

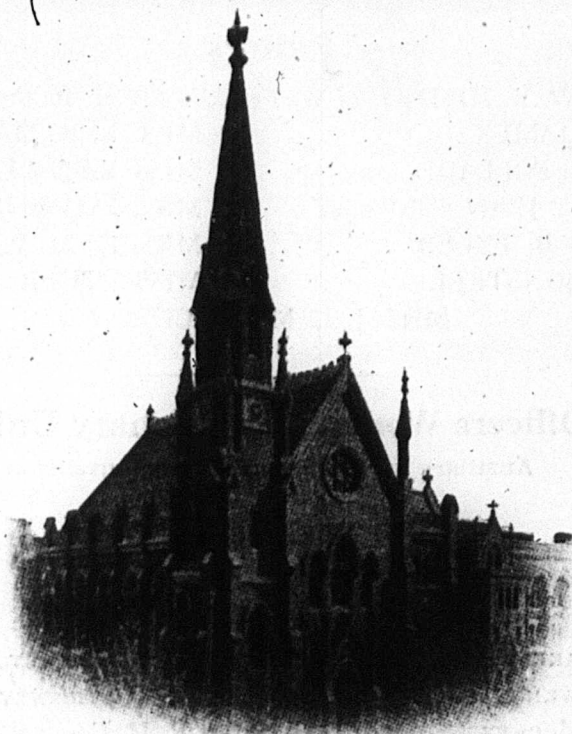
UNION WATCHWORD

1919-1920

That I may know Him.—Philipplians 3:10

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



CALVARY BAPTIST CHURCH, WASHINGTON, D.C.
Where Woman's Missionary Union Will Be in Annual Session,
May 12-17, 1920



PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION, LITERATURE DEPARTMENT
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CONTENTS

| | PAGE |
|----------------------------|--------|
| BIBLE STUDY..... | 8 |
| BOOK REVIEWS..... | 0 |
| CALENDAR OF PRAYER..... | 9, 10 |
| CURRENT EVENTS..... | 0 |
| EDITORIAL..... | 7 |
| FROM OUR MISSIONARIES..... | 25 |
| HOME DEPARTMENT..... | 0 |
| PERSONAL SERVICE..... | 27 |
| PROGRAMS..... | 11-24 |
| SOCIETY METHODS..... | 0 |
| TRAINING SCHOOL..... | 26 |
| UNION NOTES..... | 28, 29 |

Monthly Missionary Topics 1920

| | |
|---|---|
| JANUARY—Survey of Home Missions | AUGUST—Financing Missions |
| FEBRUARY—Americanization Problems | SEPTEMBER—Our State's Part in the Campaign for Denominational Education |
| MARCH—Veterans of the Cross | OCTOBER—Survey of Foreign Missions |
| APRIL—Victory Program | NOVEMBER—Doctors and Nurses on Foreign Fields |
| MAY—Our Mountain Schools | DECEMBER—China |
| JUNE—Christian Education for Boys and Girls | |
| JULY—Planning for Convention Year | |

SUGGESTED LEAFLETS—Supplement to Program

MAY—Our Mountain Schools

| | Cents |
|--------------------------------------|-------------------|
| A Woman of Samaria..... | 2 |
| A Southern Mountain Lassie..... | 3 |
| Cindy's Chance..... | 3 |
| Contribution of the Mountains..... | 3 |
| First and Last..... | 2 |
| Leaven on Noisy Creek (Playlet)..... | 10 |
| On Raven's Mountain..... | 2 |
| Impersonation of Cindy's Chance..... | 25 |
| Wanted—A Chance..... | 2 |
| Work While You Work (Playlet)..... | 5 |
| The Strength of the Hills..... | (Postage 2 cents) |

When stamps are sent in payment for leaflets or Royal Service kindly send, as far as possible, those of the TWO CENT denomination, allowing one or two cents for postage on leaflets.

MAGAZINE AND BOOK REFERENCES—Program Helps

| | |
|--|--|
| The South Today (Page 127)..... | John M. Moore |
| The Southern Mountaineers..... | S. T. Wilson |
| Baptist Home Missions (Chapter III)..... | V. I. Masters |
| Home Missions in Action (Pages 75-78)..... | Edith H. Allen |
| Under Our Flag (Chapter III)..... | Alice M. Guernsey |
| Mountaineers of the South..... | Missionary Review of World, November, 1919 |
| Royal Service, March, 1919 | |
| Home and Foreign Fields, current numbers | |



RALEIGH HOTEL, WASHINGTON, D.C.
Headquarters Southern Baptist Convention
May 12-17

TENTATIVE PROGRAM
FOR
W.M.U. ANNUAL MEETING
Calvary Baptist Church, Washington, D.C.
May 12-17, 1920

Committee Meetings

Wednesday, 9 A.M.—Margaret Fund Committee
Wednesday, 11 A.M.—General Board of W.M.U. Training School
Wednesday, 2.30 P.M.—W.M.U. Executive Committee

Thursday Morning Session

9:30—Hymn: "Jesus Calls Us O'er the Tumult"
Prayer

Organization
Words of Welcome

10:00—Report of W.M.U. Corresponding Secretary
Presentation of W.M.U. Loving Cup

Report of W.M.U. Treasurer
Appointment of Committees
Election of Nominating Committee

10:45—Echoes from Baptist 75 Million Campaign
Reports from W.M.U. Vice Presidents
Reports from Mrs. W. J. Neel and Mrs. Janie Cree Bose
Address by Dr. L. R. Scarborough

Prayer and Praise Service
Address of W.M.U. President
Suggested Hymn for the New Year: "Jesus Shall Reign Where'er the Sun"
Adjournment

Thursday Afternoon Session

2:30—The Woman's Hymn: "Come Women, Wide Proclaim"
Prayer

Reading of Minutes
Miscellaneous Items

Preparation
Enlistment of State Forces and Organization of Woman's Missionary Union, S.B.C.

Information
History and Report of W.M.U. Literature Department
Mission Study

Enlistment
Report of Committee on Young People's Organizations

Stewardship
Report of Personal Service Department
Address: Tithes and Offerings
Presentation of W.M.U. Resolutions

Prayer
History of Weeks of Prayer
Period of Communion and Petition
Suggested Hymn for the New Year: "Jesus Shall Reign Where'er the Sun"
Adjournment

Friday Morning Session

9:30—Auxiliary Hymn: "Oh Zion, Haste"
Period of Intercession

Reading of Minutes
Report of Board of Managers of W.M.U.

Home Mission Hour
Margaret Fund Committee Report
Report of W.M.U. Training School
Foreign Mission Hour

Presentation of Greetings from Our Mission Fields
Suggested Hymn for the New Year: "Jesus Shall Reign Where'er the Sun"
Prayer

Adjournment

Friday Afternoon Session

2:00—R. A. Hymn: "The King's Business"

Prayer

Miscellaneous Items
Adoption of W.M.U. Resolutions
Committee Reports

Nominate Boards

Press

Resolutions

Obituary

Apportionment

Election of Officers

Reading of Minutes

Address by Dr. George W. Truett

Hymn for the New Year

Prayer

Adjournment

Friday Night

Young People's Session

7:50—Hymn

Devotional Period

Subject—Thanksgiving and Praise

Hymn

Processional of Organizations

Sunbeam, R.A., G.A., Y.W.A. and College Girls

Presentation of Organization Banners

Prayer of Thanksgiving

Hymn

Training School Demonstration

Trio—Lift up Thine Eyes—Mendelssohn

Introduction of Missionaries

Inspirational Address

Closing Prayer

Recessional of Organizations and Missionaries

Committee Meetings

Saturday, 9 A.M.—Margaret Fund Committee

Saturday, 9:30 A.M.—General Board of W.M.U. Training School

Saturday, 10:30 A.M.—W.M.U. Executive Committee

Sunday, 11 a.m.

W.M.U. Sermon by Dr. W. J. McGlothlin

Monday, All Day Session

W.M.U. Secretaries' and Field Workers' Council



EDITORIAL



THE VICTORY CONVENTION OF SOUTHERN BAPTISTS

"Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

THANKSGIVING and praise are in the hearts of southern Baptists as they prepare to gather in the victory meeting of the Southern Baptist Convention to be held at Washington in May. Deeply do they realize that only under the leadership of the Spirit of the Lord could they have achieved the victory of the Baptist 75 Million Campaign. Material blessings from Him have enabled them to pledge largely toward the work of His kingdom; spiritual blessings have come with the material gifts as young men and women have yielded their lives for service in the fields "white unto the harvest".

It is fitting that this great Convention should come to Washington, the capital of our nation, a nation to which all nations are looking in this time of world reconstruction. The invitation to meet in Washington in May 1920 was extended to the Convention by the old and historic First Baptist Church through its pastor, Dr. Henry Allen Tupper. This invitation was enthusiastically endorsed by the Baptist Ministers' Association of the District of Columbia, the Chamber of Commerce, the Board of Trade and other civil and commercial organizations. The Columbia Association of Baptist Churches also cordially confirmed the invitation and the co-operation of all assures a successful meeting.

It is with joy and love that Baptist women of the city are preparing to entertain the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, both meeting at the same time in our city. The twenty-three Baptist churches of the District are working harmoniously and with enthusiasm to make the stay of the delegates and visitors one long to be cherished in memory.

The headquarters for officers, delegates and visitors will be the Raleigh Hotel at the corner of Twelfth Street and Pennsylvania Avenue. The location is admirable as the "Liberty Hut" on Massachusetts Avenue, near the Union Station, where the sessions of the general Convention will be held; the Calvary Baptist Church on the corner of Eighth and H Streets, N.W., where the W.M.U. will hold meetings; the First Baptist Church, Sixteenth and O Streets N.W., where meetings will be held each night, and the Metropolitan Baptist Church, Sixth and A Streets, N.E., to be used for overflow meetings, are all easily accessible from the Raleigh Hotel. The hotels of the city will care for more than forty-five hundred southern Baptist guests and homes will be provided for as many more at reasonable rates. It is hoped that each state will send its full quota of delegates.

All sessions of the W.M.U. will be held at the Calvary Baptist Church. The main auditorium seats twelve hundred. The Sunday School auditorium with its numerous alcoves will make an ideal place for literature exhibits. Rest room, writing room, check room, and other conveniences are being planned for the comfort of our guests. The two business sessions will occur on Thursday and Friday, May 13 and 14. On Friday evening, May 14, the session in the interest of the young people's work will be held. The W.M.U. sermon will be preached on Sunday morning, May 16, by Dr. W. J. McGlothlin.

Washington, always a beautiful city, is most beautiful in May and the weather conditions are usually ideal. In addition to the arrangements being made by the committee on side trips, the hospitality committee is planning to have young women from the various Baptist churches act as guides to those who desire to visit points of interest in the city, Mount Vernon and Arlington. These visits to be made on Saturday when there will be no W.M.U. sessions.

Mrs. O. E. Howe and local committee assisting her, extend to all a cordial invitation, assuring each one that the welcome will be most hearty.—Miss Ethel L. Breittling, Chairman Publicity Committee



BIBLE STUDY



TOPIC—The Message from the Hills

*The heavens are thine, the earth also is thine;
The world and the fulness thereof, thou hast founded them.
The north and the south, thou hast created them:
Tabor and Hermon rejoice in thy name.—Psalm 89:11, 12.*

I. *Ararat*: When the ark rested, Gen. 8:4, a beautiful sight was the altar which Noah built upon the reappearing earth, Gen. 8:20, whence the sweet savor of sacrifice rose from earth to heaven. It is holy ground answering to the heavenly places of Eph. 2:4-8, and the new heaven and the new earth of Isa. 65:17-19; 66:22; Rev. 21:1. The cradle of the human race; the spot whence after the deluge the nations radiated to different quarters of the world.

II. *Everlasting Mountains*: Hab. 3: 3-6, ever remembered as having retained the same place and form from the foundation of the world. God's marvelous ways of working for the salvation of His people mark His everlasting character, Deut. 33: 2-5; Ps. 68: 7, 8.

III. *Bethel*: Gen. 12:8, the place of worship and communion. The place of vision, Gen. 28: 18, 19, where God spoke to Jacob, Gen. 35: 14, 15. The drink offering poured out a type of Christ, Isa. 53: 12. It was here the people went to inquire of the Lord in their distress, Judges 20: 18, 26, 31; 21: 2. Here was the ark of the covenant in the charge of Phineas, Judges 20: 26-28. A holy place where Samuel came to worship, 1 Sam. 7: 16.

IV. *Mt. Moriah*: Gen. 22: 2, the land of worship and probably the place where Solomon built the temple, 2 Chron. 3:1; 1 Chron. 21:18-26, the place of sacrifice. Mt. Moriah at Jerusalem was supposed also to be the spot where Abraham offered Isaac. This offering is the most apt illustration in the Word of God of the sacrifice of Jesus Christ as the Lamb of God offered up for the sins of the world. Obedience to the will of God, Isa. 53:7.

V. *Horeb—Sinai*: Deut. 5:24-33; 4:23; Ex. 19:5, God promises that Israel shall be His peculiar people. He chastens in order to make us partakers of His holiness. "Take heed unto yourselves lest ye forget the covenant of the Lord your God." The mountain of the law from whence God issued the ten commandments. The message from Horeb is *Hear, Learn, Keep, Do*. The hearing ear is at the foundation of practical Christian life.

VI. *Pisgah—Nebo*: Num. 21:20; 23:14; Deut. 3:27; 34:1, also the mountains of Abarim, Deut. 32:49. The most elevated spot from which Moses viewed the promised land, Canaan. From the summit of Nebo the scenery is magnificent, Deut. 34:1-3. Here this remarkable servant of God was permitted to stand in the presence of Jehovah and with undimmed eye survey the land he might not enter. We see him again on the mount of transfiguration "talking with Jesus".

VII. *Hermon*: Over against Lebanon, Deut. 3:8, 9; Josh. 12:1. It appears in all ages to have been a sacred mountain and a religious center. The name means "Sanctuary". The dew of Hermon, the mount of Zion, Ps. 133:3. Zion is one of the old names of Hermon: While Jesus was praying He was transfigured, Luke 9:29, and two men were with Him, Moses the law-giver, Elisha, the prophet.

VIII. *Lebanon*: Meaning "White". It presents a picture, once seen never forgotten, Hos. 14:5-7. Solomon procured from Lebanon the beautiful cedar wood used in the temple. The cedar is pre-eminently the Bible tree, greatly admired and esteemed by the Jews. The favorite emblem for splendor and majesty and type of spiritual prosperity for the righteous, Ps. 92:12.

IX. *Mt. Zion*: Ps. 125:1, 2, an emblem of permanence and security, representing the firm and protected condition of God's people, Ps. 46:5, supported by covenant promise. Even the mountains shall depart and the hills be removed, but God's kindness shall not depart, nor His covenant of peace be removed, Isa. 54:10.—*Mrs. James Pollard*

Calendar of Prayer for Southern Baptists

May, 1920

The Master's plan—and what a genius of a plan—is this: that the world should be evangelized, not by the preachers—though we must have these men of God for leadership—but by every one who knows the story of Jesus telling someone, and telling not only with his lips earnestly and truthfully but even more, telling with his life.—S. D. Gordon

Topic: Our Mountain Schools

1—SATURDAY

In the beginning of a new convention year let us pray that the Master use us as He will
Not I but Christ.—*Galatians 2:20*

2—SUNDAY

That from the young men, including doctors, who have been in the service during the war God will give us many missionaries
Neglect not the gift that is in thee.—*1 Timothy 4:14*

3—MONDAY

For Dr. A. E. Brown, superintendent of mountain schools, and for his corps of splendid teachers
I will lift up mine eyes to the hills from whence cometh my help.—*Psalms 121:1*

4—TUESDAY

For the principals of our 39 mountain schools that their strength fail not
That the power of Christ may rest upon me.—*2 Corinthians 12:9*

5—WEDNESDAY

Thanksgiving for the earnest purpose of the pupils who, through many difficulties, are seeking an education in our mountain schools
In the morning then ye shall see the glory of Jehovah.—*Exodus 16:7*

6—THURSDAY

For Dr. and Mrs. S. G. Pinnock and Mrs. W. T. Lumbly, Abeokuta, Africa, that through their lives and teaching the hearts of the black people may be turned to Christ
The Lord thy God will make thee plentiful in every work of thine hands.—*Deuteronomy 30:9*

7—FRIDAY

Thank God for the splendid Christian service of former pupils of mountain schools
The name of Jehovah is a strong tower.—*Proverbs 18:10*

8—SATURDAY

Praise God for the sterling inheritance of the mountain people which He has so greatly used in making sturdy Christians
Out of the strong came forth sweetness.—*Judges 14:14*

9—SUNDAY

That southern Baptists may hold as a sacred trust "the faith which was once for all delivered unto the saints" Speaking the truth in love.—*Ephesians 4:15*

10—MONDAY

That the hearty Christian welcome extended to the S.B.C. as it meets in Washington be blessed to all
Who then offereth willingly to consecrate himself this day to Jehovah?—*1 Chronicles 29:5*

11—TUESDAY

That the presiding officers of the S.B.C. and W.M.U. at annual meeting be filled with His Spirit
The fulness of Him that filleth all in all.—*Ephesians 1:23*

12—WEDNESDAY

That all S.B.C. and W.M.U. sessions be used for the glory and honor of God
I am the Lord your God.—*Leviticus 20:7*

13—THURSDAY

That all plans for the new year bear His stamp of approval
If this counsel be of men it will come to naught.—*Acts 5:38*

14—FRIDAY

That southern Baptists adopt wise measures for "Campaign Follow-Up-Work"
My Spirit remaineth among you; fear ye not.—*Haggai 2:5*

15—SATURDAY

Thanksgiving for portion of campaign fund to be devoted to mountain schools
The Lord is able to give thee much more than this.—*2 Chronicles 25:9*

Calendar of Prayer for Southern Baptists May, 1920

"We plan and plan, then—pray
That God may bless our plan:
So runs our dark and doubtful way
That scarce shall lead unto the day—
So runs the life of man!"

"But hearken! God saith 'Pray!'
And He will show His plan
And lead us in His shining way
That leadeth on to perfect day—
Each God-surrendered man!"

Topic: Our Mountain Schools—Continued

16—SUNDAY

That in every service of this day
Christ may be lifted up
Worthy is the Lamb that hath been slain
to receive power, and riches, and honor,
and glory, and blessing.

—Revelation 5:12

17—MONDAY

That the inspiration received at
the convention be carried forward
into the year's work

I have set before thee an open door.
—Revelation 3:8

18—TUESDAY

For Rev. and Mrs. B. L. Lockett,
Rev. and Mrs. G. W. Sadler and
Miss Clara Keith, Oyo, Africa, that
hours of labor be hours of joy

Trust ye in the Lord forever.—Isaiah 26:4

19—WEDNESDAY

That from our mountain schools
men and women may go into Chris-
tian service for war-torn Europe
Fret not thyself because of evildoers.

—Psalm 37:1

20—THURSDAY

For the self-sacrificing mountain
women who are the cabin home-
makers

She layeth her hands to the distaff.
—Proverbs 31:19

21—FRIDAY

For Dr. and Mrs. George Green,
Rev. and Mrs. A. S. Patterson and
Rev. and Mrs. J. C. Powell, Ogo-
moso, Africa, that their work be
speedily enlarged by campaign fund

As for me, I will call upon the Lord.
—Psalm 55:16

22—SATURDAY

For Misses Olive Edens and Cora
Caudle and for the native Christians
in Abeokuta, Africa

Be strong in the Lord.—Ephesians 6:10

23—SUNDAY

That God will help us to guard His
holy day from the self-interest that
would take this from His people

The Lord hath given you the Sabbath.
Exodus 16:29

24—MONDAY

For Rev. D. H. LeSueur and Misses
Addie Barton and Laura Cox, mis-
sionaries to Mexico on enforced
furlough

Wait on the Lord.—Psalm 27:14

25—TUESDAY

For Rev. and Mrs. R. P. Mahon,
Rev. and Mrs. A. N. Porter, Dr.
and Mrs. R. W. Hooker and Rev.
and Mrs. J. W. Newbrough, that
their work may soon be resumed in
Mexico

Let patience have her perfect work.
—James 1:4

26—WEDNESDAY

For Rev. and Mrs. J. G. Chastain,
missionaries to Mexico working in
Cuba during enforced furlough

Mine eyes shall be upon the faithful.
—Psalm 101:6

27—THURSDAY

For Rev. and Mrs. Frank Marrs and
Miss Ida Hayes, Mexico, temporarily
stationed in El Paso, Texas

He will deliver them.—Isaiah 19:20

28—FRIDAY

For Rev. and Mrs. J. E. Davis,
Rev. and Mrs. J. S. Cheavens and
Rev. and Mrs. W. F. Hatchell,
missionaries to Mexico now sta-
tioned in El Paso, Texas

As thy days, so shall thy strength be.
—Deuteronomy 33:25

29—SATURDAY

Ask this day that mountain school
pupils carry the influence of Chris-
tian teaching into their homes

I will declare thy name.—Psalm 22:22

30—SUNDAY

Pray earnestly that the Christ may
not be crowded out of the pulpit
by sermons on science, politics and
other topics of secular interest

Sir, we would see Jesus.—John 12:21

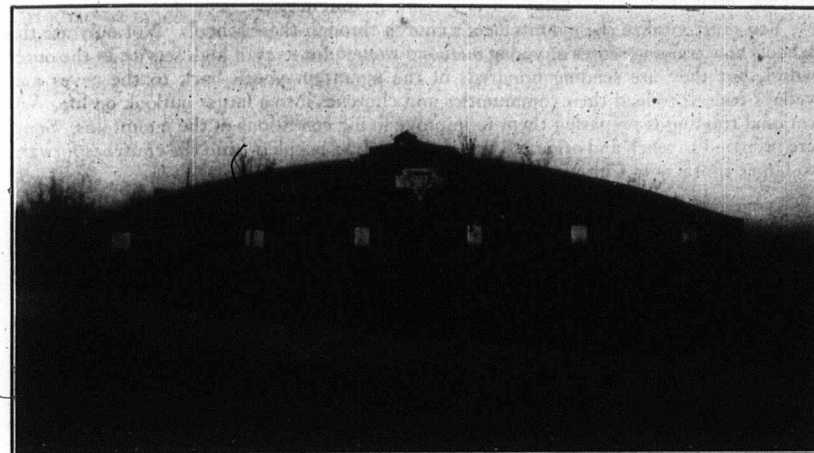
31—MONDAY

That the spirit of the Lord's day
may remain in our hearts through-
out the week

He shall preserve thy soul.—Psalm 121:7

PROGRAM FOR MAY

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.



"LIBERTY HUT"

Where Southern Baptist Convention Will Hold Annual Meeting, May 12-17, 1920

OUR MOUNTAIN SCHOOLS

"The strength of the hills is His also."

HYMN—O Worship the King

SCRIPTURE—Isaiah 35:1-8

PRAYER—That This Scripture Be Fulfilled in the Mountains

MOUNTAIN SCHOOL OPPORTUNITIES (par. 1)

MOUNTAIN SCHOOL ACHIEVEMENTS (par. 2)

OUR MOUNTAIN SCHOOLS (par. 3)

MESSAGE FROM MOUNTAIN SCHOOL SUPERINTENDENT (par. 4)

SOME PERTINENT QUESTIONS

POEM—"Kivers"

PRAYER—That Wisdom Be Given Our Mountain School Leaders

1. Mountain School Oppor- We have been accustomed to think of the mountain population of our
tunities southern states as "sparse" and widely scattered. But this surprising
comparison from Dr. Masters gives us an entirely new view of the oppor-
tunities for patronage and influence surrounding our mountain schools:

"The isolation of the Highlander is conditioned by the height of the mountain and the

badness of the road and not by his lack of neighbors. The greater density per square mile of the white people in Highland regions, as compared with the lowland regions of the south, may be surprising but it has a definite bearing. There are more native white people per square mile to be helped by missionary effort and educational effort in the mountains than there are in any other region of the south or of the nation. And these people are less spoiled than others by some perverse currents which have conditioned modern life.

Christian statesmanship has reached a consensus of judgment that the institution best fitted to help the mountaineer to adjust himself to twentieth century conditions is the church, and the method by which the church must be quickened for the task is educational. It was not chance that led each Christian body which has entered this field to establish a system of secondary schools under Christian control. No other method of service has been found so full of promise.

You must vitalize the mountaineer's church through these schools. Not only are the schools now training scores of young men and women for lives of high service in the outer world, but they are sending hundreds of the mountain youth back to the coves and valleys trained to lead their communities and churches into a larger outlook on life. Vocational training is preparing them to improve living conditions in the mountains. Some are prepared to teach and others to preach and to lead people within the churches forward to larger contacts in Christian service."

2. Mountain School Achievements

Mountain school achievements are scattered not only all over the mountains, but all over the country as well.

(a) Physical:

Ignorance of hygiene is one of the greatest handicaps to mountain children and it is along this line that our mission schools have rendered excellent service. "A mountaineer boy begins to be a different person when he goes to a mission school. Many boys suffer from hookworm when they first come. The treatment for that, and the change of diet from the monotonous fare of many mountain homes, sometimes transforms a child's appearance so that his own parents hardly know him when he goes home for Christmas holidays."

We think of trachoma as an imported disease which in itself is a sufficient argument against immigration. But it gives our American pride a rather rude shock to learn that in some Appalachian communities where, we are told, the inhabitants are "pure-blooded Anglo-Saxons," from 60 to 80 percent of the people were infected with trachoma. If this exceedingly contagious and painful disease of the eyes were speedily fatal, it would be less pitiful. "The victims sit all the day in the dark, windowless cabins, most of them without occupation or diversion. One old man said he had never been without acute pain for twenty years. Many children could not remember whether they had ever been able to see distinctly."

And now behold this modern, merciful, missionary miracle:

At the instigation of a mission school teacher, doctors and nurses were "fetched on from the Settlements," a little log hospital supplemented by tent workrooms was fitted up and an eye clinic was opened. Patients came on muleback, horseback, by cart and on foot with their pitiful, bandaged and shaded eyes. They came literally by the hundreds as the news of the new healing spread through the mountain coves.

For three years the volunteer doctors and nurses came back twice a year to continue the treatment and make the cures permanent. A new hospital, with twenty-two beds, was built so that the "Settlement" nurse could keep patients under continual treatment. Finally the work grew too big for the twice-a-year clinic and the United States Public Health Service established permanent free clinics in three mountain counties. Trachoma is being slowly wiped out. As a whole community or county is healed the hospital moves on to another district.—*World Outlook*.

The following examples of missionary achievement should constitute a clear call to our capable and consecrated young women:

"A visiting nurse sent by a mission board has organized a health campaign for a whole county. She is giving health talks, conducting a Better Babies Campaign and planning the hot lunch at rural schools for undernourished children." Another young woman, a mission teacher, has taught the women how to can vegetables and fruit to vary the winter diet. Through her influence a daily rural mail route has been secured, also a good road, a weekly religious service and a six months' school term. There are no limits to the influence of a consecrated, educated young woman in a mountain community.

The keynote of all wise mountain work is self-help. Here are a few ways in which the missionary teacher and preacher are helping the mountaineer to help himself:

One missionary imported some pure seed corn for the farmers. Another made the neighborhood yeast to induce the people to use "light bread". One missionary walked over eleven mountain counties carrying a stereopticon lantern giving illustrated lectures on the harmful effects of the house fly and persuading the people to screen their homes. A minister in Kentucky helped his community to pave the roads to his church. A pike road to church is an invitation that anyone can understand.

One missionary, in response to the requests of the voters, is the auditor of the public money of this county. He has installed a new financial system and during the past two years has saved his county seven thousand dollars in maintenance expenses. He has signed checks for the spending of one hundred and fifty thousand dollars of county money for road improvement. He also has a chance to improve the schools and secure well-prepared teachers.

It was a missionary of the church who raised the salary for the first County Agricultural Agent in the mountains of Tennessee. Now the thirteen adjoining counties have County Agents paid out of state funds. It was another missionary who started the Canning Clubs in the mountains of North Carolina and promoted them for four years until the state took over the projects. It was under the auspices of the church six years ago that Community Fairs, now quite popular, were started.—*World Outlook*

(b) Educational:

But it is not only in material matters that mountain missions have achieved worthily. One of the far-reaching benefits that our mission schools extend to their mountain community is the uplift of the *public schools*. In many mountain counties the amount of taxable property is so small that the public schools, depending upon taxation, have only a four-months' term, and the poorest excuse for teachers.

"The higher up you go into the mountains the lower down are the school standards. Sixty percent of the schools in one section are taught by people without a teacher's certificate." But the mission schools are coming to the rescue of this situation, and are doing a farsighted piece of work for the kingdom by training teachers for the public schools. One mission school has sent out 550 teachers into the public schools of its section. Dr. Masters estimates that the mountain schools of our Home Board furnished, in one decade, (1906-1916) not less than 2,500 public school teachers.

Along the lines of manual training and practical farming the achievements have been so satisfactory that the only regret is that more of our schools are not equipped for work of this kind. And the best of it is that "our schools teach not only boys and girls, but coves and counties. Whole towns spruce up and build better buildings after the pattern of the mission buildings. Whole districts wake up and use better seed and breed better cattle. And under the guidance of domestic science and hygiene work a whole generation of better babies will rise to thank the mission schools for their being".

(c) Spiritual:

But the spiritual achievements are those that interest us most. The religious life of the mountaineer, like the social and economic, is of the pioneer variety. He reverences God and believes his Bible and is by nature a Predestinarian. The attitude of the older generation toward destiny has been described like this:

"You can or you can't,
You will or you won't,
You'll be damned if you do,
You'll be damned if you don't."

But the demonstrations of practical Christianity which the mission schools are giving and living, as well as the faithful preaching and teaching of the Word, are breaking through this hard shell of fatalism. The mountain feud and moonshine whiskey recede steadily and surely before the radiating influences of Christian education.

The topic has a point of personal contact with every southern Baptist woman in that little word "our". Consider it carefully, parse it if you please; first person, plural number, possessive case. Surely that means US. **3. Our Mountain Schools** In order to bring to the program the latest word from our schools a questionnaire was sent out about March 1st, to all southern Baptist mountain schools.* The answers are so full of interest and information that a digest will make profitable study for every W.M.S. member:

1. What proportion of your graduates return to work in their own communities or in other mountain districts?

The answers to this question prove that we are not educating these young people away from the mountains, but teaching them how to better live in the mountains. The per cents given range all the way from 20 to 90% but so exceptional was the 20% that the average is 75%. This would probably be much larger if the question had included all students, instead of graduates only.

2. Are you reaching the poorest and neediest mountain homes and do the children from these homes make good in their studies?

Only one school confessed to reaching none of this class. Two others reach "only a few". With these three exceptions all report reaching a large percentage of the poorest and remotest homes, and the almost unanimous testimony is that the pupils from these homes make as good standing as the more favored. The following quotations, one from Alabama and one from North Carolina, should be carefully noted:

"We have not the money with which to be able to reach many of the very poorest homes, but where we do we get some of our very best students and workers. The need for money and equipment for this purpose is enormous."

"A number of these students are glad to have a chance to work in the dining room, kitchen, etc., for part of their expenses. But we do not have enough places for all the worthy ones, we badly need a loan fund or some ways by which they can earn money for their own expenses."

3. What forms of "Community Service" have you undertaken and with what results?

In the answers to this question comes our first disappointment. It is clear that almost no attempt at community uplift is being made, other than through the general influence of the school and church. One mothers' club is reported, and a general campaign in the interests of education and temperance. But not a word of blame for this lack of community work attaches to the school faculties, to Supt. Brown, nor to the Home Mission Board. The blame is ours. We simply have not supplied the money. The following paragraph from the last annual report of supt. A. E. Brown gives the assurance that community work is being planned for:

"We cannot longer delay the employment of a trained woman for community service at many of our schools. The need for such a worker is very great indeed. The demands made upon the time and strength of our teachers is such that they cannot do the necessary amount of community work, and so we must begin to employ women who are trained in domestic science, home sanitation, and care of the sick. Physicians are scarce in the mountains, especially in some portions of it. Our Long Creek Academy in South Carolina

* Responses were received from 18 schools located in 9 different states. While it is to be regretted that all did not reply, it seems safe to conclude that these are representative and typical.

is located sixteen miles from the nearest doctor. Already God has given us one young woman who goes into Oconee County, S.C., to do community work in connection with this school."

4. What proportion of your students remain in school until they graduate?

The answers here range from 5 to 80%, the average being a little less than 25%. This is an eloquent plea for more teachers, better equipment, and more homelike furnishings. If three-fourths of the students are "transients" it is all the more necessary that intensive work should be done; all the more necessary that the impressions received from faculty, environment, and home life should be strong and true. If there is but one term in which to impress the pupil, conditions should be ideal for making that impress deep and lasting

5. What proportion of your graduates go on to higher institutions?

Here again the variation is great—from 5% to 95%, with an average of 46%. But that is really an excellent showing for pupils that have no educational background.

6. What are the greatest hindrances to your work?

No need to strike an average here. The answers are differently worded, but the last analysis amounts to this: "Lack of funds". Underpaid and hence a poor quality of teachers, lack of equipment, new or larger buildings, opportunity for manual and agricultural training—every hindrance mentioned could be removed by generous appropriations. There is just one exception. "Denominational Prejudice" is the only hindrance mentioned in one instance. But possibly even that "insurmountable" might melt away under the heart-warming influence of improved environment and abundant equipment.

7. What are the greatest encouragements of the present school year?

The large attendance and keen interest of the students are mentioned in every answer to this question. Listen to these stirring quotations:

"Our work is going up with great strides. Above all we have a 'Volunteer Band' of seventeen fine boys and girls who are planning to give their lives in active service for Jesus."

"An enrollment of over 450, thirty ministerial students and a score of women volunteers."

"The largest and most earnest body of students in the history of the school."

"Unanimous co-operation of parents and a host of nearby friends who visit and encourage the work."

8. What per cent. of your students are Christian when they enter? When they leave?

The figures here are eloquent. Don't consider them as merely cold statistics but realize that they represent the very highest achievement of mountain school work. These prosaic percentages measure the spiritual power of these schools. The percentage of Christians entering varies from 20 to 85%. The percentage of Christians leaving runs from 88 to 99%. Striking the averages, we may say that 58% are Christians when they enter school, and 93% are Christians when they leave. Some of the principals testify that nearly 100% of their boarding pupils accept Christ. A strong argument, surely, for sufficient dormitory space to accommodate all applicants.

Here, dear sisters, is a "Special Delivery" for you straight from headquarters. It ought to appeal to every home lover and homemaker in W.M.U.

4. A Message from Our Mountain School Superintendent.

One of the greatest aims of this mountain work is the improvement of mountain homes. The home ideals of students will be formed by what they see and enjoy in the home life and furnishings of our schools. Two things the superintendent is very anxious to see accomplished—the improvement of the grounds and the better and more attractive furnishing of the dormitories. Here is his letter: I want one thing specially emphasized by the women, and that is the landscaping and improvement of our school premises. Rarely are the surroundings of mountain homes improved. They are left in a crude uninviting state. I have felt from the beginning that we,

in order to correct this and to make the mountain homes more attractive, must make more attractive the school grounds, especially the dormitory grounds. This will not in most cases cost a great deal of money. The students are willing to do the work where they can, but fertilizer and grass and shrubbery all cost. In some instances the roughness of the ground around our schools will make the work somewhat difficult. I have been restive under these conditions from the beginning, but have never had enough money to erect buildings just as I know they ought to be constructed, for I have always made \$1.00 do from \$2.00 to \$4.00 worth of building. But I know that the time has come when we must do something in the way of beautifying the grounds of our schools. I think this will appeal to the women. So far it has not appealed to the men very much. We must send our boys and girls back to their mountain homes with a more adequate conception of what their home environments should be than they had when they came to us, but if our school grounds are left in their native state we will make very poor speed in changing the home environments of our students.

Another thing we need to do is to make the furnishings in the dormitory rooms better than they are. I should be very glad if the women would get behind this part of our work and insist that we spend more money in providing better furniture and many little, inexpensive things which make a room attractive. Our teachers are ready to teach this kind of thing, but when their own salaries are meager and they know how we are struggling to reach such a vast number of people with such a small amount of money they are handicapped. I am hoping that through the success of the \$75 Million Campaign, we will be able to increase salaries, and I shall be delighted to have some backing in the way of making the home life in the dormitories more attractive, in many cases, than it is now.—A. E. Brown

Our obvious duty, in the light of this appeal, is to create a sentiment that will result in favorable action. Is your husband, father, brother, "on the board"? Your feminine prerogative, nay, your Christian duty is to so influence his influence that this thing will be accomplished. Talk it up, work it up, pray it up!

Some Pertinent Questions

Do you know that the H.C. of L. has penetrated the mountains and has caused serious financial embarrassment to our schools?

Do you know that last year fewer teachers offered themselves for mountain work than ever before?

Do you know that one of our mountain schools could not open at all last year because no faculty could be secured?

Do you know that no student is allowed to receive a certificate of graduation unless he has completed a four years' course in the Bible department?

Do you know that we lose, on an average, one mountain school building per year by fire, because WE have never made it possible to install proper heating and lighting plants?

What is OUR responsibility for these things?

*KIVERS

By ANN COBB

Settlement School, Hindman, Kentucky

"Yes, I've sev'ral kivers you can see;
Light, and hitch your beastie in the shade!
I don't foller weaving now so free,
And all my purtiest ones my forebears made.
Home-dyed colors kinder-meller down
Better than these new fotched-on ones from town.

* In the Kentucky mountains for generations the sole outlet for the artistic sense of the women has been the weaving of woolen coverlets, many of them of elaborate pattern and rare beauty.

"I ricollect my granny at the loom
Weaving that blue one yonder on the bed.
She put the shuttle by and laid in tomb.
Her word was I could claim hit when I wed.
'Flower of Edinboro' was hit's name,
Betokening the land from which she came.

"Nary a daughter have I for the boon,
But there's my son's wife, from the level land,
She took the night with us at harvest-moon,—
A comely, fair young maid, with loving hand.
I gave her three—'Sunrise' and 'Trailing Vine'
And 'Young Man's Fancy.' She admired 'em fine.

"That green one mostly wrops around the bread;
'Tennessee Lace' I take to ride behind.
Hither and yon right smart of them have fled.
Inside the chest I keep my choicest kind—
'Pine-Bloom,' and 'St. Ann's Robe' (of hickory brown),
'Star of the East' (that yaller's fading down).

"'The Rose?' I wove hit courting, long ago,—
Not Simon, though he's proper kind of heart—
His name was Hugh—the fever laid him low—
I allus keep that kiver set apart.
'Rose of the Valley,' he would laugh and say,
'The kiver's favoring your face today!'"

Another in the Cloud of Witnesses

THE hearts of Union workers go out in deepest sympathy to the W.M.U. corresponding secretary, Miss Mallory, in the passing of her father, Honorable Hugh S. D. Mallory, who fell asleep on March 10th at Selma, Alabama. The tie between father and daughter was unusually strong and deep, he being always her closest confidant, counsellor and friend. Heartily sympathizing in her call to Christian service, with rare unselfishness, he never allowed home cares to separate our secretary from her chosen work, and for this the W.M.U. of the south gratefully acknowledges a heavy debt today.

His Christianity never shirked responsibility and he wore worthily the name of Christian in the home, the community and the state. Of him the Montgomery Advertiser says, "If ever a man merited the title 'Christian gentleman', which has so often been misused, that man was H. S. D. Mallory. He had clear-cut convictions; he believed firmly in the religious faith which he espoused; he believed firmly too, in the political convictions which he upheld. It was as a lawyer of the highest standards, a citizen of high ideals, and an Alabamian with an affection for his people that he made his greatest impress. In nothing was he self-assertive or selfishly ambitious. His was a distinction that almost blushed to find itself noted. His death severs another of the connecting links of this generation with that other age of the south when gentleness and courtesy were held in so much higher esteem than they are in our day; that age in which the mental and spiritual interests of life had not been crowded to one side by a materialism too conspicuous in our day."

A man full of years and honors has gone—a man who, like David, "Served his generation by the will of God". May his life so rich in Christian grace be to us a clarion call to steadfast integrity, to highest duty.—Mrs. Maud R. McLure



Y. W. A. PROGRAM



Prepared by Mrs. R. A. Henderson, Virginia

Topic—Mountain Schools
Hymn—In Heavenly Pastures
Prayer

*Talks { Mountain of Night—Luke 6:12
Mountain of Enlightenment—
Matt. 5:1, 2
Mount of Transfiguration—
Matt. 17:1-5

Duet—Shine On, O Star
Paying Investments—From Darkness
Into Light
Hymn—Send the Light
Prayer—For Old and New Mountain
Schools
Dismissal by Y.W.A. Watchword

Mountain of Night

MOUNTAIN OF NIGHT: Darkness of ignorance in our mountains, why?

We use the word ignorance in the sense of arrested development and lack of religious training rather than in its usual sense. Our mountain people are the descendants of our best pioneer stock—strong, brave, venturesome, red-blooded Anglo-Saxons. Enjoying the freedom of the wilderness they built log cabins and settled in our southern mountains. At first the battle for existence occupied their time, but as game became more scarce, corn, beans and potatoes were planted. There were no schools and no mails and gradually the mountain people sank into the darkness of illiteracy. Denied books, they learned many of the finer things of life which have made the mountaineers the strong reserves of our national life.

MOUNTAIN OF ENLIGHTENMENT: Schools, evangelism, training.

Years passed, railroads were built and mails opened. Coal, timber and iron were needed. Men turned to the mountains and discovered these treasures. The Baptists in a small way began educational work, the welcome with which this was received is

shown by the overcrowded condition of the school dormitories. The Baptist 75 Million Campaign will make possible many improvements. In our 39 mountain schools we have over 5,000 pupils under the care of 199 teachers. Students are trained in social customs, domestic science and art, besides the curriculum used in the best public schools. Special training in Sunday school work is also given. Vocational schools will solve our greatest educational problem.

THE MOUNT OF TRANSFIGURATION:

Statistics show that the larger percentage of our mountain graduates return to their communities to live and work. The result is better homes, more capable men and women, larger ambitions and higher ideals. Some communities have their own young men as school superintendents. The realization of their responsibility to God insures a better religious condition which will lead to a better civilization.

From Darkness Into Light

One day as the principal of one of our mountain schools sat in her room a student came in for a short visit. During the conversation the subject of regeneration was mentioned. Born and reared in what is known in the mountains as a "Hard Shell Baptist" home he had been taught to believe that if he was to be saved he would be, and if not he was already lost. Like many of our mountain boys he drank some and when he went on a spree he did things hurtful to his community. The result was that he had many scars on his body. Trying to show him his responsibility in the matter the principal urged that he give his heart to God. He replied that he had been so wicked that he did not think the Lord could do anything with him. She told him the Lord came to seek and to save such as he. Revival meetings were in progress in

(Continued on page 30)



COLLEGE Y. W. A. PROGRAM



Topic—Our Mountain Schools
Hymn—O Beautiful For Spacious Skies
Bible Readings—Isaiah 52:7-10; Psalm 125: 1-2
Prayer—That Students in Our Schools May Become Earnest Christians
Debate—Arranged From Suggestions in Pertinent Questions (page 16)
Or
Playlet On Mountain Schools—"Work While You Work"
Hymn—My Country 'Tis of Thee

THE TEMPTER'S TACTICS—Continued

How the tempter gains his ends

FIRST TWILIGHT: *By Causing Us to Waste Time*

How often we go to the 'phone and call "Hello, Central, please give us the time." How strange that we should lose sight of time when it is one of our priceless possessions, but like many other rich things is undervalued. Do we realise that time is a direct gift from heaven and is the only thing of which everybody has the same amount, the beggar and the banker, the cook and the cardinal, all have just twenty-four hours per day? It is one of the Tempter's most subtle enticements to keep us so busy about countless things and to fill our days so full that we have no time for the Lord's work nor for His claims upon us. But what business has a Christian to be so busy about other things that he has no time to be busy about the Lord's kingdom? Let us be careful then how we spend our time. Shall it be in the service of the Lord or in that of His avowed enemy? Let us pray for the spirit of John 9:4 to be in our hearts. What do you gain from Isaiah 55:6; Psalms 39:4; 90:12; 32:6? So the next time we say "Oh I am so busy, don't ask me to do another thing" let us stop and see just what we have been doing and if we have been busy in those things that would count for or against our highest and best capabilities—then those wasted minutes, all picked up by the Tempter!

SECOND TWILIGHT: *By Failure to Appreciate Values*

Just as the Tempter delights to make us waste time that we may not spend it in the service of our Lord, so he delights to tamper with our sight so we cannot see opportunities nor distinguish clearly between the worth and value of causes of action that come to us so often. What is worth while these days? What should I do or not do? What has the element of real worth in it? What life course should I follow, how decide? He is perfectly jubilant when he leads us into the lower way and helps us to decide on the secondary course, or influences us to select the next best when we might have had the first, just to keep us engaged in doing the things that really won't count in the end. Do read and mark 1 Corinthians 12:31, also Psalm 111:10; Proverbs 1:7; 3:5, 6. When in doubt go to headquarters and consult your Superior Officer who said I will—Psalm 32:8.

THIRD TWILIGHT: *By Indecision*

This thought follows directly upon the preceding one, the difficulty of being able to make up one's mind. To choose unwisely is chargeable directly to the workings of the Tempter. Not being able to see the value of an act keeps us from decision regarding that act. The Tempter above all wants to blind people to the value of the saving power of Christ and His Cross, consequently they fail to see their need of accepting Christ and hence remain often through life in a state of indecision. Not only is it a question of accepting or refusing the Lordship of Christ, but of enlisting in definite service for Him;

(Continued on page 30)

* For further information see general program.



G. A. PROGRAM



Topic—Mountain Girls

Hymn—O Zion, Haste

Scripture—Psalm 121

Prayer—For Mountain School Teachers and Pupils

Hymn—Love Lifted Me

Reading—The Mountain Teacher

Recitation—"Kivers" (see page 16)

Hymn—There Is a Green Hill

Story—Little Doris of Piney Cove. (page 23)

Talk—Mountain Girls I Know

Hymn—Bring Them In

Prayer—For Young People's Session at Annual Meeting

Business. Mizpah

The Mountain Teacher

The roll of our missionaries is a roll of heroes and heroines. Of all those who labor in the homeland, none deserve greater honor or higher praise than the teachers in our mountain schools. They are so willing to "suffer hardship as good soldiers of Christ Jesus", and are splendid examples of self-forgetful cheerfulness. Some of these teachers are mountain school products themselves and gladly pay their debt of love for the opportunities which made them what they are. Others are young men and women from city, town and plain who have clearly heard the call to the mountains and have left easier lives and better salaries for the hardships of mountain living. All of our schools lack luxuries and many of them even the comforts of city schools. They are equipped with only the bare necessities and are much overcrowded. Often the teacher must share the privacy of her sleeping room with students, a privacy dear to the one who gives her whole day to the service of others. But they give themselves unstintingly and even from their meager salaries help to "make up" for some unbudgeted need. Yet they are a happy company, for to them it is given to take the unpolished stones of the mountains and burnish them into shining jewels. No one stands so close to the mountain boy or girl as does the teacher. Through her they

get a vision of the outside world and the wonderful activities that thrill and inspire them to a new and larger life.

Mountain School Girls I Have Known

I wonder what sort of girls you think live in the mountains and attend mountain schools? Today I am remembering a visit made to one of these schools and the girls I met down at the spring. There was a certain irrepressible Myrtle among them who was always being admonished to "be still", and this was her saucy reply, "I hope I will when I am dead, for I know that it will not be before." After "lights out" she was always being reminded that her chatter kept others from sleep. Now it happened that the teacher whom I was visiting had been so busy all day that we had had no time for a good talk. So late into that evening we sat in her room chatting and laughing, forgetful of school and hall. There came a tap on the door and a most demure and apologetic Myrtle presented herself with the request that the young ladies cease talking as there were others in the hall who wished to sleep. Evidently she was mistaken for a gale of laughter rippled up and down the hall. The joke was on the teacher.

Then I remember a tall, handsome girl. No finer type could be found anywhere. Quiet, genuine, self-reliant and faithful. Many glimpses she gave me of her home-life, then she told me of her great desire to be a missionary. An admirable one she will be.

Romance "goes a-walking" in the mountains too. There was one girl who was ever singing love-songs and repeating bits of poetry. Her eyes were soft and dreamy. But her poetic soul found a healthy balance in the work and play of school life and left little time for "mooning".

What are girls like in the mountains? They are just like the rest of us. Perhaps the mountain girls are a little less conventional than we are and perhaps a bit more sincere, but take it all in all they are just girls.



R. A. PROGRAMS



Topic—Schools in the Hills

Hymn—Higher Ground

Prayer—For God's Blessing and Guidance in Our Meeting

Bible Lesson—Christ in the mountains; Matt. 5:1, 2; 14:23; Luke 4:5; 9:28; Mark 3:13

Ten Test Questions—By Ambassador-in-chief and Members

Hymn—On the Mountain's Top Appearing

Leader's Talk—(On topic, or plans and business of R.A. Chapter)

Business. Roll Call/Offering. Announcements

Prayer—For Teachers and Pupils of Mountain Schools

Hymn—Help Somebody Today

Thought for Bible Lesson: Christ on the mountain—His sermon, His temptation, His transfiguration! These are some of the thoughts in our Bible lesson for today. Mountain climbing has always been a type of overcoming. We start with full knowledge of the effort it will cost us. We grow weary and are tempted to give up, but if we go on we will have our reward in a glorious vision. Can we not apply this illustration to our daily life and character building? Whom should be our guide? What our reward?

Suggestions: Make copies of the test questions several days before the meeting, keep a duplicate of each question and the name of one who is to read it, in order to supply for those lost or forgotten. The leader or ambassador-in-chief should make short, pointed comment when this would impress the question and answer on the minds of the boys. A map should be used to make the locations definite.

QUESTIONS AND ANSWERS

1. Q. What states are partly included in the Appalachian region?

A. Alabama, Georgia, Kentucky, North Carolina, South Carolina, Tennessee, Virginia and West Virginia.

2. Q. Are the mountaineers true Americans?

A. They are Americans of pure Anglo-Saxon stock with practically no intermingling of foreign blood.

3. Q. Why do they need our help in establishing schools?

A. The mountains cut them off from the outside world and consequently from educational advantages.

4. Q. Do they care for learning?

A. They have always desired it. Every mountain school teacher will tell you of struggles these boys and girls make to get into the schools. (See incident on page 18)

5. Q. How many mountain schools have southern Baptists?

A. They have 39 with an enrollment of more than 5,000 pupils.

6. Q. Are there other schools in the mountains?

A. Yes, there are many supported by other denominations and there are also public schools.

7. Q. Do the mountain school students "make good"?

A. They do. Some of our finest preachers, lawyers, teachers, doctors and nurses came from these schools.

8. Q. Why do the mountain people welcome the schools?

A. Because they have realized that illiteracy is one of their greatest curses.

9. Q. Why should we be especially interested in the mountain people?

A. Because they are naturally Baptists in their religion.

A Student's Prayer

O Christ, who didst our tasks fulfill,
Didst share the hopes of youth,
Our Saviour and our Brother still,
Now lead us into truth.

Waken the purpose high which strives,
And falling, stands again.

Confirm the will of eager lives
To quit themselves like men.

—L. F. Benson



SUNBEAM PROGRAMS



Prepared by Mrs. Wallis Jester, Md.

FIRST MEETING

SUBJECT—"The Land of the Sky"
HYMN—Open the Door for the Children
PRAYER—That God May Help Us Shine For Him
HYMN—Jesus Bids Us Shine
BIBLE LESSON—Matt. 5:1-16
PRAYER—For Thankful Hearts
LEADER'S TALK—A Trip to the "Land of the Sky"
RECITATION—Small Service
HYMN—Bringing in the Sheaves
BUSINESS. OFFERING. CLOSING PRAYER

The Land of the Sky

Our Scripture lesson is a part of a great sermon Jesus preached to the multitudes. Where was He when He said these words? Yes, He was up on a mountainside. Jesus loved to go up into the mountains. Why? Possibly because it was more quiet there and He could commune with God His Father without so many interruptions. How many children have ever been to the mountains? (Let children discuss briefly their experiences.) How would you like to take a trip with me this afternoon to the mountains to see some of the schools our Home Mission Board has provided for the mountain children? We will have to pack some clothes for it will take several days for this visit. First we will go down to the station and get on the train. It is great fun to look out of the car windows. Houses, trees, sheep, cows and horses seem to fly by as our train speeds on; now in the country and now through big towns. The afternoon passes quickly and soon it is time to go to bed. Sleeping on the train seems so queer when you have never before spent a night on one. We can hardly sleep for thinking of the wonderful mountains we are going to see and we wake the next morning early to find ourselves in the "Land of the Sky". Our train climbs up and up the mountain and we go more slowly today than yesterday because even to a locomotive the climbing is difficult. We look out on one side of the car and see a deep, beautiful valley with tiny streams

rippling here and there. Looking out on the other side we see the mountainsides covered with pine trees which seem to be rising right up into the sky. Soon we reach the station where we are to get off, but what a different station from the one at home! Just a little frame building and near it are a store and a blacksmith shop. Here our good missionary and his wife meet us and we start up the narrow path leading to their home. The cabin homes all look so queer, some perched on the mountainside and some down in the valley. As we pass one of them a crowd of children are seen in the doorway. The missionary speaks to them and they ask us to come in. This home has only two rooms, one used as a sleeping and living room and the other as a dining room and kitchen. In the front room there is a big fireplace, two large beds with a trundle bed under each one, several chairs and a table with a lamp on it. In the corner are some guns. Back of this is a little lean-to room, this also has a fireplace, a table, several long benches and numerous cooking utensils hanging on the wall. Would you like to call this your home? There are six children in the family, all under fifteen years of age and not one of them has ever seen a large city or attended a school. The nearest school to this home is one of our own Baptist mountain schools, and it is three miles away, three miles of hard climbing. The oldest boy will start next year if he works hard and earns enough

during the summer to pay for his lessons. He could not go last year because there was not room enough in the school. Just think of getting up at four o'clock in the morning, working hard for three hours, eating a bite and then trudging three miles to school. That is the way a good many of these mountain children live. Many of them cannot go to school at all because of the great distance and often because the school is too full to receive them. We need so many more schools and the Sunbeams can have a large part in giving the money to build them. The children seemed so glad to have us in their home although they were almost too bashful to talk to us. The missionary had a prayer with them and then we started on to his home. It was a wonderful visit, but when we saw the difference in their home and our own we longed to help them to get an education and, best of all, to teach others of Christ who loves them.

Small Service

"I may not do great things for God,
But day by day I know
There waits some little service sweet
Which I for Him may do.
The little deeds if nobly done,
The little victories hardly won
For Christ as truly blest will prove
As wondrous deeds of power and might
That crown a name with glory bright.

"For little deeds are done for love,
No service is more sweet or true
Than lowly things we each may do
For Jesus' sake.
The humble service then to me
Through all the day will blessed be,
And He will make
Each day glorious with His love,
If I a faithful servant prove."

SECOND MEETING

Thought for Bible Lesson: When the church bell rings it calls us to worship. Our Bible lesson for today is a ringing call too, it calls us to praise, to "make a joyful noise unto Him with psalms". It calls us to prayer when it says, "Oh come, let us worship and bow down. Let us kneel before our Maker."

SUBJECT—Little Skylanders
HYMN—Jesus Loves Me
BIBLE LESSON—Psalm 95:1-7
PRAYER—For Our Band
HYMN—I Am So Glad that Jesus Loves Me
STORY BY LEADER—Little Doris of Piney Cove
HYMN—Be a Little Sunbeam
ROLL CALL. OFFERING. CLOSING EXERCISES

Little Doris of Piney Cove

Away back in the mountains of Tennessee there is a tiny valley tucked in between two high bluffs which the people call Piney Cove. As you stand on the opposite peak looking down at the handful of cabins that dot the valley, there is one near the head of the cove that looks as though it had started to climb up and then grown tired and just sat down and leaned its back right against the big mountain.

In this one-roomed cabin lived little Doris with her father and mother and numerous brothers and sisters, little and big. The only way into the cove from the top of the mountain was by a footpath

that tumbled and twisted down its side. Little Doris was used to climbing that path and, when spring came stealing up the mountainside leaving in its wake great masses of azaleas, Doris loved to gather the flowers, and by the time she reached the top her arms were full of the blossoms—white, pink, and deep rose. Her cheeks were pink like the flowers and her eyes deep blue.

One day Doris, who had never been to school in her life although she was eight years old, heard that a new school was started; "back a piece over the mountain" and there awoke in her a deep desire to "larn".

Her little feet carried her straight up the mountain and right to the door of the schoolhouse—a little slab building standing on a rise of ground, almost hidden by pine and holly trees.

It had been a long walk over rough mountain roads, but Doris was used to that. What she wasn't used to was "stranger men", and here was one standing right before her in the open door. Her heart began to beat so fast she could hardly speak, but he was smiling down at her and his eyes looked kind.

Doris drew in her breath quickly and clasped her hands; when she spoke it was scarcely above a whisper. But the man caught the word "school" and he took her by the hand and drew her inside the little rude building where he was to teach the school.

"I want to go to school," Doris said again, when he had seated himself at his desk and she was standing beside him.

The teacher spoke kindly and questioned her, although she only answered "Yes" and "No." At last he said, "But it's a long way, and in winter it will be hard for you to come so far."

Doris's face fell, then looking up bravely she answered, "I could go—till I couldn't."

At last came a real difficulty. "It takes money to go to school," the man said. Then little Doris's head dropped. She had no money; and she turned away with tears in her eyes.

The distance home seemed much longer for Doris was tired now and there was no bounding hope to make her feet fly. That night after supper Doris slipped outside the cabin and sat down on the step. The moonlight was flooding the top of the big mountain opposite, somewhere among the trees a whippoorwill was singing and down farther in the valley twinkled the lights of her uncle's cabin. This was a familiar scene to Doris and always at such times she felt a deep longing for something, she had not known what.

Tonight she knew; and she knew too, that it could never be. She laid her head down on her knees and cried, and over and over to herself she sobbed, "I want to learn, I want to learn."

Suddenly a thought came to Doris. She lifted her head quickly. She had a hen—a

pet hen that her mother had given her when it was a tiny chick because it was lame. She would take Speckle to the teacher and he would let her go to school. All her unhappiness vanished, although there was a little ache in her heart at the thought of parting with Speckle. But something deeper still told her that Speckle must go.

The next day she clasped her hen in her arms and again made the journey over the mountain. The man was not in the doorway this time, but Doris walked inside, right up to the teacher's desk.

Still clasping Speckle in her arms she looked up at the teacher with shining eyes, and there was a little thrill of exultation in her voice as she said, "This is my hen—you can have her."

The man smiled down at Doris and she saw that his eyes were a little misty. She thought that he was sorry because she must part with Speckle. But she felt only joy that there was opening before her the "chance to learn". She too would sit at one of those little desks and would have a book all her own to carry under her arm.

Doris did not know that when she climbed that mountain trail to the little schoolhouse among the pines she had started on a much longer climb—a climb that would take years to cover—and that one day she would go much farther away to school and have a chance to teach others.

—Everyland

Prayer for Our Band

Dear Father, wilt Thou bless,
And lead in righteousness

Our mission band.
Grant that each soul may be
Striving continually
To praise and honor Thee.
God bless our band.

CORRESPONDENCE COURSE

Attention is called to the fact that the book "Picture Work" used in the Sunbeam correspondence course has advanced 10 cents in price. The price of the book is now 35 cents. The other book used, "The Unfolding Life" is now 65 cents, making the total cost of Sunbeam course \$1.50.



FROM OUR MISSIONARIES



SOME AFTERNOON CALLS

WHEN this reaches you, I shall have been in China over five years, as I arrived on March 24. It has been a long time to be away from home, but I cannot realise that I have been here so long, for I still feel like a new missionary. One reason for this is that I am the latest arrival. We are hoping that several new missionaries will come out next fall and then I shall feel like a veteran.

My work has always been in Wei Ling Girls' School, and working with Chinese girls is the nicest work in the world. I have regretted ever since I came that we have all been so busy in schools that we have had very little time to go into the homes of the girls and this fall I decided that I would take the time for it if possible. It has not been easy for there are numberless demands in the school, but I arranged my schedule so that I had no work after two-thirty and I have been out with one of our teachers whenever it has been possible.

You who are in America can have no idea of the emptiness of the lives of the Chinese women. Many of them wind silk from morning till night, if they have to stop they may go hungry. The upper classes are really worse off in some respects for they are not even interested in getting their daily bread. A large number of them cannot read; one of them said one day, "We cannot read and there is nothing for us to do but gamble to pass away the time."

I have interesting experiences in my visiting, but when I try to write about them words seem to be lifeless things. I heard that the grandmother of one of our girls sent for the girl to come home to take part in some heathen rites to insure the grandmother's future happiness, so I felt that I must go to see her. The girl refused to take part and I knew that the old lady was thinking about the future, so I hoped that she would be willing to listen after she learned to know me. I intended to pay a friendly call and try to win the lady's confidence, but she herself turned the conver-

sation to Jesus and wants to hear about Him all the time. She has not accepted Him but I believe that she will. It was very funny and interesting to see her change of attitude toward me. At first she did not seem glad to see me and she afterwards told me that she did not expect to be able to understand a word that I said, so she felt uneasy when she heard that a foreign lady had come to see her. Later, when she found that she could understand and that I was a human being more or less like herself she decided that she liked me and it was funny to hear her ordering better tea than that which had been served when I went in. The second time I went she served peanut butter alone as refreshment and had the servant bring the meat chopper in which it was made, to show me. The next day when she called on me I entertained her a part of the time by showing her my meat chopper.

Another old lady seemed interested in the Gospel and she said that she had known a man who had smoked opium but after he believed on Jesus he stopped. She said that her son smoked opium and she did wish that he would believe and stop. Yet she seems to feel no need of a Saviour herself.

One day I found an old student of our school in one of the homes. After talking with her a while I showed her my hymn-book which I had with me. The lady who was with me turned to a hymn that she liked but it was not one the girl knew, so she was not very much interested though the fact that she had no idea of the tune did not have any discouraging effect on her. She sang it all the way through to a tune of her own. Then, I turned to "Jesus Loves Me", and her delight was pathetic. She could sing that and she loved to do it.

This reminds me of a little boy in Sunday school last Sunday. We have a school in the afternoon every Sunday for the street children, or "wild children" as the Chinese call them. You would not think it a misnomer if you could see them, but they im-

(Continued on page 30)



TRAINING SCHOOL



MEMORIALS OF THE "HOUSE BEAUTIFUL"

THE two clusters of electric lights on pillars at each side of the entrance to the "House Beautiful" are shining in memory of those student-sisters who are now torch bearers of the true Light in the dark places of the earth. Within the W.M.U. Training School many memorials have been built, memorials to those who have gone to their heavenly reward as well as to those who still live and serve the great King.

The ground on which the school stands is the gift of the Sunday School Board. In the marble reception hall hangs the speaking likeness of Dr. J. M. Frost, its former corresponding secretary. This lobby and the beautiful marble stairway leading from it to the Fannie E. S. Heck Memorial Chapel is fittingly placed as a memorial to Dr. Frost whose long years of patient labor made so many things possible to southern Baptist women, and not least of these was the school itself. Our "grandfather's clock" which so sweetly chimes out the hours of loving labor and sweet rest was given, by the association of which she was for many years the superintendent, as a tribute of love to Mrs. O. M. Reynolds, the sister-in-law of our "mother principal", Mrs. Maud R. McLure.

To the right of our spacious hallway is the Bush Memorial Library, a source of pleasure to all who rest and read in the roomy chairs. Beyond the library are the parlors, "the blue room" we call the farther one given by Kentucky women and suggestive of the old south in its quaint furnishings. Passing out of Dr. Frost's lobby into the hall opposite to the library, we join the girls lingering in the first floor sunparlor, at the sound of the supper bell we pass with them into the dining room of which the Tennessee women may be justly proud. There will be the buzzing chatter of happy voices as the students gather around the convenient, homelike round tables. Above the wonderfully beautiful mantel hangs the portrait of Miss Evie Brown, whom God took suddenly to be with Himself and in whose memory the women of Tennessee gave the dining hall.

As we return from supper shall we not tarry a minute in this first floor cozy spot furnished in memory of the late Dr. Willingham of the Foreign Mission Board. The parlors by the library are kept for company and for Sunday, but the sunparlors are ours for every day and we do so enjoy them. On the second and third floors these sunny rooms were built by Maryland and Virginia. Since we have "come to third" we may as well walk down the corridor to the infirmary, equipped in loving tribute to Dr. Simmons by the Mississippi women. He it was who from China urged the training of young women for the foreign field and thus really started our Training School by his insistent suggestions. Across the hall is the isolation ward given in memory of her niece by Mrs. Hyde of Missouri—a wise gift, for here we can quarantine flu germs. But one must not stay long in the infirmary for Training School girls never remain there longer than absolutely necessary. We like better our own rooms, in many cases given by the state from which we come. Now, as the guest rooms are on the first floor, would you not like to step down to the serving room and kitchen? Arkansas women wanted these to be their special part of the Training School and a very practical desire was theirs, one that stands for service.

We have saved Mrs. McLure's apartment for the last. We love to linger in her living room, dear to us because of her and because of our special "sweet hour of prayer" on Tuesday evenings. May God bless our student sisters, now "out in the wide, wide world", who furnished these rooms for our "Mother McLure" as an evidence of the sister spirit that exists between every student who has ever entered the "House Beautiful".

So we dwell in a house extraordinary, built by the gifts of many, perpetuating the memories of those gone before and honoring the service of the living. Our memorials are not sad ones for God has taken away the sting of death.—*Juliette Mather*



PERSONAL SERVICE



(For the Blackboard)

"As ye would that men should do to you do ye also to them likewise."

| | |
|--------------------------|--|
| Christ and the Foreigner | Syrophenician woman Samaritan woman so |
| The Christian Woman by | Neighborliness and human kindness The teaching of English The Homemakers' Club |
| | May interpret Christ and |
| Americanize for God | the stranger among us |

Notes

Syrophenician woman, Matt. 15:21-28. Fulfillment of prophecy, Isa. 42:1-4. She sought Jesus by tiresome journey, through the crowd, pressed her claim, standing her ground even when Jesus told her she was an outsider and then received her answer in words of highest commendation from His lips. Her cry "my daughter"—and the Saviour's healing power like wireless touched the child in the distant home. How many foreign-born mothers' hearts are echoing that cry! Will you direct them to the One who can answer their yearning?

Samaritan woman, John 4:7-29. Fulfillment of prophecy, Isa. 42:1-4. Jesus sought her. Many in the round of daily duties do not go out to find Him. Such must be sought. This home needed His purifying; this heart His cleansing. He honored her by a full and explicit account of His mission and Messiahship and she went out to wake up her community, to spread the glad tidings. The best way to win the foreign-born is to send out among them their own people thoroughly aroused, Americanized, Christianized.

The war has so nearly stopped the flow of immigration that we have been given a much-needed breathing spell. This is a "Day of Grace". What shall we do with it? The program that is going to accom-

plish the Americanization and Christianization of the stranger is the most simple and natural, the most unpretentious and human. Only genuine love for folk can meet the demands of the situation. We need to emphasize the cultivation of the habit of friendliness, the joy and zest of wayside democracy. Josiah Strong said a worker in congested districts must be able to smile entrancingly in all languages. As the church has a responsibility to maintain moral vitality; so she has a responsibility to keep the social sympathies full and strong and true. We can test our love for China by our attitude toward the Chinese in America. "Christian women have the exalted privilege of interpreting; by example, ministry and through their home life and influence the loving message 'Come unto me all ye that labor and are heavy laden and I will give you rest'."

"O tender Shepherd climbing rugged mountains
And crossing waters deep—
How long wouldst Thou be willing to go homeless
To find a straying sheep?
I count no time, the Shepherd gently answered,

My counting is just—until I find."



UNION NOTES



ROUND TABLE

"The religious problem in the mountains will be solved largely by education."

Dr. Charles W. Daniel of Atlanta, Georgia, will present the Union's official report to the Southern Baptist Convention during its approaching meeting in Washington. If the usual custom is followed, this report will be called for the opening day, Wednesday the 12th. In such an event, many W.M.U. members will doubtless hear this report since there will be no Union meeting on that day except three important committee meetings, notice of which will be found on page 4.

"Vocational training is being given large place in most of the mountain schools."

On page 6 mention is also made of the fact that the W.M.U. annual meeting sermon will be preached by Dr. W. J. McGlothlin of Greenville, S.C. The service will be held at eleven o'clock on Sunday morning, the 16th, in Calvary Baptist Church, 8th and H Streets, N.W. Dr. S. H. Greene, the honored pastor of Calvary Church, will preside at the service. Let all, who will, pray for a gracious outpouring of the Spirit that Sunday on the behalf of missionary work.

"The 39 S.B.C. mountain schools have a teaching force of 199."

The outline program on pages 4-6 merits careful study by all Union workers. It is indeed a time for earnest prayer when the delegates of any worthy organization are in session but especially is this true when the purpose of the organization is the advancement of God's kingdom. Every session of the five days will be brimful of interest and importance but perhaps the most vital of all will be the two hours on Friday morning devoted to home and for-

eign missions, the time on that afternoon when the W.M.U. resolutions are adopted and that night when young people's work is presented. May unceasing prayer be made for the entire meeting and in particular for these three parts of it.

"The property value of the S.B.C. mountain schools amounts to \$786,400."

It was the privilege of the W.M.U. corresponding secretary to visit during the second week of March three places in Mississippi, namely Jackson, Clinton and Hattiesburg. At the first and last places there were associational rallies, many societies being represented and helpful talks on Union methods being made. At Clinton and Hattiesburg there was the rare privilege of meeting with the college girls. Both Hillman and Hattiesburg Colleges were crowded with students but on every side there was the evidence of good health, happiness, faithful study and active Christian interest.

"The S.B.C. mountain schools are a great evangelizing agency. There were 244 conversions among the students last year."

March 16-25 was spent by the W.M.U. corresponding secretary in divisional and associational meetings in Georgia, the places visited being Lavonia, Eastman, Savannah, Cordele, Fort Valley and Rome. As in Mississippi the state W.M.U. workers were present and in addition Mrs. Eugene Sallee of Kaifeng, China, and Rev. E. L. Morgan of Laichowfu, China. It is needless to say that they stirred the hearts of their many hearers in behalf of the heathen lands. While in Savannah an afternoon was spent in the Good Will Center. It was story hour time for the little children, about twenty of whom were present with manifest delight in the center's work for them and their

home people. Shorter College was an added attraction for the time spent in Rome.

"Two thousand five hundred students from S.B.C. mountain schools have become public school teachers."

From Georgia the W.M.U. corresponding secretary went to Greenville, S.C., where as a guest of Greenville Woman's College March 26-28 was spent in attendance upon the Student Conference conducted there by the Foreign Mission Board for the six Atlantic seaboard states of the Southern Baptist Convention. Over 250 splendid young college students were present, 152 of whom were women. Almost without exception the speakers were missionaries, two of the fifteen missionaries being women, namely Mrs. Calder Willingham of Japan and Mrs. Gordon Poteat of China. Solid indeed was the missionary appeal thus made to the delegates, at least forty of whom were women student volunteers. No public appeal was made for the signing of the volunteer pledge, but it is confidently believed that that conference as well as similar ones in Louisville and Fort Worth will bring many southern Baptist young people to decide to become foreign missionaries. As a further help in such decisions, the young women attending the Greenville conference held an extra hour's session on Sunday morning at which the Union's interest in specific missionary training was emphasized. Talks were made by three state W.M.U. college correspondents, Mrs. John A. Barker of Virginia, Mrs. George E. Davis of South Carolina, and Miss Maud Powell of Georgia, by the two women missionaries, by two daughters of missionaries, Miss Mary Lawton of Winthrop Normal and Miss Edith Newton of Westhampton College, and by a number of other student volunteers.

"From the S.B.C. mountain schools have gone forth 350 preachers, 225 doctors, 30 trained nurses and 30 missionaries."

Hearts of Union workers respond in sympathy with Rev. and Mrs. W. C. Newton of Hwanghien, China, in the loss of their daughter Marion. Miss Anna Hartwell of

the same station writes: "Marion was at Peking, having gone from school at Tengchow, about twelve miles from Peking, to spend the Christmas holiday with friends. There was just a week from the first wire which said: 'Marion is in hospital for observation, no need to come' till the last one saying 'Marion died this morning'. We were completely snowed in. Mr. Newton had started, as soon as he could induce a muleteer to budge, on the overland trip to Chefoo, struggling through storm and ice and snowdrifts only to receive the sad telegram at Chefoo. He could not possibly get to Peking in time for the funeral so he came back. Marion was a sweet Christian girl, sixteen years old, and had already decided that she wanted to be a missionary."

"Out of last year's enrollment 5,065 in S.B.C. mountain schools there were 103 ministerial students."

Miss Fern E. Gates, one of the secretaries for woman's work in Missouri, writes as follows: "Some have called it 'a new thing under the sun'. Indeed it was for southwest Missouri! The Efficiency School held in South West Baptist College, Bolivar, Missouri, March 2-12, registered two hundred in attendance, representative of twenty different counties. They were pastors and church workers hungry for instruction and craving more. We were fortunate in having Miss Una Roberts of Arkansas for the class in the Manual of W.M.U. Methods, in which fifty men and women enrolled, twenty of whom received the certificate or seal, several having completed the book previously but eager for this opportunity of a review. Extra work was planned and special conferences were arranged outside the class periods to discuss problems. A model missionary society was organized as a demonstration of how to do it. Interest was kindled. We realized the organization of a College Y.W.A. and the reorganization of the Y.W.A. of the First Church of Bolivar before the close of the school."

"The Home Mission Board proposes to spend \$1,288,900 of its quota of the Baptist 75 Million Campaign fund for mountain school work."

Y. W. A. PROGRAM

(Continued from page 18)

the church and the following day the young man made a complete surrender and gave his life to the Master. He decided to go to college and prepare himself for the ministry that he might come back to the mountains and tell his own people what the Lord had done for him. Today he is pastor of the church in which he found the Lord. Through his influence his brothers and sisters are in the school and many have been brought to Christ.

Into the principal's room of the same school there came one afternoon a shy little girl of fourteen years. She had walked about five miles down a mountain road. Through the dust on her face shone her eager eyes as she said, "I want to come to your school. I have no money, but I am willing to work my way." Arrangements were made whereby she could work for her tuition and board. One morning just before graduation she told her story in these words: "When this school was started I had a great desire to come. I found Christ and got a chance to come to this school. I am so thankful! From college she writes: "I

COLLEGE Y. W. A. PROGRAM

(Continued from page 19)

also in matters that involve fearless, courageous testimony, an out and out decision, we are unable to render such a verdict or hold to such and such a principle, therefore our vote is lost and we fail to help as we should have done. Read carefully Joshua 24: 14-24, also Luke 10:42, learn the reason of her choice from verse 39.

FOURTH TWILIGHT: By Being Unequally Yoked Together

Not being able to appreciate (inherent) worth and values is used by the Tempter in that most vitally serious experience that can come into a young woman's life, that of choosing her life mate. 2 Corinthians 6:14 is a very searching command. How many heed it? Is not the religious belief the last thing young people think of these days when "in love" one with the other? But the Tempter arranges matters just this way and when it is too late he shows his hand and real values of our decision becomes apparent. Our law of separation is very plainly laid down in 1 Corinthians 7: 39. Read Deuteronomy 22:9-11, also 7:1-11. Read again in this connection Proverbs 3: 6. The whole question of Christians marrying non-Christians is a very serious one and one accompanied often with most unhappy results. Even the question of marrying out of one's denomination should receive prayerful thought, for when a husband and wife are not one in their belief and church relationship they are in a position of possible friction and much unhappiness. Keep ever in mind that the Tempter operates in his most satanic fashion through the marriage vow. Be sure that God joins you and your fiance together as well as the minister, for those whom God joins, no man can put asunder. Flee from the idea of marrying to reform any one, the yoke too often galls, and heart and mind and life are mortally bruised in the process. Are there not things in life that are vastly higher than one's happiness?—

Mrs. Eugene Levering

am enjoying my work and feel so grateful for the opportunities I have. Each morning at chapel I bow my head and pray for the blessings of the Lord upon the school where I received my start."

FROM OUR MISSIONARIES

(Continued from page 25)

prove after coming a long time. The little boy knew the first line which says, "Jesus loves me, yes 'tis true", and he sang that, but he wanted to sing some more, so every time he heard "Jesus loves me", he would sing, "Yes, 'tis true".

The most interesting thing I have seen for a long time occurred in the home of two dear little girls who come to this school. I went into their home and heard the sound of Buddhist priests intoning. I found that the grandmother had died about six weeks before and her son was so filial that he had the priests come every day for forty-nine days. In a few minutes we were telling the story of the cross in the adjoining room and one of the listeners was making paper money to pay the way of the old lady into Paradise.—Olive Bagby, Soochow, China

Woman's Missionary Literature Department

Plan for Ordering Playlets and Leaflets

As present industrial conditions frequently delay the Literature Department in getting supplies as promptly as in pre-war times, please state in your order for playlets and leaflets whether you wish us to send substitutes when material requested is not in stock. By doing this you will be served with less delay than if we wait for supplies. We have many good substitutes.

Leaflets will not be sent on approval, by doing this material becomes unsalable.

Kindly send remittance with orders, allowing for postage. Please do not fail to give full address and sign name plainly.

HELPS FOR MONTHLY PROGRAMS

On page three of each issue of ROYAL SERVICE will be found list of leaflets related or adaptable to topic for the month. If these are sent for as soon as magazine is received they will reach you in plenty of time for missionary meeting as ROYAL SERVICE is sent out about two weeks or ten days before the month in which magazine is to be used.

W.M.U. ORGANIZATION PINS

The difficulty of procuring skilled labor and the high cost of material has greatly advanced the price of manufacturing our W.M.U. pins. These facts with the added war tax have compelled us to quote the following sale prices:

| | |
|--|--------|
| All gold (14K) with safety catch | \$9.50 |
| All gold (10K) with safety catch | 7.50 |
| Gold filled | 2.25 |

The first named pin will not be kept in stock but will be furnished when ordered.

| | |
|---|--------|
| Young Woman's Auxiliary Pin | \$1.25 |
| Girl's Auxiliary Pin | .30 |
| Royal Ambassador Pin | .30 |
| Sunbeam (White enamel and gilt) | .30 |
| Sunbeam Pin (Gilt) | .20 |

Prices subject to change without notice

LET US SERVE YOU

from

Woman's Missionary Union Literature Department

15 West Franklin Street, Baltimore, Maryland



Here we go to Washington—
Please behold us on the way
To our young people's meeting
In the perfect month of May.



Young People's Meeting
7.50 p.m.
May 14, 1920

Will YOU be there to meet us,
Dear friends, from far and near?
Don't miss this opportunity,
The time is almost here!



Washington, D.C.

