themselves. Encourage them to look up facts about great men.

FIRST MEETING

Topic—The Land of Do Without

Hymn—Begin My Tongue Some Heavenly Theme

Bible Lesson—(See references given below)

Prayer—For the Boys of the Hills

Leader's Talk

Hymn—Since Jesus Is My Friend

Business. Closing Prayer

Bible Lesson: *Mountains of the New Testament. Jesus loved the mountains. He preached the wonderful sermon recorded in the fifth, sixth and seventh chapters of Matthew from a mountain side. On the mountains*

He spent nights in prayer, Matt. 14:23. His transfiguration took place on a mountain, probably Mount Hermon, Matt. 17:1. He ascended to heaven from Mount Olivet, Matt. 28:12.

Suggestions to the Leader: Have one member tell of the environment, ancestry and characteristics of the mountain people. Another may tell of some of the things the mountain boys have to do without, these privations can be supplemented by the teacher. Follow by a story of a mountain boy seeking an education. After the story ask the boys if they have thought how they can help the boy who lives in the "Land of Do Without".

Assign these topics to boys previous to meeting. Use map.

Talk by Leader: We have heard much lately of the far away No Man's Land and many of the R.A.'s have wished that they were big enough to have marched through that sad and desolate country, taking their places beside the heroes of our army. Today we are going to talk about a section of our own country that some one has called the "Land of Do Without". There are boys and girls who live there and who are doing without many things. Who can guess where this land lies? I will tell you, it is the mountain sections of our southern states. One of the most needful things that a mountain boy has to do without is school. Perhaps some of the R.A. boys think that they could easily do without school, but you have never tried this so you cannot realize the longing most of the boys in the hills have for an education. It means to them books to read, travel, world knowledge and a hundred other

(Continued on page 22)



SUNBEAM PROGRAMS



Prepared by Mrs. W. H. Reddish, North Carolina



A MOUNTAIN HOME
HOW WOULD YOU LIKE TO LIVE IN A HOME LIKE THIS?

FIRST MEETING

SUBJECT—The Children of the Hills

HYMN—I Think When I Read that Sweet Story of Old

PRAYER—That God Will Bless the World Children

BIBLE LESSON—Jesus and the Children, Mark 10:13-16

LESSON STORY—John and Agnes

HYMN—The World Children for Jesus

MEMORY VERSE—Mark 10:14

BUSINESS. OFFERING. ROLL CALL. PRAYER.

Thought for Bible Lesson: When a little child is learning to walk he knows that he is safe or mother's arms are about him. He knows, too, that he is pleasing mother for he looks into her smiling face. Just so Jesus takes us into His arms to guide and protect us and He is pleased with us when we walk by His side. He will surely bless us if we keep close to Him.

To the Leader: For the Bible lesson show to the children the picture of Christ and the World Children. (See **ROYAL SERVICE**, August, 1918.) Call attention to the fact that the color of the skin and the manner of living and dress make no difference in the love of Jesus for the child.

This program is based on the use of a sand map. Any flat surface one yard square will be sufficient. With the damp sand make a range of mountains with valleys between. With small, straight twigs build a cabin with a chimney at one end. Surrounding the home show a field of corn, a potato patch and a vegetable garden. Dress tiny dolls or cut them from stiff

paper to represent the family living in the cabin, father, mother, brother and sister. Across the hills from this cabin build a log schoolhouse. During the talk move the dolls about to suit story.

For the second meeting ask Sunbeams to collect pictures and items of interest of mountain people. Let them answer roll call by giving the latter.

John and Agnes

We have found in the Bible lesson that Jesus loves all children just as He does you. But living in our own country are many little children who have not had the chance to learn as much about this as you have.

On this sand map I want to show you the home of a mountain family. Let us call them Smith. Here are the father, mother and the two children, John and Agnes. Agnes is twelve years old and John is ten. They live in the mountains of North Carolina. Their house is made of logs and the furniture is very poor. All this does not make much difference to these people; not having an education is the thing that troubles them for, although they are industrious and good people, they have not had a chance to go to school and can scarcely read. The children have gone to school for only two or three months in the year in this little log schoolhouse. Good books, except the Bible, are not to be found in this home. John and Agnes are busy all day either in the garden, in the fields or with the housework. Is it any wonder they can scarcely read?

One evening after a long hot day the family were sitting in the yard enjoying the cool mountain breezes. Up the hill came a gentleman on horseback. Mountain people are very hospitable and they welcomed the stranger most cordially, ask-

ing him to remain with them for the night. He told them that he had been sent from Atlanta, Georgia, by the Home Mission Board to look for a suitable place to build a large and well-equipped school for the mountain children. The money for this had been given to the board by the women's societies and the Sunbeams of the churches in the Southern Baptist Convention. This money was to be used for the school if Mr. Smith or one of his neighbors would give the land in some convenient place. You can imagine how gladly Mr. Smith agreed to give this. In a few months three large, comfortable buildings stood where the little log schoolhouse had been. One was for the school, one for the home of the boys and the other for the girls. It was a happy day for the Smith family when John and Agnes went across the hills to this really fine school to be trained by Christian teachers. Father and Mother Smith worked harder than ever to keep their children in school.

Does it not make us thankful that we can have a part in this work for the mountain boy and girl? At our next meeting we will learn more about John and Agnes.

SECOND MEETING

SUBJECT—Children of the Hills—Continued

PRAYER—For Mountain Children, Parents and Teachers

PAPERS—Prepared by Larger Children (Use material in first program)

1. Story of Jesus Blessing the Children
2. John and Agnes Smith
3. Blessings that I Have and that Mountain Children Have Not
4. How I Can Help the Mountain Children
5. What the Picture of Jesus and the Children Tells to Me

BUSINESS. CLOSING PRAYER:

Jesus, Thou who lovest each little child like me,
Oh take my life and use it, and let me shine for Thee.

Thought for Bible Lesson: Sometimes we sing "Safe in the arms of Jesus". Do you not think that those children whom Jesus took in His arms and blessed felt perfectly safe? Yes, there is no safer place than this. We can have His arms around us every day and hour by praying to Him and obeying His commandments. It is easy to obey when we love.

To the Leader: For this lesson use the same material as for the first meeting. Replace the log cabin with a picture or toy house representing a neat country home. Make taller dolls to represent John and Agnes grown up. Also show the three good school buildings by pictures on cardboard or postcards.

John and Agnes—Continued

To-day we have on our map a comfortable farmhouse. The log cabin has been torn down and the Smith family live in the better looking house. John is as tall as his father and Agnes as big as her mother. There is new furniture and the pretty rag rugs on the floor were woven by Agnes

herself, who was taught to do this at her school. After completing her course at the school Agnes went to college, paying her own way by serving in the college dining-room. Now she is a successful teacher and is spending her summer vacation at home with her father and mother. John also worked his way through college and seminary and had come home after spending a part of his vacation preaching to the mountain people of his boyhood. As they all stood in the pleasant yard admiring the new home their minds went back to the stranger who had brought to them the good news from the Home Mission Board and John said, "Father, what a change that visit brought to us. What would I have done if southern Baptists had not given me a chance in life by putting up those school buildings?" "And I too", said Agnes, "and we won't forget the part the Sunbeams had in the school, bless them!"

Father and mother were silent but their faces glowed with pride and gratitude as they looked at Agnes and John whose fine talents had been trained in one of the best of our mountain schools.

R. A. PROGRAMS

(Continued from page 19)

things which you have and they do not have. Every R.A. who lives long enough will become a citizen of the United States and so will the mountain boy. It is up to us to help our country by doing our part in making good and intelligent citizens of these mountain lads. Your country calls you. What will your answer be? God calls you. Will you obey?

SECOND MEETING

Topic—Finding and Making a Way

Hymn—How Firm a Foundation

Scripture Lesson—Mountains of the Old Testament

Prayer—For the Boys and Girls of the Mountains

Leader's Talk—Life Story of J. A. Burns

Hymn—O Worship the King

Business. Roll Call. Closing Exercises

Bible Lesson: *Mountains of the Old Testament. Mount Ararat, resting place of the ark, Gen. 8:4. Mount Moriah, sacrifice of*

Isaac, Gen. 22:2-14. Also the site of Solomon's temple, 2 Chron. 3:1. Mount Zion, David's palace and tabernacle, 2 Sam. 5:7. Mount Horeb, God in the burning bush, Ex. 3:1-2. Mount Sinai, giving of the law, Ex. 19:1-2. Mount Nebo, Moses views the promised land, Deut. 34:1. Mount Carmel, Elijah's sacrifice. 1 Kings 18:19. Mountains as symbols of endurance and faithfulness, Psalm 125:1, 2.

Finding and Making a Way

"I will find a way or make one." This was the motto of a great man whose name was Sir Philip Sidney. Today we are going to hear about a man who found a way and made one for other people. His name is J. A. Burns, and he is still living and still making a way to help boys and girls. He grew up in the Cumberland Mountains, working very hard as a young lad to help his family earn their daily living. He was up before the sun, grinding corn for the family breakfast—the corn he had helped to plant, sow, harvest and thresh. He went to school at different times, having ten months in all. After that he supported himself, working hard for little money, all the time growing big and strong. There came a time when a great feud was on and Burns took his place with his companions. One night he and his friends besieged the enemy in a log cabin. In the fight Burns received a terrible blow and his friends thinking him dead dragged him from the yard and threw him over a fence. But the blow had only stunned him. After a time he crept away to a cabin for food, and then off into the mountains to be alone and think things out. Alone for four days in the silent hills he thought of his people and came to realize that he was saved from death to help them, and that what they most needed "was an opportunity for Christian education". The story of how Burns studied more; how, with no money at all, he started a college; how he got sides of hostile feudists to a meeting to plan for this school, is a story full of interest. Today the great Oneida Institute stands as a memorial to a great man. This story has been taken from the book "Comrades in Service" by Miss Margaret E. Burton. Try to get the book and read more about "A Man of the Mountains".



FROM OUR MISSIONARIES



AH MAH TAKING A RIDE ON HER MOTHER'S BACK

THE STORY OF AH MAH

Ah Mah means "a horse", and Ah Mah hopes that she will grow big as quickly as a horse does. Her mother's people all died of the plague and this lonely little girl, although she is so small, has a husband and is one of many wives. The first one is called "Big Wife" and has most authority and is very unkind to the others. Each wife in turn lords it over the one beneath her. Ah Mah's mother was the littlest wife and suffered most of all. She took her two babies and fled to a distant village. Soon she was in great want and placing the babies in baskets swung across her shoulders she walked the streets in all kinds of weather begging food for them. The only

home they had was a rude hut built of straw matting with an opening at the front for a door and holes cut in the sides for windows. A rough board on the ground was the bed. A bath or clean clothing was a thing unheard of. Their bodies were all broken out in sores and vermin crawled over them. Filth, exposure and lack of food proved too much for the mother and she soon died. A kind native woman who had lived in America and who had returned to her country with many modern ideas, felt great pity for these little children who, in spite of all their suffering, had bright and intelligent faces and she adopted them. She conducted a well-established school of domestic science, instructing young women how to clean up their homes, cook wholesome food and to properly conduct household affairs. The mothers are taught to care for their children in their feeding, food, clothing and morals. The change she has made in the two adopted children shows the result of her training in America. She has placed them in the mission kindergarten and they are objects of interest as they appear each day in their rompers. She is trying to introduce this form of dress among her friends as it is much more modest, healthful and practical than the open dress of the Chinese children.

Ah Mah and her little sister go to Sunday school every Sunday and it would do you good to hear them repeat many Scripture verses and sing hymns in Chinese. One Sunday Ah Mah stood on the rostrum and sang "Jesus loves me" before the whole school, and on another occasion she repeated the Lord's prayer in English. Her friends all admire her and her foster mother loves her dearly and is very proud of her. She often speaks of her plan to give Ah Mah every advantage in secular and religious training and hopes to have her grow up to be a useful Christian woman, one who will be used of God to bring great blessings to her people.

Only the goodness and power of God

(Continued on page 31)

CURRENT EVENTS

THE WORLD FIELD

THE war had a very depressing effect upon Moslems in Turkey where they have seen their Caliph shorn of his prestige and power and the boasted unity of their religion destroyed. Many barriers to their hearts have been destroyed and they are open to the Gospel as never before. The Congregational Board is formulating broad plans for more intensive work in the country where they have done so much fundamental and constructive Christian work.

Of the 30,000 gain in the membership of the Methodist Church last year, 2,900 come from India.

Within range of the Broadway Methodist Episcopal Church in Baltimore are 350,000 Poles speaking only Polish, transacting practically all their affairs with members of their own race. Most of them go to the Roman Catholic Church. Thus church recognizes the big field for Americanization and Christianization and is launching a program of activities for these people.

Brazil has first offered to the Southern Presbyterian Missions in Brazil the free use of a well equipped agricultural school with some 10,000 acres of land in the state of Rio Grande Du Norte, agreeing to back the school for fifty years if the mission will provide the teaching force. This is but one of the many signs of growing appreciation and confidence in the aims of the mission work which the United States has for so many years been carrying on in South America.

Recently at an "All India Moslem Ladies Conference" at Lahore, the Moslem women present took a very decided stand against polygamous marriages, binding themselves

also not to consent to their daughters marrying any man who already had a wife. While this action was opposed by many, it received favorable comment in many unexpected quarters, the Indian Social Reformer praising the women for their stand.

A magazine for women is being started by the missionaries in the Teluga country to meet the demand for good literature. All the contributors are women. It will contain news of current events, notes on care of children and household economy, poetry, stories, etc., the tone being Christian throughout.

Tent evangelism has a very pretty name in the picturesque Japanese—"The Evangelism of the Heavenly Curtain". Tent sounds very prosaic after that.

With a membership of 1,737,449 Japan has one of the largest Red Cross organizations in the world

In the recent United War Work Campaign the leaders thought possibly \$100,000 could be raised in China as some of her countrymen were being helped by these welfare agencies. Instead of that more than \$1,700,000 was given. Such a gift is surely indicative of the spirit of friendliness for America felt in China, a spirit which has grown up in large measure.

Of the men who rule China today 7,000 high officials, merchants and literati have turned to Christianity.

The Maharajah of Travancore, though not a Christian, has borne the following testimony: "Of one thing I am convinced: that do with it what we will, sooner or later the Christian Bible will work out the regeneration of our land."

From Your State W.M.U. Headquarters Get the Free Leaflet, "To His Glory, In Her Memory, For Our Homeless". Read and Act upon This at Your March Meeting.

TRAINING SCHOOL

THE THEN AND THE NOW

THE "then" is not so long ago, only a little more than two years—and yet how different from the "now" at dear old 334 East Broadway! The "then" found sixty girls in two buildings, crowded together in small rooms. The room which served as chapel library, reception hall and recitation room often had more than its limited dimensions could accommodate, while in the dining-room a closer communion reigned than the most rigid of Baptist theologians could ever reasonably require. The four pianos scattered over the two buildings were the cause of great perplexity to the patient music teacher who attempted to provide ample practise periods to sixty pupils, and were the source of still greater despair to those in nearby rooms who tried to study to a musical accompaniment. Such was the "then". The "now" brings greater surprises than ever met the eye of even dear old Rip Van Winkle after his prolonged nap. A large white stone building appears where the other two used to be. Its stately lines and simple grace surpass our fondest dreams and, as we stand before it, there is a certain awe mingled with the gratitude that is welling up in our hearts to God for giving to our House Beautiful a dress so worthy of it. On entering we find it as wonderful within as without. The large reception rooms and library give promise of many happy times to be had there throughout the year. When we glance into the class rooms there is at least an element of relief in our sigh as we see that at any rate we shall have plenty of room to breathe and think, while trying to give account to our teachers of the vast amount of knowledge which we have stored away in our heads. The dining-room with its lovely furnishings is a joy to behold and as the days pass we find it contains other joys than those for the eye. The music hall also delights us as we discover a good number of pianos, each in its own little room, awaiting the touch of ambitious, if not always, talented, fingers. How beautifully a certain wish that was made by a long-suffering soul in the "then" has been fulfilled in the "now"—that a dungeon be provided for all voice pupils. Surely a more delightful "dungeon" could not be imagined than the one they now enjoy, secure in the knowledge that, in their process of becoming Melbas and Galli-Curcis, they are not disturbing the peace of their next-door neighbors.

Another change which has taken place is merely a temporary one. The great mother heart that has watched over the interests of our school so faithfully almost from its very infancy has been called for a few months to a wider field of service—wider because of the great emergency of this hour of crisis in the world's history. We could not be selfish enough to ask to keep her, knowing as we do what her skillful hand, her sane vision and her sympathetic heart will mean to hundreds of other girls in whose training she will take part. And so at the beginning of our session we sent her forth joyfully and proudly, sure that our Father will use her to His highest purpose and bless her in it. And He who has ever cared for this school so lovingly and so wisely has sent to us other mother hearts, so that His children should "not lack for any good thing".—*Effie W. Chastain*

Mrs. Maude R. McLure—the most wonderful Liberty Loan that southern Baptist women have made to their nation! The student body, now numbering nearly ninety, including the student wives, have like true soldiers fallen into line under their new leaders and are standing for loving loyalty to all the ideals of the House Beautiful.

Mrs. George B. Eager



FOR YOUNG WOMAN'S AUXILIARY

A Y.W.A. in a country church has worked out a variation of the circle plan that is proving very satisfactory. The auxiliary has not a very large membership, so only three circles have been formed; these are the "Y", the "W" and the "A" circles. Each circle is responsible for one program during each quarter and in addition has certain other responsibilities. For instance, one circle directs the personal service, another plans for mission study, while the third is responsible for the special meeting during the Week of Prayer meetings. Thus more interest is created in the society and more zest added than could be the case if there were no touch of rivalry.

The Y.W.A. in a certain large church has succeeded in getting all of the organized classes for the young women of the Sunday school to become circles of the Y.W.A. Since many of the activities of the classes parallel those of the Y.W.A., the regular business meeting of the class is also the meeting of the circle. Then, of course, the regular Y.W.A. meeting is attended by the members of all the circles. The successful working of this plan has been due largely to the splendid way in which the teachers of the classes co-operate with the president of the Y.W.A.

During the past few months the members of one Girls' Auxiliary have been so interested in military affairs that a military feature was introduced into the society. The auxiliary was divided into two companies, each with a captain and a first and second lieutenant. Of course each captain put forth great effort to have her company make the better showing in attendance at the monthly meeting, and in the report of personal service done during the month. The personal service was along lines suggested from Red Cross headquarters and so made special appeal to the girls.

One G.A. leader found it very difficult to have a real mission study class with her girls because they were all in the High School and had so much studying to do that they rebelled at the very suggestion of another class. She decided that the girls must learn something definite about missions but determined to banish the words "class" and "study", so that the weekly meeting would lose its terrors. As a result of her tact she had an average attendance of twelve or fourteen at the reading circle and those girls became so interested in "Ann of Ava" that they studied about her without realizing it. As the girls came to the leader's home directly from school they were always glad of the "eats"—apples, ginger cakes, or sandwiches—that helped create the pleasant informal atmosphere. *Virginia*

In the country where young women live far apart and roads are bad, have the Y.W.A. meetings on Sunday mornings after Sunday school. Invite the "grown-ups" and children to stay if possible and let the children have a part in the program. Tell them a story which can be found in the Sunbeam programs in ROYAL SERVICE.

Let each young woman bring an envelope addressed to some person in their own or a neighboring church. In these send leaflets you have used in the programs. Send them with a prayer that they will carry a message to the heart. For interesting story leaflets send the Literature Department, 15 W. Franklin Street, Baltimore, Md. Catalog of prices will be sent free. This work could be counted as personal service. *Missouri*

A midwinter rally and a midsummer picnic participated in by all the Y.W.A.s of the city or town will become a unifying feature. The girls of leisure bringing lunches large enough to serve the business girls who have no time to prepare these. *Maryland*



THE NEIGHBORS LEAGUE

THE object of the Neighbors League of America is to help foreign-born residents in America to understand, speak, read and write the English language, so that understanding each other, we all may work for the best good of all." Almost every community in America has its own problem of Americanization. The solution of the problem requires acquaintance with the language and ideals of America. The campaign for teaching English opens the door for practical Christian patriotism. Thousands of men and women who cannot attend regularly the evening public schools, even where such schools exist, await the coming of teachers to them. Men working twelve hours a day have been known to omit their evening meals three times a week during two summer months for the sake of learning English. Women doing all the household work in a family consisting of husband and two or three little children have made excellent progress in learning English through two afternoon lessons a week.

There are 3,000,000 adults who cannot understand or speak the language of America, their new home; 5,500,000 who cannot read or write that language; 9,000,000 whose reading is chiefly that of foreign language newspapers. These are to be included within the scope of any comprehensive effort to secure "a unified and intelligent American life and citizenship. Until we can speak together and think together we shall be unable to act together efficiently for the common good". Thus the Neighbors League speaks for itself. It further says, "Your enlistment for this service of promoting mutual understanding among all our people is desperately needed at this critical time in our national life. The league will be stronger for world service through the added link of your neighborly contact with lives needing your help." The Neighbors League of America offers opportunity for response to this appeal from the Bureau of Education,

Department of the Interior, Washington, D.C. "Will you enlist in the nation-wide campaign to promote the unqualified allegiance of each foreign-born citizen to the United States, to nationalize the use of the English language, to induce the 3,000,000 non-English speaking immigrants to attend evening schools, to stimulate the amalgamation of the many races and nationalities residing within our borders into one people and to oppose all efforts to break down our national unity and solidarity?" Feeling the importance and significant value of such work the Woman's Missionary Union joined the league through the chairman of personal service. It is felt that this department of the Union has a special message for the foreigner not alone of "practical Christian patriotism" but also of the need and duty of loyalty to Christ. This is the message we hope to carry to the heart while a new language opens to the mind.

Mrs. Joseph Sobrinski, for instance, shut in the four walls of her home by her cafes, hearing husband and children speaking the strange, new tongue they have learned becomes conscious of a growing isolation which makes it increasingly difficult to reach her. Acquaintance with the language and ideals of America will enable Mrs. Sobrinski, and others like her, to receive encouragement in a thousand ways heretofore closed to them. Recently the personal service committee has received a list of soldiers who have been learning English in camp and who wish to continue it at the home to which they are now returning. These names have been sent out to the different states and present, it is believed, an open door to service for foreign-born residents—an opportunity for which we have been looking. We do not propose to limit our activities to these soldiers, but workers are urged to seek out and reach the women behind the men and others as well. Would that every mission-

(Continued on page 31)



UNION NOTES



ROUND TABLE

SOUTHERN Baptists were deeply grieved to hear of the death on January 12 of Dr. Oliver Fuller Gregory for many years recording secretary of the Southern Baptist Convention. His fidelity to this office was indeed typical of his faithfulness to life's duties as a whole. From the very beginning of the Woman's Missionary Union, he was its constant friend and adviser. It is a comfort to believe that in his new and heavenly home he will pray for the progress of the Union even as he will for all good works. —The Laymen's Missionary Movement of the Southern Baptist Convention is planning to observe the week of April 6-13 as the time for a special "Stewardship Campaign". Its secretary, Dr. J. T. Henderson, has requested the Union to join in this campaign. At its meeting in January the local W.M.U. Executive Committee agreed to recommend such a policy to the states. Detailed information will be furnished later but the preliminary suggestion is made that as many societies as possible shall before April 6 complete the study of the book "Stewardship and Missions" so that in a very large sense they shall during the campaign be able to give a reason for the faith that is in them. —Sincere gratitude is felt toward those who prepared the programs and leaflets for the March Week of Prayer for Home Missions. The programs are the gift of: Miss Margaret Buchanan, Tennessee; Miss Christine Garnett and Miss Kathryn Sewell, Cuba; Miss Bertha Carroll, North Carolina; Mrs. George Green, Georgia; Mrs. A. F. Beddoe, Texas; Mrs. W. B. Parshley, Florida; Mrs. Julian P. Thomas, Virginia; Miss Mary Faison Dixon; and Miss Agnes Whipple, Tennessee. The leaflets were prepared by: Miss Sue O. Howell, Oklahoma; Miss Elizabeth McConnell, Cuba; Mrs. J. R. Fizer, South Carolina; Mrs. E. Y. Mullins, Kentucky; Miss M. M. Lackey, Mississippi; Miss Maud Powell, Missouri; Miss Georgia Barnette, Louisiana; Miss Ethel Winfield,

Virginia; Miss Mary P. Jayne, Oklahoma; and Dr. J. H. Strong, Maryland. —Miss Macy Cox of Magnolia, North Carolina, has designed for her W.M.U. associational work a graphic illustration of how the W.M.U. interests may be developed in an association. The body of the tree represents the association; the large limbs are the six circles into which the association is divided; the small branches are the churches; and the fruit is the societies of every grade. A copy of the picture may be secured from Miss Cox for 50c. Certain it is that an association grows to a large extent in proportion as its growth is kept ever before it. Some such chart as Miss Cox's is a good means to this worthy end. —Mrs. G. W. Bouldin of Japan writes as follows: "Work here encouraging. Many buying Bibles and hymn books. Hundreds willing to be taught. Teachers needed!" —Assurance in times of deep sorrow is a pretty fair test of one's faith. It is a stimulus to renewed work for Japan, therefore, to get the following testimonies of faith in times of trial. Mrs. Calder Willingham of Japan says: "A letter from one of my dear Japanese friends told me of the death from influenza of one of our Kokura church members. She was such a fine young woman. Mr. Willingham and I helped to lead her to Christ, and he baptized her two years ago. One of our native pastors also lost his three-year-old baby boy. His wife wrote me of the baby's death and said 'Already he has seen the Teacher Willingham'." —The W.M.U. annual meeting is only two months away. As one's thoughts turn toward it, interest is also felt in the annual meetings of the Unions on the foreign fields. Mrs. John Lake, of Canton, China, gives many interesting items, as follows, concerning such a gathering last June of the South China W.M.U.: "Our annual meeting was held later than usual on account of having to wait until Pooi In (the Woman's School) was closed for the summer vacation so we could have a place

to house our delegates. Much of the success of the meeting was due to the energetic faithfulness of our vice president, Liu Sz Taai, though she is over seventy years of age. The meetings were held in the Tung Shan Church in Canton, June 28-30, and, in spite of the intense heat of these summer days in the tropics and the fact that most of the women and girls who are students in the schools here on the compound had left for vacation, the attendance was good and the interest unflagging. How happy we were when three new societies were welcomed into the Union, making a total of twenty-one! Three years ago, at the time of organization there were only six societies. This year, for the first time, we elected a Chinese president, Lei Kam Lun Sz Naai (Mrs. Frank Lee). She is the wife of the highest Baptist official in the Chinese government. It is interesting to note here that our W.M.U. is reaching all classes of women for, working actively in their societies side by side with the humblest and most ignorant, there are Mrs. Sun Yat Sen, wife of China's first president, and Mrs. Lau, wife of the former Chinese ambassador to England. We were especially glad to have several delegates present from our most distant society, Kwei Lin, about two weeks' journey by slow-moving boat from Canton. The Sunday morning service is becoming quite a feature of our annual meeting. This year the delegates and members—an inspiringly long procession—marched by twos into the church and occupied seats reserved for them in the center. Dr. Chambers preached the sermon, based on Matthew 28:1-10, on the theme 'Christ's Relation to Womanhood', which proved to be very helpful and inspiring." —From the Central China W.M.U. comes the following encouragement through Miss Willie Kelly of Shanghai: "Two dozen years ago there were about ten women members in the North Gate Church, at that time the only Baptist church in Shanghai; four women members in the one Baptist church in Soochow; and fewer than that in the Chinkiang and Yangchow churches. Thus we see that there were four Baptist churches in central China with less than thirty women members in all of our mission. At the North Gate Church in Shanghai a modest little meeting was begun in

those days by Mrs. Tatum in her sitting room. To have an attendance of ten women was quite the unusual thing. None of us had the vision to look into the future and see the several hundreds of women who are now in the many churches in this mission. We have two societies with over fifty members each, who answer the roll call and bring in their tithes to support the work of the churches and that of the China Baptist Home Mission Board." —Miss Madge Ramsey is the first one to finish the six books called for on the W.M.U. mission study certificate and is therefore the first to receive the official seal of the Union. Miss Ramsey is from West Frankfort, Illinois, and is a graduate of the W.M.U. Training School in Louisville, Ky. All honor to Illinois and the Training School and certainly to our first "graduate"! —While attending the Southern Baptist Education's annual meeting in Nashville, it was the privilege of the W.M.U. corresponding secretary to be the guest of the Nashville women at a beautiful luncheon in connection with the raising of their large part of \$100,000 in middle Tennessee for Christian education. Mrs. J. T. Altman and Mrs. W. T. Hale, Jr., were in charge of the luncheon at the close of which encouraging reports were heard from the various societies. Mrs. A. F. Burnley and Mrs. George J. Burnett were also present to tell of the progress in their associations, while Miss Margaret Buchanan told of similar and equally encouraging campaigns in east and west Tennessee. For lack of a better expression, as one representative said, the universal pledge was that each organization was going "over the top". —At the luncheon there was a "vacant chair", for in the tenderest sense every one missed Mrs. A. J. Wheeler. Just the week before her devoted missionary spirit had gone home to the God of missions. For years Mrs. Wheeler was president of the Tennessee Union and vice president of the general Union. Her physical loveliness was indeed typical of the beautiful service which she rendered to these organizations. —From Nashville the W.M.U. corresponding secretary went to Louisville for two days at the W.M.U. Training School. Conditions there were found to be most

(Continued on page 31)



BOOK REVIEWS



THE PATH OF LABOR

The Path of Labor is a symposium put out by the council of Women for Home Missions, its first chapter, A Call to Service being written by Mrs. M. Katharine Bennet, president of the Council. Grace Scribner tells us, In City Industries, of the trades of street children—bootblacks, messenger and newsboys, of those little laborers in factories, mills and canneries. Sad and distressing indeed are many of the conditions depicted. She speaks of the National Child Labor Committee and its successful campaign for improving laws for little toilers. Among the women workers, she takes up the questions of the long day, the living wage, the work of the National Consumers League and shows some aims of women's trades-unions. The chapter, In Mountains and Mills is collaborated. John E. Calfee writes of the mountaineers, their ancestry, home and environment, their religious and school life, their occupation, etc. Alexander J. McKelway, an expert on mill districts contributes the material on southern-factory workers and their surroundings, speaks of the changes brought about through the Federal Child Labor Bill and challenges home missions and the church to the opportunities lying before them. Lily Hardy Hammond has the chapter Among Negro Laborers and Miriam L. Woodberry gives In Lumber Camps and Mines. She tells of the frequent change of location necessary to logging camps, points out that work among these constantly moving people must be of a transient nature and refers to the Presbyterians who have for fifteen years maintained a secretary with missionaries under him "for general oversight of all lumber camp districts". The well known writer Dr. Walter Rauschenbusch, gives the final chapter, on Justice and Brotherhood in which he shows the need of a new social order.

A good home mission study book for the W.M.S. and Y.W.A. Cloth .75, paper .40

THE MISSIONARY EDUCATION OF JUNIORS

"This manual is the first of a series of handbooks on graded missionary education in the church, school and home that are now in process of preparation." In the little book the author logically entitles her first chapter The Goal, in which she says that "religious education should seek to make its pupils trained, intelligent Christians who, inspired by great ideals, will actively engage in the work of God's kingdom". "The question of missions is not a question of here or there, of home or foreign field; but an attitude of life, a normal expression of Christian thinking and living." The author stresses in the second chapter the Knowing One's Pupils. She gives two ways of doing this, through books on child study and through first hand study of the child himself. The general characteristics of this age need to be studied as well as the individual's home, school and play life. A good chapter is the third, Missionary Education Through Activity; here plans and methods are given for guiding the activities of this age. "It is when junior activities are given the emphasis of service and sharing that they become of highest educational value in religious work." Training In Giving and Missionary Education Through Play follow, and two chapters rich in suggestions tell of the Materials of Missionary Education. In the last of these are a number of workable ideas, easily adaptable to many societies. There is a chapter on Telling Missionary Stories and one on Junior Missionary Reading. A list of Reading Books on World Friendship for Junior Boys and Girls as well as a full bibliography supplementing her own chapters close the book.

This handbook by J. Gertrude Hutton will be most helpful for leaders of junior societies and Sunday school teachers.

We recommend it highly. .60 prepaid

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

EDITORIAL

(Continued from page 8)

missions. If it shall at all keep pace with the mission needs and with its accustomed annual rate of increase, it must raise a similar amount for these two causes within not thirty but five years. When to this is added the proposed \$3,000,000 for education it will be seen that almost twice as many millions must be raised in one sixth the time. It means that the ten-fold strength of Sir Galahad must become twelve-fold as with pure hearts the Union workers carry to victory this gigantic task. It means that existing solely to bring in the missionary kingdom, the Union shall as never before use Christian education as a direct means to this Gospel end.

COLLEGE Y.W.A. PROGRAM

(Continued from page 17)

Gen. 2:7-15, as redeeming man, Gen. 3:8-15, 21. II. The book of the law, Deut. 31:26; Joshua 1:8; Neh. 8:1-3; Gal. 3:10-12. III. The law of the Lord, Ex. 20:1-17; Ps. 1:2; Isa. 30:9; Ps. 19:7; 119:1. IV. Oracles of God, Acts 7:38; Heb. 5:12; Rom. 3:2; 1 Peter 4:11.

SECOND TWILIGHT: *Wisdom Which Comes from Study of the Bible*

I. Wise unto salvation, 2 Tim. 3:15-17; Rom. 1:16; 1 Cor. 1:18. II. Faith manifested by hearing and appropriating, 2 Tim. 1:13, 14; Heb. 2:1; 11:3; 4:2; 1 Tim. 4:5, 6. III. It is the word of truth, 1 Thess. 2:13; Jas. 1:18, 19, 21-25; 1 Peter 1:23-25. IV. Holding forth the word of life, Phil. 2:16; Col. 3:16; 2 Thess. 1:11, 12.

THIRD TWILIGHT: *Give Heed to the Word of Prophecy*

I. The secret things, Deut. 29:29; Ps. 40:6-10; Isa. 11:1-10; 42:1-4. II. The righteous Branch and King, Jer. 23:5, 6; 33:15-18. III. The coming of King, Dan. 7:13; Hag. 2:7; Rev. 1:5-7, 18; Zech. 14:4. IV. The messenger of the covenant, Mal. 3:1-3; Jude 14; 15; Rev. 3:7, 14, 21; Isa. 22:22.

FOURTH TWILIGHT: *The Holy Precepts*

I. The commandments of God, Deut. 6:6-9; 30:11-14. II. The perfect law of God, Ps. 19:7-11; 33:4, 6; Job 22:22. III. Precepts of Jesus, Matt. 5:16, 22-24; 19:16-19; 24:42-51. IV. Precepts of Paul, Rom. 12:1-3; 9-21; 13:8-14; Eph. 4:1-3, 26, 28-32; 1 Thess. 5:6, 8; Heb. 12:1-6.

FROM OUR MISSIONARIES

(Continued from page 23)

could transform this poor little Chinese waif into a happy, clean little girl, saying her Bible verses and singing her hymns just as our own American children are doing every day. It is He that raised up her good adopted mother under whose guidance both will be abundantly blessed.

—Mary N. Lyne, Shanghai, China

PERSONAL SERVICE

(Continued from page 27)

ary society would maintain contact with at least one foreign family through its personal service committee!

For list of books especially commended by Executive Committee of Neighbors League write to the chairman Personal Service Committee, Mrs. H. M. Wharton, 15 W. Franklin St., Baltimore, Md.

UNION NOTES

(Continued from page 29)

wholesome. The mid-year examinations were just closing and with renewed zeal the students were facing the next term. Three new students were enrolled. The student organization and the Y.W.A. are unusually active. The Good Will Center Sunday School was attended and decided progress noted there. Plans are being made for a meeting of Baptist young women to be held during the annual meeting at Atlanta in May. All young women, state leaders and leaders of junior societies, members of Y.W.A. and G.A. are urged to be present at this, their first annual meeting. It is hoped that auxiliary delegates will be sent from the different states and that many colleges will be represented. The exact time will be announced later.

A CALL
TO THE
BAPTIST YOUNG WOMEN OF THE SOUTH
TO ATTEND
THEIR FIRST ANNUAL MEETING
AT
ATLANTA
IN
MAY

*Every State is Expected to Send Y.W.A. Delegates in
Addition to State Leaders and Officers*

**Bring this before the auxiliaries and let our young
women realize their share in the work of the Union.
Will your state be represented at the roll call?**

For Further Information Watch Royal Service

(See Page 31 This Issue)