

UNION WATCHWORD  
1919-1920

That I may know Him.—Philippians 3:10

# Royal Service

SUCCESSOR TO OUR MISSION FIELDS

## The Baptist 75 Million Campaign

Slogan: "Millions for the Master"

September: Prayer

October: Enlistment

November: Stewardship

## Baptist Victory Week

November 30—December 7

W.M.U. Quota: 15 Million

OF

The Baptist 75 Million Campaign

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# Royal Service

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SEPTEMBER—Social Problems in the States	NOVEMBER—Lengthen the Cords,
OCTOBER—Foreign Mission Outlook	Strengthen the Stakes
	DECEMBER—China

### Monthly Missionary Topics 1920

JANUARY—Survey of Home Missions	JULY—Planning for Convention Year
FEBRUARY—Americanization Problems	AUGUST—Financing Missions
MARCH—Veterans of the Cross	SEPTEMBER—Our State's Part in the Cam-
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Country Neighborliness in City Blocks—World Outlook, July, 1919	



## Calendar of Prayer for Southern Baptists September, 1919

Let us not be content with small things when God so obviously desires and designs for us large things.—John R. Mott

### Topic: Social Problems of the States

#### 1—MONDAY

That all problems may be met through reliance upon His wisdom. Is anything too hard for the Lord?  
—Genesis 18:14

#### 2—TUESDAY

That the refreshment and inspiration received at the summer conferences may be used for His glory. They shall speak of the glory of thy kingdom and talk of thy power.  
—Psalm 145:11

#### 3—WEDNESDAY

That the committee in each state for the BAPTIST 75 MILLION CAMPAIGN may measure up to their responsibility in raising the W.M.U. quota of 15 millions. Let him ask in faith, nothing wavering.  
—James 1:6

#### 4—THURSDAY

That all may be faithful, knowing He will bless our efforts. It is required in stewards, that a man be found faithful.—1 Corinthians 4:2

#### 5—FRIDAY

That Mrs. W. J. Neel and Mrs. J. C. Bose may be made strong in spirit and body for their responsible work. Let all ye do be done in love.  
—1 Corinthians 16:14

#### 6—SATURDAY

Pray for the efforts being made to evangelize Jews in their own land. I will make darkness light before them and crooked things straight.  
—Isaiah 42:16

#### 7—SUNDAY

Pray for young pastors, that they may give the people the saving message. Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.—1 Timothy 4:12

#### 8—MONDAY

Thanksgiving for the new missionaries; and that in preparing to leave home and loved ones they may be kept in peace. Let the peace of God rule in your hearts.  
—Colossians 3:15

#### 9—TUESDAY

That many Spirit-filled women may be called out to meet the crying need everywhere. Not by might, nor by power, but by my spirit, saith the Lord of hosts.  
—Zechariah 4:6

#### 10—WEDNESDAY

For Rev. and Mrs. P. H. Anderson and Miss May Hine in Canton, that their problems may be met in His strength. If I speak of strength, lo, He is strong.  
—Job 9:19

#### 11—THURSDAY

That needed helpers be sent Rev. and Mrs. J. L. Galloway in Macao, China. In me is thine help.—Hosea 13:9

#### 12—FRIDAY

For Rev. and Mrs. W. E. Crocker of Chinkiang, that they may know His joy and peace. The joy of the Lord is your strength.  
—Nehemiah 8:10

#### 13—SATURDAY

For our missionaries in Shantung Province, that Miss Ida Taylor may be marvelously helped. In the time of their trouble, when they cried unto thee, thou hearest from heaven.—Nehemiah 9:27

#### 14—SUNDAY

That the church of the living God may be revived and Spirit-filled. A God ready to pardon, gracious and merciful, slow to anger and of great kindness.—Nehemiah 9:17

#### 15—MONDAY

That the native Christians of Shantung, China, may lean hard on His promises. The Lord is my helper and I will not fear what man shall do unto me.  
—Hebrews 13:6

## Calendar of Prayer for Southern Baptists September, 1919

"I built my soul an upper room, a place of prayer,  
Where freed from all disturbances, and doubt or care,  
Serene, I rest, for the dear Christ is always there.  
"God grant, that when I leave this room to go below,  
The blessed peace I here have found, may still forth flow,  
Till others learn to build themselves an upper room and thither go."

### Topic: Social Problems of the States—Continued

#### 16—TUESDAY

For Miss Loy J. Savage and Miss Blanche R. Walker, Kaifeng, China, that "daily strength for daily needs" be given. I will trust and not be afraid.—Isaiah 12:2

#### 17—WEDNESDAY

For Rev. and Mrs. J. W. Shepard, Rio, Brazil, that they may know the fulness of His power. God is my strength and power.  
—1 Samuel 22:23

#### 18—THURSDAY

For Rev. and Mrs. John Mein, Campos, Brazil, that His promises may grow brighter each day. Lo, I come, and I will dwell in the midst of thee.—Zechariah 2:10

#### 19—FRIDAY

For Rev. and Mrs. J. C. Quarles, Buenos Aires, Argentina, that His presence may bless each day. Our soul waiteth for the Lord, He is our help.—Psalm 33:20

#### 20—SATURDAY

For the new era workers among the negroes—a problem in every state. The trying of your faith worketh patience. Let patience have her perfect work.  
—James 1:3,4

#### 21—SUNDAY

That pastors, Sunday school teachers and all workers may be given renewed energy for the fall work. O that there was such a heart in them that they would fear me and keep my commandments.—Deuteronomy 5:29

#### 22—MONDAY

For Rev. P. C. Walker and all workers in the Canal Zone. Let us draw near with a true heart in full assurance of faith.—Hebrews 10:22

#### 23—TUESDAY

That we may be mindful of one another, bearing each other's burden. Thou shalt love thy neighbor as thyself.  
—Galatians 5:14

#### 24—WEDNESDAY

That in these days of many appeals and wide prosperity we may not withhold our gifts. I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.  
—Isaiah 48:17

#### 25—THURSDAY

For all Good Will Centers, Homes and Orphanages under our care. My God shall supply all your need, according to His riches in glory by Christ Jesus.—Philippians 4:19

#### 26—FRIDAY

That a spirit of thankful, sacrificial giving pervade our people. Neither will I offer . . . unto the Lord my God that which doth cost me nothing.  
—1 Samuel 24:24

#### 27—SATURDAY

For a deeper sense of our stewardship of money and time. Who then is willing to consecrate his service this day unto the Lord?  
—1 Chronicles 29:5

#### 28—SUNDAY

That we may worship Him in righteous deeds and lives of holiness. Serve Him with a perfect heart and with a willing mind.—1 Chronicles 28:9

#### 29—MONDAY

For girls and boys preparing to leave for schools and colleges, that they may remember their mothers' counsel and prayers. The Lord bless thee and keep thee.  
—Numbers 6:24

#### 30—TUESDAY

That the church may be kept humble, relying alone upon His finished work. That ye may with one mind . . . glorify God even the Father of our Lord Jesus Christ.—Romans 15:6



## EDITORIAL



### THE SOVEREIGN CALLS OF THE CAMPAIGN

*"The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in behalf of them whose heart is perfect toward Him."*

Among the many fine advertisements of the BAPTIST 75 MILLION CAMPAIGN we find the following:

#### "The Greatest Six Months in Southern Baptist History

July—Preparation Month  
August—Information Month  
September—Intercession Month  
October—Enlistment Month  
November—Stewardship Month  
December—Victory Month"

This division has been made and this sequence outlined for the sake of organized efficiency and in order that emphasis may be laid upon each phase of the campaign by the whole denomination at a specified time, following a recognized order. According to this plan there will be each month, so far as activities are concerned, a great mass movement of southern Baptists toward God and their world mission. But this is not the only way in which the fulfillment of the hopes kindled in Atlanta may be looked for. In the heart and inner life of the individual, who is the determining factor in any campaign, no such well defined division of time and thought can either be possible or advisable.

All of us know that July was largely given over to the working out of general organization plans and to much necessary arranging of details on the part of those officially at the head of the campaign; and that August is being given to the dissemination of information so that every individual possible may become thoroughly familiar with the plans and objects of the campaign. But those of us who have been closely associated in any way with the campaign leaders, both men and women, know that in their own lives their most serious thought and their best energies have been expended in trying to get a vision of their task from God's own viewpoint, and in seeking to so apply our Lord's teachings in all matters concerning His kingdom, that they as victors may go forth and persuade others to share in the great enterprise they are directing.

Thus we see that *Information, Intercession, Enlistment, Stewardship* and even *Victory* were all considered essential in the preparation and at the very beginning of the campaign. So they must all be taken into account in the very beginning of the preparation of each person who is to be a leader in the state, the district, the association, in the local church or in the missionary society. The victory, so far as their own attitude is concerned, must be won by the workers ere they are really made available for God, and they must come into possession of "that faith which penetrates all life and has victory over all the world". This campaign will test southern Baptists as never before; it will put pastors and leaders, churches and individual church members to severe tests; it will call for heart searchings, deeper consecration, and real faith on the part of us all.

If such consecration and such faith become the possession of any number of the leaders in this campaign it is reasonable indeed to believe that it will be communicated from this one to that one, from congregation to congregation, one catching from another the inspiration till we can lay hold on the "availability of God" who alone is sufficient for these things, and victory come to us like the Alpine sunrise described by Dr. W. H. T. Gairdner in "Echoes from Edinburgh Conference": "The high clouds kindle with their

prophecy of the dayspring or ever the sun is up.—Suddenly the topmost peaks are smitten with a wondrous light! The glory seizes on others, and still others . . . See where it runs along the ridges! It seems to flash from ridge to ridge! . . . Lower and lower it comes, invading the mountain-sides, penetrating the valleys . . . and lo, the world is light!"

*"Prayer is the only element (which can quicken information into inspiration, transmute interest into passion, crystallize emotion into consecration, and coin enthusiasm into dollars and lives."*

There is no doubt in the minds of Christian people, who know, that W. E. Doughty was right when he said that prayer had called forth and energized all the spiritual and missionary movements of all time. The BAPTIST 75 MILLION CAMPAIGN was called forth by prayer we verily believe, but the important thought, the vital thing for us to consider now and never forget, is that this great movement must be energized by prayer if it is to succeed.

September is the month known as *Intercession Month*, and when that time comes we must besiege the very courts of heaven with a battery of prayer that will not be denied. But shall we wait for that month to come before we pray? There are many who have been praying individually, there are many who have been praying unitedly, but there are also many who have not yet begun to use that "hidden talent" in the interests of this campaign. Prayer has been defined as that psychological act by which the soul comes in contact, into communion, with God, and until such contact has been established, prevailing intercessory prayer is impossible. "Men must commune with Christ if they are to communicate Christ."

On another page the plans of the Woman's Missionary Union and other prayer plans are outlined. If we are to relate ourselves in any adequate way to this program and make a real contribution to the *Campaign of Intercession* we must begin now by establishing real and vital contact with our Lord, that we may become channels through which His power can be made manifest among men.

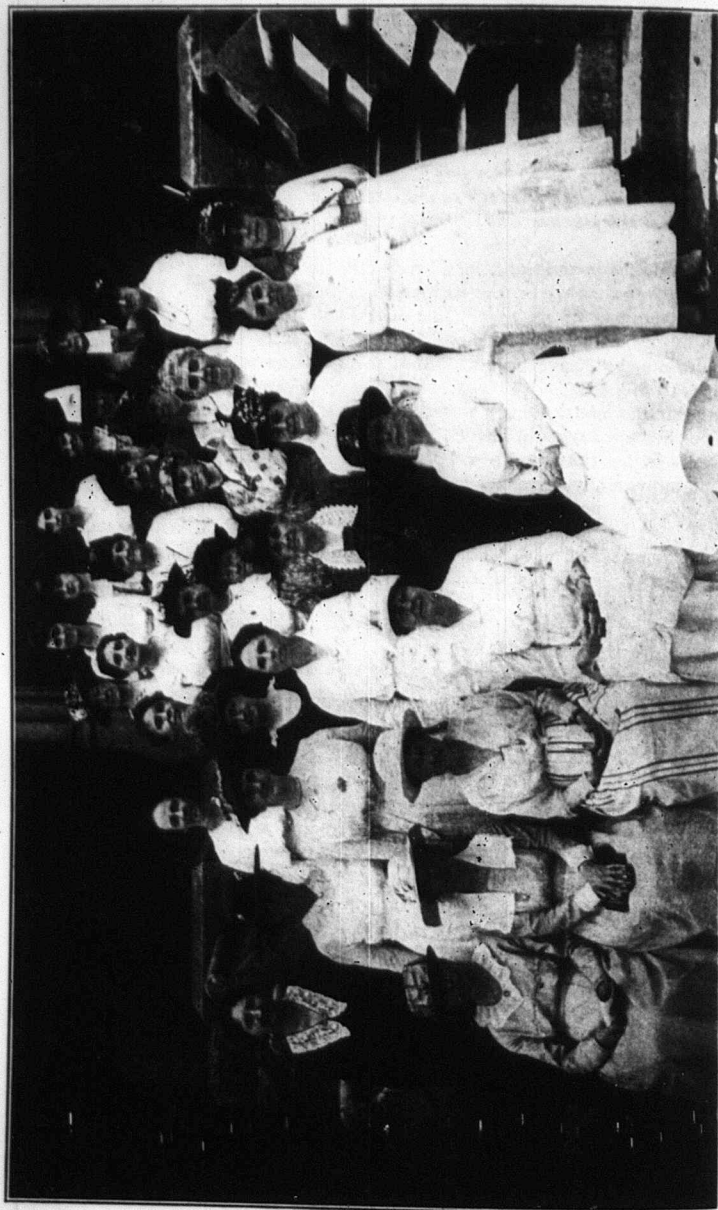
The Union has a tremendous task in this campaign. Our gifts in money for thirty-one years have amounted to little more than \$5,000,000 and now we are undertaking to give \$15,000,000 in five years' time. As someone has said, "One look at the immensity of the task drives us back upon the resources of God". But one look at the broadened opportunities and at the "billion of men who need the one God" and a vision of the "one God who died for the billion of men" challenges us to rely upon the resources of God and do exploits in His name.

"For that the leaders took the lead in Israel,  
For that the people offered themselves willingly,  
Bless ye the Lord!"—

reveals a principle known as far back as Deborah and gives us courage to go forward in this campaign. For our own leaders we would bless the Lord and offer up our earnest prayers. Let all Union workers with their daily prayers strengthen and sustain Miss Mallory who, as corresponding secretary of the Union, has so fearlessly yet humbly undertaken the task devolving upon her—that of leading the Union in this great campaign for the Master. Mrs. W. J. Neel as W.M.U. Director in the Nashville office and Mrs. Janie Cree Bose as W.M.U. organizer on the field are assisting the corresponding secretary and should be constantly remembered by us at the source from which all power cometh. Nor would we forget the W.M.U. organizers of every state and association, nor the people who are offering themselves willingly in the Master's service.

Dr. Doughty reminds us in his "Call of the World" that the battle of Jesus was not won at Calvary but in the garden of prayer.—Mrs. W. C. James





W.M.U. WORKERS ATTENDING THE CONFERENCE OF THE BAPTIST 75 MILLION CAMPAIGN, JULY 2, 3, 1919, NASHVILLE, TENN.

## W.M.U. PREPAREDNESS FOR THE BAPTIST 75 MILLION CAMPAIGN

**I. ORGANIZATION.** In the launching of any movement; great or small, the primacy of thorough organization is conceded. Hence, most of the conferences of directors of the BAPTIST 75 MILLION CAMPAIGN up to the present stage have been given over to bringing our denominational forces into co-ordinated and sympathetically related groups. It is a splendid tribute to our W.M.U. that no new machinery must be created to mobilize southern Baptist women for active co-operation in the campaign. This problem has not been so much ours. General lines of campaign organization, from the central office in Nashville, with directors and organizers, through states, associations and churches, follow, with no appreciable variation, our W.M.U. plans of organization. There will also be preserved through the campaign our customary auxiliary relation to the general organization. In the conference of workers on the BAPTIST 75 MILLION CAMPAIGN held in Nashville, July 15, 16, the following outline of W.M.U. campaign organization was agreed upon:

### The W.M.U. Organization

#### 1. *The Duties of the State W.M.U. Organizers:*

- (1) Co-operate with the General W.M.U. Organizer at Nashville, the State Secretaries and the State Organizers and Publicity Directors among the men in organizing the women of each state.
- (2) See after and instruct the associational or district organizers. These should be called together at the time the men organizers and publicity men are called.
- (3) See after the proper presentation of the campaign in each state and associational meeting. Co-operate with the publicity director in the matter of the Baptist four-minute speakers.
- (4) Co-operate with publicity director in getting literature to the women.

#### 2. *Duties of the Associational or District W.M.U. Organizers:*

- (1) Co-operate with state W.M.U. organizers and associational organizers among the men, in every possible way.
- (2) To co-operate with the Associational Publicity Director in getting literature to W.M.U. organizations.
- (3) Co-operate in the matter of the Baptist four-minute speakers. See that the campaign is presented in four-minute speeches in every W.M.U. meeting from October 5 to November 30.

#### 3. *Duties of the Local Church W.M.U. Organizers:*

- (1) Enlist all women in the church in the big campaign and see that they get ready for the drive in "Victory Week".
- (2) Call the women to prayer in all their regular meetings and in their circle meetings, especially the week of prayer, September 21-28, and the Sunrise Prayer Meeting, November 30.
- (3) Co-operate in every way with the Baptist four-minute speakers to make their work most effective.
- (4) Enlist and instruct the W.M.U. organizations.
- (5) So co-operate with the church forces that in the drive of Victory Week the most

liberal pledge possible will be secured from every woman and young person in the church, —and see that the duplicate pledge card is given to those who desire it for their own use.

(6) See that all pledges and gifts from the members of the W.M.U. organizations and from all other women and children, unless otherwise designated, be credited to the W.M.U. \$15,000,000 apportionment of the campaign, and that the W.M.U. members be encouraged to mark on their pledge card, "Credit to the W.M.U.," unless otherwise arranged for.

**II. PRAYER PLANS FOR THE CAMPAIGN:** When a new vision of world conditions, with deep conviction of responsibility to a lost world, was flashed in on the great Southern Baptist Convention heart in Atlanta, an overwhelming sense of the need of God swept through every soul. A call to unceasing and importunate prayer was sounded out to our denominational forces. As the light increased and the task enlarged, this call to prayer grew more insistent and imperative. Dr. Scarborough, the chosen General Director of the campaign, gave as the first slogan—"From your knees to the nations".

The month of September has been set apart sacredly as "Intercession Month". Every morning at 9 o'clock our women will unitedly pray for God's blessing on the campaign. At this hour the office force in Baltimore and in the state W.M.U. headquarters will also hold prayer services. The week of September, 21-28, is to be observed as "Intercession Week", when definite prayer is to be made for each campaign object. The meetings will be for intercession rather than for discussion.

*September 24* is to stand out on the Baptist Campaign Calendar as a day of united, special prayer and fasting. It will strengthen our faith to recall God's gracious answer to our nation's united prayer for peace, when the bloody tides of war were turned and our Allies marched unchecked toward prayer-bought victory.

*November 30*, the opening day of Victory Week, will be ushered in with a sunrise prayer-meeting in each church or community. There must be many smaller prayer bands, and each individual must keep solemn tryst with her Lord. It may be at such a Bethel, one soul alone with God, refusing to let him go till He send the blessing, that a great victory for the church, the association or the state shall be won. PRAYER is the magic key we must use to unlock closed doors of indifference, ignorance and selfishness. PRAYER is the miracle-working privilege of the humblest, weakest individual.

Dr. W. A. McComb gave beautiful testimony in the Nashville conference to the miracle-working prayer-power of an old saint in his congregation—ninety-one years old and bed-ridden—who weekly prayed into the kingdom of God new born souls, as many as eleven some weeks. "Have faith in God." "It is God who worketh in you both to will and to work for His good pleasure." "Be not faithless, but believing." "These all continued with one accord, in prayer and supplication with the women." Then came Pentecost—God's spirit came to earth and ushered in a new era of world redemption.

Three million southern Baptists, with one accord in prayer and supplication will surely bring down from heaven a new pentecostal baptism, and send us forth blessed evangelists of His truth to the nations.

Yours, for a deepened prayer-life in our W.M.U.

*Mrs. W. J. Neel, W.M.U. Director  
Nashville, Tenn.*

"Doors open and doors shut again. Time presses. The sense of immediacy and the spirit of reality are the need of the hour. 'The living, the living shall praise Thee!' In the annals of Christianity there has been no time like the present. Surely it is a summons to put forth our strength in a measure adequate to press the present unprecedented advantage."



## BIBLE STUDY



### TOPIC—Living the Christian Life

**I**N living the Christian life we must have in our consciousness the atoning death of Christ, and His example in every day living. We begin with the death of Christ for us, but we must go on with His life manifested in us."

**I. Vocation or Calling:** Eph. 4:1-5. Paul glories in his bonds for Christ's sake and on that account exhorts that attention should be given to the grace of that calling, to walk as becomes our Christian profession, honoring the Gospel by which we are called. We are to walk in unity, in love, purity and holiness, friends of all Christians and enemies of all sin. We do not walk worthy of the vocation wherewith we are called if we be not meek and lowly of heart, for He by whom we are called, He to whom we are called was eminent for meekness and lowliness of heart, Matt. 11:29.

**II. To Me to Live is Christ:** Phil. 1:21 with Acts 9:1-18. This is the motto of Paul's life; the ruling passion, which at once explains the nature of his success and accounts for it, he lived for Christ. If we want to live like Paul we have simply to live for Christ. Christ our life on one side, our life for Christ on the other. "What things were gain I count loss for Christ." The ordinary selfish life is a mistake, it is death—the carnal mind pure and simple, Rom. 8:6. The Christian life is derived from Christ and directed to Him. He is the principle, rule and end of it. "To me living and dying Christ is gain", that is "I desire no more neither while I live nor when I die but to win Christ and be found in Him". It is worth while for a Christian to live in the world as long as he can glorify God and do good. I am in a strait betwixt two, Phil. 1:23. Paul was in a strait between two blessings—living to Christ and being with Him. It was Christ upon whom his heart was set, but he was willing to continue his ministry on earth as long as God willed. So with the Christian's course, he must be ready to abide on earth as long as he can be used of God. All our joys should terminate in Christ. To you it hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf, Phil. 1:29. Here are two precious gifts, not only the blessedness which is the object of faith, but the grace of faith itself, the ability or disposition to believe is from God. To suffer for the sake of Christ is also a valuable gift, it is a great honor, a great advantage, for we may thereby glorify God, Matt. 5:11, 12; 2 Tim. 2:12.

**III. The Outflow of Christian Love:** Rom. 16:1-16. Such remembrances are usual between friends and it becomes Christians to be helpful one to another in their affairs, especially to the stranger among us. Paul bespeaks help for one who had been helpful to many. "He that watereth shall be watered also himself." His heart was so full of love as to send salutations to particular ones with expressions of love and concern for them. When the law of love is in the heart the law of kindness will be on the tongue. Endearing language should pass among Christians to express love and to engage love. "Many who bestowed much labor on you." "Tryphena and Tryphosa who labor in the Lord." Some of these named are supposed to be relatives of Paul. Christian love rectifies, sanctifies and improves our respect to our kindred, causes us to rejoice in them.

**IV. Abstain from Every Form of Evil:** I Thess. 5:22. There are divers exhortations in this chapter touching the duty Christians owe to one another as well as what is our duty to God, Gal. 6:10. To abstain from evil is a good means to prevent our being deceived with false doctrines, for Jesus says, John 7:17, we shall know the doctrine if we do His will. We must abstain from all that looks like sin or borders upon it, shun temptations or approaches to sin. A Christian grows like Christ only by an internal union with Him; by prayer and study of the Word we may daily live in His company and receive the impress of His influence, but something more is necessary—He must be *in* us, Col. 1:27.—*Mrs. James Pollard*



# PROGRAM FOR SEPTEMBER

Prepared by Mrs. J. L. McCutcheon, Virginia

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

## SOCIAL PROBLEMS IN THE STATES

HYMN—Saviour, Thy Dying Love Thou Gavest Me

BIBLE STUDY—(Page 11)

PRAYER—That God's blessing may rest upon the presentation of the program and be realized by every woman present

READING—Luke 10:25-37 (By best available reader)

ARE WE FAIR TO THE PARABLE?—(par. 1)

THE MODERN GOOD SAMARITAN—(par. 2)

PRAYER—That the parable may be lived out by every member, both in personal and in community relations

SOLO—Somebody Did a Golden Deed

THE RELATION OF THE CHURCH TO LABOR—(par. 3)

SOLUTION OF SOME OF OUR SOCIAL PROBLEMS—(par. 4)

THE PERSONAL TOUCH—(Par. 6)

CLOSING PRAYER FOR PERSONAL CONSECRATION

*"She doeth little kindnesses,  
Which most leave undone or despise;  
For naught that sets one heart at ease  
And giveth happiness or peace,  
Is low esteemed in her eyes."*

**1. Are We Fair to the Parable?** The finest illustration of personal service is the simple and effective story of the Good Samaritan. No better example of true neighborliness has ever been given to the world. But is it not just possible that we read into the parable more than Christ intended we should? He told the story, not to set forth the entire range of Christian duty and personal responsibility, but to clearly define neighbor and to illustrate neighborliness. When we hide behind the good Samaritan and insist that our full duty is discharged when we have ministered to the physical needs of the man who fell among thieves, we are unfair to the parable and unfair to our Lord. This is age-old personal service. But twentieth century social service as well as New Testament Christianity demands that we investigate conditions on that Jericho road and make it impossible for the next unsuspecting traveller to fall among thieves. Not only so, but the highwaymen themselves must be found and won to a more excellent way of making a living. So far-reaching as is modern social service—just so far-reaching is the religion of Jesus.

**2. The Modern Good Samaritan** Translated into terms of present day social service the story would read something like this: A certain family lived in the slums of a great city, they fell ill of typhoid fever. The father died, the mother lay at death's door and the little children were starving. By chance a certain society woman was going down that way (out of curiosity to see the slums) and when she heard of the pitiful case she crossed the street to avoid the infection and hurried on.

In like manner, a so-called philanthropist came and heard the crying of the little children and said, "What a pity! I must investigate the history of this family. If I find them worthy I will send their names to the proper committee for consideration. If the report is favorable the family will receive aid through the proper channels and my personal responsibility will be fully discharged."

While the charitable red tape was in process of unwinding, an earnest Christian woman, as she went about doing good, came to the house. When she saw the dead man and the dying woman and the starving children she was moved with compassion—even as the Lord Himself—and provided decent burial for the father, a capable nurse for the mother, food and care for the little ones. Looking around upon the environment she found filth and disease everywhere. Then, moved with righteous indignation she exclaimed, "Why should these things be?" Seeking other women of her church and community she interested them and together they influenced the city government to improve the housing conditions, purify the water supply and furnish certified milk to the children and sick people of that district. Before many months the mothers and children and even some of the fathers were glad to listen to the Gospel story and to accept the Saviour who had, through His servant, lifted them out of their physical discomfort and mental despair.

**3. The Relation of the Church to Labor** "The tasks awaiting the church to-day in the field of labor are not confined to the walls of the church structures, nor to the boundaries of the parish. They extend to the legislative halls, the place where practical sympathy and help can be given in connection with their industrial problems. Failure of the church to help adjust social and economic wrongs is one of the obstacles that has arisen to widen the gap between the church and the working people. A rest day in seven, a living wage, an eight-hour working day, child labor laws, and other just needs of the workers brought about by the united efforts of Christian people would do more to win the vast army of toilers to the kingdom of Christ than a multitude of sermons."

**4. The Solution of Our Own Social Problems** The problems in our southern states differ according to location and industrial conditions, but it is unthinkable that there can be a single woman's missionary society within the bounds of the Southern Baptist Convention which is not confronted by one or more community conditions crying out for betterment.

(a) Here is a fine example of social service from Kentucky—the mission in the "Craw": "The influence and transforming power of the mission school on the community life is signally shown by the work of the Philathea-Baraca Mission in the 'Craw' or slum section of Frankfort. This school was founded and conducted by young women of the Philathea class of the First Baptist Church. It was started about ten years ago by gathering a few children from the streets into a vacant saloon building and teaching them to write and do industrial work, such as sewing, basket making, book binding, etc. In about three years a Sunday school was opened in a building erected by the class, and in connection with this a room for recreation with shower baths, etc. This was at that time a very notorious section of the city and no school of any kind could be held there. Through the influence of this work the sentiment of the neighborhood was so raised and new ideals so instilled into the minds of parents and children, that the city started a school very near the building used for this mission work, the principal of which publicly stated that the mission had made it possible to maintain the school. A night school for illiterates was conducted in the mission. Recently a public speaker attending a meeting in this neighborhood remarked, 'It is astonishing to see the change here. A few years ago I tried to speak to a mixed crowd like this and simply could not do so. Now the order is as good as at the average meeting.'

"A very noticeable thing in the neighborhood is how this little building and work has become the center of the community life. Funerals are held here and the social features of Christmas and other seasons are celebrated here. Possibly the greatest influence wrought by this mission is shown in cases of sickness. Even in the most destitute and sometimes depraved homes the teachers are asked to come and hold song and prayer services."

Several very remarkable conversions have resulted, and a respect for the religion of the Lord Jesus Christ has been engendered, a condition that was totally unknown before."

(b) The Negro: The negroes we have always with us, and in these days of readjustment there is increasing necessity that we honestly and earnestly face our responsibilities. It is encouraging to note that in several states the W.M.U. is interested in industrial schools for negro girls. In Richmond a boarding home for these girls has recently been established with an advisory board of white women, of which the corresponding secretary of the state W.M.U. is a member.

The new danger threatening our southern negroes—the persistent diffusion of Bolshevik propaganda among them—is a very real and a very widespread menace. The recent racial riots in Washington demonstrate this danger. There are not fewer than five magazines published in different parts of the United States which are devoting themselves to negro interests, so-called, but in reality are teaching a rank radicalism, subversive of the best interests of both races. Here is an opportunity for both personal and social service on the part of Christian white women. Timely caution and tactful advice to those who serve in the home, the passing on of our missionary literature and Sunday school papers, concerted effort to interest colored women and girls in some form of community service for their own race, the organizing and fostering of missionary societies in their churches, the lending of helpful books and magazines to their pastors and pastors' wives,—these are some of the ways in which we Christian white women can combat Bolshevism and prevent its spread among the negroes. "Overcome evil with good."

(c) The Mining Problems:

"Far down in the earth's dark bosom,  
The miner mines the ore,  
Death lurks in the dark behind him—  
And hides in the rock before."

The little verse gives us a glimpse into the constant dangers that surround the life of the miner. The death rate, notwithstanding many preventive measures that have become laws, is still very high. Much progress has been made by the Bureau of Mines, safety-first movements, and social legislation to guard the life and health of these humble toilers; yet there is need of constant vigilance if the lives of the workers are to be protected. For instance, the lives of more than a hundred men were snuffed out by the mine disaster in Hastings Canyon, Colorado. A newspaper reporting the accident gives us occasion for serious thought by adding: "It is said the accident was due to the neglect of the company officials to provide certain protection demanded by law and asked for by the employees."

"Closely associated with the problem of protecting the life of the worker are those of securing safety devices, child labor laws, the living wage, sanitary housing, the length of the working hours, the 'speeding up' of machinery with its evil result of bringing the fatigue that unfits the toiler for any mental or spiritual training when the day's work is ended. The two groups who suffer most from fatigue in this country are the women workers and unskilled immigrants. The latter group constitutes a specific field for home missionary endeavor in the coal mining districts. It is a difficult problem to reach these people with the Gospel message on account of there being so many different nationalities. Until recently the drinking saloon was the chief obstacle in the way of the uplifting of the miners as it was with every other class of workmen who were not well grounded in temperance principles. While this evil is in abeyance Christian men and women should seize the God-given opportunity.

"There are said to be three million miners in the United States. A vast army to be reached and saved for the kingdom of Christ. How to break down the walls that keep so many away from church is a problem yet to be solved by our missionary workers. Economic conditions, the discouragements of the field, the prejudice of the people on account of the oppression by the church in the land from which they came, the absorbing

ambition of the miner to procure wealth, the scarcity of ministers and missionaries, add to the problems to be overcome by faith and prayer, and consecrated workers."

"Whenever you awake at two o'clock in the morning, breathe a prayer for the men who drop beneath the crust of the earth at this hour."

(a) The welfare work done by the mill owners of the largest cotton mill in the south, Danville, Va., assisted by a board of Danville women, is wonderfully complete and far-reaching. Classes in domestic arts, manual training, and in all things educational and recreational are maintained for all mill workers. Schoolfield is an object lesson and an ideal for other cotton-mill towns.

(b) Texas women find a wonderful opportunity for personal service in winning the Mexican children to attend a Sunday school and kindergarten. Many strong Mexican churches are growing up in this great state largely through this wise personal ministry.

(c) The foreigner constitutes the biggest social problem in Illinois. This year a number of women have pledged themselves to become, each one, a friend to one foreign family—a very practical Christ-like service and one which ought to commend itself to the members of every women's missionary society in the south. It would go far toward the solution of nearly every other social problem.

(d) There was no lack of opportunity for service during the influenza epidemic last winter. Soup kitchens were established in a half-dozen Baptist churches of Richmond and soup distributed daily.

(e) For several summers past, the director of the House of Happiness in Richmond has taken from twenty to twenty-four factory girls on a two-weeks' camping trip to the mountains.

(f) A few of the states have personal service superintendents who prepare very full and interesting reports of the work done in their territory. The range of service is especially worthy of study—including both the usual and the unusual forms of personal and social service—to the sick, the poor, the stranger, the soldier, the orphan, the fallen, the ignorant mother, the sick baby, the negro, the foreigner, the prisoner, the shut-in, the Red Cross, war relief, etc. Is there not an opportunity along one or more of these lines for every member of every missionary society to claim the "In-as-much" promise?

"In-as-much as ye did it unto one of these my brethren, even these least, ye did it unto me."

(g) Practical community service: Many churches in the country have been studying the "Path of Labor" the past year. The Massachusetts Child Labor Committee has published a schedule for a community study of 14-16-year-old working children. Ministers would do well to send for this schedule as it can be used by any church club to discover the things that are being done, or ought to be done in this community to improve the health and welfare of working children. The "Congregationalist" says: "In Fall River a study of this kind resulted in the establishment of a Boys' Club for 14-16-year-old boys in Flint Village, a community in the neighborhood of the American Thread Company, with a total attendance of about 300 boys. It resulted in special outdoor forms or recreation for young workers on mill ball fields; 2,171 young workers benefited from this activity. Troops of Girl Scouts and Boy Scouts were organized, composed entirely of young workers, and many individual children were helped to become members of clubs and classes where they could continue their education and get more healthful forms of recreation. We believe that every home mission club which has been studying the 'Path of Labor' will do well to appoint a special committee of five to make the study suggested by the Child Labor Committee. Even if there are supposed to be few working children in the community, a study of the real conditions will surprise the investigators, and in every community an opportunity will be found for doing some one thing of considerable importance as a result of the study."

## 6. The Personal Touch

A thoughtful woman stood looking down upon the making of postage stamps in the Bureau of Printing and Engraving at Washington. Scores of machines were busy printing, perforating, glueing, etc., but at one table no machine was visible. A man was deftly passing his



hand over the surface of the sheets of stamps—that was all. Puzzled, the woman turned to the guide for explanation. “Oh, yes,” said the guide, “he is *polishing* the stamps.” “But with all this wonderful machinery, why should it be done by hand?” “We have tried many devices,” the guide replied, “but have found nothing so good as the palm of the human hand.” What a lesson in personal service! The great government of the United States, with all the resources of the world at its command, has found no adequate substitute for the refining touch of the human hand in polishing the millions of stamps issuing from its presses. Nor will Christian women ever find any perfection of organization, any system of committee work, any mere missionary machinery which will take the place of the personal touch—glorified and quickened by the love of Christ.

How do you look on life,  
And what do you claim as fine?  
The deeds you do for self alone  
Out there on the firing line,  
Or the deeds that no strangers see,  
The deeds that no scribblers pen,  
That instead of gold to your own fat purse  
Bring peace to your fellowmen?

—Edward A. Guest

## THE SEPTEMBER PRAYER PROGRAM

NOTE: The calendar of monthly topics was, of necessity, arranged and the program material for September in the hands of the printer before the campaign plans for our great forward movement were decided upon. But it is not too late for every W.M.S. to add to the program the following:

I. *Prayer Program for September:* Our slogan in the BAPTIST 75 MILLION CAMPAIGN is “Millions for the Master”—millions of prayers, millions of souls, millions of money—or *prayer, enlistment, stewardship.*

September is set apart as the month of special prayer not merely that the great objective of 75 millions shall be realized, but that the far greater objective of winning lost souls, enlisting indifferent church members, informing the ignorant, and creating an atmosphere of spiritual interest and alertness, be speedily attained and held. At every meeting of every organization from the W.M.S. and the “Ladies’ Aid” to the Sunbeam Band, earnest and importunate prayer should be continually ascending for the blessing of victory along all the projected lines of our great campaign.

The last week of September, 21-28, is set apart as a week of special prayer, definite prayer, intercessory prayer, prevailing prayer. September 24th is designated as the greatest day of this great week—a day of fasting as well as prayer—when the intensity of our desires and the overwhelming earnestness of our spiritual determination shall so grip and control us that fasting will be easy and natural.

This prayer program includes also private prayer. Indeed secret prayer should be the spring which feeds this irresistible river of intercession.

The hour of 9 A.M. is suggested as a fitting time for busy housewives and mothers, after the household machinery has been set in motion and the children are off to school, to reach the ear of the King in behalf of our W.M.U. leaders and officers, in the general Union, in our state, in our association, in our church and in our own local W.M.S.

II. *Prayer Participants:* Who shall participate in these millions of petitions?

Not merely the few who have always taken part in our special prayer services and who can always be relied upon to lead in prayer whenever called upon. A definite effort should be made to secure the co-operation of those who have never lifted their voices, young women and children, older women who have always said they couldn’t, the timid

and the shrinking,—“all with one accord” should be participants in this great prayer program.

III. *Prayer Possibilities:* What possibilities are wrapped up in this month of intercession?

One of the very greatest will be the forming of the prayer habit. If southern Baptist men and women and young people throw themselves unreservedly and wholesomely into this prayer program, enlisting every person old enough to lip a petition, what a wonderful impulse for the quickening of the prayer life of the churches! The very term “prayer meeting” has long been a misnomer in too many churches. It will now have an opportunity to prove its right to be such, and instead of the prayer meeting being “the pastor’s heart-break” it will be his joy and inspiration. What possibilities of expansion and enlistment for every W.M.S. will there be when every member is earnestly praying to this end!

The prayer month is the logical preparation for enlistment month. Without the prayer preparation of September we cannot hope for success in the enlistment work of October, or the stewardship campaign in November, and still less for the grand victory of December. Keep in mind some of the definite, specific objects of prayer:

- 1st. That we may have our own hearts refilled with the Saviour’s love, and our own lives re-consecrated to His service.
- 2nd. That our local W.M.S. may be alive to its privileges and responsibilities.
- 3rd. That every member of our local Baptist constituency may be aroused and enlisted for prayer and service.
- 4th. That our local, associational, state and general leaders may have grace and wisdom for the successful carrying on of the campaign.
- 5th. That we may never lose sight of the soul winning feature of the work.
- 6th. That the principles and practices of Christian stewardship may fill our hearts and govern our lives.
- 7th. That every woman may be willing to be used in this great work.
- 8th. That God will give us the victory so overwhelmingly that His kingdom may speedily come and His will be done all over this war-crushed earth.

## SOMEBODY PRAYED

“Somebody prayed and refreshing rain  
Fell on the parching grass and grain,  
Cooling, reviving, the drouth was stayed  
And food was growing—for somebody prayed.

“Somebody prayed and a hospital grew,  
With long, cool windows and lovely view,  
With clean, white cots for the fevered head,  
And white-capped nurses with gentle tread.

“Somebody prayed, and peaceful rest  
Sweetly came to the troubled breast,  
Bringing new hope where anguish before  
Crushed and darkened the lifepath o’er.

“Somebody prayed! O gift divine!  
Linked with service for yours and mine;  
Communing each day with a living Lord,  
Working and waiting to prove His word.”



## Y. W. A. PROGRAM



Subject—Social Problems in the States  
Hymn—Father Hear Thy Children's Call

Prayer

Psalm 67 (Read in unison)

Hymn—Tell Me the Old, Old Story

Bible Reading—Mark 6:30-34; Matt.

23:37, 38

A—A sketch concerning the lumber-jacks

B—Incidents from the lives of berry-pickers.

C—The mill and factory people

Prayer—For the transients in our midst

Hymn—Jesus Calls Us

Mizpah. Benediction

### A Modern Problem of Our Churches

One of the many problems facing the churches is how are they to reach and save the shifting population of our day. There are many people in our country who can be rightly put under the caption of transients, for their labors carry them from place to place. Think of the men who work in the lumber camps! Surely their work takes them from county to county, from state to state. We have lumber industries in every state in the union, excepting Nebraska, but the title of first place in lumber production is held first by one state and then another. The movements of the men are influenced by the law of supply and demand; where the demand is great, thither the lumber-jacks flock. Closely associated with the lumber camps are the sawing and planing mills. These call not only for men, but for women and children to operate machinery. And just as the mills flourish for a while and then pass on to another location, so the people migrate from place to place. Another set of people who fall into this class are the vegetable and fruit pickers and canners. Most of us have seen some of these people as they start in an open-wagon for their stay near the berry-patches or truck farms. Into this conveyance is tucked the articles the family wishes to take with

them. The children ride on top of the bundles. The children are often taken out of school to join and be a part of the army of pickers. Specialization of crops and climatic condition necessitate frequent change of residence for the pickers. Industrial workers are another class of people that must change their locations according to demands for a product. We are quite conscious of this fact because of the great influx of workers in the cities where war industries sprung up. Of course, the overcrowding of some cities during the war was most abnormal. On the other hand, a modern invention can so revolutionize industry that its general use will antiquate a factory. How then are the churches to meet this problem? A few suggestions along this line may help. First, let us suggest the introduction of a field worker or workers in these factories, lumber camps and overcrowded districts; second, especially in the case of transients in large cities, let us introduce a central interdenominational office in each city, where churches of other towns and cities can send word that Mr. and Mrs. So-and-So have left the Baptist Church at ..... and are now located with the ..... factory, ..... street in your city. Such information could then be turned over to the church visitor and the family be given an opportunity to make its first friends in the church. These suggestions may help solve the problem of transients, and it is one that the churches must meet and work out. The churches will be benefited for they will be reaching those who have long been neglected.

The church must realize the promise of her early days and be true to her trust, and stretch every nerve for the goal her high calling in Jesus Christ demands of her. The church must have her share in God's plan for the world.

"Let party names no more

The Christian world o'erspread;

Gentile and Jew and bond and free,

Are one in Christ: their head."



## G. A. PROGRAM



Subject—The Servant in the House

Hymn—There's not a Friend

The Lord's Prayer

Scripture Reading—Luke 10:25-37

Hymn—More Like the Master

Social Problems in the South—Leader

Americanization

Reading: The Madonna of the Curb\*

Negro Melodies (sacred)—Quartet or Solo.

Justice not Charity

Reading (Negro dialect)—Selected

Resolutions: Be it resolved by this G.A.

First: To try always to be as courteous to and considerate of all negroes as we expect them to be of us.

Second: To feel and show a definite personal interest in the spiritual and personal welfare of those negroes we know.

Third: To be absolutely just in all our dealings with negroes.

Fourth: To try to interest others in the welfare of negroes.

Hymn—O Zion Haste

Business. Mizpah

### Social Problems in the South

In the south are many foreigners. They have gradually come among us. They are almost all in the servant and laboring classes. We have for the most part looked upon them with selfish indifference and while helping the foreigners across the sea have forgotten the foreigners at our door. There is a duty which we as Americans owe to them and a duty which we as Christians must render.

Then there is the ever-present negro problem, and it is up to southern Christians to solve it and to do it at once, both for our sakes and theirs. These are the two questions we will discuss this afternoon.

### Americanization

Those of us who read the papers and magazines must have noticed the constant use of a new word—Americanization. This

word means taking the foreigners who have come to this country and making good American citizens of them. This is done by teaching them our language, making them understand our ways and customs and helping them to become a part of the life of our country. As Christians we must also teach them the religion of Jesus Christ.

There are many things girls can do to help Americanize the foreigners. They can be friendly with them at school and include them in their games. They can invite them to Sunday school and be courteous to them when they come. They can help in Goodwill Centers. Many of these foreign children have never seen the inside of a nice American home. Invite them to yours. Finally we ought to do for them whatever we would like to have them do for us if we were in their country.

### Justice and Charity

The intelligent negro does not want social equality any more than we do, but because this is true we ought to pay him a living wage and to see that proper housing and laws of sanitation are provided for him. We ought not to accept their moral limitations and say, "Oh, you know all negroes will steal!" Rather should we train and educate and Christianize them. When truly converted they are honest and faithful. Young girls cannot do active public work for negroes, but they can be kind to the house servants, take personal interest in their Christian lives, teach them to sew, and make it possible for them to attend church by helping them in their duties. Old Aunt Eliza cooked for "Miss Car-line" twenty years and almost every Sunday the latter went in and said "Aunt Liza, do you want to go to church this morning?" "Lawdy, now chile, how you think I'm going to church with all this dinner to cook?" "Well, Aunt 'Liza, I just asked you. I wanted to be sure you didn't want to go," and "Miss Car-line" went happily

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## R. A. PROGRAMS



### FIRST MEETING

Hymn—The King's Business  
Business. Roll Call

Hymn—What a Friend We Have in  
Jesus

Bible Lesson—John 1:35-42

Sentence Prayers

Program Topic—The Other Fellow

Hymn—Rescue The Perishing

Closing Prayer—That members will be  
more thoughtful for other boys

*Thought for Bible Lesson: Andrew had found a new friend, Jesus Christ. This friendship filled him with a new hope and purpose. What was the first thing Andrew did after finding Jesus? He hunted up his own brother Simon and brought him to Jesus so he could share in this wonderful friendship. Do you remember some of the things Simon Peter afterwards did, his great preaching, teaching and healing? Was it not worth while for Andrew to bring Peter to Jesus?*

*To the Leader: As the subject for this month is Social Problems in the State use the topic "The Other Fellow", pasting this name on the arrow of the clock and point arrow to September (see July issue). Secure or prepare a large outline map of your state. Cut from magazines or advertisements pictures to represent the "other fellow" in your state; it may be the breaker boy at the mines, the mill boy, the tenement worker, the mountain boy, the business boy of the city streets, such as the newsboy, the district messenger, the bundle carrier. Give different members a picture of one of the "other fellows" with a few sentences about his work and home surroundings, his lack of education, play time, etc. As each boy tells his story let him pin the picture to the section of the state where the "other fellow" lives and toils.*

At the second meeting, follow the story by brief explanation of BAPTIST 75 MILLION CAMPAIGN. (See pages 6, 7, 9, 10.)

### SECOND MEETING

Topic—A Story of the "Other Fellow"

Hymn—Selected

Business. Roll Call. Offering

Hymn—Christ For The World We Sing

Bible Lesson—John 1:43-49

Prayer—By Leader

Hymn—I've Found a Friend

Story—Jacob Riis

Closing Prayer

*Thought for Bible Lesson: In our last lesson we saw one of the disciples bringing his brother to Jesus, and here is another follower who brought a friend. Have you some friend whom you can bring to our chapter, to our Sunday school or church? Perhaps if you bring him to these places he will find Jesus.*

#### Story of Jacob Riis

Into the little tiled-roof house of a schoolmaster in the ancient town of Ribe, on the seacoast of Denmark, there was born one day in 1849 a little boy who was named Jacob. His father wanted him to become a schoolmaster like himself, and one of the little Danish boy's earliest memories was of being led through the crooked, cobbled streets of Ribe to the schoolhouse. Ribe was a wonderful place for boys. There was splendid fishing in the river and fine places along the banks where one could build fires and roast fish and potatoes. Perhaps it was because he so loved the clean, free sweep of meadow and ocean that Jacob Riis so hated the one tenement of Ribe, which was called Rags Hall. When he was about twelve years old he took his Christmas gift of a shining "mark" (worth about twenty-five cents) and, holding it before the poorest and dirtiest householder of Rags Hall said, that he would give it to him if he would clean up his house and children.

When Jacob was fourteen years old he decided that he wanted to be a carpenter. He worked for one year in Ribe and then for four years in Copenhagen. After that he came to America with only a little more

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## SUNBEAM PROGRAMS



### "FOUR AND TWENTY BLACKBIRDS"

#### IN A MISSIONARY PIE

#### DIRECTIONS

Cut light brown paper the size and shape of a large tin pie pan. Color it in places with brown water color paint to simulate the top of pie. Cut slits in it as wide as the blackbird. Fasten the edge of the paper around the edge of deep pie pan with paste. Cut blackbirds from cardboard using the blackbird opposite for a pattern. Paint the upper portion black. Write or paste on the lower white portion any missionary item suitable to the topic for the meeting. Put the blackbirds through the slits in the pie so that only the head of the bird shows. Pass the pie for desert, serving one blackbird to each guest. For tiny ones a picture could be used on lower half.—*Woman's American Baptist Missionary Society*



#### FIRST MEETING

TOPIC—Little Black Neighbors

HYMN—Jesus Loves Me

PRAYER—For the Black Children

BIBLE STORY—Gen. 37; Exodus 12:31-37

HYMN—I Think When I Read That Sweet Story

LEADER'S STORY—How the Fight Ended

SONG—Selected

BUSINESS—ROLL CALL. OFFERING. EVENSONG-PRAYER

*Thought for Bible Lesson: In our beautiful Bible lesson we see that Joseph was sold and became a slave in Egypt. His family followed him and dwelt with him. They learned many wonderful things from the Egyptians. They were then given a country of their own to dwell in. Was Joseph faithful to God? Did this make him forgiving toward his brothers?*

### How the Fight Ended

Robert's face was red with anger. A misunderstanding between him and Sam, the son of Mandy, the laundress, had ended in blows. The near approach of a policeman sent each to the friendly shelter of his home.

"Mother, Mandy has got to whip Sam," wailed Robert.

"Why, what has happened?" asked his mother.

"Sam chucked a rock at me and then hit me with his fist."

"Did you hit Sam first?" inquired his mother.

"No, I didn't," said Robert.

"How did the trouble begin? Come, tell me."

"Mother, Sam's got no business being so sensitive. I just said, 'Howdy tar baby?' as I passed him. He's nothing but a nigger anyhow."

"Robert," said mother, "you must remember that God made Sam and He made him black; but He loves him just as he loves you. He is your less fortunate brother and you must help him. Let me tell you something of the history of the negro and you will see that it is our duty to be kind to him."

"At one time there were no negroes in our country. Some traders went to Africa, captured some of the savage natives and brought them to the United States. They sold them as slaves. As the climate of the north was too severe for them and because they were needed on our large plantations most of them came to the south. They remained slaves until more than fifty years ago when they were freed. While they were slaves they learned to do many useful kinds of work and they also learned of God and became Christians in large numbers. We are indebted to the toil of the negro for many of our necessary products. The cotton for the cloth from which your blouse

was made was planted, cultivated and picked by negroes who live in little cabins on a southern plantation. Three fourths of all the cotton used in the world is grown in the south. Then the beautiful white sugar you used on your cereal this morning was probably made from cane grown by negroes in Louisiana.

"In our southern climate we need much help about our homes, so the negro renders faithful service as cooks, maids, laundresses, and nurses. Wherever they are needed the negro becomes the white man's faithful ally. I have often thought that God sent them to us to learn from us the white man's useful arts and his religion, so that many of them could return to their native land, Africa, and teach these things to their brethren there. We need them and they need us."

Robert was quite sorry by this time and said to his mother, "Is helping a negro missionary work?" "Certainly, son," replied mother. "God has said 'In as much as ye have done it unto one of the least of these my brethren ye have done it unto me.'"

### Evensong-Prayer

"Great God of the morn and the stars and the night,  
Who canst see in the darkness as well as the light,  
Whose wonderful love built the world for our home,  
And from whose loving care none wish to roam;  
Look down in thy tenderness Lord of the light,  
Look down in thy mercy great God of the night,  
Watch over thy creatures, each one thou hast made,  
And teach all to love thee, that none be afraid."

### SECOND MEETING

TOPIC—Black Heroes

SONG SERVICE—Selected Hymns

PRAYER—For All in Need of Help

BIBLE STORY—2 Kings 5:1-18

HYMN—I Want to Be Like Jesus

STORIES—By Sunbeams { Emma  
Booker Washington  
Robert Morton

HYMN—Be a Little Sunbeam—CLOSING EXERCISES

*Thought for Bible Lesson: The master of the little maid was a very brave soldier but he had a dreadful disease. The little maid had learned of God in her home and did not forget Him when she was far away. Do you not think that she was a missionary when she told her mistress about the man of God? Did she do good by telling?*

### Emma

Emma was a little African girl who was brought to America by a negro missionary. On reaching this country she went to a negro school in Atlanta, Georgia. Here she was received most kindly and found herself one of six hundred students. She quickly learned the English language and to do her part of the housework. She learned to sweep, dust, wash, iron and cook. She was truthful and obedient and was known among the students as a true Christian. Her teachers called her "The Helper". She was often heard to say, "I want to return to my home in Africa and help my people as the missionaries have helped me."

When she finished her studies at Atlanta she became a medical nurse that she might be able to help the sick people of Africa. She was greatly disappointed when she was told she could not go to Africa because there was no money to send her. Why was there not money to send her to Africa?

Recently she married a dentist and is doing much to uplift her race in a southern city.

### Booker Washington

Booker Washington was born in a cabin in Virginia. When very small he began working in a mine. One day a colored man visited the mine and at the noon hour, read to the boys from a newspaper. Booker became anxious to "git larnin'", as he expressed it, so his mother bought a spelling book for him. He spent his leisure time studying it.

It was a happy day for little Booker when his father told him that if he would go to the mine at four o'clock in the morning and work until nine and then work two hours after four o'clock, he would be allowed to go to school. The only thing that troubled him was the fact that he had no cap like the other boys and had no money to buy one. But when he was ready to go to school on that first morning, his mother placed a jean cap upon his head, one she had made in the night while he slept.

When the roll was called the boy found that the other children had two names. He had never had any name other than Booker,

Before the teacher reached him he decided it should be Booker Washington. And thus it was written in her book.

When Booker was twelve years old he heard of a school for negroes at Hampton, Virginia, where he could work to pay for his education. Placing his few possessions in a small satchel he started on foot for Hampton Institute. After a tiresome journey he reached Richmond, penniless and hungry. When he could walk no further he crept under a boardwalk and with his satchel for a pillow fell asleep. The next morning he found a job, but to save money he used his sidewalk-bed each night until he had saved enough money to take him the remainder of his journey. In a few years he was graduated from Hampton Institute and went to Tuskegee, Alabama, where he built a school for negro boys and girls.

### Robert Morton

When Booker Washington died Robert Morton took his place in the school in Alabama. He, too, was born on a plantation in Virginia. His mother cooked for the white folks in the big house. Robert was such a bright boy that Miss Molly, his master's daughter, taught him an hour each day. He was also made house boy in the family and learned how to do many useful things.

After his graduation at Hampton Institute he taught school for several years. One of his treasured possessions is a letter from President Wilson encouraging him in his work. He says he owes all he is to "Miss Molly" the white lady, who took time to teach a little negro boy to read.

### G. A. PROGRAM

(Continued from page 19)

away to church leaving Aunt Liza to cook the Sunday dinner to which she would bring several guests. What would have happened if just once Aunt Eliza had said "Yes'm I wants to go" and had left the chicken unbaked, the cream unfrozen? Was the question fair? We must think out for ourselves what justice is and give it to our negroes—even the "biggity" ones, for they need it most.





## FROM OUR MISSIONARIES



### LIGHTS AND SHADOWS IN SAKI, AFRICA

IF I were writing a "wanted" advertisement for an African missionary I should put in more requirements than for any other position I know. Our force is inadequate at any time, but now it is sorely depleted. It means that we are being detailed on all sorts of supply work to "carry on" while some are on furlough and one never seems to get near a cherished goal, or to enjoy the satisfaction of "something attempted and something done" that is so necessary to satisfy an ambitious worker. Not that we do not realize that all the work is important and are not willing to fill gaps which must occur, but when one starts out to do a definite work he naturally puts himself and his energies into that thing and feels disappointed when he must neglect it for a time.

The industrial school is open every day from six to ten and needs oversight though we have a native helper. No new students or rather apprentices have been taken on during the year. There are three lectures every morning on such subjects as homiletics, Christian doctrine, Old and New Testament interpretation, harmony, etc., also the direction and oversight of the work done by the native teachers who take the less difficult subjects.

There are two churches in the town with their Sunday schools and open air services, besides the weekly prayer meeting; in addition to this Saki has six out-stations extending from twelve to fifty miles north and south. Workers come in each month for consultation and communion, candidates for baptism are brought for examination, and all the questions arising out of the needs of the work have to be discussed and decided upon.

Three mornings of each week the dispensary is open for those who need medicine or have ulcers to be dressed. Of course no difficult cases can be taken on when there is no medical missionary, but in its own way the dispensary serves to make our work known and to help many needy ones,

so we keep it going in spite of the multiplicity of duties.

My mornings are spent largely in the day school for we are yet in need of efficient native teachers, so we go on working on the foundations hoping that some day we shall have our reward in the more perfect superstructure. This last year I have given three or four hours each week to the seminary classes. Every Monday we have our women's meeting. That too is in its beginning and many of the members cannot read, so two afternoons each week they have been coming in twos and threes for help.

Beside these things there is all the work and planning that fifty boys living on the mission grounds may have their regular hours for food, work, study, recreation, and be properly clothed. We had our share of the epidemic of influenza and there were anxious days, but no students or members of our church were fatally ill. We closed our schools early in December and went to Ogbomoso as members of the Academy Committee to help in examinations. We then came back to Oyo for Christmas with friends there. From there Dr. MacLean went to Ibadan to attend meetings of the Lagos School Committee and the committee on arrangements for the Yoruba Baptist Association. On our way home we visited three out-stations and are using the remainder of our holiday to do station accounts, revise church lists and get ready for the opening of schools.

Though in a very far away corner of the British Empire war has made itself felt. Prices have soared and we have learned to make "substitutes" as well as how to do without some things we used to think necessities. Housekeeping has its problems though we are favored in many ways. One compensation for being "up country" is being able to get fresh milk, eggs and meat. Fruit is becoming more plentiful and I have tried some canning and jelly making this last year. There is no such thing as an efficient servant so one has to teach boys to

(Continued on page 31)



## CURRENT EVENTS



### THE WORLD FIELD

COMMANDER EVANGELINE BOOTH announces that the Salvation Army will endeavor to take over saloons in all parts of the country. The counter and other fixtures will be kept, but only soft drinks will be served.

"Biblers" is the name given to the Czecho-Slovaks because these people from the land of Huss insisted upon having the Bible in their own language in spite of Austrian laws. During the year before the war stopped importations Czechs managed to buy 21,359 Bibles.

To-day Japan has 71,000 Buddhist temples, 51,000 priests and over 19,000,000 worshippers. Yet to-day Buddhism is failing in Japan because to the weary, comfort-seeking heart, as well as to the alert, questioning mind, Buddhism offers no ultimate solution. There is no way to help. Active Christianity can win the ground Buddhism is losing. The door stands wide open.

Dr. Maitland Alexander, Religious Work Director for the American Army of Occupation, has four hundred men and women working for this army. About four religious addresses are made each day. Besides this fifteen amusement places are under his direction. The religious meetings are announced as such, so that the thirty thousand or more men who attend go because they want to go. One thousand hymnals, ten thousand Testaments and five thousand single Gospels together with tens of thousands of copies of miscellaneous literature have been distributed.

Thirty-seven Neighborhood Houses of New York City have formed a union to increase their influence. The plan of the new organization means Americanization in the broader sense, in bringing together for mutual understanding the various forces that make up the city; Americanization for those who through their point of vantage have forgotten or failed to comprehend

what America really means, and Americanization for those who have sought this country in the expectation of having an opportunity to put in living form the hope that lies within them.

The New York Board of Education is behind the movement to provide teachers and classrooms for the the East Side for the teaching of English as the universal language in that district. Display of posters printed in various languages, pass on to the Greek, the Russian and the Pole this information. The posters read: "Learn English. Join the English classes nearest your home!" As there are about 150,000 persons in this district who cannot speak English the movement is timely and urgent.

A Methodist church in Buenos Aires, Argentina, has rented an adjoining vacant lot to be used for outdoor social service. Recreational facilities have been installed and scores of children enjoy the benefits of this playground; while efforts to bring them under Sunday-school influence and teaching are meeting with success. The church also has a dispensary; and medical, surgical and dental treatment, all free of cost, thus touching needy humanity on another surface.

Sixty per cent. of the American Indians are still non-Christian, while only half of those who have been converted are Protestants; 260,930 of the 335,998 Indians in the continental United States can neither read nor write, and only one-third of the entire Indian population can speak English. Almost every tribe has been ravaged by diseases arising from unsanitary conditions and lack of personal hygiene. After these matters were given special attention by various agencies the death rate has fallen below the birth rate and the Indian has ceased to be a "vanishing race". Will Christian people meet the increase in numbers with enlarged plans for Christian education?



## TRAINING SCHOOL



### MIDSUMMER AT THE TRAINING SCHOOL

THE House Beautiful summer calm has not settled in full measure upon the stately building on the corner of Preston St. and Broadway, as it is being kept open for the changes and improvements that were decided upon at the Atlanta meeting. These changes will add much to the convenience and attractiveness of the school. The necessity of keeping the building open gives a delightful resting place to some of the students who are doing summer work in Louisville, such as teaching and visiting for Sunday schools and W.M.U. work for the state. Miss Leachman and her helper at the Good Will Center and a member of the local board also live in the school building. A goodly guard are those who "stay by the stuff".

On September 1st we take over our west wing which for two years has been used for war work by the Y.W.C.A. This gives us twenty additional rooms, they are to be furnished for new students. We will therefore have capacity for one hundred and twenty pupils next year. Up to this date (July 21st) seventy-five have applied and been admitted and twenty others are in correspondence regarding entry. This is very auspicious and we believe the attendance will quite meet the capacity. All young women who are really desirous of the rare privilege of one of the best Training Schools for missionaries should not delay in making application.

Great care has been exercised by the trustees and board of managers in admitting students and every indication points to a splendid student body for 1919-20. Preparation for life work in all branches of religious service can be secured by our southern girls under homelike conditions.

Mrs. Maude R. McLure, rested and refreshed from her year's leave of absence will be at the helm in September and all will be well.

Miss Leachman and her assistant, Miss Agnes Graham of Austin, Texas, have had a good vacation experience at the Good Will Center as the report following this article indicates.

For the next two days we are to enjoy a visit from a number of our W.M.U. workers. All the state workers are invited by the State Board to gather here for instructions on the Baptist 75 Million Campaign Drive, with Mrs. Janie Cree Bose as teacher. The Training School is happy to have these consecrated women to share its comforts.

*Mrs. George B. Eager*

### REPORT OF GOOD WILL CENTER

June 1919

Sunday School classes taught	3
Sunday School Collection	\$6.79
Sunday School (average) attendance	68
Average attendance at story hour	23
Attendance on playground (total)	911
Visits to hospitals and homes	15
Average attendance at program meeting	33
Number of baths	66

On account of several rainy days on which playground was closed the number in attendance is smaller than it otherwise would be.

*Agnes Graham*



## PERSONAL SERVICE



### SOUTHERN SOCIOLOGICAL CONGRESS

*(Continued from August ROYAL SERVICE)*

THE third day was devoted to the consideration of problems affecting child life and welfare. Miss Julia Lathrop, head of the Children's Bureau at Washington, was the principal speaker. She represented, she said, one third of the population, or thirty million children under sixteen. She called attention to the fact that the rate of infant mortality is the thermometer of social conditions. The Children's Bureau plans for the welfare of mothers, pre-natal and afterwards; welfare of the child during infancy and education until sixteen at least. Miss Carter, of Belgium, in Brussels during the German occupation, told of what was done for the children there. Her pathetic story of little ones who went to bed always with the bundle of belongings beside them for fear of a call to flight during the night; little ones who lived constantly under a distressing fear of what might happen to mother or other loved ones; children who never had enough to eat or enough clothes or fuel for warmth was distressing indeed. The schools were kept open, but being without fire, classes were dismissed every fifteen minutes for exercise outside. But the instinct of play seemed dead within them.

Health was below normal because of insufficient and unnutritious food. The spirit was very fine. In the Latin classes the greatest honor was to have the privilege of reading the passage from Caesar in which he says, "of all peoples the Belgians were the bravest." Miss Carter told of the birthday of one of the prominent citizens of Brussels, a man who had spent his time and means in alleviating the sufferings of the children of that city. The schools prepared a birthday gift in the form of a book of designs carefully executed by the children themselves and appropriately bound. To celebrate the day and to show his appreciation he sent to the schools the only treat he could secure, a quantity of hard-tack and a very scant supply of chocolate. Each child received a piece of hard-tack and a

piece of chocolate of very small dimensions. This treat was hailed with the greatest jubilation and soon after distribution an investigation showed that each child had taken off a tiny piece of chocolate for "teacher", a tiny piece for self and the rest and by far the larger portion was to be carried home for "mother". At the close of Miss Carter's address Sir Arthur Newsholme of England was listened to with deep interest as he told of what had been done during the war to conserve the child life of Great Britain. The first great movement in this direction took the form of an allowance for each child. Gardening was promoted, furnishing out door life and exercise as well as increasing the food supply. Factory welfare became one important branch of the work, when so many women came forward to take the positions of men. Here intervals of rest were secured for the workers and good food supplied. A corps of competent visiting nurses took charge of mothers and children.

One important program feature was the insistence on and directions for personal purity.

This work reached even the rural community where was established the health visitor with a message for home and school. Especial attention was given to instruction on the care and prevention of tuberculosis. Thus said Sir Arthur, "We turned our necessity to glorious gain." In this brief and very much condensed sketch of the program of the Congress the desire has been to show how helpful, how broadening and instructive is the program offered. We feel it would be of great and lasting good to the personal service work of the Union if each state would send a delegate to each meeting of the Congress. The next meeting will occur in Jackson, Miss., in May. At the session in Knoxville the Union was represented only by the general chairman of Personal Service Committee. It is to be hoped that each state will be represented next year.—*Mrs. H. M. Wharton*





## UNION NOTES



### ROUND TABLE

NINE o'clock in the morning is a pivotal hour. In many places schools, stores and office begin the day's work at that time. Almost everyone has been trained to know when it is nine o'clock in the morning and does not need to look at the clock or to listen for its stroke. In most homes it is the first quiet time for the busy mother, the breakfast being over and the children having been started off to school, many of them rejoicing in their mothers' unfailing morning cares for them. To many Christian women this 9 o'clock morning hour has, therefore, come to be the time for quiet Bible study and prayer. Realizing this, the W.M.U. Executive Committee has decided to call upon all W.M.U. members to pray especially at that hour each September morning for God's guidance in the BAPTIST 75 MILLION CAMPAIGN. In the Baltimore office and in each of the state W.M.U. headquarters the office force will intercede at that hour for the campaign. Many are asking how they can at once help in this campaign and instantly the answer comes "Pray each morning at 9 o'clock".—A most conservative estimate of the W.M.U. membership in the 15,014 societies is 250,000. If each member prays each day during September for the campaign it will mean 7,500,000 prayers. That is the tithe of the offering desired. Will any withhold it?—It is most interesting to reflect that the Southern Baptist Convention is now in its 75th year, so that the ideal is to pledge a million dollars for every year of past history. This sets the imagination to working and one may well pray in September that the pledges made during VICTORY WEEK, November 30-December 7, may be commensurate with God's mercies in the past, with His evident guidance into the larger future and also in humility that former gifts were so small as they have been. Thus, many who formerly gave \$6 a year may be "prayed" into giving \$7.50; others who have given \$60 a year will see "clearly by faith" that they can

give \$75; others will go from \$600 a year to \$750; many will give \$7,500; while some women will humbly pledge \$75,000 a year. During September the heaven will be working in many hearts and many who cannot give in any multiple of 75 can by their prayers influence others to do so.—These 9 o'clock prayers will prepare the hearts of W.M.U. workers in general for the WEEK OF PRAYER, September 21-28. During this week earnest petition will be offered for the various causes to be remembered in the BAPTIST 75 MILLION CAMPAIGN. Each society will be furnished with a program for the week. Set like a diamond in the center of the week is the DAY OF PRAYER AND PRACTICAL FASTING. This will be on Wednesday, September 24, and its importance in winning the big victory in December cannot be overestimated.—On page 8 is seen a picture of most of the women from the various states who attended the conference in Nashville, Tennessee, to plan for many of the details connected with the BAPTIST 75 MILLION CAMPAIGN. Every state Union except three was represented, usually by either the vice-president or corresponding secretary, and of course many men were there. Following this conference the W.M.U. Executive Committee met for an all-day session on July 4. Among several interesting decisions was the one authorizing the awarding at the W.M.U. meeting next May in Washington of a loving cup to the state Union making the largest proportionate net increase in the total number of W.M.U. organizations of all grades during the S.B.C. year, the cup to be held until won by another state Union. Another motion was that all pledges and gifts made toward the BAPTIST 75 MILLION CAMPAIGN by members of all grades of W.M.U. organizations and by all other women and girls, unless otherwise designated, be credited on the W.M.U. quota of the 75 million. This motion has received the hearty endorsement of the S.B.C. Executive Committee

and of the state Convention secretaries and will be observed accordingly.—Some may not know that the Union's quota of the 75 millions is 15 million. This is easily remembered since there are 15 thousand societies. Many people believe that the Union will raise far more than this quota, which is only one-fifth of the grand total. Usually the Union plans its work on the one-third basis. Pray hard during September, enlist far and wide during October, urge stewardship beginning with tithing during November and then in VICTORY WEEK the quota and much more will be pledged.—For two days in the middle of July there was held another conference in the interest of the campaign. Several men were present from almost all of the states. The W.M.U. corresponding secretary and her associates in the campaign were also present. These associates are Mrs. W. J. Neel, the W.M.U. director in the central office in Nashville, and Mrs. Janie Cree Bose, the W.M.U. organizer from that same office. These three eagerly listened to all of the plans for the organizing of the campaign forces, many of the details of which are given on pages 6, 7, 9, 10. Their hearts were also made to rejoice when on the afternoon of the second day it was unanimously decided that at least 20 million of the 75 million must be for foreign missions and at least 12 million for home missions. This was one of the great decisions of the Atlanta meeting in June and crushing would have been the effect on many ardent supporters of foreign and home missions if the decision had not been sustained in the Nashville conference. Since it was sustained, one feels more than ever that God's blessing is upon the campaign.—During June and July it was the privilege of the W.M.U. corresponding secretary to attend the summer assemblies in North Carolina, Missouri, Alabama and Illinois, the places visited being Wrightsville Beach, Arcadia Heights, Birmingham and Creal Springs. In most instances it was possible to stay only a few days, while at Birmingham there could be given only the one day. In each place the W.M.U. part in the BAPTIST 75 MILLION CAMPAIGN was explained. One has yet to hear a single W.M.U. member speak in fear of the campaign or even in wonder-

ment over the Union's large quota. With eager hearts they all seem to listen to hear what they can do to win the victory. At three of these assemblies the Manual of W.M.U. Methods was taught. In every place there was a good-sized class and usually there was a remarkable attendance. How the heart rejoices to see people working toward W.M.U. mission study certificates.—While in Nashville, the W.M.U. corresponding secretary had the privilege of attending one night the meeting of the Y.W.A. of the First Baptist Church of that city. Most of the members are business girls and that night in a truly businesslike way they planned for their new year's work, taking an apportionment which is in keeping with the big campaign. While in Alabama an associational W.M.U. quarterly meeting was attended at Calera. Several societies were represented and the discussions were altogether stimulating.—The first person in the south to complete the post graduate W.M.U. mission study course is Mrs. W. R. Barksdale of Atlanta, Georgia. Her certificate bears, therefore, the six small gold seals, the three blue ones, the three red ones and the two large official seals. All honor to her and Georgia.—Mrs. J. L. McDonald writes as follows: "We had the greatest meeting in the history of the Assembly at Georgetown June 25th to July 2nd. Over three hundred registered, many visitors. The class work was largely attended and all had the best of teachers. The program on W.M.U. work was both interesting and instructive. The demonstrations each day all showed what could be done, if we could only enlist the women, girls and children in our W.M.S.'s and Y.W.A.'s. and Sunbeam Bands, Circle plan, mission study and superintendents' hours. Mrs. Bose was at her best on Monday when she gave a great address. Her gentle, loving, earnest spirit sank deep into our hearts, when she urged us to put first things first, when she showed us that now was our opportunity, now was the time to begin on the work that is before us. Then our hearts were stirred when she told us she was going to leave us for a little while to help in the great BAPTIST 75 MILLION CAMPAIGN. Kentucky women, if in earnest,

(Continued on page 31)



## BOOK REVIEWS



### CHRISTIAN AMERICANIZATION

**C**HRISTIAN AMERICANIZATION, written by Charles Alvin Brooks, secretary of City and Foreign Speaking Missions of Baptist Home Mission Society and published by Missionary Education Movement, will be largely used this year in study classes on home missions. The theme of the book is giving great concern to our national government, which realizes the necessity of quickened effort toward national unity. The first chapter, *The Present Issue*, covers many phases of our national problem, presenting it as a task for the churches. It is of deepest interest to learn in detail how America has been built up by immigration.

The second chapter, *Assimilation*, reveals the extent to which America has succeeded or failed in assimilating these alien elements and moulding them to her standard. The war has shown the folly of easy going complacency and the selfishness of our criminal indifference previous to that time.

The third chapter, *The Language Question*, illustrates two facts: "first, that language is a matter to be handled as delicately as a high explosive; second that difference in language within a country creates artificial distinctions which are at best awkward and are a fertile source of discord". In this chapter there are other illuminating facts, experiences of other countries, the consideration of foreign language schools and the issues involved by them. It closes with an earnest exposition of the need for teaching English in order to increase assimilation on the part of the great masses of the ore recent immigration.

Chapter four on *Arrested Assimilation* continues the urgency of teaching English. The fact that 2,500,000 adults still cannot understand our language is sufficiently significant to cause anxiety as to the progress of assimilation. It further treats of foreign colonies, old world habits, natural inertia on the part of foreigners to become Ameri-

cans and their capacity for re-education. The helplessness and isolation of the immigrant is given as a strong appeal to Americans not to withhold from these new Americans our hospitality and pure interest. An illustration is given of one well educated, refined foreign-born minister who said, "I have been a minister for twenty-one years; I have lived in America twenty years; but I have never been in an American home."

Turning to chapter five, *The Path of Progress*, we find instances of intense patriotism on the part of foreign-born citizens. Jacob Riis being prominent among these. Encouraging and wholesome signs are evident in the quickening of community spirit; these are cited as agencies of progress. A paragraph is given to those who were "faithful unto death" in response to the call from the U.S. government for troops. The casualty list has been a revelation even to those who knew how the foreign element was intermingled with the American stock in the great A.E.F. The dignity of naturalization and educational plans are discussed and numerous illustrations of their effect upon and influence in the lives of the foreign-born citizen are given.

*The Price of National Unity* is the title of the sixth and last chapter of the book. It speaks of a "second chance", a national Day of Grace, which God has given to America. In the paragraphs on national morale, national faith, international sympathy, the deepest interest of all students will be aroused; while the last paragraph in the book, *The Mind of Christ*, will, unless we be cold indeed, be a call from the "Master of us all" to open our hearts, our homes and our purse-strings and to say in the closing words, "As much as in me lies, I am ready."

Christian Americanization is well worth the careful study and thoughtful consideration of all who call themselves true Americans. Price .40, paper; cloth .75 Postage extra.

### R. A. PROGRAMS

(Continued from page 20)

money than would pay for steerage passage. He landed in New York after a long and stormy journey. For weary weeks and months Jacob wandered from place to place, sometimes getting work and sometimes without being able to do so. At last he came back to New York without a penny in his pocket. Things went from bad to worse and at one time he found himself with only a crust to eat, which he shared with a little dog that had attached himself to Jacob. The dog was as poor and friendless as he was. Without money or food he sank down on the steps of Cooper Institute, exhausted and discouraged. Suddenly some one said to him, "Why, what are you doing here?" Looking up he saw a gentleman who had taught him when he first came to New York. This good gentleman took Jacob with him and gave him a note to a news agency. He became a member of the reporters' staff and slowly worked his way to a better position.

At no time had Jacob ever forgotten his desire to help the people of the slums and he used his position on the newspaper to make things better for them. Finally by his writings and personal effort he helped to clean up one of the worst of the tenement districts of New York. He became a friend to these people and to-day there stands in this district a beautiful settlement house called by his name. Near the close of his life he said, "I have been very happy. No man ever had so good a time." He found his happiness in helping the "other fellow".

### FROM OUR MISSIONARIES

(Continued from page 24)

do many things. Each mission boy works at least two hours every morning before school. My Saturday mornings are spent in the kitchen where I do the things a native could hardly be capable of doing, or could not be depended on to do well.

This is the season when we get no rains for four months, or possibly an occasional tornado. The air is dry and there is a haze, which is really caused by the north winds bringing Sahara dust all the way to Southern Nigeria. We get cold mornings and

burning heat at mid-day. The earth is brown and bare and many of the trees shed their leaves at this time, though they renew them more quickly than at home. Water is scarce but I manage to keep a few plants living through the dry season,—ferns and lilies and even a few roses. Even now as I write (February) two beautiful "La France" buds are unfolding on my desk.—Annie L. MacLean, Saki, Africa

### UNION NOTES

(Continued from page 29)

will hold up her hands and make her proud when she returns by keeping up the work while she is away". Concerning the other Kentucky assembly, Mrs. Lizzie F. Smith of Owensboro says: "Last week I attended for the first time the Western Kentucky Assembly held at Russellville and regret I did not sooner realize the delights that lay at my very door. I would like to speak of every feature of the week's entertainment, classes, lectures and sermons, but my space is limited and I will write particularly of our W.M.U. hours. The ladies attended well and were profited. Mrs. Bosc with all her force and enthusiasm gave us the plans of the big things before us. She spoke three mornings. One morning the W.M.S. of Hopkinsville gave a demonstration of the W.M.S. work. Saturday afternoon the Y.W.A. of Russellville gave a beautiful little playlet called 'The Open Door' and Monday morning the Sunbeams of Lewisburg, under the efficient leadership of Mrs. W. S. Browning, entertained us with a demonstration of their usual program. Wednesday morning Miss Garrott, one of our vice-presidents, held a conference of superintendents and we were encouraged by hearing some good reports. To me one of the real delights came when the shadows lengthened and the day's light faded. We gathered in front of the administration building for the twilight service. In the gentlest tones, almost as hushed as the tones of nature at that hour, Dr. F. W. Eberhardt led us with Christ from Bethlehem, Nazareth, and Golgotha out into the abundant life. Nothing could have so beautifully prepared us for the evening sermon as these twilight talks".

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

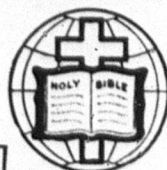


# BAPTIST 75 MILLION CAMPAIGN

THE GREATEST SIX MONTHS IN SOUTHERN BAPTIST HISTORY

Preparation  
Month

1919 JULY 1919						
SUN	MON	TUES	WED	THURS	FRI	SAT
6	7	1	2	3	4	5
13	14	8	9	10	11	12
20	21	15	16	17	18	19
27	28	22	23	24	25	26



Information  
Month

AUGUST 1919						
MON	TUES	WED	THURS	FRI	SAT	SUN
3	4	5	6	7	1	2
10	11	12	13	14	8	9
17	18	19	20	21	15	16
24	25	26	27	28	22	23
					29	30

Intercession  
Month

1919 SEPTEMBER 1919						
SUN	MON	TUES	WED	THURS	FRI	SAT
7	1	2	3	4	5	6
14	8	9	10	11	12	13
21	15	16	17	18	19	20
28	22	23	24	25	26	27

OCTOBER 1919						
SUN	MON	TUES	WED	THURS	FRI	SAT
5	6	7	1	2	3	4
12	13	14	8	9	10	11
19	20	21	15	16	17	18
26	27	28	22	23	24	25
			29	30	31	

Enlistment  
Month



Stewardship  
Month

1919 NOVEMBER 1919						
SUN	MON	TUES	WED	THURS	FRI	SAT
2	3	4	5	6	7	1
9	10	11	12	13	14	8
16	17	18	19	20	21	15
23	24	25	26	27	28	22
					29	



BAPTIST  
75 MILLION  
CAMPAIGN

MISSIONS  
EDUCATION • BENEVOLENCE



DECEMBER 1919						
SUN	MON	TUES	WED	THURS	FRI	SAT
NOV. 30	1	2	3	4	5	6

Victory  
Month

**VICTORY WEEK**  
"MILLIONS FOR THE MASTER"

"SPEAK UNTO THE CHILDREN OF ISRAEL THAT THEY  
**GO FORWARD**"