

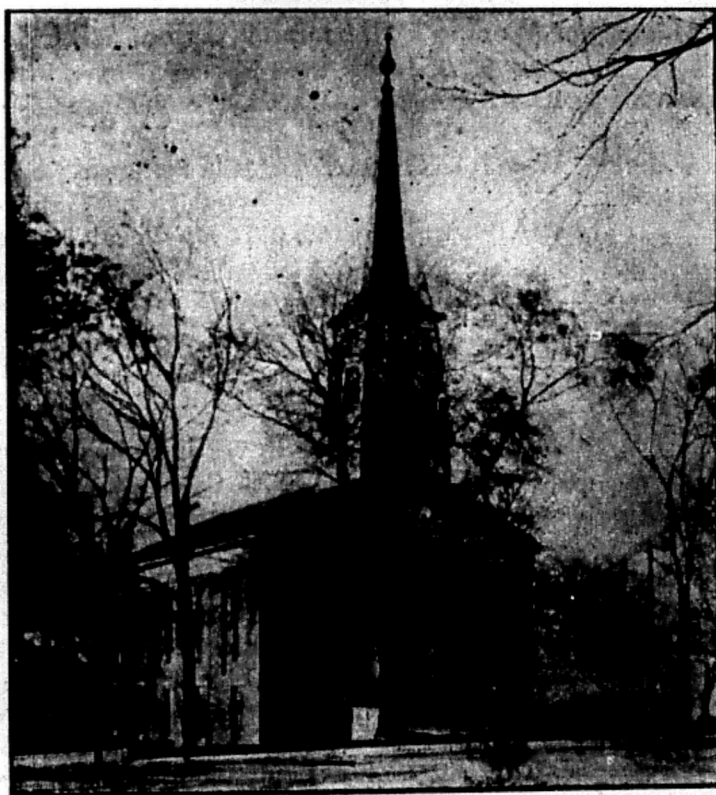
UNION WATCHWORD

1921-1922

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

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



SILOAM BAPTIST CHURCH, MARION, ALABAMA
Home Mission Board Headquarters, 1845-82

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NOTICE

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Monthly Missionary Topics 1922

JANUARY—Expanding the Foreign Mission Horizon	JUNE—S. B. C. Christian Education
FEBRUARY—Our New Foreign Mission Fields	JULY—Making a Home in the New Land
MARCH—Origin and Growth of Home Mission Board	AUGUST—Industrial Foreign Missions
APRIL—Baptist 75 Million Campaign	SEPTEMBER—Growth of State and Associational Missions
MAY—W. M. U. Training School and Margaret Fund	OCTOBER—W. M. U. Plans for 1922-23
	NOVEMBER—The Ministry of Healing
	DECEMBER—Fulfilling the Royal Law

SUGGESTED LEAFLETS—Supplement to Program

MARCH—Origin and Growth of Home Mission Board

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A Family Party	5
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Home Mission Trails.....	Jay S. Stowell
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Rural Evangelism.....	James E. Wagner
Enlisting for Christ and the Church.....	H. A. Johnson
Winning the Jews to Christ, (Addresses).....	
The Religion of a Layman.....	Charles R. Brown
A Quest for Souls.....	George W. Truett
The Home Mission Task.....	Victor I. Masters
Making America Christian.....	Victor I. Masters
The Immigrant—A Vital Problem, Missionary Review of the World, October, 1921	

EDITORIAL

WITH THE BAPTIST COLLEGES IN MISSOURI

ACCORDING to the report of the Education Board there are one hundred and nineteen colleges and other schools within the bounds of the Southern Baptist Convention under the control and dependent upon the support of Baptists. Some of these are south wide institutions and, therefore, look to the Baptists of the whole south for support, while others are under the supervision of the Home Mission Board and, therefore, draw their support through that Board from gifts from all the states. The great majority of Baptist schools, however, are under the control and are supported by the Baptists of the state in which they are located. All of these one hundred and nineteen schools, however, look to the Baptists of the entire south for sympathetic interest and prayerful cooperation. They look to you, reader of ROYAL SERVICE, to help them to build up a fine, cultured, well-rounded Christian womanhood and manhood to take up the work and carry it on when your work and mine is finished.

Because we need the young people who are now in training and because they need now to know of the work of the great denomination of which they are a part, the majority of our schools welcome visiting representatives from any of the different interests of the State and Southern Baptist Conventions, provided some wisdom is shown in the planning of visits. We are hoping in the future to have some plan for more systematic presentation of all interests, for unity in effort which will tend to greater efficiency and larger Christian development on the part of the students in all schools whether Baptist or secular. In the meantime the Woman's Missionary Union, as you have seen from the reports of the college correspondents of the states and of the general Union, is seeking to touch the life of the young women in all our schools, the College Y. W. A. being a thriving organization in many.

After the close of the convention in Moberly, Missouri, and before the convention in Albuquerque, New Mexico, I had some seventeen days that could be given to field work in Missouri and New Mexico and accordingly placed that time at the disposal of the W. M. U. Executive Committees of these respective states. The Missouri committee chose to have me visit the colleges in Missouri which was an entirely new field of work for your W. M. U. president. But I undertook the work and shall always remember the visits I made with the keenest pleasure. It was planned by the committee that I should visit Will Mayfield College in Marble Hill, Missouri, on my way to the convention but because of the miscarriage of a letter I lost this privilege. I heard many kind words, however, of the work that is being done there and am certain that Will Mayfield is fulfilling its mission to the extent of its ability. Hardin College, a junior college for girls in Mexico, Missouri, was the first college visited. This school is aligned with both the northern and southern Baptists. It will be recalled that until a very few years ago Missouri Baptists had double alignment. Dr. F. J. Vaughn is the new president and is eager to have as much religious instruction in the school as possible and as many visitors to bring an inspirational message and information concerning the work of the Kingdom as seems practicable. Dr. Burns, Doctor of Theology of the seminary in Louisville, is professor of Bible and director of religious education. Hardin College is full to capacity of bright, eager girls seeking to take advantage of the opportunity Hardin offers but the faculty is of sufficient strength to care

for double the number of students. Dormitory space is the crying need of this school as it is of all the schools I visited.

Stephens, a junior college for girls in Columbia, is also full to overflowing, notwithstanding the fact that they have two practically new dormitories. I was met at the train in Columbia by the assistant to Miss Jessie Burrall, head of the department of religious education at Stephens. Miss Burrall gives a part of her time to work out in the state and was away when I arrived but came in that evening during the vesper service, at which time I had the opportunity to meet and speak to the large student body. Miss Burrall has her usual large Sunday school class, in which she has not only Stephens College students but boys and girls from the University of Missouri and from the town of Columbia. The old Baptist church property adjoining the college has been bought and in this beautiful old church will this department of the school have space for its activities. Like Hardin, Stephens College is aligned with both northern and southern Baptists. From both these schools girls have gone to the W. M. U. Training School in Louisville and many of their alumnae are at work in southern states and on our foreign fields.

Sickness of a contagious character in LaGrange prevented my keeping my appointment at LaGrange College. This school is co-educational as is Will Mayfield and both have single alignment with southern Baptists. The time was not lost, however, for I went from Columbia to Fulton, Missouri, where on Saturday evening I met with the Y. W. A. of the church there and had the opportunity of speaking not alone to the girls of that church but to Baptist girls who are attending in Fulton schools of other denominations. Sunday was a day of opportunity in Fulton with the older members of the church.

On Monday I met in Kansas City Miss Beswick, then secretary of the Kansas City District, and together we went to Liberty, the seat of William Jewell College, for a long time a college for men but now open also to women. There are, however, but very few young women there, due no doubt to the fact that they have as yet no dormitory for women and they must board out in town. It was not my privilege to meet many of these but I did have the opportunity of speaking in one of the rooms of the college to a number of the W. M. S. members of the Baptist Church in Liberty and to the volunteer band of the college, both boys and girls.

From Kansas City I went to Springfield where I was met by Miss Gates, then secretary of the Southwestern District, who had arranged for an appointment at Southwest Baptist College at Bolivar not far from Springfield. When I arrived at the college the student body and faculty, together with a group of women from the Bolivar church, were already gathered in chapel for the chapel service at which time I had the joy of speaking to them. I say "joy" for I shall not soon forget the enthusiastic group of people gathered there and the glory of the autumn sunshine in that chapel with now and then an autumn leaf blowing in at the open window. It was indeed a joy to speak to those young people on the "Call for Life Service" at the morning hour and again after lunch to them and the women from the surrounding churches on the "Place of the W. M. U. in Denominational Life, Our Ideals and Plans". Southwest college is a co-educational school and is aligned solely with southern Baptists. It is known as one of our mountain schools. They have a splendid main building but no dormitories at present, the students boarding with the townspeople. They are hoping to have a dormitory in the near future. Each winter they hold what they call an Efficiency School. Last year Miss Malory represented the Union in this school. This year Miss Mather was with them, visiting while in Missouri other Baptist schools.

In the days to come we may expect even greater things than now from Missouri because of the splendid opportunities our "second line of defense" is having in the schools and colleges there.



BIBLE STUDY



TOPIC—The Saving Knowledge of the Truth

I. *The Record*: Acts 13:32-39. Here is a comprehensive view of Jesus as Messiah and fulfillment of all God's promises, Acts 3:19, 20; Rom. 1:3-6. He is Lord from heaven, He is Jesus who died for the sinner. God the Father "hath blessed us with all spiritual blessings in Christ Jesus", Eph. 1:3-12; Col. 1:14-29. In speaking of redemption the glory of the Lord Jesus is also opened to us because in Jesus we see the Son of God. The Scriptures are the complete record of the revelation of God from which all knowledge of the grace and will of the Most High is derived, Heb. 1:1-14. God has made fully known His purpose in Christ Jesus. The same God in the old covenant and in the new covenant, the Father, a living and loving God must speak. "Eye hath not seen nor ear heard" the things which alone can satisfy the immortal spirit, created by God for the very purpose to hear and obey with gladness the voice of God; unless God speaks we cannot know His thoughts. Without redemption there would be no revelation. Because God is the God of redemption He is the God of revelation. Because in Jesus Christ there is atonement God began to say in love to Adam, "Where art thou?"

II. *The Word*: John 1:1-4. The utterance or expression of the person and thought of Deity was Jesus, John 1:14-18; Col. 2:9; Isa. 1:2; 55:10, 11; 52:6. The types and shadows of the Old Testament are images of Jesus Christ, II Cor. 3:7-18; 4:1-6. His majesty is set forth by the name *Son*, Heb. 1:2, 3; thus His course is described from the beginning of all things until He reached the goal.

III. *The Message*: John 12:49, 50; 5:19-27. Jesus not only declares the message of the Father but is Himself the message of the Father, John 14:6, 7. When God makes the stupendous sacrifice of allowing His only begotten Son to take upon Himself our flesh there can be only one meaning in it—salvation. The ultimate object of His mission was to seek and to save that which is lost, to preach the glad tidings of salvation. To preach Jesus is to preach peace, joy, life, Acts 8:35; 10:36, 42; Lk. 24:27. He that receiveth the Son of God as the Son of God shall have the power by the Spirit to become a son of God. The method of salvation is described, Eph. 1:3, 4; 2:4-10. The spiritual blessings in Christ Jesus when we were chosen before the foundation of the world point out to us the ages that are to come when we shall be to the praise of the glory of His grace, Col. 1:14-29. Paul speaks of redemption through faith in the blood of Jesus and leads us back to the beginning when all things were made by Him and to the end when all things shall be summed up in Him; all things are ours because in Jesus we behold the Son of God. It is God's purpose that the Son should give eternal life to "as many as thou hast given Him".

IV. *The Will of God*: I Tim. 2:4; John 3:15, 16. God has given us unto His Son as His inheritance, Col. 1:12-14; Rom. 8:14-17; Gal. 4:4-7. God has given Him power over all flesh, John 17:2. "Whosoever believeth in Him" has at that moment the perfect absolution, remission and forgiveness of sins and is pure and spotless in the sight of God. Crucified together with Jesus we believe we are justified by Him and accepted in the Beloved. We are brethren of Jesus and children of the Father and heirs of the kingdom. Let us live in the hope that we shall see Jesus as He is and that we shall be like Him. May we live in the love of God, live on the love of God, with the fulness of God's love in Jesus Christ, rejoicing that Christ was crucified, yea rather, is risen again and that we who believe are the body of Christ, one with Him forevermore.—Mrs. James Pollard

Calendar of Prayer for Southern Baptists

March, 1922

*Let us put by some hour of every day
For holy things!—whether it be when the dawn
Peers through the window-pane, or when the moon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody; some little hour
Wherein to hold converse with the soul—
From sordidness and self a sanctuary.—Clinton Scollard*

Topic: Origin and Growth of Home Mission Board

1—WEDNESDAY

That we work together with God for the ultimate success of the 75 Million Campaign
If my people, who are called by my name, shall humble themselves and pray and seek my face, then will I hear them and heal their land.—2 Chronicles 7:14

2—THURSDAY

For the burdened officers of the Home Mission Board
Casting all your care upon Him —1 Peter 5:7

3—FRIDAY

For Home Mission Board evangelistic staff, that they win many to Christ
My tongue shall speak of Thy righteousness.—Psalm 35:28

4—SATURDAY

For Miss Emma Leachman, field worker for Home Mission Board
He will love thee and bless thee. —Deuteronomy 7:13

5—SUNDAY

For God's richest blessing on the Week of Prayer for Home Missions
If thou seek Him, He will be found of thee.—1 Chronicles 28:9

6—MONDAY

For the negro evangelists under the direction of the Home Board
The Lord preserveth the faithful. —Psalm 31:23

7—TUESDAY

For Dr. A. E. Brown, superintendent of mountain schools, and for his assistant, Rev. R. L. Greal
He will be our guide even unto death. —Psalm 48:14

8—WEDNESDAY

That southern Baptists realize that much we hold dear is at stake through delayed payment of Campaign pledges
God said, Ask what I shall give thee. —1 Kings 8:6

9—THURSDAY

Ask for God's blessing upon New Era work in Virginia and Missouri
Blessed is the man that maketh the Lord his trust.—Psalm 40:4

10—FRIDAY

That God strengthen our beloved missionaries, Misses Fannie H. Taylor, Martha Dabney, Kate McLure and Mary Hunter, Tampa, Florida
We will show forth Thy praise. —Psalm 79:13

11—SATURDAY

That Dr. C. D. Daniel and his staff, working among Mexicans in Texas, receive needed help for enlargement of work
No good thing will He withhold. —Psalm 84:11

12—SUNDAY

For prayer in our churches, homes and when alone with God, in behalf of all mission boards facing financial difficulties
Is anything too hard for the Lord? —Genesis 18:14

13—MONDAY

That all Italian pastors under the Home Board may be a power for God
The God of love and peace shall be with you.—2 Corinthians 13:11

14—TUESDAY

For Misses Lily Weatherford, Gladys McClanahan, Josefina Rodriguez and Gregoria Garcia, missionaries to Mexicans in Texas
Ask thy Father and He will show thee. —Deuteronomy 32:7

15—WEDNESDAY

For Rev. Jacob Gartenhaus, Home Board missionary to Jews in southern states
God is able to graft them in again. —Romans 11:23

Calendar of Prayer for Southern Baptists

March, 1922

*Doubt digged a fortress deep and dim
Guarded by mote and ravelin;
And, having fettered every limb,
He dungeoned me therein.
Then victor Faith's illumining star
Shone in upon my black despair,
And back flew rivet, bolt and bar,
And I was free as air.—Clinton Scollard*

Topic: Origin and Growth of Home Mission Board

16—THURSDAY

For immediate prayer and gifts that immediate requirements be met by Baptist 75 Million Campaign
I made haste and delayed not to keep Thy commandments.—Psalm 119:60

17—FRIDAY

For Mr. and Mrs. P. C. Bell and Miss Jewel Westerman, working among Mexicans in Texas
God is faithful by whom ye were called.—1 Corinthians 1:9

18—SATURDAY

For Messrs. William Ybarro and P. B. Pettipas, missionaries to French in Texas
Commit thy way unto the Lord.—Psalm 37:5

19—SUNDAY

That through prayer we see things as God sees and be true to the vision
Let us draw near with a true heart.—Hebrews 10:22

20—MONDAY

For Rev. J. G. Chastain, Mrs. B. H. Mitchell, Mrs. Emily Black, Mrs. J. M. Mabry and Miss Birdie Clark, missionaries to Cubans, Tampa, Florida
Trust in the Lord with all thine heart.—Proverbs 3:5

21—TUESDAY

For faculties of Home Board colleges and institutes
Let them . . . love Thy name.—Psalm 5:11

22—WEDNESDAY

For Dr. O. E. Bryan, superintendent of enlistment, and for the unenlisted
Why call ye Me Lord and do not the things which I say?—Luke 6:46

23—THURSDAY

Believing in the power of God let us seek it in all efforts for Campaign victory
Believe ye that I am able to do this?—Matthew 9:28

24—FRIDAY

For Dr. B. C. Henning, superintendent of work for foreigners, Indians and negroes
Grace be with all them that love our Lord.—Ephesians 6:24

25—SATURDAY

For Miss Nonie Gravett and the immigrant and settlement work at Norfolk, Va.
Cast thy burden upon the Lord.—Psalm 55:22

26—SUNDAY

That the churches be Spirit-filled for their entrusted task
That every tongue should confess that Jesus Christ is Lord.—Philippians 2:11

27—MONDAY

Praise God for the sacrificial labor of all Good Will Center and settlement workers
He forgetteth not the cry of the humble.—Psalm 9:12

28—TUESDAY

For God's continued blessing upon the work of Dr. H. F. Vermillion in the Baptist Sanatorium for Tuberculosis, El Paso, Texas
Thou, O Lord, art a God full of compassion.—Psalm 86:15

29—WEDNESDAY

For Rev. N. M. McCall, superintendent of missions in Cuba, and for native pastors
I will not forget thee.—Isaiah 49:16

30—THURSDAY

That God's presence bless the annual meeting of the W. M. U. of North Carolina
They shall prosper that love Thee.—Psalm 122:6

31—FRIDAY

Pray for guidance in our business matters that we may meet all Campaign pledges
I am God . . . be thou upright.—Genesis 17:1

PROGRAM FOR MARCH

The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Baptist Foreign Mission Board, Richmond, Va. For a few cents leaflets suggested in this number can be obtained from W. M. U. Literature Department, 1111 Jefferson Co. Bank Bldg., Birmingham, Ala.

ORIGIN AND GROWTH OF HOME MISSION BOARD

Hymn—O God, beneath Thy Guiding Hand

Bible Study (See page 6.)

Prayer—That Our Country May Be Free Indeed

Personal Service Period

The Home Mission Task in America (See par. 1.)

Once upon a Time (See par. 2.)

The Next Step (See par. 3.)

Prayer—For Dr. B. D. Gray and Other Officers of the Home Board

Hymn—Saviour Visit Thy Plantation

Two Decades of Growth (See par. 4.)

New Departments Established (See par. 5.)

Home Missions in 1921 (See par. 6.)

The Baptist 75 Million Campaign (See par. 7.)

March Week of Prayer (See par. 8.)

Ingathering of March Week of Prayer Envelopes (If Not Already Ingathered)

Closing Devotions

1. The Home Mission Task in America

The whole home mission field includes properly every agency and every influence which affects the welfare of the people and helps to bring the reign of Jesus Christ in America. Geographically the field includes the forty-eight states, Alaska, Hawaiian Islands, the West Indies and, for some denominations, Mexico, Cuba and Central America. Racially it includes Indians, Eskimos, Spanish Americans, Chinese, Japanese, Hindus, Koreans and Armenians in America; Jews, negroes and people from all countries of Europe. Industrially and educationally home missions have to do with the toilers in great cities, the farmers scattered on the countryside, the dwellers in the mountains, laborers in huge industries, in lumbering and mining camps and roving workers in the harvest fields. Some are poor, others are rich; some are ignorant, others are learned. Religiously the problem relates to protestants of more than a hundred denominations.

In promoting the work of home missions, churches and Sunday schools are established by itinerant preachers and colporteurs; community houses are established to exemplify the Christian life in foreign settlements, slum areas and rural communities; schools are founded; books, periodicals and literature are published; conferences are held; district nurses and other social service workers interpret the message of Jesus Christ to every human need. The agencies engaged in the work include denominational Home Mission Boards, the Y. M. C. A. and Y. W. C. A., the Salvation Army, Big Brother movement, temperance societies, educational institutions and similar organizations. The task of Christian America is to bring

the whole message of Christ in an effective way to every individual within the borders of the nation, so that His ideal and teaching will find expression in the religious, social, industrial, political and business life of the people.—*Missionary Review of the World*

2. Once upon a Time As children never tire of the many-times-told favorite story and as they in turn regale the oncoming nursery recruits with its unfailing interest, so the older members of the W.M.U. family may gather to listen once more to the story of when, where and how southern Baptists took their place in the program of the great home mission task presented above and introduce into its charm the younger members. With a good old fashioned beginning we start out: Once upon a time—to go back 130 years (1792)—William Carey, the first Baptist modern missionary sailed from England to preach the Gospel in India. It took almost twenty years for the missionary impulse to take active form in the scattered Baptist churches of America, though it did crystallize in the "Haystack Prayer Meeting"; but that is another story.*

In 1812 Adoniram Judson and his lovely bride sailed from Salem, Massachusetts, for India as missionaries of the Congregational Board. On the long sea voyage of four months Judson thought out principles and plans for his work in India and, knowing he must meet the English Baptists, Carey and his associates, he gave himself to the earnest study of baptism as set forth in the Scriptures in order that he might be able to explain his own pedit-Baptist views. With a keen but open mind he sought the truth and as a result became convinced that faith must precede baptism and that baptism was immersion. He found himself a Baptist and of course could not claim the support of the Congregational Board. In their long talks our beloved Ann of Ava at first disclaimed these truths but her honesty of heart and purpose prevailed and she too accepted the teachings of the New Testament. But oh the breaking away from the traditions of their childhood! And then—the facing of life in a foreign land without means of support, perhaps without bread or shelter! Luther Rice sailing on another vessel had the same experience and when he landed in Calcutta he too became a Baptist. There was but one thing possible for these three American Baptist missionaries to do—give themselves to the Baptists of America. Judson and his wife would remain on the field and Rice would return to America to seek Baptist aid. This he did, telling his story from Maine to Florida. The result was the forming in 1814 of the Triennial Convention with Dr. Richard Furman of South Carolina as president. The only woman's missionary society mentioned in Luther Rice's report to the convention was the Female Mite Society of Charleston, S.C. How we love to think that even then the hearts of southern women were inclined to missions and warmly espoused the cause of these young Baptist soldiers of the cross. For thirty years northern and southern Baptists worked together under the Triennial Convention. Then came the friction of sectional differences and in 1845 was organized in Augusta, Ga., the Southern Baptist Convention and the Home Mission Board was made the channel for home mission work in the southern states.

3. The Next Step After the formation of the Southern Baptist Convention its mission work was assigned to the two Boards—the Foreign Mission Board located at Richmond, Va., and the Board of Domestic Missions, as the Home Board was then called, located at Marion, Ala. The last named Board began its work among the white people, the negroes and the Indians. Hope was in the air and progress was a reality in every southern and southwestern state. Then came the dark days of the Civil War. During these terrible years the Board of Domestic Missions employed 137 men as missionaries in the Confederate Army

*See "In Royal Service", by Miss Heck.

and many Baptist ministers became chaplains. These men had great success and of them Dr. Tichenor has written: "The world has rarely seen, since apostolic times, more general or powerful revivals than were witnessed in the Confederate Army, and it has rarely seen any mission field which yielded a richer harvest to the faithful laborer". Throughout the war and the reconstruction period that followed, the receipts of the Board went down and down until it became a question as to the advisability of continuing its existence. But God was not unmindful and this was only the darkening before the dawn. A new era opened for the Board of Domestic Missions when in 1882 it was removed from Marion, Ala., to Atlanta, Ga., and the name changed to the Home Mission Board. It was like opening the door into a new room. The contributions became larger, although the debt contracted in the lean years largely consumed the receipts. At the time of removal Dr. I. T. Tichenor became the corresponding secretary of the Board and carried it into a period of constructive and established service.

In 1899 Dr. Tichenor left the secretaryship and was followed by Dr. F. H. Kerfoot, who died two years later. Dr. F. C. McConnell became his successor but soon resigned. Since 1903 Dr. B. D. Gray has experienced the pains, delights and responsibilities of the secretaryship of the Home Mission Board. There are few southern Baptists who have not looked into his kindly face and noted the fervor of his words as he spoke of the triumphs and needs of home mission work. At this time of deep anxiety for the success of the Campaign Fund the Woman's Missionary Union should be much in prayer for Dr. Gray and the other officers of the Home Mission Board. *Let us go to prayer!*

4. Two Decades of Growth Of two decades of growth, 1900 to 1920, Dr. E. P. Alldredge, secretary of Survey, Statistics and Information of the Sunday School Board, tells us: "In 1900 the home mission work, under Dr. F. H. Kerfoot, had been expanded into five distinct departments as follows: Cooperative Work, Foreign Population, Negroes, Cuba and Church Extension. In 1920 under the leadership of Dr. B. D. Gray the Departments of Indians, Foreigners and Negroes had been combined into one and enlarged tenfold; the Department of Cuba had been enlarged to take in Panama and a superintendent put in charge; the Department of Cooperative Work had been enlarged twelve times over; the Department of Church Extension had been increased several thousand times under the superintendence of Dr. L. B. Warren. Churches built and improved in 1900 were 134 and in 1920 were 429".

5. New Departments Established "Five new departments have been launched and developed to amazing proportions", continues Dr. Alldredge. "(1) The Department of Enlistment, Dr. O. E. Bryan, superintendent, with 76 select and able men as active missionaries in the several states; (2) The Department of Evangelism under Dr. W. W. Hamilton with 49 evangelists in the field; (3) The Department of Mountain Schools, under the superintendence of Dr. A. E. Brown, with 37 mountain schools and colleges and 224 teachers and property valued at \$1,129,500; (4) The Department of Publicity, which sends out each year thousands of tracts, carries on a regular publicity campaign in the Baptist state papers, as well as printing and selling a large number of books issued by this department; (5) The Department of Work among Soldiers and Seamen. This department and the cooperative work are conducted under the immediate supervision of Dr. Gray in addition to the tremendous task of general oversight of all home mission work. Dr. Gray also distributes himself over the eighteen southern states speaking at state and associational meetings and various conferences. In this score of years all departments of the Home Mission Board have been enlarged from 10 to 2,000 per cent. Missionaries wholly supported by the Board

have increased from 32 to 432, while those supported jointly with the State Boards increased from 639 to 1,207, a growth with few if any parallels in the whole history of evangelical mission work". The work for the Indians, foreigners and negroes is directed by Dr. B. C. Hening.

6. Home Missions in 1921 "The heart of Christian America is deeply concerned in the great public events of the day and the more important the event the more confirmed is the assurance that only regenerated men and women can constitute a regenerated world. The wisdom of men is not equal to the task of governing the world. Therefore the missionary task of Christian America is to lift up Jesus Christ as the Son of God and the Saviour of men—this is essential to the success of all conferences for world betterment." The Home Mission Board of the Southern Baptist Convention is in full accord with these ideals and seeks to present Christ as the solvent of all problems in its various branches of missionary work. Let the year tell its story:

COOPERATIVE WORK: Along certain lines of mission work such as evangelism, church building and, in some states, enlistment and work for Indians, the Home Mission Board cooperates with the State Boards. In fact it mothers the state mission work and, like a mother, has retrenched on its independent mission work that it might aid the states which have suffered most through the collapse in the cotton market. In spite of these hard experiences the year 1921 has been a creditable one. The 1,384 cooperative missionaries have reported over 25,000 baptisms. The number of church houses built and improved is 496, Sunday schools organized 823.

***ENLISTMENT:** Getting those whose names are already on the roster into the "training camp" is what enlistment means to southern Baptists. The W.M.U. observed the month of October for stressing this branch of service and will feel the results for years to come. The report of the Home Board for 1921 says: "We have enlarged the enlistment program 100 percent. and have had rich results. More than money, more than work, will be the power which enlistment brings into our ranks, for it will be the groundwork of future spiritual prosperity".

EVANGELISM: Evangelism became a part of home mission work in 1906. In no year of its history have our evangelistic campaigns embraced a larger number of churches than in 1921. Especially in mission churches have they led congregations into larger visions of their own possibilities and into more adequate support of men called to the fields thus strengthened by revivals. Let "Every One Win One" be the ideal toward which we are striving. The meetings held in 1921 have been greatly blessed in 15,867 baptisms (these figures are included in report of cooperative work).

MOUNTAIN SCHOOLS: A significant forward step in the development of our mountain schools is the increasing demand for better trained teachers. The three R's are but the gateway to a curriculum as inclusive as that of any public high school in the south. As the superintendent of these schools, Dr.A.E.Brown, must necessarily devote much of his time to the detail of the greatly enlarged work under his care the Board now employs Dr.R.L.Creal to look after securing teachers fitted for these schools. They have waited long for adequate equipment and the success of the 75 Million Campaign filled all interested hearts with joy. The year 1921 was the most successful since the beginning of this work some thirty years ago.

FOREIGNERS, NEGROES AND INDIANS: "The coming enlargement of work among foreigners has been planned for in our five-year program and", says Dr. Gray, "we must be ready to meet it as far as possible". The work is distributed as follows: for Swedes in Florida, Alabama and Missouri; for Germans in Maryland, Missouri and Texas; for Italians in Florida, Illinois, Louisiana, Missouri, Oklahoma, Texas and Virginia; for the French in Illinois, Louisiana and Texas; for Spanish-speaking

*See W.M.S. program in ROYAL SERVICE, Nov. 1921.

people in Louisiana, Florida, New Mexico and Texas; and for Mexicans in Texas. Conversions and baptisms in 1921 exceeded those of any previous year.

The Home Board cooperates with the Oklahoma State Board in work among the five great tribes. It also conducts, entirely under its own care, missions among other tribes in Oklahoma, Mississippi and North Carolina. All report a successful year in soul-winning and Christian education. New missions are about to be inaugurated among the Indians of New Mexico, Florida and eastern North Carolina.

From the very beginning in 1845 the Home Board has been a friend to the black man. Some of our most godly and talented white men and women have put their best efforts into developing Christian life and citizenship in the negro of the south. The Home Board and the National Baptist Convention (colored) jointly support 85 missionaries on an equal basis. In 1921 more than 1,000 souls were won to Him who looketh not upon the outward man. In Virginia and Missouri in cooperation with their State Boards the work for colored people has resulted in 600 baptisms.

CUBA AND PANAMA: Would that we had space to recount the romantic story of southern Baptist work in Cuba. This can be found elsewhere.* The lively interest which attended the beginning of this enterprise in 1886 has been sustained all these years, each one adding to its development. In 1891 a splendid theatre building was purchased for \$65,000 and transformed into the Gethsemane Baptist Church of Havana, Cuba. Ask your mother or perhaps your grandmother about the part the W.M.U. took in this purchase by using brick cards for soliciting contributions. This property has been greatly improved in the past year and is now worth over half a million dollars. Later came the establishment of the Cuban American College in Havana and the building of churches and the organizing of schools in the four western provinces in which our work is located. The 1921 report shows that we have 85 missionaries, including native teachers, 60 churches and stations with a total membership of 1,947, there being 118 added this year.

In 1905 Panama was added to the Home Board family and placed under the care of Rev.J.L.Wise, our first missionary in the Canal Zone. Missionary work is done among both the black and white natives. On the Atlantic side we have churches at Colon, Gatun, Cativa and (note the United States name) New Providence. On the Pacific side are the Chorillo, Corozal Road and Empire churches. In Panama we touch the world as it goes by as well as having a permanent work among the operative and laboring force for the upkeep of the canal, the sailors and marines in the Atlantic and Pacific Fleets and the soldiers guarding U.S. interests in the Zone.

CHURCH EXTENSION DEPARTMENT: Far reaching was the inauguration of the Church Building and Loan Fund by a gift of \$3,500 made through the Woman's Missionary Union to the Home Mission Board. What more fitting than when Dr. Tichenor passed away an appeal should be made to increase the fund and that the first \$20,000 to be raised should be given by the women.—*In Royal Service*

Here as always in the south it was "Ladies first". Under the superintendence of Dr.L.B.Warren this department has been increased several thousand times and hundreds of churches have received loans which when returned go to other churches. The present status of the Loan Fund totals, cash and pledges, \$1,620,367.77.

PUBLICITY DEPARTMENT: This is the department that tells us about all the others. Leaflets on all the activities of the Home Mission Board may be had for the asking; in writing to the Home Mission Board for these it would be thoughtful to enclose a few stamps for mailing. Stereopticon slides with accompanying lectures will be loaned to churches for missionary programs. Facilities for giving missionary information are being constantly enlarged.

*The Missionary Work of the Southern Baptist Convention, by Mary Wright Wilbur

OTHER OBJECTS: In addition to its departmental work the Board is serving God and humanity in its hospital work, notably that of the Southern Baptist Sanatorium for Tuberculosis, El Paso, Texas. Its well equipped buildings, valued at \$400,000, have a capacity for 100 patients.

The work among deaf-mutes under the itinerant care of Rev. J.M. Michaels with layman helpers to assist him in visiting families, schools and churches in the interest, spiritual, mental and physical, of deaf-mutes is one of the special objects of the Home Board. What more gracious and compassionate service than this!

The Board continues its joint support in the payment of the expenses of the Executive Committee of the Laymen's Movement. This work is under the care of Secretary J.T. Henderson. The success of the 75 Million Campaign and the question of stewardship among men are the present major interests of this movement.

The whole round of our activities has been so blessed of God that we raise our Ebenezer—"Hitherto hath the Lord helped us". Blessed be His Name!—Dr. B. D. Gray

7. The 75 Million Campaign and Home Missions

When first we sang our Campaign victory song it seemed impossible to imagine anything but a continuous forward movement. We forgot there might be hard places between us and our five-year goal. These hindrances do not mean defeat nor is there need for chanting a dirge. The victory song is still on the program and sounds a little louder than it did a year ago. Of this midway period Dr. B.D. Gray says: "We are at a serious juncture of our five-year program. We did gloriously in the subscriptions, remarkably well during the first year in our contributions and well, under the circumstances, in the second year. The great deflation in prices befell us at a time when our work had been enlarged beyond any dreams of former years. One of the results is a debt of nearly one million dollars for the Home Mission Board. The Board has made retrenchments as far as possible that we might take care of our current expenses and reduce our heavy indebtedness. It has been and is a great strain upon us and unless we have immediate and greatly increased receipts we shall be overwhelmingly embarrassed in our borrowing capacity at the bank. We are in the middle of our Campaign like a swimmer crossing the stream. The current is swiftest in midstream. He must face upstream against the tide if he would make the landing safe on the other side. Let him go beyond the swirling current and he will land safely. So with us. If our forces are compacted and thrown into this Campaign with all their strength and consecration we will pass our great difficulty and be ready for the two laps of the Campaign".

"Got any rivers you say are uncrossable?

Got any mountains you can't tunnel through?

We specialize in the wholly impossible,
Doing the task no one else can do".

The heart of the Woman's Missionary Union is enlisted in this Campaign and is greatly burdened that the Home Board must borrow and pay interest on money for the work which southern Baptists have pledged to support. Have we called meetings for special prayer that God will enable us to meet this great crisis? He knows the need and will answer when He sees our unceasing sacrifice and unwearying service for His Kingdom.

8. The March Week of Prayer

from very shame.

Our older workers still speak of the March Week of Prayer as the Week of Self-Denial for Home Missions, for under this name this season was inaugurated in 1895. Miss Heck speaks of the change of name in this wise: "The first title slipped out of use

True the week continues and the gifts grow larger year by year,
(Concluded on Page 16)



Y. W. A. PROGRAMS



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

FIRST MEETING

Topic—The Story of the Home Mission Board

Doxology—Praise God from Whom All Blessings Flow

Prayer—Of Thanksgiving for Achievements of Home Mission Board

Scripture Reading with Comment—A Fivefold Evangelism: Lk. 14:21; 15:4; Acts 8:29; 10:20; Mk. 16:15 (Conducted by leader assisted by five girls)

Hymn—Hark, the Voice of Jesus Calling.

The Story of the Home Mission Board

Chapter I. Three Pioneers in Missions: William Carey, Adoniram Judson, Luther Rice (General program, par. 2; told by three girls)

Chapter II. The Board of Domestic Missions of S.B.C., 1845-1882 (General program, par. 3)

Chapter III. First Seventeen Years of the Home Mission Board, S.B.C., 1882-1899 (General program, par. 3)

Chapter IV. Period of Expansion to Five Departments, 1899-1903 (General program, par. 3 and 4)

Chapter V. Period of Expansion to Nine Departments, 1903-1922 (General program, par. 4, 5 and 6)

Chapter VI. Our Privilege Today of Standing by the Home Mission Board (General program, par. 7 and 8)

Closing Prayer (Sung)—Take My Life and Let It Be

Note: Let this program be given as though it were a review of a book. Biography plays a large part here, as in the stories of all great movements. Emphasize the personalities of Dr. Tichenor and Dr. Gray as dominant forces in the development. Note certain red letter years, as 1900 and 1920. Find others. Note the place of prayer in the record of enlargement.

SECOND MEETING

Topic—"Your Committee Begs Leave to Report" on Home Missions

A Committee Round Table

The eight standing committees of the auxiliary are called upon for "reports" setting forth certain phases or aspects of home missions, each committee being true to its respective character and aims as described in the "Duties of Committees" given in the Y.W.A. manual, pp. 29, 30. In brief introductory words the president states that home missions is the center of interest for this "business" session. She then calls upon the devotional committee to take charge of the devotional service. These exercises, carefully planned in advance by the committee should, in Scripture, prayer and song, bear upon God's teaching and will concerning home missions.

The Library Committee: This report on home missions should have the charm of infinite variety. Of course, the chairman has secured from the Publicity Dept., Home Mission Board, Atlanta, Ga., the very latest list of its publications. Of these the chairman of the committee speaks in some detail by way of introduction, but it is for the members of her committee to complete the report. Have copies of all these new leaflets, playlets and even books actually at hand on a table. Each member of the committee is responsible for certain ones and these she displays, discussing them in such a way as to arouse interest and enthusiasm. The books may for the most part be reserved for discussion by the study course committee except for general mention in connection with the Home Mission Library.

The Study Course Committee: May, through its chairman, submit several suggested Y.W.A. study courses in home missions. Then individual members of the committee may come forward with books on home missions (perhaps these may be borrowed from the W.M.S., if not, then order through Educational Dept.,

Foreign Mission Board, Richmond, Va.) and, showing the books, give brief and animated reviews or comments. Let each member of the committee try to induce the auxiliary to adopt the book she recommends for a study class or reading circle.

The Membership Committee: Emphasizes the great work of one department of our Home Mission Board, that of *enlistment*. See ROYAL SERVICE, Nov. 1921.)

The Personal Service Committee: Led by the chairman, this committee tells of opportunities for personal service in several departments of home mission work, e. g., among the foreign population in our southern states, among the negroes, among the deaf mutes who are under the itinerant care of Rev. J.W. Michaels and among the tubercular patients in the sanatorium at El Paso, Texas. (See recent articles in Home and Foreign Fields by Mr. Michaels. See tracts on the sanatorium published by the Home Mission Board.)

The Program Committee: May center its efforts in gathering home mission material from recent issues of Home and Foreign Fields, ROYAL SERVICE, Missionary Review of the World and other

missionary periodicals and in presenting this material with suggestions for its use in programs. The chairman refers to a number of interesting stories, descriptive sketches, pictures, letters etc., that have appeared recently. The members of her committee then suggest plans for using these in attractive programs.

The Finance Committee: Through its chairman or members, the finance committee makes use of a glorious opportunity to drive home the importance of the 75 Million Campaign in relation to home missions. (See general program, par. 7.) One of the committee talks on "The Lord's Tenth".

The Executive Committee: This committee sets forth the W.M.U. purpose in the March Week of Prayer for Home Missions. (General program, par. 8) This committee gathers in the Home Mission Thank Offering envelopes.

The Social Committee: Announces plans for the social hour which is to close the Round Table. The names of home mission workers or stations may be used in interesting contests. Copies of that very attractive leaflet, "Some Home Mission Achievements of the 75 Million Campaign", may be given as souvenirs of the afternoon.

PROGRAM FOR MARCH

(Concluded from Page 14)

but to call giving up dessert for a week, putting a yard less ribbon on the spring hat or deferring the purchase of a dress, that you will get all the same a little later, does not seem worthy of so large a name. Perhaps it is just as well. Truth is better served by its recognition than by its degradation. As the Week of Prayer in March helps to bring us nearer the soul needs of our country, it may be that we will come back to the old name with a full realization of its meaning and pour out our gifts in a real week of self-denial".

At such a time as this may we not come back this year to our week of prayer in a spirit of real self-denial? No matter about your pledge to the 75 Million Campaign including this offering. *Forget it!* A new and great need has come to our Home Mission Board because of the financial deflation that ever follows war. We are not all deflated and the sacrifice of some pleasure, adornment or semi-necessity will double our gift because it is so timely. "Lord, look upon us in mercy and make us willing in the day of thy power! Our hearts are cold; we hear the cry of our southland and fail to heed it. Lord, touch us and make us delight to give according to what Thou hast given us!"



COLLEGE Y. W. A.



AROUND THE CORNER

Beginning in January we set out on a New Year's road with the companionship of the Master seeking to build a "road of loving hearts" well pleasing in beauty of gentle service and fruitful life. In March as W.M.U. studies the home mission work of the Southern Baptist Convention, the material may be helpful to the Y.W.A. girls to whom the turning of a corner will bring commencement time joyous with graduation and diplomas but tempered with sadness at partings, with a serious aspect in the question, "what now"?

Some of my college Y.W.A. friends are looking forward to the road of service that leads through House Beautiful, afar across the ocean to the darkly needy countries there. God has gloriously chosen them to be out where the line holds taut but there are tasks along the home line and this month's program suggests many opportunities for real surrendered service for His sake. She who teaches in the public school anywhere, although some school laws prevent Bible reading, will find that "they are reading you" is a truism. A friend of mine now in South America, while teaching in her home town, won many of her high school pupils to Christ, grouped them into a prayer band during evangelistic services and gratefully saw that grow into a volunteer band. She walked the road with open eyes. There is a teaching however that can be of unstinted spiritual effort—that in our mountain schools. As I write I am leaving one, like the other 36 of our Home Board painfully handicapped, needing teachers of Christlike life to walk along the highways of the mountains. She who goes must see beyond the mountains that shut her off from loved ones and conveniences for a time; she must have a far vision that even they of the mountains unwittingly miss not realizing "the Lord is round about", so shall she be a blessing forever because she labors in His strength, heroically yet unheralded.

The Good Will Center work of W.M.U. is the practical woman's way of helping the "stranger within her gates". More and more we are needing young women graduates of our Training School as directors of these Baptist settlements. Another "at home" task is that of church visitor, pastor's assistant or director of young people's work. Our churches are quickly coming to realize that whole-hearted Christian leadership trains young people in consistent Christian living through Sunbeam Band, Girls' Auxiliary, Royal Ambassador chapters and Young Woman's Auxiliary.

Much indeed do we need Christian nurses in our hospitals and sanatoriums and in any of the healing tasks for which the Master as the Great Physician set us example. College training is a large asset to a nurse.

Perhaps you have thought of these life paths and yet the one called "business" is the one toward which He guides you. There truly your influence for Christ may count much if you hold fast His hand remembering that success and happiness follow "Christ first" not "business first".

In an advertisement recently I read "friction is the worst enemy of production". Surely Christian girls work together without friction but if you feel you fail in fruitfulness for Him individually or as a Y.W.A. apply the oil of joy to the roller-bearings in your officers' council meetings, touch up a bit with the oil of grace and see how productivity will then be increased as the Y.W.A. moves forward impelled easily now by the power of prayer.

At the next meeting of your Officers' Council it would be wise to check up on the Standard of Excellence. If your "grace of giving" has not been cultivated as much as it should be this year, the March Week of Prayer offers good opportunity for an Ingathering. There will be just time now for a mission study class and your mothers in W.M.U. will be as proud as you of the diplomas which you can take home to show your faithfulness in studying about God's Kingdom.

If you have not sent in your subscription for the College Y.W.A. Bulletin, as the sign boards say, "Do it now".

Be sure to save the best announcement posters of Y.W.A. affairs that you may send a few of the choicest to the Convention. A trip to Jacksonville for that great meeting would be a most delightful commencement gift.

TWILIGHT MEDITATIONS

FIRST MEDITATION: *A Child of the King*

The exalted position of every believer in Christ, John 1:12, 13. Spiritual blessings in heavenly realms, Eph. 1:3. These are enumerated in Eph. 1:4-11 and emphasized by other Scripture as follows: chosen, John 15:16; planned for, Isa. 30:21; adopted, Gal. 4:1-5; forgiven, Col. 1:14; knowing His will, Eph. 1:9; having "an inheritance incorruptible", I Pet. 1:4; Heb. 9:15; Rom. 8:17. Eph. 2:7 gives us the reason for God's goodness in making us His children.

SECOND MEDITATION: *The Child Walks as God's Child*

In consideration of this wonderful position we are exhorted to "walk worthily", Eph. 4:1-3. This means we are to take our Elder Brother as our ideal, I John 2:6. So shall we "walk in truth", III John 4. The similarity of our conduct and His is indicated in such passages as the "just as" and "even as" ones like Lk. 6:36; John 17:21; John 15:10. So the believer is to be continually putting off "anger, wrath, malice", Col. 3:8. "Be ye kind, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

THIRD MEDITATION: *The Child Loves as God Loves*

Walk in love as Christ also hath loved us and hath given Himself for us, Eph. 5:2. His love is to be the standard of the believer's love, I Pet. 1:32. His love is both personal and inclusive, Gal. 2:20; II Cor. 5:14; Eph. 5:25; John 15:12. John 3:16 is paralleled by I John 3:16, "we ought to lay down our lives for the brethren". Christ's love is unchanging, John 13:1; 31:13. "O, mystery of love! O, wonderful Christ, to have borne with us all these years, with all our failures and un-Christ-likeness. If Thou wert anything less than the Son of God we could not believe it." Do Thou mould our lives until they are formed to love as Thou dost love.

FOURTH MEDITATION: *The Child Labors as the Master Labored*

See John 5:17,36; 9:4. Our labor is of two general kinds, that of service in His name for others and of self-development in Christlikeness. Naturally one would serve God but it is "much fruit" which glorifies Him, John 15:2,8. How does the branch bear fruit? Simply by abiding, John 15:2,5,7. Fruitfulness in service will characterize the Spirit-filled child of God, Mt. 7:20. Eph. 5:9 details the fruits of the Spirit resulting from our striving to increase in Christian beauty. In Gal. 5:22,23 the fruit of the Spirit is divided into trios, "love, joy, peace" as seen God-ward; "long suffering, goodness, gentleness" as manward; "faith, meekness, temperance" as selfward. So "filled with the Spirit" we shall be "led of the Spirit" and "live and walk in the Spirit".



G. A. PROGRAMS



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FIRST MEETING

Topic—Our Home Mission Board

Hymn—O Zion, Haste

Silent Prayer

Watchword—Daniel 12:3

Hymn—We Praise Thee, O God

Bible Study—John 3:16-19

Hymn—Whosoever Will May Come

Prayer for Our Homeland that It May

Truly Be a Christian Nation

A Brief History of the Home Mission Board

Prayer for Those Who Make Up the Board and for All Its Workers

A Home Mission Quiz

Special Music—Hark, 'Tis the Shepherd's Voice I Hear

Prayer for All Our Home Missionaries

Business

Closing Song

Mizpah

Brief History of Home Mission Board

A GOOD many of us are in the same fix with the little girl who when asked what she knew about the Home Mission Board answered that she knew it wasn't a "plank" and that was all. We know that there is one and that it does something and that is about all. Yet we have never even thought about it that there may have been a time when there was not one at all! But there was a time, a long time, too, when there was no Home Board and no Foreign Board and, indeed, not even a Southern Baptist Convention. Shall I tell you about it?

Many of us think that religious liberty began in America with the coming of the Pilgrims, who fled from England in order that they might worship God in the way they thought was right. Surely anybody would think that those, who had suffered so much themselves because they believed in a way that was different from their brothers, would be kind to all who came and see that they were never persecuted for worshipping in a different

way. But the truth is that the Pilgrim Fathers were just as determined to make all who came to their new settlement here in the new world believe just as they did, as ever the church of England had been to make them change their faith. And so it happened that, when a man named Roger Williams came among them and did not agree with their teaching, they sent him from them, even in the midst of a cold and bitter winter, and refused to let him stay in their settlement. Of course there was nobody to whom Roger Williams could turn except the Indians, and so he went to them; and of course you know what he did—he taught them of Christ. And so I suppose we might say that he was our first Baptist home missionary, though of course he did not have any "Home Board" to support him. And, remembering how he had been treated, Roger Williams started a new settlement, out of which has come the present state of Rhode Island, in which any man might live and believe any way he pleased and worship God in any way that seemed to him right. And that was the first time in all the world that there had been complete religious liberty in the world. And ever since his day religious liberty has been one thing for which Baptists have stood. But for a long, long time they stood alone. All the other folk felt that the state ought to pass laws to make people believe according to the state church and pay taxes for its support. And when the Baptists preached against it and talked against it, they shut them up in prison and persecuted them in all sorts of ways. But that was the best thing in the world that could have happened to the Baptists because it got all the people to talking and thinking about them and discussing things, and folk who would never even have known that there were such people as Baptists began to think about it and study about the things they taught and the first thing you know the woods were full of Bap-

tists. There were more of them than there were of any other denomination! And when the Revolutionary War came along Baptist preachers stirred up the people to fight and when the new constitution was written for the new country religious liberty was written in it for all who should ever live in these United States, and it was further secured by its first amendment.

But still Baptists did not have boards. They did not even have conventions. They did have associations made up of a number of churches close together, but even they were not organized to help in mission work but to help the churches themselves; and it was almost time for the Revolution before Charleston, the first one of them, decided that they should take up offerings in the churches for missions. They had never even dreamed of foreign missions at that time, but they did know how much the Indians and the white people, too, here at home had need of the Gospel, so they started the first definite home mission work, but it was so small they did not need a board. I wish we could spend an hour talking about those first Baptist preachers—they did not call them missionaries—who went about from place to place without money and without price, preaching Jesus. One man said his salary for a whole year was a pair of woolen socks knitted and given to him by a good woman. Another said he did not get enough money to pay for the shoes his horse wore out in going to the people. The story is told of Dr. Broadus, who afterward became president of our seminary, that one time a church in Virginia called him to be their preacher. When he asked them what salary they paid they said that they would pay him as the spirit moved them. He told them all right, he would come preach for them when the spirit moved him! But that was long after these first early days, when all the work that was done was real home mission work, whether that was what it was called or not.

After Judson and Luther Rice went out to India as missionaries and Luther Rice came back to arouse the Baptists of America to their foreign mission opportunity, the Triennial Convention made up of both northern and southern Baptists was formed to promote mission work. This continued until 1845

when the question of slavery became so acute that the southern Baptists withdrew from the Triennial Convention and organized the Southern Baptist Convention. From working in the old Triennial Convention southern Baptists had learned much and so it happened that they started out with two boards instead of one. The Foreign Board they called "A Board of Managers for Foreign Missions". The Home Board was called the "Board of Domestic Missions" and was located at Marion, Alabama, where it remained and did a splendid work until 1882 when it was moved to Atlanta, Georgia, and the name changed to "Home Mission Board". It is made up of one member from every state in the Convention and eighteen local members living in or near Atlanta. Its duties are to look after all the home mission interests of southern Baptists between sessions of the Convention, which include the spending of all money raised for home missions, employing missionaries and determining where work may best and most effectively be done.

SECOND MEETING

Topic—Work of the Home Mission Board

Hymn—All the Way My Saviour Leads Me

Sentence Prayers for Home Mission Board and Its Officers

Hymn—America

Debate: Resolved that America Is a Christian Nation in Fact as Well as in Name

Hymn—Fling Out the Banner

Watchword—Daniel 12:3

Bible Study—Acts 2:36-42

Prayer that the Saving Knowledge of Jesus May Be Spread Abroad in Our Land

Hymn—O Zion, Haste

A Home Mission Portrayal—Assign to each girl one department of home mission work (See W.M.S. program, beginning paragraph 4, page 11.) and let her present that phase of the work in her own way. Take a vote as to the best presentation.

Song—Help Somebody Today

Business

Mizpah



R. A. PROGRAMS



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

FIRST MEETING

Topic—"On Home Lines"

Prayer—That R.A.'s Be True Ambassadors at Home

Business—Announcements concerning Week of Prayer and Ingathering of Offerings

Hymn—America

Scripture Lesson

The Old Law—Lev. 19:33,34; Never Withdrawn—Mt. 5:17,18; In Solomon's Prayer—I Kings 8:41-43; Our Responsibility—Acts 8:25,26; No Class Separation—Gal. 3:28; Eph. 2:19; Col. 3:11; Rom. 10:12

Prayers—For Home Mission Work and Workers

Hymn—Selected

Talks by R.A.'s (See suggestions below.)

Talk by Counselor—Shall we steam ahead on "Home Service Lines"? Discussion of R.A.'s part including attitude toward strangers and explanation of crucial need of Home Board (General program, par. 7, or January "Home and Foreign Fields", page 7)

Song—America the Beautiful

Closing Prayer—Psalm 67 read in concert

Suggestions

ON some freight cars one sees the sign "For service on home lines". Our R.A. program this month is about that sort of service.

First Talk—Laying the Track (General program, par. 2)

Second—Coupling for the Run (General program, par. 3)

Third—Dividing the Load. Today railroads are beginning the use of freight cars which can be divided right in two and transferred from one railroad to another without unloading. The Home Mission Board is not ready to "unload" its big work so subdivides its burden and runs nine full trains of activity. Let 9 boys give short talks about these departments, gaining material from

Home Mission Board report in the Southern Baptist Convention minutes and from general program, paragraphs 4 and 5. Know the "engineer" in each section of the Home Mission train. Each R.A. should present his department by means of poster or objects that will be really remembered. Suggestions are given below.

Cooperative Missions—Outline of southern Baptist states with line from each blending into name of department
Cuba and Panama—Cuban "cut out" wearing real Panama hat

Indians, Foreigners and Negroes—Pictures

Church Extension—Contrasting views of brush arbor, tumbled down church and neat church edifice built by Home Board aid

Enlistment—R.A. herald summoning indifferent ones into "lists"

EVERY 1 Evangelism—WIN

Mountain Schools—A train with 37 cars on steep grade, some cars named for schools in your state

Work for Soldiers and Sailors—Boys in uniforms or with objects suggestive of army and navy

Other Activities Grouped in Accommodation Train—Sign language conversation for deaf mute work, hospital for sanatorium at El Paso, church for Baptist Memorial at Washington, D.C.

SECOND MEETING

Topic—Home Missions and Sailors

Song—Rocked in the Cradle of the Deep

Prayer—For Young Men in Army and Navy and R.A.'s Thinking of Them
Roll Call and Report of Home Mission
Thank Offering

Scripture Lesson—Three Incidents (Told by boys): Mk. 4:35-41; John 6:15-21; Acts 27:14-44

Hymn (Sung as prayer)—Jesus Saviour, Pilot Me

Talks by Two Boys—The Chapel of the Five Seas

The Chapel of the Five Seas

What It Is

The Seaman's Institute in Jacksonville, Fla., is the only such institution southern Baptists support for the protection and pleasure of sailors when they are on shore leave, in spite of the number of ports along our coasts. Captain Karl Frost, under the direction of Dr. B.D. Gray, has charge of this red brick building on Bay Street near the busy wharves and oversees the work done for the Master through it. The building is three stories with bed rooms, reading room, cafe and small chapel but there is room enough to build an adequate auditorium soon. The women's missionary societies of Jacksonville have added pictures, curtains and other "home, sweet home" touches; many societies have sent comfort bags and magazines.

What It Does

The Institute gives sailors a clean, good place in which to stay when on shore; 10,450 were lodged last year. It gives them opportunities for worship and through 223 religious meetings 1,184 men were converted. The homelike atmosphere reminds the sailors, often too young to meet the temptations of seafaring life, of home and thousands of letters have been written and many checks sent home from there. 1,380 Bibles and Testaments were distributed last year to individuals and placed on ships; 10,350 tracts were given to sailors to read on their voyages. Many temperance pledges are signed and kept because of the Institute's influence. Through the employment department many men out of work have been placed. There is also a relief department for destitute and sick seamen. The educational department provides scientific lectures about navigation which help sailors to advance in rank and, also, popular lectures of general information. The consuls from Great Britain, Sweden, Holland, Belgium and Norway have given eager cooperation in the seamen's work.

Interesting Incidents

Most interesting accounts of individuals helped are given in the Southern Baptist Convention minutes, pages 451-454.

Song—Throw Out the Life Line

Debate—Resolved that southern Baptist Home Mission work is a chief agency in maintaining real democracy.

Suggestions—Bear in mind the work indicated in the first program of this month. America has 5,500,000 illiterates above 9 years of age; 27 million young people not in any Sunday school or institution giving religious training; 10 million boys and girls have never heard the Bible read. One of every 3 Americans is foreign born or has foreign born parents; one half of our new Americans are not attached to any church. John 8:32,36

"Love of God and love of country are the two noblest passions of the human heart" but discontent and unrest will stifle these feelings and substitute hatred and discord. Discontent and unrest are inevitable without knowledge of Christ through whom Paul could say "I have learned in whatsoever state I am therewith to be content".

The Master's teaching about our attitude toward others, summed up in the Golden Rule, must permeate our America if we are to be truly democratic. Faith in the principle of the Fatherhood of God includes belief in the brotherhood of man that is real democracy. The Home Mission Board employs 41 evangelists to preach the Gospel. Last year there were 15,867 baptisms because of their messages. That many more Christians will help bring others into the Kingdom of Love also; surely that makes for democracy. Much good literature in the form of tracts and many Bibles were distributed and will offset the insidious journals and newspapers by which radicals add to the nation's problems. Catholic history shows us how undemocratic are Catholic beliefs and the Home Mission Board reaches out to the foreigner a brotherly hand to lead him to Christ without any priest as mediator. The Catholics are subtle as they squeeze into political and educational power among America's citizens but they do not help our democratic spirit.

Prayer that southern Baptists will be loyal Americans and loyal Christians in supporting Home Mission Board work

SUNBEAM PROGRAMS

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CAROLEEN, N. C., SUNBEAMS, MRS. D. B. LYNCH, LEADER
Banner Band of Sandy Run Association

FIRST MEETING

Topic—Long, Long Ago

Welcome Song

Welcome to New Members

Song—Jesus Loves Me

Prayer for Our Missionaries

Song—Praise Him, Praise Him

Bible Story—A Big Meeting

Some Missionary Verses

Hymn—I Love to Tell the Story

Preachers of Long Ago

Prayer of Thanks for Our Christian Country

Our Home Board and Why It Is

Hymn—Bring Them In

Business

Sunbeam Song

Closing Prayer

A Big Meeting

HOW many of you have heard of a protracted meeting? That just means that instead of going to church only on Sundays we go every day in the week and hear the good news of Jesus preached. Ever since we have had any Baptist folk here in America they have believed in what they used to call the "Big Meeting" each year when the Gospel is preached and a special effort is made to teach people to know and love Jesus and believe in Him as their Sa-

viour. We have one in our church even yet, and I suspect that you have one in yours. But today I am going to tell you of a meeting much greater and more wonderful than any of ours, and the story is found right here in the Bible, and so we know it is true. It was not long after Jesus had died on the cross and risen from the dead and gone back to the heavenly home. Before He left He told His friends that they must not go away but stay right there in Jerusalem until He should send them His power. Now His friends did not know just what He meant by that but they did know how to obey and so they stayed. And while they stayed, they prayed. And at last after many days when they were all together in one place there came a sound as of the blowing of a mighty wind and it filled the house and they saw what looked like flames of fire that came and sat on each one, and behold God had sent His Spirit upon them and given them of His mighty power, so that they could do many of the wonderful things which Jesus Himself could do. And why do you suppose God gave them this power? It was not to let them show off or make folk think how wonderful they were that they could do these things. I will tell you why it was. It was to help

Talks by Two Boys—The Chapel of the Five Seas

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Banner Band of Sandy Run Association

FIRST MEETING

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Welcome Song
Welcome to New Members
Song—Jesus Loves Me
Prayer for Our Missionaries
Song—Praise Him, Praise Him
Bible Story—A Big Meeting
Some Missionary Verses
Hymn—I Love to Tell the Story
Preachers of Long Ago
Prayer of Thanks for Our Christian Country
Our Home Board and Why It Is
Hymn—Bring Them In
Business
Sunbeam Song
Closing Prayer

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them so that, when they told the story of Jesus and His power to save them from their sins, they could show what His power could do here in the world and so help people to believe. For just as Jesus had told them to wait in Jerusalem before, He now told them to go out and, beginning right there where they were in Jerusalem, go out into their own state and nation and even into the uttermost parts of the world with the saving knowledge of His love and power. And they did not wait but began at once to obey. For the people in the city had heard the sound of the noise as of wind and they came running from all directions and, when the friends began to speak, behold they heard each man, somebody telling the story of Jesus in his own language, for there were many strangers from other countries in the crowd. And you can imagine how surprised they were, for they knew that these were poor ignorant people and could not speak any other language than their own. You see they did not know about God's power which He had sent. And after a while Peter, the friend of Jesus, stood up and everybody got right still to see what he was going to say. And he preached to them Jesus and how He loved them and died for them. And God gave Peter power to make the men believe, so that about three thousand people, more people than you could pack in this house many times over, believed in the name of Jesus that one day and obeyed Jesus by being baptized! And, when the disciples saw the power which had been given them to make men believe in Jesus and be saved, they were glad and did not stop preaching but kept right on so that more and more might be saved.

Preachers of Long Ago

WHO is our preacher? How often does he preach to us? Where does he live? What does he do for a living? I wonder if any of you have ever been told about the preachers who used to preach for us in the long ago when our country was new and the people were few and far between? Then I must tell you. Back in those days our Baptist people lived mostly in the country on farms; and the roads, where they had any roads at all, were very bad, so bad that almost the only way to get over them was to ride horseback. So that is

just what these preachers did. They rode horseback from one country community to another. And, wherever there was a school house or a tiny church or sometimes just an open space under the trees, they would hold their services. Word would go around that the preacher was coming and all the folk would stop work early if it was during the week or come and stay all day if it happened to be Saturday or Sunday and what a wonderful meeting they would have! They did not have any pianos or organs but either the preacher or somebody else who could sing would start the music. They did not have any song books either, so the preacher would read two lines of the song and they would sing those and then he would read two more and they would sing them, till the whole hymn was finished. And, after they had prayed and the preacher had read the Bible, the preacher would preach. He didn't do like our preacher, just talk a little while and then let the people go to come back next Sunday: the next Sunday he would be many miles away preaching in some other place and he might not get back to preach again for a whole month and maybe not for longer; and the people were eager to hear all that he had to tell out of God's word; so he talked on and on. Sometimes he talked longer than from morning until noon-recess, and the little children curled up in their mothers' laps or on the bench and went to sleep. But the grown folks listened with glad hearts and many who were sinners believed and were saved. When the service was over the preacher went home with some of the folk and they were so glad to have him. The biggest day in the year for them was the day when the preacher came, and you would not have minded being there either, for they killed their fattest chickens and gave him the best things they could fix to eat. And the whole family gathered round and, when the work was over, the servants where there were any often came in to hear the preacher talk more and yet more about God and His love, about Jesus and His power to save the people from their sins. When the time came for him to leave they followed him to the door and often to the gate wishing him well and telling him of the joy he had brought.

And sometimes they would have a big meeting just like the one we were talk-

ing of in our Bible story awhile ago. And the people would come in wagons for miles and miles around and bring tents to stay in or build rude huts. And they would build an harbor or open tent for the preaching. And five or six preachers would come, and they would have camp meeting. Sometimes they stayed as much as two weeks and the different preachers would get up and preach and they would all sing and pray that the sinners might be saved. And, just as God gave Peter power to make men sorry for their sins and believe in Jesus, so He gave it to these preachers of His, too. And many men and women and children were sorry for their sins and asked Jesus to forgive them and were saved. And because they lived holy lives and the people knew that God was with them, there were no men in all the land more respected and loved than these Baptist preachers of the long ago.

Our Home Board and Why It Is

It is a long time since those first early preachers began to tell the story of Jesus and start little Baptist churches all over our land. But we are not all Christians yet. There is still much to be done. There are the negroes. Many of them are not Christian and even those who are have not yet learned all they ought to know about what God wants them to know. There are the Indians. We have been trying to tell them all these years about Jesus and many of them have believed and are just as good Christians as anybody in this church. But most of them have not believed and we must still keep on trying. Many of our own white people, for that matter, have not believed or still need teaching. And then there are the foreigners who come to live among us, come from Italy and Greece and many other countries; we must tell them of Jesus. And there are the mountain people who live so far back in the mountains that often they have not heard; we must tell them. And over in Cuba and down by the Panama Canal there are many, many more whom we must tell. Oh, it is a great big job, isn't it! Far too big for one man. And so we Baptist people have chosen a few men to look after all this work for us. And we call them our Home Mission Board. They meet in Atlanta, Georgia, every month and while they are there they pick out the missionaries who are

to work for us and the men who are to go around and tell the folk about the work and get them to give more money to carry it on. They have chosen one man to look after all the rest and his name is Dr. Gray. He is the secretary of the Home Mission Board and I want you to remember his name and the city where he lives and to pray for him that God will give him His power just as He did the preachers of long ago that he may know how to do His work well.

SECOND MEETING

Home Mission Fact Meeting

Opening Song
Welcome Song
Questions on Stories of Last Meeting
Sentence Prayers for Home Missions and Dr. Gray
Song—America
Giving Service
Bible Study—Some Folk Whom Paul Helped to Know Jesus (Review)
Responsive Prayer that All People in Our Own Land May Know and Love Jesus
Roll Call—Answer with some form of home mission work.
Map Study of Home Missions (Older Children)
Home Mission Work in Our Community
Song—Jesus Bids Us Shine
A Visit to Good Will Center
Business
Closing Prayer
Sunbeam Rally Cry

A Visit to Good Will Center

Once long time ago we had a story about a Good Will Center. Does anybody remember what that is? It is a place where children go to learn what Jesus wants us to do every day in the week as well as on Sunday. It is a place where they learn what dandy good times folk can have when they are good. It is also a place where they learn to be useful and do many kinds of work. The other day I went to see one. It isn't very large and it is not so very pretty on the outside either. But it looks nice and fresh and clean, and the inside—why I just know you'd like the inside! The walls are all gray with a pretty little rose border. And hanging at the windows are soft rose draperies. And in the clubroom where I

(Concluded on Page 27)



FROM OUR MISSIONARIES



KAIFENG TRAINING SCHOOL

THIS autumn our dream of years was realized when the Bible Training School was opened at Kaifeng. So far all trained workers we have used in Honan have come from other provinces where the work is older and there are Christian colleges and seminary graduates. We are so happy that a start has been made for training our own Honan men and women in higher religious work. Our aim is to raise the standard as time goes by so that in a few years the majority attending this school will be China's best. Mr. Harris has charge of the men's school and their wives are under my care. Now that we have sent home all those who for various reasons seem unfit as leaders the school is reduced to those whom we think earnest, consecrated and promising.

Four hours each day these women do industrial work to help pay their way through school. Today they were making and dressing Chinese lady dolls to be sold to American children. I am sure the Sunbeams would have enjoyed seeing these bright little dolls with red flowered coats, blue trousers, red slippers and hair dressed in the most fetching Chinese style, being dressed and completed by these students. Next week they will spend the sewing hours in fashioning downy coverlets trimmed in blue and pink for rosy little babies across the Pacific. Each day half the school hours are spent in hand work and the other half in study.

Though not a one of these women could read when they came to us two months ago they can all now read in Mark, write Chinese shorthand, do some arithmetic, besides having memorized the entire cate-

chism (both questions and answers), hymns and much of the 5th chapter of Matthew. Each student goes one day in the week with the Bible woman or myself to visit in the homes. In this we try to pattern after those days of tender memory spent in the same work while in our W. M. U. Training School. Fortunately we have both a boys' and a girls' day school in the same yards where the men's and women's Bible schools are situated. The women students visit in the homes of these day pupils. I am hoping that they may catch the vision that we old Training School students saw. Right here I want to say that this Chinese Bible School can and will be a great force if you who have the greater light will but pray constantly

for it. Just a few days ago my five-year-old boy begged to be allowed to call on a grown lady visiting our station. I said, "Hendon, how can she wish to have you when she is grown and you just a little boy?"

He was not daunted by this, but answered, "Mother, you don't know; she's a great friend of mine and just crazy about me". It is just this confidence we all need, we in foreign lands, to feel that we are loved by you in the homeland. We do covet your prayers not only for ourselves but for each one of these men and women who are trying to prepare themselves for the Lord's work.—*Florence Powell Harris, China*

MRS. M. G. WHITE, missionary at Bahia, Brazil, writes in the following interesting way: Our house is being repaired, the man in charge of the work being a pure-blooded African. He is old, is a devout Christian and, whenever pos-



sible, hires Christian men. I want to tell you about one carpenter whom he hired. His name is impossible—Theodorima—but he is a real evangelist. He works with the heavy timbers that are being put into the house, his bench being under a big mango tree. While he works he preaches the Gospel. He never loses a stroke. At the noon-hour while all the men sit around with their "breakfasts" he preaches to them. People passing by and seeing the good shade of the mango tree come in to rest under it and while they cool off he tells them the sweet old story. He has but one conversation and that is Jesus. We have four Baptist churches in this city and I am working with the women and children in all of them. Sunday mornings I always teach my class of women at First Church; Sunday afternoon finds me in one of the suburban churches and after that at the preaching service on the streets. Last Sunday afternoon I calculated that about 250 people listened throughout the entire service. Sunday nights usually find me at home resting. When the correspondence will allow, I visit on week-ends. We have large numbers of conversions, but our efforts have necessarily been so scattered that we have not been able to develop the churches to any extent. But recruits are coming! Already Mr. and Mrs. F. W. Taylor of Texas are on the field studying the language and in the spring we are looking for another couple. Thus we take courage and go on doing all we can. Mr. White is now on an itinerary and at one of the places he has rented a large house to begin a school in February. The people are "demanding" the school and though he does not know whence the teachers are coming he has rented this house believing that God is leading. If you hear soon of my having a school out there, don't be surprised. [Note: A later letter from Mrs. White states that she is to direct this school for its first year, spending part of her time there and part in Bahia.]

SUNBEAM PROGRAMS (Concluded from Page 25)

went first even the little chairs and kindergarten tables are gray. You don't know how cute they looked and how spotlessly clean they were. You see that is one thing children learn at Good Will Center—to be clean. For many of

them are foreigners who have never been taught our ways but they soon learn to use a nail file and a tooth brush and to have a bath once every week at least in the winter time and oftener in summer. They are very proud of knowing all this and it is one of the first things they tell their visitors when they come! In the club rooms there is also a piano and victrola and a blackboard, and here the tiny little children gather for kindergarten every morning and the older children come for story-hour or club in the afternoon. Another room is the library and another the dining room and still another the kitchen, where the girls learn to cook and serve and sew. And then there is a shop, a great big room where the boys can make as much noise as they want to and learn to use hammers and saws and all sorts of tools making many useful things. And there is a playground, too, with its big flag pole and its basketball court and as soon as school is over the children come flocking to play and have a good time if it is not the day for their club. Indeed I do not think I ever saw a nicer place and I hope that some day you may see one too.

AN ASSOCIATIONAL QUARTERLY

The last day of January was spent by the W. M. U. corresponding secretary in the associational W. M. U. quarterly at West Blection, Alabama. Mrs. Mary Gurd Allen, the superintendent, presided, every W. M. S. in the association being well represented. The hostess society had over 90% of its members present. Two of the churches reported the full graded system. One of the most impressive features of the program was the awarding of 107 seals for mission study, every W. M. S. having several members who received one or more seals. Thirteen seals were the first official one, twelve being awarded in one society. A resolution was adopted looking to mission study classes in the young people's societies, it being also decided to hold Saturday quarterly rallies for them. In order to stimulate reporting, the local chairman of personal service exhibited booklets, made by folding sheets of paper, with the picture and address of some woman missionary on the outside page. The members were asked to keep these booklets near at hand so as to record their personal service deeds.



TRAINING SCHOOL



HOUSE WORK AT HOUSE BEAUTIFUL

INDEED we have practical and inspiring courses of study and practical mission work in the city, but we have still another department of training which is exceedingly practical and at the same time little lauded. It is our work in Home Economics. Each girl devotes one hour each day to these domestic duties, and it is surprising to see how much we really can accomplish in one hour under the excellent leadership of our director, Miss Warren. She is indeed skillful in organization, tactful in management, energetic and patient, day in and day out. One of our number serves as her assistant, another as her bookkeeper, and the rest have definite duties assigned each month.

One-half hour before our morning meal a group of girls in crisp white aprons make their way to the dining room to see that everything is in readiness and, with cheery "Good morning" written over their faces, greet the faculty and girls coming in to breakfast from their morning devotions. Then with a charming grace and a swiftness that gets your coffee to you still steaming they serve our morning meal. After breakfast there is an hour of great commotion in House Beautiful. There are the bed rooms to be put in order for the day, the chapel, the classroom, parlors, library, practice rooms, corridors and sun parlors to be swept and garnished. The smoke stacks in Louisville make a daily and generous deposit, so there is no day of rest for the faithful dust cloth. The girls who work in the laundry folding and putting clothes into the proper shelves say that it is very fascinating work. The fascination sometimes turns to desperation when, after turning and returning, folding and unfolding, the name is at last located in the center of the sheet. Perhaps the scene of greatest activity at this hour is in the dining room and adjoining serving-room where first-hand knowledge of dish washing is obtained. Here latest methods of organization and a hearty spirit of co-operation are both necessary. You can doubtless understand this need if you will picture about eight girls bringing in soiled dishes, still others removing and assorting silver, resetting tables and putting away unused dishes, to say nothing of sweeping floors and scrubbing tables and shelves. We manage all this three times a day with a surprising degree of smoothness and swiftness. Not infrequently, however, in our zeal and haste we have to be reminded that the corridor is not the place for adjusting and removing aprons. This same haste sometimes causes the very walls to reverberate with the dying knell of plate, bowl or glass. It is characteristic of Training School girls to "Let cheerfulness abound with industry"; as a consequence it has been suggested that while we are about our work we reduce laughing and singing to smiling and humming. But, oh, there is no sensation quite like that which takes place when in the midst of this activity suddenly the electric dish washer ceases to function. To have this experience with a class in New Testament facing you at nine o'clock is very similar to having a break-down several miles from town with a tremendous and threatening cloud slowly but surely rising. There is always a way out. We simply resort to the old fashioned dishpan "with laughter and kind faces".

Our labors together afford an opportunity, which our busy life together would not permit, of really knowing each other and of learning to appreciate more fully the little deeds of thoughtfulness and love that contribute so much toward making our home beautiful. We love to think of this as our home and of these duties as a manifold opportunity of training in actually doing these tasks and doing them cheerfully and well; of keeping aglow within us that God-given housewifely instinct, which

under divine direction will do wonders in cleaning up the dark and Christless corners of our world, and of having a part in preserving and keeping beautiful this house so lovingly provided by the women of the southland. Sweeping when viewed in this light becomes a holy task. We are grateful for the great mother heart of our women, we are grateful for every sacrifice that has been made, for every comfort and convenience that we enjoy at House Beautiful, but we are also grateful that we have these duties, for in many ways they make us more efficient workers for our Master. As the call comes from every mission field for consecrated workers, who can fit into any place and who are trained in the practical things of life, we realize more and more that practical training in Home Economics is essential in the development of well rounded Christian workers.—Betty Frances Knott

SETTLEMENT WORK IN LOUISVILLE

THERE are four settlements in which our Training School girls work in Louisville. Three of these are of other denominations who have asked for our aid. The other one is our own beloved Good Will Center, the workshop of the Training School, the model settlement of southern Baptists, where about fifty of our one hundred and thirty-four girls work.

From Catholic, Jewish, German, Italian and American homes flock the little tots on Saturday afternoon eager to hear the stories and join in the games and songs. But perhaps the happiest time comes when the bright colored paper, scissors and colors appear announcing the time for the handwork.

'Tis also a happy time on Wednesday afternoon when from forty to fifty other girls come trooping in to join in the Bluebird devotions, songs, stories and ceremonies. The teachers consider it a real privilege to help the Bluebirds live up to their motto, which is "Bluebirds sing, Bluebirds help, Bluebirds grow". Part of the time is devoted to teaching them sewing, but the outstanding emphasis is upon punctuality, obedience, neatness and reverence.

When the girls are eleven years old they become full fledged members of the Camp Fire Club. Here they learn to sew and cook and they light the beautiful candles of "Work, Health and Love" in their own hearts to prepare to carry them out into the world.

Then we have the thirteen to sixteen year old Blossom Shop girls. The purpose of this club is to send beauty, sweetness and happiness into the world through personality and service. The organized work of the club helps to develop each girl's executive ability. The busy times of sewing and cooking are quarterly interrupted by a social hour filled full of good times that are always enjoyed.

When the girls are promoted from Blossom Shop they enter the Cheer All Club. The activities of this club are to best prepare the girls to go out with high ideals and new ability for home and social life. The reading and studying of missionary stories and current events give them a broader vision of the great world around them.

The greatest happiness brought into the lives of many foreign women is through the Friendly Circle. So dearly do they love this, their Mother's Club, that some of them will walk several miles, coming from their house-boat homes on the river, often plodding through snow, carrying tiny babies. Never are the mothers happier than when they are planning for their "parties" in which the Training School girls give some interesting programs. It would inspire any southern Baptist to hear the personal service reports that these mothers give. They are taught how to save money and start bank accounts. Their lives are brightened by fellowship, beauty and song.

We have not mentioned the boys since we left the Story Hour, but they have not been forgotten, for when they leave the Story Hour they become Knights of King Arthur. How happy they are as they listen to stories of bravery and busy them-

(Concluded on Page 35)



SOCIETY METHODS



SUBMARINES

UNSEEN things that torpedo our meetings were given as the following in a program:

U AND I IN A SUBMARINE—U IN BOW AND I IN STERN

Wrong C's to Sail

Climate
Cowardice
Covetousness
Criticisms
Custom
Cash

C's of Can

Clear Weather
Courage
Comradeship
Chip In and Help
Change
Cheerful Giving

SEVEN POINT RECORD SYSTEM

THE young women and girls are accustomed to the six point record system in the Sunday school. Let them mark in the Y. W. A. and G. A. on the seven point system. It will add much interest if the organization is divided into two circles with a captain over each side and, at the close of six months, the one having the most points to its credit is entertained by the losing side. Give the points that need strengthening the largest percentage. The following has been used most effectively:

- Ten points for each new member
- Ten points for subscription to ROYAL SERVICE or Home and Foreign Fields or state denominational paper
- Ten points for reading missionary or devotional books
- Five points for studying the topic for the month
- Five points for missionary current events
- Five points for being on time
- Five points for bringing a guest

OUR TOOL CHEST

THE following "tools" were used in a "methods" program:

- Nails—Facts
- Hammers—Programs, Mission Study Books—Sometimes nails don't go through!
- Awls—Posters, Telephones
- Plane—Smooth and Easy Auto
- Hatchet—Don't chop up meeting!
- Chisel—Sharp, Decisive Stories
- Spirit Level—Bible
- Magnet Level—Love

Note: The above original methods were suggested by Miss Mary Northington, W. M. U. corresponding secretary of Alabama. The following ones are the helpful gift of the Arkansas secretary, Mrs. J. G. Jackson.

Unless something unforeseen prevents, this department will for the next eight months carry suggestions from the several state W.M.U. corresponding secretaries. The idea is to hear from two states each month. Naturally each secretary will wish to use her space to the very best advantage, giving on it methods which she knows have proved practical and helpful. If you have ever been secretary of an organization, then you can understand how greatly it will help your state W.M.U. correspond-

ing secretary if you will write her of some plan or plans which have been found to be workable in your society, whether for women or young people. It matters not how old the plan may seem to be. You know that the sage of all time discourages the quest for anything "new under the sun". You will find the address of your state W.M.U. headquarters on page 2.

HELPFUL METHODS

ALL women of a certain city church are considered members of the society—no dues, free-will offerings. Each circle has two Bible studies and a missionary meeting each month. Once a month an all-day meeting is held at the church for mission study, report of circles and business. During the noon lunch a special speaker brings a short message. Results: More women studying, more leaders developed, more self reliant women who can pray and talk, more subscriptions to mission magazines, increased interest in personal service and enlistment!

Several societies have solved the problem of the very young married women who want to be in the Y. W. A. by organizing them into a circle of the W. M. S. It is called the Bride's or Young Matron's Circle.

A society in a small town gives one meeting day each month to visiting. The members meet at the church with their cars, have a prayer and divide forces for the afternoon work. Another gives one afternoon to personal service work.

One Y. W. A. leader—a pastor's wife—by stressing personal service succeeded in enlisting a number of society girls in the Y. W. A. They soon became so interested that, in order to carry on their work, they each decided to become a tither—thus solving their financial problems.

The adaptation to missionary teaching of the newest educational theory—Project Work—has solved the problem of Sunbeam work in large churches. Briefly stated—it is the old idea of handwork enlarged to include all phases of teaching and used entirely from the viewpoint of the child. The definition of "Project Work" is followed literally: "The raising of a question and carrying through of an enterprise. Both the question and process are left with the child". For instance—one day in a church, where the Sunbeam Band meets during the eleven o'clock preaching hour, a boy asked "What is the difference in the folk our missionaries preach to in Africa and in Japan?" The whole band decided to find out. They looked in geographies, other books and in our missionary magazines for the pictures of African people, their houses and towns and noted down customs and religions. To make it more real they made two African villages—one a heathen and one a Christian—noting all changes wrought by Christianity. Incidentally they learned the S. B. C. mission stations, names of missionaries and several stories of their work and how the message should be given. Then they traveled half across the world to Japan; on the way learning much about methods of modern travel. In Japan they also learned about the people, their homes, towns, customs and religions, learning why it is hard to win the Japanese to Christ. The carrying out of such a program means that there must be interested leaders who can give a little time helping the children work out the plans. For boys and girls from six to twelve there is no need of doing more than starting them off, but much of the hand-work will have to be done at home with older people helping in making of hospitals, churches, temples, thatch-covered homes, necessary materials, paper boxes, bits of colored paper, wrapping paper and sawdust, grass and such homely articles. The sand-table is necessary for the 3-6 year olds and a much simpler form of work, but the principle is the same. The following helpful books are recommended: "The School at Mother's Knee" and "Mission Helps for Junior Leaders" by Apple-garth, "The King's Own" by Roberts and "Going Somewhere" by Compere. Order from Baptist Foreign Mission Board, Richmond, Va.



BOOK REVIEWS



GOLDEN YEARS

IF one could sit at the knee of a lovely and gifted grandmother and listen to the story of her life from childhood, through girlhood to young womanhood and motherhood, how eagerly would the privilege be secured. And if this story included a life on a pioneer farm, the experience of a terrible war, a dangerous trip to meet a fiancé, a romantic marriage and a life "happy ever after", in spite of its fellowship with suffering, how reluctantly would one stir until the very end of the fascinating story had been reached. "Golden Years" written by Mrs. W. L. Williams, at one time president of the Baptist Woman's Missionary Work of Texas, will tell the reader just such a story and the telling will be simple, direct and absorbing. This story comes from the same heart in which was born the inspiration that led to the building of the Woman's Missionary Training School at Fort Worth, Texas, where, beloved by faculty and students, Mrs. Williams now makes her happy home.

We most sincerely emphasize the words of Dr. George W. Truett in his "Foreword" of Golden Years: "It gives me pleasure to most heartily commend this book and I hope it will be widely read by those who know and love the author as well as by those who have never had the joy of being numbered among her personal friends. It will be greatly helpful to our young women everywhere and indeed to all who seek to live good lives".

What more worthy story could there be than one of the golden years of a golden life, each one burnished in God's school of experience until He beheld His own image therein? The volume is well printed and carries a series of interesting photographs, including the sweet face of the author.

Price \$1.50 from Baptist Standard Publishing Co., Dallas, Texas

THE MINISTRY OF WOMEN

USUALLY books dealing with Bible topics ignore probable surroundings and atmosphere, emphasizing facts

and the author's deductions. These are valuable books to the student and more valuable when the discerning teacher can supply the local coloring. But in "The Ministry of Women" written by Ella B. Robertson we have a "Bible Study for Women" (this might well be the sub-title of the book) with the facts so clothed in bright, narrative garb that the teacher will have a ready-made charm and atmosphere at hand. This helpful feature flows through the entire book of twelve lessons. The topics of these lessons are: (1) The Ministry of Girlhood, Rebekah, Naaman's little maid and Jairus' daughter are the heroines of this lesson; (2) The Wife's Ministry, characters chosen from the wives of Adam, Jacob and Moses; (3) The Ministry of Motherhood, some wonderful mothers of the Bible being presented; then comes the ministry of the graces: (4) Giving; (5) Prayer; (6) Praise; (7) Hospitality; (8) Soul-Winning; (9) Personal Service; (10) Religious Education; (11) Leadership; (12) Friendship. These topics are listed to give our readers a glimpse of the contents of this little "big" book, but the titles cannot convey the exceeding spiritual value it will be to our women, young and old, whether they be leaders, teachers, mothers or homekeepers.

The author's introduction gives the purpose of the book:—"Scarcely anything can happen to us today that did not happen to some women in the Bible. How these women, wise or foolish, met the demands upon them, it is worthwhile to inquire, for in them we shall see ourselves. And if in the world about us we see modern types of women who rose gallantly to the hour's need, from them, too, we may learn our duty and our privilege".

The Ministry of Women was written at the request of the W. M. U. of Oklahoma. For this the W. M. U. of the whole south should rise up and call it blessed.

Price, cloth, \$1.00; paper, 50 cents; from Messenger Book House, Oklahoma City, Okla.



HOME DEPARTMENT



WHITTINGTON AND HIS CAT

FIVE hundred and fifty years ago in the year 1371 boys were the same lively creatures they are in this day of our Lord, 1922. In that far off year a husky English boy at the age of thirteen was on his way from his village home to the city of London. Even in those days London was a big and busy city and although it was not "paved with gold", as some one had told this lad, there were good chances in it for making a living and that was what Richard Whittington had to do. So we find him going up to London town to seek his fortune by apprenticeship and honorable trade. History tells us that he walked every step of the way. His employer, a mercer or as we would now say a wholesale dry goods merchant, to whom he had been apprenticed, turned him over to underlings who made his life so miserable by taunts, overwork and small cruelties that he decided to run away. Slipping out one morning very early he left the city but did not go very far. As weary and hungry he sat on the roadside he heard the dash and clang of the bells of Bow Church which was situated near his master's place of business. Now an imaginative boy can make bells say many things. I know of one small American girl to whom her church bells always said, "I was glad, I was glad—when they said, when they said—let us go, let us go—into the house, into the house—of the Lord". What do they say to you? Perhaps Richard's conscience troubled him and also he may have been thinking of the gorgeous display of the mayor's procession which he had recently seen; anyway the Bow bells seemed to say to him on that morning, "Turn again Whittington, turn again Whittington; thrice Lord Mayor of London". Over and over they said it. Richard obeyed the call of the bells and went back to his employer so quickly that he never was missed. His hardships were no less, but doubtless he felt braver and certainly he worked faithfully for when, as was the custom, the merchant allowed his employees to invest small sums in outgoing cargoes of goods for trade, he

asked Richard what amount he could put in. All that Richard had, so the story goes, was a cat, a good mouser. He gave this into the care of a sailor of the vessel which was bound for Morocco. Now it happened that the palace of the king of Morocco, where there were no cats, was overrun with rats which Whittington's cat destroyed. The delighted king paid a large amount for the cat, either in money or in laces and silks. With this price of his cat Whittington commenced business and soon rose to great wealth. He married his employer's daughter, was knighted and was thrice elected Lord Mayor of London.

Historians do not agree on all points of this story. Some say there was a cat, some say no cat. Early portraits, however, represent Whittington as resting his hand upon a cat, and early monuments still connect the great merchant with the cat. Personally I like to believe the cat story, but cat or no cat all historians agree that Whittington was a good and generous man and gave most of his wealth to those less fortunate than himself. He built many charitable houses; also a church, adding to it a college with a yearly allowance for the poor scholars; he erected a hospital called God's House and well endowed it; he gave large sums to other hospitals and gifts for many charitable uses. Although his splendid tomb with its quaint Latin epitaph was swept away by fire the true monument to Sir Richard Whittington remains—the lesson of an upright life the fruits of which abide unto this day.

HIS EPITAPH

"Here lies Sir Richard Whittington,
thrice Mayor,

And his dear wife, a virtuous loving pair;
Him fortune raised to be beloved and great,

By the adventure only of a cat.

Let none that read it of God's love despair,

Who trusts Him, He will of him take care."

UNION NOTES

THE following leaders completed the correspondence course of training during the last quarter of 1921. They are indeed to be congratulated on the splendid records of the work they did as well as on the completion of this study, which will certainly prove helpful to them. More and more our leaders are enrolling; there are now over three hundred enrolled in the correspondence courses for the various junior W. M. U. organization leaders, but we would be glad to have yet more. The cost including books and postage is \$2.10 for Sunbeam work and \$1.70 for either of the other organizations.

Ala.	Mrs. C. C. Wilbanks	Sunbeam
Ga.	Mrs. L. G. Arnold	R. A.
Ga.	Miss Ruth McCluag	Sunbeam
Ky.	Mrs. W. E. Crumbaugh	Sunbeam
Miss.	Mrs. N. R. Rice	Y.W.A.
N. C.	Mrs. J. K. Bivens	Sunbeam
Tenn.	Mrs. W. B. Ladd	Sunbeam
Texas	Mrs. J. E. Burrell	Sunbeam
Texas	Mrs. T. J. Fouts	Sunbeam
Texas	Miss Gladys Jones	Sunbeam
Texas	Mrs. G. S. Perkins	Y.W.A.
Texas	Mrs. Will Randolph	Sunbeam
Texas	Mrs. J. M. Senter	Sunbeam
Texas	Mrs. G. C. Shanklin	Sunbeam
Va.	Miss Mentora Bellamy	Sunbeam
Va.	Mrs. E. F. McIntosh	R. A.

THE Seminole Hotel will be headquarters hotel during the sessions of the Southern Baptist Convention and of the Woman's Missionary Union in Jacksonville, Florida, May 17-22. The Seminole Hotel is under the same management as the Patten Hotel in Chattanooga, the headquarters hotel last May. The uniform courtesy and efficiency of the Patten Hotel is a splendid prophecy of the accommodations of the Seminole Hotel. Any one wishing a room at the hotel should write as soon as possible to Manager Chas. G. Day, Seminole Hotel, Jacksonville, Fla.

LAST May the Union decided to issue a new mission study certificate to be known as the Honor Certificate, the award to be made to any one who had received all three of the Union's official seals and who had, since receiving

them, taught a mission study class. By the middle of January 107 such certificates had been awarded as follows: Ala. 5; Ark. 1; Fla. 1; Ga. 15; Ky. 5; La. 6; Miss. 28; Mo. 3; N. C. 1; Okla. 1; S. C. 11; Tenn. 5; Tex. 16; and Va. 9. To make her record all the finer Texas has also received two additional Honor Certificates. The ones winning them are Mrs. C. T. Whaley and Mrs. Hans Busch. This means that each of them has taught seven other mission study classes since she received the first Honor Certificate.

REV. Jacob Gartenhaus, missionary of the Home Mission Board to the Jews, says: I have often said that the Baptists should have been the first ones to do mission work among the Jews since the Baptists claim that they believe every word in the Bible, which says "to the Jew first". But the Baptists of the south are awakening and from now on I believe they will do a great work for the Jews. Practically all of the doors are open. What an opportunity! Seven years ago when I began my work I found that the Jews wouldn't even speak to me but looked upon me as their worst enemy. Some Jews still do so but what a change! I have been invited to Jewish homes and have been in the synagogues. They in return come to the meetings where I speak, ask for literature and buy Bibles and Testaments.

MISS Juliette Mather writes as follows: For a graduate of the W.M.U. Training School there is always special joy in going to Kentucky, so it was a compensation for ending vacation with the dear home people to go to work in that state. There were two happy inspiring days at House Beautiful before Miss Morton and I began our college trip, days of joy at being back, sharing again in the pervading spirit of consecration and feeling the strength of prevailing prayer there. Thus we started out with new zeal for our Master's work. It was while there too that you remembered me in prayer according to the suggestion of the Calendar of Prayer; thank

you for your prayerful interest then and on through the year. The Y.W.A. development in Kentucky colleges was quite pleasing. Cumberland College, Russell Creek Academy and Bethel Woman's College each have splendid organizations quite adequately filling the spiritual needs of the girls on the campus, thanks to the effort of leadership of earnest counsellors, at Cumberland College one of the members of the local church, at the other two schools one of the faculty. Georgetown College still continues the Y.W.C.A., giving emphasis to Baptist activities and planning soon to exchange this general organization for one distinctly in keeping with a denominational school. Miss Morton will return to teach mission study classes in Bethel, Georgetown and Russell Creek Academy. Going to Kentucky mountain schools had its ups and downs but was well worth the difficulties of train connections as we saw the eagerness of the boys and girls in those more remote sections. Barbourville Baptist Institute was in the midst of a series of revival meetings after which they expect to do even better Y.W.A. work, conserving the spiritual enthusiasm of those services. The G.A. was better suited to Hazard Mountain School and a wide-awake auxiliary was organized with their choice music teacher as counsellor. If I could take each of you around with me your home mission and education gifts would advance markedly, for your hearts would be stirred as mine at the realization of the financial needs of our Baptist schools.

THE closing ten days of January were spent by the W.M.U. corresponding secretary in Nashville, Louisville and Columbia, Mo. The Nashville meeting was in behalf of the Baptist 75 Million Campaign. Almost all of the members

of the Conservation Commission were present. Gratitude to God for the more than \$30,000,000 already paid in on the pledges and a determination to make the spring months genuine campaign assets were the keynotes of the meeting. Each state will plan for its spring campaign, the details being set forth in the state denominational papers. Especial attention is directed to the southwide call to prayer as given on page 36 of this issue. Tithing will also be given especial emphasis at the spring meetings. Will not every W.M.S., every Y.W.A. and every G.A. do its best to enroll every member as a tither? The Bible teaches that God expects them to be! Four days were spent as the guest of the W.M.U. Training School. Sleet and ice without, cheer and prayerful work within! Surely the school goes "from strength to strength". The Southern Baptist Theological Seminary joyfully celebrated on January 20 the passing of the 400th mark, having now with the women over 700 students. The trip from Louisville to Columbia led past fields of snow, preparing one's mind and heart for the choice privileges of the approaching conference. The personnel of the conference consisted of about forty members of Baptist churches in the north and south. The host of the occasion was Dr. James M. Wood, president of Stephens Jr. College in Columbia. Dr. E. Y. Mullins was chosen chairman and Mrs. Helen Barrett Montgomery, vice chairman. The conference was entirely unofficial, its primary purpose being the "enjoyment and development of fellowship, with the view to the growth of a better understanding of the tasks, problems and difficulties common to both north and south". The entire spirit of the meeting was fine, the hospitality of Stephens College and Columbia being exceptionally choice.

TRAINING SCHOOL DEPARTMENT

(Concluded from Page 29)

selves with hammers and saws in the workshop, as well as on those joyous hikes.

The older boys meet at night to read magazines and play wonderful games. This is a new departure and the fruits are already being harvested for they are coming to Sunday school now and a class is to be organized for them. No one can estimate the good done in the settlements of the city by the Training School girls.—Virginia Hill

SOUTHERN BAPTISTS CALLED TO PRAYER

After a day of conference and prayer in Nashville the Conservation Commission would send forth to the Baptists of the south the following message:

It is an hour of tremendous meaning for southern Baptists. Our present supreme concern and responsibility are for the continuing and ultimate success of the 75,000,000 Campaign. Above all things we need the anointing and power of God's Spirit, for renewed effort, for sacrifice, for wisdom and for self-forgetting consecration to His cause. We would lay upon the hearts of pastors and people everywhere the urgent necessity for prevailing prayer. Assured that He approves our efforts by a thousand promises, commands and assurances in His Word, let us call upon Him unceasingly. Let us seek to renew our vision and our strength. Let us strive to share in a new measure His mighty passion for a lost world. Let us ask Him for grace to do, to dare and to suffer. Let us lay hold of the task before us with unconquerable faith. As we look ahead to the meeting of the Jacksonville Convention, let us be steadfast on the way to the goal, willing to pay the price of success at any cost, committed utterly to His will, bold to claim the victory in advance, according to His Word: "This is the victory that hath overcome the world, even our faith".

In Behalf of the Conservation Commission

L. R. SCARBOROUGH
E. Y. MULLINS
GEO. W. TRUETT