

UNION WATCHWORD

1920-1921

That in all things He might have the preëminence—
Colossians 1:18

Royal Service

SUCCESSOR TO OUR MISSION FIELDS

☉ beautiful for pilgrim feet
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!

America! America!

God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

☉ beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!

America! America!

God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

Katharine Lee Bates

Royal Service

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

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CONTENTS

	PAGE
BIBLE STUDY.....	6
BOOK REVIEWS.....	34
CALENDAR OF PRAYER.....	7, 8
EDITORIAL.....	4, 5
FROM OUR MISSIONARIES.....	26
HOME DEPARTMENT.....	33
PERSONAL SERVICE.....	30
PROGRAMS.....	9-25
SOCIETY METHODS.....	27
TRAINING SCHOOL.....	29
UNION NOTES.....	31, 32

NOTICE

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Monthly Missionary Topics 1921

JANUARY—Foreign Mission Outlook	AUGUST—Information
FEBRUARY—Home Mission Outlook	SEPTEMBER—State Missions
MARCH—Christian Americanization	OCTOBER—Ministerial Relief, Orphanages and Hospitals
APRIL—Stewardship	NOVEMBER—Enlistment
MAY—Prayer	DECEMBER—China
JUNE—Christian Education	
JULY—W.M.U. Plans for 1921-22	

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MAGAZINE AND BOOK REFERENCES—Program Helps

Advance in the Antilles.....	Howard B. Grose
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The New Home Missions.....	Paul H. Douglass
Religious Work Among Italians in America.....	Antonio Mangano
The South To-Day.....	R. E. Gains
Negro Life in the South.....	W. D. Weatherford
Present Forces in Negro Progress.....	W. D. Weatherford
Lo, The Rich Indian, Harper's Magazine, November, 1920	
My Brother on the Frontier, Missionary Review of the World, November, 1920	



EDITORIAL



CHRISTIAN EDUCATION

THE fact of the Woman's Missionary Union's participation in the Baptist 75 Million Campaign obligated the Union to a participation in every phase of denominational work. It is therefore incumbent upon the members of the Union to take a larger interest in and seek to become better informed concerning each phase of the work. For many years our chief interests centered in the work of the Home and Foreign Mission Boards and the State Mission Boards in our respective states. We have co-operated with the Sunday School Board in its Bible work and through our personal service department in seeking to induce an increasing number of our workers to become teachers in the Sunday school and workers in the cradle roll and home department. In the past few years two new boards have been created for work under the Southern Baptist Convention. One of these is the Board of Ministerial Relief and Annuities with headquarters in Dallas, Texas, and the other is the Education Board with headquarters in Birmingham, Alabama. Some of our state Unions have for years co-operated in the work of ministerial relief and Christian education, but until the period of the campaign W.M.U. auxiliary to S.B.C. had not as an organization worked for these two objects. The work of these boards is ours now and as we said before we must seek to become better informed concerning their work in order that we may better co-operate with them.

In accordance with this idea we seized the opportunity to hear Dr. Barbour, president of Rochester Theological Seminary, speak on Christian education. He was representing the Education Board of the Northern Baptist Convention at the meeting of the Long Island Association. His board like ours is comparatively new and like ours has not yet altogether shaped its policies but is at work on them. Dr. Barbour, therefore, prefaced his remarks by quoting from Philippians with some change of pronouns: "Not that we have already obtained or are already made perfect, but we press on if so we may lay hold on that for which also *we were* laid hold on by Christ Jesus". He gave an outline of the present policy of his board and called attention to the five main objects they have in view which it will be well for us to consider in connection with our own work. The five objects are as follows: *1st*: to increase a sacrificial interest in higher education; *2nd*: to safeguard Baptist students in state and other colleges; *3rd*: to increase and strengthen interest in Christian education; *4th*: to increase interest in and strengthen Baptist schools and colleges; *5th*: to seek to have a more thorough and lasting course of study in the Sunday school. This last, of course, we recognize in the south as the specific work of our Sunday School Board, but Dr. Barbour brought out the fact that in the Sunday school many boys and girls get all the Christian education they ever receive.

The greater part of his address centered on the third point, that is Christian education. Under five heads he told what he considered the Christian college should seek to accomplish. Under the head of *scholarship* he insisted that Christian colleges should have as high standards of scholarship as other colleges and that we had no right to ask parents to send their sons and daughters to Christian colleges and not see to it that their training would place them in the same class with boys and girls from other colleges. Above that, however, in his second point he placed the vital need of seeing to it that the *atmosphere* of the college be such that the Christian life of the student can grow and develop. In order that this atmosphere might obtain he insisted that history, literature and philosophy be taught from the Christian view-point by Christian professors. The point was emphasized that these subjects can be taught from the opposite view-point, particularly philosophy and prove disastrous to the Christian life of the student. The third point was that in the Christian college the student should be guided and strengthened in all his warranted beliefs and gently, not sarcastically nor impatiently, shown by men and women

fixed in the Christian faith the error of all unwarranted beliefs. Another object of the Christian college should be to win students to Jesus Christ. In making this point, Dr. Barbour called to mind a prominent college president who in his life work had won one thousand souls to Jesus Christ, had raised the standard of scholarship in his college and had materially increased its financial strength. The last point brought out was that the Christian college should be a recruiting station seeking to win men and women for life service in some specific Christian work.

During the years of the campaign let us not only see to it that we redeem our pledge but let us not pay it in lump sums, never thinking of the objects to which it goes, but as we give let us work and pray for the objects to which we give. As mothers of the boys and girls of today, the men and women of tomorrow, it behooves us to take an active, intelligent, yes sacrificial interest in our own schools and colleges if the treasure of the Gospel we have be passed on in its purity and strength to the rest of the world and to coming generations.

FLORIDA

WITH genuine pleasure because of the memories of a former visit three years ago, the W.M.U. president started for Florida, December the fifth, to attend the sessions of the Florida W.M.U. in Kissimmee. There we found the sun shining as we expected it to do in Florida and there, too, we found the joy bells ringing in the hearts of the women because of the splendid work accomplished during the year and the marked advance along all lines. Eleven mission study institutes were reported as having been held during the year. How well I remember when I met with them three years ago with what hesitation the Florida women voted to undertake a financial aim of \$20,000 for all objects. This year they reported, from December 1st, 1919, to December 1st, 1920, \$67,009.51 to objects of the campaign which was more than their full apportionment for the year May 1st, 1920, to May 1st, 1921. With the addition of 116 new societies, more than half of which were young people's organizations, they now have 700 societies.

The women are planning for a field worker who will assist Mrs. Peelman in the rapidly growing work. Wonderful opportunities, wonderful possibilities, heavy responsibilities are the portion of the Florida Baptists because of the tourist population. They are meeting all with an heroic spirit and are getting a foothold in Florida which nothing can loosen. The W.M.U. has no small share in this work and are undertaking the task with a courage born of an abiding faith in the power of God.

From Kissimmee, in company with Mrs. Peelman the corresponding secretary, I went to DeLand the seat of the Baptist university, Stetson. At the home of the president, Dr. Lincoln Hulley, the Stetson Y.W.A. and Mrs. Hulley entertained at tea that we might have the privilege of meeting the girls of the school and the women of DeLand, after which we met with the Y.W.A. in their evening prayer service. It was encouraging indeed to find the strong Y.W.A. we did at Stetson. Space forbids my going into detail concerning the visits to West Palm Beach, Miami, St. Augustine and Jacksonville but let me say that in all these places we found the women eager to honor their own secretary and the W.M.U. president because of their love for the work and eager to learn of new plans and new methods in the work.

In all of these places women from well nigh every state in the Union and from Canada are working joyfully and are delighted to accomplish Union ideals and aims, thereby making themselves stronger and more efficient church members. Each place visited had its own peculiar charm: Kissimmee with its golden fruit and gorgeous flowers and its cordial hospitality for the Baptist hosts that gathered there; DeLand with its university and the avenues of live oak trees with the hanging moss; Palm Beach with its balmy climate, beautiful lake and ocean beach; Miami, that magic city with its royal palms and marvelous enterprise; St. Augustine with its history that entrances; and Jacksonville, the metropolis of Florida, with its headquarters for Baptist work. All have their charm but the spirit of our workers in all these places is the charm that lingers when miles intervene.



BIBLE STUDY



TOPIC—The King's Highway

"Prepare ye the way of the Lord, make straight in the desert a highway for our God."

I. *The Herald*: Matt. 3:1-3. John had a mission and a great one it was, he came "preaching" which means heralding, shouting with a ringing voice "Prepare! The King! The King! Repent for the kingdom of heaven is at hand", Luke 3:3-9. Tell a man to repent only and you put a dart into his breast but add that the kingdom of heaven, with all its light and healing and redemption, is at hand and you preach something like a complete Gospel. John's message stirred "Jerusalem, all Judea and all the region about Jordan". See the power of one consecrated burning heart. Believe in the individuality of labor, believe that the lonely teacher, preacher, reformer may have power given of God of moving a whole age and inspiring a whole nation. Take a large view of your mission, Isa. 40:3-11. The King is always coming "in such an hour as ye think not" and "blessed is that servant who shall be found watching". There must be growth, development, progress; the Lord will inspire, enlarge and glorify human progress. "O Zion that bringest good tidings", this is the Gospel; John's greatest sermon was in pointing to One as He walked, "Behold the Lamb of God", John 1:29.

II. *Evangelism*: II Tim. 4:1-5; I Cor. 1:18. This is proclaiming salvation by the cross of Christ. The cross means redemption through sacrifice of the blood of Jesus Christ. I Cor. 1:30, you have everything you want in Christ: wisdom, righteousness, sanctification, redemption, full, complete, involving the overthrow of the last enemy and the inheritance of immortality. The supreme purpose of the evangelist is to know nothing save Jesus Christ, I Cor. 2:2-5. This is casting up a highway for the King in the lives of the saints. God forbid that I should glory save in the cross of our Lord Jesus Christ, Gal. 6:14. I am not ashamed of the Gospel of Christ for it is the power of God unto salvation unto every one that believeth, Rom. 1:16. I count not myself dear unto myself, Acts 20:24. Wherever there is anything beautiful Christ is there redeeming, ennobling, sanctifying, I Cor. 1:4, 5.

III. *Enlistment*: Luke 14:25-33; Matt. 20:1-16; Acts 13:2; John 17:18; 1:35-49 God calls to the privilege of working for Him; He seeks His laborers, John 15:16. Every summons to work in the heavenly vineyard is from the Lord, all activity out of Christ, all labor that is not for Him is in His sight a "standing idle". When called to His work it is necessary to exercise humility and submission to the righteousness of God, patiently waiting for the reward. We are everywhere to offer our Gospel to be translated into every language, to be taken into every society, then shall the church be "fair as the moon, clear as the sun, terrible as an army with banners", S. of S. 6:10.

IV. *The Highway*: Isa. 35; Isa. 11:10-16; 40:9 "The voice crieth in the wilderness" announcing the coming Messiah King. The herald was sent to clear away obstacles of sin and unbelief, II Cor. 4:3-6; to level hills of difficulty which were the result of evil, II Cor. 10:5, and in this way prepare the way of the Lord. The Gospel must do this, Rev. 14:6. This highway is the way of holiness, of redemption, by this way we have the "knowledge of the glory of the Lord", Mal. 3:1; Hab. 2:14, which shall fill the earth when the King comes to reign and when He is manifested in glory, Matt. 24:30; 25:31; Luke 9:26; Jude 14. "Into the face of the world's unrest, God flings His challenge to a task that will tax all its resources, absorb its energies, be worthy of its powers, the task of binding all nations, made up of diverse peoples and races, into one great union in Christ", a mighty host making in the desert of the world a highway for the King. Nothing else but righteousness can solve our biggest problems to-day. Our women of W.M.U. must be interfused with a passion for righteousness, a spirit of eager service to God, the power of prayer, the power of instant and constant communion with the unseen Christ, our example, Luke 2:49; John 4:34; 5:30; 6:38.—Mrs. James Pollard

Calendar of Prayer for Southern Baptists February, 1921

"Come ye yourselves apart and rest awhile,
Weary, I know it, of the press and throng,
Wipe from your brow the sweat and dust of toil,
And in my quiet strength again be strong."

Topic: Home Mission Outlook

1—TUESDAY

Thank God for our country, our church, our home and the innumerable blessings of life

Beware that thou forget not the Lord thy God in not keeping His commandments.
—Deuteronomy 8:11

2—WEDNESDAY

For Dr. B. D. Gray, Corresponding Secretary, Home Mission Board, that the desires of his heart for home missions be granted

That ye might be filled with all the fulness of God.—Ephesians 3:19

3—THURSDAY

For Dr. V. I. Masters, Publicity Department, Home Mission Board, that great results follow his labors

Thou shalt guide me with thy counsel.
—Psalm 73:24

4—FRIDAY

Remember in prayer the evangelistic staff of the Home Board and the superintendent of this work, Rev. W. W. Hamilton

Go out into the highways and hedges and constrain them to come.—Luke 14:23

5—SATURDAY

For the Home Board Enlistment Department under superintendent S. Y. Jameson, that it greatly enlarge Christian activities

Created in Christ Jesus unto good works.
—Ephesians 2:10

6—SUNDAY

Lord and Master give us daily such communion with thee that we may eat and drink worthily at thy table

I will make an everlasting covenant with them.—Isaiah 61:8

7—MONDAY

For Dr. L. B. Warren and the Church Building Loan Fund

I the Lord have called thee.—Isaiah 42:6

8—TUESDAY

For the four Negro home mission evangelists, that their message bring great joy to their people

Thy right hand upholdeth me.
—Psalm 63:8

9—WEDNESDAY

Pray for the National Baptist Convention and that our seventeen co-operative missionaries have the reward of their faith

Your labor is not in vain in the Lord.
—I Corinthians 15:58

10—THURSDAY

For Rev. P. C. Walker, Superintendent of Missions, Canal Zone, Panama

All the ends of the earth shall see the salvation of our God.—Isaiah 52:10

11—FRIDAY

For work in the Canal Zone that we may sufficiently man this strategic world point

I will open rivers in high places.
That they may see and know that the hand of the Lord hath done this.
—Isaiah 41:18, 20

12—SATURDAY

For Rev. Stephen Witt, Gatun, Canal Zone, that his work be speedily reinforced.

I am come that they may have life.
—John 10:10

13—SUNDAY

Pray for a greater spirit of reverence for the things that pertain to the worship of God and for a deeper joy in the service of worship

Meditate upon these things.
—I Timothy 4:15

14—MONDAY

For continuation work among soldiers, marines and sailors

We wrestle not with flesh and blood but . . . against spiritual wickedness.
—Ephesians 6:12

Calendar of Prayer for Southern Baptists February, 1921

"Then, fresh from converse with your Lord, return
And work till daylight softens into even;
The brief hours are not lost in which ye learn
More of your Master and His rest in heaven."

Topic: Home Mission Outlook—Continued

15—TUESDAY

That the Spirit of the Great Healer may abide in the Baptist Sanatorium, El Paso, Texas, and for Rev. H. F. Vermillion, superintendent

Through the infirmity of the flesh I preached the Gospel.—*St. Paul*

16—WEDNESDAY

Thanksgiving for the work of Rev. M. N. McCall, Superintendent of Missions in Cuba and for Mrs. McCall

The Lord shall preserve thy going out and thy coming in.—*Psalm 121:8*

17—THURSDAY

For the twenty-nine Baptist churches in Cuba and their native pastors

By the obedience of One many shall be made righteous.—*Romans 5:19*

18—FRIDAY

For the Cuban American College, Havana, and all educational work in Cuba

Learn of me . . . and ye shall find rest unto your souls.—*Matthew 11:29*

19—SATURDAY

Thanksgiving for the immediate expansion of the S.B.C. missionary enterprise in Cuba

He that glorieth let him glory in the Lord.—*1 Corinthians 1:31*

20—SUNDAY

For services held in all Christian Protestant churches in Cuba

He shall dwell with them and they shall be His peoples.—*Revelation 21:3*

21—MONDAY

For Misses M. E. McConnell, Luella Bell and Eunice Lehman, Havana, and Misses Christine Garnett and Kathryn Sewell, Santa Clara, Cuba
Blessed are the eyes that see the things that ye see.—*Luke 10:23*

22—TUESDAY

For Rev. J. G. Chastain, general worker, Rev. and Mrs. V. B. Clark, Vibora, Cuba and all workers under their care

He whom God hath sent speaketh the words of God.—*John 3:34*

23—WEDNESDAY

For the long and fruitful service of Rev. Harry Bock and Miss Grace Clifford, missionaries to Indians, Pawhuska, Oklahoma

The Lord is round about His people.—*Psalm 125:2*

24—THURSDAY

For Rev. Noble D. Crane, minister, and Rev. Robert Hamilton, evangelistic visitor to Indian government schools

Through God we shall do valiantly.—*Psalm 108:13*

25—FRIDAY

Ask for God's continued blessing upon the work of Rev. B. Attebery, Miss Mary P. Jayne and their interpreters David Gillingham and Mrs. Nannie Alley, Pawnee, Oklahoma

That all may learn and all may be comforted.—*1 Corinthians 14:31*

26—SATURDAY

For Rev. and Mrs. J. E. Arnold, evangelistic and educational work among Choctaw Indians, Union, Mississippi

I declare unto you the Gospel.—*1 Corinthians 15:1*

27—SUNDAY

That our debt to the long defrauded Indian race be paid in this generation by giving Christ to every tribe
Behold the husbandman waiteth for the precious fruit of the earth.—*James 5:7*

28—MONDAY

For Rev. and Mrs. J. N. Lee, missionaries to the Cherokees of the Great Smoky Mountains of North Carolina

For His Name's sake they went forth.—*3 John 7*



PROGRAM FOR FEBRUARY



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.

HOME MISSION OUTLOOK

HYMN—Lord, While for All Mankind We Pray

BIBLE LESSON (See page 6)

PRAYER—Gratitude for Citizenship in a Christian Country

PERSONAL SERVICE LESSON

HYMN—Love Thyself Last

SAVING AMERICA FOR THE WORLD (par. 1)

SOME HOME MISSION THRILLS (par. 2)

A CLIMBING RACE (par. 3)

FRENZIED IMMIGRATION (par. 4)

PRECIOUS THINGS OF THE HILLS (par. 5)

WHO'S WHO IN AMERICA (par. 6)

LO, THE RICH INDIAN (par. 7)

READING—O Land of Mine

EVANGELISM AND ENLISTMENT (par. 8)

CHURCH BUILDING AND LOAN FUND (par. 9)

CUBA AND PANAMA (par. 10)

TWELVE MILLIONS FOR HOME MISSIONS (par. 11)

SENTENCE PRAYER FOR EACH BRANCH OF HOME MISSION WORK

DOXOLOGY

O Land of Mine

O land of mine! Land beautiful and strong,
My faith in thee and love for thee unite
To keep thy honor clean, to right thy wrong,
To wage for thee all battles for the right—
America! America! I build thy altar high—
High on my heart its fires shall never die.

O land of mine, bounded by oceans vast
Circled by snowy mount and prairies wide,
The love of many folks and tongues thou hast—
I would outlove them all, yea, all beside.
America! America! I build thy altar high—
High on my heart its fires shall never die.

O land of mine, upon this heart of mine
Must burn as incense only purest fires;
O grant me from God's hand perfume divine
To cast it in and cleanse my low desires;
America! America! I build thy altar high—
High on my heart its fires shall never die.—*Charles Sheldon*

1. Saving America "A new day will dawn for America when this people become a nation of Bible students and earnestly seek to put in practice the teachings of Jesus Christ." We have been accustomed to speaking of the dawn of a new day in some one or another of the foreign countries, assuming

that we are in the full noon of Christianity. In the above quotation we are reminded that in our country, our state, our church, our home, we need the Spirit-quickened understanding of and obedience to God's Holy Word. As we search the Scriptures we will feel more unworthy of our tasks but will be much nearer the source of power and our homeland may count on anything asked of us that will save America for the world. There are in America 227,487 religious organizations with a total membership of 41,926,432; of church edifices there are 203,438 valued at \$218,846,096. These figures do not include the Y.M.C.A., Y.W.C.A., W.C.T.U., or the Bible and tract societies. If these millions of church and religious organization members were devoted Bible students then indeed would America become "a nation whose God is the Lord".

Mission work in the south may be less affected by conditions that follow in the wake of the war than some other parts of the world but we have our own peculiar problems and some of them are greater than in prewar days. The Negro problem has always been greater in the south because we have more of them. The immigrant problem will increase as they come more and more into the south. Notwithstanding a most prosperous year in mountain school work the board is facing a great need—that of enlargement to meet the ever growing enrolment of pupils. The work among the Indians is full of promise and the workers are encouraged over the outlook for the coming year. And so all along the line of home mission endeavor comes the report of fruitful labor and the prophecy of greater harvests—and the need for harvesters. Says Dr. Gray, "The campaign fund will greatly befriend these and all other features of home mission work and as we realize our ideal we will advance more in the next five years than we did in the last ten years. Religiously the world needs American leadership even more than it needed our help during the war. If we fail in our own land to make Christ regnant our civilization will be impotent to enthrone Him among the heathen nations. The call to our Baptist people of the south for heroic, devoted Christian service is imperative. Shall we be true or truant to this call of the Master?"

2. Some Home Mission Thrills Two young women decided to spend the summer in the southern mountains. In their pleasure rambles they came much in contact with the mountain people and were amazed at the need for schools. So impressed were they that they opened a school themselves and never returned home until the next year for a short vacation. Thereafter the school demanded their attention for nine months in the year. Do you think they missed a single thrill when they saw the bright, eager boys and girls fill and overflow their school? Life had dealt kindly with them and they passed on its culture and sweetness to the children of the mountains.

A young woman heard of a ladies' tailor who gave splendid results at a very moderate charge but he lived down town in the foreign section. Enticed by the bargain lure she, accompanied by a friend, went to see the tailor. As they were timidly asking for direction a little grimy hand was slipped into that of the young woman. She looked down to see a pair of dark eyes peering through a tangle of curls. "I want to go with you, lady," said the bit of Italy, and she clung to the hand. They were surrounded by other children whose homes were the streets. The morning's experience led to the opening of a large settlement house. Bargains are thrilling.

*"Say, boy, I'll give you just twenty-four hours in this hole. It's too tough for you." The young Baptist preacher who had been sent by his board to hold Gospel meetings in a mining town in the far northwest looked at the speaker, who was also mayor of the town, and replied, "I have been sent here to hold Gospel meetings. Come and hear the kind of stuff I preach." The young evangelist was greeted with a torrent of profanity but met the abuse with courteous silence. Suddenly a cowboy jumped forward, shook his fist in the face of the mayor and said, "That stranger gets his chance as long as he is on the level. If it comes to a fight I am ready." With his one friend the preacher secured the dance hall for the meetings, won the respect and confidence of even the rougher

* "My Brother on the Frontier", Missionary Review of World, November, 1920

element and later on organized a church which is now one of the most wide awake churches in Wyoming. There are other places than trenches where bravery wins the day.

3. "A Climbing Race" In a distant northern city before the Negro had penetrated that far and where the sight of one was very rare, there was being held a missionary mass meeting. At this service several missionaries presented children from their various mission schools. When one of them brought forward two Negro children the large audience gazed at them with genuine interest. Among those attending the meeting was a southern woman who had not been in the south for some years. As she saw these children, the very counterpart of those who had been her childhood's playfellows, such a wave of homesickness went over her heart that she burst into tears. After the meeting she asked that she might have these children to take into her home to train them for a life of Christian usefulness. "You see," begged she, "I understand them." This instance in its essence seems to typify the relation which existed in the early days between the white and the black people of the south. It cannot be denied that there have been terrible instances of misunderstanding but these have also occurred in other sections where the Negro has become a considerable part of the community. "The race problem is no longer confined to the south. The late emigration of large numbers of Negroes from the south into northern cities has carried this problem with it. Race prejudice which is second only to religious fanaticism in creating violence and hatred is met wherever Negroes are present in large enough numbers to become a disturbing factor."

Our Home Mission Board has maintained for years a number of select and gifted instructors among the Negro Baptists, teaching in theological institutes, ministers' and deacons' meetings and in schools being helped by the board. It also has four splendid evangelists under the direction of its superintendent of evangelism doing notably fine and successful work. The co-operative work with the National Baptist Convention maintains a steady and hopeful progress under the 17 workers supported by our board. The Negro Baptists of the south have a number of denominational schools under their own direction and ownership with the moral support of white Baptists.—S.B.C. Report. The total church membership of all denominations of Negroes in the south, including Roman Catholics, is 3,685,000 of which 2,700,000 are Baptists, showing that this is by far the largest single constituency.

4. "Frenzied Immigration" So few of us can go abroad and so many of us must stay at home that God is sending great shiploads of foreign mission opportunities to our very doors. Official records show that 430,000 immigrants arrived in all ports in the year ending June 1920 and that over 300,000 have been received since that date. Some one has called it "frenzied immigration". Those who have investigated conditions report the quality of the immigrant an improvement over those who came before the war. Italy sends the largest number but few of the European countries have omitted their quota to the whole. In all ports, the missionaries lovingly care for the foreigners through the perplexities of their arrival in a new country, but what of them after they pass from this care and become our neighbors? If our relations with them are really Christian many of them will return as missionaries to their native lands. It shames us to know that out of 500 Chinese students educated in the United States only 90 returned to China as Christians. May our 80 home missionaries, our teachers in foreign schools, our Good Will Centers and our Vacation Bible Schools go far beyond this mortifying percentage in winning to Christ the foreigners who will come into the south. If there is nothing else we can do for them as individuals we can at least be courteous when we come in contact with them. Think what a smile or a kind gesture would mean to you if you had just landed in a foreign country—say Turkey.

In addition to missionary activities among the 600,000 Mexicans in Texas—which has recently been taken over from the Texas Board—and the 250,000 Mexicans in New Mexico, the Home Mission Board maintains other work for foreigners in which six missionary pastors, two male teachers and twenty-seven women teachers, welfare, voca-

tional and religious workers are engaged. Six women work among the foreigners in Southern Illinois; two among the mining population of Oklahoma; two in Norfolk, Virginia; eight in school and mission service for Cubans and Italians in Tampa, Florida; three in the El Paso Mexican School, Texas; four in the school for French speaking people in Church Point, Louisiana.

5. "The Precious Things of the Everlasting Hills"

The call of the mountains is not different from that which comes from other sections of the world. Primarily it is a call for the Master who walked and talked and prayed on the hills; who showed forth the glory of His kingdom on the mount of transfiguration and who appointed the eleven disciples to meet Him on a mountain to receive the Great Commission.

Mountain school work has something in it that grips the hearts of the teachers for many of them during the past year were offered flattering inducements and better salaries to leave our schools, but they could not do it, the love of Christ constraining them to remain at their posts and endure discomfort and hard work for His sake. "They are high like their mountains," says Dr. Gray. They must have our appreciation in a material way—better salaries and, as far as possible, comforts which will make their work less arduous.—*Home Mission Board Report*

The mountain region of the south includes 178 counties in seven states and has an area of 76,592 miles, a region much larger than South Carolina and Kentucky combined. It is composed of parts of Virginia, North Carolina, South Carolina, Georgia, Alabama, Tennessee and Kentucky. The mountain population is about 3,334,000.

There are about 200 mission schools of all denominations in the southern mountains, the largest single group of which is our 36 Home Mission Board schools. The next largest group is that of the Northern Presbyterian Board. The other denominations doing evangelistic and educational work in this region are Northern Methodists, Congregationalists, Disciples and Southern Presbyterians. Forty-eight per cent of the whole church membership is Baptist; thirty-one per cent Methodist; six per cent Presbyterian and five per cent Disciples. All other classes have ten per cent. Nearly all of the mountain Baptists are reported as regular or missionary Baptists. The remainder are for the most part Primitive Baptists, and these are losing ground.

From our mountain schools since their beginning have gone out 350 preachers, 200 lawyers, 225 doctors, 30 trained nurses, 30 missionaries, and 2,500 public school teachers. 3,000 have returned to the farms, while 900 are engaged in mercantile pursuits, 40 are in banks and 18 have served as members of state legislatures.—*A. E. Brown, Superintendent Mountain Schools*

The Baptist 75 Million Campaign did more for the mountains than raise money: hundreds of mountain churches were visited and for the first time enlisted as helpers, many of the young people reached by the speakers expressed a desire to train for service. A number of them were turned away from the schools for lack of room. We pray that the inspiration given by the campaign will not leave them before we can supply their need.

6. **Who's Who in America** "During the war while enroute to the west a highly educated Indian woman was accosted by a fellow-traveler who had noticed the little service pin she wore: 'You have a relative in the war?' 'Yes indeed,' was the quick reply of the Indian matron. 'I have many cousins and nephews somewhere in France. This star I am wearing is for my husband, a member of the great Sioux nation, who is a volunteer in Uncle Sam's army.' A light spread over the countenance of the pale-faced stranger. 'Oh! Yes! You are an Indian. Well, I knew when I first saw you that you must be a foreigner.'" Well might this splendid native American have told the pale-faced traveler that when the first foreigners came to Plymouth on the Mayflower her ancestors had been members of the American reception committee. She might also have told her that more than 8,000 native American Indians had borne their full share in saving their country in the late war.

The Indians in the United States number about 350,000, only 20 per cent of these are

Protestant Christians. At least one seventh of the whole Indian population, living on forty reservations in eleven states, remain unreached by the Gospel. This is indeed an open country and an open door.

7. ***Lo, the Rich Indian!** "Life for the Osage Indian was neither easy or pleasant for many years. A change came in 1907 when the government decided to send them from Kansas to Oklahoma, to permit them to grow up in a new state. The tribe numbered 2229 and each member, man, woman and child, was given 657 acres of land.

The government promising to protect them until 1931 when they would be considered American citizens and able to take care of themselves. For eight years the Indians went from bad to worse then came another change. The oil man stepped in and lo, the poor Indian became rich. Oil wells began to flow in the land and money to flow into the wampum bags. One comely Indian woman has now an income approximate to that of the President of the United States. Pawhuska is the town around which centers the activities of the oil men but not many of the Indians live there, Indians do not seek the city. Pawhuska does not give the impression of a happy town, a blight of gold and oil and greed is on it."

Pawhuska is one of the centers of our work for the Osage Indian and when Washington says that he "is becoming so rich that something will have to be done about it" it is time to strengthen our efforts to save him from his wealth which condition, says one of them, "is scalping our souls." Rich Pawhuska needs the Gospel even more than it did in its day of insignificance and poverty. Pray for the Osages!

The Home Mission Board is working among the Indians of Oklahoma as follows: One mission each among the Pawnees, Osages, Otoes, Sac and Fox, Potawottamies, Shawnees, Kickapoes and Poncas. Six missionaries and two interpreters conduct these missions. Co-operating with the Oklahoma Board it employs twelve missionaries among the civilized tribes. The board also employs a missionary who each month visits twelve government Indian schools to look after the religious instruction of Baptist pupils. At Chillico College this missionary has organized a student church of about 180 members. The Cherokees in North Carolina and the Choctaws in Mississippi have each a missionary and his wife. In 1920 there were 350 baptisms among all tribes.

8. **Evangelism and Enlistment** This has been a remarkable year for our evangelistic force. The number of evangelists and singers has been greatly enlarged. City campaigns have resulted in thousands of conversions and baptisms, while in the towns, villages and in the country God's favor has rested upon the labors of our men in a marked measure.

In no department have we made greater advance than in our enlistment work. It is not enough to win the lost to Christ, they must be trained for Christian service. This is a special purpose of our enlistment activities and we are thankful for the abundant blessings of God upon this effort to call out the gifts and resources of our great Baptist brotherhood for His service.—*S.B.C. Report*

9. **Church Building Loan Fund** "This fund, notwithstanding the Baptist 75 Million Campaign activities, has been enlarged this year by additional subscriptions. We are pressing on to its completion of \$1,000,000 and hope to raise it as speedily as possible to \$2,000,000. No need is more crying at the present time than properly housing and equipping our churches and mission stations. Would we could meet even one half the number of appeals pouring in upon us for help!"

10. **Cuba and Panama** The work in Cuba has reached an important juncture. From the good foundation laid in the past we are now reaping results but enlargement is called for everywhere, in numbers of workers, buildings, schools and in the fundamental work of evangelism. A large and important step has been taken to this end in the purchase of a site for school buildings in the center of a beautiful and rapidly growing section of the city of Havana, a site that

* For story "Lo, the Rich Indian" see Harper's Magazine, November, 1920

will serve our needs for generations to come. In closing his report Rev. M. N. McCall, superintendent of work in Cuba, says, "Our faith leads us to expect great things in the next five years (the Cuban churches contributed to the Baptist 75 Million Campaign \$55,000). Fifteen preachers to graduate from the training class, twenty-two new church buildings, eighteen pastors' homes, eleven school buildings throbbing with young life, an increase of one hundred per cent in our church membership, a strong college well begun in Havana, a successful girls' school in Santa Clara, one third of our churches self-supporting, a harvest of precious souls—this is our program for the next five years. God is our partner therefore we have made our plans large."

It is difficult to overestimate the importance of vigorous missionary work in the Canal Zone. All the world knows that the operation and upkeep of the Panama Canal has brought a far greater permanent population than was at one time contemplated, and that the need for the Gospel is very great among this people. Our Home Mission Board expects immediately to erect a good church building at Cristobal, the Atlantic terminus of the canal, for the use of the white people and to enlarge our Negro church at Colon. Our missionary, Rev. Stephen Witte, writes that during evangelistic services held at this church seventy-six applied for membership and that more than a hundred are waiting for baptism. Rev. P. C. Walker, superintendent of missions in the Canal Zone, reports that the outlook for work on his field calls for great thanksgiving. Several other buildings will be erected on the Pacific side of the canal. From this highway of the world almost every nationality can be touched by the Gospel message.—*S.B.C. Report*

11. \$12,000,000 for Home Missions would count for so much as now. The various lines of this work have received from the Baptist 75 Million Campaign Fund appropriations as follows:

Co-operative Missions, \$1,244,181
Evangelism, \$1,670,000
Enlistment, \$1,000,000
Church Building, \$2,688,000
Church Building Loan Fund, \$1,625,000
Population Centers, \$500,000
Mountain Schools, \$1,288,900
Foreigners, \$812,495

Indians, \$94,000
Negroes, \$573,000
Cuba, \$797,042
Panama, \$76,500
Soldiers and Sailors, \$200,000
Tuberculosis Sanatorium, \$1,000
Publicity, \$175,000
Administration, \$450,000

All these needs make a total of \$14,194,118 or \$2,000,000 more than the sum originally allotted for home missions in the campaign but the needs were so pressing it seemed the tentative appropriations could not be cut down without serious injury being done to the work."

Lord God of nations hear
Thy people when in fear
On Thee they call;
Bless Thou our native land,
Help us henceforth to stand,
Kept by Thy powerful hand,
Our all in all.

Our wanderings we confess,
Our utter heedlessness
Of all Thy love;
Help us to seek Thy face,
Turn from our sinful ways,
And trust Thy saving grace,
Father above.

Forgive our greed of gain,
From arrogance restrain
By Thy great power;
So shall our ways be right,
Thy Sabbaths our delight,
Faith be complete in sight,
From that good hour.

God help us to receive
The chast'ning Thou dost give
With humble mien;
Then wars on earth shall cease,
Our land shall yield increase,
And Christ the Prince of Peace
O'er all shall reign.

—Charles Sheldon



Y. W. A. PROGRAMS



Material found in the general program on pages 9-14, as well as other items in this issue, will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

FIRST MEETING

Topic—Home Mission Problems
Invocation
Hymn—God Bless Our Native Land
Scripture—Home Missions in the Bible:
Luke 24:47; Acts 1:8; Rom. 10:1
Introductory Talk—The Home Mission Field
Blackboard Demonstration—The Problems Stated
Hymn—Our Country's Voice Is Pleading
Talk—Agencies for Solving the Problems
Prayer for God's Blessing upon the Board
Talks—The Efforts to Solve the Problems
Sentence Prayers—That Christ may reign in the hearts of our people
Hymn—Kipling's "Recessional"

Suggestions

Map Talk: On a large map outline with red chalk the states of S.B.C. territory and Cuba and Canal Zone. Give general facts as to area and population.

Blackboard Demonstration: Home Mission Problems

The 48,000 Indians unreached by the Gospel

The 2,700,000 negro Baptists who need enlightened leadership

The 4,000,000 foreigners within our borders
Our soldiers and our seamen

The nearly four thousand homeless churches
The 11,000 Baptist churches doing nothing for missions or other co-operative work

The more than 3,000,000 mountaineers in the southeastern Appalachians whose churches and schools are sadly undeveloped

The 22,000,000 people in our southland who have not confessed Christ

The 287,000 people afflicted with the "Great White Plague"

The 1,375,000 inhabitants of Cuba who know not the Bible

The people from all lands who meet in the Panama Canal Zone

Using these statistics as a basis impress as strongly as possible the appalling need of the Gospel of Christ in home mission territory. (References: General program, this issue, pages 9-14; leaflet, "Christianize the South" by Dr. W. J. McGlothlin; "The Situation in Home Missions", Home and Foreign Fields, November 1920)

Agencies for Solving the Problems: Define Home Mission Board and name the five administrative workers; describe the several departments. (See Home Mission Catechism.)

The Efforts to Solve the Problems: In this series of brief and vivid glimpses of the work of the Board let each girl who presents a phase of the work be as concrete as possible. Emphasize the difficulties and needs. To this end order in advance a "one-each" package of leaflets from the Publicity Dept., Baptist Home Mission Board, Healey Bldg., Atlanta, Ga. Clinch the accounts of departmental effort with a vigorous general statement showing how the "Twelve Millions for Home Missions" of the 75 Million Campaign is being distributed among the several needs. (See general program, this issue, paragraph 11.) Show that the appropriations have totaled more than \$12,000,000 in the effort to solve the problems of this critical hour.

SECOND MEETING

Topic—"The Southern Baptist Agency for Saving America"
Returning Thanks
A Welcome—by the Toastmistress
A Toast—The Home Mission Board and Dr. Gray
A Toast—Three Agencies of the Board
A Reading—O Land of Mine
A Toast—Southern Highlanders
A Toast—The Red Men of America

Chorus—America (All Standing)
 A Toast—The Stranger within Our Gates
 Chorus—O Zion, Haste
 A Toast—Other Wards of the Board
 Chorus—America the Beautiful (All Standing)

Suggestions

Take advantage of the patriotic spirit that is abroad in the land in February and have an "America the Beautiful" luncheon. A very simple one course luncheon will suffice to bring the Y.W.A.'s together socially and will at the same time give opportunity for toasts and songs in which to celebrate the seventy-sixth anniversary of the Home Mission Board. For drinking the toasts tea or some other simple beverage may be provided. Attractive cards of invitation sent to members and guests will prove well worth while. Small tables may be used effectively, if desired. Have a red, white and blue color scheme. As place cards use tiny United States flags inscribed on the reverse side:

The Home Mission Board
 "The Southern Baptist Agency
 for Saving America"

The toastmistress, in her brief though gracious words of welcome, should establish a spirit of freedom and good cheer. In announcing the toasts and in calling for the songs, readings and informal remarks that serve to give variety she has opportunity to intersperse enough pleasantry to preserve the social spirit. After she has called for a toast in some such words as these: "The first toast to be given is The Home Mission Board and Dr. Gray. I shall ask Miss Smith to respond to this toast" or "The next ward of the board, Cuba, will be toasted by Miss Brown", the person appointed to respond to the toast rises and pays a tribute to the phase of the work that she is presenting.

"The Home Mission Board and Dr. Gray": Tell a "Story of Marvelous Successes" (Seventy-fifth annual report of the Home Mission Board, pages 2-4)

"Three Agencies of the Board": The information bureau, Department of Publicity, and the Departments of Evangelism and Enlistment. For striking facts in connection with these three departments and their great work see Report of Home Mission Board, 1920, pages 49-62. Speak of

evangelism's sister department, co-operative missions.

"O Land of Mine": See general program this issue, page 9.

"Southern Highlanders": See general program, paragraph 5, page 12.

"The Red Men of America": See general program, paragraph 6, page 12; also leaflet, "Christianizing the Indians".

"The Stranger within Our Gates": See general program, paragraph 4, page 11; also leaflet, "Teaching Foreigner Children".

"Other Wards of the Board": These "wards" may, of course, be responded to with individual toasts if time permits or they may be grouped variously. They are as follows: the Colored People, general program, paragraph 3; Our Soldiers and Seamen, interesting plans of the Board for army posts and marine stations and navy yards are outlined in the Report of Home Mission Board, 1920, pages 44-48; Nearly Four Thousand Homeless Churches, the especial ward of the Department of Church Extension which administers by means of church building gifts and the Church Building Loan Fund, see general program paragraph 9; The Victims of the White Plague: cared for in the Southern Baptist Sanatorium, El Paso, Texas, see leaflet, "The Child and the Sanatorium"; Cuba and the Canal Zone, general program, paragraph 10 and leaflet, "A Catechism on Cuba".

The superintendent of the mission opened in Jerusalem by the British Jewish Society is Rev. S. B. Rohold. This splendid missionary was born in Jerusalem and converted there to Christianity. For many years he worked among the Jews in Canada, rendering signal service in Toronto as pastor of the "Christian Synagogue". One phase of his work in Palestine will be directing a training school for Jewish converts which is to be opened on the northern slope of Mount Carmel.

Every day prophecy is confirming the faith of God's people. "Thus saith the Lord" never fails to bring results. Condemnation or reward will follow disobedience or obedience.

Comfort ye, comfort ye my people, saith your God. Isaiah 40:1, 2



COLLEGE Y. W. A. PROGRAMS



Material found in the general program on pages 9-14, as well as other items in this issue, will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

FIRST MEETING

Topic—Missions in the Home Land

Hymn—My Country 'Tis of Thee

Prayer—That we may show more love to our neighbors through our prayers, gifts,

works

Bible Reading—Who Is My Neighbor? Luke 10:25-27

How Shall I Think of Him? Mark 12:31

Opening Remarks by President—(See general program, paragraph 1, sections 3, 4.)

Topics for Talks—I. Our Neighbors—in the mountains (Par. 2, 5)

II. Our Neighbors—the Indians (Pars. 6, 7)

III. Our Neighbors—the Negroes (Par. 3)

IV. Our Neighbors—the Foreigners (Par. 4, 2)

Hymn—Jesus Calls Us

Prayer—That we may realize the needs of our homeland

Suggestions

Material is in general program (pages 9-14) under paragraphs as listed. Supplement if desired from home mission books. Assign topics urging each girl to prepare her talk carefully, to stress needs of the work and opportunities for service. Tell each of vote to be taken so she may make strong appeal for her own subject. At close of each talk post sign with campaign appropriation for that object, see paragraph 11. Before the talks warn members of a vote to be taken on two questions. At end of all talks put the following to the girls: I. If you had the appointing of a home missionary where would you place her? II. If you were giving your own life to home mission work what field would you choose?

SECOND MEETING

Topic—Cuba and Canal Zone

Hymn—Jesus Shall Reign

Prayer for our missionaries in Cuba and Canal Zone

Bible Reading—Ephesians 4:1-15

Recitation—O Land of Mine

Roll Call—Answered with Items on Cuba and Canal Zone

Hymn—O Zion, Haste

Prayer—That we may be faithful to our campaign pledges

Suggestions

Post on Y.W.A. bulletin board the topic and the fact that there will be a roll call to be answered with a sentence or two on either Cuba or Panama. Information should be selected regarding early history, size, population, characteristics, education, missionary endeavor, our work and workers, campaign plans, etc. References: Royal Service, this issue, paragraphs 10 and 11; encyclopedia; Home and Foreign Fields; S.B.C. Minutes 1920; home mission books. Ask two members to answer with prepared maps of Cuba and Panama and two others to name our workers in each, starring locations on map.

TWILIGHT WATCH STUDIES

Be Thou Faithful

FIRST TWILIGHT: Faithful in Daily Tasks

Faithfulness is a key stone in character building. Only those faithful in daily tasks, in little things entrusted, will be capable of carrying out the greater trust. Heb. 3:5; Dan. 6:14; II Tim. 2:4 Am I cultivating faithfulness in my daily studies? Am I dependable as an officer or as a committee member? Luke 16:10a

SECOND TWILIGHT: Faithful in Friendship

Loyalty of a friend: Jonathan pleads for his friend's life, I Sam. 19:1-7; Barnabas stands by and encourages Paul, Acts 9:26-28; Barnabas gives Mark a second chance, Acts 15:37-39, with probable result a faithful disciple, II Tim. 4:11; sharing with friends, John 1:45; Mark 5:19 Is any one helped by my friendship?

THIRD TWILIGHT: Faithful to a Great Cause

The extension of the Kingdom: As a follower of Christ am I loyal? Luke 12:8, 9; Luke 9:23, 24 Am I faithful in use of my talents? Matt. 25:14-30 Do I give myself? II Cor. 12:14. Christ, our Leader, is our example, John 4:34; Rev. 1:5

FOURTH TWILIGHT: Rewards of Faithful Serving

His companionship along the way, Matt. 28:19, 20; Mark 16:20; a ministry to Him, Matt. 25:34-40; the Master's praise, Matt. 25:21; the crown of life, Rev. 2:10d

THE SEAMAN'S INSTITUTE

On our recent visit to Jacksonville, Florida, it was our privilege to visit the Seaman's Institute, an enterprise recently launched in that city by the Home Mission Board. Since the topic for the month is Home Mission Outlook it seems most appropriate that we give our readers a glimpse of this institution and its work. Lest some might naturally think of the sailors and officers of the United States Navy in this connection let us emphasize the fact that the term "seaman" applies to men of all nations who sail the seas on the many different kinds of ships engaged in all kinds of enterprises. Jacksonville is a port through which thousands of seamen pass every year and is, therefore, a place in which there is a magnificent opportunity for work of the character done in the institute.

The building is located on a corner downtown and not far from the water. The corner room of the ground floor is used as a sitting and reading room for the men. In this are to be found files of good periodicals and papers. There is also a circulating library from which the men may get books to read while on shore and even carry with them on their voyages. In this room religious services are held at regular times. Other rooms on the ground floor are rented out for other purposes, thus bringing in a small income. One of these rooms is rented to the Sailors' Association and it is here that the men must come when seeking employment or when desiring to change from one position to another or to meet their friends. Another room is rented to the engineers' department. So it is that these men are brought into such close proximity to the institute that it is almost inevitable that they drop into the reading room and perhaps become patrons.

The other floors of the building are made up entirely of bedrooms with shower baths and other conveniences on each floor. These rooms are rented to the men by the night or by the week as occasion requires. There are some large rooms, known as dormitory rooms, in which the men whose funds are running very low can get a comfortable bed in a neat room for the minimum of cost.

Dr. Frost, the superintendent of the institute, was himself a seaman and speaks several languages. He is thus able to enter into a sympathetic understanding with the men and to talk with many of those not speaking the English language. In addition to this we are told that he is a deeply consecrated man. He was pleased indeed to show us

(Continued on page 35)



G. A. PROGRAMS



Material found in the general program on pages 9-14, as well as other items in this issue, will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

FIRST MEETING

Topic—Snapshots of Home Missions

Hymn—O Zion, Haste

Prayer

Watchword—Daniel 12:3

Scripture—The King's Highway, Isa.

40:3-5

Hymn—Come Thou Almighty King

Home Mission Thrills (Par. 2, Page 10)

Prayer for All Home Mission Workers

Who's Who in America (Par. 6, Page 12)

Hymn—America

Snapshots of Home Missions

Prayer

Business

Song—Make Me a Channel of Blessing

Mizpah

Snapshots of Home Missions

Leader—Come, girls, get out the kodak albums of your memory and let us see if we cannot find some snapshots of home missions for our program this afternoon. Who will be the first?

First Girl—Here is one of a mountain school opening. It was taken on a clear bright day in the fall several years ago. You can see the rough floor of the auditorium and the pupils seated at the desks brought up from the schoolrooms for the occasion. The faces of the students are earnest and their hearts are eager for the things the school has to offer. What we call hardships are but the ordinary incidents of their days and they have set their faces toward better things.

Second Girl—This is a picture of a settlement house in a crowded city where there are many foreigners. Here American girls and foreign girls come together to learn of each other and from their teachers things which every girl should know to make her a good citizen of our country and a Christian.

Third Girl—This picture was sent to me from Cuba. The girls in it are the pupils of the new girls' school at Santa Clara and the teachers are two graduates of our W.M.U. Training School who have gone over there to make a Christian education possible for these interesting looking Cubans.

Fourth Girl—This is Topsy, the girl that "jes grewed"! She has half a dozen brothers and sisters, more or less. They are black as to skin, warm as to heart, usually hungry, almost always dirty, superstitious and ignorant, not altogether trustworthy, yet they are good-hearted and responsive and it is our part to train them into good citizens as well as to see that they are taught to observe all things which He has commanded.

Fifth Girl—Do you see this man at his desk? He is Dr. Masters of the Home Mission Board. Each year he sends out countless pages of publicity about all phases of the work in the home land—stories to stir our hearts, statistics to make us think, well-thought arguments to convince our minds as to the righteousness of the home mission cause.

Sixth Girl—This is one of the many homeless churches scattered all over our southern Baptist territory. This little chapel in the woods is hardly large enough to seat fifty people. The roof leaks. There are big cracks in the floor which would make it impossible to heat in winter even if there were an effort made to hold services. For three months of the year a Sunday school is held. Once each year a visiting preacher comes to hold evangelistic services for a week or two. Occasionally a passing minister agrees to preach and word is sent to the fifty Baptist families who live within two miles of the place. This is a Baptist opportunity!

Seventh Girl—I have here the picture of thirty-seven men, three of whom are negroes. They are our Home Board evangelists.

During the year just past over ten thousand people were converted and baptized as a result of their labors. These men give two-thirds of their time to work in country towns and villages and the rest to city campaigns.

Eighth Girl—A year or two ago the very sight of a soldier's picture thrilled all of us. Today we are rather accustomed to them and are less interested in them. Last year almost two thousand soldiers were converted by our Home Board workers in the camps. Our work for soldiers is not done. In all of the regular army camps we are planning to continue services for them.

Ninth Girl—Here is a picture of a church in Panama. When I think of Panama I always think of a canal and not of people, yet there are many people living in the canal zone and they must need churches and schools and all the other things that civilized people are accustomed to. Baptists have built or are building a number of churches for both white and colored people. In these the Gospel will not only be preached to the regular inhabitants of the zone but to visitors from the passing ships who will take the good news to all the world.

Tenth Girl—I have the very cunningest picture of all. It is a little Indian baby ready for a nap in the tree branches. He is one of the richest babies in the whole world but little he cares about that. When he is older he will have all the temptations that wealth without wisdom brings but let us hope that he will come under the influence of one of our missionaries to the Indians and will learn about Jesus and give his heart to Him early so that he may be protected from the evils into which many modern Indians have fallen.

SECOND MEETING

Topic—Down on the Border

Hymn—Bring Them In

Sentence Prayers

Hymn—Work for the Night Is Coming

Devotional—The Call of a Home Missionary, Acts 10:9-34

Prayer

Hymn—I'll Go Where You Want Me to Go

Down on the Border
Solo—Selected Spanish Song
Prayer for Spanish American Work and Workers

Taking Stock—A Drill on the Standard of Excellence

Business

Hymn—O Zion, Haste

Mizpah

Down on the Border

For many years the Home Mission Board and the State Board of Missions of Texas have co-operated in carrying on work for the Mexicans who have moved over into the border of our own country, either temporarily or permanently. During the past year the Home Board has taken over all of this work and now there are in the country approximately a million Spanish-speaking people scattered along the southwestern border with whom the Board is working. The largest and most important center, of course, is the El Paso school; steps are now being taken to enlarge its capacity that its usefulness may be extended just as far as may be. In addition, an entirely new school is planned for some other Texas point, possibly San Antonio. These with the numerous overcrowded small schools at other places will not be too many to take care of our rapidly increasing assets among the 600,000 Mexicans in Texas.

Last year three new workers were employed to undertake work for the Mexicans in New Mexico, numbering 250,000 in all. These are a splendid upstanding type of citizen who prefer to be known as "Spanish Americans" rather than "Mexicans" and who have been in this country for years expecting to make it their permanent home. In southern Louisiana, also, many Mexicans are settling and the Home Board is making provision for them as well. This is real foreign mission work in the home land and should appeal to every girl who is interested in missions. To Christianize these people who come to our own doors should be far easier than to send missionaries into their own country. Those who from time to time return to their old homes are the very best carriers for the good news of salvation which alone can save Mexico.



R. A. PROGRAMS



Miss Juliette Mather, Kentucky

Material found in the general program on pages 9-14, as well as other items in this issue, will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

FIRST MEETING

Topic—Building the Highway of Our God

Hymn—Loyalty to Christ

Scripture—Isaiah 40:3-5

Prayer—That as R.A.'s study this lesson may they see the needs in our own land

Discussion—Building the Highway (Leader and Boys)

Hymn—Battle Hymn of the Republic

Business

Sentence Prayers—For Each Phase of the Road Building of the Home Mission Board

Building the Highway of Our God

Leader—In our day we hear a great deal about constructing roads—the Dixie Highway, the Jefferson Highway and others. There is another highway being built, an invisible one which will unite Christians in the work of preparing for the coming of our God, the King. In olden days the ambassador went before the king's procession to herald his approach that the road might be ready. Now we can help with this Highway. We need not shovel gravel or run a road roller: the directions for this Way of our Lord are given in the Scripture verses which different ambassadors will tell about.

1st. "Every valley shall be exalted." What beautiful valleys there are in the south; tell about some near you. Are there churches, Sunday schools and R.A. chapters in them? Providing them would be what this verse means, don't you think? Is there a church in your county that does not have a good building? One bit of the work of the Home Mission Board is to help support pastors and help homeless churches build homes. Then there are districts without any Sunday schools or churches at all. Paragraph 2, page 10 gives an interesting story of such a place but many have not been visited in years by a single preacher

and the boys need someone to tell them of Jesus Christ. All of these things would be exalting the valleys, grading up the road.

2nd. "Every mountain and hill shall be made low." Where are the mountain regions of southern Baptist interest? Paragraph 5, page 12. Southern Baptists are building on God's highway over the mountains by sending preachers and by the mountain schools which enroll over 6,300 students. It is hard to build roads over mountains and it is a slow process to build God's way there but a good mountain road changes the entire region.

3rd. "The crooked shall be made straight." It is much pleasanter to travel a straight road, isn't it? There are some very crooked places in the southern Baptist part of the King's Highway, for our Home Mission Board reaches to Cuba and the Panama and they must be blended into a smooth wide road for the King. Because they have always been taught by Catholics they think very crookedly about Jesus our Saviour and we must set them in the straight and narrow way.

4th. "The rough places made smooth." The Negroes, Indians and foreigners must be the rough parts of our Way that we must smooth because we often stumble in our sympathetic understanding of them. God meant all these people to greet Him along the Highway when He comes. There are 9 tribes of Indians in the south and they want to walk the "Jesus road" but there are only 10 southern Baptist missionaries (paragraph 7, page 13). Southern Baptists must give Christ to satisfy the deep religious nature of the Negro and help educate him for Christian citizenship. There are French in Louisiana, Spaniards in Florida, Italians and other immigrants in our port and large inland cities that need Christ to make the world safe by keeping America safe for democracy (paragraph 4, page 11).

Leader—Isaiah tells us that when the road is finished “the glory of the Lord shall be revealed” and “all flesh shall see it together”. In all of these ways the Home Mission Board is hastening the day of glory when the Way of God shall be ready for His coming. Let us pray that Royal Ambassadors may be ready too by knowing and doing.

SECOND MEETING

Topic—The Crooked Way
Hymn—True-Hearted, Whole-Hearted
Prayer—For R.A.'s. in the South and in Foreign Lands

Business

Hymn—Stepping in the Light

Scripture—Isaiah 59:8; 55:7-9

Talk—The Crooked Way

Chain of Prayer—For teachers and preachers among Mexicans; that Mexicans may leave Catholicism for Christ; that they may carry back the message to Mexico; that relationship between Mexico and United States may be continually friendly
Hymn—America

The Crooked Way

The first verse describes the state of the Mexicans and of other Catholics for they do not have peace as they walk these crooked ways, having missed the straight and narrow gate, having missed knowing Jesus, the Way. The other verses show how God calls them into His own highway asking them to leave the old crooked one.

(1) The Crookedness of Their Way—Bringing from old Mexico the Roman Catholic beliefs of the Spaniards the Mexicans in our own country worship the image of Christ, the crucifix. They have not taken Christ as a personal Saviour and tried to be like Him but they try to be good to keep from confessing to the priest, not knowing that they can win forgiveness only by talking to God themselves. They have beautiful cathedrals usually but they do not worship in spirit and truth, so they do not have joy in their hearts. They need people to tell them that there is but one mediator, I Tim. 2:5.

(2) Straightening the Crookedness—That is just what the Home Board is doing

for the Mexicans in Texas and New Mexico and for those scattered in other states. Instead of calling them “greasers” and treating them unkindly the southern Baptists realize that they have souls even if they are Mexicans. They are not all poor and stupid by any means but make good citizens when they are converted by our evangelists and through the few schools we have established. The main school we have established is the Institute Anglo Mexicano at El Paso. Locate San Antonio and see why it is important. If you do not “Remember the Alamo” look it up in your history. The Alamo city is the greatest Texas-American centre of population with 40,000 Mexicans. About 25 years ago the first Mexican Baptist Church in all Texas was organized by Dr. W. D. Powell. Now its pastor is Brother Feliz Buldain. He has led over 525 Mexicans to Christ himself. The church in San Antonio is not big enough for his audiences and they need a school there too. The El Paso school has grown in 12 years from 2 teachers with 40 pupils to 5 teachers with 220 pupils. In Waco there is a school for Mexicans taught by Baptist women, who receive no pay, and 2 Mexican assistants. In Laredo, Brownsville and some other border cities there are churches or missions but at Eagle Pass, an important gateway between our republic and Mexico, there is no church at all.

In New Mexico there are 5 Mexican meeting houses supported by the Home Board. The second oldest city in the United States is Santa Fe. For 50 years before 1917 there had not been a Baptist sermon there. That summer Bro. Dawson spent his vacation there, held a revival meeting and a Baptist church was organized. The state secretary baptized the first person the old city had ever seen really baptized as Jesus was.

Leader—If America is to keep peace with old Mexico we must evangelize those who come into our U.S. that they may carry back with them the Gospel of Peace.

The Mexicans make good citizens. One of the leading state Senators of Texas was a Mexican and in New Mexico a Mexican became secretary of state. You see how worthwhile it is to win these people to Christ. Read Matthew 22:35-40

SUNBEAM PROGRAMS

Material found in the general program on pages 9-14, as well as other items in this issue, will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.



SUNBEAM BAND OF GREAT FALLS, S.C. BANNER BAND OF THE ASSOCIATION

FIRST MEETING

Topic—My Indian Brother

SUNBEAM SONG

LORD'S PRAYER IN CONCERT

SONG—Jesus Once Was a Little Child

ROLL CALL—Answered with Bible verses about children

BIBLE STORY—Camping Out with Jesus

SONG—Oh, How I Love Jesus

PLAYING INDIANS

SONG—World Children for Jesus (Indian stanza)

PRAYER FOR INDIANS

BUSINESS

SONG—Our Sunbeam Band Is Over

CLOSING PRAYER

SUNBEAM RALLY CRY

Camping Out with Jesus

Have pictures of tents, tepees etc. Let the children talk about living in them in summer and winter and moving from place to place with its advantages and disadvantages.

Have any of you ever been camping? Do you know anybody who has? They say it is a great deal of fun, do they not? When we are just a little older that is one of the things we will all want to do. Some summer day we will want to put on old clothes that

nothing can hurt and take our bathing suits and blankets and food and a tent and go out in the woods somewhere where there is a good place to bathe and fish and camp a while. I wonder if you ever thought of it that Jesus liked to do the very same things when He was a boy that we like? He liked to go camping, I am sure, and today I am going to tell you the story of one camping trip that He took with His father and mother when He was twelve years old. At the time when Jesus lived there was not a church in every town, as there is now, where people could go to worship God but there was one very beautiful big temple in the city of Jerusalem. At least once a year the people who could went to Jerusalem to worship in the temple. Joseph and Mary went each year and kept the feast of the Passover which comes at Easter time. Of course, you know there was no train or automobile or even buggy in that far-off day so the people had to walk. Mary and Joseph and Jesus with all His brothers and sisters had a long, long way to go for they lived away up in Galilee in the little town of Nazareth. They could not make the trip in one day but had to take several days and at night they camped out under the stars. A good many neighbors and relatives and friends went with them and, of course, there were many boys in the crowd for Jesus and His brothers to play with. What a good time they must have had, running off into the woods, finding strange flowers and rocks and trees and catching butterflies. There were not many streams to cross but when they came to one I feel very sure that all that crowd of boys made one wild dash for the water and waded and splashed to their hearts' content. Then at home I think Jesus must have liked to talk with His brothers and sisters about the fun they had and to plan for what they would do next time. When I think of it I just wish I might have gone on those camping trips with Jesus and played with Him along the road.

Playing Indians

What people do you think of as living in tents and camping out all the time? Yes, we think of the Indians as being poor savages who live in tepees and hunt and fish for a living and move from place to place as they happen to choose. This used to be

true but today many of our Indian brothers live in houses just as we do and have very much the same sort of clothes and furniture and food. Some of the Indians in America are very, very rich because oil has been found on their lands and the government would not let them sell it to speculators for a string of beads or a hatchet as their forefathers sold their land to the Pilgrims and other early settlers long ago. Many of them are half savage and altogether heathen. Our Home Mission Board sends missionaries to preach to them about Jesus and to have schools and Sunday schools for them and orphanages to take care of the children whose fathers and mothers are dead. Many of the Indians have been converted and love Jesus and are good Christians. They call it walking in the Jesus road. One of those rich Indians gave one hundred thousand dollars to the 75 Million Campaign and others made large gifts. During the war there were many thousand Indian soldiers who went to Europe and they made the best sort of soldiers. They are good foot-ball players, too. Every year an Indian team is among the best in America and one year they won the championship and were the very best team in the United States.

I wonder if you would not like to play that you are Indians this afternoon? I thought you would like that. First we will play that you are savages and fish and hunt and fight battles all the time. What will the girls do? It seems too bad to let them do all the work and not have any fun but that is the way Indians do so I suppose we will have to. Jesus taught people to love and respect women and girls but heathen and savages never do.

Now suppose we play that we are Indians of today and live on a reservation out west. What do you suppose we will do this time? Yes, we will go to school and after school we will sit around and do nothing. Then we will be glad when the missionary comes along to tell us stories and to take us to Sunday school and to show us many new games to play. (Let the leader dramatize several phases of Indian life very simply and have the children carry these out.)

Previous to meeting request children to bring Indian pictures, curios, etc., for exhibition.

SECOND MEETING

TOPIC—Topsy and I

WELCOME SONG

SONG—Help Somebody Today

PRAYER FOR ALL OUR MISSIONARIES

SONG—The World Children for Jesus (Stanza about Black Children)

BIBLE STORY—Preaching to a Colored Man

PRAYER FOR NEGROES

SONG—I Think When I Read That Sweet Story of Old

STORY—Sweet Tater (From Anita B. Ferris' "Missionary Program Material")

SONG—Yield Not to Temptation

LEADER'S TALK—If I Were Topsy

ROLL CALL

BUSINESS

SONG—Was That Somebody You

CLOSING PRAYER

Preaching to a Colored Man

Once upon a time not very long after Jesus went back to live in the heavenly home there was a great preacher named Philip holding a meeting in one of the towns near the sea. It was a great meeting and many, many people were hearing the Gospel gladly and were giving their hearts to Jesus and were being saved. I am sure that Philip must have been happy to know that he was helping so many people. One day while the meeting was at its very height God told Philip to go into the desert, leaving the people who were so eager to hear, and He would give him something to do down there. So Philip left the crowd and went away into the desert without knowing at all what it was God wanted him to do. But God knew and as Philip was walking along he saw a negro man riding in a chariot and reading out of the Book. Then God told Philip that He had brought him out there to preach Jesus to that one negro man. Philip went up to the man and asked him if he understood what he was reading. The man said "No", so Philip got up in the chariot with him and explained all about the part of the Bible he was reading. It happened to be a part of the Old Testament that tells about how God is going to send a Saviour into the world to save people from their sins. After he had explained it Philip told the man that God had already done what the Book said He would, He had sent His son, Jesus Christ, to save people from their sins. Then he told Him about how

Jesus came into the world as a little baby, how He grew to be a man who went about doing good, how at last He died on the cross and rose again on the third day, how He came to His friends after He was risen and how at last He had gone to heaven to live. The man believed what the preacher said and asked if he could not be baptized. Philip told him "Yes", so they stopped there by a stream of water in the wilderness and Philip baptized the colored man and sent him back to his home in Africa to tell the people there the good news of Jesus which he had heard on the way.

If I Were Topsy

Show picture of a little negro girl. This is Topsy. Topsy, like so many other little colored girls lives in a town about the size of ours in a dirty old alley in a little old house of two rooms. She goes to school down at the colored school if she has clothes to wear and feels like it. But about half the time she has no clothes and a good deal of the rest she had rather stay at home and play so she does not learn very much at school. Her mother has strange ideas about keeping house. The front room is decorated with gaudy colored pictures and things that seem strange to us. This room is kept very nice and clean and "dem chillen" are not allowed to go into it except on state occasions. The kitchen is the room they live in, when it is cold enough to live in the house at all. I suppose it is not the fault of

(Continued on page 35)



FROM OUR MISSIONARIES



AN EXAMPLE

OF course we are new in the work here in Argentina and our store of experiences is not as abundant as that of some who have been on the field longer. Our first year is just nearing its end. The woman of whom I want to tell you is in our province, that is, in our district or field of labor in the province of Cordoba. She was converted in another town but when her mother died her father asked her to come home and stay with him. Her zeal for the Master led her to talk much of her conversion and to gather people into a little group wherever she could so that she might explain to them all she knew of the Bible and its message of salvation. Her father very bitterly opposed such action and urged her to give it up. The priest used all his power to dissuade the people from attending the services she held, saying that preaching (as he called it) was not a woman's work and that she could not tell them anything that would help them. Finally her father drove her from home but wherever she went she talked of her new-found faith. After a time her father asked her to come back to him again; she told him she would come only on condition that he would not molest her in her work for the Lord. He made the promise and she went home. Since that time she has been able to organize a regular Sunday school, has rented a hall and a few of the influential men of the town help pay the rent. When business called her to Buenos Aires she came to visit us and talked long and interestingly of her work. Though the priest continues to molest her great numbers attend her meetings. She urged that my husband or some other preacher should go to her town and proclaim the way of salvation for she feels that there are those who are trusting in Christ and who desire to be baptized. This is an example of the earnestness and faithfulness of these Catholic people when they come into the truth. We are happy that our field shows such signs of promise even be-

fore we enter upon our work.—*Cora H. Blair, Argentina*

GOOD NEWS

Just a line to express gratitude for the splendid co-workers the "missionary ship" brought to us. In the Girls' School I have twelve music pupils, teach two classes a day in Bible stories, lead chapel twice a week, teach a Sunday school class, etc. Miss Savage has also entrusted to me the responsibility of supervising the religious life of the girls. A number of them arise at six o'clock to observe the morning watch. We have an interesting Y.W.A. and a "beaming" Sunbeam Band this year. Next fall, when there is some one to take my place in the school, I plan to begin evangelistic work in the surrounding country, the opportunity and magnitude of which are as thrilling as they are enormous.—*Addie E. Cox, Kaifeng*

JAPAN W.M.U.

I am writing today, October 6, to ask that you pray especially for a meeting to be held in Fukuoka, November 9-11. This is our first attempt at a general meeting for the women and we hope to organize the Japan W.M.U. We are having very encouraging reports from the societies. They seem quite enthusiastic and are planning to send more delegates than we had dared hope for. The Y.W.A. and other young people are being trained for the processional, pageant and special music. The program will embrace the following: Welcome, Aims and Objects, The Power of Prayer, God's Will in My Life, Pastor's Address, Bible Study, Business, Stewardship, Society Reports, Our Children, Standard of Excellence, Discussion of All Day Meetings, Y.W.A. Work, Processional "Jesus the Light of the World", Glee Club Quartette, Sermon, Pageant "Publish Glad Tidings", Girls' Chorus, Medical Work by Christian Japanese Lady, Roll Call, Election of Officers, Reports of Committees.—*Mrs. G. W. Bouldin, Fukuoka*



SOCIETY METHODS



HELPS FOR TEACHING "TALKS ON SOUL WINNING"

TIME is more precious than spikenard a busy W.M.U. worker has said. Certainly it is when applied to the task of soul winning in the light of life's brief span not only for the soul seeker but for the millions who are lost without Christ. That W.M.U. members and others may "buy up the time" Dr. E. Y. Mullins has prepared "Talks on Soul Winning", which may be purchased from Baptist Sunday School Board, Nashville, Tenn., 40c in paper and 60c in cloth. The following outline may help in teaching this timely book. The Scripture references in the outline are given as supplements to the various points in the different chapters. Some or all of them may be read at the beginning of the lesson on the given chapter but on the whole they will be more helpful if used as the lesson progresses. The teacher and the students will doubtless think of many other and perhaps more convincing passages. If the passages are entered in the book by the points they supplement the work will be more lasting. Certainly the teacher should come to the class with the passages carefully entered in her book. The following outline contains no suggestions for the teaching of chapters IX and X, since the former is a veritable store-house of Scripture references, while the latter if read by the members may be enthusiastically discussed in the class. It is hoped that each class will be much in prayer and that it will have an inspiring watchword. The following outline suggests the watchword: "That I may by all means save some". When the class is ready for the examination the questions may be secured by the leader's writing to the state W.M.U. headquarters. The successful answering of the required number of questions wins a seal on the Union's third certificate. Persons may work toward this third certificate whether or no they have finished the first and second courses or whether or no they have ever won any seal whatsoever. May many study the book, receive the seal and apply what they have learned by winning precious souls to Christ.

Chapter I—Song: "Lord, Speak to Me"; Prayer that each member may begin the study eager to learn to win souls; Scripture: John 3:16; I John 3:16; I Cor. 9:22, 23; Luke 24:49; Zech. 4:6; Ps. 119:105; Jer. 23:29; Mark 14:7 (substituting word "lost" for "poor"); Eph. 1:18; II Tim. 2:15; Leading Questions: What is the meaning of Daniel 12:3? What are six qualifications of a soul winner? Repeating of Class Watchword: "That I May by All Means Save Some": I Cor. 9:22; Silent Prayer

Chapter II—Song: "I Am Thine, O Lord"; Prayer that each member may know that salvation is through Christ alone; Scripture: John 12:32; Heb. 12:2; Rom. 1:16; Eph. 2:8; Rom. 5:8; John 18:38; 14:6; 8:32; I John 3:14; I Cor. 13:1; Heb. 2:18; Leading Questions: What is the one great task of the soul winner? What is the central, saving message of the seeker of souls? What are three important aspects of this saving message? For what four universal human needs does the Gospel provide? Repeating of Class Watchword: I Cor. 9:22; Silent Prayer

Chapter III—Song: "Throw Out the Life Line"; Prayer that each member may learn that there are many ways of winning souls; Scripture: John 7:17; Rev. 22:17; Acts 2:37, 38; 8:35-38; Ps. 51:10; Rom. 14:7; Ps. 19:1; John 1:1-3, Mark 9:23, 24; Matt. 25:29; John 20:26-29; Rom. 10:17; Leading Questions: Of what four departments does man's spiritual nature consist? How may a soul winner reinforce the will of one who is not a Christian? How may the emotions be guided in such work? How may the moral nature be awakened in those who are not Christians? What five arguments may be used to win those whose minds demand certainty? Repeating of Class Watchword: I Cor. 9:22; Silent Prayer

Chapter IV—Song: "Savior, Like a Shepherd Leads Us"; Prayer that each member

may know that Jesus' way is the best way to win souls; *Scripture*: John 3:1-21; 5:2-9; 11:17-29; 39-45; *Leading Questions*: What were four characteristics of Jesus as a soul winner? How may each method be explained? *Repeating of Class Watchword*: I Cor. 9:22; *Silent Prayer*

Chapter V—Song: "My Jesus, I Love Thee"; *Prayer* that each member may strive to reveal her own conversion by the fruits of her life; *Scripture*: John 12:3-8; Luke 7:36-38; John 14:5-11; Acts 17:10-12; II Tim. 1:3-5; Mark 5:25-34; Matt. 9:9; John 6:66-69; *Leading Questions*: What four types of conversion are most usual? What example may be given of one who willed to become a Christian? *Repeating of Class Watchword*: I Cor. 9:22; *Silent Prayer*

Chapter VI—Song: "How Firm a Foundation"; *Prayer* that each member may realize that real conversions are usually self-evident; *Scripture*: I Sam. 16:7; Matt. 13:3-7; 18-22; 24-30; I Cor. 2:2; Matt. 16:15-16; Acts 2:37, 38; Ps. 34:11; Matt. 12:43-45; II Tim. 2:11; *Leading Questions*: What four rules may be used by a soul winner to decide if a conversion is genuine? What is the best evidence of genuine conversion? What are six ways by which Christians may know they are converted? *Repeating of Class Watchword*: I Cor. 9:22; *Silent Prayer*

Chapter VII—Song: "Work, for the Night Is Coming"; *Prayer* that each member may realize that "all things are possible to him that believeth"; *Scripture*: Matt. 19:16-22; Is. 1:18; Matt. 9:13; Luke 15:18-24; John 1:12-13; 1:43-49; Is. 65:24; Matt. 11:25; I Cor. 1:20-25; 15:57; Phil. 3:12; Gal. 6:1; Is. 44:22; *Leading Questions*: What arguments may be used in winning a self-righteous person? What passages may be quoted to those who regard themselves as hardened in sin? What illustration may be given to show that one should not wait to become better before accepting the Savior? What passages will comfort those who fear they have sinned away their day of grace? How may a soul winner prove that salvation does not depend upon feelings? Is a great experience essential to conversion? What is the difference between inability and unwillingness to repent? How may a soul winner explain that acceptance of Christ solves many intellectual problems? What passages may be quoted to prove that Christ gives power to believers to hold out? Why should the shortcomings of Christians not hinder a seeker of the truth? What may be said to strengthen those who doubt their own conversion? *Repeating of Class Watchword*: I Cor. 9:22; *Silent Prayer*

Chapter VIII—Song: "When He Cometh"; *Prayer* that each member may realize that when a child is saved there is a large chance for a long life of service; *Scripture*: II Tim. 1:5; 3:14-17; Ps. 119:105, 106, 11; I Sam. 2:18-21; 3:10; Luke 2:40-52; 18:16-17; *Leading Questions*: What four processes must be borne in mind in winning children to Christ? What are some things to be avoided in such work among children? *Repeating of Class Watchword*: I Cor. 9:22; *Silent Prayer*

The American Baptist Home Mission Society has secured a permanent location in East Orange, N.J., for the seminary in which foreign-speaking Americans will be trained to be pastors and mission workers among their own people. Excellent opportunity for practical mission work for the students while pursuing their studies will be found in the large foreign groups in the cities adjacent to East Orange. The Russian, Polish and Hungarian departments will be opened very soon and it is hoped that by October 1921 the entire school will be ready for its work.

The Alaskan type of preacher was personified in Archdeacon Stuck, the itinerant Episcopal missionary, who died recently in Alaska. He was a remarkable church organizer and a daring out-of-doors adventurer. Many people who knew nothing of his missionary work remember well his exploit in climbing to the top of America's highest mountain peak, Mt. McKinley. The hustling outdoor preacher is the only kind known by the Alaska folk and certain it is that nowhere in America are the male citizens more influenced by the preacher.



TRAINING SCHOOL



OUR PRAISE SERVICES

I WONDER if you can imagine just what the praise services mean to us who are enjoying for the first time all the privileges of House Beautiful. With what eagerness we looked forward to those days set apart for praise services, as we heard our sisters of the senior year recalling the joys and blessings of such experiences and as we daily remembered the praise service leaders in our early morning prayer-groups. Again and again the questions would come to our minds: "Just what were these services like and what could it be that made them so full of power?" But now we no longer wonder. And if you too would share the secret come join us at House Beautiful on the day of our first praise service. It is now evening time and all is hushed, while in each sun-parlor we are assembling for the final prayer-group, preparatory to the service so soon to follow. Almost unconsciously we seem to catch the spirit of the hour and there is a longing in our hearts different from anything we have ever known before, an increased desire for deeper fellowship with our Master. Never have we felt that "Sister-Spirit of House Beautiful" in such a real way as when, as one big family in the presence of a great loving Father, we unite our prayers for His blessing on her who shall bring us His message. Never have our hearts been quite so earnest as when we here with one accord acknowledge our own shortcomings and ask that we be so cleansed and filled with the Holy Spirit that we may indeed "see Jesus" in such a way as to fit us for better service.

An hour later, while the chimes of "Praise God from Whom All Blessings Flow" ring out and we march slowly, with bowed heads, into our beloved Heck Memorial Chapel, our hearts simply must overflow with praise, so keenly are we conscious of our Master's presence. Surely He has honored our prayers and is taking us apart to "be with Him". It seems as if the service has come direct from above, for we are drawn so close to our Master that we forget all else around us, in our desire to learn what He would say to us. How heart-searching is the message—"Apart to Pray". First we are led to that glorious vision of Jesus the many, many times when He went apart to pray, and we rejoice to call such a Savior our own. Then we are taken to the many lands that know not Jesus and where those for whom He died bow down to gods of stone. Our hearts almost break as we realize the hopelessness of their cries and see the sadness of their faces as they turn away from a god who hears not, while a loving Saviour waits. But there is no one to tell them of Him! Then comes the thought, "What about us whom He has called to take His Light into this awful darkness? Do we, who are so blessed with a loving Father let the cares of our busy days rob us of that precious time to go apart to pray?" With what force this truth is driven home, as we are brought to feel how powerless our lives will be, unless we follow more closely in the footsteps of Him whom we have chosen to serve. With these words still ringing in our ears, we march from the chapel. But this is not the end of our praise service, for we go "apart to pray" to be alone with our Master, while we re-dedicate our lives to Him, and He fills us with His strength and a new inspiration for better service. Never shall these golden hours in House Beautiful be forgotten.—Margaret Myers

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mother read.—Whittier



PERSONAL SERVICE



SAVANNAH GOOD WILL CENTER

MRS. Norman Williamson, now missionary in Japan but formerly the worker in the Savannah Good Will Center, writes: To get at the heart of personal service the person who is to do the work must be considered first. The foundation for all worth while human touches is a personal, experimental knowledge of Jesus as Saviour. Until a person has a definite knowledge of Christ as his Saviour he cannot hope to lead others, for it must be remembered that the person you are dealing with is looking at you from close range and if he sees something kept back in your life your words are of no avail. Most significant of all is the fact that the All-Seeing Eye, looking at close range all the time, will not honor the work of one who has not fully surrendered his life and all to his Lord and Master. For a person to love the unlovely is a hard thing unless the life is fully given over to the Lord's service, but it is vital in personal work. Until one really loves the unsaved and needy so that every word and deed rings true, she cannot hope to have a great amount of influence. A knowledge of the Bible and a life consecrated to prayer are also essentials. If you want your own life broadened and strengthened, pray with those in need. Some of the sweetest and most telling experiences I have in city mission work are the times I mingle my prayers and tears with some troubled soul.

A casual observer has only to visit a few times the down-town sections of our cities to recognize at once the need of Homemakers' Clubs. When we see the ill-kept homes, the poorly prepared food and the shabbily dressed children, our hearts go out to them and we long to help them to a higher plane of living. The Homemakers' or Mothers' Clubs are the solution of this situation. In the mill or mining districts and in our smaller cities and towns we find the same great need. Also, in the anti-missionary country districts fundamental principles must be taught before a strictly

missionary or church organization can be effected. Homemaking of the highest type is always of vital importance. If you want to work up a Good Will Center through a Mothers' Club, the best way to begin is by having a Saturday afternoon story hour. It is an easy matter to get a crowd of children together for a story telling. After you get the children to coming you have an excuse to visit the homes. By meeting the mothers you may have heart-to-heart talks with them and soon win them and eventually organize your various clubs. The object of such an organization should be to take Jesus into every home, to instill the true ideals of motherhood, home and family life and to aid those in need while at the same time inculcating self-respect and independence. Above, beyond and underneath all else emphasized in the clubs should be service and prayer. We realize that we can reach through these forms of service people who never attend a Baptist church.

Our Savannah Good Will Center is located right in the midst of people who do not give Christ the supreme place in their lives and some who even scoff at our Savior. Here we are reaching some who would cautiously avoid our church and are reaching our own people who need to render assistance. We have clubs and classes open for all creeds. Here we teach cooking and sewing, basketry and manual training. We try to instill true principles of conduct and homemaking into the minds of the girls and of uplifting citizenship for all. While we are doing these things we have many opportunities of showing Christ as the One altogether lovely. Through prayer, Bible study and song service in our Sunday school the people are testifying that they wish to see Jesus.

A Japanese has been in the habit of posting on his door this notice when he leaves home for his work in the morning: "I am a Christian and if anyone likes to go in and read my gook Book while I am out he may".—*East and West*



UNION NOTES



ROUND TABLE

VALENTINES are very popular in February. Why not put a "Valentine Day" in every month of the year for one or more of your friends by subscribing in their name this month for ROYAL SERVICE? You will find on page 2 full directions for subscribing. Your pastor, the president of any of the missionary organizations in your church or association, your town library, some lonely shut-in are among those to whom you might well send ROYAL SERVICE.

February is the month for preparing for the March Week of Prayer for Home Missions. The societies will receive from their state leaders early in February the programs and envelopes for that week. The envelopes should be distributed as early in February as possible so that the offerings may be safely tucked away in them before Dame Fashion begins her temptations with spring bonnets. The offering counts on one's pledge to the Baptist 75 Million Campaign Fund.

The leaflets for the March Week of Prayer programs were kindly written by the following friends: Dr. S. J. Porter and Rev. G. Lee Phelps of Oklahoma; Miss Azile M. Wofford, S.C.; Mrs. F. W. Withoft, Ga.; Mrs. A. F. Burnley, Tenn.; Mrs. S. B. Witt, Va.; Miss Lillian Sims, La.; Miss Christine Garnett, Cuba; Dr. C. D. Daniel, Texas; Miss Naomi Schell, N.C.; and Miss Sallie Morton, Ky. The Sunbeam program was prepared by Miss Clem Wiley of Alabama. The Union is indeed grateful for these attractive helps.

On page 26 of the January ROYAL SERVICE there was given the directory for the Union's White Cross Work. To that list should be added that Louisiana will help the hospital at Hwanghien, China, and that Oklahoma will send its supplies to the one at Changchow, China. Mrs. E. L. At-

kins of Tulsa is the chairman of this beautiful work in Oklahoma.

Before one knows it the May W.M.U. annual meeting will be here. Ere it comes each society will do well to put that meeting on its prayer list, so that it may be remembered at each society and circle meeting and by the members in their daily devotions. A "good look" should also be taken at the standard of excellence. No W.M.S. can now reach the honor roll which does not foster in its church a Sunbeam Band and some other W.M.U. organization for the young people. This last quarter is not only "high time" but time enough for the gaining of this point. A mission study class is another requirement for honor societies. February has ever been considered an ideal time for the holding of such classes. The meeting of the apportionment is likewise required if a society would be distinguished as an A-1 organization. At the February meeting each society should certainly take a careful inventory of its year's financial record. If this leads to the faithful redeeming of campaign pledges the general Union will doubtless have large cause to rejoice in May.

Miss Susan B. Tyler, W.M.U. college correspondent, has contributed the following five notes concerning her trip to four states: On the way to the Louisiana meeting your college correspondent had the opportunity of visiting the Baptist Bible Institute in New Orleans. It was a privilege to be a guest in the Woman's Building and to become acquainted with the superintendent, Mrs. John O. Gough, to see and feel her love for and interest in the girls and to meet personally so many earnest young women and to hear of their splendid work. Sunday morning, in company with some students training for work among the Italians, the Italian Sunday School was visited. These students are holding their membership in this Italian Baptist Church. In the build-

ing owned by the Home Mission Board both Sunday school and church are held for the Italians on Sunday mornings and services for the French on Sunday afternoons. When we think of the 25,000 Italians and the 60,000 French in this one city, home and foreign mission work seem truly one.

The Louisiana meeting was held at beautiful Lake Charles, Nov. 15-17. The meeting opened on the evening of Nov. 15 in the Baptist Church, Mrs. Rudolph Krause presiding. Mrs. W. H. Haskell gave a most beautiful and cordial welcome and Mrs. Weishaupt graciously responded. The Presbyterian Church was the hostess church for other sessions as the Louisiana State Convention convened next day in the Baptist Church. Tuesday evening saw a goodly number of eager young people in attendance at their session, Miss Lillian Sims presiding. Mrs. H. L. Driskell brought the devotional message to the young people. Mrs. John O. Gough presented the Baptist Bible Institute, the children from the orphanage sweetly contributed with their music and the young women of the city gave the poignant "Voices of the Women".

Activity expresses the life of the college girl today. Certainly the days at Judson College are full of action. Miss Metcalfe and your college correspondent spent a short time there in November and cordial was the welcome. Hear a part of Saturday! In the morning: attendance upon the class in ethics, a visit to the village, chapel; in the late afternoon: attendance at a beautiful reception, supper with the cabinet members; in the evening: the well attended Y.W.A. prayer meeting, a journey to the library for a joint meeting of the two literary clubs, a festive feast out of a "box from home" in a cosy college room! We pass on the plan of the Judson Ann Hasseltine Circle of placing each day on their bulletin board the stencilled topic from the calendar of prayer. We wish that all the college girls in Alabama could have heard the report of their state annual meeting as it was given Sunday night by Miss Annie Wright, who represented Judson at Mobile.

In company with Miss Maud Powell five of the Georgia Baptist Schools were visited.

In the beautiful mountain section of the state, we were welcomed at the Mary P. Willingham School, ward of the Georgia W.M.U. and at the Bleckley Memorial Institute at Clayton. Gibson-Mercer, Bessie Tift and Locust Grove each gave us the privilege of coming to the school and with the others were generous in giving us an opportunity to meet the students. In two of the schools, which had not auxiliaries, societies were organized and in the others we met with the Y.W.A.'s. Besides the general meetings there were often opportunities for a closer touch with the students. At Mary P. Willingham in company with one hundred or more students we enjoyed a mountain hike and marshmallow roast, at Clayton we attended the Thanksgiving reception at the school and Sunday at Bessie Tift we were taken to see one of the three Sunday schools that the students are holding in the mill sections. Gibson-Mercer gave up part of a study period and a class hour for us to meet with some of the older girls besides giving the chapel time. At Locust Grove, where our visit was a short one, some of the girls met with us for a late afternoon service.

Three colleges in South Carolina were visited with Mrs. George E. Davis. Greenville Woman's College, Anderson and Limestone were indeed cordial to us and the girls responsive and hospitable. In each college we were kindly given opportunities to speak to the student bodies. It was an inspiration to them to see the beautiful Christian service flag of South Carolina which Mrs. Davis carried with her. Surely the students must have been impressed as they heard that some of the stars represented alumnae from their own college, who were serving on the mission fields. Your college correspondent had the opportunity of meeting the splendid Sunday school class of Baptist girls from the Winthrop State Normal School as they met on Sunday morning in the Baptist Church at Rock Hill. These students are organized as a Y.W.A., taking a monthly Y.W.A. program in their regular Sunday school hour. At both Gaffney and Rock Hill the women and young women came together for an afternoon meeting at the church. Your

(Continued on page 35)



HOME DEPARTMENT



THE PILGRIM FATHERS AND OTHERS

ENGLAND, Holland and the United States are together celebrating the three hundredth anniversary of the coming of the Pilgrim Fathers to this country. The celebration began formally in July, 1920, with pageants at Southampton and other towns in England from which members of the Mayflower were recruited. Then followed visits to scenes in Holland where the Pilgrims sojourned for a time and from which country a party of distinguished Englishmen repeated in September the voyage of the Mayflower to New England. Celebrations of one kind and another were held throughout the country and November 21, the Pilgrim's Sabbath, was commemorated in thousands of church services. On November 28 the Mayflower Universal Bible Day was planned by the American Bible Society and literature for aid in the study of the Bible was furnished to all desiring it. These various gatherings and observances were all preparatory to the great celebration which the President of the United States requested should be held December 21. This Pilgrim anniversary has long been sacred in New England but is for the first time, 1920-21, being observed as a national commemoration. For this year, 1921, there have been planned several elaborate series of historical pageants at Plymouth and in many cities of the United States. These will continue throughout the summer and well into the autumn.

By this time we are all familiar with the story of this great event of American history. But what of its spiritual significance? What influence did it have on the relation of our country to God? The Pilgrims believed in God as the first words of the compact written in the cabin of the Mayflower show: "In the name of God. Amen." They came seeking freedom to worship God according to His Word. What these one hundred and two exiled souls came to seek they brought to us—God and freedom. They brought with them the Holy Bible,

the Book of books—out of this sacred Word was born our civilization and liberty. Well may we hold a season of special thanksgiving for the coming of these foreign missionaries to America. Even though their aim was "freedom of worship for themselves and their children" they were unconsciously "building better than they knew" and were "planting the seeds from which has sprung a mighty nation".

Another event equally important to our country and included in the ter-centenary celebration was the forming of its first constitution, adopted in Virginia only a year before the sailing of the Pilgrims. The signing of the compact on the Mayflower established a body politic while the Virginia colonists broke ground for our present democratic form of government. These two events are called "the twin sources of representative government in America".

Those who can trace their ancestry from the Mayflower may well boast if they have kept the faith and can truly sing:

"Faith of our fathers, living still,
In spite of dungeons, fire and sword,
O how our hearts beat high with joy,
Whene'er we hear that glorious word!
Faith of our fathers, holy faith,
We will be true to thee till death.

Faith of our fathers, faith and prayer
Have kept our country brave and free,
And through the truth that comes from
God,
Her children have true liberty!
Faith of our fathers, holy faith,
We will be true to thee till death.

Faith of our fathers, we will love
Both friend and foe in all our strife,
And preach Thee, too, as love knows how,
By kindly words and virtuous life.
Faith of our fathers, holy faith,
We will be true to thee till death."



BOOK REVIEWS



MASOUD THE BEDOUIN

MASOUD the Bedouin written by Alfreda Post Cathcart is a story book or rather a book of stories, of which the preface tells us that though they are presented as fiction the incidents have actually occurred; it further sets forth that the speech and customs are known to none so well as to those who have intimately mingled, as has the author, with the ever fascinating life of the East.

These stories are progressive, beginning with the earliest form of half civilized life, the patriarchal and pastoral form, and leading on through life as depicted in the book of Judges to the "event which focalizes all history", the birth of Christ. In this group we find the descendants of the early Christians. Other stories lead up to the "overwhelming event of the Middle Ages, the Moslem invasion. Here the religion of the Prophet prevailed and Christianity became vitiated". Then follow stories showing twentieth century civilization—with carriage roads, railroads and automobiles competing with the patient, loaded camel and the donkey trail; showing well-built houses where were formerly dingy huts; showing the peasant woman filling her water jar from fountains of beautifully carved stone instead of the rough hewn stone of the old well as did Rachel and Rebecca in earlier times and, alas, also showing the gambling and drinking saloon for which there is no prototype.

There are sixteen stories under the five following divisions: The Way of Them That Dwell in Tents, Springs in Dry Land, Glances through the Lattice, Ensigns upon the Mountains, Where East and West Meet. The stories deal mostly with the "ruder and bolder conditions of the East rather than with the more cultivated type", the latter being similar to that already familiar to the reader and consequently less educational.

Read in connection with the study of two of the books recommended for mission

classes of this year, "The Bible and Missions" and "Lamplighters Across the Sea", Masoud the Bedouin will give local coloring to the early days of Bible history.

From the first tale, Masoud the Bedouin, with his strange code of honor, to the last one in the book, Transplanted Children, with its fantastic yet pathetic mingling of the east and the west, the book is one to charm old and young. The illustrations are numerous, artistic and typical, the paper and print good, the contents clever and the style refined, all of which the author dedicates to the Syrian people among whom she lived and whom she loves. If you want a book for the in-between-times of more studious reading, one that will afford information as well as diversion send for Masoud the Bedouin from Educational Department of Foreign Mission Board, Richmond, Va. Price, cloth \$1.50.

A BETTER WORLD

The seven chapters of "A Better World" contain a very able argument for the betterment of a changing world through Christian practice. They are rich in information on industrial and political conditions of the day and the whole book "argues boldly and without evasion that the day is already here when Christian peoples of the earth must, in self-defense if for no nobler motive, undertake the task of bringing all mankind, themselves included, to the acceptance and practice of the Gospel of Jesus Christ". We miss the note of joyful service and the "higher ground" position in this book of splendid knowledge and of worldwide observation. These the earnest reader can supply from his own knowledge of Christ-like deeds which have been done in the world for Christ's sake; by doing this the world-knowledge of the book will add to his equipment for taking an intelligent part in the betterment of the world. The book was written by Tyler Dennett and can be procured from the Educational Department of the Foreign Mission Board, Richmond, Va. Price, cloth \$1.50, paper .75.

COLLEGE Y. W. A. PROGRAMS

(Continued from page 18)

the building and explain the work. We were deeply interested in it all and particularly in the reports he sends to the Home Mission Board each month. One item alone in the report for October showed us the wonderful opportunity for work and the value of the work. We noted in the October report that *sixty-eight* men during the month had pledged themselves to become followers of our Lord and Savior, Jesus Christ. It is impossible to calculate the far-reaching influence of this kind work for the cause of the Kingdom in this and in foreign lands. The well established work of the Home Mission Board must be sustained and enlarged and the new enterprises must be better equipped and brought to fuller efficiency. If this is to be done, our pledges to the campaign must be promptly and faithfully paid and in addition to this we must remember the board and all its work at a Throne of Grace.—Mrs. W. C. James

SUNBEAM PROGRAMS

(Continued from page 25)

Topsy's mother that the kitchen is usually a rather dirty place. If I had to raise Topsy and half a dozen other children in one room and spend much of the day working at the "white folks' house" I am afraid I would not keep things very clean either. But Topsy doesn't seem to mind. She lives a good part of the time on corn bread and fried meat and "lasses". She spends most of her time outdoors playing and squabbling with her brothers and sisters and neighbors. She is as happy as the day is long and just so she has one garment on her back and enough to eat to keep from feeling too hungry nothing worries her. She has no thought of the time when she will be a grown woman and help to do the work of the world. If I were Topsy I would like to have somebody take care of me and teach me the things I ought to know and make me clean up and learn how to be a good servant. I would like to have a Sunday school teacher who could teach me about Jesus. I would like to have somebody to look after me and see that I went to school and learned my lessons. I would like for the little white boys and girls I knew to be kind to me and remember that Jesus loves me, too. When I grew I would like to have everybody be fair to me and not think it did not matter how they treated me because I was a negro. If everybody did this for all the Topsy's what a nice place this old world would be!

UNION NOTES

(Continued from page 32)

college correspondent is grateful for the generous hospitality shown by the college authorities, by the students and the hostesses of the homes in which she was privileged to visit.

BAPTIST GROWTH IN THE SOUTH

White Baptists in the south have increased more than two and a half times as rapidly as the population of that section during the past twenty years. The Baptist increase in membership since 1900 has been 84 per cent. while the gain in population in the south during that time has been 32 per cent. The gain in annual contributions to missions and benevolences during the same period has been nearly 1000 per cent. These tabulations are made up from the annual reports of only those local churches which co-operate with the Southern Baptist Convention.

By way of comparison the report shows that in 1900 southern Baptists had 737 associations, while to-day there are 925, representing a gain of 25.5 per cent.; in 1900 there were 18,963 local churches, which number has been increased to 25,305 to date, a gain of 33.4 per cent.; there were 1,604,413 bona fide members in 1900 and 2,961,348 in 1920, a gain of 84.1 per cent.—*Baltimore News*

VALENTINES

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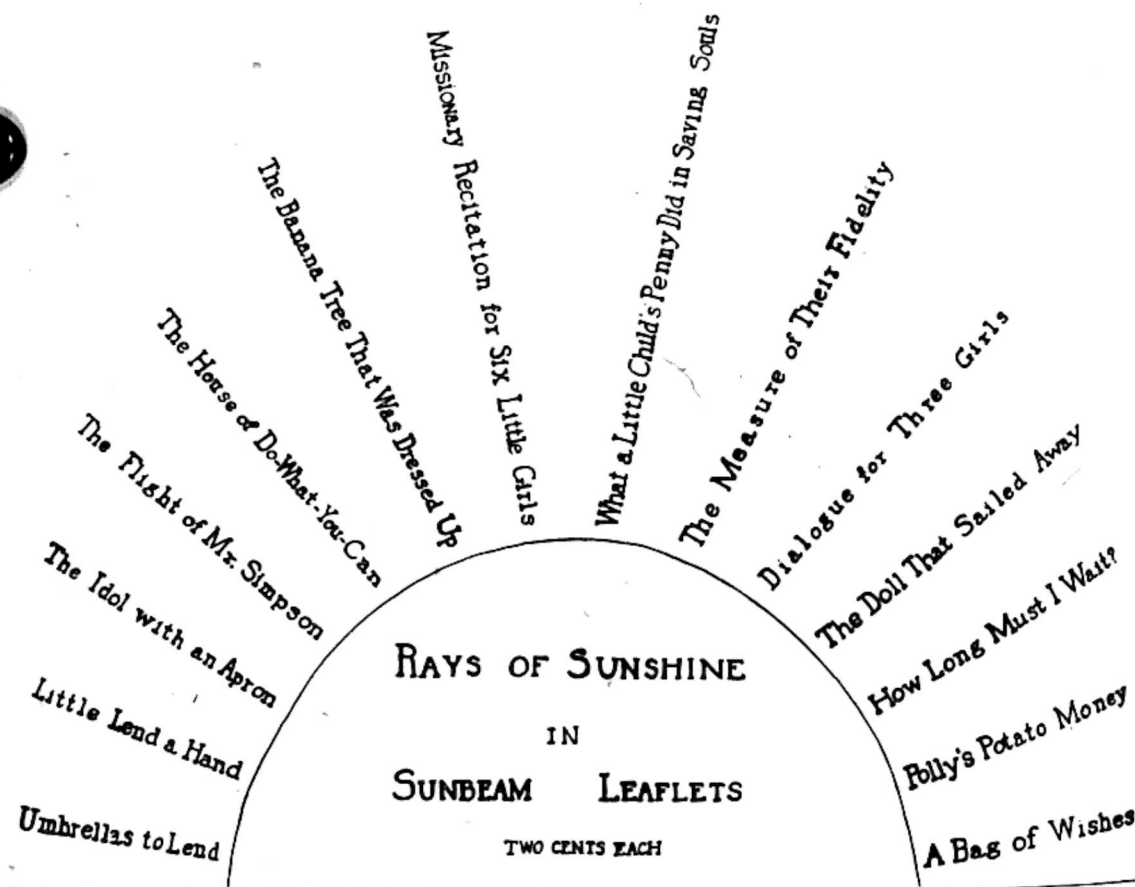
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