

UNION WATCHWORD

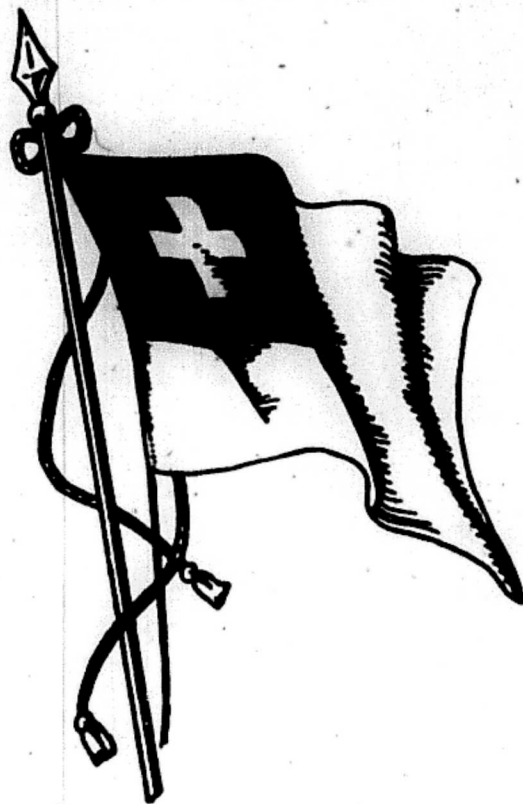
Laborers together with God—I Corinthians 3:9

WATCHWORD FOR 1924-1925

Let the whole earth be filled with His glory.—
Psalm 72:19

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



"In Hoc Signo Vinces"
America for Christ!

PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION
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Royal Service

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NOTICE

If there is a red mark in the 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 for 1925

JANUARY—For Christ's Sake and the Gospel	JUNE—Foreign Missions
FEBRUARY—Struggle for Religious Liberty in America	JULY—Our Schools in Foreign Lands
MARCH—The Heritage—Home Mission Opportunities	AUGUST—Home Missions
APRIL—Present Day Persecutions in Europe	SEPTEMBER—Stewardship of Time and Personality
MAY—Southern Baptist Educational History	OCTOBER—Ways of Winning (Year Book)
	NOVEMBER—The Child and the Future of the South
	DECEMBER—Children of Other Lands

SUGGESTED LEAFLETS—Supplement to Program

FEBRUARY—Struggle for Religious Liberty in America

	Cents
A Whip of Roses	2
The Woman Who Went Back	2
An Historic Handkerchief	2
The Barred Door (<i>Exercise for W.M.S. and G.A.</i>)	3
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MAGAZINE AND BOOK REFERENCES—Program Helps

The Divine Enterprise of Missions	Pierce
History of the Baptists	Armitage
General History of the Baptist Denomination	Benedict
Let Us Go On	Thomas
History of Religion in the United States	Rowe
Short History of the Christian Church	Hurst
Shall the Church of Christ Advance? Missionary Review of the World, December, 1924	



EDITORIAL



SUPPLEMENTAL TO MARCH WEEK OF PRAYER



FOR over thirty years the Woman's Missionary Union has observed early in March a Week of Prayer and Thank-Offering for Home Missions. True to custom and conviction the week will again be held this spring, the exact dates being March 1-7, inclusive. To the state leaders, for distribution to the various W.M.U. organizations among the women and young people, have been sent the programs, leaflets and envelopes. The week's study will keep in mind all phases of S.B.C. home mission work but the thank-offering will be given specifically to the Home Board's thirty mountain schools and eight Good Will Centers. It is earnestly hoped that the offering will amount to at least \$35,000. It is over and above any pledge or payment to the 1925 Program of Southern Baptists and should be very specifically marked in being forwarded.

In addition to the programs and leaflets much material in this and the March issues of this magazine will be found helpful in the observance of the Week of Prayer. Especially is this true of the following articles by Miss Leachman and Dr. O'Hara and the Good Will Center news as found in Union notes on pages 28-34. Please carefully preserve and adequately use these and all other available supplemental helps. See also on page 24 the list of H.M.B. Good Will Centers.

ONE WAY OF APPROACH

"WE are here, what will you do with us?" This was, indeed, a burning question asked the Baptist women by Prof. Laurence Zarilli at the Southern Baptist Convention last May. They are here—four million strong—of every nationality on the globe. Besides all these foreigners, the same cry is coming to us from the Indians and the negroes who belong among us. How many have tried to answer this question since it was asked them? Do they need the Gospel of Jesus Christ? All with one accord answer "Yes". Are we giving it to them? We must with blushing faces answer "No". Will they come ever to our churches for this gospel? We know they will not readily come. Do we want them to come? I fear we do not. What would we do with them if they came? We must go to them just as if they lived in China, or Africa, realizing they are just as lost.

What is the best way of approach? Is it best to build churches down in their midst when for generations their leaders have been engaged in teaching them hatred and prejudice against our religion? They must be reached on a common ground, moving in and out among them in the Spirit of Christ, sowing the seed, here a little and there a little, in the minds and hearts of the children, ministering to all as our Master long ago did. We must get influence before it can be used. We must have an open door to do this. What better name could it have than "Good Will Center", as the way of approach?

Up in the heart of the Appalachian mountains our missionary, Mrs. J. N. Lee, who with her husband had been called to tell the Cherokee Indians about Jesus, was troubled and sad. How could they do it? No open door, no common place of meeting. She was reading the "Christmas Index" when her eyes fell on the report of "Good Will Center" work in Savannah.

"O joy of all joys!" she cried. "We, too, will have a 'Good Will Center'". It was not so easily done as said—only one vacant cabin—but with the vision came inspiration. She soon had as clean and attractive a place as love and

work could make it. After much labor, love and waiting, the Indian children came, then the mothers, and with the first year's labors twenty-six Indians gave their hearts to Jesus, the nucleus of the Baptist church where they now have an attractive chapel.

Many years of seed-sowing and patient waiting was that of Miss Fannie Taylor and her splendid co-workers in Tampa, Florida, before results were seen. It was my privilege to visit with her on this field years ago when they did not know her. We did not receive a welcome from every home. Many were suspicious and unkind but, nothing daunted, the good work was continued. The way of approach was paved by deeds of kindness, gospel truths taught and demonstrated in the lives of the workers among them. How greatly has the splendid church among the Italians there been helped by the "Good Will Center!"

Out on the plains of Oklahoma I was trying to teach a class of Italian boys but I was more interested in a class of grown Italian girls on the back row which was taught by an attractive, young Italian girl. In the evening she and I were alone down by the gate, the moon shining bright in her face. She took hold of my hand and said: "O, Miss Leachman, God has not only saved me through this Good Will Center but He wants me to lead others to know Him! Is there any place I can learn to do this?"

O, Baptist friends, why not be willing to use this telling way of approach to the millions lost in our midst, proving to them that we love them for Jesus' sake!—*Emma Leachman, Home Board Field Worker*

EVANGELISTIC VALUE OF BAPTIST MOUNTAIN SCHOOLS

THE Home Mission Board has been operating the mountain schools for a quarter of a century. During this time evangelism has been kept prominent. Rarely has a session closed with any unsaved pupils in the student body. Winning the lost to Jesus and training the saved for service have been key-notes. The following principles have been manifest:

Magnifying the Word—The Bible has been given an important place in the life of these schools. Many text-books pertaining to denominational work are studied, but the principal text-book in the religious education course is the Word of God itself. It is nothing unusual when teachers are teaching the Bible in the Bible class period to have conversions. Conviction of sin, conversion of soul and consecration of life attend the exposition of the Scriptures. The true basis of evangelism is the plain teaching of God's Word. This has not only been sought but accomplished in the mountain schools.

Methods That Are Sane—The methods used in connection with the mountain schools are doctrinally sound and religiously safe. Each year a revival is held in each of the schools. Great care is exercised in selecting an evangelist who will depend upon the Word of God and the Holy Spirit for conversions. Methods of personal work, such as will make plain the plan of salvation, are used by teachers and students. Chapel exercises are wholesome, helpful, sanely religious. Frequently students yield their hearts to the Savior at chapel service. One of the text-books taught in the Bible course is "Winning to Christ" by Burroughs. Pupils and teachers seek to put into practice the principles and facts of this excellent book on soul winning. Every effort is used to make sure of conversion before there is any effort to obtain church membership. In addition to the work of teachers and students there are in these schools about 250 young men in training for the ministry annually. These young men are diligent not only with their class-mates but in the regions round about. Their preaching is at-

tended by the Holy Spirit, moving the hearts of men and women and children toward God.

Moulding Workers—The real value of the evangelistic spirit—in the mountain schools is more fully measured in the character of the workers sent out. Young men and young women are not only trained in Bible knowledge but are taught to do personal work. During the revival period in the schools these young people have an opportunity of exercising their gifts and putting into service their knowledge. However, the most far-reaching influence of this training is perhaps felt back in the communities and churches in the section where these young people live. Fired with passion for souls during the session of school, they naturally pursue with commendable zeal this form of service with the lost in the home community. They become teachers in the Sunday schools and workers in the churches, and everywhere their influence is for greater evangelistic effort. The Home Mission Board has been instrumental in the mountain schools in training hundreds of young preachers and thousands of religious workers in the art of winning the lost. Who can measure this influence? Who can adequately value this work?

Glorious Results—The records show near 500 conversions in these schools last year. This is an average annual record. The intense evangelistic spirit leaves practically no unsaved in school at the close of the session. Therefore, conversions must be mostly from new pupils. The larger the number of new pupils the greater will be the record of conversions among the boys and girls. This ideal is the more commendable because souls are not only saved but are trained for service. They go forth with a holy passion to be of service in the Kingdom. Called men of God are better equipped for their work. Souls definitely surrender to special forms of service. The missionary spirit is kindled, stewardship is inculcated, loyalty to the Word is secured, devotion to local church interests and denominational enterprises are instilled into the hearts of young people. The spirit of the Master rules supremely in their thought and action and life, and they go forth to be a benediction to the world. Such in brief is in some measure a delineation of the evangelistic spirit as it prevails in the mountain schools. Can any one doubt the real value and far-reaching influence of these institutions that are training mountain boys and girls for Christian service?—*Dr. J. W. O'Hara, Associate Supt. of S.B.C. Mountain Schools*

IS IT RIGHT?

WOULD to God we could lose sight for a time of missionary organization and human agency and could get a clear vision of Jesus Christ; then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen . . . but I do ask you with all my heart to treat Jesus Christ right. I submit to you the question: Is it right to receive the eternal life from those scarred hands and then give him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price He paid and then to give Him the convenient service, the things that cost us little or nothing? The crumbs that fall from your laden table are not enough; they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.—*Selected*



BIBLE STUDY



TOPIC—Deborah, "the Bee"

I. A Prophetess: Judges 4:4, 5. She dwelt under a palm tree near Bethel in Mt. Ephraim; a patriot and reformer showing loyalty and obedience to Jehovah although only a woman, I Cor. 1:27-29. The Israelites were in great straits because of the heathen around them, Judges 2:11-23. To her the people came for wisdom and instruction for guided by God's Spirit, I Cor. 12:4, 11, she was the organ of communication between Jehovah and the people. The gift of prophecy is a high office. Deborah sent a message to Barak, on whom she had fixed her heart as on the hope of Israel, to attack Sisera the captain of Jabin's army, Judges 4:6-10. When Barak hesitated she said there would be victory but the honor would be given to a woman. Her piety and her faith were the source of her power without which she could not have succeeded, Heb. 11:32-40; II Cor. 12:9, 10. We see her indignation for the cowardice of the people Judges 5:7-11; I Chron. 8:40; II Chron. 17:17; Ps. 83:9, 10. Note her zeal for the overthrow of the oppressor. Deborah went with Barak to the battle at the head of 10,000 men from the tribes. It was the first time since Joshua that the national spirit had been roused to concerted action, Judges 4:9-15.

II. The Liberator: Judges 4:12-24; 5:1, 7-12; Ps. 103:1, 2. The results of Deborah's victory were felt in many directions. She was a great political ruler and Israel learned the advantages of national union which influenced their whole future, Judges 6:34-40; 7:1-15; Deut. 8:11-20; I Sam. 14:6. Deborah's patriotism, Judges 4:6-10, brave and undaunted in her faith in God she freed her people from the oppressor's yoke. The impulse of her great soul was contagious till the whole land was moved with a common aspiration for national freedom. Some who might have done good service refused to come to the help of the Lord and His servants, Judges 5:23; 5:14-22. When women band themselves together for any work their efforts must begin in prayer, which moves God's arm.

III. The Judge: Judges 4:4, 5. The spirit of wisdom seemed to approve every tone of her service, Prov. 8:1-11, Job 28:12, 13, her judgments were received without question, awarding to the good that which is good, to the evil that which they deserve. Born with the grand gift of genius, she embodied her thoughts in rhythmical verse, Judges 5:1-31. Her songs flew far and wide, rousing a national spirit in the dispirited as she spoke of the glories of the past and of the mighty deeds God had wrought through leaders He had raised among them.

IV. A Mother in Israel: Judges 5:7. Like a bee in activity and resourcefulness, a valiant woman of whom God made use not only to deliver His people but to instruct and care for them with tender affection I Timothy 5:10; Rom. 16:13, Gal. 4:19-31; Phil. 3:17-21. A literary woman, Judges 5, the impulse of her great soul speaks in a great wave of thanksgiving for the deliverance brought by Jehovah; exalted and exultant only the other women poets of the Bible can equal her. Miriam's song: Exod. 15:1-21; Hannah's: I Sam. 2:1-10; Mary's: Luke 1:46-55. "That the leaders acted as became them in Israel, that the people showed themselves valiant, praise ye Jehovah"! This mother in Israel drove back the invader, punished the lawless and blessed the land with safety and peace; Ps. 98; Ps. 78:55-72; Ps. 89:1-15. There will be a great song of triumph at the winding up of things, Rev. 19:1-6. Then will be known who did his duty—who remained at home, who hazarded his life that Christ might be made known.—*Mrs. James Pollard*



DAILY BIBLE READINGS



TOPIC—Deborah, the Bee

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs—they pass into laws—they pass into doctrines—they pass into consolations; but they never pass away and, after all the use that is made of them, they are still not exhausted.—*Dean Stanley*

If a man neglects his Bible he may pray and ask God to use him in His work; but God cannot make much use of him, for there is not much for the Holy Ghost to work upon.—*D. L. Moody*

A Prophetess

- Sunday, 1st**
Judges 2:11-23; Psalm 83:9-18
- Monday, 2d**
Judges 4:1-10; Exodus 14:14
- Tuesday, 3d**
Judges 5:1-3; Psalm 106:1-8
- Wednesday, 4th**
Exodus 15:20, 21; Micah 6:4
- Thursday, 5th**
2 Kings 22:14-20; Psalm 18:6, 46-50
- Friday, 6th**
Luke 2:36-38; Acts 3:20-26
- Saturday, 7th**
Acts 21:8, 9; I Thessalonians 5:18-23

The Liberator

- Sunday, 8th**
Judges 4:6-24; Psalm 115
- Monday, 9th**
Judges 5:1, 7-13; Psalm 102:15-22
- Tuesday, 10th**
Judges 5:15-20; 2 Chronicles 20:29
- Wednesday, 11th**
Judges 7:1-6, 16-24
- Thursday, 12th**
Psalm 2:1-12; Acts 4:25-28
- Friday, 13th**
Psalm 119:41-48; 19:9-14
- Saturday, 14th**
Isaiah 61:1, 2; Luke 4:18; Romans 8:19-21

The Judge

- Sunday, 15th**
Numbers 26:33; 27:1-11
- Monday, 16th**
Numbers 36:1-12; Joshua 17:1-6
- Tuesday, 17th**
Judges 4:4, 5; Proverbs 8:1-11
- Wednesday, 18th**
Judges 5:12-20; Psalm 103:6, 7; 17-22
- Thursday, 19th**
Judges 5:31; Psalm 92:9; Zechariah 13:9
- Friday, 20th**
Psalm 1:6; 9:1-9; Job 11:18, 19
- Saturday, 21st**
Proverbs 31:10-31; Acts 9:36-42

A Mother in Israel

- Sunday, 22d**
Judges 5:3-7; Psalm 98:1-9
- Monday, 23d**
2 Samuel 2:1-11; Psalm 78:55-72
- Tuesday, 24th**
Exodus 15:1-21; Psalm 89:1-15
- Wednesday, 25th**
Judges 13:2-24; Psalm 77:1-20
- Thursday, 26th**
Luke 1:5-17, 57-79; Isaiah 40:3-5
- Friday, 27th**
Luke 1:26-38; 40-56
- Saturday, 28th**
Hebrews 11:32-40; Revelation 15:3, 4

Calendar of Prayer for Southern Baptists

February, 1925

*"Weak is my will, weak is my word;
Hope is there none for me,
Save in the strength Thou dost afford
To those that trust in Thee."*

*"All, all has failed that I call mine
And all is failing still;
No strength I trust but Strength Divine
To hold me in Thy will."*

Topic: The Struggle for Religious Liberty

1—SUNDAY

That we so give that the nations may know how great things Jehovah hath done for us
His tongue was loosed and he spake blessing God.—Luke 1:64

2—MONDAY

Gratitude for the blessed service of Mrs. W. C. James, beloved president of Woman's Missionary Union
With joy shall ye draw water out of the wells of salvation.—Isaiah 12:3

3—TUESDAY

For the devoted labors of Dr. B. D. Gray, the honored corresponding secretary of the Home Mission Board, S.B.C.
Strengthened with all might according to His glorious power.—Colossians 1:11

4—WEDNESDAY

That God preserve Dr. J. F. Love, corresponding secretary of Foreign Mission Board, S.B.C., in spiritual and bodily health for duties of 1925
Seeing we have this ministry . . . we faint not.—2 Corinthians 4:1

5—THURSDAY

For Dr. T. B. Ray, associate secretary Foreign Mission Board, that his work be widely blessed
All things are of God who . . . hath given unto us the ministry.—2 Corinthians 5:18

6—FRIDAY

For Miss Kathleen Mallory, corresponding secretary Woman's Missionary Union, in her responsible duties
That we might work the works of God.—John 6:28

7—SATURDAY

That Dr. William Lunsford, corresponding secretary Relief and Annuity Board, be upheld by the Spirit in his loving task
The Lord Jehovah is my strength.—Isaiah 12:2

8—SUNDAY

Pray earnestly that means to send the fifty waiting missionaries be quickly provided.

Because He laid down His life for us: we ought to lay down our lives for the brethren.—1 John 3:16

9—MONDAY

That God bless †Miss Pearl Johnson in her new service in Girls' School, Wuchow, China
I will put my trust in Him.—Hebrews 2:13

10—TUESDAY

That Rev. and †Mrs. A. R. Phillips, Buenos Aires, Argentina, be refreshed by their stay in the homeland
Of God, in the sight of God, speak we in Christ.—2 Corinthians 2:17

11—WEDNESDAY

Thanksgiving for fruitful work at Pakhoi, China, under Rev. and Mrs. E. T. Snuggs and †Miss Faith Snuggs
Thou hast set my feet in a large place.—Psalm 31:8

12—THURSDAY

For educational and evangelistic work of Rev. and Mrs. G. W. Bouldin, Fukuoka, Japan
He . . . considereth all their works.—Psalm 33:15

13—FRIDAY

For Miss Jennie L. Swearengen, school work, Bello Horizonte, Brazil
I believed, and therefore did I speak.—2 Corinthians 4:13

14—SATURDAY

Praise God for conversions in Girls' School, Pernambuco, Brazil, and for Rev. and Mrs. H. H. Muirhead, Jehovah preserveth the faithful.—Psalm 31:23

†W.M.U. Training School Alumna

Calendar of Prayer for Southern Baptists

February, 1925

"My soul, self-lifted up, is nigh
To danger and I fall;
I dare not strive, I can but cry,
'I need Thee' that is all.

"Thou art my Saviour, tender, strong,
Thy face, O Lord, I seek,
For by Thy strength I'm borne along,
Tho' weakest of the weak."

Topic: The Struggle for Religious Liberty

15—SUNDAY

That God may answer, through us,
the prayers of our missionaries for
more preachers, doctors and teachers
Lord, when saw we Thee an hungered
... or thirsty ... or sick? ... Inas-
much as ye have done it unto the least
of these ... ye have done it unto
Me.—Matthew 25:37-40

16—MONDAY

For †Miss Olive Lawton, Eliza
Yates School, Shanghai, China
Mine eye shall be upon the faithful.
—Psalm 101:6

17—TUESDAY

That Rev. and †Mrs. W. W. Stout
be encouraged by their soul winning
school work, Hwanghsien, China
As He was wont, He taught them.
—Mark 10:1

18—WEDNESDAY

For officers, institutes and colleges
of National Baptist Convention
Knowing God, they glorified Him.
—Romans 1:21

19—THURSDAY

For Rev. and Mrs. Cecil Moore,
Concepcion, Chile, and for speedy
help in their many duties
He abideth in us by the Spirit.
—1 John 3:24

20—FRIDAY

That God richly bless evangelistic
work of Rev. and Mrs. D. H. Le-
Sueur, Chihuahua, Mexico
Our sufficiency is from God.
—2 Corinthians 3:5

21—SATURDAY

For Rev. and †Mrs. L. E. Black-
man, evangelistic work, Yangchow,
China
His love is perfected in us.
—1 John 4:12

22—SUNDAY

Pray earnestly that 1925 Program
for missions be graciously and gen-
erously subscribed to.
He becometh poor that dealeth with a
slack hand.—Proverbs 10:4

23—MONDAY

For Rev. F. M. Roberts, superin-
tendent of Home Board work in
Balboa Heights, Canal Zone
God ... commanded light to shine out
of darkness.—2 Corinthians 4:6

24—TUESDAY

Ask for great blessing on evangelis-
tic work of Rev. and †Mrs. M. G.
White, Bahia, Brazil.
Our eyes look unto Jehovah.
—Psalm 123:2

25—WEDNESDAY

That our five missionary students
in Cuban-American College, Ha-
vana, win many to Christ
Fellow-workers for the truth
—3 John 8

26—THURSDAY

For Rev. and Mrs. Gordon Poteat,
Shanghai Baptist College, China
That I might preach Him among the
heathen.—Galatians 1:16

27—FRIDAY

For Rev. and Mrs. Dan T. Hurley,
evangelistic work, Bucharest, Rou-
mania
That utterance may be given unto me
—Ephesians 6:19

28—SATURDAY

Thanksgiving for soul-winning serv-
ice of Rev. and Mrs. S. E. Stephens,
Tsingtau, China
Created in Christ Jesus unto good
works.—Ephesians 2:10

†W.M.U. Training School Alumna



PROGRAM FOR FEBRUARY



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

STRUGGLE FOR RELIGIOUS LIBERTY IN AMERICA

Hymn—Faith of Our Fathers

Bible Study (See page 7.)

Prayer for an Abiding Faith in the Truth and Authority of God's Word

Personal Service Period (See page 26.)

Hymn—So Let Our Lips and Lives Express

Prayer—Psalm 8 (Read in Unison)

The Songs of Zion in a New Land

The Baptist Church in America

Roger Williams, the Founder of the Baptist Church in America

Hymn—Once to Every Man and Nation (Either Read or Sung)

The Early Church in the Southern Colonies

The Spirit of Missions

The Duty of the Church

Hymn—I Love Thy Kingdom, Lord

Distribution of Home Mission Thank Offering Envelopes

Closing Prayer

"No home for these! Too well they knew
The mitred king behind the throne;
The sails were set, the pennons flew,
And westward ho! for lands unknown.

"And these were they who gave us birth,
The Pilgrims of the sunset wave;
Who won for us this virgin earth,
And freedom with the soil they gave."

THE SONGS OF ZION IN A NEW LAND

THE Reformation marked a crisis in the religious history of the old world; a new and important page was turned when the colonists arrived in America. This history must go on, either rapidly or slowly according to our obedience, until the end of all earthly things. While the strong words heard at Wittenburg bore fruit slowly in all the intervening years yet they "held their heavenward course serene" amid upheavals of governments and ecclesiastical furore. From 1517 when Martin Luther nailed his Theses to the church door until 1607 when the oppressed Christians of the old world began to seek sanctuary in the new, the progress of the Protestant church was marked by bloody persecution, fierce controversy and Christian crusades for the

truth. The course of events during this period, both sacred and secular, make deeply interesting reading, on every page of which can be traced the undying character of the church of the Kingdom of God as first established by His Son Jesus Christ. Out of this furnace came groups of Christians to America seeking homes for themselves and a place where they might build up a strong and enduring Protestantism. The first colonists (1607) came to Virginia and settled on the banks of the James River. Through trouble with the Indians and loss of life by disease this colony was much weakened. Later arrivals brought new courage and in fifteen years their number increased to 5000. The Plymouth colony arrived on the Mayflower and cast anchor at Cape Cod December 21 or 22, 1620. By March 21st they had settled on the

western side of Massachusetts Bay where they built a town, calling it Plymouth after the last place they left in England. This group of colonists also suffered from disease and inroads of the Indians. The first winter they buried one half of their little band of one hundred and ten under the snows of the bleak New England coast—"and these also died for the faith". The religious purpose dwelt deep in the hearts of all the best colonists. No sooner was a colony settled in America than its suppressed religious beliefs revived and expanded in the free air of new conditions. Episcopalians in the Virginia colony surrendered not a jot of their attachment to the Church of England; the Pilgrims of the Mayflower became even more intense in their hatred of Romanism. Thus in a sense the battle field of sectarianism was transferred to the western world. There were lay brothers among these groups who preached, sacrificed and encouraged but could not administer the sacraments of the church. It was not until 1629 that their regular ministers arrived among them. By this time a body of two hundred colonists was established at Salem, Massachusetts. Other colonies followed. It seemed that there was not a Puritan fireside in England at which the hope of going to America was not entertained and in the space of ten or eleven years not less than two hundred ships left England bearing twenty thousand Puritans. Thus was the Protestant church brought to America and the songs of Zion sung in a new land. We must remember there was a difference between the colony of 1620 and the Puritan colony of 1628. "The Pilgrim Fathers were Congregationalists and the Puritans members of the Church of England but with a desire to see in it a more radical reform. These two bodies became marvelously alike; all met together in ecclesiastical conferences; the civil and religious life of these Massachusetts Christians became a unit." Their zeal was intense and steady. Extensive revivals prevailed throughout New England. Schools were

founded, churches built and plans made for the conversion of the Indians. This period of religious fervor continued until 1660 when a season of decline began and continued until 1720. In these sixty years Satan saw to it that witchcraft delusion and the growing oppression of the British government should work against the religious life of the American colonists. Then came the great awakening (1735). Jonathan Edwards, George Whitfield and other great preachers attracted multitudes. The great revival spread from Massachusetts to the Carolinas and a new spirit thrilled the colonial churches. Simplicity of life and worship reigned in the log houses and churches of the north, the latter often becoming a fort for protection from the Indians. In the southern colonies the church buildings were modeled after those of rural England, and while small there were the tower, the bell and the choir. These took the first step in evangelizing the Indians, mindful of the plea from a clergyman in England that "some of the Indians should be converted before they killed all of them". Thus "the seed planted in a fruitful field grew and brought forth branches and shot forth sprigs".

"The rudiments of an empire here
Were plastic yet and warm;
The chaos of a mighty church
Was rounding into form."

THE BAPTIST CHURCH IN AMERICA

THE early history of the Baptist church in America, as elsewhere, is a sorrowful one. They were insulted, imprisoned and exiled. Massachusetts banished and whipped them, it is well known that one president of Harvard College was compelled to resign on account of his Baptist faith; New York fined, imprisoned and banished them; Virginia cast them into prison for preaching the Gospel; Maine harried them by violence, fined, imprisoned and finally drove them from the state. Milder treatment was accorded in Maryland and the Carolinas, a company of Baptists driven out of Maine

set up worship in Charleston, South Carolina, in 1683 and the organization thus begun has had a continuous existence to this day.

"In the settlement of the Constitution of the United States no body of Christians stood so firmly for full religious freedom as did the Baptists. They have never receded from the position they took in their memorial to the Virginia Convention in 1775: 'That toleration by the civil government is not sufficient; that no state religious establishment ought to exist; that all religious denominations ought to stand on the same footing; and that to all alike the protection of the government should be extended, securing to them the peaceful enjoyment of their own religious principles and modes of worship'. That these men were in advance of their age is proved by the fact that every plank in this platform was afterwards incorporated into the law of the nation. A people so conscientious and tenacious of individual opinion as the Baptists could not be without their controversies. These often shook the denomination but never changed the principles of their faith nor have they marred the noble record the church has made in the history of American Christianity. The educational work of the denomination has been most creditable as the many Baptist institutions of learning demonstrate by their standing. Among the largest of these is our own Southern Baptist Theological Seminary at Louisville, Kentucky. The future of this great denomination, which combines in so admirable a way liberty of thought and loyalty to the Word of God, is radiant with abundant promise."

ROGER WILLIAMS, THE FOUNDER OF THE BAPTIST CHURCH IN AMERICA

ROGER WILLIAMS was born in Wales in 1606. When still a very young man he entered Jesus College, Oxford, England, where he attained high honors through his studies in Latin, Greek, Hebrew, French and Dutch and was ordained a clergyman

of the Church of England. He became an extreme Puritan and emigrated to New England, arriving in Boston with the Salem colony in 1631, "a young minister, godly and zealous, with his wife Mary". Here he refused to join the congregation because the church would not publicly repent of the act of communion with the Church of England before coming to America. This rather preposterous demand was summarily refused. He then went to Salem. For his opposition to English laws regarding the transfer of land belonging to the native Indians he was driven from Salem and took refuge in Plymouth. Returning to Salem two years later he was refused permanent settlement on the ground "that he had openly taught that there should be a general and unlimited tolerance of all religions; that to punish a man for following the dictates of his conscience was persecution; that the land patent granted by the King of England was invalid". As a result, in the winter of 1635-36, he was banished. He fled to Rhode Island where in 1636 he founded the city of Providence, giving the city this name "from sense of God's merciful providence to him in his distress". Here he established a government of pure democracy and, having adopted the Baptist faith, he was immersed by a layman of his old Salem church. Thus he became the real founder of the Baptist church in America.

Roger Williams was a man of the utmost conscientiousness and sincerity, far in advance of his age, but history also records that he was contentious, obstinate and visionary. His numerous persecutions were acts of notable colonial intolerance but he gave great provocation to his contemporaries by his unfortunate manner. By a more gentle method he might have escaped punishment. However we must remember that political preaching was the order of the day and that the early religious leaders had ever to be on guard against political oppression. The apostolic age was one of great personalities. Only men of stern qualities could become su-

preme influences in preserving the life of the Christian church in times of stress and persecution. The colonial period needed men of the same timber. Roger Williams was of this type and to his rigid conscientiousness and integrity the Baptists of America owe their present liberty of thought and allegiance to the Bible as their only guide for faith and practice.

When Roger Williams died in Providence in 1683 there were in the United States seventy-seven Baptist churches with about five thousand members. Since that time in what a marvelous way has our God led this great Christian body! There are now 57,768 Baptist churches in the forty-eight states. May it be said of each one as it was of the apostolic church founded by our Lord and Master that: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. . . . Praising God and having favor with the people. And the Lord added to the church daily".

The almost completed Roger Williams Memorial Baptist Church, erected by American Baptists, now stands in our national capital, Washington City, as a tribute of gratitude and reverent respect to the founder of the Baptist Church in America. It also stands as a reminder of the pioneers who sought in this land the freedom of conscience to worship God as directed in His Holy Word; it stands as an earnest of their early pledge to preach that Word to the whole humanity. The torch has been flung to us and to our children and may God help us to be true and to teach our children to be true to this sacred inheritance!

THE EARLY CHURCH IN THE SOUTHERN COLONIES

THE Colony of Maryland arriving in 1634 presents the case of a country founded by Catholics for Catholics which gave a measure of religious liberty to all comers. But by the end of the century the rapidly increasing number of Protestants came into control and the Church of England was estab-

lished by law and supported by public taxes. Laws of restriction against Catholics were enacted and this shameful condition continued until the Revolutionary War when full religious liberty was restored. Of this the historian Bancroft remarked: "These Puritans had neither the gratitude to respect the rights of the government by which they had been received nor the magnanimity to continue the toleration to which alone they were indebted for their residence in the colony".

The Virginia colony also enacted and enforced laws against Quakers and all others who were not of the Church of England. Moravians, Baptists and Presbyterians were persecuted, here also an early leniency was followed by rigid intolerance. In 1747 the arrival of some dissenting ministers placed the other denominations on a more secure footing.

The Carolinas were settled mainly by the Virginia colony who established the Church of England as their faith. Unlike Virginia and Maryland the first laws were those of intolerance which were later rescinded. In all southern states the churches of all Protestant faith grew in strength and numbers, especially was this true of the Baptist church.

Georgia was colonized by English debtors who had fled from England where the mere inability to meet a debt was treated as a crime. Persecuted Protestants from Austria and also Jews were made welcome. On this humane basis was built a great state. Here also John and Charles Wesley came as missionaries to the Indians. This mission, however, failed because of the extreme High Church canons. A growing sentiment for religious liberty forbade this system.

The morality of the Puritans may have seemed grim and severe and they certainly showed a morbid conscience in some matters, but their Puritan strain has been a saving grace to America. Their influence was always on the side of right living. Their intolerance was always protested against by

one of themselves. Although more or less disturbed and interrupted by these qualities the religious life of America grew in strength and character. The founders of the early church built wisely and made the best use of the material at their command. When the struggle for independence came upon the people the church gave of its men, ministers as well, and much of its support was diverted into army channels. The noble conduct of the Baptists during this war was no small factor in bringing in the brighter era which followed its reconstruction days. No Baptist was found among the royalists. While "they believed that the state should not meddle with religion they also believed that there were times when religion should help the state". "This national period of terrible sacrifice and suffering witnessed an almost unparalleled development of the once feeble but now strong Protestant church in America. In this development the Baptists of the south had their part and also have their share in the following tribute found on the pages of one of the best of our church histories: "In the southern states there has never been any yielding to sceptical influences. All the churches in these states have, from the beginning of the colonial period down to this day, stood side by side in loyalty of faith to the church in its period of reform and evangelization. History records many difficulties and failures among those who endeavor to plant any other than principles of evangelical Christianity on southern soil". This tribute was paid to the south more than thirty years ago. May it be as true today! May our south be as devoted to the Divine Word as were those who stood for its truth in the early days and may the Baptists of the south become a supreme influence in shaping a permanent belief in the whole Bible for the whole world.

THE SPIRIT OF MISSIONS

IN no country has the missionary spirit shown stronger growth than in the United States. While we may justly condemn ourselves for the things left

undone yet it is impossible to charge the Christian church of America with indifference to the salvation of souls either in the home country or in foreign lands. In the home country the founders of the colonial churches both in Massachusetts and Virginia found the pagan Indian awaiting them as they set their feet upon the shore. The labors of John Eliot, David Brainerd and other pioneer missionaries to the Indians are, or should be, fireside stories. Methodists, Episcopalians and Presbyterians became successful agencies in evangelizing the red men, these denominations still have their stations among them. In this early home missionary work American Baptists have made a good record. Of the 340,000 Indians now living in the United States 80,000 are Protestant Christians. It may be interesting to know that our buffalo nickel bears the profile of a great Christian Indian chief, a member of the Methodist church, Two-Guns-White-Calf by name.

No less active have the churches of the United States been in the vast enterprises of missions on the foreign field. Of Christian missionary work in European and Asiatic countries General Lew Wallace, the author of Ben Hur, who went to the east prejudiced against missions in those countries, completely changed his views and gave generous testimony to the fine work, both civilizing and religious, which these missionaries were accomplishing. The Earl of Shaftsbury, a brilliant writer and traveler, gave similar testimony when he wrote: "I do not believe in the whole history of missions or in the history of any negotiation carried on between man and man, we can find anything equal to the wisdom, the soundness and the pure evangelistic truth of the men and women who constitute the American mission". Among these heralds of the cross American Baptists hold a worthy place. From Hurst's History of the Christian Church we quote the following: "There are no more saintly figures in the history of missions than Adoniram Judson and Luther Rice.

When these men through their study of the Scriptures while on their outbound journey to India were baptized in Calcutta, a thrilling chapter in the romance of missions was unfolded to an astonished world". As if to reward the unconquerable patience and fortitude of our pioneer missionaries God has given to our faith more than 1300 Baptist missionaries on the foreign field, of this number southern Baptists can claim 544.

It is impossible in this small space to name all the lands where the feet of the American missionaries have trod but wherever such lands may be these devoted men and women have carried the spirit of the early Christian church into their work. They preach the Christ of John and Peter and Paul. They have helped in a large way to form our national history. It is for the church of America to say whether, in the very highest sense, the Republic of the United States shall fulfill her high mission of bearing aloft the torch that will enlighten the whole world with the Light of the world; of proclaiming the liberty which makes men "free indeed"!

THE DUTY OF THE CHURCH

WHAT is the duty of the church of God? We turn for instruction to our Lord. In the twenty-fourth chapter of Matthew's Gospel He plainly warned His disciples of coming wars and tribulation and false prophets and abounding iniquity; but so far from advising inaction on that account He declared that these very conditions made it all the more urgent that "this Gospel of the Kingdom shall be preached in all the world". That is the divine program for a distracted earth. The defects from which the world is suffering are not defects of knowledge but of conscience. Man's material appliances have developed faster than his moral character. "There is no political alchemy by which you can get golden conduct out of leaden motives." Dwight L. Moody said about the same

thing but more forcibly: "If you want good water it is not enough to paint the pump, you must clean out the well". Only God can do that. For this Christ came. "Neither is there salvation in any other; for there is none other Name under heaven given among men whereby we must be saved." Science, philosophy, militarism, politics, secular education—all have failed. The only hope lies in the acceptance of the Gospel for whose world extension the foreign missionary enterprise exists. There never will be a better world until there are better people in it, and there will never be better people in it until they conform their lives to the teaching of Christ. The missionary enterprise stands for this. It stands for human brotherhood; for the international mind in religion; for emancipation from the narrow and provincial into the wide spaces of the Kingdom of God; for the world wide sway of Christ; for utter allegiance to Him as King of kings and Lord of lords.

This is our splendid task, to exalt the Lord of life above the jarring passions of men, to make His will supreme. We must write His name large across the sky of the world. We must make His voice the undertone of human life. —*Missionary Review of the World*

"Is this a time, O church of Christ, to sound retreat?
To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront?
No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time.
The earth with all its fulness is the Lord's.
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime."

(Concluded on Page 35)



COLLEGE Y. W. A.



FEBRUARY CHECKS UP

FEBRUARY reminds us that the end of the school year will speedily be upon us. There were at least two tangible aims in mind for all College Y.W.A.'s for this term—reaching an A-1 standard fully and bringing in their gifts for Our Sisterhood Special. There were those subtle ideals of Y.W.A. always in mind—making Christ and His Kingdom receive first consideration in the hearts and lives of all the college girls. It is quite difficult to weigh achievement in reaching ideals save as the Standard of Excellence incorporates a possible measuring guide and as summer shows lives of willing Y.W.A. service. It is fortunate, then, that College Y.W.A. may check up on its 9-point standard and failures seen in February may be remedied in the coming three months.

Average attendance and membership percent are a fair measure of success in your programs and enthusiasm for missions. Some colleges were 100 per cent in membership from the first opening days of school—Ouachita Baptist College in Arkansas and Limestone College of South Carolina telegraphed a 100 per cent report in their eagerness and joy. Chowan College of North Carolina and Central College, Arkansas, again, and doubtless many others have achieved 100 per cent membership. If your college Y.W.A. hasn't, why not do it in the next three months—rather in the month of February so there will be real interest developed before going home at commencement? A Valentine party could be a delightful invitation-to-join affair. "Won't you be my Valentine?"—"Won't you join our Y.W.A.?" "I will love you, friend of mine"—"It offers friends from far away". Quite a parallelism you see. The social committee will find many Valentine and February games adaptable for a clever Y.W.A. party. (See Young People's Pages of this magazine, page ???). The organization name, "College Young Woman's Auxiliary", or the other complete name, "Ann Hasseltine Young Woman's Auxiliary", gives letters enough to make delightful Valentine messages out of; try that for about ten minutes and see whose is cleverest and love-liest.

Mission love stories will produce interest in a real mission study class. The chief hesitancy is that missionaries seem unreal and different but their love-affairs make girls know they are people like them save ready to do His will fully. Being ordinary folks we understand how they need prayers—that helps observance of the Weeks of Prayer, point 6, and keeps up morning watch attendance when the Bulletin Daily Thoughts and Prayer Calendar are used.

Everyone knows that love measures gifts it can give only by most generous reckonings, and our pledges and 1925 Program offerings are to be in keeping with "I measure my love to show you". Then comes "Our Sisterhood Special" for the young women who have come to our House Beautiful, training to be leaders at home in Hungary and Rumania. Charming Valentines they really are, earnest and devoted in personality; choose them for your Valentines surely and bring in the funds for their support quickly. Send it according to your state plan, carefully marked "Our Sisterhood Special" so that it will go to them as you wish. We set our goal for \$2000 and we cannot fall below that. The treasurer might distribute small envelopes labelled "My Valentine to Europe" which could be gathered up with gifts enclosed at a Valentine party. These young women, who were heroic enough to leave home for three or four years, have done it for love of Christ and the people of their homes who need Him—these are worthy our choice as Valentines through Our Sisterhood Special.



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 3 will also prove attractive additions.

FIRST MEETING

Topic—Liberty Pictures

Hymn—Faith of Our Fathers
Prayer that we may be as faithful as our forebears

Hymn—The Church's One Foundation

Devotional—Three Liberty Pictures from God's Word

Discussion—What Is Religious Liberty?

The European Background

Ships a-Sailing

An Outstanding Gentleman—See General Program, Roger Williams.

"In Prisons Oft"

Hymn—A Mighty Fortress Is Our God

Establishing a Bright Foreground

Hymn—America, the Beautiful

Three Liberty Pictures from God's Word

(1) John the Baptist, the first New Testament preacher, proclaimed the doctrine of individualism. "Think not to say within yourselves, we have Abraham to our father. Behold the axe is laid at the root of the tree and every tree that bringeth not forth fruit is hewn down and cast into the fire."—Matthew 3:7-10

(2) Jesus stood amidst those who tried to entangle him, Herodians and Pharisees, and holding a piece of coin in His hand stated a full separation of church and state duties.—Matthew 22:15-22

(3) After the healing of the lame man at the Beautiful Gate of the Temple, Peter and John were imprisoned. Called before the council of elders and scribes, they said, "You must decide whether it is right in the sight of God to obey you instead of Him".—Matthew 4:5-21. Again, upon being arrested and questioned they made like answer, Matthew 5:25-32.

What Is Religious Liberty?

"TO his own Master, he standeth or falleth."

"So then everyone of us must give an account of himself to God."

The teachings of God's Word make worship a matter of individual desire. There is no authority by which one group, one nation may establish a "state church" or make laws compelling support of any ecclesiastical institution. Every person must be permitted to worship God according to the dictates of his own conscience. This involves more than religious toleration which implies a state-approved church with other forms of worship permissible. Tertullian back in the second century plead in behalf of religious liberty. In his own words—"It is easily seen to be unjust to compel free people against their will to offer sacrifice, for in the acts of religious service a willing mind is required. It should be counted quite absurd for one man to compel another to do honor to the gods".

(In discussion bring out the difference between religious liberty and religious toleration. How would religious liberty naturally react on political liberty, national self-respect?)

The European Background

SEE paragraph one in General Program.

At a conference held in 1603 regarding the religious grievances of his subjects, James I boasted to a friend in Scotland he had "kept such revel with the Puritans these two days, as was never heard the like; where I have peppered them so soundly as ye have done the Popists."

As time passed the Separatists and Puritans saw no reprieve of persecutions and managed by stealth after several attempts to get away to Hol-

land. Though strangers in a strange land, they still cherished next to religious purity their birthright as Englishmen. Younger children of their group were learning the strange language, leaving off familiar habits, a new home must be found.

Ships a-Sailing

IN 1617 the Puritans in Holland sent two representatives to King James for a patent grant of land in North Virginia with assurance, under the royal seal, of religious liberty. They promised "they would endeavour the advancement of his majesty's dominions and the enlargement of the Gospel by all due means". "A good and honest motive but what profits would come from such a movement?" asked the King. "Fishing." "So God have my soul", was the king's reply. "Tis an honest trade; 'twas the Apostles' own calling." Long negotiations were necessary before final arrangements for sailing could be made but at last they were ready. The Speedwell and the Mayflower were to bear them to Virginia but the Speedwell proved unseaworthy after two trials and the Mayflower sailed at last with 102 persons for the new colony. Said Robinson, "our faith is founded upon the writings of the Prophets and Apostles in which no mention of the Church of England is made". It was 65 days before the brave 102 saw land, and not until March were all the Pilgrims safely on shore at Plymouth. Nine years later the Mayflower brought another group of colonists, this time to Salem. John Endicott was made governor. "The propagating of the Gospel is the thing we do profess above all to be our aim in settling this Plantation." These many ships that came a-sailing sought "faith's pure shrine".

"In Prisons Oft"

IN this series of pictures which we are seeing in imagination many must be prison scenes, scenes of whippings, even of hangings. John Clay, father of Henry Clay, was imprisoned several times for preaching. Squire Painter

was beaten severely because he would not have his infant child baptized. Among the laws in the code provided by England for the "emigrants" the penalty was "death for blaspheming God; for speaking impiously or maliciously of the Holy Trinity, collectively or individually; for any word or act in derision or in despite of the Holy Scriptures; for traitorous words against the king". He who used profane swearing, taking the name of God in vain or by other oaths, had "a bodkin thrust through his tongue for the second time offending, and the third time suffered death; the penalty for absence from public worship, or violating the Sabbath, was deprivation of a week's allowance, public whipping, and if three times repeated, death. "The test of citizenship was piety; and the test of piety was membership in the Reformed Church"—the Massachusetts Bay Company. "In a certain case where the general court and the jury did not agree as to the evidence offered where the crime charged was blasphemy, the court decided that the accused should be severely whipped in the market-place, then burnt in the forehead with the letter B and banished from the colony. The cognate offence of contempt of the 'word preached' or contemptuous behavior toward the preacher, thus 'making God's wayes contemptible and ridiculous' was punished in a manner meant to eradicate the crime by exposing the criminal to public ignominy. If the offence was a second time committed the culprit was exhibited for "two houres openly upon a block 4 foote high on a lecture day, with a paper fixed on his breast with this, A WANTON GOSPELLER, written in capital letters. In 1677 another law was passed, intended for the vulgar Sabbath-breaker, but for the more contumacious citizen, the disturber for conscience sake of public worship he was to be taken to Boston, or any other town where such accommodation was provided, and confined in a cage in the open market place till such time as the magistrate should find it convenient to

give him a trial". Every person must confess fault, failure to participate in worship, to the minister or be fined or beaten.

In March, 1643, the assembly enacted that "for the preservation of the purity of doctrine and unity of the church", "all ministers whatsoever which shall reside in the colony are to be conformable to the orders and constitutions of the church of England and the laws therein established; and not otherwise to be admitted to teach or preach, either publicly or privately; and that the governor and council do take care that all non-conformists, upon notice of them, shall be compelled to depart the colony with all conveniences". Ministers dragged to prisons went right on preaching from their stuffy or foul jail rooms. Weatherford preaching through the bars was cut and knocked on the knuckles by opposers outside until the blood ran out, staining the bars where it may still be seen today.

Establishing a Bright Foreground

SEE the "Baptist Church in America" and paragraph 5, The Early Church in the Southern Colonies, general program.

Thomas Jefferson, not a Baptist, visited frequently a certain Baptist church. As they left the service one day Elder Tribble asked him what he thought of the Baptist form of church government. "I consider it the only form of pure democracy that now exists in the world and have concluded that it will be the best form of government for the American colonies", was the reply. In writing the Declaration of Independence he did not forget the teachings of the humble Baptist church.

At the time of the Constitutional Committee meetings and during the crises days of ratification, James Madison was zealous in behalf of religious liberty until he assured Virginia Baptists that it would be plainly incorporated into our national constitution. Virginia then voted to ratify. John Leland, a Baptist minister, helped Madison to use his brilliant and effective

oratory in behalf of religious liberty. Virginia Baptists penned a letter to President George Washington in behalf of religious liberty and rights not secured fully by the new Federal Constitution, Washington's answer commended Virginia Baptists for their loyalty to the new government, assuring them of his desire that all sects be free in these United States. The violent opposition which first greeted the proposed bill which is now the first amendment to the Constitution of the United States was in a manner proof of the necessity for it. (Read it.) "The grandest feature of our Constitution is the first clause of the first amendment. The Baptists asked it through Washington; the request commended itself to his judgment; and to the generous soul of Madison and to the Baptists beyond a doubt belongs the glory of engrafting its best article on the noblest constitution ever framed for the government of mankind."

SECOND MEETING

Topic—A Valentine Made from Olden Days

Hymn—O, Where Are Kings and Empires Now

A Message It Might Bring, Psalm 124:1-125:4

Hymn—I Love Thy Church, O God Prayer

Roses for This Olden Valentine Red Hearts Valiant

Plain, without Lace

Hymn—The Son of God Goes Forth to War

Closing Prayer

Roses for This Olden Valentine

IN the summer of 1651 the Reverend John Clark, who was not only one of the most influential and most respected citizens of Rhode Island but the pastor of the Baptist Church at Newport; the Reverend Obadiah Holmes, who had gathered a church of the same denomination at Sukonk, and one Crandall, went together to Lynn in Massachusetts to visit a sick brother, one William Witter, nearly 70 years of age and blind and seemingly

near to his end. On Sunday they judged it a suitable thing to hold divine service in the house and with the family Witter and four or five others who came in to join in their worship. While thus engaged there came in two constables with a warrant for their arrest. A request to finish the services was denied. They were marched off as prisoners—bail being refused—to the inn for safe keeping. Monday afternoon notwithstanding protests that if compelled to go his conscience would constrain him to testify dissent they took Clark to meeting. He kept his hat upon his head till the constable removed it, and at the close of the service undertook to exhort the congregation. Tuesday the three were sent to Boston jail until the next sitting of the court, charged with holding a private religious meeting, disturbing public worship, leading others astray, suspected of rebaptizing persons and failing to give security that they would appear for trial. They lay in jail ten days but there was no delay when they were once before their judges. Of course they were found guilty. They were sentenced to be well whipt, or to pay, Clark twenty pounds, Holmes thirty pounds, Crandall five. Endicott said they had denied infant baptism and ought to be put to death. After further imprisonment Clark and Crandall were released, their fines being paid by some judicious friends without their knowledge. Holmes' conscience would not permit him to pay or allow others to pay the sum adjudged as penalty. He struggled hard, he tells us, to resist the temptation to escape a painful punishment, and on the morning of its execution, "in consideration of the weakness of the flesh to bear the strokes though the spirit was willing, I was caused to pray earnestly to the Lord that He would be pleased to give me a spirit of courage and boldness, a tongue to speak for Him, and strength of body to suffer for His sake, and not to shrink or yield to the strokes, or shed tears lest the adversaries of the truth should thereupon

blaspheme and be hardened, and the weak and feeblehearted be discouraged". He dressed in his best, glorying in his martyrdom for the truth. Being led out to the scourging he was stripped to his waist and the punishment inflicted. "In truth as the strokes fell upon me I had such a spiritual manifestation of God's presence as I never had, the outward pain was so removed from me, that, indeed, I am not able to declare it to you; in a manner I felt it not, although it was grievous, as the spectators said, the man striking with all his strength with a three-corded whip, giving me therewith 30 strokes." When the ghastly spectacle was over and his clothes restored to cover his scarred and bloody back, he turned to the magistrate standing by and said, "You have struck me as with roses".—From Bryant's History of the United States

Red Hearts Valiant

EARLY in 1657 Mary Dyer, a Quaker, came to New England. She was a woman "of comely and grave countenance, of a good family and estate, and a mother of several children. She belonged to Rhode Island where her husband was secretary. Two years later hearing of friends in prison she returned to visit them, was imprisoned and banished. But she could have no peace in her soul unless she return to visit the Boston Quakers in prison for there were 17 there at the time. Immediately she was taken prisoner and John Endicott pronounced the threatened death sentence. August 27 was set for execution at Boston Common. Two were hung before her turn came, she standing calmly by. The rope was adjusted, her clothes tied about her feet but at the last moment a reprieve was granted for two days and she returned to Rhode Island. She could not stay away knowing Quakers were being whipped and imprisoned and in March 1660 she once more was before John Endicott.

"Are you the same Mary Dyer that was before?"

(Concluded on Page 24)



OUR YOUNG PEOPLE



FEBRUARY FEATURES

R.A. AND G.A. will find February fairly teeming with good things. Why not a Martha and George Washington party, perhaps in quaint costumes with old-fashioned games—charades and anagrams and songs of long ago days? Your public library will reveal many delightful customs of the seventeen hundreds that will make a joyous occasion today.



Extemporaneous debates would be clever: Resolved: That George Washington gave impetus to the growth of cherry trees; Resolved: That the girls of today are more industrious than Martha Washington (you know that one of his coats kept in the National Museum has a button missing!) Decorations and stunts develop easily in the minds of social committee memberships who attempt to build a good time out of colonial characters and characteristics.

But there are all the fantasies of hearts and arrows, Cupids and Valentines, to use as bases for a frolic of R.A. and G.A. together too. Nor need the mission emphasis be lacking. Why not several stories of love affairs of famous missionaries? They furnish some of the most thrilling affairs known: Livingstone and his Mary, or Moffatt and his, or Robert Morrison and his—three Mary's with choice affections. Incidentally Morrison and Mary Morton were married on February 20, 1809, in Macao. The meeting of Francois Coillard and Christine Mackintosh at Cape Town, Africa, in February of 1861, after Coillard had made a record breaking trip the five hundred miles from Port Elizabeth, where a postal error had sent him to meet her as she came to him from Scotland, makes a beautiful tale of adven-

ture and devotion. Biographies give such facts for story-telling, and Belle M. Brain has collected several in her "Love Stories of Famous Missionaries". That would be a most appropriate Girls' Auxiliary mission study book for February.

A good game to play would be using a bow and arrow, shooting at a map of the world, naming missionaries in the field hit by the arrow. The puzzles from WORLD COMRADES Puzzle Land will give pleasant moments also.

But at this fitting February frolic G.A.'s. and R.A.'s. might make Valentines—no, not for each other, but lovely ones of red hearts or red and white with Scripture verses about love on them instead of the customary inscription. Teachers in our mission schools in foreign lands, Good Will Center directors, missionaries to the Indians, mountain school teachers would find these useful too. Those for use at home should be made and started in time to be used to make hearts rejoice on Valentine's Day; those going to foreign countries could not arrive after being made in February but would be helpful for distribution at any time. The missionaries away out there would enjoy Valentine greetings just for themselves too, and even if they started instead of arriving on that day, they would still be gratefully received. Why not just go down the list of our fine "partners over there" and send them each a Valentine or, if that is too many for your R.A. and G.A., pick out here and there missionaries you know or don't know and greet them in behalf of G.A. and R.A.? Be sure to note the postage rates to foreign countries, and if you send a packet for use in a school mark it carefully after it is well tied, with a label that will read, "No Commercial Value—for Mission School Use". WORLD COMRADES' cover

for February shows R.A. and G.A. presenting the world a Valentine; make that picture act out by some of these cheery ways.



BUT short February, even with her brief four weeks, always makes one realize how fast time flies, how soon reports for the year's work must be sent in—March, April, May! Will your organization be A-1? There is yet time to "check up and pull up" if you have been lagging behind. Above all don't let mission study class be the thing to make your G.A., R.A. or Sunbeam Band miss an A-1 record. There is entirely too much to be learned about God's work in God's world to permit any organization to go a whole year without studying at least one study book, and the books are quite too inviting. The Year Book (pages 63-64) shows the China studies which are of special appeal to the different ages of children, so be sure to select the one that is just exactly right.

Don't forget the fine pictures which our Educational Dep't. of the Foreign Mission Board, Richmond, Va., offers for your use at fifty cents the set. There are three sets, picturing our churches, hospitals and educational institutes in China.

Perhaps that 7th point of the Standard of Excellence has been fully fulfilled and point 8, personal service, is the troublesome one. It means quite simply that, with a plan of real service in mind, all the Sunbeam Band, Girls' Auxiliary or Royal Ambassador members are participating in a concerted action. It may be, really must be, a rather small service for Sunbeams but grows larger to match the bigger ability of G.A. and R.A. February full of loving hearts easily should find love deeds to do. Why not watch out particularly for some who will have no Valentine at all, no one really to be interested in and love them? These forlorn ones may be newcomers in your home city or

foreigners not at ease in our country or a lonely somebody, who lives in a great house with all that money can buy yet knows that wealth cannot purchase friends—these should be remembered with bright greetings. The children in a nearby hospital would find the hours shorter if interrupted for each by a surprise Valentine. No need for failing on point 8 but let the counselor keep the Personal Service Committee busily planning real activities which will show forth a desire to follow and win others to follow a God of Love.



THE calendars read: "Farm Machinery deserves attention now, before spring work begins. Tools and equipment work better when well cared for". The

"field is the world" and counselors must see that boy and girl laborers have machinery all ready—that is, that the officers and committee chairmen are all alert and trained in their leadership tasks. Do your officers work at the responsibilities which are theirs? Do the committee chairmen and the committee members really do the assigned tasks? A study of the organization manual in the officers' and committee chairmen's meetings will be wise. All organization members should study the manuals for the ideals as stated for each and for the general knowledge of missionary organization work, but the leaders of the R.A., G.A. or Sunbeam must be even more thorough in their studying of methods and policies than the other members, else how qualify for their real duties? And what about the room in which your organization meets? Doesn't it need a spring cleaning? Is it bright and attractive, clean and airy, all adding to the joys of coming to meeting? Work goes better with prepared tools and surely the place of meeting is a real tool for any organization. A G.A. in Kentucky transformed an unused garage into a very attractive club room. Frequently the Sunday school rooms

are used as meeting places for missionary organizations. An additional mission atmosphere may be created with maps and pictures suited to the program in hand. In organizations of W. M. U. the emphasis is always placed on the imparting of mission information but, as wise farmers, occasionally attention must be given to machinery that no interference with the real end of developing fruit of mission knowledge arise some day through lack of necessary running plans and counselors' forethought. Miss Annie Armstrong used to remark concerning R.A. and G.A.: "A field so rich in possibilities but so little cultivated". Today in February's short month get things ready for Sunbeam planting and R.A. and G.A. cultivating.



EVERY Sunbeam Band can meet four times a month now and have plenty of programs. You've discovered that in **WORLD COMRADES**. And a South Carolina G.A. wrote recently: "We had to start two meetings a month; we couldn't waste that other program any more". Have you subscribed for **WORLD COMRADES**? Are you using it fully?

(Concluded from Page 21)

"I am the same Mary Dyer that was here the last general court."

"You will own yourself a Quaker, will you not?"

"I own myself reproachfully called so."

Then the Governor pronounced the sentence of death against her. "Now it is to be executed; therefore prepare yourself for nine o'clock tomorrow."

The next day she refused to purchase her life by denying her Lord; she declined the prayers of the Established Church, bravely she died for her faith, her valiant heart courageous to the last.

Lady Deborah Moody was expelled from Salem for witchcraft. She had been born a Baptist and reared in England where she refused to pay taxes to the church and of necessity sailed for America. Refusing to accept the doctrine of infant baptism, she was forced to leave Salem and went to Long Island where she founded the town of Gravesend.

Plain without Lace

THE rigor of the pioneer days of struggle and warfare, coupled with the necessity for being staunchly true to their convictions, left practically no time for levity or leisure which could suggest dainty bits of lace for our Valentine. Perhaps in our day with religious liberty assured for us here in America we are prone to be careless about appreciating that blessing, likely to neglect the worship which they so earnestly desired. Flippancy and frivolity may make us lax in our worship unless we remember our debt first to our Savior and then to these heroes who gave us religious liberty.

"Not to their crowns may we aspire
But to their deathless, high desire."

GOOD WILL CENTER WORK OF HOME MISSION BOARD

Tampa, Florida, for Cubans and Italians

Pratt City, Alabama, for Italians

For Mexicans in Texas

Waco, Ft. Worth, Bastrop, El Paso, Laredo

TRAINING SCHOOL

SAYING GOOD-BYE

AT the conclusion of the regular monthly meeting of the Board of Managers of the Woman's Missionary Union Training School on November 10th, a beautiful luncheon was served to the members of the Board, the faculty of the Training School, Mrs. Effie Amerine, Mrs. Bettie Garrett and Miss Mary Mitchell formerly connected with the school, in honor of Mrs. S. E. Woody, as she was leaving for New York to make her home with her daughter, Miss Elizabeth Woody. As a token of our love and esteem twenty roses were presented to her, one for each year that she has served on the Local Board.

Because of the passing away of her husband, Dr. S. E. Woody, in the late summer, Woman's Missionary Union of Kentucky in annual session in Lexington passed the following resolution:—"That the Baptist Women of Kentucky extend to Mrs. Woody the love and sympathy of the entire body in grateful recognition of her service on the Board of Managers of the Training School and as a member of Central Committee of Kentucky W.M.U." Mrs. T. H. Wayne brought this message in her usual beautiful way.

Miss Eliza S. Broadus, vice president emerita of W. M. U. and co-worker and close friend of Mrs. Woody, paid her the following beautiful tribute:—

"It is a privilege, Madam Chairman, to speak for the Board in giving some expression of our love and esteem for Mrs. Woody. Amid the sadness of parting, as she leaves us for a new home, we look back with great pleasure to our comradeship of twenty years; some of us even farther back to the time when she came to Louisville as a bride. On our first visit, my father and I felt that Emma McIver Woody was a woman of unusual charm and her friendship much to be prized. A blend of North Carolina and Texas, she brought to Kentucky many admirable traits from both sections and has adorned every position she has held. It was a joy to have her in the Central Committee, and she proved to be an ideal fellow-worker. Warm-hearted, frank and sincere, courageous and resourceful, ever considerate of others and ready to do more than her share of work, is it any wonder that she was chosen to lead the new enterprise of providing a home for young women attending the Seminary? Her success in this difficult undertaking led to her selection as first chairman of the Local Board of the W.M.U. Training School and afterwards as Co-chairman with Mrs. Eager. I could not tell in a few words what this institution owes to you, dear Mrs. Woody, especially as Chairman of the Building Committee, when you gave your time and energy so freely to planning wisely and supervising its erection. Always we have depended on your good judgment and clear-sightedness. Love that is not easily provoked has been yours, and a keen sense of humor has helped to smooth rough places. Your labor of love will never be forgotten, and the fragrance of your life will abide with all who have known you, as the scent of these roses will linger in the memory. Accept them as a token of our love and gratitude and our heartfelt wishes for happy days to come for you and yours."

The Training School has indeed lost a beloved and valued friend in the going of this woman of rare charm and business ability from our city. In closing this informal program our Chairman, Mrs. George B. Eager, spoke for us all when she said:

"God bless you, Dear, with blessings sweet,
With blessings beyond hope or thought,
With blessings that no word can find".—Carrie U. Littlejohn



BOOK REVIEWS



THE CHRISTIAN IN SOCIAL RELATIONSHIPS

THE Bible is the most popular book in the world and continues to be the "best seller" of all publications. Few however take time to search out those portions relating to any special topic. Wise selection on such topics brought together by devout Bible students and presented in one volume, provides a welcome help to those who specialize. Of such a nature is the text book *The Christian in Social Relationships* by Dorr Frank Diefendorf. While social Christianity is the principal feature of this book its studies include Christian doctrinal teachings, practical ethics, social service and other kindred subjects. There are thirteen chapters in the book on the following subjects: Social Christianity; Public Education; Wage Problem; Working Conditions; Public Health; Public Amusements; Commercialized Evil; Treatment of Criminals; Political Responsibility; World Progress; World Brotherhood; The Efficient Church; and The Kingdom of God a Practical Ideal. It will be seen that these chapters cover many of the serious questions of the day; they also show the relation and duty of the Christian toward them. Men and women, both young and old, are becoming more and more interested in Christian citizenship and more and more alert to its duties. It was in response to this spirit and the need for its guidance that these studies were offered. In the preface of the book we read: "The present volume is one of a group of four which may be studied with advantage in consecutive order. Taken together the four constitute a year's study. The other books are *Elements of Personal Christianity*; *Characteristics of the Christian Life*; and *Fundamentals for Daily Living*.

As this book has been chosen by the W.M.U. for its personal service study book credit will be given for it on the

new W.M.S. certificate which has been recently issued. The Union, therefore, cheerfully recommends the study of Dr. Diefendorf's book as an inspirational and practical help to southern Baptist women. Price 75 cents postpaid from Baptist Foreign Mission Board, Richmond, Va.

DRAMATIZED MISSIONARY STORIES

THOSE who wish to awaken an interest in missionary work through plays presenting missionary life and incident will find in *Dramatized Missionary Stories* by Mary M. Russell a book for which they are looking. Twelve short playlets, one for each month in the year, adapted for use in young people's societies, are given in a clear and simple style. These play-stories include events in the lives of well-known heroes such as William Carey, David Livingstone, Mary Reed, Robert Moffat, Marcus Whitman, Keith Falconer and others. They also present incidents in medical and educational evangelism on home and foreign fields. The authoress has so arranged her material that but little study, costuming and scenic effect are required in the dramatization of the story, thus making the lesson the feature rather than the paraphernalia. Not the least interesting chapter of the book is the one devoted to the description of costumes and suggestions for substitutes for stage properties.

A few young women, girls or boys from each society might be chosen each month to give these illustrated stories as a part of their missionary program, thus pinning a fact in the minds of the whole group. The hymns used in the play-stories are of the best and their memorization a valuable part of the exercises. This book, cloth bound, can be obtained from Baptist Foreign Mission Board, Richmond, Va. Price \$1.00



SOCIETY METHODS



Clause VI—MISSION STUDY

"Study to shew thyself approved" by the cultured and by the Christian.

NO matter where we may live or what may be our environment in this day, there is the desire in most hearts to keep abreast with the world. We cannot turn the clock of time back and go to school again. We are women with cares and responsibilities that call us to other walks. But thanks be to our Woman's Missionary Union we can prevent ourselves from lagging behind in life's race. By becoming a member of a mission study class and giving odd moments to our splendidly prepared text books we can study to "show ourselves approved". Recently a world wide traveler, not a Christian, remarked: "Anyone may become educated in this day, especially in modern geography and present as well as past history, through the letters and lives of the missionaries".

But we should, above any human ambition, "study to show ourselves approved of God". This was the prime object in the establishment of the W.M.U. Mission Study Course. The careful selection of each book shows this end in view. The completed course gives each student of us a vision such as we never dreamed could be. There is a preventive for perishing for lack of knowledge.

Our "Plan of Work" for this Convention year, gives nine suggestions on mission study, the following out of which creates a missionary zeal that will enable us to carry out every suggestion under each head that is found in the "Plan of Work". Let us be faithful in the study of these suggestions. Let us become cultured Christians, approved of God.—Margaret McRae Lackey, Mississippi

Article XIV—OUR YOUNG PEOPLE

AS the training of her children is the chief joy of every mother's heart, so

the development of Sunbeam Bands, Royal Ambassador Chapters, Girls' Auxiliaries and Young Women's Auxiliaries should be the chief joy of every Woman's Missionary Society. Point 10 of the Standard of Excellence gives us our duty in regard to the young people, and article 14 in the Plan of Work tells us how to do it.

After organizing our young people the more important work of fostering begins. There is a world of hidden meaning in that little word "foster". The dictionary defines it thus: "To feed, to bring up, to support, to promote the growth of, to encourage". "FEED" the young people's organizations upon the wholesome nourishment provided in the splendid literature prepared for them by W.M.U. Neglect not to let them also feed upon the Word. "BRING THEM UP" from one organization to another by planning attractive promotion exercises. Some states issue such programs annually. Instruct your leaders as to the bringing up of young people by giving them the Correspondence Course. Require of them monthly reports at the regular business meetings of the W.M.S. "SUPPORT" your organizations by supplying them with consecrated, enthusiastic leaders. Then stand by these leaders in their efforts. Lend hearty support in seeing that the gifts of the young people are credited to their organizations. Every W.M.S. member can "PROMOTE THE GROWTH OF" the young people's work by enlisting the boys and girls in her own home as active members. Help to advertise your organizations. Co-operate in plans for associational rallies. Personal enthusiasm does much to promote the growth of any organization. "ENCOURAGE" the young people's organizations to be A-1. Use them on W.M.S. programs. Help them to raise funds for sending delegates to conventions and assemblies. By all means

(Concluded on Page 35)

UNION NOTES

ROUND TABLE

IN preparation for the March Week of Prayer for Home Missions much of the present issue of this magazine is being devoted to information which may well be used as supplemental material for the program of the March Week of Prayer. This is notably true of the editorial department on pages 4-6 and of the following notes concerning the Good Will Centers in ten of the states. Carefully preserve this copy of the magazine so that without fail the information may be added to that of the March Week of Prayer programs.

ALABAMA—What a joyful privilege to be able to tell southern women about Birmingham's Good Will Center, for our hearts are singing a glad song of praise, because we have two Good Will Centers instead of one! The dear women of the Birmingham district, whose untiring zeal and loyal support all through the years have meant so much to the work, are rejoicing in the steady growth of their labor of love among the Italians. Twelve years ago the Good Will Center at Pratt City had its beginning in the home of Mrs. Barnes, the pastor's wife, who gathered about her the little girls and formed a sewing club, teaching them, while they learned to sew, many lessons from the Word of God. Her noble work resulted in the establishment, four years later, of the first Good Will Center here, with Miss Willie Jean Stewart in charge. With the help of Miss Ruby Parsons, the idol of the little ones, and volunteers from the churches, she carried on the work, winning her way into the hearts of the Italians, who came to realize that the Good Will Center was their very own and that the workers were their friends. Today its influence is felt in every home in the town, parents have seen the results of training

in Christian citizenship which their children have received, and a cordial welcome awaits the worker wherever she goes. What a pleasure it is to visit the homes of the young mothers who were charter members of Good Will Center, and see what has been accomplished in their lives by the training they had for our work is to train these children for a complete life, physical, mental and spiritual. Should you attend our closing exercises in May and also our Daily Vacation Bible School in the summer, you would doubtless be surprised at the many valuable life lessons learned by these bright, responsive Italians. A year ago Mr. D'Arpa, an Italian minister from the Baptist Bible Institute in New Orleans, was employed by the Home Mission Board for evangelistic work among his people in the Birmingham district. The field was white for the harvest, and his zeal and tireless ministry are being richly rewarded with an abundant reaping. A half dozen men have been baptized out of his fine Bible class and are strong witnesses for Christ. But you must know about our baby Good Will Center for it is very dear to our hearts. In a section in Ensley is a colony of Italians in "Little Italy", as it is called, and here is located Good Will Center Number 2. The house is purchased and is rapidly being made ready for work. Liberal contributions are coming in for repairs, furniture, equipment and, by the time you read this, the work will be progressing with the children we hope. The Methodists, with their Wesley House, are doing a fine work, and we have high hopes of glorifying God in the lives of the people. The field is a large one and the reapers are few. Thank God that many Christians in the south are praying constantly for Good Will Center work.

—Lila Herren

ILLINOIS—With her three Good Will Centers in southern Baptist territory, Illinois is nevertheless hardly making an impression on the thousands of lost in her midst. We are grateful for the work being done here, but what are three G.W.C.'s. among so many foreigners? Illinois G.W.C. work is being done by Home Board missionaries to the foreigners. Almost every southern Illinois city should have a Center, for each can number its foreign population by the hundreds. In Christopher 26 languages are spoken, the Italians alone numbering 4,000. Miss Mary Kelly, a veteran in Home Mission Board service, is the director of the work there. She is badly in need of a helper. We are glad that the Home Board is to place an Italian evangelist on the field in the near future. Harrisburg G.W.C. is being directed by Rev. and Mrs. Byron Davis. They have a hard but promising field, for the G.W.C. is out of the city limits, so without police protection. Because of such a condition the undesirable and law-breakers locate there to carry on their illegal business. But the foreigners love the G.W.C. and we feel that great shall be the harvest in future years. It is one of the joys of my life to have spent several years as director of the work in Harrisburg. The G.W.C. of West Frankfort was made possible by the efforts of the three Baptist churches of that city. West Frankfort, known as the "coal bin of the world" because of the great output of coal, is a rich mission field. Orient, the largest coal mine of the world, is located here. One day I counted twenty coal mines in and around West Frankfort. Thirteen nationalities are represented in the G.W.C. classes. Many of these foreigners have never been inside a church, not even Catholic. They have come to America to escape the tyranny of Romanism, but we are so slow in meeting them with real Christianity that they drift toward atheism and anarchy. Illinois is truly a great mission field. God hasten the day when every city shall have a Center radiating the love

of Christ to these lost in our midst.—
Pearl Marie Baugher

LOUISIANA—The Good Will Center of Shreveport has been organized a little over a year. For the time of its organization and newness of the work to all here, we feel it has grown by leaps and bounds. To go back to the beginning the Center was started by the Women's Missionary Societies of the five Baptist churches in the city and is financed by these societies. It is governed by a board of directors consisting of two members from each society. The first step after organizing was to employ a trained worker, the position being given to me. We selected two rooms and by donation and small purchases we soon had a piano, tables and kindergarten chairs, blackboards, stoves and cabinets for materials. The next step was to organize classes or clubs for the work. The first class to draw a crowd was the story-telling hour for small children, this including Bible verses and songs. Next came the larger girls who were taught to sew and a boys' club that has manual training. A Sunday school was organized for Sunday afternoon. At the end of nine months we had to look for larger quarters! By that same time we had a Vacation Bible School with a splendid attendance. This school was conducted by the home worker, an Italian missionary from New Orleans, Mr. DiMaggio, and four volunteer teachers. We have now moved into a new neighborhood which is in the heart of the Italian settlement. The classes are all large and the interest great. A new club to be soon started is the Mothers' Club and we are looking forward to Business Girls' Club and a Day Nursery.—*Margaret Hargrove*

MARYLAND—Nine years ago a group of Italian children under the leadership of Miss Marie Buhlmaier gathered in a small back room of a building that had been formerly used as a saloon. Once each week the little band met to hear the "Old, Old Story". This was the beginning of the Good Will Center work in Baltimore, Mary-

land. In 1920 a house just opposite was purchased for \$7500 through the courtesy of the Home Mission Board, and after being thoroughly renovated and remodeled was turned over to the W.M.U. of Md. for a settlement house. In a few years, larger quarters became necessary. At the beginning of 1924 the adjoining house was purchased and after extensive improvements the enlarged new Center was formerly opened in October. The combined properties permit a fine assembly room 38 X 48, suitable rooms for the various classes together with a splendid addition which will be used as a work-shop for the boys. The attendance at the many classes and clubs has nearly doubled; twice each week a prayer service is held. A graded Sunday school well equipped and self-supporting is another feature of the settlement. Many of the mothers employed in factories and packing houses on small salaries have asked for half time on each Tuesday (at their expense) in order that they might attend the Mothers' Club. During the summer a Daily Vacation School was held with an active enrollment of 174 and an average attendance of 166. Nearly every nationality was represented, while all denominations were included in their numbers. The total gifts from the children alone amounted to \$18. Under the direction of Rev. Stephen Diachenko, who lives at the settlement, a great work is being done among the Russians of the city. Miss Minnie Ebaugh and Mrs. W. W. Webb are the faithful workers in charge. Under their Christian leadership the work is rapidly growing, young lives are being trained and men and women are being brought to a saving knowledge of Jesus Christ.—*Mrs. Samuel R. Barnes*

MISSISSIPPI—In the fall of 1916, Mississippi's first and only Good Will Center was established in Meridian at a cost of \$3,000. Its present value, including lot, car, furnishings and other equipment, reaches near \$10,000 in money, but its value to human souls is far greater, as more than

twelve hundred use the Center each month. It is located in the factory district of the city, well equipped to supply the needs of the community. The Center is vitally connected with the Eighth Avenue Baptist Church and, through the efforts of the director and assistants, many lives are touched in the Sunday school classes, Sunbeam Band, G.A., Y.W.A., W.M.S., Intermediate and Senior Unions. Recently six members of our Y.W.A., which meets at the Center each Tuesday night, dedicated their lives to our Master's service. One of them is now in the Baptist Bible Institute and another is planning to enter training next year, while one of your young men is attending school at Clark Memorial College. He filled an appointment for our pastor some time ago. The report comes from a former member of the G.A. that she is proving a great help in a church in a nearby town. The children of the day nursery claim as their very own the large back porch, which will soon be glassed in, and a well equipped playground, the latest addition being a fifty foot wading pool, the gift of a friend. One little fellow will not let his family eat a meal without first having each head bowed and the blessing said. In cold weather warm lunch is provided through "showers" from city and county churches. Day beds are provided for the noon-day nap. We are glad to report a graded W.M.U. through our club work. In our Sunshine Club we strive to direct the little ones in the right paths. Through the R.A., Scouts and meetings for Blue Birds and older girls we try to inspire them with ideals that shall help them to improve their environment and give them strength to overcome the many temptations of life, also to interest the young people in sane and wholesome pleasures that their energies may be rightly directed and to help our women to be better mothers and an uplift to our community. Many reports of answered prayers are reported at meet-

ings. Physicians, specialists, dentists and hospitals recognize the work that is being undertaken through the Center to the extent that they co-operate with the director in every way, and all persons not able to have proper care of eyes, nose, throat and teeth may have the proper treatment by the best of specialists. Many letters have been received from out-of-town patients showing appreciation of visits and help given them while in charity hospital. A supply of bed linen is kept at Good Will Center to be used by needy in case of sickness or death, also ice caps, hot water bottles, thermometer etc. A call often comes in the wee small hours of the night to minister to physical or spiritual needs. So large a part does Good Will Center play in the making of better citizens for our great commonwealth that its value can never be measured in dollars or cents or energy expended; its influence not only lives in the present generation but in the generations to come.—*Millie Mae McLellan, Director*

MISSOURI—Baptist work among the 12,000 Italians in St. Louis was opened in 1910. About four years ago a splendid piece of property was purchased in the very heart of the Italian settlement. A large three story brick building on the corner takes care of the institutional work and a beautiful chapel has been dedicated at a cost of about \$12,000. This chapel was the gift of the St. Louis Baptist Women's Missionary and Benevolent Union, commemorative of the Jubilee Anniversary of that organization. The chapel has a seating capacity of 200. The work at the "Baptist Center" is in charge of J. F. Plainfield and wife. They are highly trained and cultured and are giving themselves unreservedly to their people in promoting the gospel for them. The field missionary and kindergarten specialist is Miss Alice Kern. The Good Will Center now known as the "Baptist Italian Center" is a child of the W.M.U. of Kansas City. The work was started and fostered by a committee appointed at a

special meeting called to confer with Miss Emma Leachman at the close of the session of S.B.C. May 1923. The writer was chairman of this committee. After much visitation and canvassing a room was rented on an October Saturday afternoon, work was started, consisting of a devotional, industrial and patriotic program. Nineteen children were present, mostly Italians, a few Jews and Americans. In the meantime the S.B.C. Home Mission Board had granted \$1,500 toward Italian work in Kansas City when the City Mission Board would be ready to co-operate. A committee from Council of Churches advised against the Baptists opening up the work but the women urged the matter and the Mission Board expressed its willingness to co-operate by furnishing a place. In January 1924, Rev. and Mrs. Joseph Napoli arrived in Kansas City from New Orleans. A house was rented as a combined home and Good Will Center. This was furnished and equipped largely by the women. An afternoon Sunday school was soon started by Mr. Napoli. Later a Girls' Club was organized by Miss Fannie Taylor of Tampa, who was loaned to us by the Home Mission Board for three months. The work grew rapidly. During the summer workers from the Center co-operated with Central Baptist Church in a Daily Vacation Bible School, 53 Italian children being enrolled in this school. During September, Rev. Napoli instituted the Sunday evening service which has increased in attendance and interest. This service is in Italian; all other work in English. A Mothers' Club has been organized recently, working with the Girls' Club. October 1, Miss Daisy Miller was employed by the W.M.U. of the city to assist in the visitation and general work. She as well as Mr. and Mrs. Napoli are consecrated, capable Christian workers. A larger, more adequate place will soon be needed for this growing work. On the first anniversary, October 1924, there were present 65 mothers and children when an interest-

ing program was given and social hour was enjoyed.—*Mrs. George W. Campbell*

OKLAHOMA—The Good Will Center is located in what is called the "Industrial Addition" of Oklahoma City. The purpose of the Good Will Center is found in the fact that it is in a section of the city where poverty abounds and thus it "stands as a neighbor where neighbors are needed—as a light-house on a rugged coast". Our Good Will Center is supported by the Baptist women of Oklahoma City. The following clubs meet at Good Will Center weekly: Blue Bird Club, Blossom Girls' Club, Mother-Craft, Friendly Circle and Story Hour. The leader of each of these clubs is a conscientious, consecrated Christian. The highest aim of each club is to lead the unsaved to Christ and to strengthen the weak Christians. They are taught the highest principles of Christian living. The Night School meets at Good Will Center four times every week. In the school fathers, mothers, sons and daughters are taught alike. The way of truth and light is made plain to all. Through the school those who have not had educational advantages are given an opportunity to receive as efficient instruction as a public school offers. There are also classes in millinery, sewing and piano where pupils are taught the fundamental principles of these arts. In all classes great stress is laid upon economy. The Day Nursery is open from six A.M. to six P.M. every day except Sunday for children between three and eight years old. The kindergarten for the nursery children meets two hours a day every day except Saturday and Sunday. The kindergarten and nursery are strong points in our Good Will Center because here the Christian people in charge have the privilege and responsibility of helping to mould the lives of the men and women of tomorrow. The clinic is a very important department of our work. We have general clinic for one hour a day three days each week; baby clinic one day each week;

dental clinic once a month; operations by special arrangements. The doctors on the clinic staff give their services unselfishly and freely. At this time the City Nursing Bureau furnishes a nurse for our clinic. Those who have charge of the clinic lead as far as possible into wise and constructive lines of spiritual and physical growth. They have given deep and expert thought to this particular phase of the work. The Good Will Center has been a haven of rest to many who were weak and weary. In many cases the inward groanings of a weary spirit have become songs of joy after the weary one found the Saviour.—*Maggie Smith, Director*

TENNESSEE—There are three Good Will Centers in Tennessee. Concerning the one in Chattanooga, Miss Nell Bullock writes: "Many and varied are the opportunities for our Lord's work through Good Will Centers over and above the service rendered through the daily classes and other regular meetings. The name causes many to stop in: those merely curious, those with heavy burdens, those seeking work, those who are hungry, perhaps aware only of physical hunger until the Bread of Life is shown to them while their bodies are being fed. Our Lord promised that His Word shall not return unto Him void. Many convincing incidents of His Word being sharper than any two-edged sword could be related out of Good Will Center experiences". The second of the Tennessee Centers is at Nashville. It is the Woody Barton Good Will Center and was the gift of Col. and Mrs. O. C. Barton of Paris, Tenn., in loving memory of their daughter, to the W.M.U. of the Nashville Association. The property cost \$11,000, the women of the Nashville Ass'n. furnishing and equipping it. While the present building is less than a year old, the Center's work has been directed for more than two years by Miss Eva McCullough, now assisted by Miss Ruby Parsons. It ranks in the A-1 Class as does the one at Chattanooga. In behalf of the Center at Memphis the following has been written

by the director, Miss Jessie Dye: "Our Good Will Center is only a few months old but already we have 300 people enlisted in the clubs and services. There was a great need for this work in south Memphis and already we have almost outgrown our quarters. The Baptist women of Memphis are co-operating beautifully so that everything we have needed has come. At our prayer service one night we had eight conversions. We are looking to God for guidance in new things to be attempted for Him. Pray for us, for the field is large and many more are to be enlisted. We want our Center to be the house by the side of the road".

TEXAS—The Good Will Center at San Antonio, Texas, is carried on and financed by the Woman's Auxiliary of the First Baptist Church. It is surrounded by the best of the foreign population of the city where live Italians, Syrians and Mexicans. The people are very enterprising; most of them own their own homes and many of them their places of business. The Mexicans and Italians are Roman Catholic while most of the Syrians are Greek Catholic, the latter having no church in the district. They believe in baptism, in communion and marriage of the clergy as do the Baptists, the principal difference being concerning regeneration. The Sunday school and prayer meeting attendance is made up largely of Syrians. This Center was started in 1921 by volunteer workers from the First Baptist Church under the leadership of Mrs. E. B. Lowery. The following year I was employed as director. The work has grown until today it is one of the largest Good Will Centers in the south. This is attributed to the hearty co-operation of the people of the church. The activities are: kindergarten, Glad Girls, Blue Bird, Sunshine and Cheer-All Club for Girls, Good Will Center Heroes, Good Will Center Knights for Boys, Mothers' Club, English classes, Sunday school and prayer meeting. The Mothers' Club is a get-together meeting of the

women in the community. While enjoying the social hour, each mother is piecing a quilt which is hers at the close of the year's work. The first fifteen or twenty minutes of each club period are devoted to a devotional of song, prayer and Bible study. Last year all completed the Bible division of the Sunday School Manual. This year they are to study first, "How We Got Our Bible" and the doctrines of the Catholic and Protestant denominations. One can readily see that the handwork might be an inducement to the people to come to the club, but a visit to the Sunday school or prayer meeting would convince one that they love the Lord and want to go where He is worshiped in spirit and truth. One of the most gratifying features of the work is the bond of love and fellowship that is being established between the people at the Good Will Center and at the church. The people love and trust the workers and through them learn the principles and motives of the Good Will Center. Truly Good Will Center stands as a city set on a hill that cannot be hid.—*Myrtle Fait, Director*

VIRGINIA—The Baptists of Virginia are doing settlement work through the Good Will Centers at Richmond, Danville and Petersburg. The Center in Petersburg known as the "Sunshine House" was opened last March under the auspices of the Y.W.A. There is a Bluebird Club for girls, Story Hour for the small children and woodwork for the boys. Miss Kathleen Hagood is the director. The Richmond Center, the "House of Happiness", was started ten years ago with Miss Nannie West as director. In October 1923 it moved into its spacious quarters, which were formally dedicated and opened to the public in February 1924. The building when completed will provide facilities for clubs and classes for all ages, gymnasium, showers, library, woodwork shop and living quarters for workers. The primary aim of all our settlement work is to lead others to Christ. Evangelistic services were conducted at the House of Happiness last spring and re-

sulted in a number of conversions. The summer camp conducted each year for six weeks at Millboro Springs in the Alleghany Mountains is one of the outstanding features. Here in the morning worship hour many have found Christ and signified their intention to live for Him. One of the girls who attended this camp said "I've learned so much: I've learned to darn stockings, work buttonholes, to swim, to take long walks without getting tired and to sleep out under the stars and not be afraid". Another said—"The Camp has drawn us closer to God and these beautiful mountains make us realize what He means to us". The work of the Big Sister Committee is invaluable. Seven girls have been sent to boarding school this year and one girl is in college. Several girls and boys have been placed in good homes. There is the story of one girl living in a boarding house nearby, away from parents and friends. The keeper of the boarding house came and asked that someone from the settlement see the girl. She thought she was not keeping good company and needed a place to go after work. The girl was visited and she came to the settlement. There was marked improvement in her behavior and later she herself said: "I want to thank you for what this club has meant to me. If it had not been for you I wouldn't be no more than a rock in the street". A Daily Vacation Bible School is conducted each summer and here through Bible lessons, stories, games and handwork many are trained in hours that otherwise would be spent in idleness amid the dangers of the street.—*Eva Gravatt, Director*

HAPPY New Year! The old year passed away with a joyous close in field work, ending in a week at House Beautiful and an evening at Georgetown College nearby. During the rare blessings of the usual visit to W.M.U. Training School there were extra pleasures in seeing Mrs. McLure and Miss Leachman back for a few days also. Preceding the Louisville days came the participation in one day's ses-

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Alabama	\$1,130	Mississippi	\$1,118
Arkansas	640	Missouri	798
District of Columbia	56	New Mexico	90
Florida	554	North Carolina	1,475
Georgia	1,458	Oklahoma	758
Illinois	194	South Carolina	1,262
Kentucky	1,144	Tennessee	842
Louisiana	370	Texas	2,462
Maryland	125	Virginia	1,524
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