

UNION WATCHWORD
1921-1922

I can do all things through Christ which strengtheneth me.—
Philippians 4:13

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



MISS EMMA LEACHMAN, ATLANTA
Home Board's New Field Worker

PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION
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Royal Service

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NOTICE

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Monthly Missionary Topics 1921

JANUARY—Foreign Mission Outlook	JULY—Ministerial Relief, Orphanages and Hospitals
FEBRUARY—Home Mission Outlook	AUGUST—Information
MARCH—Christian Americanization	SEPTEMBER—State Missions
APRIL—Stewardship	OCTOBER—W.M.U. Plans for 1921-22
MAY—Prayer	NOVEMBER—Enlistment
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MAGAZINE AND BOOK REFERENCES—Program Helps

The Commonwealth and the Kingdom.....	Padelford
Making America Christian (Pages 68, 158, 179).....	Masters
Christianity and the American Commonwealth (Now out of print but obtainable at public libraries).....	Galloway
The Mission of Our Nation.....	J. F. Love
Religion of a Layman.....	Brown
You and Your Church (For young people).....	Kirtley
The Meaning of Service.....	Fosdick
National Geographic Magazine, August, 1920	



ONE DAY LAST JUNE

ON page seven of the August number of ROYAL SERVICE you saw the names of a number of women missionaries who had recently been appointed by the Foreign Mission Board to represent us in the cause of Christ overseas and in South America. Apart from Dr. and Mrs. Gill and Dr. and Mrs. Hamlett, who are going to Europe and Palestine respectively, fifty new missionaries, both men and women, were appointed at the annual meeting of the Foreign Board in June. It was the rare privilege of the Union president to be present at the session of the board before which these latter appeared.

It is indeed a privilege to be coveted and we are hoping that in the near future our women may feel that they have even a more vital connection with our foreign mission work and the missionaries than in the past because of women members on the board. For several years past the Union has had a committee of three whose duty and privilege it has been to attend the meetings of the Foreign Mission Board when women missionaries were to appear before the board for appointment. Both last year and this, special invitations were extended to the corresponding secretary and president of the Union to be present. An important engagement prevented your secretary from attending but the committee and president had the privilege of being there.

Method of Examination and Appointment—Since the number of missionaries appearing at these June meetings has grown so large, the applicants are not examined individually as in former years but the answers to questionnaires that have been previously sent out and returned are considered as sufficient evidence concerning the proficiency and worth of those applying. In the meeting therefore a paper setting forth the beliefs and policies of the great body of southern Baptists is read to the missionaries. They are expected to agree to what is set forth and if not are given the privilege of making objection and stating their case. Without exception the applicants all found these beliefs and policies in perfect accord with their own. Dr. Love's charge to the missionaries was soul-searching and inspiring at the same time. The crowning time came, however, when the missionaries were given the opportunity to state in brief their Christian experience, what led them to offer themselves for foreign work and their experiences in preparation for the work. These testimonies were as varied as the number of individuals and yet with some exceptions there were experiences common to all.

The Call—There were those whose parents had dedicated them at birth to the Lord and had led "them gently into places of joyous responsibility". The sad part of this was that those going out with these happy memories were decidedly in the minority. Others had had parents who were indifferent as to whether they gave themselves in service to God or not while other parents had been actually hostile. One young man, though this is Christian America, had had the unhappy experience of growing up in an all American, cultured home where the children knew there was a book somewhere in the home called the Bible but had seen nothing more than the covers and knew nothing of the contents. In his late youth God laid His hand upon this boy and claimed him for His own under the serious protests of his parents. Almost without exception, however, these young people were able to point back to some consecrated man or woman or some hallowed influence in a society, Sunday school or mission study class that had led them to say "I'll go where you want me to go, dear Lord, I'll be what you want me to be". It was indeed a joy to the Union workers there to hear some of the men say that they had gotten their first leadings toward being a missionary in a Sunbeam Band, in a Royal Ambassador chapter or in a mission study class conducted by the Woman's Missionary Society in his church. This has been the experience of many of our women missionaries but it was gratifying and stimulating to know that our work among the boys is bearing fruit. It was also gratifying to note how many of the

young women going out had been trained in our own W. M. U. Training School in Louisville, in the Texas Woman's Training School in Ft. Worth and in the Baptist Bible Institute in New Orleans.

It was interesting to note that out of fifty applicants more than forty had been converted before the age of fourteen and that many had felt the call to mission work in their very early youth. Such a record as this should stimulate us to more earnest and more serious endeavor and more care in the training of the boys and girls of the Sunbeam, G. A. and R. A. ages. It should likewise stimulate us to be more zealous in organizing societies for boys and girls of this age in churches where there is no adequate work for young people along missionary lines. There is much in the work among our young people to discourage, but to hear one young woman or one young man who is going out to give her life, his life, in service in a foreign land say "I received my call in a Sunbeam Band" or "I gave myself to the foreign work in a Royal Ambassador Chapter" is worth all the work, worry and discouragement one can have. Oh women, you cannot estimate the harvest that may be garnered because of the seed sowing in the hearts of young people.

Agricultural Missions—Our hearts have been made heavy indeed by the distress because of the famine in China and we wonder how this may be prevented. One of the very newest forms of missionary work is known as "Agricultural Missions". There are those who are going out as farmers to teach the people, in the name of Him who told His children in the very beginning to "replenish the earth and subdue it", the scientific methods of cattle-raising and farming. Just as the missionary teacher trains the people in the development of their mental powers, just as the doctor heals and trains the people to care for their physical well-being, so the agricultural missionary will train them to make the most of what God provides for their physical upkeep. Two of the fine young men under appointment now are going out to teach the people how to farm so that in the providence of God they may be able to protect themselves from these disastrous famines as time goes on.

Our Responsibility and Opportunity—Now what is our responsibility to our missionaries and how may we help? Immediately following the appointment of these fifty missionaries on that June day the members of the Foreign Board, a few guests and the missionaries had luncheon together, following which Dr. Gaines, president of the board, Dr. Love, secretary of the board, and Dr. Rushbrooke of London, Baptist commissioner for Europe, spoke words of admonition and encouragement to the missionaries. We were then given the opportunity to say a few words. In our talk we pledged for the Union your love, your prayers and your gifts.

Our Prayers—We told them that each morning at the nine o'clock hour our women would be praying for all the interests of the Kingdom and that our foreign work was especially included in this, that on some one morning during the year each one would be prayed for by name, that during the first week in January foreign missions and our foreign missionaries would be the specific objects of prayer and that it was the hope that every one of them would be adopted by some society or group as their very own for whom to pray. Will you bear your president out in this and keep faith with the missionaries?

Our Gifts—Again we pledged your gifts. You have given largely to all phases of the work. Our gifts are growing mightily but we are not yet measuring up to our responsibility in this. Some one said during the campaign that if southern Baptists tithed they could give one hundred million dollars a year and not just seventy-five millions in five years. However that may be, all southern Baptists do not tithe we know. Thousands do but you saw on page 8 in August ROYAL SERVICE that the Union is co-operating with the Laymen's Missionary Movement under the Southern Baptist Convention in trying to secure a half million tithers this convention year. You will see much of this in your Baptist state paper and elsewhere. Pray for the campaign, work in the campaign and yourself sign the covenant for the encouragement of others if you are a tither and have never pledged yourself and if you are not a tither ask God to help you become one. One never knows the joy of giving till giving becomes systematic and proportionate.

CONCERNING MISS EMMA LEACHMAN

Work at W. M. U. Training School

A strong personality is a fitting vehicle for God's power. Such a personality is that of Miss Emma Leachman who for seventeen years God has used so mightily in Woman's Missionary Union Training School. Miss Leachman is now severing her connection with the school to become a field worker for the Home Mission Board and in her going the school sustains an incalculable loss.

Quick of wit, keen of intuition, ready in an emergency and with remarkable judgment, as teacher of Applied Missions she was a potent influence for good in the training of the young women who have gone in and out of House Beautiful and today there are an host all over the world who "rise up and call her blessed" as on foreign shore or lonely outpost they still follow the lessons she taught them long ago. At Good Will Center she was the angel of practical helpfulness, advising the Training School students when knotty problems arose or throwing herself wholeheartedly into the rehabilitation of needy families where her word was ever the gospel of love. The growth and stability of the Good Will Center work is ample proof of her ability and steadfastness. Perhaps Miss Leachman's most outstanding quality is her sympathetic response to need and this made her at once the ideal missionary whom the students lovingly imitated and the friend upon whom they confidently leaned.

I hesitate to speak of my personal feelings but I am losing the companionship of one of the valued friends of my life and I shall be lonely indeed without the fellowship which has signally blessed and brightened the past fourteen years for me. Sadly we see her leave us but the Home Mission Board is to be congratulated on adding this unusual woman to their force and our love and prayers will ever precede her in her new pathway. Heaven's richest, choicest blessings be upon Miss Leachman!—*Maud R. McLure*

Work under Home Mission Board

On September 1, 1921, Miss Emma Leachman will begin work under the Home Mission Board as field worker. We consider ourselves fortunate indeed to secure the services of so experienced and consecrated and capable worker as Miss Leachman. She is an expert in Good Will Center and settlement work, knowing how to use the social features of that work to further its great object, the salvation of souls and their enlistment in Christian service. During her connection with the W. M. U. Training School Miss Leachman had both theoretical and practical experience in this department and greatly impressed the young women of the Training School with its importance.

Miss Leachman's work will be varied and manifold. She will teach mission study classes at our assemblies and encampments and in women's societies and Y. W. A's. She will visit our Good Will Centers already established and press the work upon our women throughout the south. She will visit important denominational gatherings of our women in their state meetings and, as far as possible, district associations and churches. In line with the work she did so successfully at the Training School she will seek to enlist our capable young women in definite Christian service with particular reference to the great need for consecrated womanhood in our home field.

A great field of usefulness and a most capable and efficient worker have met in the appointment of Miss Leachman as field worker of the Home Mission Board. We crave the prayers of our women in her behalf as she undertakes this important work. Her headquarters will be 1004 Healey Building, Atlanta, Georgia.—*B. D. Gray, Corresponding Secretary*

Calendar of Prayer for Southern Baptists September, 1921

"Put any burden upon me, only sustain me.
Send me anywhere, only go with me.
Sever any tie but the one that binds me
To Thy service and to Thy heart. Amen."

Topic: State Missions

1—THURSDAY

Pray that no southern Baptist live in luxury while the world lacks the message of Christ, pledged through Baptist 75 Million Campaign
Prepare ye the way.—*Isaiah 40:3*

2—FRIDAY

For the secretaries of State Mission Boards, S. B. C.
I will direct my prayer unto thee and look up.—*Psalms 5:3*

3—SATURDAY

Thanksgiving for the strong spirit of service manifested in the work of Rev. and Mrs. Gordon Poteat and Rev. and Mrs. E. M. Poteat, Jr., Kaifeng, China
I will make you * * * a praise among all people —*Zephaniah 3:20*

4—SUNDAY

That a stronger faith in the power and teaching of Christ follow the service of this day
Without faith it is impossible to please God.—*Hebrews 11:6*

5—MONDAY

Gratefully pray for our missionaries, Rev. and Mrs. W. E. Sallee and Rev. and Mrs. H. M. Harris, Kaifeng, China
The Lord direct your hearts.
2 Thessalonians 3:5

6—TUESDAY

That divine approval rest upon the labors of Rev. and Mrs. F. M. Edwards and Rev. and Mrs. J. J. Taylor in Sao Paulo, Brazil
His way is perfect.—*2 Samuel 22:31*

7—WEDNESDAY

For the continual upbuilding of work among our young people
Whatever God doeth, it shall be forever.—*Ecclesiastes 3:14*

8—THURSDAY

For educational and evangelistic work of Misses Pearl Caldwell, Florence Jones and Bonnie Ray, Pingtu, China
That I might preach Him among the heathen.—*Galatians 1:16*

9—FRIDAY

Pray that we may emphasize the opportunity side of the Baptist 75 Million Campaign
Then shalt thou have thy delight in the Almighty.—*Job 22:26*

10—SATURDAY

For the New Era workers among the Negroes in Virginia
Every man shall receive his own reward.
1 Corinthians 3:8

11—SUNDAY

Seek the Lord, ask for pardon, teachableness and peace
All things are yours.
1 Corinthians 3:21

12—MONDAY

For mountain schools and teachers in the southern states
I will make thee * * * a joy of many generations.—*Isaiah 60:15*

13—TUESDAY

That Rev. and Mrs. James W. Moore and Miss Ethel Ramsbottom, Chefoo, China, see God's saving grace follow their Gospel message
The Lord shall guide thee continually.
Isaiah 58:11

14—WEDNESDAY

Thanksgiving for the continual increase of the Church Building and Loan Fund
He is good; His mercy endureth forever.
2 Chronicles 7:3

15—THURSDAY

For Rev. and Mrs. Peyton Stephens and Rev. and Mrs. C. W. Pruitt, evangelistic and school work
Ye shall go out with joy and be led forth with peace.—*Isaiah 55:12*

Calendar of Prayer for Southern Baptists September, 1921

*Oh God, I pray Thee for the childlike heart
That can enjoy—all vexing thoughts apart—
The beauties Thou in heaven and earth dost show,
Nor fret myself with things I do not know.*

—Maltbie D. Babcock.

Topic: State Missions—Continued

16—FRIDAY

For blessed results in the work of Rev. and Mrs. J. H. Rowe and Miss Sarah Frances Fulghum, Fukuoka, Japan

That thou mayest prosper * * * even as thy soul prospereth.—3 John 2

17—SATURDAY

That we may joyfully respond to the great things God is asking of us through the Baptist 75 Million Campaign

Serve the Lord with gladness.
Psalm 100:2

18—SUNDAY

That the Holy Spirit quicken and revive His people to the need of spreading the Gospel

Faith without works is dead.—James 2:26

19—MONDAY

For Jewish missions established in southern cities

Surely they (Israel) are my people.
Isaiah 63:8

20—TUESDAY

For all state, associational and other denominational meetings throughout the year

Be strengthened with might by His Spirit.—Ephesians 3:16

21—WEDNESDAY

That Rev. and Mrs. T. C. Bagby be blessed agents of salvation in Santos, Brazil

Holding the mystery of faith in a pure conscience.—1 Timothy 3:9

22—THURSDAY

That personal service become a growing feature of state mission work

Prepared unto every good work.
2 Timothy 2:21

23—FRIDAY

That health of spirit and body follow the ministrations of Dr. and Mrs. J. McF. Gaston, Laichowfu, China

That thy way may be known * * * thy saving health among all nations.
Psalm 67:2

24—SATURDAY

For the return of prosperity to those prevented by financial losses from meeting Campaign obligations

God dealeth with you as with sons.
Hebrews 12:7

25—SUNDAY

For an increase of Christian fellowship

We took sweet counsel together and walked unto the house of God in company.—Psalm 55:14

26—MONDAY

For the benediction of God upon the work of Rev. and Mrs. J. Franklin Ray, Hiroshima, Japan

I the Lord their God am with them.
Ezekiel 34:30

27—TUESDAY

For all state officers, that they be not overworn

Bear ye one another's burdens.
Galatians 6:2

28—WEDNESDAY

Pray earnestly for Misses Clara Keith and Nannie David in their difficult field, Oyo, Africa

Ah Lord God * * * there is nothing too hard for thee.—Jeremiah 32:17

29—THURSDAY

For Rev. and Mrs. J. L. Hart, that the desires of their hearts be realized in Rosario, Argentina

Faith is the substance of things hoped for.—Hebrews 11:1

30—FRIDAY

That the example of Jesus invite many laborers into His harvest

When He saw the multitudes He was moved with compassion.—Matthew 9:36



BIBLE STUDY



TOPIC—The Ministry of Faith

I. *The Divine Authority:* John 20:21, 22. There is the divine commission—"As my Father hath sent me, even so I send you". Jesus said "I came down from heaven not to do mine own will, but the will of Him that sent me". The church is sent to do God's will, not its own; the church is not upon its own errand, it is upon God's. It is God's servant, God's representative, God's light in a dark world. Jesus here lays down the principle of transmission of authority. Paul says to Timothy, "The things that thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also". This is not doctrine but proceeds upon personal qualification, the faithfulness and ability being known only by the Spirit which God has committed to His people. The authority is from God, "Receive ye the Holy Ghost". This gift is bestowed upon all those who received the faith of Jesus Christ conferred upon all believers, Acts 2:1, 4; 10:44, 47, 48; 11:17; 15:8, 9. These passages show that the gift of the Holy Ghost was not confined to the apostles. He who has been redeemed and has been identified with God's people in the unity of love and obedience has received the Holy Ghost, I Cor. 3:16; II Cor. 6:16-18. A new creation thus prepared to work for God and as a member of Christ's body has a definite ministry, I Cor. 12:12-31.

II. *The Missionary Spirit:* Mark 16:15; Acts 1:8. The circumstances of the age show that a greater work is before the church than she has ever yet ventured to encounter even in imagination. The churches must be aroused to the duty and privilege of searching out and encouraging our youth to enter the harvest field for Christ. Love, patience, brotherly kindness, hope, peace, meekness, gentleness must be cultivated and to the diffusion of these principles the missionary consecrates his powers, II Pet. 1:3-8. In this way he becomes a worker together with God, yielding to the guidance of the Spirit who convicts of sin and leads into all truth. The life of Christ and of His apostles are practical illustrations of what a missionary should be and none can follow His fourfold command without the guiding Holy Spirit.

III. *Jesus Gives the Work:* John 21:10-25. "Bring ye of the fish which ye have caught." Peter's heart found healing and comfort in service which required energy and exertion and this may be to get rid of burdens upon our spirits which sin and sorrow have made. "Lovest thou me?" This is the deepest question of all to our souls. It is a fire that burns all the dross from our hearts, where there is love there will be no difficulty in the progress of the Christian life. A person cannot labor for Christ if he does not love Christ. Peter said "Lord, thou knowest all things, thou knowest that I love thee". "Feed my lambs, feed my sheep"; we cannot keep up the process of feeding, of succor, of education or consolation unless the love be in excess of the service. The feeding of the lambs may be only a preparation for another form of service, even the trial by fire. There is a cross in every life, a place of crucifixion on every path, our love cannot be allowed to go forth as a verbal testimony only.

IV. *Seeking the Lost:* Math. 18:11-14; Luke 15:3-10. The Gospel is offered for everyone. Jesus Christ comes to every man and says "I would gather up your life. I have redeemed you. I have an answer to your sin, a solution of your difficulty". God requires of us that we should be conscious of our need, should listen to the appeals of His love. "The Son of Man came to seek and to save." When a person can, with all the love and energy of his heart, lay hold of this declaration he is a saved man, he has a germ in his heart which means pardon, purity, peace, heaven, rest, service. What have we to offer men? A present Saviour, a sufficient Redeemer, Jesus Christ, God the Son, willing to gather men. "The Son of Man has not come to destroy men's lives but to save them."—Mrs. James Pollard



PROGRAM FOR SEPTEMBER



SOME SOURCES OF STATE MISSIONS: W.M.U. HEADQUARTERS
(For Other State W.M.U. Offices See ROYAL SERVICE, September, 1920)

STATE MISSIONS

- Hymn—Blest Be the Tie that Binds
- Prayer—For Spiritual Unity
- Bible Study (See page 6)
- Sentence Prayers
- Personal Service Period
- Hymn—The Son of God Goes Forth to War
- Organization (See par. 1)
- Pageant of States—States could be spoken of separately or grouped according to derivation of names—French, Spanish, Indian, etc.
- Unity (See par. 2)
- Hymn—Beneath the Shadow of the Cross
- Closing Prayer

"I in them and thou in me, that they may be made perfect in one."
"In sisterhood of service to hold His banner high."

Note: For much of the information in regard to state names we are indebted to The National Geographic Magazine, August, 1920. Thanks are also due the state W. M. U. corresponding secretaries for great kindness in sending information to the editor of this program.

Organization is like a great river which has its sources in the hidden springs of quiet places; the springs overflow and become rivulets which grow into small rivers, these combine to make the mighty stream. As the river passes onward to the sea it irrigates the land and develops it to its highest point of productiveness; entering the sea the river itself becomes tributary to a great ship-bearing world power. From beginning to end the river obeys a higher power—the Creator of cause and effect. So the great Southern Baptist Convention having its source in the quiet places of prayer and sustained by its tributary organizations has become one of the great world powers for God at home and abroad.

Miss Fannie E. S. Heck, using another metaphor in speaking of organization once said: "To understand the organization of the great Southern Baptist Convention we must go a step behind it to the State Conventions. We find that the conventions of the seventeen states and the District of Columbia are working together under this title to prosecute work beyond the possibility of any one of them to accomplish alone. In at least five of these states more than half of the entire church membership is Baptist while one other state is just a little below the fifty per cent mark. Each one of the states has a splendidly organized convention with its own Board for state, home and foreign work and all of them have their Woman's Missionary Union working with these Boards. Naturally the building up of the waste places in each state is in the hands of its own convention although many of them need the aid of the Home Mission Board of the S. B. C. in the work within their borders. The State Conventions are, therefore, the eighteen hands of the Southern Baptist Convention, doing its work, and the state W. M. U. is a part of the muscles and sinews that go to make these hands strong and efficient." Some one else has likened the open hand to organization and the closed fist to organized power. Both the river and the hand represent power controlled by Him "whom I am and whom I serve".

A Pageant of States

Alabama In 1541 Hernando de Soto, the Spanish discoverer of the Mississippi, gave battle to a tribe of Indians called Alibamons at the fortress of Alibamo. After the battle the tribe migrated eastward to the shores of a river to which they gave their name and which in turn gave the state of Alabama its name. Some of the authorities interpret this name to mean "Here we rest"; but if any of the tribe remain and have become members of the state W. M. U. its energetic corresponding secretary, Miss Mary Northington, will see to it they do not carry out the motto too literally. She writes: "In 70 of our 78 associations we have W. M. U. work with a superintendent for each. The low price of cotton has caused many banks to fail and the farmers to be unable to meet their Campaign pledges. The financial situation is acute but the spirit of the state is wonderful. Many have borrowed money to meet their second year's pledges and one missionary society fasted one day each week that the members might meet these obligations. We will win in the end. The State Mission Board assists in associational work, industrial centers and work for foreigners and also pays all W. M. U. expenses. With a great business man as our state corresponding secretary we feel optimistic for the future."

The W. M. U. headquarters will be removed from Baltimore, Md., to Birmingham, Ala., during the autumn of this year.

Arkansas One of the Indian tribes of that region bore the name of this state. The early French explorers wrote the name "Alkansia", the meaning of which has been lost. Resident pioneers in their petition to Congress for the territory of Arkansas perpetuated the name.

The drop in the prices of cotton, lumber and rice and the late frosts which destroyed the fruits entailed the loss of millions of dollars in Arkansas but brought Union workers closer to their Lord through prayer and sacrificial giving. "These workers," says Mrs. J. G. Jackson, state W. M. U. corresponding secretary, "are optimistic in spirit, heroic

in service and loyal in every way. Revival fires are burning all over the state, church and Sunday school attendance increasing, new churches being built and old ones improved. A joyful note of promise is sounded in the growing number of young people's societies. The five districts of the state are well organized for work and show a healthy growth. An increase in personal service as a definite part of W. M. U. work is another cause for thanksgiving. Awards for mission study in seals and certificates have increased 100 per cent."

District of Columbia

The federal district of the United States is called the District of Columbia, named for the great discover of America. Within the small bounds of 60 square miles there is much Baptist activity. With equal loyalty the Woman's Baptist Missionary Association of the District of Columbia divides its interest and gifts between the northern and southern Baptist Conventions. Pledges to the 75 Million Campaign have been fully met and no appeal for famine sufferers in China or Europe has been disregarded. The District Union has three pupils in the W. M. U. Training School and others are seriously considering this training for definite Christian work. The religious spirit among young people is very marked and children's work has been increased fourfold. The workers for our Union are women of piety and ability and are looking forward to richer, fuller service in the coming year. "Forgetting those things which are behind and reaching unto those things which are before we press toward the mark of the high calling of God in Christ Jesus."

Florida

The first state in the Union to bear a Spanish name was Florida which was discovered by Ponce de Leon on Easter Sunday, 1512. To both the Easter decorations and to the word "Florida" meaning "flowery", because of the aspect of the country, is ascribed the name. That it is blossoming for spiritual fruitage is shown in the following from Mrs. H. C. Peelman, W. M. U. corresponding secretary for the state: "We regard the spiritual situation in Florida as above normal—really a happy condition. Many fine meetings with large results have been held this year. An intensive evangelistic campaign has been prosecuted throughout the summer. Our people are harmonious, a large percentage taking an active part in the development of the work. We had two Summer Assemblies at which practically all departments of our work had special courses including a Preachers' Training School. There have also been many summer institutes where W. M. U. work was represented and cooperation sought. Church buildings are being erected or improved all over the state. An extra corps of summer workers were put on and the W. M. U. will have a permanent field worker. In the 29 associations in the state the financial situation is encouraging and the year's quota has been exceeded by \$10,000. The W. M. U. exceeded all apportionments by \$6,000. Loyalty is our keynote—loyalty to the 75 million Campaign; loyalty to leaders; loyalty to the European program. We are grateful for our share in the growth and efficiency of our young people as demonstrated in the delightful program at the Chattanooga meeting."

Georgia

King George II of England himself made Georgia his namesake and in the charter granted to Gen. Oglethorpe the founder of the colony it is so designated. That Georgia lives up to her high estate is shown by the report made at the Chattanooga meeting of the largest number (440) of new organizations and a splendid increase in W. M. U. mission study classes, the total being 630. In her 94 associations there are 2469 churches and Miss Maud Powell, state W. M. U. corresponding secretary, tells us that "there are in them 2500 W. M. U. organizations. In Georgia as in other southern states financial conditions, though discouraging, have proven that Baptist women are faithful for while they were not able to report two-fifths of their Campaign pledges paid the W. M. U. was \$85,000 over her pledge for the 17 months since pledges were made." The past record of this royal state insures that every cent will be paid. A greater than any earthly king claims their loyalty and will lead them to victory. Miss Powell further says: "Our ever faithful president is a veritable inspiration. Loyalty to Christ is characteristic of every W. M. U. leader. For His glory and in His strength Georgia plans for larger service for Him."

Illinois Illinois is named for the Illini tribe of Indians who lived in that section and to which the French added their adjective termination "ois". The word means "Men" which is but an affix to the word women. The W. M. U. women of Illinois have done valiantly, although saddened by the loss of their president Mrs. W. P. Throgmorton, by death, they have pressed forward and have won a great increase in the number of societies during the year, all these organizations have entered heartily into the Loyalty Campaign. Their Union has four young women in the W. M. U. Training School and others are planning to take this course. Two Good Will Centers represent personal service work and missionary rallies in each of their six districts represent enthusiasm and spirit of work.

Kentucky

Authorities differ as to the meaning of the Indian word "Kentake", "River of Blood", "Head of River" and "Meadow Land" are the various interpretations. Who would not prefer the last as being most suitable to the beautiful Blue Grass State, Kentucky. Of W. M. U. work in her state Mrs. Janie Cree Bose writes: "Of our 76 associations a few are undeveloped and have no organized W. M. U. work as yet. Our financial situation is very encouraging and Campaign pledges are being met in a glorious way. The W. M. U. lacks only a few thousand dollars of being complete to date. The spirit of the work is most gratifying and relations with State Board and convention harmonious and beautiful. A most joyous feature of state work is the great wave of revival sweeping over it. Our prayer is that many thousands may be born into the Kingdom during this blessed season and that they be called into definite service."

Louisiana

Louisiana, so called in honor of Louis XIV, was given this name by La Salle, the French explorer in 1683. For this state of romantic history Miss Georgie Barnette, its W. M. U. corresponding secretary, reports that: "of the thirty-three associations thirty-one cooperate with the State Board, but because of the financial depression these have not been able to meet their Campaign obligations, they, however, have the will and purpose to pay. State work has been keenly affected by this loss. The needs of Louisiana cannot be overestimated. It is a state permeated with the teachings of Catholicism and thousands are bowing down to images and fainting under the load of sin. The problem of a large number of pastorless churches in Louisiana is a difficult one to solve but the spirit of evangelism possesses the hearts of the people as never before and the past year has been one of ingathering for the churches. Two missionaries have been appointed to the foreign field from this state, this rejoices our hearts."

Maryland

Although settled in 1634 by English Roman Catholics Maryland was the first colony to extend religious toleration to all. The state was named for Queen Henrietta Maria who was of the Catholic faith. Mrs. George Stevens, the live-wire W. M. U. state corresponding secretary, reports: "An annual meeting is held in each one of the three district associations of Maryland at which the state W. M. U. is given a place on the program. The financial situation is very good, the state having fulfilled her obligation to the great Campaign, going beyond her quota for the year. Nine Vacation Bible Schools held during the summer and the recent purchase and equipment of a large house for our flourishing Good Will Center show that the spirit of work was never better. This is the 'Jubilee Year' for the W. M. U. of Maryland and will be celebrated at our October meeting, thank offerings for the achievements of the past fifty years are already coming in for this golden anniversary." The general W. M. U. had its inception in the hearts of Maryland women and under their care and through the prayers of all Union workers it grew from a very small beginning to the great body it now is. After 33 years of growth and service in Baltimore W. M. U. headquarters will be removed to Birmingham, Ala.

Mississippi

Our greatest river, the Mississippi, gives name to one of our finest southern states. The Indian meaning of the word is "Great Long River" or "Father of Waters"; but Miss Margaret M. Lackey, the gifted state W. M. U. corresponding secretary, gives an additional meaning to her state name for she

says: " 'Mississippi' and 'Missions' are becoming synonymous terms. Five years ago the State Mission Board approved the plan of making associational lines coordinate with county lines as far as practicable. The plan works admirably. The state is now divided into 6 districts with 73 associations. Each district has a vice-president and leaders for stewardship, personal service, mission study and young people. Since we have these same officers in each association and are endeavoring to secure same in each local society one readily sees how systematically work can be reported. Of course we fall short of this ideal in some localities but we are growing because the spirit of the work is filled with enthusiasm. District meetings are well attended. Three-day institutes where mission study classes for all grades are conducted have wielded a wide missionary influence. The financial depression all over the country is of course felt in Mississippi but sacrificial gifts have made it possible for the state to meet two-fifths of her Campaign pledges—the entire pledge will be met because Mississippians love their Lord." Mississippi and Missions are synonymous!

The Indian penchant for naming places after bodies of water is again illustrated in the name of Missouri. This great western stream gives its name to Missouri and its yellow flow well merits its meaning, "Muddy Water". The muddy river is the only dense thing in Missouri, from a Baptist standpoint, for clear and distinct comes the report from Miss Aretta Beswick, Secretary of Woman's Work, on denominational matters. She writes: "Scattered over a vast territory which has been districted into 82 associations, are 1937 white Baptist churches, mostly rural, with preaching only once a month. Our three evangelists are not only soul winning but do splendid constructive work in building many of these churches up into one-half time, organizing missionary societies when possible. The W. M. U. is well organized in about 500 churches of 40 associations. The winning of two W. M. U. banners at the Chattanooga meeting is an incentive for greater effort in young people's work. The W. M. U. is credited with one-third of all contributions to Baptist 75 Million Campaign. Our credits for the two years amount to \$50,000. To reach our goal we will have to move more rapidly in the next three years."

"Habitation of the God of War" is one of the fanciful meanings of the name New Mexico, a conclusive evidence that the name was derived from our neighbor republic to the south of us. Spanish explorers can be traced into this state from Florida by the place-names Santa Fe, Las Vegas, Albuquerque and others. The motto of the state, *Crescit eundo* (it increases by going) might well be chosen as the title of the message to our readers from Miss Lilian May, state W. M. U. corresponding secretary, as she tells us: "New Mexico leads all states in proportionate payments to Baptist 75 Million Campaign. The quota is \$50,000 per year and in the last convention year New Mexico Baptists paid \$57,341 to objects of Campaign, besides \$16,000 to a hospital and an orphans' home. The W. M. U. share of this amount is \$30,268. These figures include local charities, boxes to orphanages, etc. A spirit of determination is gripping our people and we are planning to enlist all the women and young people possible. We desire to teach, train and develop along all lines of missionary endeavor that there may be GROWTH—growth in gifts, in workers, in outlook, in plans for the future and in determination to do His will that 'In all things He might have the preeminence.'"

Another kingly namesake appears in the "Old North State", North Carolina. In 1663 the name Carolina was definitely given to this section by Charles II of England who named this country in his honor. Baptist women of North Carolina may be proud of this as an historical honor but seek a higher name and a greater honor—the name of Christ and the honor of serving Him. "And because of this high aim," says Mrs. W. H. Reddish, W. M. U. corresponding secretary, "optimism pervades all the missionary work in the state and there is nothing to indicate that the entire pledge to the 75 Million Campaign will not be paid after the period of financial depression has passed. The coming to the State Mission Board of a new secretary gave fresh impetus to all state work. At many regional conferences

throughout the state every phase of missionary endeavor was presented." High notes were struck when "faith in God coupled with the determination *not to retrench* was in evidence in our report at Chattanooga and when the keynote of obligation of W. M. U. to young people" scored high and clear. "The spirit of Christ abides in the hearts of North Carolina W. M. U. workers and hovers over all they do."

Oklahoma bears a tribal name taken from the Choctaw tongue. The word has the peculiarly significant meaning of "Red People". In addition to the missionary work among these "Red People" the W. M. U. state corresponding secretary, Mrs. Berta K. Spooner, reports many other activities, she writes: "We have forty-five associations, four of which are Indian,—Chickasaw, Cherokee, Choctaw and Oklahoma. Many of our associations are thoroughly organized and doing splendid work. We have placed great emphasis this year on Bible study course, for which 80 of our women have received a degree from Oklahoma Baptist University. In February and March our white people cooperated in an eight weeks Training School for the Negroes of Oklahoma City, in B. Y. P. U., Sunday school and W. M. U. work, 44 of those taking tests on the various courses were awarded certificates and seals. Owing to the decline in prices of state products our people are behind in their Campaign pledges, the situation is serious but not hopeless. There is no question but that full pledges will be paid in the five year period—the honor of our Union stands behind it. Our motto 'The Lord hath need' calls Oklahoma women into large places."

South Carolina shares with her sister state the name-history as these states were in the same land grant from Charles II of England. "South Carolina", says the ever vigilant corresponding secretary, Mrs. J. R. Fizer, "is small in territory but large in aims and ideals and has ever kept pace with the forward movements of the denomination. We are able to report that of the 39 associations in the state we have W. M. U. organizations in 37, in most of which are strong leaders directing the work. The response to the 75 Million Campaign was most gratifying. Though we have failed to meet our full two years' obligation this was not due to waning interest but to the depression in the cotton market, cotton largely controls S. C. finances. But never, in spite of money depression, has there been a more decided spirit of optimism. The situation seems to have centered our thoughts on the changeless One. With joy we report a deeper interest in prayer, Bible and mission study. Five Training School girls and two from the Bible Institute sent by the W. M. U. as field workers have left the impress of consecrated lives upon these fields—rich harvest will be garnered from this summer's seed sowing. Our motto 'Have faith in God' will lead us to ultimate victory."

The Indian name Tennessee is of Cherokee origin and came from a locality inhabited by the great southern tribe, Tanasse. The meaning of the name is unknown and the interpretation "Bend in the River" is merely fanciful. As hostess state for the convention hundreds of her women were present and received inspiration from the splendid W. M. U. meeting which their gracious and joyous hospitality made so delightful. "No state Union," says Miss Margaret Buchanan, their beloved corresponding secretary, "will follow more heroically our leaders through the third year of the Campaign than will that of Tennessee. The W. M. U. gifts were considerably more than one-third of all given in the state for the Campaign since its beginning. The spirit of our work is encouraging. Of the 56 associations only six are without W. M. U. organizations and these are not being neglected. Enthusiasm in mission study runs high. The appeals for European relief work and White Cross work were responded to with boxes valued at \$682.70, cash for shipping expenses amounting to \$120.30. All Tennessee is proud of the work of our women at Chattanooga."

Texas, our largest commonwealth and the only one acquired by annexation, has for a name an Indian word which originally meant "Friends" or "Allies" and which was also used as a form of greeting. Texas is the big sister of the Union and Mrs. A. F. Beddoe, state W. M. U. corresponding secretary, tell us of the big

things it is doing for the Master. She says: "We have 118 associations composed of over 3,000 churches of which only 561 are full-time churches. State mission work is interesting and thrilling as the 16,481 baptisms during the past year testify. Far-reaching work is being done for the soldiers in the posts and camps throughout the state. The State Board supports the W. M. U. work, the Sunday School Department, the B. Y. P. U. and Baptist student work. We have ten Baptist colleges, one medical college, one Theological Seminary, two schools for nurses, three Sanitariums and the largest orphanage home in America, the Buckner Orphans' Home. Over 1,300,000 Bibles, Testaments, books and tracts were distributed last year. Churches have been built and repaired at a cost of \$14,065 and \$136,054 has been given for further building. The financial situation is fairly good, including the 75 Million Campaign."

Sir Walter Raleigh named this state for Elizabeth, the Virgin Queen, who **Virginia** was on the throne of England when the first settlements were attempted in 1585. Spencer dedicated his "Faerie Queen" to "Elizabeth Queen of England, Ireland, France and Virginia". Thus Virginia has the honor of being the only state appearing in literature associated with a royal title. Many honors have come to this state but perhaps Baptists of the Old Dominion think that few are greater than the honor of appearing this year at the head of the list of states in gifts to the King of kings. The State Mission Board, which will celebrate its 100th birthday in 1923, is the efficient agency for conserving the work of the Baptist 75 Million Campaign. Under its care is the General Association which is divided into 29 districts. These are subdivided in W. M. U. work into groups varying in number to the size and compactness of the association. All departments of W. M. U. work are vigorously carried forward. One of the most encouraging features in our work is the rapid growth of interest among young people. This will receive still greater impetus in the coming of our new, splendidly equipped young people's secretary, Miss Katherine Harris, a Training School graduate of the class of 1921. Miss Lizzie Savage, who gives us this information, is too modest to speak of the acknowledged worth of Virginia's new state corresponding secretary. Virginia cannot fail for everybody knows that

"The birds sing nowhere quite so sweet
And nowhere hearts so warmly beat,
For heaven and earth both seem to meet
Down in Virginia."

And so in sisterhood of service we hold high the banner of our God that all the world may see that "we are laborers together" with Him. At the head of her battalion of more than a million women walks our wise-hearted president, **Unity** Mrs. W. C. James. In her call to the Union for the coming year she defines our mutual dependence thus: "The Woman's Missionary Union auxiliary to the Southern Baptist Convention with its officers and Executive Committee is as it were the head of a high commission entrusted with matters of supreme importance to the Kingdom of God in the world. It is therefore the business of the Union to discuss every phase of the work, to debate every problem that arises, to talk about whatever is uppermost and be ready to assist in every department. The experts at our elbow are the State Unions with their officers, Executive Committees and departmental leaders. From these must the general Union get the wisdom necessary in discharging its high obligation and upon them must it depend for the final negotiations with all allies in the work for the King of kings." At the close of her address Mrs. James quotes from the undiscouraged Nehemiah: "The work is great and large and we are separated upon the wall, one far from another: in what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God will fight for us."



Y. W. A. PROGRAMS



Material found in the general program on pages 10-16 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—The States in Missions
Invocation
Scripture—Psalm 67
Announcement of Contest of Messengers from States of S. B. C.
Reports of Messengers
Hymn—The Son of God Goes Forth to War
Reports of Messengers (Continued)
Prayer—That Christian Ideals May Prevail in Our Country
Reports of Messengers (Continued)
Hymn—My Country 'Tis of Thee
Reports of Messengers (Continued)
Decision by Vote—The Most Inspiring Report in Messengers' Contest
Closing Prayer—For State Mission Work in S. B. C. Territory

Note: For information about the individual states see General Program this issue and current denominational literature.

SECOND MEETING

Topic—Missions in the State
Demonstration—"Her State Mission Program"

(Note: Adapted from "State Missions and Chestnuts", a one-act play published by the Woman's Missionary Union of Virginia.)

Her State Mission Program

Mrs. Porter (at telephone)—Yes, this is Mrs. Porter. Oh, is it Ruth?—or a whirlwind? Your Y. W. A. program? (pause) Oh, yes, State Missions, of course! (pause) Drive? (pause) Oh, dry! (astonished) State Missions dry? (smiles) Well, come right over! (hangs up receiver, looking perplexed, suddenly hurries to door and calls, "Becky!")

Becky (entering)—Yas'm!

Mrs. Porter—Becky, ask Miss Sally to come downstairs and then go over and ask Mrs. Pruden to come in if she has time.

Becky—Yas'm!

Mrs. Porter (at telephone)—One-nine-two! please. (pause) Hello! (pause) Mr. Ashby? (pause) Are the little foreigners with you today? (pause) Well, I want them! Please put them on the next car and I'll send Becky to the corner to meet them. (pause) Thank you!

Ruth (outside)—May I come in? (entering) Oh, Mrs. Porter, State Missions are so unromantic!

Mrs. Porter—Unromantic Ruth?

Ruth—Yes, indeed. Now it's easy to get up a foreign mission program for there are always big and wonderful and exciting things to tell about Africa and China. And don't you remember our last home mission program? It was just adorable!

Mrs. Porter—Put your literature on the table, dear, and let's—

Ruth (Places on table a pile of magazines and leaflets. Sinks into a chair, manifesting great discouragement. Mrs. Porter sits near table and glances over the leaflets.) If I could only make State Missions seem alive! But it's the same old thing every time (reciting in a singsong voice): mission schools, immigrant work, enlistment, evangelism.—Oh, Mrs. Porter, you know I don't really mean—

Mrs. Porter (bringing forward Sally Stone, who has entered)—I want to introduce you to Sally Stone,—Miss Ruth Capps.

Ruth (cordially)—I see you are one of the knitters.

Sally (holding up unfinished sock with pride.)—Mrs. (naming head of a mission school in the state) says we ought to larn—learn—knitting along with the dress-makin' an' cooking' an' book-larn—learnin'.

Ruth—Mrs.? (repeating name)

Sally—I aim to finish this sock before I get back to School. (naming school)

Ruth—Why, Mrs. Porter, I believe she means our Mission School. (naming school)

Sally—I've been there five months, now. (*proudly*) An' I reckon I'm learnin' pretty fast.

Ruth—And you like it?

Sally—It sure is all right! At first I felt kind o' lonesome in the crowd of boys and gals—girls. But I ain't—haven't—time to be lonesome—with all my lessons to study, an' Literary Society an' Y. W. A. an' Chapel. (*happily*) I'm plum' foolish about English grammar, ain't you? (*wistfully*) I wish Babe and Seth Horne could git in. Seth walked from Stringtown last January, but there warn't room.

Mrs. Porter—How far did he walk?

Sally—Thirty-three miles.

Mrs. Porter (*answering a tap at door*)—Come right in, Mrs. Pruden! You know Sally. I want to introduce Miss Ruth Capps, Mrs. Pruden.

Mrs. Pruden (*scans Ruth's face closely*)—Ain't this Mattie Temple's daughter? (*Ruth smiles assent.*) Child, I knew the favor the minute I saw you. You're the livin' image o' Matt. I haven't seen her many times since we used to sit in the same Sunday school class at Pleasant Grove. Matt was a good eight years older than me but in those days old Mrs. Edwards had all the children up to thirteen years old in her Infant Class in the corner. (*retrospectively*) Mattie must have moved away about the time I went up to the Bible class in the "amen" corner. I was sixteen that summer and mighty proud of being in the same class with old Deacon Hargrave and Aunt Eliza.

Ruth—Oh, how funny!

Mrs. Pruden—But, child, Pleasant Grove's made over! You tell your ma, if she wants to have her breath took clear away, jus' come back to Pleasant Grove. They tell me the State Mission Board is managin' the Sunday schools now. (*with an air of importance*)—Child, we have Departments now. The whole Sunday school's graded with literature to match. There are five classes in the Primary Department. Sometimes I can't believe my eyes. Why, there ain't anybody left out. They've started a Home Department. And all the babies have joined the Cradle Roll. Sometimes I say, am I dreamin' or is old Pleasant Grove woke up?

Mrs. Porter—Does any one here (*plain-*

tively) remember poor old Rip Van Winkle? (*laughs*)

Mrs. Pruden—I'd love to show you the book we are studying in the normal course.

Sally—I allowed yu didn't have to study?

Mrs. Pruden—Child, everybody in Pleasant Grove Sunday School is studying something now—even up to the superintendent! I tell you our church is getting enlisted.

Becky—(*outside*) Please come heah, Miz Po'ter! I can't git 'em in. The big un won't come in widout de little un. (*Mrs. Porter goes out and brings in two quaintly dressed foreign children. Let the children represent a foreign element of your state. Insert conversation. The children speak in broken English of their American teachers in Sunday school and of "good Mr. Colporter" who brings Bibles to their home.*)

Becky (*at door*)—A man out here says he's got to see you, Miz Po'ter, and Miss Sally. He don't talk 'zactly like our folks. (*Mrs. Porter and Sally go out. Insert conversation. Ruth and Mrs. Pruden discuss Becky's loyalty to "our folks" and responsibility of the Baptists of the state to colored people.*)

Mrs. Porter (*re-entering*)—It's Sally's Seth from Stringtown! He's on his way to our new Mission School at..... (*naming school*)

Sally (*following*)—He didn't have time to come in. Seth allows he ain't a-goin' to live and die an' never know nothin'—anything (*shyly*) He—we—aim to go to college!

Becky (*rushing in*)—De sunshine chillun are comin'!

(*The foreign children run to the window, followed by Mrs. Pruden and Sally.*)

Ruth (*hugging Mrs. Porter*)—Oh, isn't it lovely! Our Y. W. A's. must meet Sally and see the dear little boys and hear about Pleasant Grove. We'll have our State Mission program about them! And we'll never again say State Missions is dry. (*pausing, with a questioning look*) Why, Mrs. Porter!—Why, I really believe—you did it—on purpose! (*Sunbeams enter*)

Mrs. Porter—Oh, I'd almost forgotten my Sunbeam rehearsal for State Mission Day. And the first number on the program is "America the Beautiful". (*All sing, standing*)



G. A. PROGRAMS



Material found in the general program on pages 10-16, 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—State Missions

Hymn—O Zion, Haste

Watchword—Daniel 12:3

Lord's Prayer

Hymn—Fling Out the Banner

Bible Study—Impossibilities Accomplished through Faith

A. In the World of Nature—Moses leads Children of Israel over Red Sea—Ex. 14:21,22

B. Physical Attainment—Peter Walks on the Water—Matt. 14:25-31

C. Healing—Peter and John Heal a Lame Man at the Beautiful Gate—Acts 3:1-10

D. Restoration of Life—Peter and Dorcas—Acts 9:36-41

E. Changed Life—Paul Changed from Persecuting Rabbi to Follower of Jesus—Acts 9:1-8

Hymn—My Faith Looks Up to Thee

Prayer

Blackboard Talk—How Baptists Work Together

Hymn—Blest Be the Tie

State Mission Review

Prayer for State Missions

Business

Mizpah

Impossibilities Accomplished Through Faith

The Bible is full of illustrations of the fact that God permits and helps us to accomplish many impossible things if we have faith and if we do it for His glory. The five stories given above were selected because they are familiar and they show God's power and willingness to annul His own laws for our good in several different

realms. These stories should be assigned to different girls to be learned and told and briefly discussed. To make the exercise more practical add illustrations from the lives of our missionaries and experiences of others along the same lines. A number of good ones may be found in any 75 Million Campaign literature which has been saved.

How Baptists Work Together

In order that we may know just what part state missions plays in the Baptist way of doing things it is important that we shall know just how we are organized for carrying on our work. We start with the individual. We believe that every individual has the right to read the Bible and decide for himself what it means and must himself accept and live by it or reject it. When a number of folks come to believe the same way about what the Bible teaches, they voluntarily unite to form a group to carry on God's work and to help each other and so churches are formed. (Place several dots on board to represent individuals and draw circle about them to represent the church.) Every Baptist church is a local, independent body, deciding for itself all questions regarding its policies and government. But there arise in communities a number of churches each independent and local, yet all believing alike. (Draw several circles with dots representing individuals to indicate these churches. At the proper time add a circle about these to represent the association.) There is some work that these individual churches cannot do alone but that they may do if they co-operate, so they unite to form an association. Each church sends representatives to the associational meeting and they meet to exchange ideas, gather information about missions, etc., help and encourage each other and co-operate in every possible way to bring in the King-

dom. The representatives go back to their churches and tell them what they have found out and the church, which is still independent, decides whether it will take part in the various movements begun by the association. In each state many associations are formed and it is found that there is much to be done that even an association cannot undertake alone, so state conventions are formed. Representatives from the different associations and from each individual church in the associations are sent up to this state convention. Plans are made for taking care of all the Baptist interests in the state. State missionaries are appointed to go to needy places and preach and organize churches and try in every way to teach the people about God and win them to Christ. Then there are many other kinds of service needed in a whole state and it is the business of state missions to look after all these claims. So we have a still larger circle, as you see, drawn about all the churches and associations in the state. We call this the state convention and its work state missions. The local churches are still independent and co-operate with the state plans or not, just as they desire. Perhaps it seems that this is enough. But saving the world is the greatest undertaking there is and requires most effort. You can readily understand that if there is just one big board to represent all the states for some parts of the work it will be cheaper and better. For this reason all the seventeen states, together with the District of Columbia, that are in the southern Baptist territory, unite in one big circle that we will call the Southern Baptist Convention. To this convention all the states send delegates to meet and talk about the work and about the needs and to decide what more should be done. The delegates go home and tell the churches what has been decided and the churches decide for themselves whether they will have a part in it. So you see that while you are an independent Christian, with the right to decide for yourself what is right and do it, you at the same time, to help you make your life count for more for God, belong in four big circles, first the church, then the association, then the state convention, then the Southern Baptist Convention. Co-operating with

the folks right around you, you do the work in your own community. Co-operating with other nearby churches you do the work in your immediate section of the state. Co-operating with all the churches in the state you do the work of the state. Co-operating with all the churches in the convention territory you do the work at home which the states alone cannot do and the work on the foreign fields. What we can do alone, we do. What we cannot do alone we do with the help of others who think and believe as we do. In our program today we are to consider the work done with the help of just those churches in our own state.

State Mission Review

In the program for the W. M. S. on pages 9-15 of this issue a brief review of the work of the various states is given. In the "Reports and Addresses" of the W. M. U. annual meeting at Chattanooga, which may be gotten from your state headquarters, if the president of your local Woman's Missionary Society has not received it, on pages 31-38 further information is given. Let each girl represent one state and wear its colors as a sash and if possible carry its flag as she gives the information contained in these reports. A large wall map of the United States or of the southern states will help the girls to visualize the states.

SECOND MEETING

Topic—What My State Is Doing for God

Opening Song—Come Thou Almighty King

Prayer

Hymn—Showers of Blessings

Scripture Reading—Let Each Girl Respond to Roll Call with Some Verse on Faith

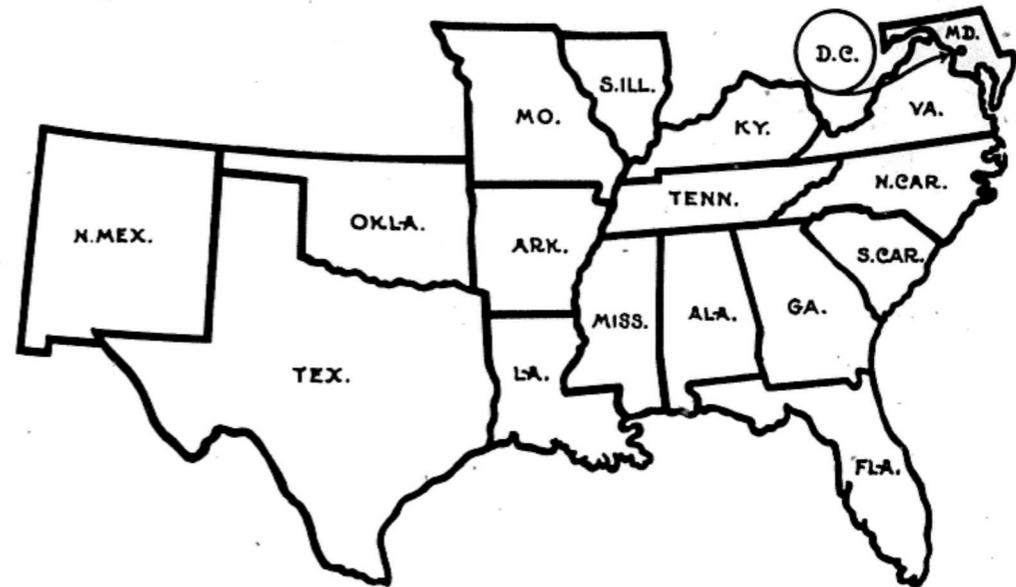
Arithmetic Class—Teacher gives state statistics: number of associations, churches, Baptists, percentage of Christians, amount of gifts, standing on pledges to Campaign, etc. See Minutes of State Convention, 1920

Geography Class—Teacher gives name and location of all state Baptist institutions as orphanage, hospital, etc. Points out cities where state work is carried on,

(Continued on page 31)

R. A. PROGRAMS

Material found in the general program on pages 10-16 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.



SOUTHERN BAPTIST CONVENTION TERRITORY

FIRST MEETING

Song—R. A. Hymn

Scripture—Luke 2:42:49

Prayer—That R. A.'s Everywhere Be Like Jesus about the Father's Business

Roll Call and Business Session

Song—America, the Beautiful

Prayer—For God's Blessing on Our Chapter As We Study State Missions

R. A. Talk—State Missions Stated

R. A. Talk—State Missions' Service

R. A. Talk and Demonstration—State Missions Seen

Song—America

State Missions Stated

All the Baptists in the south are united in the work of the Southern Baptist Convention and all are proud to be a part of so large and worthy a body but it would be too big to manage all the work of each state. Just as the army is subdivided into battalions and companies so the army of the church is subdivided that every soldier may find his particular task and feel responsible for it. In each state, then, is a state mission board. Our state

mission secretary is..... his headquarters are..... He does not report to the S. B. C. as if he were an inferior or subordinate officer in any way but all state secretaries plan and think together in unity of spirit for the advancement of Christ's Kingdom in the south. Within each state are further subdivisions for the sake of better work and these are called associations. Through these divisions of state missions and association missions the whole S. B. C. becomes real to each Baptist and he feels the impulse of big causes and great needs and the impetus of the power in unity.

State Missions' Service

State missions is more than a secretary and a board. It has work to do and does it. There is a state paper to give publicity to Baptist activities which is the organ of the state mission board and which is often controlled by the board. There is the Baptist college of the state and scarcely anything is more important than going to a Baptist school where the atmosphere and influences develop denominational

spirit. State missions does and should largely support the denominational schools of the state—that makes good citizenry just as regular school tax paying is good civic patriotism. There is the orphanage for the children without fathers and mothers; in our state it is located at

. The Baptists in each state naturally want to take care of their children in the very best manner possible. Then there are the "strangers within our gates", the foreigners who have come to our state, who must have some religious training in settlement houses and mission Sunday schools which the state board maintains. Many churches in the state are not self-supporting and the state mission funds help them to pay their pastor. The Home Mission Board helps in all of these things too, sometimes giving dollar for dollar if the state is particularly needy. Very often each association in the state has a missionary to work in the churches of that association and this missionary is paid by both state and association funds. Sometimes we hear people say "There is a great deal of machinery in connection with church work today". We look at big businesses and see how carefully organized they are and know that God's business can best be done with a fine organization never forgetting that no matter how much machinery we may have the power is only truly gained from God.

State Missions Seen

There are 18 states in the S. B. C. This afternoon we are going to call the names of these states and learn a little about each one. (Have an R. A. prepared to step forward holding a map of the state he represents or pointing to that state on the map shown above and telling the meaning of the name of the state as found in the W. M. S. program.) As all these 18 representatives join hands in sign of unity so the state boards join in the work of the S. B. C.

SECOND MEETING

Topic—The Question Box
 Song—The Son of God Goes Forth to War
 Prayer—That R. A's. May Be Loyal Ambassadors
 Roll Call and Business

Song—State Song

Scripture—(Selections to be read by 13 Ambassadors putting first letter of verse on board at close of reading) Luke 13:24; John 15:17; John 15:9; Col. 1:10; Eph. 4:3; I Cor. 4:2; John 14:15; Heb. 12:25; John 4:35; John 14:14; Rom. 11:33; II Tim. 2:19; John 5:39

Question Box

Song—Winning Precious Souls
 Prayer

Suggestions

For this program have the R. A's. line up as for an old-fashioned spelling match. The answers should be thought of before this time and can be found in the S. B. C. minutes aside from those of general state knowledge. Let the R. A. who is best informed receive honorable mention in the church calendar or from the pulpit. Other questions can be formulated to touch on the particular state's work as desired.

Who is secretary of the State Mission Board?

Who is the W. M. U. secretary?

Who is the W. M. U. young people's leader?

Where are the headquarters of the State Mission Board?

How many Baptists in your state?

What amount of money was given to the 75 Million Campaign Fund last year?

Average amount for each Baptist?

How many converts in the state last year?

How many churches in the state?

How many pastors?

Number of associations?

To which one does your church belong?

Locate the Baptist colleges of your state?

Name their presidents.

How many students were there last year?

Where is the orphanage?

Number of children?

Who is superintendent of the orphanage?

What is the name of your state paper?

Who is the editor?

How many copies of it in circulation?

How many Baptists in your city?

How many unsaved persons?

What is the S. B. C. motto for this year regarding unsaved?

Who is president of the S. B. C.?



SUNBEAM PROGRAMS



Material found in the general program on pages 10-16, 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—What a State Missionary Saw
 Welcome Song
 Song—Father We Thank Thee
 Song—I Think When I Read That Sweet Story of Old
 Recitation—The Lord Is Near
 Verses on Prayer
 Prayer
 Response—Lord, Who Lovest Little Children
 Song—Jesus Wants Me for a Sunbeam
 Bible Story—The Little Girl Who Believed
 Sentence Prayers for Missionaries
 Talk—What a State Missionary Saw
 Song—I Love to Tell the Story
 Roll Call—Answered with Names of Missionaries
 Business
 Sunbeam Song
 Closing Song
 Sunbeam Rally Cry

The Lord is Near

"The Lord is ever near,
 He bids His children pray;
 While they are speaking He will hear
 And bless them day by day.

"Our Father's love is sure,
 And very wise His care,
 He gives us what He knows is best,
 And hears our every prayer."

The Little Girl Who Believed

Once upon a time away back in the days of the Old Testament, there was a rich ruler whose wife had a little servant-girl who had been captured in war from the children of Israel. Now this ruler was a great soldier and the king had given him much authority and all the people did him honor. Yet he was not happy for he had a strange, terrible disease which turned the skin on his body white as snow and

was very loathsome. He was a leper. When the little maid saw her master sick with this awful disease, she remembered a prophet of God in her own country, a man to whom God had given much of His power and she believed that he could heal this man, her master. So she said to her mistress, "I wish my master, Naaman, would go into the land of Israel to a prophet of Jehovah for I believe he could cure him of his leprosy". Somebody told the king about the little girl's wish and he said, "I will write a letter to the king of Israel and send Naaman to him and ask him to have him cured". So Naaman set out with a company of soldiers and a letter to the king and came to the land of Israel. When the king of Israel read the letter he was sorely troubled for he knew that he could not cure the leper and he was afraid that the king of Syria was only trying to make a quarrel with him. Now God had a prophet in Israel. This prophet, Elisha, told the king not to be afraid but to send the captain to him to be cured. The captain came down to the house where Elisha lived thinking Elisha would come out to greet him and do some wonderful thing to cure him of his leprosy. But Elisha sat right still where he was and told his servant to go tell Naaman to go to the river Jordan and dip himself in its waters seven times and then he would be healed. You see Elisha wanted him to know that it was only God who could cure him. It made Naaman mad for Elisha to treat him that way. He said he would not bathe in the muddy Jordan river, that he would rather bathe in the nice clean rivers at home. His servant persuaded him to go and do what the prophet said. So Naaman went down and tried it. He dipped himself in the river Jordan seven times and when he came out his

skin was not sore and white any more but was just as well and clear as yours and mine. How glad he was then! He came back to Elisha and offered to give him money to show how much he appreciated being made well. But Elisha knew that he had not made Naaman well, that it was God who did it so he would not take the money. Then Naaman said that he would not worship any other God in all the world save only Jehovah, our God, the God of Israel. He went back home to show the king how great things God had done for him, because of the little serving maid who had believed that God would cure him and had sent him to her own country to God's prophet.

What a State Missionary Saw

Once upon a time a state missionary went through part of one of our states and saw many interesting things to tell her boys and girls when she came back home. These are some of the things she told:

One day a preacher came for me in a wagon pulled by two mules and I put my suitcase in the back and climbed in. The preacher was sitting on a plank laid across the body of the wagon but he said he was afraid that would be a little rough for me as the roads were "kinder bad in spots" so he borrowed a chair for me to sit in. As we went along I was very grateful for his thoughtfulness for the wagon jolted so I could almost hear my teeth rattle as it was. All the road seemed rough to me and I wondered if it was good even in spots. At last we came to a steep place where we had to go over a mountain. The limestone had worn out in steps about a foot high and about four feet wide, so up, up we went, the wheels bumping up then running along for a round or two and bumping again. The preacher had to stop his mules to rest and I was glad to hop to the ground and rest my own weary back. Before long we went on again until we reached the top and started down the other side of the mountain. At last we drew up before a little rough board chapel without any windows and only one door. But there was plenty of air for there must have been two inches of crack between every plank in the floor and we could look up and see the blue sky in ever so

many places through the roof. There was no piano, organ nor anything else except a box for a pulpit and some rough board seats. We put up the sheet for the slides we were to show that night and set up the stereopticon and then as it was almost night I went down to the spring and ate my lunch and stretched out under a tree to rest. Two children came to the spring before long and I started to talk with them. "Do you like stories?" I asked. "I don't know none", was the answer. "Oh yes, you have just forgotten", I said. "I am sure you know the story about the baby Moses and how his mother hid him out in the river in a little basket, don't you?" "Nom'm." "Well you must know about David killing the giant then?" "Nom'm." "But, I think there is one you surely know. You have heard the story of Jesus, haven't you? You know how God sent His own little Son to show us how much He loved us and to save us from our sins." "Nom'm. We don't know no stories about none of them furriners that lives down where you do", said the boy. And so I began at the beginning and told them about God and how He made the heaven and the earth and how He loved people even when they were wicked and sent His Son to save them. They said they had heard of a man named God but they didn't know much about Him. How I longed to stay a long time and tell these children, right here in our own dear state, much about God and our dear Saviour, Jesus Christ.

On another day I went to a big mining camp belonging to a man I knew to show some pictures and to talk to the people about God. As I passed along the street I heard mothers curse their little children and the children answer them with curses. My friend told me that this was not at all unusual. I wished with all my heart that town might have a Good Will Center to teach the mothers about Jesus and help them to know how to raise their children for Him.

Some time later I went into a country church where there were some of the nicest children I ever found anywhere. I took them out under the trees with me at dinner time and told them stories from the Bible and missionary stories and then I asked

them if they would not like to have a Sunbeam Band like yours and they said "Yes", but when I asked the mothers they said that though they would like it very much they could not have a Sunbeam Band because there was nobody there to lead them. I told those girls I wanted them to study hard and learn all they could so that when they grew to be women they could be leaders for Sunbeam Bands and do all the other work that God had for them to do.

One cold winter day I went again into the mountain districts, this time to visit a mountain school supported by our state. You would have been interested in that trip I know. Soon we came to a ferry and drove on the boat, mules, wagon and all, and the ferryman took us slowly across. Then we started climbing. You cannot imagine how beautiful it was nor how cold. We could see places miles and miles away, the trees were bare and there was nothing to spoil the clear blue of the sky or the far-off views of the river winding along at the foot of the mountain. Yet the higher we went the colder the wind blew until at last we took the quilts that we were using for cushions and wrapped them about us. It took us all day to make the trip and when at last we caught sight of the hotel lights we were as glad as folks can be. We did not mind the smoky oil lamps nor the dirty floor nor the stuffy air in the big hall which we entered but rushed to the big heater in the middle of the room and held out our hands and feet to warm them. When supper was ready it was not just the kind of cooking we were used to but we were so hungry we ate gladly and then hurried back to the fire. Soon somebody said it was "time to go to meeting" so all took a lantern and started to the church and as we went along other folks joined us. When we reached the church it was dark but somebody broke up boards and piled on wood so that soon a fire was burning while all who had brought lanterns set them on little shelves along the wall. Thus the church was dimly lighted. After we had stood by the stove a while and others had come in, the men said they supposed that all had come who were coming and I could begin, so we sang a song and prayed together and then I talked to them for

about an hour about Jesus. When at last I stopped the people looked sorry and said, "Oh, be you through a-ready?" They did not seem to mind the cold or discomfort or the dim lights or the hard seats because they were so eager to hear the Gospel story once more. The next day we went on to the school and found it one of the most forlorn looking places you ever saw, with no conveniences and almost no furniture but some of the finest, happiest boys and girls in all the world. When I had stayed with them a few days and talked to them and found out that some of them wanted to be preachers and some missionaries and some doctors and some teachers I thought that I had rather be a state missionary and go to see boys and girls like those than do anything else in all the world.

SECOND MEETING

Topic—Our Own State
Hymn—America
Prayer of Thanksgiving for Our Country
Bible Story—Jesus' Love for His Country
—Luke 19:41-44
Song—The Son of God Goes Forth to War
Questions about Our Own State
Song—Our State Song
A State Mission Story—(Order Leaflet from State Headquarters)
Prayer for Our Own Dear State
Song
Giving Service
Roll Call
Business
Sentence Prayers
Closing Song
Christmas Gifts for Chinese Schools
Now is the time to begin planning for gay little Christmas parcels to be sent to schools in China if your Sunbeams want to help some missionary make Christmas happy for her pupils. The following suggestions may prove helpful: Tooth brushes and little tubes of tooth paste; packets of flower seeds; needles, thimbles, thread, crochet hooks; erasers, pencils, pens, safety pins; pretty squares of bright colored cotton, used by the children to wrap up their school books when they take them home, soft ones of Turkey red are much admired and the best size is about that of a large dinner napkin.



FROM OUR MISSIONARIES



WHAT ONE SCHOOL IN SOUTH CHINA DID FOR THE FAMINE SUFFERERS

WHEN facts spread concerning the terrible famine in North China countless hearts in the eastern world as well as in the western were touched with pity and felt anew the joy of living in a land of plenty at the hands of a merciful Father.

Early in the fall the girls of Pooi To Academy volunteered to give up one meal a day until they realized one hundred dollars for the famine sufferers. In February all the students of Canton took one day from their school work to solicit money. On that day a group of girls from the upper grades of Pooi To went into homes and shops and collected three hundred dollars.

All during the month of March, the girls worked without ceasing to get things they were making ready to sell for the famine relief fund. On April the second, the day of the sale, there was on display in the large hall of the Judson Building a good showing of the work they had done in tating, crochet and embroidery. The children of the Lower Primary Department had their bedroom slippers, children's cloth shoes and toy articles. Some of the large stores in Canton kindly donated lampshades, china vases, children's toys, paper lanterns and writing paper. The sale began at ten o'clock. In a few hours most of the things were sold but until five o'clock Chinese and foreigners came to buy and see the display. The music room was used as a tea room and many friends enjoyed a cup of tea and foreign cakes. Four hundred and fifty dollars were realized from the sale. An easy problem in mental calculation will show that one school has been able to secure eight hundred and fifty dollars. This, according to the report of the Relief Committee in North China, will feed eighty-five people until the harvest can be gathered from their stricken land.

One thing which brought great joy to the faculty of the school was the splendid

spirit shown throughout the preparation for the sale. The girls realize the importance of completing a course of study in a school if efficient work is to be done. Each girl was willing to take her own time, outside of school hours, and work hard for the preparation of the sale and in the meantime to prepare for and take the second term examinations which cover three days. Through it all there was such a joy manifest as can only come from willing hearts ready to sacrifice in the name of Christ.

We are not only happy in the thought that so many can be saved from physical death but we are praying—won't you join us?—that those who are fed physically may find the Christ, for in none other is there salvation, neither is there any other name under heaven, that is given among men, wherein we must be saved. There are thousands of us who cannot go directly to those of the famine district and tell them of the Christ but let us remember that God is all powerful and cease not to ask Him in prayer that their souls may be fed and that countless ones may sing from hearts that have found the Saviour:

"Somebody made a loving gift, cheerfully tried a load to lift

Somebody told the love of Christ, told how His will was sacrificed.

Was that somebody you? Was that somebody you?"—*May Hine, Canton*

Let thy day be to thy night
A letter of good tidings. Let thy praise
Go up as birds go up, that when they wake
Shake off the dew and soar, so take joy
home

And make a place in thy heart for her,
And give her time to grow and cherish her:
Then will she come and oft sing to thee
When thou art working in the furrows; ay,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad—
Joy is the grace we say to God.

—*Jean Ingelow*



TRAINING SCHOOL



GOOD WILL CENTER IN SUMMER TIME

School is closed and though we miss the help of many of our Training School sisters at Good Will Center our work is going on beautifully. All of our clubs close for the summer vacation but we have the playground open every day, library hours on Monday and Friday and story hour on Saturday afternoon. Two baths are given practically every week day. I do feel that I was blessed in a special way in being privileged to help Miss Leachman at Good Will Center this summer. It is indeed helpful to work with Miss Leachman. I shall always remember these days spent with her as being full of valuable practical training in Christian work under a most able leader. In my work here at Good Will Center I deal with Jews, Italians, Catholics and people of practically no religious belief at all. Though I came to a work well organized, a work which has been built up by years of foundation building, I realize that there is much yet to be done. Many of our boys and girls have reached the age of responsibility. They must needs be shown the way of salvation.

Our playground is open from 8.30 to 12.00 and from 2.00 to 5.30 every day. We have children from 10 months up to 15 years of age on the yard every day. Our average attendance for each day this month has been 112. Besides a large sandpile we have three sea-saws, a sliding board and volley ball. The girls do many kinds of needlework.

For our library, we get books from the city Free Public Library. These books are changed every three months. It is indeed a pleasure to see our boys and girls as they come in each week for books to read. How soon one is enabled to tell something of the child's stage of development by his choice of books! For those who are too young to take library books, we have story hour on Saturday afternoon. Here we tell stories, play games, sing songs and do some kind of hand work.

Though the Sunday afternoons have been very hot, our people have been very loyal to the Sunday school. We have been especially blessed in having several Training School girls for teachers in our Sunday school this summer. These were girls who were taking the nurse's training course at the Children's Hospital.

One of the gala days of the summer for our people is the Salvation Army picnic up the river to Fern Grove. This year there were 1235 aboard the Steamer "America" when she pushed out from shore. Among them were 134 of our people. Of this number, 78 were Italians. As my eyes wandered from one group of Italians to another, my heart filled with a longing, with a hunger to devote my life to work among the Italians. Miss Leachman must have surmised something of what was passing in my mind. Presently she whispered in my ear, "Some day maybe you'll have a Good Will Center in Italy". If I know my own heart, I have given my life to God for service anywhere and if it is to be Italy I cannot but rejoice because I do love to work with the Italian people.

This year our Good Will Center picnic is to be different from that of any time previous. It is to be in our own back yard. We chose to have it so because of the intense heat and the dangers that may attend an all-day picnic at one of the parks. We have strung lights in the yard. The main feature of the evening is to be music by a band and by a male quartet from Crescent Hill. At the close of the program ice cream is to be served. The people are all very much delighted over the novelty of a picnic at home and at night. The mothers are especially glad because their husbands can come.

More and more each day do I realize the real value of Good Will Centers. I am sure that they are one of the best means for making good homes, for educating people in standards of right living and for lining them up as Christians in the work of nearby churches.—

Myrtle Fait



FOLLOWING NEW TRAILS

W. C. James, Cor. Sec. Education Board,
Southern Baptist Convention

I

IT should be an occasion of rejoicing to everyone interested in human welfare that the Woman's Missionary Union, in addition to many forms of personal service already engaged in, has determined to address itself to the problem of illiteracy as it is found in the communities of the south where the Union has or may have local societies. Some years ago when the writer was Superintendent of Public Schools in a Texas town, he came one day upon the colored janitor—a grown man, married and the father of children—sitting on the ground against one of the outside walls of the building and most laboriously working his way through the various combinations of two or three letters found in the first pages of Webster's Spelling Book. His ignorance was pathetic and his desire to learn to read and write was none the less so. I hope that I made some contribution to the fact that now he can do both and has for years not allowed a twelve-month to go by without writing me at least one letter.

It is pathetic to see anyone, black or white, attempting to break through the walls of illiteracy which shut them in and it ought to quicken our interest to know that there are many thousands of adult whites to say nothing of blacks in the south who can neither write their names nor read a line. There are five states in our nation that hold high rank for illiteracy and of the five, four are down south. It is in the rural sections of the south that the highest percentage of illiteracy is found and, consequently, in those southern states that have the largest rural population illiteracy holds high carnival.

II

The late war revealed an amount of ignorance and illiteracy in the south that was amazing and almost incredible. This

fact should appeal not only to Christians of all denominations but to Baptists particularly because the south is predominantly Baptist territory. Some years ago a Presbyterian worker returning from a trip over the south remarked that "the Baptists certainly had the people", so impressed was she with the great number of Baptists wherever she went. A few years ago Dr. James Stalker, famous preacher, teacher and theologian of Scotland, came to America for a series of addresses, his engagements requiring him to spend some time in the south. On his return to Scotland Dr. Stalker, in an article giving his impressions of the trip, said that the Baptists in the south were so numerous that if a state church were possible it would be a Baptist church.

Our numerical strength in the south, though, should not make us proud and boastful, but humble. The measure of our advantage is the measure of our responsibility. "To whomsoever much is given of him much will be required." God has given us these hosts of southern Baptists that we might train and equip them for Kingdom purposes. Now since the Baptists predominate down south much of the ignorance and illiteracy revealed during the war is Baptist ignorance and Baptist illiteracy. That is a conclusion which cannot be escaped however much Baptists may wish to escape it. It is a conclusion which ought to appeal to all southern Baptists and one is not surprised that it has appealed to such men as Dr. John E. White with such force that he proposes as the next great task of southern Baptists the intellectual disenthralment of southern masses, i. e., that southern Baptists join with the forces of state education in reducing to a minimum the per cent. of illiteracy in the southern states. In this respect the Baptists of South Car-

olina have set a praiseworthy example. Last summer through their district associations they called upon the state authorities to improve the public school facilities of the state as they affect the rural population and there can be no doubt that the memorial presented by the Baptists of that state to the last legislature will bear fruit. Our Baptist people in many states of the south should follow the example of South Carolina. I had not been in Birmingham ten days before I met a representative of the Education Board of the Southern Presbyterian Church, who aroused my interest with the remark that the Board with which he was connected was at that time making an educational survey of the entire south and that he had come to Alabama to superintend the survey in that state. My judgment was if the southern Presbyterians, who do not begin to have the financial or numerical strength of southern Baptists, were making a survey of the educational needs of the south, by how much more should southern Baptists make a similar survey. Baptists have done great things for the civil and religious liberties of the masses and should now be consistent by determined efforts to dispel the clouds of ignorance and illiteracy which hang over their heads.

Mental illumination, the ability to read and become acquainted with the best thoughts of men and with the purposes of God, this is a fit and necessary counterpart of civil and religious freedom. The best results of civil and religious liberty cannot be secured as long as people are held in mental darkness.

III

Two results will come from this new and most praiseworthy departure of our women. One is that many grown men and women now in the south who are illiterate will soon become literates. I have in mind a member of a Baptist church in Virginia who was brought up in a community utterly devoid of educational opportunities. At the time I knew him he was a prosperous farmer who owned several hundred acres of fine farming land and drove about in an automobile. But he could neither read nor write. On one occasion he asked some one to write out his name for him in clear, legible characters

and just as a child follows the copy in a copy book so this man practiced the form before him which stood for his name until he could write it with accuracy and ease, although he knew not a letter of his name. His delight at his achievement was both amusing and pathetic. Going up to a friend he would say to him that he had something to show him and, taking paper and pencil from his pocket, would proceed to write his name, exhibiting all the pleasure in the performance that an enthusiast in science would display in making an experiment or demonstrating a proposition. If the mechanical writing of his name gave him so much pleasure, what would his joy have been had he learned to read and write intelligently? There are many thousands like him, both men and women, all over the south and it is most gratifying to think of this determination of our women to teach them to read and equally if not far more gratifying to think of the joy that will come to those to whom, without the ability to read, the world and all that is in it is like a sealed book.

Another result will be the increased efficiency of the individual, consequently of the church to which he or she belongs, because I am sure that the W. M. U. will seek to relieve among both sexes. No one can doubt the larger usefulness of a literate than of an illiterate church member and I venture that the W. M. U. will find, on beginning its work, that all lines of church activity in some churches are seriously hindered because of illiteracy among the adult members.

Another result which the Union will achieve will be the reduction of illiteracy among the children as well as among adults. There are so many things which contribute to illiteracy in the rural sections and not the least is parental indifference. Parents who live for years in a realm of illiteracy and get along fairly well, will not be much disposed to concern themselves about the education of their children. But when their own eyes have been opened they will realize the importance of education as never before and seek to provide for their children the opportunities which they, themselves, never enjoyed.

May abundant blessings crown the labors of our women in this new enterprise!



UNION NOTES



ROUND TABLE

Half-a-million tithers during this S. B. C. year is one of the earnest goals of southern Baptists.

From Miss Juliette Mather the following interesting item is received: The second session of the West Florida Assembly held at DeFuniak Springs has just closed with some 165 in attendance. The assembly was largely made up of young people, so zest and enthusiasm ran high. During the W. M. U. hour, which was second in the schedule of classes, four courses were offered—"The Noble Army" for the junior age, Sunbeam stories for the children, a study of Sunbeam work based on the correspondence course for Sunbeam workers, "Christian Americanization" and "Talks on Soul Winning". It was the pleasant task of the young people's leader to teach the last named text and to award 32 certificates with that seal, 7 of them to young men. At the Sunday afternoon hour an adaptation of Miss Tyler's excellent pageant "United for Service" gave a review of W. M. U. work and Mrs. Peelman graciously presiding recognized 15 volunteers, 6 of them Training School girls. A splendid spirit of consecration was manifest throughout the week and culminated in a dedication of life service at the closing hour on Wednesday, June 29th.

At the associational W. M. U. meetings explain the tithing campaign and try to enlist the co-operation of every group of women and young people represented.

For a week in the early part of July it was the privilege of the W. M. U. corresponding secretary to attend the assembly of Florida Baptists at DeLand. The weather was ideal, the cool breeze from the ocean, which was twenty-three miles away, being an almost ever-present blessing. Over 600 were in attendance, the interest being very manifest in every department of assembly activity: mission study, Sunday school work, B. Y. P. U., Bible classes, lectures and song services. The mission study work was similar to that described

above for the DeFuniak Springs meeting. It was said that the largest class at the assembly was the one which studied "The Near East". Certainly one could not have asked for a finer spirit than was shown by that class, fully two-thirds of the members taking the examination.

Free tracts on tithing and giving may be secured from the state W. M. U. headquarters, from which may also be secured the tithing covenant and record cards.

The associational meeting offers a splendid opportunity for emphasizing the importance of having every southern Baptist church adequately marked on the outside of the edifice. Read once more the article by Dr. W. W. Hamilton on page 6 of the August, 1921, issue of this magazine and then present his arguments to the associational meeting. Any one who has traveled through the towns and rural sections of the south will underwrite what Dr. Hamilton says. It is cause for gratification that the Woman's Missionary Union at its May meeting endorsed the policy and is urging its members to assist the pastors to this worthy end.

Every association should be organized early for the tithing campaign, with at least one capable woman on the committee.

ROYAL SERVICE is in the very "thick" of its All-Summer and Fall Campaign for Renewals and New Subscriptions. Up-to-date the number sent in to the Baltimore office totals 4281. The states in the lead at present are: Virginia, Kentucky, Texas. Won't you at once help your state to forge ahead? Are you willing that any state surpass yours in this exciting campaign? Many marvel that ROYAL SERVICE can be published on a 50 cents subscription basis. The secret is largely found in the spirit of the All-Summer and Fall Campaign. Every member and every organization are urged to put their most loyal effort

into the campaign, so that the magazine may continue to supply the graded programs and supplemental information. Take as your immediate goal, please: ROYAL SERVICE in Every Home Represented in the Society.

November 27—December 4 has been decided upon as the special week of the Half-a-Million Tithers Campaign.

Those who belong to fraternal organizations know that there are many sizes of their official pins. At the Chattanooga meeting the Union decided to authorize the sale of a smaller size of the W. M. U. pin as well as of the well-known inch and a quarter size. Accordingly on page 35 will be found the prices of this smaller size, which is three-fourths of an inch in depth. The shape and design are identical to those of the larger size. Either size is equally official so "choose the one that you love best".

September in several states spells state missions. May every society rally to the call of its state.

Ten July days were spent in Virginia by the W. M. U. corresponding secretary. The first place visited was the assembly at Virginia Beach. The attendance upon the W. M. U. conference was very gratifying. Many certificates and seals were awarded for mission study, over 60 being won by G. A. members and about 80 being awarded to the boys in the R. A. camp. The G. A. and R. A. camps were enthusiastic features of the assembly. The next two places visited were Chilhowie and Lebanon. W. M. U. annual associational meetings were held. The attendance and programs at each were fine, it being most gratifying to see how faithfully the women and young people of each association had prepared for their parts on the programs. The fourth place visited was Bluefield, West Va., it being in the Virginia Union. The meeting there was at night but the attendance was good, about thirty coming over from the nearby town of Princeton. The itinerary closed with two days at the assembly at Intermont College in Bristol. As one watched the people assembling from various points near Bristol and heard the beautiful music and fine lectures, felt the refreshing breeze from the surrounding mountains and feasted the eye upon their beauty and majesty, the words of the

psalmist came to mind: "The hills are girded with joy".

Last year W. M. U. personal service committees reported 3,599 conversions. If each W. M. U. organization would this year "win one" then 19,485 souls would be "born again".

"Southern Baptist Handbook" is the title of the timely publication of the Sunday School Board, the author being Dr. E. P. Alldredge, the Board's secretary for its department of Statistics and Survey. Perhaps an enumeration of the chapter headings will suggest the helpfulness of the small volume. They are: Marvels of the Missionary Achievement; Challenge of the Present Opportunity; Magnitude of the Unfinished Task; Call of the World's Need; America a Religious World Force; Forces and Field of Southern Baptists; Negro Allies of Southern Baptists; Principles and Program of Southern Baptists; Growth and Prospects of Southern Baptists; Achievements of Southern Baptists; Directories of Southern Baptists; and Chapter Outlines of the Handbook, followed by a detailed index. It is believed that the book will be genuinely helpful to all W. M. U. workers and so it is heartily commended to all readers of ROYAL SERVICE. Certainly every W. M. S. and Y. W. A. president will desire a copy. The price of the book is 75 cents from Baptist Sunday School Board, Nashville, Tenn. It would be fine also for the society to give a copy to its pastor.

"Talks on Soul Winning" is an invaluable help for personal workers. Order the book for 40c and 60c from Baptist Sunday School Board, Nashville, Tenn.

Miss Juliette Mather says of assemblies in Arkansas and Tennessee: It was a great joy to be in my very own Arkansas Assembly at Arkadelphia this year and to conduct the morning quiet hour as well as to teach a class in "Talks on Soul Winning". The assembly was well attended, 300 being registered, and the interest in W. M. U. work was plainly seen in the number at Mrs. Jackson's conferences and "Miss Una's" story hour and story-telling class. The Sunday night consecration service gave the crowning happiness to my part

of the assembly when twenty-eight young people volunteered for definite service for the King of kings.

Hurrying away from "my ain folk" there was no time to be lonely before the cordial welcome of Tennessee won me to more of "my" women and young people. The assembly at Murfreesboro was small in numbers but some very good work was done in all the classes and the number of women in the "Manual of W. M. U. Methods" class which Miss Buchanan taught and in the study of "New Life Currents in China" was gratifying indeed. More and more I am enjoying these summer assemblies as they introduce me to more of the W. M. U. women who are so kind in their welcome of the new young people's secretary and as through them I come to know the young people of our southland whom the W. M. U. has entrusted to me as leader.

"Everyone Win One" is the evangelistic slogan for this year. Are you praying and planning to win "your" one?

Place of Prevailing Prayer

The Missionary Education Movement Conference, Blue Ridge, N. C., was a "Place of Prevailing Prayer", all delegates keeping "morning watch" and attending vespers.

Previous Preparation

The place was ready, attractive with missionary posters and literature exhibit. Previous advertising brought 350 registered delegates.

Pageant and Personal Participation

Every individual registering was given something to say or do.

Perfect Promptness

From the opening to the closing session the bugle call brought forth perfect promptness.

Patient Persistence

Your representative sat with leaders in territorial committee and witnessed their patient persistence.

Use the above Missionary P's. as a tested recipe for a successful missionary meeting.—Mrs. W. P. McAdory, Alabama

G. A. PROGRAMS

(Continued from page 19)

tells of various points of interest in the state from Baptist point of view, as encampment, etc. See Minutes of State Convention, 1920

History—Wherever possible give brief sketch of Baptist history in your state. This may be omitted if the information cannot be had from your state headquarters or elsewhere

Song—Keep the Home Fires Burning.

Spelling Match—Ask questions about state missions. See Minutes of State Convention, 1920

Prayer

Business

Hymn—O Zion, Haste

Mizpah

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FROM

W.M.U. Literature Dept.

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HOME DEPARTMENT



DAN CRAWFORD'S MOTHER

(A Story for Royal Ambassadors)

A WHOLE life-time ago Dan Crawford, the great missionary to Africa, was born in a Clydeside town of Scotland, there he played with the other boys, there, rain or shine, he attended Sunday school and the Band of Hope. Of this time in his boyhood he says, "Many a time in after years the very memory of it was my anchorage when temptation stormed around my soul. Yes, the very thought of my mother would mean a new catching of the gleam. Then would bubble up the old Band of Hope ditty to stiffen my backbone and keep me straight:

"Surely the Captain can depend on me,
Though but an armor-bearer I may be."

It was David Livingstone who said "God had an only Son and He made Him a foreign missionary." God so loved and so gave and many of His dear children have followed in His footsteps. Dan Crawford's mother was one of these. She, a widow, gave her only son to take the Gospel to Africa, and if you want to read one of the most thrilling books of adventure ever put in print get *Thinking Black* written by this same Dan Crawford, who shot more lions than Theodore Roosevelt ever saw.

One day when Dan was a mere boy while poking around the docks he met a black man, the cook of a ship, he became so interested in him that he literally dragged the Negro home to take dinner with him. His mother was rather dismayed but she must have been one of those understanding mothers for she gave her boy's strange guest a welcome and a dinner. After that she and Dan often talked of Africa and another link of love and confidence drew mother and son still closer together.

Then Dan grew to manhood and the time came for him to answer God's call to preach the Gospel of Jesus Christ to poor, lost Africa. These two brave souls, mother and son, silently agreed to have no good

bye scene, so they parted with a smile and an upward look which commended each to God. For twenty-two years they never saw each other, the mother prayerfully waiting for letters, the son experiencing exciting adventures with many hairbreadth escapes from danger. He afterwards said that his mother's prayers were around about him always and turned his "dangers" into "escapes". All through the years of separation Dan Crawford wrote letters to his mother but as there was no mail service in the interior of Africa he was obliged to entrust them to slave caravans going west in the hope that they might reach the coast and be placed in the mail bag of an outgoing steamer. The letters could not be stamped as there were no stamps to be had so he wrote on them, "Central Africa, stamps not procurable". Of course many of these letters never reached his mother and there was a long waiting time between those which did come to her door at last.

Think of the sacred joy of mother and son when after twenty-two years of separation they again beheld each other face to face. No matter what changes the years had made they saw only in each beloved face the same strong love and trust; and courage, too, for at the end of this visit they again parted with a smile and a silent prayer. Such holy prayers as these are spoken of in Psalm 141:2 and Revelation 5:8. An unselfish silence like this can come only from great souls.

Thirty years after Dan Crawford said that first brave good bye to his mother the uncertain mails brought him the sad message of her death. The great Christian hero made no heavy mourning, his thoughts are more tender than sad, heaven seems nearer than Scotland and so he moves on to meet his mother there. In speaking of her death he says, "The blue of heaven is larger than the cloud, and it is all blue yonder where clouds never come."



BOOK REVIEWS



THE NEGRO OF THE SOUTH

DR. W. D. WEATHERFORD, a southerner by birth and education, in his text book, *Negro Life in the South*, gives a sympathetic, forceful and unprejudiced insight into a very serious problem of the day—the black people and their relation to the white people. "More than four thousand southern college students took up the study of this book soon after its publication and many of them are acting upon the suggestions embodied in it—organizing Bible classes among Negroes, doing personal and institutional work and perfecting plans for their improvement in many cities of the south."

Why Study the Negro? is the query caption of the first chapter of the book and the five following chapters fully answer this query. Chapter II, *The Economic Condition of the Negro*, will be especially interesting to women as a portion of it deals with the ever vexing servant question. The writer develops by illustration the fact that the chance for the Negro business man, servant or laborer is practically unlimited in the south. Chapter III, *Health and Housing*, presents statistical evidence that the death rate among Negroes is unnecessarily large, due to overcrowded homes with the consequent immorality. He gives, however, as hopeful signs "the awakening conscience of a respectable minority of the colored race and the awakening responsibility of the white man". Chapter IV, *The Education of the Negro*, urges that "common school education be provided for all; that industrial training be given to the majority and that a more thorough training be given to the capable few who are to become leaders of the race". Chapter V, *The Religious Life of the Negro*, shows that average church attendance is low but that conditions are far from hopeless as the deeply religious bent of the black people insures large results if better leadership is provided. Chapter VI, *What Can We Do*, goes fearlessly to the root of the matter and faces the problem from the standpoint of

Jesus, closing with this emphasized sentence: "*It is not the Negro that is on trial before the world, but it is we, the white men of the south.*"

PRESENT FORCES IN NEGRO PROGRESS

Some years after the publication of *Negro Life in the South*, when the number of southern college men using this book in study groups of the college Young Men's Christian Associations had increased to more than ten thousand and were asking for further study on the much debated question of race relationship, Dr. Weatherford produced his second volume on this subject, *Present Forces in Negro Progress*. He had gathered much data from the students and professors and from farm demonstrators which he ably used in the seven chapters of his second book. This book greatly enlarges upon the topics of the first and note in a fuller way the personality, traits and environment of the Negro. The growth of race leadership and race pride is dwelt upon with deep satisfaction and Dr. Weatherford calls again and again upon the dominant race to recognize these merits. Several pages are given to population and race movement, proving by the un-failing truthfulness of figures that the black race, in spite of poor housing and large death rate, is not disappearing from among us and that for a century to come it will be a very large factor in southern life.

The improvement in rural schools and what the white churches are doing at this present time for the Negro fill two strong chapters of this strong book. The best poems of Negro poets intersperse the pages.

The use that our college men and women are making of this book is sufficient recommendation for its study in our women's and young women's mission study classes. Price for each book, *Negro Life in the South* and *Present Forces in Negro Progress*, .50, cloth, Educational Department Foreign Mission Board, Richmond, Va.

NEW W.M.U. PIN



Smaller in Size but Same in Shape
as Original Larger Pin



At the Chattanooga May meeting a smaller size of the W.M.U. pin was authorized. This smaller pin is now ready for sale at the prices quoted below and from the Baltimore address following the prices. The original larger pin may also be secured from the same address, all gold, 14 K, for \$9.55, 10 K for \$7.55, gold filled for \$2.55. The two sizes are identical in design and are equally official. The smaller size will appeal to many because it is daintier and because it costs less than the larger one.

Prices of Small Pins

All gold (14 K) with safety catch	\$6.05
All gold (10 K) with safety catch	5.05
Gold filled with safety catch	2.30

Order from

W.M.U. Literature Department
15 West Franklin Street Baltimore, Maryland

W.M.U. HEADQUARTERS

Removal of W.M.U. headquarters from Baltimore will not be effected until October 1. In the October issue of this magazine notice will be given of the new address. In the meanwhile all orders for ROYAL SERVICE, priced literature and organization pins should be sent to the regular address:

W.M.U. Literature Department
15 West Franklin Street Baltimore, Maryland



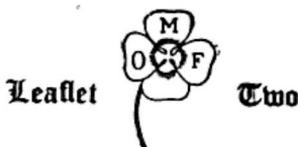
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