

UNION WATCHWORD

Laborers together with God—I Corinthians 3:9

Watchword for 1922-23

God is able.—II Corinthians 9:8

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



MISS BLANCHE SYDNOR WHITE
W.M.U. Field Secretary

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NOTICE

If there is a red mark in this corner, then your subscription expires with this number. Please renew as soon as you see this red mark. See directions at top of page 2.

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

AUGUST—Industrial Foreign Missions

	Cents
China's Greatest Need (W.M.S.).....	5
Refuse or Help—Which? (W.M.S. and Y.W.A.).....	3
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When stamps are sent in payment for leaflets or ROYAL SERVICE kindly send, as far as possible, those of the two cent denomination, allowing one or two cents for postage on leaflets, to W. M. U. Literature Dep't., 1111 Jeff. Co. Bk. Bldg., Birmingham, Ala.

MAGAZINE AND BOOK REFERENCES—Program Helps

Social Work of Christian Missions.....	Alva W. Taylor
Social Christianity in the Orient.....	John E. Clough
Ancient Peoples at New Tasks.....	Willard Price
Stewart of Lovedale.....	James Wells
Social Aspects of Foreign Missions.....	W. H. P. Faunce
Hammer and Hand.....	A. Woodruff Halsey
The Economic Transition in India.....	Theodore Morrison
With the Missionary in Overalls, Christian Herald, June 11, 18, 25, 1921	

EDITORIAL

75 MILLION CAMPAIGN REINFORCEMENT PLANS

By vote of the Conservation Commission of the Baptist 75 Million Campaign at a meeting in Jacksonville a special meeting was called for June 28th and 29th in Nashville, Tennessee, to which representatives of all the forces involved, as well as the Commission members, were to be invited. The purpose of this meeting was to plan to carry into effect recommendations made to the Convention by the Conservation Commission in its report and certain suggestions made by the State Secretaries' Association of the South in a memorial to the Convention and which was included with the report of the Commission.

The State Secretaries' Association in their memorial to the Convention, declaring it to be their solemn and mature judgment that in spite of every handicap and adverse circumstance the 75 Million Campaign as projected by the Southern Baptist Convention has saved our denomination in these crucial times from a setback that would have been inevitable without this Campaign, gave some very serious facts concerning conditions in the south and urged the Convention to seriously and prayerfully consider the projection of a vigorous and comprehensive supplementary Campaign throughout the south on lines similar in extent to the projection of the Campaign in 1919. In addition to this they made some most helpful suggestions for such a campaign.

The recommendations of the Conservation Commission to the Convention were as follows:

1. That we keep sacred and inviolate the Campaign agreements, covenants and quotas.
2. That we cooperate with our stewardship and tithing commission and with each other in pressing out to the last church and member the doctrine of stewardship.
3. That under the direction of this Commission, as formerly, the Convention forces and churches put on a most intensive and extensive campaign for the winning of souls, the enlistment of new members and the quickening of the life of our people everywhere.
4. That we ask and urge the states to join in a plan for putting on another vigorous and south-wide concerted movement to reach all the new members who have come in during the Campaign and those not reached before in the work of the Campaign.
5. We urge and recommend, with all possible insistence, that the Convention forces and churches everywhere, without any hesitancy, halting or letting-up anywhere along the line, go on in a most heroic, united, sacrificial way to bring to final and complete victory this task so gloriously begun and so marvelously carried forward.

In view of the foregoing there seemed to be no doubt that the forces of the Convention and the state forces needed to come together to plan for some concerted effort. Accordingly the Commission, the Executive Committee of the Convention and other forces gathered together in Nashville at the appointed time. Many matters were discussed and their recommendations adopted but they had to do more particularly with the machinery of the Campaign. Following are some of the plans decided upon by the conference.

Evangelism—It was decided first of all that the Conservation Commission through a committee composed of Dr. O. E. Bryan, chairman, superintendent of enlistment and evangelism of the Home Mission Board, Dr. M. E. Dodd, Shreveport, Dr. W. F. Powell, Nashville, Geo. E. Hays, Louisville, and Mrs. W. C. James,

Birmingham, should cooperate in promoting a south-wide simultaneous, co-ordinate effort for evangelism and enlistment. It was suggested that this campaign be conducted in the country churches during the summer and that the fall and spring be the season when the town and city churches shall give special emphasis to evangelism and enlistment. The Commission earnestly urged that every church member cooperate in the effort to win many hundreds of thousands of souls to our Lord during this Convention year and that to this end we pray, work and expect the salvation of the lost, reaffirming our motto "Everyone Win One". It is also urged that our denominational schools hold evangelistic meetings among their students as early in the session as possible in an effort to reach every unsaved pupil. It is further urged that, in addition to state-wide and associational conferences on evangelism, soul winning classes be conducted and soul winning bands be organized in churches. This will be a fine opportunity for the women to enlist others in the churches in the study of Dr. Mullins' "Talks on Soul Winning" and Dr. Hamilton's book "Bible Evangelism".

Enlistment—We believe that the Commission was most wise in trying to set in motion plans which look to the immediate enlistment of those who are buoyant and enthusiastic because of the great miracle of salvation and others who are revived under the power of the spirit of evangelism. Some plans, among others, are to request pastors and evangelists conducting these evangelistic meetings prior to the close of the meeting to canvass all the new members and unenlisted members of the church in behalf of the 75 Million Campaign and the local church budget, to press home the need of workers, seeking to lay upon the hearts of those whom God may call for special forms of Christian service the necessity for answering the call and planning for proper preparation for such service. It is further suggested that while there is this stimulated interest that the new and other unenlisted members be given some definite task in the church life and that they provide themselves with the necessary tools for intelligent church service such as the Baptist state paper, Home and Foreign Fields, ROYAL SERVICE and the Union's new magazine for young people. Cooperation with the stewardship movement at this time is vital. Every effort should be made to acquaint the new convert with his opportunity and responsibility as a steward and to enlist him for all time and not just for an occasion now and then. We must recognize in all this work that the pastor is the key to every endeavor but we must likewise remember that he is there to lead his membership and not do all the work and we would urge that every society member pray for her pastor and actively cooperate with him in seeking to bring all these things to pass.

Some of the ways recommended by the Conservation Commission to bring results and in which we can cooperate with the pastor or seek to get him to cooperate are as follows:

1. That the pastors be urged to form classes in their churches among the deacons, the mission committees, among young married couples and among men and women of various groups. Or that he use such books as Southern Baptists and Their Far Eastern Missions, Talks on Soul Winning, Bible Evangelism, Stewardship and Missions, The Meaning of Prayer, A Mighty Means of Usefulness and the reports of Southern Baptist Convention Boards and Woman's Missionary Union as the basis for a series of lectures at the regular mid-week prayer hour.
2. That the pastors be asked to arrange for a definite missionary program once a month at prayer meeting.
3. Since the Union is planning for a week to be known as "State Mission and Campaign Prayer Week" beginning Sunday, October 1st, it is recommended that where the women observe this week that the pastor preach on that Sunday from the text to be found in II Corinthians 9:8. This is our watchword but a sermon on

this text would be most helpful to all in the church. It is further suggested that in connection with this Prayer Week that the regular prayer-meeting hour be devoted to a program of prayer for everything for which the Campaign has stood using as a basis Stewardship as it relates to Prayer—Personality—Lives Entrusted to Us—and Our Means.

There are to be two tracts published that all of us should endeavor to see are placed in the hands of every new church member and for that matter every unenlisted member. They are "The New Member and His Denomination" which will contain in the back a perforated pledge card for weekly subscription and "Where the Money Goes". There will be other tracts that will be likewise helpful.

Organization—The recommendation prevailed that for the months of September, October and November the general headquarters organization shall consist of Dr. L. R. Scarborough, general director, Frank E. Burkhalter, publicity director and such clerical force as necessary, with headquarters at Nashville, Tenn. Each state is urged to set up such organization and set in motion such forces as may be found necessary to carry on the Campaign to a successful conclusion. The following general scheme of organization was outlined by way of suggestion:

1. State director, publicity director and W.M.U. organizer
2. Associational organizer, publicity director and W.M.U. organizer
3. Church director and organizer, W.M.U. organizer and 4-minute speakers.

State-wide conferences will be planned for and we hope associational and church conferences as well. A month beginning November 3rd will be given over to an intensive campaign to secure cash contributions and pledges from new and unenlisted members. This special campaign month is to be known as Reinforcement Month with the closing week designated as Loyalty Week. Our earnest wish is that every society member may be loyal throughout these coming months in seeking to reinforce the Campaign by our prayer, our cooperative service and our gifts as all strive together to win and enlist

Millions of souls for the Master

W. M. U. Bible Topics for 1923

Prepared by Mrs. James Pollard, Md.

January—The Challenge of the Gospel
 February—Readiness
 March—Our Message to the World
 April—Overcoming Difficulties
 May—Human Manuscripts
 June—Understanding of the Times
 July—Qualification for Christian Service
 August—Fruits of Righteousness
 September—The Greatest Industry in the World
 October—"The Fever Left Her"
 November—The Wondrous Gift of Life
 December—The Vision of the Coming Kingdom

SUMMER ASSEMBLIES

SOUTH CAROLINA ASSEMBLY Greenville—July 30-August 11

THE South Carolina summer assembly will be held at Furman University. The first week will be given to Sunday school and B. Y. P. U. conventions. During this week Mrs. Geo. E. Davis, Y.W.A. superintendent and college correspondent, will conduct daily conferences for girls and young women. August 7-11 W.M.U. features under the direction of Mrs. J. D. Chapman will have large place in the assembly programs. At 9:30 each morning the mission study class will meet with Miss Juliette Mather as leader. At 10:30 comes the conference period with varied features each day. Mrs. W. J. Hatcher, superintendent of Sunbeams, will direct the story hour for children each afternoon. Miss Azile Wofford, R.A. superintendent, will have in charge the Royal Ambassador Encampment. She will have plenty of helpers, among them a young athletic director who is most attractive to boys.—Mrs. J. D. Chapman

ILLINOIS ASSEMBLY

Creal Springs—July 31-August 6

CREAL SPRINGS is beautifully situated for such a meeting, being well supplied with health-giving mineral springs, equipped with a large modern hotel and near a stream for wading and bathing. Every phase of Illinois Baptist work will be given a part on our program. A new and special feature is a Y.W.A. encampment in charge of our young people's leader, Miss Beulah Doerr. Miss Mary Northington will bring inspiration to our W.M.U. work.—Ren. Lay

GEORGIA ASSEMBLY

Blue Ridge—August 1-8

IN the heart of the Blue Ridge mountains, at the Mary P. Willingham School, the Baptists of Georgia will meet in their annual summer assembly, August 1-8. The campus, dormitories, swimming pool and tennis court will give both comfort and pleasure to the guests. Fresh mountain air, beautiful scenery and quietude insure restful days and

nights. Miss Leachman of the Home Board, Dr. A. T. Robertson, Louisville, Ky., and Rev. Emmett Stephens, D.D., and Mrs. Stephens of Tsingtau, China, are the visiting speakers giving regular lecture courses. Miss Juliette Mather, Birmingham, will be present and speak on College Day.—Laura Lee Patrick

MISSOURI ASSEMBLIES

Arcadia Heights, Ironton—August 7-18

MISSOURI will have five summer assemblies: Van Buren, Ozark, Mount Vernon, Arcadia Heights and LaGrange, following in unbroken succession from July 6 to August 28. Arcadia Heights is the state assembly property and the state B.Y.P.U. Convention will be held at the time of the summer assembly. A strong faculty of teachers and speakers has been secured which insures not only culture of mind and heart but fellowship and growth in spiritual life. Abundant facilities for recreation are also provided.—Mrs. J. G. Reynolds

OKLAHOMA ASSEMBLY

Falls Creek—August 8-18

THE program will cover every phase of denominational life, 36 classes being taught in all. Nine of these will be for graded W.M.U. using the new suggested mission study books for each organization. Through this plan, we hope to familiarize a goodly number of people with the latest information concerning our great denomination and missionary activity thus sending information and inspiration out to our local societies and ultimately to the masses over the state.—Mrs. Berta K. Spooner

LOUISIANA ASSEMBLY

Monroe—August 10-18

OUR Union is granted some part on the program at the assembly each year. This year Miss Juliette Mather will give inspirational addresses as well as teach one of the W.M.U. mission study classes. The class studying the Manual of W.M.U. methods will be in charge of the state corresponding secretary, and the stony hour of the young people's leader.—Miss Georgia Barnette



BIBLE STUDY



TOPIC—Wise-Hearted Women

A woman that feareth the Lord, she shall be praised.—Proverbs 31:30

I. *Jochebed, Jehovah My Glory:* Ex. 2:1-10. A woman of great faith and missionary spirit, Heb. 11:23; Acts 7:20-37; it had been revealed to her that her child would accomplish great things for God in the deliverance of the Hebrews from oppression and in making Jehovah's power known in the earth. Jochebed nourished the simple, steadfast faith of her own soul in the life of her boy which he exhibited throughout his wonderful life, Ps. 27:1-3; Deut. 18:15-18; Num. 14:21. She sacrificed her deepest affections in the training of her son for his great mission to God's people. Her beautiful faith had its full reward. He became the Deliverer, Acts 7:22-25; the Intercessor, Ex. 32:31-34; the Redeemer of Israel, Acts 7:34-36.

II. *Deborah, a Bee (symbol of regal power):* Judges 4:4-5:31. This prophetess and mother in Israel persisted in her determination to push forward the Lord's cause in spite of all obstacles. With courage and self-sacrifice she inspired the timid Barak and his army to a great victory. Amongst our women in missionary work the same undaunted spirit is manifested in continual aggressive work; the demands of success are upon us, success creates new exigencies, new fields of labor. Deborahs are needed for this conquest. On account of her influence and authority Deborah seems to have been the organ of communication between God and the people. Her faith was the source of her power; such faith is increased and strengthened by continual exercise, being nourished by meditation, by prayer and study of the Scriptures.

III. *Wise-Hearted Women,* Ex. 35:25-29. God will have nothing out of the reluctant hand. Willingness implies self-denial, it means conviction, it shows love and loyalty to God, Ex. 36:1-7. The tabernacle in the desert is a symbol of life, of human life, spirit, character; we cannot build a tabernacle in a day. It will take the time of eternity. The church activities should reach out to include all things beautiful, tender, gracious, all at work in unity and peace with the Spirit's power. The church should be as large as the firmament, an emblem of the beauty, the glory and grandeur of the Kingdom, Isa. 59:20, 21; 60:1-5; 40:3-5, 9-11. Messengers for Christ must have the sacred impulse, self-devotion in life and the spirit of faith.

IV. *Anna, Luke 2:36-38.* Anna was the first woman to tell of the advent of the promised Saviour to those of Jerusalem who in faith were looking for the Messiah. Many years she had spent in fasting and prayer. The temple with its symbolic worship was her constant and loved resort. There were others, perhaps many, such as herself in Jerusalem, representing these it was granted her prophetic recognition of Him whose coming had been the burden of Simeon's praise. So day by day she would speak of Him whom her eyes had seen. What a privilege to tell the story of redeeming love! The need of the world is for the One with love in His eyes, strength in His arms of might, a heart all tenderness and forgiveness, John 3:16, 17.

V. *Mary, the Magdalene,* Lk. 8:2; John 20:17, 18. The first to tell the resurrection story, Lk. 24:22-24. Mary saw Jesus with her natural eyes and talked with Him. By faith we may see our risen Lord and if this be true we can but talk about Him; if He has not spoken to our hearts we should not speak to others of Him. Mary's loving, devoted heart was overflowing with joy when she ran to tell the disciples she had seen the Lord. "Go tell!"—Mrs. James Pollard

Calendar of Prayer for Southern Baptists August, 1922

*My soul, wait thou in silence for God only;
For my expectation is from Him.
He only is my rock and my salvation:*

*Trust in Him at all times, ye people;
Pour out your heart before Him:
God is a refuge for us.—Psalm 62:5, 6, 8*

Topic: Industrial Foreign Missions

1—TUESDAY

That the spiritual interpretation of industrial missions be their chief value

Whatever ye do, do all to the glory of God.—1 Corinthians 10:31

2—WEDNESDAY

For the full restoration to health of Rev. E. F. Tatum, Yangchow, China, and for Mrs. Tatum. The Lord stood with me and strengthened me.—2 Timothy 4:17

3—THURSDAY

That God will deliver southern Baptists from ever returning to pre-Campaign gifts for His work

Let us have grace whereby we may serve God acceptably.—Hebrews 12:28

4—FRIDAY

That the encouragements of God rest upon Rev. and Mrs. J. C. Powell and Miss Clara Keith in their labor at Oyo, Africa. Beloved in God the Father and kept for Jesus Christ.—Jude:1

5—SATURDAY

For all missionaries who are preaching Christ to the Jews. The letter killeth but the Spirit giveth life.—2 Corinthians 3:6

6—SUNDAY

That the Spirit of God fill the churches with evangelistic zeal. That the excellency of the power may be of God.—2 Corinthians 4:7

7—MONDAY

For healing mercies for Dr. A. B. Langston of Rio de Janeiro, Brazil, now in this country, and for his family. The eternal God is thy refuge.

—Deuteronomy 33:27

8—TUESDAY

For industrial work in our foreign mission schools. Sanctified by the word of God.

1 Timothy 4:5

9—WEDNESDAY

For Misses Ida Taylor, * Florence Lide and * Ada Bell, educational work, Teng Chow, China

Thou shalt glorify me.—Psalm 50:15

10—THURSDAY

Praise God for the fellowship of deep concern experienced in our great Campaign

The administration of this service . . . aboundeth through many thanksgivings unto God.—2 Corinthians 9:12

11—FRIDAY

Thanksgiving for the blessed service of Rev. and Mrs. G. W. Sadler in Baptist College and Seminary, Ogbomoso, Africa. We have known and believed.

—1 John 4:16

12—SATURDAY

For an increased number of Good Will Centers on foreign fields

Redeeming the time because the days are evil.—Ephesians 5:16

13—SUNDAY

For the deepening of Christian sentiment against violating Sunday laws

This is the love of God, that we keep His commandments.—1 John 5:3

14—MONDAY

That Misses * A. M. Sandlin, Grace T. Elliott and Ruth Pettigrew have blessed assurance of God's favor, Yingtak, China

Even so are we Christ's.

—2 Corinthians 10:7

15—TUESDAY

That the good seed of the Gospel be sown in all agricultural mission work

Neither is he that planteth anything, neither he that watereth; but God.

—1 Corinthians 3:7

*W. M. U. Training School Alumnae

Calendar of Prayer for Southern Baptists August, 1922

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.—Philippians 4:6, 7.

We know not how to pray as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered.—Romans 8:26.

Topic: Industrial Foreign Missions

16—WEDNESDAY

That blessed results follow work of Rev. and Mrs. Thomas and their daughter Vivien A. Thomas, Yingtak, China
Certainly I will be with thee.

—Exodus 2:12

17—THURSDAY

Praise God for unflagging zeal of S.B.C. and W.M.U. officers in Campaign efforts

That the communication of thy faith may become effectual.—Philemon 6

18—FRIDAY

For Rev. and Mrs. W. E. Davidson and their daughter, Mary Virginia Davidson, Santiago, Chile

They shall declare my glory.—Isaiah 66:19

19—SATURDAY

Pray for ministry and well being of Rev. and Mrs. L. M. Reno and Miss Edith West, Victoria, Brazil

The Lord hath done great things for us.—Psalm 126:3

20—SUNDAY

For the attainment of lasting peace among all nations
O earth, earth, earth, hear the word of the Lord.—Jeremiah 22:29

21—MONDAY

Entreat God's blessing upon the ministry of Rev. and Mrs. D. H. LeSueur, Chihuahua, Mexico

God shall bless thee in all thy works.—Deuteronomy 15:10

22—TUESDAY

For methods of mission industry that will speedily fill human needs

Even the Son of man came not to be ministered unto, but to minister.

—Mark 10:45

23—WEDNESDAY

For the promising evangelistic and educational work of Rev. and Mrs. S. G. Townshend, Kweiteh, China

He that is perfect in knowledge is with thee.—Job 36:4

24—THURSDAY

Praise God for results of third year of 75,000,000 Campaign

Remember that thou magnify His work.

—Job 36:24

25—FRIDAY

For Rev. and Mrs. J. B. Parker missionaries to the great Maranhao field, North Brazil

Holding forth the word of life.

—Philippians 2:16

26—SATURDAY

"Thank God upon remembrance of" our missionaries in Montevideo, Uruguay, Rev. and Mrs. L. C. Quarles

The joy of the Lord is your strength.

—Nehemiah 8:10

27—SUNDAY

That the heavy responsibility of hungry hosts of Russia and China lie not at the door of our self-indulgence

The blessing of him that was ready to perish came upon me.—Job 29:13

28—MONDAY

For Rev. and * Mrs. W. W. Adams and Rev. and Mrs. T. F. McCrea, Teng Chow, China

That I might preach Him among the heathen.—Galatians 1:16

29—TUESDAY

For the rapid development of forestry in China, preventing flood and famine

A shadow over his head to deliver him from his grief.—Jonah 4:6

30—WEDNESDAY

Ask that courage and strength be given in evangelistic work of Rev. and Mrs. J. L. Galloway, Macao, China

My hope is in Thee.—Psalm 39:7

31—THURSDAY

For enlargement of missionary force of all evangelical denominations

The harvest is come.—Mark 4:29

*W. M. U. Training School Alumni

PROGRAM FOR AUGUST

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.

INDUSTRIAL FOREIGN MISSIONS

Hymn—How Firm a Foundation

Bible Study (See page 9)

Prayer—For All Religious Endeavor

Personal Service Period

Hymn—Sow in the Morn Thy Seed

Seeing Sermons (See par. 1)

Jack-of-All-Trades (See par. 2)

Come Over and Help Us (See par. 3)

Hymn—Work for the Night Is Coming

Soul and Soil Culture in India (See par. 4)

The Missionary in Overalls in Africa (See par. 5)

Christian Industry in China (See par. 6)

Items of Industry (See par. 7) (Give other items)

Our Van-Guard (See par. 8)

Hands Across the Sea (See par. 9)

Closing Devotions

"Civilization perfected is nothing but fully developed Christianity."

"A true sermon has the heaven for its father and the earth for its mother."

It is the practical Christian tutor who can cure their diseases, construct dwellings, understand and exemplify agriculture, turn his hand to anything, who will become the saviour of Africa.—Henry M. Stanley

Hewing wood and drawing water,

Splitting stones and cleaving sod—

All the dusty ranks of labor,

In the regiment of God,

March together towards His triumph,

Do the task His hands prepare:

Honest toil is holy service;

Faithful work is praise and prayer.—Henry Van Dyke

We are all familiar with the terms evangelistic, educational and medical missions. These are well established and defined. Industrial missions is a newer phase of the missionary enterprise and one with which the most of us are less acquainted. This is especially true of industrial work in foreign countries. The three best known roads open to the technical missionary are manual training, agricultural and architectural industries. Just as the soul is brought to Christ through evangelistic mission work; just as the larger ability to serve Him comes through educational missions; just as the healing of the body

draws many to accept soul healing through medical missions, so do industrial missions present an object lesson of Christ-like service. In hundreds of cases the African, the Chinese, the Japanese and the East Indian have, through the threefold mission ministry, heard the Gospel, believed and accepted it. Now through industrial missions they see the Gospel preached through the shuttle, spade and trowel in a way that emphasizes and establishes the spiritual value of all other missionary effort. A method that will have a large part in the world's development.

In the largest of the foreign countries the "children of this world" arrived first and have commercially industrialized them to such an extent that the technical missionary seems to have come too late. But a writer for the Christian Herald insists that: "Here is an opportunity for adventure. Business is largely personal and selfish. The industrial missionary goes as a knight-errant seeking the welfare of the peoples. Business looks at the natural resources and lusts after them. The missionary looks upon the nations, recognizes them as worthy and precious and considers the natural resources as something to be used for the development of the peoples. He seeks not their wealth, seeks not to exploit them but to direct them to higher ideals of Christianity." The opportunity for this adventure is now. The present situation of native industrial backwardness is a challenge to the technical missionary quickly to find his place on the missionary staff. The angels that look upon missionary endeavor must be saying could we but hear them:

Children of Light, make haste, make haste!

The children of the world
Are crowding in, oh do not waste
Your precious time, and His!

Make haste to loose the hindering cords
That bind unworthily
The golden hours that are your Lord's—
His precious time, and yours.

The nations wait; redeem the time,
Because of evil days.
Soon, soon the evening bells will chime,—
Redeem His time, and yours.

2. Jack-of-All Trades
Do not let us get the idea that our missionaries doing evangelistic, educational and medical work in any way overlook the industrial feature. They are veritable jacks-of-all-trades. While preaching the Gospel is their chief concern they give time and thought to bettering the social and economic conditions of the community in which they labor. From the report of just one missionary, but one of many, we copy the following list of trades he of necessity practiced:

"Minister of the Gospel, preaching wherever possible
Medical man, with large practice, no doctor at this station
Schoolmaster, with thirty or forty small schools to supervise
Magistrate, for the settlement of local disputes—no government official at hand
Road contractor, responsible for fifty miles of public road
Tree planter, for necessary shade and for fruit
Builder, attending to erection of missionary buildings
Meteorologist, recording rainfall at request of government
Money-lender, supervisor of local agricultural bank
Literary man, translator and reviser
Colporteur, selling Scriptures"

If there are any missionaries who could add to this list, and no doubt there are some, they will soon be dead missionaries, and the Christians of the home base will speak of them as having *gone* home, never thinking that perhaps they *sent* them home, or that God in His mercy *took* them home because of our sins of omission. A little girl when asked to tell all she knew about Enoch said, "Enoch walked with God, he walked and walked and walked for a long, long time and he got awfully tired. When they came near God's house God pitied him so much that He took him home to live with Him and get rested." Is not this an illustration of the overloaded missionary and a call to us to lift the load?

There does not exist a complete list of industrial missions. Interest 3. "Come Over in this work has not permeated the Christian churches in a large and enough way to be expressed statistically. There are industrial departments in many mission schools of which no mention is made in Help Us" their reports, this omission further hinders intelligent numeration.

The World Statistics of Christian Missions, 1916, gave the probable number of industrial mission schools in foreign lands as two hundred and nine. With this number as a starting point we can only conjecture that recent famine conditions in China and India, through preventive measures, must have added to this number. In North China the missionaries were obliged to relinquish the work they loved for that of relieving the famine stricken people. They must save as many lives as possible. Every moment was precious. What could more forcibly present the need for industrial missions through which could be prevented the return of such terrible suffering? Behind the famine is the flood and behind the flood the lack of trees and behind these the lack of knowledge of forestry, farming and mechanics. What a load could be taken off the local evangelistic and educational worker by the technical missionary! Would there could be one or two of these "Industrial World Workers" for God in every foreign mission station?

Out of the several hundred Christian industrial schools in foreign lands we present the work of a few of the most notable:

The dramatic story of the great industrial mission plant at Alla- 4. Soul and Soil habad in northern India is told by its founder, Mr. Sam Higginbottom, an American missionary, in his book, The Gospel and the Culture in India Plow.* Mr. Higginbottom went to India in 1903, saw the vast poverty of the people and planned in his heart to meet this condition by teaching the natives self-help. He returned to America, studied agriculture and went back to India. From his first efforts in gardening in a leper colony Mr. Higginbottom has developed an industrial work which has become one of the largest and most successful agricultural institutes in the world. He introduced a plow any part of which can be repaired by an Indian blacksmith in the repair shop of the institute. Today on a farm of 275 acres this plow has worked wonders. Bungalows, barns, dairy buildings, machine shops and an underground silo show the mark of efficiency reached in this plant. It has claimed the attention of Indian men of affairs, and Mr Higginbottom and his colleagues have been called in as agricultural advisers in high quarters. Recently the Maharaja of the state in which Mr. Higginbottom works has placed in his charge the agricultural development of the state with a budget of \$25,000 for the purpose. Six other states have also been placed under his supervision. His college is like a "city set on a hill." All India looks to it. Hundreds of graduates are now scattered throughout India demonstrating and doing rural work.

"Agricultural missionaries must understand," says Mr. Higginbottom, "that better plow or larger crops is not what we are after as the primary thing. There is no gospel of the plow. There is a Gospel of Jesus Christ that saves men who believe in

*See Book Review, page 31

Him, apart from their social condition; and it is to help in the spread of that Gospel that the Agricultural Institute exists."

Out of the work at Allahabad has grown another industry, a chicken farm at Etah, established for the support of boys of the Etah Boarding School, Christian teaching is a large feature of both schools, a daily Bible class is attended by all pupils.

5. The Missionary name, was following the plow on his father's farm. As he in Overalls in walked in the furrow he was dreaming of his future career. Africa Suddenly he stopped the horses and said aloud, "God helping me I will be a missionary." Out of this resolve, after years of

study and preparation, came the wonderful industrial mission work at Lovedale, Cape Colony, South Africa. From this institution have gone thousands of native evangelists, teachers, male and female, farmers, tradesmen, carpenters, printers, interpreters, magistrates, telegraphists, miners, seamstresses, domestic workers and home-makers. "Lovedale is a good recruiting ground for Christ's militia."

Other industrial missions in Africa are those of the M. E. Church, South, at Lubefu and Wembo in the Congo. Among the products of these farms are sugar cane, peanuts, pineapples and sweet potatoes. There is also a carpenter shop at Wembo where furniture is made and placed in houses of their own building.

The M. E. Church in Africa conducts industrial work in Rhodesia where the usual building, farming and mechanical program is carried out. All of these schools supply the missions in the compound with fruit and vegetables.

The Bible Industrial Mission Academy in Liberia is maintained by the National Baptist Convention (colored). It was developed to enable pupils to pay their way in school. It receives from friends in America braid, wire, artificial flowers and ribbon which are used by the students in hat making. Goats, chickens and many kinds of fruit trees furnish other work.

6. Christian China and became the intimate friend of its soil and plants, finding it Industry in a "virgin field for the hunter of plants." To his reports the industrial missionary owes much of his knowledge of the wealth producing oil of China and to him we are indebted for trees he has sent to America, notably the Chinese chestnut and wild peach. Wherever Mr. Myers went he made friends with the missionaries, helping them with their gardens and having seeds sent to them from the Agricultural Department in Washington.

The Chinese are naturally suspicious of being duped and are wary of new methods. This is where Christian industrial missions can come in for the Chinese know by this time that the missionary comes for no other reason than to help them. Not as many Christian schools as one would suppose are accepting this chance for industrial work because they are so overloaded with their present duties, duties for which they are responsible to their respective boards. Glimpses into a few of the schools which have taken up industrial branches will show what a number of others are doing:

The Canton Christian College under the very able direction of President Charles J. Edmunds, educator and scientist, and proudly claimed as a son of Maryland, has agricultural work as one of its most significant departments. Two American professors, experienced in horticulture and animal culture, have charge of this department assisted by several Chinese experts. Dr. Edmunds dreams of a China that shall "take her part in world affairs through her spiritual and material contributions and through the development of the soul and intellect of her people".

At the University of Nanking there is a College of Agriculture and Forestry, the outgrowth of Mr. Joseph Bailie's experiment in farm colonization for the sake of famine refugees. This college is doing a most important work, especially in tree planting. This was an incredible task of which Willard Price, author of Ancient

Peoples at New Tasks, says: "Thus Bailie (professor of mathematics in Nanking University) took up the floor of a lake and plastered it on the mountain-side half way up to serve as a breeding ground for his forests on Purple Mountain. When three thousand cart-loads of material had been deposited, seeds were planted, and after the seedlings had attained some growth they were transplanted in the cruder soil of the mountain. Thousands upon thousands of lusty young trees, black locust, walnut, yellow pine, white pine, maple, Osage orange, apple, cherry, fig and many others were so planted." Alas for the new venture! Superstition entered the scene. An old woman burning paper money at the grave of her ancestors accidentally started a fire which in a few hours destroyed two hundred thousand of Bailie's trees. Out of this disaster came a new inspiration. He would plant more trees and, at regular intervals, introduce long treeless strips or fire-breaks, just wide enough so that no ordinary fire could jump them. Up and down these strips he would build brick houses in which would be established colonists who would cultivate the land and guard the forest. The plan was carried out. Today Purple Mountain wears a striped dress of green and yellow with red spots here and there. The green trees and yellow fire-breaks and red brick houses—Bailie's dream come true.

The Jenshow Industrial School of West China has been blazing a trail in Christian development. In order to supplement funds for the tuition of pupils the faculty decided to challenge the prejudice of the Chinese scholar against manual labor and introduced farm work, weaving and wood carving and some manufacturing. As a result, out of twenty-nine graduates fifteen have professed faith in Christ and only two so far have been impervious to Christian influence.—*Chinese Recorder*

It may fall to the missionary to face the whole problem of improving 7. Items of economic conditions of the community beginning with the Christian Industry elements of it and so lead in the solution of the problem.—*Report of Panama Progress*

With the exception of Robert College, Constantinople, and the Anglo-Chinese College at Tientsin, we are not aware of any mission college or university that is offering courses in engineering although a few are planning to develop such a department in the future.—*Student Volunteer Movement Bulletin*

Rope Making has been introduced into southern Korea by the Australian Presbyterian Mission. This gives livelihood to poorer Christians. Machines are purchased and loaned to these people until they learn to operate them, support themselves and pay for the machine.—*Missionary Review of the World*

Brazil has asked missionaries to take charge of two of its large industrial schools and the state of Rio Grande do Norte has given to the Presbyterian mission 10,000 acres of land valued at \$200,000 for a modern agricultural school.—*Christian Herald*

During the last school year of the famous Silliman Industrial Institute, Philippine Islands, one hundred boys were converted. After working all week twenty to thirty boys go out every Sunday to hold religious meetings in towns and villages throughout that region.—*Willard Price*

"Christian agencies are alert to the needs of the working population of Japan but find themselves inadequate to the situation. Institutional work is still in its infancy but Baptists are doing some practical Christian work in Tokyo."

All religious instruction in state schools in Japan is prohibited by law although the work of some of the Christian colleges is recognized by the government. Therefore the Christian mission schools are very necessary. In some of these schools science departments, often in a very small way, have been introduced. Cooking is beginning to be taught in the girls' schools as many Japanese have tasted and found western cooking good.—*Missions*

8. **Our Van-Guard** In the greatly enlarged work of southern Baptists on the foreign field it is inevitable that the industrial feature will take its place, teaching business in the Christian way for Christian conquest. As yet the industrial departments of our mission schools are undeveloped but a beginning has been made in China at Kaifeng, where we have two technical missionaries, Mr. Gordon Middleton and Mr. Joseph Lee. Last year twenty-five pure-bred Jerseys and Holsteins were sent to this mission for dairy purposes and though they arrived in good condition they were later attacked by rinderpest and some of them died. This was a sore disappointment but it is hoped that the dairy industry will be continued.

In Brazil some industrial work is being done by Mr. A. E. Hayes in connection with the Pernambuco College, also by Mr. F. W. Taylor at the school at Casca, Bahia. At Campo Grande a work was started by Mr. G. E. Goodman but will probably be transferred to another station. Prayer should be made for these beginnings of effort to materially benefit God's children in foreign lands. It would seem well worth while to encourage young men and women who have the opportunity to do so to train for business positions on our missionary staff. God's servants can best advance His kingdom by using the talents He has given them. "There are diversities of operations, but it is the same God which worketh all in all."

9. **Hands Across The Sea** Realizing that the Gospel is not something to be kept apart from the practical affairs of life but to be kneaded into it as a leaven to lift labor into Christian ideals and, in our girls' schools, to lift womanhood into happy usefulness, the Woman's Missionary Union has earnestly discussed the industrial side of Christian education. In some foreign mission schools the handiwork of the girls has become remunerative and the proceeds used to defray educational expenses of native pupils. It has been suggested that if our schools should reach the productive stage in native handiwork an exchange might be established in the homeland for disposing of these products. The American woman loves beautiful handiwork but her hands are so busy with home, children, church, committees and social service and amenities that the "bright little needle, directed by beauty and art" must remain in the cushion and only the big efficient darning needle is wielded occasionally in the interest of non-publicity. Therefore the cobweb fineness of the drawn work, the dainty embroidery, the knitted and bead work wrought by the clever brown fingers of the women and girls of the far and near east will doubly appeal to her and hands will meet across the sea in mutual helpfulness and hearts will be strengthened by the sisterly touch. Perhaps at the W.M.U. annual meeting and at the state and associational meetings a traveling exchange might supply both an additional interest and an educational fund for the girls in our mission schools on foreign fields.

"If we could look afar and see
How great the need, see wrongs appalling,
Meet eyes that gaze so wistfully,
Hear countless eager voices calling
Of women bound in evils vast
Where flowers of joy can never blossom,
Of tired child-mothers, holding fast
A puny babe to shrunken bosom,
Of gathering host from every land
Who need a heart of love to greet them;
If we could feel and understand,
How gladly would we spring to meet them!"



Y. W. A. PROGRAMS



Material found in the general program on pages 11-16 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 8 will also prove attractive additions.

FIRST MEETING

Topic—Industrial Missions around the World

Praise Service

Foreword—Spoken by the Leader:
What Are Industrial Missions?

Around the World: Reports on Industrial Missions—An "Every Member Canvass"

Hymn—The Whole Wide World for Jesus

Closing Prayer—That We May Be Constrained to Give the Christ to the Men and Women and Boys and Girls Who "Sit in Darkness"

The Program in Detail

Praise Service

Hymn—Come, Thou Almighty King

Responsive Reading—Psalm 148

Prayer—Of Thanksgiving

Recitation—Psalm 138

Hymn—Praise Him! Praise Him!

Foreword: What Are Industrial Missions?

"Industrial Missions" is missionary effort through the education of the hand. (For further definition see paragraph 1, first part, in general program.)

"Not only is education of mind necessary, but there must also be education of hand".

"The very practical problem of technical training has forced itself upon the attention of missionaries in many fields and in some of them with great urgency".

"In every part of the world today the civilized races are coming into closer contact with the uncivilized and unless earnest effort is made to fit our converts to become useful, self-reliant and intelligent members of the new communities they can only remain the hewers of wood and drawers of water."

Around the World—Reports of Industrial Missions: (Have the following accounts of what is being done in all parts of the world distributed in advance to the members of the auxiliary, so that

each member may take part in this council on industrial missions.)

Report 1—A Day in the Girls' Industrial School (Presbyterian), Kochi, Japan: Rising fifteen minutes of six, house cleaning, breakfast etc., are all completed and the opening exercises of the day, consisting of prayer, Bible and singing, begin at fifteen minutes of seven. At seven-thirty work begins. From that time until the noon meal some are embroidering, some at classes, some at organ and some having Japanese sewing lessons. From one to two-thirty, the same; at two-thirty all have a Bible lesson; from three to three-thirty, calisthenics; from this time until five, the work continues. At five all have note singing. The evening meal is at five-thirty and the evening worship at six. From six-thirty to eight-thirty is study hour, some having Japanese sewing, others, books. Lights go out at nine—Selected

Report 2—Tribute to Industrial Missions in Africa: Sir H. H. Johnston, British Central Africa, says: It is they (the missionaries) who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, bookkeeping, printing and European cookery; to say nothing of reading, writing, arithmetic, and a smattering of general knowledge. * * * Industrial teaching is coming more and more into favor and its immediate results in British Central Africa have been most encouraging. Instead of importing painters, carpenters, store clerks, cooks, telegraphists, gardeners, natural history collectors from England or India, we are gradually becoming able to obtain them amongst the natives of the country, who are trained in the missionaries' schools and who, having been given simple, wholesome local education, have not had their heads turned and are not above their station in life.

Report 3—"The Gospel and the Plow" in India: Story of Sam Higginbottom and his work at Allahabad—Paragraph 4, general program

Report 4—Mission Orphanages in India: "Mission orphanages scattered throughout India are usually places of industrial training. It would be impossible to mention in detail the 130 institutions of this kind connected with the various missions." Among those where industrial training is made a specialty are such fine institutions as that of the English Baptists at Agra, the American Baptists at Palmur and Bapatla. The American Methodists have many similar institutions. The American Presbyterians make industrial work a specialty in their boys' orphanage at Saharanpur.

Report 5—From Far Alaska: The Episcopal Church has five schools where industrial features are emphasized besides three hospitals which are training schools, too. The Moravians have several industrial schools at their different stations and the Presbyterians have established one at Sitka.

Report 6—The Lovedale "Recruiting Station"—Paragraph 5, General Program, Part one

Report 7—Industrial Work for the Blind and the Deaf in China: The Church Missionary Society has a school for the blind of about fifty pupils at Foochow where they become skilled in bamboo-splitting, basket-weaving and the making of matting, string, rope and blinds. At Chefoo Mrs. A. T. Mills conducts a school for the deaf in which photography is made a specialty.

Report 8—Mrs. Sallee's School at Kai-feng, Honan, China: Young wives and mothers were invited to come and learn to sew. They brought their babies and were taught how to care for them and for the home. Sale was found for the articles they made. The school became self-supporting and now has two thousand dollars to its credit in bank. (See recent sketches in *Home and Foreign Fields*.)

Report 9—The Industrial School at Luebo, Africa (Presbyterian): "The carpentry department continues to be our largest department. A few months ago we started a class of ten bricklayers. The tailors have done much sewing for the schools and at present are

learning to make European clothing for men. The shoemaking department has been under a handicap because of the time required to get a small stock of leather ahead. But it now has a hopeful outlook. We are producing very satisfactory leather in our tanning tanks." Quote from Henry M. Stanley, page 1, general program.

Report 10—In the Philippines: Some technical training schools have been opened by mission boards in the Philippines. The Episcopalians have twelve schools in these islands emphasizing industrial and trades features. Silliman Institute at Dumaguete (Presbyterian) has a promising industrial department. (See paragraph 7, section 5.)

Report 11—The Okayama Orphan Asylum and School: This is the most interesting mission enterprise of this kind in Japan. "Varied and flourishing industries are under way in this institution and orphan boys are thoroughly trained in the arts of printing, weaving, carpentering, farming and the manufacture of straw hats and matches. Rice-mills and lumber-mills are also on the program as projects about to be undertaken. No more useful and excellent work could be organized than that conducted by Mr. Ishii with so much skill and energy and in the finest spirit of Christian devotion."—James S. Dennis, in *Christian Missions and Social Progress*.

Further Reports—Brazil, Korea and Other Countries: See paragraphs 7 and 8 general program and current magazines.

SECOND MEETING

Topic—Industrial Missions for Southern Baptists

Devotional Exercises — Subject: "Lengthen thy cords, and strengthen thy stakes": Isaiah 54:2

Open Discussion—Should Southern Baptists Enlarge Their Work on the Foreign Field to Include Industrial Missions?

Suggestions

If everybody comes prepared to argue the question on one side or the other there should be no lack of interest. Talk over the subject in advance with older members of the church and arm yourself with reasons for your opinions. Read up on industrial missions in (Concluded on Page 35)



G. A. PROGRAMS



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FIRST MEETING

Topic—Learning by Doing

Hymn—O Zion Haste

Prayer

Watchword—Daniel 12:3

Hymn—Work for the Night is Coming

Bible Study—God's Picture of a Worthy Woman, Prov. 31:10-31

Hymn—Make Me a Channel of Blessing

Sentence Prayers for Missionaries

Quiz on Types of Work done on the Foreign Fields

Introducing Our New Missionaries (See "Home and Foreign Fields" and accounts of recent convention in state papers.)

Hymn—Take My Life and Let it Be Learning by Doing

Poster Assignment

Roll Call—Answered with Name of Missionary Praying-Mate

Business

Song—Help Somebody Today

Refreshments

Mizpah

God's Picture of a Worthy Woman

Use seven girls to illustrate the seven-fold virtues of the good woman. Let each make a poster illustrating the virtue which she represents. Hold up the poster for a minute before each Scripture is read that the girls may try to see from the illustration what is represented. Give a minute for examining each poster in the light of the Scripture reading also. Posters may illustrate Helpfulness, verses 10-12; Diligence, verses 13-19; Charity, verse 20; Preparedness, verses 21-24; Dignity and Strength, verse 25; Kindness, verse 26; Praiseworthiness, verses 27-31

Learning by Doing

We are used to thinking of our mission work on the foreign fields as falling under three heads, evangelistic, educational and medical missions. As a

matter of fact although we have until recently had no missionaries sent out to do industrial work, as such, our missionaries have long realized the value of having their people learn by doing and with the limited means at their command have done much to develop their students and converts along these lines. We have missionaries, of course, to make Christians of the heathen. At first we sent out people simply to preach the gospel. They did effective work but they said, "If only the people were not so ignorant, if only they were able to read their Bibles and other good books, how much better work we could do". So the next step was to send teachers that they might educate those who were converted and their children and even gather in the heathen that they might come under the influence of Christianity while being taught. This made the work of the missionaries much easier and the life of the converts more secure. But people can neither think clearly, believe surely, nor learn rapidly with sick bodies. And many many of the heathen were sick and needed help. The medical missionary was the response. He healed the body and showed the love of Christ in a way that could not be mistaken and preached Jesus to the patients as well. His work has been marvelously blessed but a new need arose. At last the people began to see it. The need had been there all the time but it had taken a long time to see it. One of our greatest missionaries has said that the greatest curse of the heathen world is lying. The people do not seem to know the meaning of the word truth. They seem to have been raised with the idea of telling just as far from the truth as may be. Their social customs demand an amazing use of falsehood. Their word means nothing in business relations. Now we know how hard it is to always tell the truth and always be trustworthy right here in our own Christian homes where every-

body is trying to tell the truth and expects us to do the same thing. So you can imagine how hard it must be for the new converts among the heathen to break away from their old habits of untruth and deceit and deal fairly and speak truthfully. The missionaries had to have some way of making them understand the need for the change. They could not tell them in words. But they could show them in the things they did. They did not have much money at their command but they could get inexpensive materials and teach the children in the schools handwork as we call it. And they could get the native men together and teach them the builders' trades as they helped put up the mission buildings. And there were a good many other ways in which they could use them about their regular work and show them how big a difference it makes when a board is not measured true or paper folds are not exactly right and do not fit, or seams do not come out together in sewing or seeds are planted in a careless way. These were lessons which the people could understand because they could see with their eyes the difference it made to have things exactly right or a little wrong. It gave the missionaries a chance to teach them that the inside things which they could not see must be just as true as these. It was also true that when the heathen were converted from their old religion to the new their families and neighbors were very angry and would have nothing more to do with them. This meant, of course, that they could not support themselves in the old ways. If they were workmen nobody would hire them. If they were merchants nobody would buy from them. So they often lost not only their homes but their business. Of course they had to live. And the missionaries could not take them all in. So they often bought material with their own money and taught the converts to make it into articles of many kinds which they sent to this country to be sold. At last we began to see that this sort of thing was just as truly preaching Jesus to them as any of our other work and recently we have sent out a few missionaries to start what we shall call our industrial mission work. They will establish training schools of different kinds in which trades will be taught, shops where sal-

able articles will be made and demonstration stations where the best methods of doing work can be shown. Already a model dairy farm has been started with some fine cows from this country and though some of the cows died shortly after reaching China it is hoped that the experiment may still be a success. Some of the other denominations have gotten a good deal ahead of us along the lines of industrial foreign missions. They have already established schools and shops in the different countries where they work. This has one advantage for us. In any new undertaking people are sure to make some mistakes. We are so late starting any real work of this sort that we can at least profit by the mistakes of others and know what not to do and what proves best in different countries and the best way of doing it.

Poster Assignment

Ask each girl during the two weeks before the next meeting to prepare a poster showing the value of industrial foreign missions. Of these perhaps the three outstanding are character building, economical independence and a point of contact with those who would not be reached in other ways for teaching Christianity. Pictures of things to be taught, illuminated lettering, object lessons etc. may be suggested as material. Hang the best two posters on the bulletin board or in the Sunday school room as a reward. Suggest the reading of the Woman's Missionary Society program and other programs in this issue for suggestions.

SECOND MEETING—Outdoor Meeting

Topic—G.A. Blessings

Hymn—O Zion Haste

Prayer

Watchword—Daniel 12:3

Hymn—We Praise Thee, O God

Talk—G.A. Ideals by Young People's Leader of Association or Other Speaker (Brief)

Song—The King's Business

Talk—Our G.A.—by Leader

Song—Count Your Blessings

What the G.A. has Meant to Me—by the Girls

Song—Count Your Blessings

Closing Devotional Thought—What God Expects of Us

Hymn—Day is Dying in the West Mizpah



R. A. PROGRAMS



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J. F. Millet

The Sower FIRST MEETING

Topic—Toil and Talk

Song—Work, Ever Work for Jesus

Prayer—For R.A.'s. As They Study Industrial Missions This Month

Song—Jesus in My Heart

Scripture Lesson—Christ, the Toiler

Prayer that R.A.'s. Develop into Strong True Workmen for the Master

Song—To the Work

Roll-Call. Business. Committee Reports

Whistle R.A. Hymn

"I.W.W." Spirit of Non-Christian Lands—by 3 R.A.'s.

Quotation from Henry Van Dyke (Gen. Program, Page 11)

What a Missionary Does—Discussion by All R.A.'s.

Jack-of-All-Trades (Gen. Program, Par. 2)

Prayer—For Missionaries with These Many Tasks

Baptist Beginnings in Industrial Missions

Southern Baptists—

1) New Missionary Specialists

2) Cows-That-Had-a-Long-Journey

(See Gen. Program, Par 8, also January "Home and Foreign Fields")

Northern Baptists—

1) "Preachers of the Plow"

2) Harvests in Hearts

Prayer for Industrial Missions

Song—Our God is Marching On

Scripture Lesson

At preceding meeting ask R.A.'s. to look up references that Jesus made which show that He knew business and the work-a-day world. Suggest fishing, farming, tax systems, flocks, carpentry, mills and let them find verses and instances. List these on black-board. Let leader point out from this the Master's manliness and correct impression which boys sometimes have of Him as a weak dreamer.

"I.W.W." Spirit of Non-Christian Lands—

1) India's caste system and its effect: "In India each man kisses the feet of the man above and kicks the head of the man below."

2) China with her class of scholars who never work because of their long finger nails and gowns

3) The "lily-fingered sons of Spain and the callous-fisted Indians" in South America

New Missionary Specialists

Mr. Gordon Middleton was our first agricultural missionary. He went to take charge of the industrial school at Kaifeng, China in connection with our Baptist college there. Mr. Joseph Lee, going later as his co-worker, won second place as judge of dairy cattle in the National Dairy Show at Springfield, Mass., in 1916 competing with more

than 50 representatives of various state colleges. Mr. W. E. Hines was appointed in October, 1921, as our pioneer architectural missionary.

"Preachers of the Plow"

"Half the agricultural population of India never know from year's end to year's end what it is to have their hunger fully satisfied. An ordinary farmer's furniture, implements, tools and clothes would not amount to more than \$5 in value. Self-supporting and self-respecting Christian churches are impossible among people so hungry and poor. Their earning power will be increased by teaching them to produce more. Irrigation will make possible many meals. Chickens are of poor quality and eggs so small that it is wise to import breeds, cross them and develop a strain that can stand the climate." Mr. Sam Higginbottom, born in Wales, educated at Amherst and Princeton, went to India to teach. "If government and missions are justified in any kind of education are they not justified in that kind of education which most directly concerns the great majority of the people of India? Should we not teach these people how to get more out of their soil?" He overcame objection, returned to study agriculture at Ohio State University and went back to India. There he introduced American weedeers, modern mowing machines, taught farmers how to save 42½ miles in plowing a single acre. It was necessary to make special plow for India short enough to reach ox's tail to guide animal. (See general program, par. 4.)

Harvest in Hearts

To see a poor Christian convert from the sweeper outcastes plowing in a field along with a wealthy Brahman of highest rank makes old-time India rub its eyes in amazement. A rich Hindu, owning 10,000 acres became a student. Seven or eight motorcycles may be seen any day standing before the college waiting for owners to be freed from classes and go for a spin. A wealthy Indian prince came as student bringing a retinue of servants and private secretary to take notes; he was somewhat dismayed when set at task of carrying fodder to silage cutter, got into spirit of work and no labor was too hard for him. Farmers say "Your God helps you and your soil becomes fertile just as

your wife's medicines are stronger than ours, strong enough to defeat the evil spirits". Besides a knowledge of agriculture they carry away the impulse to Christian living and many really become Christians.—Selected

SECOND MEETING

Topic—Two I's and Three S's

Song—Labor On

Scripture Reading—Mark 4:3-8, 14-20

Prayer that Seed Sown by Our Missionaries Bring Forth Much Harvest Song

Remarks by Leader

Seven Reasons for the Two I's—By 7 R.A's.

Trees and Christianity—General Program, Par. 6

Debate—Resolved That Industrial Missionary Education Is a Larger Factor than Ordinary Education in Developing a Democratic Spirit

What Shall We Do to Help Industrial Missions?—General Discussion

Song—Reapers are Needed

Leader's Remarks

There are two i's in industrial but three s's in missions because the chief business of missions is to open the way for the Holy spirit to touch the souls of men so the s's will always be the more important. More and more the two i's of industrial education are opening the sight to understand the real spirit of Christianity. As we study industrial missions we must keep the right value of its importance as a means only just as is the case in educational or medical missions.

Seven Reasons for Industrial Missions

1—To promote the idea of the dignity of labor

2—To advance moral integrity and character

3—To raise the social plane and the standard of living of the community

4—To enable students, otherwise unable to attend school, to support themselves while getting an education

5—To provide an opening for Christian teaching

6—To make possible the self-support of native churches

7—To avoid the gulf that has opened in certain western countries between the laboring class and the church and to make the faith of the Carpenter of Nazareth the faith of all workers the world over.—Ancient Peoples at New Tasks



SUNBEAM PROGRAMS



Material found in the general program on pages 11-16 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 8 will also prove attractive additions.

FIRST MEETING

Topic—Just Making Things

Welcome Song

Father We Thank Thee

Song—Praise Him, Praise Him

Sentence Prayers for Our Missionaries

Offering Service

Song—Jesus Wants Me for a Sunbeam

Bible Story—A Woman Who Trusted God

Song—Trust and Obey

Prayer Service

Making Things—Lesson and Handwork Period

Song—World Children

Game—Teaching the Heathen

Roll Call

Business

Closing Song

Prayer

A Woman Who Trusted God

Once I knew a little boy whose father told him to come down to a big spring about half a mile from where he lived. The boy did not know what his father wanted with him and he had to go through a big woods besides but he trusted his father and obeyed him and when he got there he found his father had fixed a target for him and bought him a new rifle and he taught him how to shoot. Don't you suppose he was glad he went? We can always trust our fathers when they tell us to do things and we can trust our Heavenly Father, too, just as Abraham trusted Him when He told him to get up and go to a far-off country where he did not know anybody. Who can tell me about that?

And now today I am going to tell you about one of Abraham's nieces who trusted God as much as he did. Abraham had grown to be an old man and God had given him many wonderful gifts. But of all the things God had given him, the one best thing was his

little boy Isaac. Abraham loved Isaac best of all. As he grew up to be a fine, tall, strong man, Abraham planned and planned for him all the things that he would do. And then Abraham thought, 'My son Isaac will be wanting to marry a wife before long. I do not want him to marry one of the heathen women here but want him to have a wife from among my own people back in the old home'. I think maybe he was afraid to let the young man Isaac go for fear that something would happen to him or that his kinsfolk might persuade him to stay over there. At any rate, Abraham called his most trusted servant and made him promise that he would go back to the old home and bring a wife for his son. The servant was sort of scared to promise for he was afraid that there was not a girl who would want to come. But Abraham told him that if she would not come, he would be free from his promise. Then the servant said he would go. It was a long journey and he had to have a lot of camels to carry his things and the presents that Abraham was sending home. All the way over there I think the servant was wondering how he should know which girl to take and how to find her. Then he did the best thing in the world to do when we are in trouble—he talked to God about it. He asked God to give him a sign, to let some girl whom He had chosen to be Isaac's wife come out to the well to draw water; and if she gave him a drink and gave his camels a drink to let that be the sign that she was the right girl. And do you know as he stopped praying, sure enough, the prettiest kind of girl came out to the well to draw water. The servant asked her very politely to give him a drink and she was glad to do it. Then she said that she would draw some water for the camels, too, and started filling the watering trough. At that the servant knew that she was

the very one God wanted him to take home for Isaac's wife. But he did not know whether she would go or not. He asked her whose daughter she was and sure enough she was the daughter of the son of Abraham's brother. How glad he was then! He asked her if there would be room enough for him at her father's house and she said "Yes". Then he took a ring and some other jewels and gave them to her. She ran home and told her people all about the strange man who said he was Abraham's servant and who had brought these splendid presents. Then her brother Laban hurried out to the servant and told him to come on to their house and put up his camels and stay with them. When he went into the house the first thing they did was to offer him food. But he was a faithful servant and said that he would not even stop to take food until he had told them of his errand for his master. They were eager to listen, so he started his story and told them how God had blessed Abraham and prospered him and how the boy Isaac was grown into such a fine young man and that Abraham had made him promise to go into his own country for a wife for his son. Then he told about how he had asked a sign of God and how, while he was yet praying, Rebecca had come and fulfilled the sign. Then he asked her father and brothers if they would let her go. And they said they could not say "Yes" or "No" when God had sent him to them for Rebecca. That meant, of course, that she could go. The servant wanted to start right back the next day but they told him he would have to ask Rebecca if she was willing to go. You see it was a long way from home and she might never get back. But they did not know Rebecca. She didn't know the man but she was willing to trust God and obey Him so when the servant asked her if she would go she said, "I will". The servant was glad as he could be and as soon as they were rested and the girl was ready he took her and hurried away to his master's house.

Making Things

To the Leader: The topic for the month is industrial foreign missions. In order that the teaching may be concrete enough for the child's comprehension, it seems well to plan a lesson in which

instruction is combined with hand work and the fairy wand of make-believe. If a sand pile is available take the children out to it for this period. If not it will be necessary to plan activities which may be used at tables or on the chairs. The children are always interested in playing new games. Create as much curiosity as possible about this one. Let them make believe that they are missionaries over in China or in Africa or Japan. Draw out the things which they already know about these countries in turn as the game progresses. Supplement their statements with the most interesting things you know to tell. Then start the game. For instance one might begin with China. After talking about it say that one of the things it is very hard to get way over there is milk. Of course milk is the best sort of food. The people really need it but they have few cows and know little about them. But who does know about them? Who does have them? Then if you were a missionary over there and wanted the folks to have milk what would you do? Where would you send for the cows? How would they get over there? Who would have to give them? Well, shall we be folks who have cows now? Who will give me a cow to take to China? All these fine cows! (Let each one pick out a peg or stick for the cow he gives.) Now how will I get them to China? Then the boys on this side can take these boxes and tie them together with strings and those on this side can make a boat to send them across the sea. Girls, come over here and make some waves in the sand and a rough country on the other side for China. Now let's send our cows. John, you may be the engineer and run the train. Go around and collect the cows from all the nice folks who love the Chinese enough to send them cows. Now, Sam, we will let you be the captain of the ship and take them across the sea. Now what shall we do with them? We could give them to the people but not many of them would take the kind of care of them that our cows ought to have. I will tell you. Suppose we make a big dairy farm where all the people can come and see the very best way to take care of nice cows. Some of you can make a fence and some can build a silo and some

can make some haystacks so there will be plenty of hay for our cows to eat. Let's have our two big boys build a barn for us. My, I think we are going to have the nicest farm in the world! And don't you know those Chinamen will open their eyes wide when they see it? Now let's pick out some boys to come to our dairy school to learn all about taking care of cows and making butter. Let's see what we shall teach them. Mary, you can teach first. What will you tell them? Next. (Have all the children who can suggest something which they know to teach the Chinese about cows.)

But we must not stay all the time in China. The Japanese are waiting for us. What shall we teach them? I'll tell you. Let's teach them how to have kindergartens. They do not know much about kindergartens over there till we go to tell them. Then they are "just crazy" about them. What will we have to take with us this time? Now we will play that we are there and have the nicest little paper house in all Japan for our kindergarten. They do not know much about kindergarten over there until we go to tell them. Then they are "just crazy" about them. What will we have to take with us this time? Now we will play that we are there and have the nicest little paper house in all Japan for our kindergarten. What shall we put it in to make it pretty? Begin, Sarah. Now what shall we teach them?

The sun is almost down. We will have to hurry to get to Africa, won't we? Africa is an awfully hot country. The women over there do not know much about making clothes. Suppose we get some of them together and teach them how to make clothes. We can have some boys, too, for over in Africa the tailors are often men, just as they are here. We will teach the boys to make men's clothes and the girls to make women's clothes. How do you think they would use these scissors if they had never seen them before? Now we will show them how. That is right. But they do not know a thing about how to make the parts fit together. We will have to show them how to use a pattern, too, I think.

What must we tell them to be sure to do? That's right, to do them exactly right. If they should cut one longer than the other what would happen? It would not fit and surely it would look funny. Now let's play like Susie is a poor woman who loves Jesus. Do you think her folks want her to love Jesus instead of worshipping their heathen idols? They do not. Now Susie tell them that your people are mad with you for loving Jesus and will not let you stay at home and give you anything to eat. Now what do you think we can tell this poor woman who has no home and no place to eat? What can we teach her? Then what can she do? That will help her to make some money won't it? Come in. We will teach you to sew and then you can make clothes for the people who do not know how. They will pay you money and you can buy food. Isn't it fine that we can help our new Christians in that way?

I wish we had time to go to other countries and teach many other things but we cannot this afternoon. We must surely send a great many missionaries, though, to help these people know how to do the things which seem so easy to us. Then those who believe in Jesus and are turned out of their homes will have a way to make a living. And those who are not Christians will come to learn to do things and we will teach them about Him, too.

SECOND MEETING

Topic—Good Times Out of Doors

Song—L-O-V-E, Love

Prayer Song

America

Bible Story—Triumphal Entry

Song—Praise Him, Praise Him

Prayer

Song—Can a Little Child Like Me

Missionary Story — Selected from Leaflets*

Dramatization of Story

Games

*See list on page 3.

TRAINING SCHOOL



W. M. U. TRAINING SCHOOL
334 East Broadway, Louisville, Ky.

The above picture portrays the vision for service which has been the heritage of the 1200 students who have attended the W. M. U. Training School during its eighteen years, one-third of whom completed the course. To the foreign lands eighty-nine have gone and sixteen are employed by the Home Mission. Hundreds of others are state and general W. M. U. and Sunday School Board workers, pastors' assistants and Good Will Center directors. In the past year's enrollment of 186, representing seventeen states and two foreign countries, there were fifty-four graduates of whom ten were volunteers for foreign service. Surely it is worth while to support through the 75 Million Campaign the W. M. U. Training School and to have the choicest high school and college graduates study there. Write for the catalogue to the address given above.



FROM OUR MISSIONARIES



TRAINING FOR SERVICE IN BRAZIL

THE North Brazil Baptist Training School was founded in 1917 in Pernambuco in connection with the Baptist College and Seminary there. It was started as a result of prayer and the realization of a great need for Baptist school teachers in the parochial and mission schools. Since that time the school has proved a tremendous blessing throughout North Brazil. All but one of the eighteen graduates have become teachers and are working in Manaus, Piahy, Bahia, Alagoas and Pernambuco. Seven are teaching in the college in Pernambuco.

Last year, 1921, only twenty-three students were matriculated. This year forty have entered the school. Of these twenty-five are in the dormitory and fifteen are from the city churches. We seek to give these young women every advantage possible that will fit them for work as parochial school teachers and as leaders among the women, children and young people in their organizations and in the work of evangelization. The course of study is necessarily rather elementary at present, but we are ever seeking to make it more adequate. The girls are taught housekeeping by having them do all the housework except the actual cooking. They are given lessons in sewing and cooking. They are taught sight-singing and have two years' work in piano that through them we may help the great need for better music in the churches. Among their studies is included the entire normal course of the Sunday School Board. The practical methods and practice in teaching given by Miss Bertha Lee Hunt in connection with the primary department are invaluable to our students.

In their practical mission work the girls teach in four Sunday schools, lead Sunbeam Bands and work in B. Y. P. U's. and women's organizations. They also make evangelistic visits every Thursday afternoon and distribute many tracts and copies of the Gospels. Last year a much smaller group than we now have taught 672 Sunday school classes, made 1323 evangelistic visits and distributed 3255 tracts.

What a powerful force for the bringing in of Christ's Kingdom in Brazil is found in these young women! The responsibility for their development is tremendous and we ask that friends in the States earnestly pray for them and for those who humbly strive to train and lead them into broader fields of service for our Lord in the evangelization of Brazil.—*Pauline White, Brazil*

GROWING IN NORTH CHINA

I REJOICED in our last year's watchword. That verse, perhaps more than any one passage, has helped me over the hard places in my life. And how our Chinese sisters love it, too! This with many other passages they have treasured up in their hearts and right well do they know how to apply them. Our W. M. U. work here seems to be steadily advancing. All, or nearly so, of the members have a mind to give not only through this channel but are ready to respond to other objects fostered by the churches. Many of them are learning the real joy of giving. The joy of service, also, has gotten hold of the hearts of many but we long to see all of the same mind. Steadily our numbers are increasing. We long to see a great outpouring of God's Spirit on this people; will not you join with us in praying for this?—*Mary D. Willeford, China*

A FINE REPORT

I BEAR the honor of being president of the Havana society; it does my heart good to see the interest which the women and girls take in the work. We have G. A's., R. A's. and Sunbeams and I am also leader for the latter here in Havana. In looking over the W. M. U. minutes I see that our Union is only eight years old and this year's report will show you how the work has grown. We now have 16 societies with nearly 500 members and our gifts for the year amounted to \$295. Our personal service report shows 687 visits to the sick and 1800 missionary visits paid. This does not report the work of the junior organizations but they also will make a good showing at our Convention—*Mildred Matthews, Cuba*



PERSONAL SERVICE



A GOOD WILL CENTER AMONG THE INDIANS

WHEN we came on this field there was no Sunday school, no young people's work and no work for the children. The question would often arise, "What can we do to reach them?" I had read of "Good Will Centers" and the thought came to me "Why not have a Good Will Center where we could teach the children?" After much prayer and some discussion with the older people, an old, abandoned house was secured. A general cleaning up of the house and premises followed and then we announced our opening. When the day came thirty-five were present, a number beyond our expectation. We arranged for two meetings a week, Thursday afternoon for women and children and Thursday evening a prayer service for the public. We have on roll at present eighty-five for the afternoon service. We have two organized clubs, one having charge one week and the other the following week. The older girls plan the programs which are rendered by the children. We sometimes have "story hour" when a Bible story or other good story is told to the children. We have a small library, the books having been donated by friends, and we need more books very much. The children memorize special passages of Scripture, the ten commandments, the Beatitudes, twenty-third psalm and others, besides many verses. They make mottoes, each child bringing a motto of his own make and choosing. They also make scrap books and bring flowers to take to the school hospital. Quilts are made for the orphanage at Thomasville. One year we sent walnuts to the orphanage. A little Indian boy took his ox team and he and I went out and gathered them. Last year while the larger girls made a quilt the boys and little children made balls for the kindergarten. We keep open two hours each week and the attendance at all meetings averages twenty-five or thirty.

The most telling work is the number of professions. During the four years we have had seventy-two professions from our Good Will Center work, twenty-four of whom we received for baptism last year. Imagine our rejoicing when we saw eighteen of these buried with Christ in baptism one beautiful Sunday afternoon by Mr. Lee and one of our Indian preachers. These have been received in the different churches on the reservation. One striking feature of the work is the willingness the Indians manifest in going forward with it. The great drawback is that we are handicapped by our equipment being very poor. We live in an Indian cabin 14x24. The Board purchased a beautiful lot on which to build us a Mission but it cannot be built at present. We have three hundred children from six to eighteen years of age who have practically no Christian advantages at home and they are here in the Government School from September to June. If we had a building we feel that we could accomplish a great work here. Remember us in your prayers.—Mrs. J. N. Lee, Cherokee, N. C.



AND THIS IS THEIR MEETING PLACE



SOCIETY METHODS



OBSERVANCE OF THE SPECIAL SEASONS OF PRAYER

In a City Society

FOR a number of years the missionary societies in our four churches had observed the special seasons of prayer, each church having meetings every afternoon with from twenty to thirty present and using the program topics prepared by the Union. A few years ago we decided to try a new plan: the meetings were announced to be held in the most centrally located church for the first year, giving to each of the others the succeeding years. On Sunday afternoon the hour was given to a Sunbeam program participated in by the Sunbeams of each church under the direction of their respective leaders. Needless to say this meeting was well attended for all mothers are interested where their children have a part. Some of the members did not even know of the fine work that was being done for our children in the Bands and this was the first time they had attended a Sunbeam meeting in years.

The Monday and Tuesday programs were assigned to certain churches, the Wednesday afternoon program to the Y. W. A. and G. A. Societies of the four churches, the special program on China being used by them. An interesting feature of this meeting was the pageant that concluded the program, "The Kingdom and the Nations". On Thursday and Friday the remaining two churches had charge of the programs. With this plan each missionary society had only one program to plan for and would use their best material and make a special effort to have an attractive program. Instead of from twenty to thirty present, there were from 150 to 200 present each afternoon and there was the joy and fellowship of meeting with the workers in other churches. While the matter of interesting and attractive programs was insisted on, the main emphasis in all of these meetings was prayer,—prayer for our workers, our mission fields, that we might measure up to the wonderful opportunities of our day, that we might meet our Campaign pledges joyously and promptly and that our own churches, our

own individual members, might know and do God's will. These special weeks of prayer if conducted in the right way will be felt in the life of a society throughout the year.

In a Country Church

"HOW do you observe the week of prayer?" asked the new member who had recently moved from a neighboring town to a large country church. "Why, we do not observe it. It comes just after Christmas when every one is tired from going so much and having so much company and then, too, the weather is always bad."

"But", said the new member, "Don't you miss it in your society work and doesn't it keep you from making the Standard of Excellence?"

"We do not miss it because we have never had it and the Standard of Excellence was made for the town churches anyway, it seems to me; we never get on the Honor Roll", was the reply.

The new member went home and began to think of how many things those women in the old church that had wielded such an influence in that community for so many years could do when they wanted to. It was an easy matter to fill an automobile and go to a town ten or twenty miles away for a concert or even a picture show. The next Sunday after church she asked the members of the society to remain a moment and then invited them to meet at her home, a mile from the church, the next Sunday afternoon. The day was cold but the big open fire was burning brightly and the room was warm. After a dozen women had gathered the hostess announced that they would have a special program observing the week of prayer. She had carefully planned the hour, some near neighbors had been asked to take part and some young girls who were home from college for the holidays gave some special music. All too soon the hour was over, the Christmas cake and coffee enjoyed and it was time for the ride home. Before each one left she was given a program for the week with a number of

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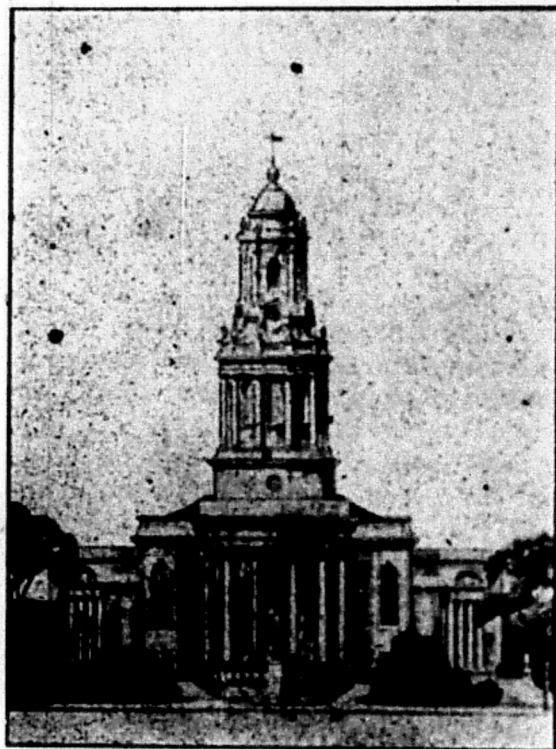


HOME DEPARTMENT



OUR CHURCH AT WASHINGTON CITY

(For R.A.'s. and G.A.'s.)



TWO church ceremonies of great interest to American Baptists took place recently in Washington City. The first one was in April, 1921, when President of the United States, Warren G. Harding, broke ground for the building of the National Baptist Memorial Church. The second ceremony was the laying of the corner stone of this church in April, 1922, by Secretary of State, Charles E. Hughes. Those of us who were permitted to attend these services felt grateful that our government was represented by these good Christian men, President Harding and Secretary Hughes, and, of course, we were a bit proud that they were Baptists. On the Sunday following the laying of the corner stone our own Dr. E. Y. Mullins, President of the Southern Baptist Convention and also President of the Baptist Theological Seminary at Louisville, Ky., preached the sermon in the chapel of the new church. Both President and Mrs. Harding attended this service. The sermon was a great one because its scholarly simplicity was used to teach us of

Christ and our responsibility to Him as Baptist Christians. When Dr. Mullins closed his sermon by repeating the last four verses of that wonderful twenty-fourth poem-psalm beginning with "Lift up your heads, O ye gates", all of our pride about being Baptists and in these historical ceremonies was swallowed up in gratitude to God that we were of the "generation of them that seek His face". A sermon is truly great when it leads us to give the glory to the "King of glory".

We quite understand why this church is called "National", since it is in the national capital. But do Baptist boys and girls know why it is also called "Memorial"? This is the reason why: In the early days of our country when men came to our shores seeking religious liberty they brought with them some ideas and customs which hindered the very thing they were seeking. Of the several religious organizations each one contended that its own particular faith was the best and there was much strife. You see each one wanted freedom to worship God in his own way, but giving freedom to others to do the same was a different matter. About this time, 1631, Roger Williams, "a young minister, godly and zealous, with his wife Mary, arrived in Boston". Exiled from England because of his belief that "every one should worship God according to the dictates of his own conscience" he arrived in the new world to find that it too refused his doctrine. From Boston he went to Salem, Massachusetts, but because of his belief he was driven from Salem to Plymouth. Here he studied the Indian dialect and preached the Gospel to the Indians. Finally he was banished from the colony of Massachusetts, the authorities even threatening to send him back to England, because he denied the right of the colonists to take the Indians' lands without purchase, and also their right to impose upon them their religious forms unless the Indian became converted. He escaped in midwinter (1635) to the shores of Narragansett Bay with a few

(Concluded on Page 31)



BOOK REVIEWS



THE GOSPEL AND THE PLOW

NE of the most inspiring books on industrial missions on our reading list is *The Gospel and the Plow*. In it Mr. Sam Higginbottom, the author, tells the story of his industrial work in Allahabad, India, where he is not only making a material success of his model, modern farm-school but is making real Christians out of his students. "Mr. Higginbottom went out to India to do the work of a Christian evangelist and has done it all the better for letting India persuade him to take on also the work of an agricultural evangelist to her impoverished and underfed population."

Graduated from Princeton College and filled with missionary zeal Mr. Higginbottom was well fitted in mind and heart for his position as teacher in the college at Allahabad. But the great need of the people for material as well as spiritual help so impressed him that he persuaded his mission to send him back to America to study agriculture, recruit assistants and raise funds to start agricultural work. He took his degree of B.Sc. of agriculture at Ohio State University, specializing in animal husbandry. He returned to India with thirty thousand dollars and two assistants. His experiments whereby he raised twenty bushels of wheat per acre instead of ten, three hundred pounds of cotton per acre instead of sixty and brought thousands of gallons of pure water from a dried up well make interesting reading and will be especially welcome this month as we study industrial missions. It will not be hard to get *The Gospel and the Plow* read; it will be hard to put it down unfinished.

Mr. Higginbottom says of industrial work: "It is not to supplant the preacher, it is to supplement him; to make his work more effective and far reaching; to conserve that which the preacher began. If we really believe that a person is better off with Christ than without Him, we will do our utmost to use all the gifts with which He has endowed His followers."

Leaders of R.A., G.A. and Sunbeams will be able to make a fascinating story of how Mr. Higginbottom fed the hungry, clothed the naked, refreshed the thirsty and ministered to the soul through his great work in Allahabad.

Price, cloth, \$1.25, from Educational Department Foreign Mission Board, Richmond, Va.

HOME DEPARTMENT

(Concluded from Page 30)

of his followers. Here he purchased land from the Indians, founded the city of Providence and built the first Baptist church in America. In 1642 he procured a charter for the commonwealth of Rhode Island and in 1654 was elected president of the colony. Religious liberty established in this country by Roger Williams gives to you and me the right to worship God as Baptists and to our Presbyterian, Methodist and other denominational friends the right to worship Him in their chosen organizations.

In his address Secretary Hughes said these words: "To him who established the liberty of the soul in the new world and who pointed the coming nation to

the true pathway of a free people, to Roger Williams—preacher, prophet and statesman—we erect this memorial of lasting obligation of men and women of all creeds and races." Now we understand why this is a "Memorial" church. Northern and Southern Baptists contributed equally to its erection and therefore it is an American Baptist church. It will be entirely free from debt. The design is in a very beautiful Georgian style of architecture in Indiana limestone. A statue of Roger Williams will be placed in front of the church. When you visit Washington do not fail to go to 16th Street and Columbia Avenue for a look at "Our Church".



UNION NOTES



ROUND TABLE

"Little Louisiana" is asked to secure the "big" total of 1,971 subscriptions for ROYAL SERVICE before May. "Subscribe, my lady, subscribe!"

BAPTIST BUNDLE DAY FOR EUROPE is one of the slogans for the summer. Early in September societies and individuals will kindly begin to ship their bundles to Brooklyn. None should be shipped before September 1st but all should be shipped as early in September as possible. The "good ship" will sail from Brooklyn the latter part of September so it will be fine if all the bundles arrive in good time. The articles needed are: knitted garments; stout warm suits; simple cotton dresses; underwear; stockings; sensible shoes with low heels and broad toes; hats that will not be injured by baling; yarn for knitting; leather which cobblers can make into shoes; cloth for dresses, suits, underwear and bedding; and clothes for babies and for all ages above babyhood. Second-hand clothing as well as new clothing and new goods for clothing are urgently needed but do not, of course, send soiled underwear, flimsy lingerie, fancy shoes or anything which will not be of real service. A prayer is offered that many who read this notice will search at once through their own trunks and closets and will gather together every possible help for this urgent appeal. At once they should also write to the state W.M.U. headquarters (see address on page 2) for the shipping tags. Then it is hoped that they will get the pastors and the Sunday school leaders interested so that SEPTEMBER 3 will be BAPTIST BUNDLE DAY FOR EUROPE in hundreds of southern Baptist churches. If the appeal is tenderly put the boys and girls will gladly come with their bundles. Then on Monday at the society meeting definite plans could be made for the packing and shipment of the supplies to Brooklyn. To the faithful Marthas, who will do the packing, the following suggestions are offered: sort carefully, make a careful list of

all articles, pack solidly in bundles and wrap securely in burlap. Mark plainly on the package the return address of the society or church which sends it and be sure to prepay the express charges to Brooklyn. Carefully attach the shipping tag. Write at once to your state W.M.U. headquarters if additional shipping tags are needed. After the bundles have all been shipped to Brooklyn, send an itemized list of the articles and their estimated value to your state W.M.U. headquarters. At the May meeting in Jacksonville Dr. Love said that this clothing was more needed for the coming winter than any which the Union had previously collected and that it was highly important that it reach the needy before the winter sets in. Therefore, September has been chosen as the month for shipment and SEPTEMBER 3 is urged as BAPTIST BUNDLE DAY.

Maryland, where ROYAL SERVICE was excellently published for many years, has a quota of 350 subscriptions. "Subscribe, my lady, subscribe!"

FIELD WORK is justified in the agricultural, commercial and religious life. The Union rejoices in the securing of a W.M.U. field secretary, her appointment having been authorized at the Jacksonville meeting in May. She is Miss Blanche Sydnor White of Richmond, Virginia. For the past fourteen years she has been in the office of the Foreign Mission Board, her knowledge of and devotion to the foreign mission work being held in highest esteem by the Board. The new study book for the year, "Southern Baptists and Their Far Eastern Missions", was largely compiled by Miss White. Those who attended the Jacksonville meeting will remember with pleasure Miss White as the leader of the conferences with our women foreign missionaries. Beginning with September Miss White will make her headquarters at the Birmingham office, going to and fro in the interest of all phases of W.M.U. work for the women and young people.

Mississippi is looked to for 3979 subscriptions this year to ROYAL SERVICE. "Subscribe, my lady, subscribe!"

IT was truly impressive in Jacksonville when young women, dressed as trained nurses, held up white crosses each bearing the name of an S.B.C. foreign mission hospital while the White Cross records for the year were being displayed. It was indeed a worthwhile record: 738 societies contributing 50,062 garments, towels, gauzes, bandages and other articles. The value was estimated at \$9,687, which was over and above all contributions to the Baptist 75 Million Campaign.

Missouri's part in the ROYAL SERVICE CAMPAIGN is 2300. "Subscribe, my lady, subscribe!"

FROM MISS MATHER comes the following: Few places could have been more delightful for the first field trip after the W.M.U. annual meeting than Blue Ridge, N.C. The assurance of power for the increased responsibilities of a second year of W.M.U. service was surely there in the "Land of the Sky" with the mountains reminding that "the Lord is round about His people". The very conference which I attended for you showed that our college work must be strengthened for students in our Baptist schools and for Baptist students in non-denominational institutions lest the work of our church be underrated in comparison with a large inter-denominational force. The Y.W.C.A. Conference was unique in the importance given to student discussion groups and forums which showed that students are thinking and have need of truths, which cannot be shaken, as foundation for their thought. The messages from such Christian leaders as Dr. Fleming and Dr. Gilkey were inspirational to all. It was a pleasure to meet some 115 of our own splendid young women who are leaders in the religious and social activities of their colleges; nine of them are student volunteers looking forward to W.M.U. Training School days when college preparation is completed. The friendliness and courtesy extended by Y.W.C.A. secretaries to me as Baptist representative was indeed appreciated. Before the Blue Ridge Conference, which began June 3, there were eight days in the office beginning

plans for the new missionary magazine to be issued quarterly for Sunbeams, G.A.s. and R.A.s. The magazine will carry program, story, puzzle and exchange departments so that children as well as leaders will want to subscribe for it. The pages in ROYAL SERVICE will be used for methods suggestions for leaders. You have been eager for such a magazine for your organizations and for your children and we are hoping that soon you will be eager to subscribe. Further announcement will be made in September ROYAL SERVICE. I would have enjoyed sending each reader one of the cool breezes that constantly blow at Ridgecrest, our own southwide summer assembly grounds, for I stopped there one afternoon before returning from Blue Ridge and found everything delightful and promising for a gracious time of study and recreation. Since breezes are not mailable I hope you will find them for yourself these warm days—they blow especially at summer assemblies. I know I shall find them pleasant at three in the coming month, for I am home from Blue Ridge just in time to start away again to Florida, Kentucky and Virginia.

New Mexico, the "Sunshine State", is asked to shine forth this year with 146 ROYAL SERVICE subscriptions. "Subscribe, my lady, subscribe!"

FRONTIER LIFE has its lure but it also has its many hardships. Few know this better than the frontier missionaries. Many societies delight each year to do their part toward lessening these hardships by sending boxes of clothing to the missionary and his family. It is hoped that sixty societies will find it possible to help sixty such missionaries this fall. Letters giving the measurements may be secured from W.M.U. headquarters, 1111 Jefferson Co. Bk. Bldg., Birmingham, Ala. It is doubly helpful if the boxes reach the missionaries before Thanksgiving.

North Carolina's part in the ROYAL SERVICE CAMPAIGN is 4589 subscriptions. "Subscribe, my lady, subscribe!"

FROM DR. L. B. WARREN comes the following grateful acknowledgment: In severing my official connection with the Home Mission

Board as superintendent of its Church Extension Department, I wish to express to the Woman's Missionary Union the infinite appreciation of this department for the royal and loyal cooperation which has been so unfailingly manifested by the gracious women of the south. The fact that the Church Building Loan Fund has in operative cash more than a million dollars is due to the sacrificial service of the W.M.U. constituency more than to any other human agency. I know that it is unnecessary to solicit the continuation of this active interest, for the love of the work has become part and parcel of the life of the Woman's Missionary Union. The Baptist women of the south who wish to see justice done and honor paid where honor is due have found that memorials in the Baptist Hall of Fame constitute a most glorious monument. I know that their splendid contributions in the past are but the earnest of still more blessed aid in the future.

It is asked of Oklahoma that during the year it send in 2815 subscriptions to ROYAL SERVICE. "Subscribe, my lady, subscribe!"

BLACKBERRIES, peaches, apples, beans, corn, tomatoes, and many other such delectables "can" easily "go" to the W.M.U. Training School if only the thrifty housekeepers "can" them and hip them there. If each society should send only one quart it would mean over 20,000 quarts! For fear some societies might not send even the one quart, it is suggested that many societies send an extra supply of jelly, preserves, canned fruit and vegetables. Of course the goods will be carefully packed and the full address of the sender will please be put not only on the outside but also on the inside of the package so that the school may return thanks. Send to W.M.U. Training School, 334 East Broadway, Louisville, Ky.

South Carolina is asked to subscribe 4058 times this year to ROYAL SERVICE. "Subscribe, my lady, subscribe!"

FOR ten days in June it was the good fortune of the W.M.U. corresponding secretary to teach the Manual of W.M.U. Methods at the Vocational School of the Sunday School Board. This school was held at Ward-Belmont College in Nashville, Tenn.,

the courses covering an entire month and including practically all phases of church life. The college is admirably adapted, with its many excellent classrooms, its comfortable dormitories, its spacious campus and its excellent meals, to such a Vocational School. One of the distinguished lecturers was Dr. J. R. Sampey, professor of Old Testament at the Southern Baptist Theological Seminary in Louisville. The dean of the school was Dr. E. C. Dargan of the Sunday School Board. It will be recalled that Dr. Dargan wrote a most stirring Jubilate hymn for the Union in its 1913 celebration.

Tennessee is asked for 3282 subscriptions this year for ROYAL SERVICE. "Subscribe, my lady, subscribe!"

MISS M. M. LACKEY, the corresponding secretary of the Mississippi W.M.U., sends the following account of her trip to Indianapolis: Our sisters of the Northern Baptist Convention are divided into two missionary bodies. A joint meeting was held on June 13, in the First Baptist Church, Indianapolis. Business pertaining to the "Continuation Campaign" occupied much time. Prayer and education were stressed. Meeting of pledges was made an essential. A cut of twenty-five per cent will prevent fourteen foreign missionaries from returning to their fields; but thirteen new ones were added by the Home Board. Dr. Ida Scudder, recently returned from India, made a telling talk on the needs of the work. Other missionaries spoke. The program, though informal, was interesting. Attendance was small. Interest seemed divided between this and other meetings—or rather what was to follow. The regular Convention opened with much applause on the morning of the 14th. Mrs. Montgomery knows how to wield a gavel, when to look sober and when to smile. The five days were strenuous, engrossing, electrifying, dramatic, pungent—and perspiratory! With a glad heart we turned again toward Dixie, so thankful that we belong to the W.M.U. auxiliary to the S.B.C.!

Texas leads all the states in ROYAL SERVICE subscriptions. Her quota for the year is 8837. "Subscribe, my lady, subscribe!"

Y. W. A. PROGRAMS

(Concluded from Page 18)

missionary literature of other denominations. Is it better to confine our effort, time and money to evangelistic, educational and medical missions? Is it wise to introduce indirect ways of approach in order to reach the heathen? Are "industrial missions", after all, really being thrust upon us? (paragraph 2, general program.) Are the arguments as strong for industrial missions as for education and medical? (paragraph 1, general program) Is there a special challenge now for us in the matter of introducing into our foreign mission program "the education of the hand"? (paragraph 1, part 2, general program) Have we reason to encourage from beginnings already made? (paragraph 8, general program) May industrial missions become, in a peculiar sense, an "open door" by which the women and girls of the darkened lands shall be reached? (paragraph 9, general program)

Enlarge upon any of the following six reasons for maintaining industrial missions (quoted from a Presbyterian pamphlet) and bring in interesting concrete instances to illustrate them:

- (1) It shows the natives there is nothing demeaning in manual labor
- (2) It aids them in self-support
- (3) It trains them in the trades and social works of civilization
- (4) It utilizes native resources to the best advantage
- (5) It provides skilled labor for the advancing needs of a progressive country
- (6) By means of interesting the hands and brain in useful work, it makes the natives amenable to spiritual instruction.

In connection with the sixth reason, consider the beautiful significance of the following simple statement made by a missionary teacher in an industrial school in India: "We were looking over the list of the boys who had been through the course of our carpentry department and we found that there is not one who has been graduated who has not had constant and permanent employment. And, what is better, nearly all these young men and boys have become Christians while with us".

METHODS DEPARTMENT

(Concluded from Page 29)

missionary leaflets and was asked to keep in her own home each afternoon at four o'clock a special hour of prayer for missions, bringing in as many of her neighbors as she could get to come. Each topic on the program was to be remembered in special prayer each day and plans were made for a meeting at the church the following Sunday when each member was to tell "how she kept the week of prayer" and the offerings were to be brought in.—Mrs. W. N. Jones, N. C.

UNION NOTES

(Concluded from Page 34)

THE last week in June was spent by the W.M.U. corresponding secretary in district rallies in Arkansas, the meetings attended being at Little Rock, Eureka Springs and Jonesboro. Mrs. Jackson, the secretary, Mrs. Florence, the president, Mrs. Lawrence, the young people's leader, Mrs. Flenniken, the White Cross chairman, Miss Compere, the field worker and Miss Mildred Matthews of Cuba and Mrs. Pugh, representing the orphanage, were among the speakers. The attendance and interest shown were fine and the hospitality was as abundant as the far-famed water at Eureka Springs.

Virginia's quota in the ROYAL SERVICE CAMPAIGN is 5577. "Subscribe, my lady, subscribe!"

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