

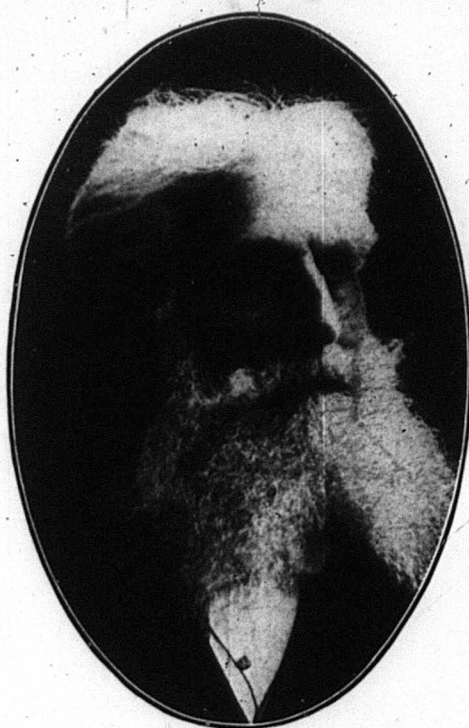
UNION WATCHWORD

1919-1920

That I may know Him.—Philippians 3:10

# Royal Service

SUCCESSOR TO OUR MISSION FIELDS



SIGNOR GAETANO FASULO, ITALY  
Has Preached the Gospel for More than  
Forty Years and Founded Seven Churches.

PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION LITERATURE DEPARTMENT  
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION  
FIFTEEN WEST FRANKLIN STREET, BALTIMORE, MARYLAND

ENTERED AT THE POST OFFICE AT BALTIMORE AS SECOND CLASS MAIL MATTER

# Royal Service

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

PUBLISHED MONTHLY  
SUBSCRIPTION, 35 CENTS PER YEAR  
NO CLUB RATES

Send all subscriptions and money orders to Woman's Missionary Union Literature Department, 15 W. Franklin Street, Baltimore, Md.

In order to insure prompt delivery, please write name and address plainly and state whether subscription is a new one or a renewal.

## Editors

MRS. W. R. NIMMO, 15 W. Franklin Street, Baltimore, Md.	
MRS. W. C. JAMES	MRS. E. B. MATHEWS
MRS. JAMES POLLARD	MISS KATHLEEN MALLORY
MISS WILLIE JEAN STEWART	MRS. MAUD R. McLURE
MISS SUSAN B. TYLER	MRS. H. M. WHARTON
MRS. R. L. BONSTEEL	MISS ETHEL WINFIELD
MRS. J. L. McCUTCHEON	

## Officers Woman's Missionary Union

Auxiliary to Southern Baptist Convention

### PRESIDENT

MRS. W. C. JAMES, Richmond, Va.

### VICE PRESIDENTS

MRS. CHAS. A. STAKELY.....	Alabama	MISS M. M. LACKEY.....	Mississippi
MRS. JOHN L. HAWKINS.....	Arkansas	MRS. R. T. STICKNEY.....	Missouri
MRS. ELIZABETH MOONEY.....	D.C.	MRS. R. H. CARTER.....	New Mexico
MRS. S. B. ROGERS.....	Florida	MRS. W. N. JONES.....	North Carolina
MRS. W. J. NEEL.....	Georgia	MRS. H. R. DENTON.....	Oklahoma
MRS. W. P. THROGMORTON.....	Illinois	MRS. J. D. CHAPMAN.....	South Carolina
MISS E. S. BROADUS.....	Kentucky	MRS. HIGHT C. MOORE.....	Tennessee
MISS GEORGIA BARNETTE.....	Louisiana	MRS. F. S. DAVIS.....	Texas
MRS. EUGENE LEVERING.....	Maryland	MRS. JULIAN P. THOMAS.....	Virginia

Corresponding Secretary MISS KATHLEEN MALLORY, 15 W. Franklin St., Baltimore, Md.  
Recording Secretary MRS. A. C. JOHNSON, Elkton, Md.  
Asst. Recording Secretary MRS. H. M. WHARTON, 224 W. Lafayette Ave., Baltimore, Md.  
Treasurer MRS. W. C. LOWNDES, 2114 Mt. Royal Terrace, Baltimore, Md.

## CONTENTS

	PAGE
BIBLE STUDY .....	6
BOOK REVIEWS .....	30
CALENDAR OF PRAYER .....	7, 8
CURRENT EVENTS .....	24
EDITORIAL.....	4, 5
FROM OUR MISSIONARIES.....	22, 23
HOME DEPARTMENT.....	27
PERSONAL SERVICE .....	26
PROGRAMS.....	9-21
SOCIETY METHODS.....	0
TRAINING SCHOOL .....	25
UNION NOTES.....	28, 29

## Monthly Missionary Topics 1920

JANUARY—Survey of Home Missions	AUGUST—Financing Missions
FEBRUARY—Americanization Problems	SEPTEMBER—Our State's Part in the Campaign for Denominational Education
MARCH—Veterans of the Cross	OCTOBER—Survey of Foreign Missions
APRIL—Victory Program	NOVEMBER—Doctors and Nurses on Foreign Fields
MAY—Our Mountain Schools	DECEMBER—China
JUNE—Christian Education for Boys and Girls	
JULY—Planning for Convention Year	

## SUGGESTED LEAFLETS—Supplement to Programs

### MARCH—"Veterans of the Cross"

	Cents
A Hero of the First Class.....	2
Adoniram Judson .....	2
Bible Conception of Missions, Lesson 6 .....	10
Frontier Sketches .....	10
He that Provideth Not for His Own .....	2
Isaac Taylor Tichenor .....	2
Mrs. T. C. Doremus.....	2
Pioneers.....	25
The Greatest of Home Mission Heroes.....	2
The Haystack Prayer Meeting.....	2

When stamps are sent in payment for leaflets or Royal Service kindly send, as far as possible, those of the TWO CENT denomination, allowing one or two cents for postage on leaflets.

## MAGAZINE AND BOOK REFERENCES—Program Helps

The Retired Minister .....	J. B. Hingeley
The Minister's Handicap.....	J. Wilbur Chapman
The Life and Letters of Dr. John A. Broadus .....	Robertson
Along the Trail of the Friendly Years.....	W. E. Hatcher
The Circuit Rider's Wife (Story).....	Corra May Harris
Isaac Taylor Tichenor .....	J. S. Dill
The Life of Robert J. Willingham .....	Elizabeth Willingham
Home and Foreign Fields, Dec. 1919, page 10	
S.B.C. Report, pages 491-501	





## EDITORIAL



### BRAVERY IN THE MINISTRY AND SOME OTHER THINGS

By William Lunsford, D.D., Corresponding Secretary, Relief and Annuity Board

**W**ENDELL PHILLIPS was once asked what he thought of the minister and made an answer like this: "I think the minister is ill prepared in one way; there is too much unavoidable thought concerning financial worry. A minister is supposed to speak the truth with the utmost confidence, without any fear of consequence. It is not easy for him to do that when he is cramped and worried about the future." Now this is all to be changed immediately, though southern Baptists have been slow to take up this long-neglected work.

It is a part of simple justice that the minister who has given the best that is in him to his work, and finds himself at old age without means of support, should not go down to the grave like the inmate of a poor-house. Why should not the claim of the retired minister be regarded as a sacred obligation? As the hands of ordination were laid upon him when he vowed to give himself solely to God in the work of the churches to preach the Gospel, administer the ordinances, visit the sick, comfort the sorrowing, shepherd his flock in the light and keeping of the New Testament,—was there not an understanding between him and his denomination? When he turned away from this important event in his life was there not an implied promise on the part of his denomination to give him a comfortable support? A promise too often neglected and forgotten.

### Sweet Memories

Some of the sweetest memories of your life point back to the days of a never-to-be-forgotten pastor. He was a friend of your childhood, he led you to Christ, he stood by your side through some definite shadow and his tears fell with yours on the grave of your dead. Such things make a constant appeal for the veteran minister.

A noble layman says that when a minister by his ordination vows voluntarily closes the avenue by which men ordinarily achieve a competency, and afterward becomes mentally or physically disqualified for his high office, or is laid aside by the infirmities of age, he has a right to claim a support from the churches.

We cannot afford to break our solemn pledge, our names are on the bond, our Master is our endorser. Do we propose to let His note go to protest? The claim for those who have spent their lives in the service of our Master and ourselves is one that should never cease to engage our attention. Truly the call of the worn out preacher appeals to the best that is in us, not as charity, but as a moral obligation. He is indeed poor in purse, but so rich in experiences that the noblest might covet them. The unwritten history of the aged minister's work, if presented to our view would disclose such a record of self-denial as to make its appeal almost the first in its worth and sacredness.

And when he dies—how sad and often perplexing is the lot of his widow! There are numerous objects of benevolence and all must receive a just share of attention, but no one will move more deeply the tenderest sympathy of the people than the appeal which has for its object the claim of those ministers of Christ who have sunk under the burden and heat of the day. Many of them are slow to make their wants known, they travel on through patient anxious months, waiting for the "unbidden raven" which comes on noiseless wings from above.

A minister in the prime of his power may be able to supplement his small salary by the work of his brain and brawn or, by rigid economy, get on with a little less and in that way save a pittance. Some have done that, but old age soon overtakes them or the unexpected happens; there is premature decay of his powers and in a little while his days of activity

are over. It is coming to be honestly believed by many of our brethren that today nothing more frequently hinders young men of promise from entering the ministry than the prospect of no provision for old age. A business man, out of his business, gathers a provision against such an hour, but most ministers have barely enough to support their families. They cannot lay up against the future.

The ministry should never be turned into a money-making profession for the great reason that the minister who seeks personal fortune is soon destroyed. Now it was never intended that the place of the minister should be one of ample means and luxury, on the other hand when his day's work is over he should not suffer want for the necessities of life. There is a distinct obligation upon us to support the ministry and this obligation does not end with his days of activity, but must continue through disability and old age.

We should ever keep in mind that he hasn't a long time in which to earn money, especially when we consider the amount of preparation demanded, not every man can enter the pastorate at twenty-five years of age. Very many go to thirty and beyond. By that time men of the secular world have had from five to ten years in their chosen line of work. It is not only true that the active career of the minister begins later; but that it also closes earlier. When a minister's hair begins to turn gray he is at once suspected of doing that almost unpardonable thing—growing old, though his physical forces may not have abated in the least and his mental faculties be as alert as ever, while his spiritual insight is deeper than ever before.

Why can't the minister be a money-saver? The ministry as a class are the freest men in the world from corruption and inordinate ambition. This is a day of prevalent worldliness and the worship of the dollar, and yet we do not believe that many ministers have become devotees of the same. Never before were such large sums given to plant the kingdom of heaven in the kingdoms of this world; and no class of men are giving so largely of their earnings as are these men in the ministry. Think of the demands made upon the minister. We all know that he must be the teacher of his people. To do this he must have knowledge; he cannot be the expositor of sound doctrine unless he knows. This involves expense, time and money. He must constantly feed his own mind if he would have it healthy and vigorous. He must reap in many fields of knowledge. He must read the kind of reading that lasts. The congregation will demand that he shall maintain what they consider a respectable style of living and dress for himself and family. It is all but marvelous, sometimes, how well he succeeds, but there are not infrequently inside facts that the world never hears about. Struggle, the never ending, awful struggle to meet requirements on inadequate means, until the face of the noble wife and mother begins to pale and the other signs of breaking health manifest themselves and the word goes out that she has gone too soon to her coronation.

Grow old along with me!  
The best of life is yet to be,  
The last of life, for which the first was made.  
Our times are in His hand  
Who saith, "A whole I planned,  
Youth shows but half; trust God: see all nor be afraid!"

Rejoice we are allied  
To that which doth provide  
And not partake, effect and not receive!  
A spark disturbs our clod;  
Nearer we hold of God  
Who gives, than of His tribes who take,  
I must believe.—

Robert Browning



## BIBLE STUDY



### TOPIC—The Life with a Message

"The one who can show people Jesus has the greatest mission of any one on earth, but the one who can show people Jesus must have seen Jesus himself."

I. *The Life Possessed with the Presence and Power of God:* Eph. 3:17-19; Phil. 1:21 with Acts 9:1-18. This was the ruling passion of Paul's life and at once explains and accounts for the nature of his success. He lived for Christ. When we are brought into a personal relation to God and enter into fellowship with Him we realize that we are fellow-workers with God. "The choicest gift of God to His church and the world is a human life possessed by the presence and power of God. Every one who like Enoch, Gen. 5:24; Heb. 11:5, walks with God, having the witness that he pleases God; who proves His promises by putting them to the test in actual service and experience; who is a steward and with the key of faith unlocks the treasures of God's house, contributes to mankind a heritage of unspeakable value." Let a soul press nearer to Christ and open his nature to admit the energy of Christ and, whether he knows it or not, he will be surely growing in power for God with men and for men. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, John 15:4.

II. *The Model Life:* A man after my heart who shall do all my will, Acts 13:22. This is the greatest conception of a man that has ever been given to the world. The end of life is to do God's will. It is not to get good, nor to be good, nor even to do good, but it is to do just what God wills, whether that be working or waiting, winning or losing, suffering or recovering, living or dying. We feel helpless beside a truth so great and eternal. The Master Himself will help us, Heb. 10:7; John 4:34. The Holy Spirit will help us, John 14:17. The model life is realized in Christ the living word, John 1:14; 1 Tim. 3:16. "I seek not mine own will, but the will of Him that sent me." The model life realized in the written word, "a man shall not live by bread alone, but by every word that cometh out from God", Deut. 8:3, Matt. 4:4. How necessary for the Christian to have a Christ-inspired will, a Christ-directed will to fulfill all His pleasure.

III. *The Message from a Life of Prayer:* After prayer and confession Daniel was ready to hear the message from God, and He becomes to be known as the "God of Daniel". Then comes the vision of the glory of God, Dan. 10:5-21. The speakers of truth have always been in the minority, but the quality of that minority has given it the dignity and force of a majority. The apostles always operated on the principle that "He that is with us is more than all that can be against us". "Who is he that condemneth? It is Christ Jesus that died, yea, rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." "Who shall separate us from the love of Christ?" Ezra strengthened himself by prayer and acted on his faith, Ezra 8:21-23, 31; 9:5-15. Nehemiah also did a great work after his prayer, Neh. 1:5-11—also Jonah, Jonah 2:2-9.

IV. *The Message of a Yielded Life:* The yielded life is also a triumphant and joyful one, 2 Cor. 12:9, 10; John 15:11; Num. 21:17. "I have but one passion and that is Christ." The life under God's control, having the sense of a divine call, and having seen the vision, Gal. 1:11-16; Eph. 2:13-21, will become the open channel of God's grace, being filled with His Spirit for a life of power, 2 Cor. 13:4, 5; 2 Thess. 1:11, 12; Col. 2:10; John 6:56. We can know when a divine call has really been addressed to the heart, if that call to service involves sacrifice. "Leave your ships, leave your father, leave your nets, leave your friends and follow me." I will make you fishers of men, Luke 14:26-33. The very least of us has a mission to fulfill, a function to discharge, a reward to secure. Let us seize the privilege, magnify the office to which we are called by our blessed Lord and Master, Jesus Christ, thus our lives will give the message.—Mrs. James Pollard

## Calendar of Prayer for Southern Baptists

### March, 1920

"There are many who would die for Christ, but in these times He calls for men who are willing to live for Him. What is needed today is a higher heroism, a nobler, more costly martyrdom—that of the living sacrifice, the sustained resolve, the renewed self-giving, the daily consecration.—Josiah Strong, D.D.

### Topic: Veterans of the Cross

#### 1—MONDAY

That unto the glorious end our veterans of the cross preach Christ and Him crucified

The fruit of the righteous is a tree of life, and he that winneth souls is wise.  
—Proverbs 11:30

#### 2—TUESDAY

Pray that thousands may come to Christ through the services of evangelists and singers working under the Home Mission Board

As many as received Him, to them gave He power to become the sons of God.  
John 1:12

#### 3—WEDNESDAY

Thanksgiving for the portion of 75 million fund that will be devoted to ministerial relief

He that sent me is with me, the Father hath not left me alone.—John 8:29

#### 4—THURSDAY

That Dr. E. Y. Mullins and faculty of Southern Baptist Theological Seminary may be chosen exponents of the Word of God

If ye continue in my word, then are ye my disciples indeed.—John 8:31

#### 5—FRIDAY

For Dr. and Mrs. L. M. Duval, Dr. and Mrs. E. G. McLean, Shaki, Africa, that in their seminary work they may already see a rich harvest

What the Lord saith unto me that will I speak.—1 Kings 22:14

#### 6—SATURDAY

That the Lord direct the messages of those who shall teach and preach tomorrow

Teach me thy way, O Lord, and lead me in a plain path.—Psalm 27:11

#### 7—SUNDAY

Thanksgiving for the veterans of the cross, their lives, love and service

"Gentleness, which when it weds with manhood, makes the man."

#### 8—MONDAY

For Dr. and Mrs. J. W. Shepard, Dr. and Mrs. A. B. Langston and Miss Ruth Randall, Theological Seminary, Rio, Brazil.

Teach me to do thy will for thou art my God.—Psalm 143:10

#### 9—TUESDAY

For Mrs. W. R. Nimmo, secretary Literature Committee, and for the increasing usefulness of Royal Service

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

#### 10—WEDNESDAY

For all pastors under the Southern Baptist Convention

Understand the fear of the Lord, and find the knowledge of God.—Proverbs 2:5

#### 11—THURSDAY

Thanksgiving for and blessing upon the work of Dr. L. R. Scarborough, president of South Western Seminary, whom God so wonderfully used in the 75 million campaign

Be strong in the Lord and in the power of His might.—Ephesians 6:10

#### 12—FRIDAY

For Rev. and Mrs. C. H. Westbrook, Shanghai Baptist College and Seminary, Shanghai, China

He preserveth the way of His saints.  
—Proverbs 2:8

#### 13—SATURDAY

For Rev. and Mrs. J. B. Webster, Rev. J. B. Hipps and Miss Elizabeth Kethley, Shanghai Baptist College and Seminary, Shanghai, China

I chose you and appointed you.  
—John 15:16

#### 14—SUNDAY

Praise God for souls converted through past services of veterans of the cross

I in them and thou in me, that they may be made perfect in one.—John 17:23



## Calendar of Prayer for Southern Baptists March, 1920

To stretch my hand and touch Him,  
Though He be far away;  
To raise my eyes and see Him  
Through darkness as the day;  
To lift my voice and call Him—  
This is to pray.

Samuel W. Duffield

### Topic: Veterans of the Cross—Continued

#### 15—MONDAY

That immediate plans be made for our aged and sick ministers  
Inasmuch as ye did it unto one of the least of these, my brethren, ye have done it unto me.—*Matthew 25:40*

#### 16—TUESDAY

For Dr. and Mrs. W. W. Stout, Dr. and Mrs. W. B. Glass, Dr. and Mrs. W. C. Newton, Bush Theological Seminary, Hwanghein, China  
The fear of the Lord is the instruction of wisdom.—*Proverbs 15:33*

#### 17—WEDNESDAY

That our young people may deeply reverence the aged ministers in their communities  
Children's children are the crown of old men and the glory of the children are their fathers.—*Proverbs 17:6*

#### 18—THURSDAY

For Rev. and Mrs. S. L. Watson, Rev. and Mrs. C. A. Baker, Rev. and Mrs. L. T. Hites, Rio, Brazil  
Thou shalt teach them . . . the work that they must do.—*Exodus 18:20*

#### 19—FRIDAY

Thanksgiving for returned soldiers, sailors and aviators and for those still in service, that all may seek service under the Master  
Thou hast given a banner to them that fear thee.—*Psalms 60:4*

#### 20—SATURDAY

For Dr. and Mrs. W. H. Clark and native workers, Kumamoto, Japan  
And the kingdom shall be the Lord's.—*Obadiah 1:21*

#### 21—SUNDAY

That young and old may meet together to praise our Lord on His day  
Then shall thy light break forth as the morning.—*Isaiah 58:8*

#### 22—MONDAY

That the influence of the Sunday services continue in our lives throughout the week  
He that doeth the will of God abideth forever.—*1 John 2:17*

#### 23—TUESDAY

That the B.Y.P.U. in each state may grow into strong and dependable members of the church  
To do according to all that is written in the law of the Lord.—*1 Chronicles 16:40*

#### 24—WEDNESDAY

That we shall praise God, confess our sins and pray for definite blessings at our mid-week prayer meeting  
Come and hear, all ye that fear God.—*Psalms 66:16*

#### 25—THURSDAY

For the North Carolina state annual meeting now in session  
In all thy ways acknowledge Him and He shall direct thy paths.—*Proverbs 3:6*

#### 26—FRIDAY

Let us praise God for the sacrificial lives and work of the wives of our veterans of the cross  
Let her works praise her in the gates.—*Proverbs 31:31*

#### 27—SATURDAY

For the work of Rev. and Dr. C. L. Neal, Toluca, Mexico  
The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.—*Isaiah 32:17*

#### 28—SUNDAY

Pray that those who guide our nation may do so in the fear of the Lord  
Let men say among the nations, the Lord reigneth.—*1 Chronicles 16:31*

#### 29—MONDAY

For Rev. and Mrs. W. E. Davidson, Rev. and Mrs. Frank Marrs, Santiago, Chile  
Behold I shall send my messenger and he shall prepare the way before me.—*Malachi 3:1*

#### 30—TUESDAY

For the Board of Ministerial Relief and Annuities, that they be God-directed in their labor of love.  
To esteem them very highly in love for their work's sake.—*1 Thessalonians 5:13*

#### 31—WEDNESDAY

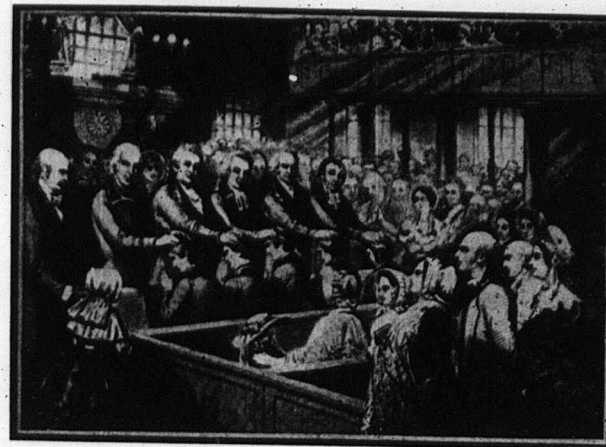
That many family altars result from interest in the church prayer services  
By the fear of the Lord men depart from evil.—*Proverbs 16:6*



## PROGRAM FOR MARCH



The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Woman's Missionary Union Literature Department, 15 West Franklin St., Baltimore, Md. For a few cents leaflets suggested in this number can be obtained from the same address.



ORDINATION OF THE FIRST AMERICAN FOREIGN MISSIONARIES

### VETERANS OF THE CROSS

O, heavens,  
If you do love old men, if your sweet sway  
Allow obedience, if you yourselves are old,  
Make it your cause.—King Lear

HYMN—Go Labor On; Spend and Be Spent

PRAYER—Thanksgiving for the lives and service of our "Veterans"

AN OLD TESTAMENT VETERAN (par. 1)

II Kings, 4:8-17

II Kings, 4:42-44

II Kings, 13:14, 20, 21

A NEW TESTAMENT VETERAN (par. 2)

Philippians, 1:3-6, 27

Philippians 4:10-19

A NINETEENTH CENTURY VETERAN (par. 3)

THE TWENTIETH CENTURY VETERAN (par. 4)

The General Awakening to the Veteran's Needs

The Two-fold Plan for the Veteran's Relief

The Preventive Plan

THE VETERAN'S HYMN

PRAYER—That love and justice may prevail in the pastoral relation

**1. An Old Testament Veteran** The bond which unites preacher and people has from the beginning been one of reciprocal service and mutual love. The life of Elisha exemplifies both of these in a marked degree. The loving thoughtfulness of the "great woman" of Shunem for this busy prophet who went about doing good throughout the country and who seemed to have had "regular appointments" which led him to Shunem, has made the "prophet's chamber" immortal. The sincere hospitality which provided rest and refreshment for these regular visits and the unsought, miraculous reward of this kindness form a beautiful picture of Old Testament, "ministerial relief". Read II Kings 4:8-17.

The life of this veteran of Jehovah is one long series of deeds of mercy. Only twice did he use his miracle-working power to punish rather than to bless. Take time to read the incident related in II Kings 4:42-44, for it is often overlooked. How the heart of this "man of God" must have been cheered, as so often is the heart of the present-day veteran, by that fresh corn and the barley cakes. But he couldn't think of enjoying it alone, and so we have the wonderful miracle of food-multiplication, which so closely resembles our Saviour's marvelous multiplication of the loaves and fishes from the lad's lunch basket centuries afterward.

The closing record of this long and busy life is marked with the usual Biblical simplicity. It is not strange that one of the last visitors to the dying prophet should be the king of Israel, for had not this veteran been "the trusted friend and counsellor of kings"—indeed a veritable king-maker? II Kings 13:14.

"And Elisha died and they buried him", runs the plain record of Holy Writ. But that was not the end. So mighty were the forces that make for life, that the very bones of this man of God worked the miracle of life from death. And what a perfect prototype of the revivifying power of many a latter-day "Veteran of the Cross" who, being dead, yet speaketh the words of life-giving power. II Kings 13:20, 21.

**2. A New Testament Veteran** Probably no preacher of the Gospel, ancient or modern, has run the entire gamut of ministerial experience so fully and with such undaunted courage as did the apostle Paul. He knew both how to abound and how to suffer want. He understood what it was to ride on the top wave of popularity and to be cast into the dungeon of despair. And yet hear the undaunted old hero glory in it all, boasting with divine exaltation: "I can do all things through Christ who strengtheneth me".

In Philippians, that intimate and exquisite letter which the old missionary sent back to his "brethren dearly beloved and longed for", we catch the double note of joy in what they *are* and gratitude for what they have *done*. There is no finer example of serving and suffering for the Lord, no better model of timely and spontaneous ministerial relief, than we find in Paul and the Philippians. Phil. 1:3-6, 27; Phil. 4:10-19.

**3. A Nineteenth Century Veteran** About fifty years ago, in one of our interior states, there lived and wrought powerfully for God a consecrated Baptist preacher. In small towns and in country churches he proclaimed the good news of salvation, ministered to the sick, buried the dead, performed the marriage rite, and wept and rejoiced with the people of half a dozen counties. They loved him, believed in him, followed him—and paid him the princely salary of \$275 a year.

As the sunset shadows began to lengthen along their path his faithful wife was called home, and the lonely old preacher missed the faithful care with which she had looked after his health and comfort. A chronic cough which her wise ministry had held in check for several years now begun to get the mastery. It was soon plain to all that their beloved preacher had "consumption" (tuberculosis had not yet become fashionable).

The brethren and sisters conferred once and again as to how best to care for the fast-failing old man. "Ministerial relief" was unknown, except the personal, intimate sort which each member in turn extended—as the spirit moved him. There was neither "Home" nor sanatorium available and for a time it seemed as though the worn out

"Veteran of the Cross" would end his days in the poor-house. But one good sister, who had a growing family of sons and daughters, and at the same time a loving heart and a generous soul, offered the old man a home in the midst of her big, busy family. The offer was gladly and gratefully accepted and the household vied with one another in loving service to their beloved pastor. This was ministerial relief straight from the heart, with no thought of caution and never a fear of consequences.

For many months this loving care continued. Finally the dread disease conquered and the man of God was called to his long home. The family mourned for him genuinely and cherished his memory affectionately, grateful that they were permitted to minister to him through his helplessness and suffering. But nature is relentless and her laws were slowly but surely working toward the inevitable end. Within a few years the two daughters, lovely young women whose devotion to the veteran minister had been especially marked, fell victims to the same terrible tuberculosis.

"Inscrutable Providence"! The "ways of God are past finding out", sympathetic neighbors and friends declared. Not at all. A younger brother of these two girls went to medical college years after and learned that God's laws controlling tuberculosis are so clear that he who runs may read, and that the "inscrutable" part of the whole sad story was not that the *two* were taken, but that *any* were left.

This incident is not made to order but is true in every detail. Names, places and dates can be given. Will not the pathos of this little real-life story plead for a fully-adequate, well-financed plan for ministerial relief which shall provide for and protect preacher and people alike?

#### 4. The Twentieth Century Veteran

1. *The General Awakening to the Veteran's Needs* For the "Twentieth Century Veteran" there is hope and comfort. Compunctions of conscience have begun to stir every Protestant denomination and there is a world movement of ministerial relief. Baptist women of the south can no longer keep in touch with our denominational work, and with the general trend of Christian activity the world over, by studying merely foreign, home and state missions. New work is being undertaken and new boards are being organized, we must enlarge our horizon or miss the enlarged view of Christian service. Therefore no apology is made for the extended quotations from the last (and first as well) report of our new Board of Ministerial Relief and Annuities:

"The movement for the relief of the retired ministers is becoming world-wide. That movement has just begun to touch southern Baptists. At this very hour we are embarrassingly in the rear. Consider for a moment what is taking place:

"The Protestant churches one year ago had in their treasuries \$33,000,000 for preachers' pensions and are actively engaged in a campaign which will bring this amount up to at least \$75,000,000. The Episcopal Church was the first to complete its campaign, which was for \$5,000,000, and Bishop Lawrence and his workers secured \$8,500,000. The Methodist Church, North, had in its general and annual treasuries \$12,000,000. This church paid to its retired ministers last year, their widows and orphans, \$1,265,000. The Presbyterian Church, North, has resources amounting to \$6,599,933. Its goal is \$10,000,000. Northern Baptists have no fixed goal, but have at present \$2,000,000 in fund, and are seeking an additional million. The Congregational Church has \$1,800,000 in hand for the welfare of its aged ministers, and are engaged in a campaign for \$5,000,000, known as the "Pilgrim Memorial Fund". The Methodist Church, South, had one year ago \$1,200,000, and has on a campaign for \$10,000,000 for retired preachers, with Dr. Luther Todd, of St. Louis, as leader.

"The need among southern Baptists is as great as that of any other denomination. We have from 8,000 to 9,000 pastors in our southern Baptist ministry. A few of these may command salaries that make them comparatively independent of any phase of ministerial relief, but the rank and file of our ministers cannot possibly save up a modest competency for the inevitable day of retirement. The reasons for this are obvious. The drain upon the inadequate earnings of the pastor is proportionately very much greater than that of



any other member of society. He must set a pace in giving among his people; he must buy books and go neatly dressed all the time. It is, therefore, impossible for him to face the future without feeling more or less cramped and disturbed. It is our sacred duty as a denomination to do all in our power to lift the strain of worry from the minds of our pastors. Nothing could better operate to increase the effectiveness of their ministry."

## 2. The Two-fold Plan for Relief.

There are certain leading fundamentals which should be well understood in order to have a just conception of this new plan:

"Ministerial relief should not be dealt with as a charity, rather as a great denominational enterprise with all the elements of charity gone, under the operation of which plan the interests of the unfortunate minister and his widow and orphans may be satisfied from a fund that should only be thought of in the light of deferred wages.

"The plan deals with the problem of ministerial relief in the largest possible way. Heretofore we have all been disposed to think only of the old and retired minister, broken down and laid aside; while this plan deals with ministers of all ages who may happen to need assistance.

"We are in danger of so emphasizing the 'old preacher' phase of the situation that we lose touch with the facts of the work. The new plan provides for a system of relief never attempted before by southern Baptists; that is, for ministers of all ages and their widows and orphans.

"The care of the aged or disabled servants of any society or organization is necessarily recognized as a paramount duty. Men everywhere are demanding that those institutions which enrich themselves through the employment of labor shall not cast aside the toiler in the day of his old age and disability. All of this must apply to the great religious bodies as well as to the industrial world.

"One of the clearest duties authorized in the Word of God is the adequate care of the disabled servants of the church. The support of the Levite was both sufficient and permanent. The widow of the Gospel minister or missionary is singled out in the scripture as the special recipient of divine favor."

The work of the new board, as its name indicates, is organized under two heads—Relief and Annuities:

The Relief Department is for the aid of those who have come to need while in the service. The individual states have for a number of years been carrying on more or less work of this kind but it has been altogether insufficient to meet the minimum needs. Hence the board has given its first attention to this relief feature. The aim has been to get the states into direct financial relationship by turning over their relief work to the board, and at the same time, giving it a large place in their budget of benevolences.

The report further sets forth that: "Several of these states have already turned their work over to us—after placing us on their state budgets, and have so increased their gifts to this phase of the work that your board is confident that there will be placed at its disposal for relief purposes in the year of 1919 at least \$75,000, which is far in excess of what has ever been expended by all the states combined in any one year. Thus we are brought to see immediate, definite, and telling results of the new Convention movement. Our immediate goal for this department of the work is an allowance of \$200 per year for every beneficiary on the list of the states turned over to us. When this goal has been reached we shall then consider the next. Already we have increased the monthly allowance of the beneficiaries of one state twenty-five per cent, and hope to increase substantially the allowances to the beneficiaries in all the states co-operating with the board before the year closes. This, of course, must depend mainly upon what we receive from the states.

"We never think of what we are doing for these worn-out men and women as charity. It is in the very highest sense a debt and shall be regarded as an imperative obligation to those who used their strength in the service of the churches. No blessing can be expected on a church which allows the veteran soldier of Christ to go down to his grave a dependent

on charity, looking to a miserable pittance as bestowed upon a beggar for the bare substance of life."

The Annuity Fund, the second part of this dual program, embodies a contributory pension idea, and permits ministers, by making regular payments at fixed times, to provide in part for their own day of disability. "It is a plan for the protection and support of aged and disabled ministers and dependents, to which the ministers themselves who unite with it contribute their share of the cost. The annuities or benefits are conditioned, not on confessed need, but solely upon service rendered the denomination. In other words, the annuity fund is a business plan by which ministers can, during their years of active service, co-operate with the denomination in making a modest provision for themselves when no longer able to perform their ministerial functions, and for their loved ones, in the event of their death. *The Annuity Fund is not so much to relieve want as to provide against want.* It preserves the pride and dignity of the pastor and at the same time recognizes the conditions under which he is working out his task for the denomination, his church and his country."

The minimum benefits of this fund are \$100 annually. The maximum benefits are \$500 annually, for the remainder of life, for every man who has reached the age of 68 years, and who has served in the Baptist ministry for 30 years. For the minister who has become disabled at any time after subscribing to the fund the plan provides a disability benefit of \$100 a year, as the minimum. The advantages of this plan are plain. It is a strictly business arrangement. The denomination agrees to do a certain thing on condition that the minister does a certain other thing. Need has nothing to do with it. The minister purchases insurance at eighty per cent discount. The denomination helps him take care of his earnings, assumes the responsibility of what he puts in, and graciously adds to it four to one.

The following word of appreciation from the secretary of this new board deserves to be passed on:

"From the very beginning in this tender ministry of properly caring for our preachers your board has felt that it would have a sympathetic and helpful ally in the gracious women of the W.M.U., and now that they have manifested their interest in a characteristically queenly way, we recommend that the Convention join its board in expressions of profoundest gratitude to our noble women, and in voicing the hope that such arrangements may be made between your board and these ladies as will enable them to have their fitting share in this Christly service."

## 3. The Preventive Plan

Prevention is a word to conjure with in these progressive days. Prevention of disease, prevention of crime, prevention of pauperism, prevention of everything preventable seems to be in the very air.

But the church appears not yet to have adopted the slogan. It is still emphasizing "Cure" rather than "Prevention". "Cure" is necessary and fine and wonderful; but "Prevention" is finer and higher and far more difficult. The prevention of worry and want and nervous breakdown of our ministers would prove the best sort of help our Relief and Annuities Board could have. The corresponding secretary of this board says:

"In thinking of the last days of the minister one should not forget the *now*. How is it possible for our brethren to get on with their present salaries? To continue such an unhappy situation is to greatly increase the problems of our board. The minister is the poorest paid public servant in the world. The dollar has lost sixty per cent. of its purchasing power, but the average pastor is compelled to exist on the salary he drew five years ago. The situation has become serious everywhere. The minister is facing conditions which he had no hand in creating, and which he cannot himself cure, and that have almost become impossible to bear. What are the results? Some are plunging into hopeless debt, while others are quitting their work. Viewed from any and every standpoint the salaries of our southern pastors should be increased to a point commensurate with living conditions. They can then make some provision for their own day of need. Thi

is true whether viewed from the standpoint of general relief, or of his ability to become a member of the co-operative plan of the Convention board in making ready for advancing years and disabling infirmities."

The editor of the Expositor expresses himself upon this point in the following emphatic fashion: "By undermining the ministry of the church with worry the devil is out-kaising the kaiser when he starved prisoners and expatriated Belgians; and we Christians are letting him get away with it while, in our pride, we are looking at the millions we are raising for everything under the sun, except keeping up food supply line to the captains who command the churches. The devil very well concludes, 'These Christians are easy'."

However, in spite of the injustice of under pay and over work; in spite of the habitual doing without most of the things that enrich and adorn life; in spite of the sacrifice (it is never the self-sacrifice that hurts) of family plans, ambitions, and prospects, the richest possible compensations are graciously meted out to the "Veteran of the Cross". For have they not the loving devotion of God's people, the matchless opportunity of leading souls to Christ, the choicest promises of Holy Writ—these are the minister's own, and grow increasingly dear with the passing of the years.

Every line of precious promise in the familiar old hymn "How Firm a Foundation" is so peculiarly applicable to these servants of God that it may justly be called

### THE VETERAN'S HYMN

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word!  
What more can He say than to you He has said,  
To you who for refuge to Jesus have fled?

"In every condition, in sickness, in health,  
In poverty's vale, or abounding in wealth,  
At home and abroad, on the land, on the sea,  
As your days may demand, so your succor shall be.

"Fear not, I am with thee; oh be not dismayed!  
I, I am your God, and will still give thee aid;  
I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by my righteous, omnipotent hand.

"When through the deep waters I call thee to go,  
The rivers of sorrow will not you o'erflow:  
For I will be with thee, thy troubles to bless,  
And sanctify to thee thy deepest distress.

"When through fiery trials your pathway shall lie,  
My grace, all-sufficient, shall be thy supply:  
The flame shall not hurt you, I only design  
Thy dross to consume, and thy gold to refine.

"E'en down to old age all my people shall prove  
My sovereign, eternal, unchangeable love:  
And when hoary hairs shall their temples adorn,  
Like lambs they shall still in my bosom be borne.

"The soul that on Jesus hath leaned for repose,  
I will not—I will not desert to his foes;  
That soul though all hell should endeavor to shake,  
I'll never—no never—no never forsake!"



## Y. W. A. PROGRAM



Subject—Veterans of the Cross

Hymn—The Son of God Goes Forth to War

Prayer—For those who minister

Bible Lesson;

The Vision of a Veteran—Luke 2:25-32

A Veteran's Song of Triumph—  
2 Timothy 4:6-8

A Veteran's Foretaste of Heaven—  
Revelation 21

Hymn—How Firm a Foundation

Talks—

1. Our New Board of Relief and Annuity

2. A Veteran of Yesterday (par. 3, page 10)

3. Today's Veteran (culled from par. 4, page 11)

Social Hour

Suggestions: If desired the meeting may be held in the evening at the home of one of the members. The hostess may be dressed to represent Mrs. Doremus, a pioneer among missionary women (see Western Women in Eastern Lands, title page). Her hair should be powdered and a kerchief folded over a simple costume. After the talks have been made about our work of today, one member may tell how Mrs. Doremus ministered to the veterans of the cross of her day and how her life became illumined through this service. For material for this talk see "Western Women in Eastern Lands", pages 161-166. At the close of the talk it may be announced that \*Mrs. Doremus will serve refreshments.

### The Board of Ministerial Relief and Annuity

At Atlanta in May 1919 two new boards were added to the Southern Baptist Convention. One of these is known as the Board of Ministerial Relief and Annuity. This board will make provision for ministers, home and foreign missionaries, and educational workers of our denomination. Its duty is twofold. First, it is, through its relief fund, to arrange some relief for the

\* See page 3

aged ministers and missionaries as well as for those whose health has broken in their service. Second, it is, through its annuity fund, to carry out the insurance or "contributory pension idea and permits the minister by making regular annual, semi-annual or quarterly payments, to provide for his old age and disability".

Rev. William Lunsford, D.D., corresponding secretary for this board, has written the editorial for this issue of ROYAL SERVICE. In speaking of the need for this board, he says:

"The demands made upon the ministers make clear the reasonableness and the importance of the service. He is one set apart from a secular to a sacred calling. He is encouraged to undergo a long period of preparation which involves a constant outlay of money. He must give to his work all of his energy and time. Any diversion of his talents or time in a channel for material prosperity is looked upon with suspicion.

"The needs of our disabled servants today cry aloud for justice. Honored ministers who have served humbly and well for three and four decades are suffering pangs of want. There are old couples drawing near the evening of life without children or near relatives upon whom to lean, with barely enough to provide the commonest necessities of life, and without one of its luxuries. The cry of all these is rising to the living God, who is challenging His people today: 'Give ye them to eat'.

"Our Lord, who today awaits the fulfillment of His imperative command: 'Go into all the world,' also said, 'I was hungry and ye gave me to eat. Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me.' It is well for Christian men and women to give largely to build and endow great institutions. But if we shall do all these things, and have not that sweet and gracious charity for those who have served us, it 'will profit us nothing'. 'The Lord is mindful of His own,' and if His people have His mind, they will seek the welfare of those who must clearly represent Him on earth."





## COLLEGE Y. W. A. PROGRAM



Topic—Veterans of the Cross.

Hymn—Am I a Soldier of the Cross

Bible Lesson—A Youth Who Comforts a Veteran—2 Tim. 1:16-18; 3:10, 17

Prayer—That many young women may offer themselves for service

Talks—(See Y.W.A. program outline and general program)

Hymn—For All the Saints Who From Their Labors Rest

### FIRST TWILIGHT: *Something About the Tempter and His Tactics*

In these days when evil and wickedness seem so persistently present everywhere it may be well to consider briefly the origin, nature and operation of this power so that we may be better able to deal with it. The generic word is "sin". What is sin? "An overstepping of the divine boundary between good and evil." 1 John 3:4 tells us that sin is the transgression of the law, which we understand to be the revealed will of God concerning our relations to Him. Going contrary to God's wishes and will is, therefore, sin. Isaiah 53:6 gives us another very simple but inclusive definition—*just having our own way* is sin. 1 John 5:17 says that all unrighteousness is sin. We know what right means, and that anything that is not right is wrong—*rightness* and *unrightness*.

In the Bureau of Standards in Washington there is a yardstick measuring absolutely 36 inches. Every yardstick in Washington, therefore, that measures 36 inches is a right(eous) yardstick, any yardstick measuring 35 99-100 inches is an unright(eous) yardstick. Think this through and you will see that whatever does not conform to absolute standards is *unrighteous*. The absolute standard of physical, moral, intellectual and spiritual being is Jesus Christ, God has given the world the measurement and also the ability to approach unto it. We can compare ourselves and take our own measure and know on which side of the divine boundary we stand, *righteous* or *unrighteous*.

### SECOND TWILIGHT: *Where Did Sin Come From?*

Romans 5:19 tells us sin came out of one man's disobedience. Who that man was and what he did are plainly told us in Genesis 2:15-17. It seems God had set a boundary—"Thou shalt not eat of the tree"—Somebody asked a question; God's express command was debated, then stepped over and man set up a new standard, his will versus God's will, and sinned according to our definition that all *unrighteousness* is sin. Does God really mean what He says? Was the question asked, and has the world been repeating it ever since? If there is more than one standard, which shall I follow, and isn't my own as good as any one's else? Does John 14:6 answer this question?

### THIRD TWILIGHT: *Who asked the question in Genesis 3:1?*

Look up Revelation 12:9; 20:2. We find his name is Satan, the devil. It is very common these days that mentioning the devil provokes a smile or the arching of the brow—"Why, do you believe there is a devil with horns, tail, etc.?" We are indebted to the monks of long ago for this grotesque idea of this being, the very grotesqueness of which prevents our thinking we could ever be tempted by such a monster. And in this misrepresentation lurks great danger in that we may allow ourselves to ignore the whole idea of the "tempter and his tactics" in this day and generation. If we knew more about this character perhaps we would have more wholesome regard and fear of him.

Tell me, do you suppose for one moment that our Lord wrestled with such a being during His wilderness experience? Was it not rather with an adversary, powerful, clever, skillful, no mean opponent, no ordinary antagonist, a fitting contestant in the great match for world supremacy? The Bible speaks of heavenly beings called archangels,

(Continued on page 31)



## G. A. PROGRAM



Topic—Veterans of the Cross

Hymn—O Zion, Haste

Prayer

Hymn—America

Scripture—Ephesians 6:10-18

Hymn—The Son of God Goes Forth to War

Address—By Veteran

Hymn—Onward Christian Soldier

Address—By Member of Sons of Veterans

Prayer

Address—By Daughter of Veterans

Song—Battle Hymn of the Republic

Business. Mispah

### Program Hints

Let the March meeting be modeled after a session of a reunion of the "Confederate Veterans". Have room gaily decorated with bunting, flowers, American and Christian flags, etc. Arrange to have president, secretary and speakers on the platform. Tables for press correspondents could be placed below. Appoint two of the smaller girls to act as pages, bringing telegrams, messages, etc., to the desk from time to time. Try to have the meeting as alert and wide awake as possible. If your G.A. is small invite other girls that a large audience may add to the enthusiasm of the occasion.

Let the president call the meeting to order, announce opening hymn, followed by prayer. She may make some original introductory remarks or say something like the following: "Friends, we have come together this afternoon to pay tribute to the noblest band of veterans of the most glorious army that ever waged war at any time in the history of the world. There have been men in many armies who, inspired by the presence of their comrades and by the stirring martial music, have scaled seemingly impossible heights and accomplished seemingly impossible tasks. There have been men in these same armies who, scornful of danger, have for a brief space of time stood alone on the outpost of duty and

risked their lives for their country. In so doing many have made the supreme sacrifice. All honor to them! There heroism is an inspiration and a challenge to us. But today we have come to honor heroes surpassing even these. Men who live and work in the world and yet are not of it. Men who have put on the whole armor of God and have gone forth to battle against sin, as it is in high places and low places. Often they have fought alone; often misunderstood, criticised, harassed, tempted. Yet they have been unyielding in their stand for the right, never wavering from the hardest kind of service that some might be saved. Is there a pinnacle too high on which to place these 'Veterans of the Cross?' These ministers and missionaries have grown old in the service of the King of kings." (Applause)

If there is an aged minister in your church who loves the young people (and they all do) invite him to make a twenty-minute talk, giving reminiscences of his experiences. Do not have any of the talks to last over twenty minutes, the time-keeper should courteously remind the speakers if they go over this limit. Should there be no minister for this address have one of the girls represent the "veteran", gathering her material from other programs in this magazine and from current number of Home and Foreign Fields. She may speak in a reminiscent form as though she herself had done the things related.

After the singing of the hymn the president introduces another girl who represents a member of the "Sons of Veterans". For this address adapt "Paying the Baptist Debt to Heroes of the Cross" from "Baptist Campaigner". This may be secured from your pastor, from W.M.U. organizer in your church, or from Campaign Headquarters, 161 8th Ave., N., Nashville, Tenn.

A girl representing a member of the "Daughters of Veterans" is then introduced by the president and tells what southern Baptists propose to do in the next

(Continued on page 31)



## R. A. PROGRAMS



Prepared by Mrs. W. B. James, Virginia

Topic—Distinguished Service Men  
Hymn—Jesus, I My Cross Have Taken  
R.A. Motto—(Repeated by boys, stand-

ing)

Prayer

Scripture—Matthew 6:19-23

Hymn—The King's Business

Paper\*

Sentence Prayers—For our veterans

Business. Roll call. Offering. Prayer

### HOW THE RELIEF FUND HELPS

"Years ago, shortly after the Relief Fund in Virginia was organized, one of our young ministers, a man of fine promise and great devotion and who had just married and entered upon the active ministry, was stricken with an illness which utterly incapacitated him for work and from which he suffered for years before death brought him release. In common with most of those who enter the ministry he had no worldly possessions. The salary for the brief time he was at work was very slender and the problems of life for him and his young wife and child were very complex. But we had the relief fund and it stood between him and serious want. It is a mistake to think of it as useful only for those who are worn out with age."

"One of our most prominent and substantial country pastors, an earnest advocate of the formation of the Relief Board, and who, in addresses made in its interest, frequently took occasion to say that he could do this all the more unselfishly because he never expected to become a pensioner. He had reason to think that, if illness overtook him or old age laid him aside, he would have enough of his own means to take care of him. Yet this fine old minister, crippled for years with rheumatism, was cheered by the benefactions of this board."

"An old minister in Texas who has served faithfully for more than forty years

is now very poor. He is one of those old pioneer preachers who had gone here and there over the country organizing churches and Sunday schools, receiving very little compensation for his work. Now old and unable to work, no church wants him. In writing to the board he said that his wife and daughter were taking in washing for a living."

"A Baptist deacon received a letter from his old pastor. Twenty years before he had sat under the ministry of this man. The former pastor had grown old and, while his health was good, his head was white and no church wanted him. He had never been a popular pastor in the common conception of the term, but had always been faithful and efficient. His salary never was large and old age had found him very poor. He had two children, a son and a daughter. For some reason his son was all to the bad. His daughter was the wife of a sick man and existence had become a daily struggle. His letter was a pathetic appeal, not for money but for work. He was asking his old friend to use his influence to secure for him a position as elevator boy or as a night watchman."

"When the deacon finished reading the letter he said something like this: 'Can it be possible that a good minister of Jesus Christ can come to this; that those who, by preaching righteousness, have given to the world its new social conscience whereby the government, municipalities and business men are retiring their old men on living wages, are left to suffer and to shift for themselves?'"

Dr. William Lunsford, corresponding secretary, Relief and Annuity Board, says: "Many widows of Baptist preachers, some of them young with groups of little children, are lost in the great crowd of strugglers for a living. One of these, the mother of five children, whose husband died not long ago, was found without any sort of income, and of course not able to take a position on

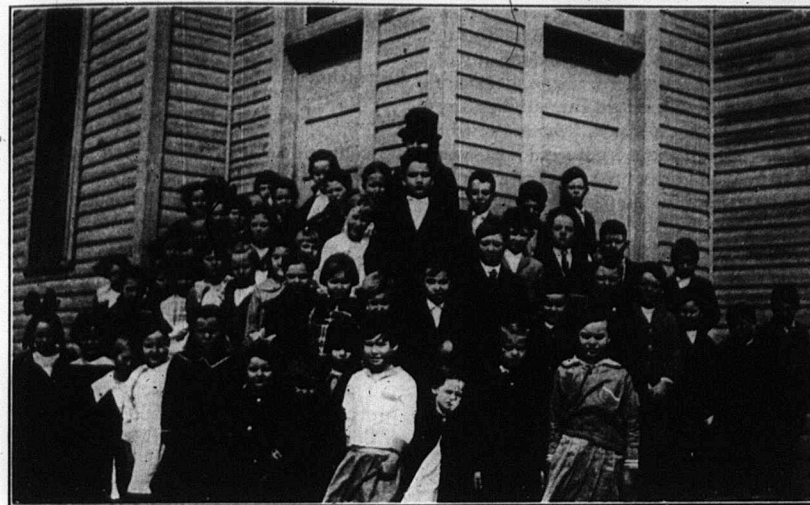
(Continued on page 31)



## SUNBEAM PROGRAMS



Prepared by Mrs. Wallis Jester, Md.



SUNBEAM BAND, ABILENE, TEXAS, MRS. W. E. GENTRY, LEADER

### FIRST MEETING

TOPIC—Heroes of the Cross

HYMN—I Think God Gives the Children

PRAYER—For God's Blessing on our meeting

HYMN—My Jesus I Love Thee

BIBLE LESSON—Galatians 6:1-10

MOTTO—By Band (Repeat in unison)

LEADER'S TALK—Heroes of the Cross

RECITATION—The Best That I Can

SENTENCE PRAYERS—For our aged ministers

HYMN—Onward Christian Soldiers

OFFERING. ROLL CALL. PRAYER

Motto—"Others, Lord, yes, others,  
Let this my motto be;  
Help me to live for others  
That I may live like Thee."

*Thought for Bible Lesson: In these verses Christians are told what they should do for one another. They should not put themselves first; they should be gentle and helpful to others; they should love and encourage "him that teacheth in all good things". Surely that means our dear preachers of the Gospel. Do you want to be well-pleasing to God? The last verse tells us how to be so, it says "let us work that which is good toward all men, especially them that are of the household of faith". That is, all of God's children will please Him when they "fulfill the law of Christ". The law of Christ is "Love".*

\*Material can be found in S. B. C. report, pages 492-497, 500. Borrow this from your pastor.



## Heroes of the Cross

How many little children present have a grandfather? Did he ever take you on his knee and tell you how bravely he fought in some great battle, or how he at one time in the past saved someone's life, or of a kind deed he had done to some sorrowful or needy person? Well, perhaps he is too modest to tell you all this. But if he has done any of these things he is a hero. Now that he is getting old he cannot do these things any more, he cannot perhaps hear as well or walk as steadily as he once did. Do you try to help him by getting his cane when he goes to walk or his slippers when he comes home? Do you clean his spectacles for him, or sit on his knee and sing some of your Sunbeam songs? If you do these little helpful things for him I am sure it will cheer his heart.

Now there are other heroes as well as our grandfathers, and I want to tell you about some of them. They are the old ministers who have preached the Gospel for many years; they have helped the poor and needy and served others in many ways. Some of them are too old now or too sick to preach or serve and we must take care of them. Part of the big sum of money given in our 75 million dollar campaign goes to help them, and the Sunbeams have a share in this fund, isn't that splendid? For five years we can keep on giving to this fund

and perhaps as long as we live if they need more money. It is something that we will not want to stop giving to. Let us always be kind to the old preachers and to all old people around us and, above all we must not forget to pray for them and ask God to give us loving hearts to serve all who need help and attention.

### Recitation:

#### The Best That I Can

"I cannot do much," said a little star,  
"To make the dark world bright,  
My silvery beams cannot struggle far  
Through the folding gloom of night;  
But I am a part of God's great plan  
And I cheerfully do the best I can."

"A child went merrily forth to play,  
But a thought, like a silver thread,  
Kept winding in and out all day  
Through the happy golden head.  
Mother had said, 'Darling do all you can,  
For you are part of God's great plan.'

"So she helped an aged man along  
Where the road was rough to the feet,  
And she sung from her heart a little song,  
That we all thought passing sweet,  
Which her father, a weary, toil-worn man,  
Heard and said, 'I too, will do the best  
I can.'"

## SECOND MEETING

TOPIC—Every-day Heroes

HYMN—Onward Little Soldiers

PRAYER—For daily grace

HYMN—Just As the Stars are Shining

BIBLE LESSON—Daniel 1:8-21

MOTTO—By Band

TALK BY LEADER—How to Be a Hero

RECITATIONS—What I Would Do—Dare to Do Right

HYMN—Be a Little Sunbeam

READING—Glad It Was Church Time

OFFERING. ROLL CALL. CLOSING PRAYER

*Thought for Bible Lesson: A very long time ago there was a young man named Daniel. The king of Judah sent for him to come to live in his palace. He wanted Daniel to eat and drink things that he should not eat and drink. Daniel bravely said he would not do this and displease God even to gain the favor of the king. God rewarded Daniel by giving him such knowledge and skill that the king found none like him among all his household, so he made him an officer in his court. Daniel was a true hero because he dared to do right. If any child in this Sunbeam Band will always speak the truth and choose to stand by the right and so please Jesus, he or she will be a little hero.*

## How to Be a Hero

We cannot call Daniel an every-day hero, but the example he set will help us to be such heroes.

I want to tell you about two boys who one day were walking along a village street. They stopped to look through the fence at a garden where many beautiful flowers were blooming.

"Oh, how I wish I could have even one of these roses to take to my sister, she is sick and loves flowers so much."

"Well, why don't you take some of them?" said the older boy. "Here, I am taller than you are, I'll reach over and get some for both of us."

"No, no, Tim," said the little fellow, and at the same time he seized Tim's arm, "I wouldn't steal a flower if I never had one in the world. I'll go up to the house and ask for one for sister Ellen."

"You may do as you please," said Tim, "for my part I shall help myself." But just as he was reaching over the fence and had seized a bunch of beautiful roses the gardener saw him, rushed after him, caught him and gave him a good flogging.

In the meantime, Charlie, the younger boy, went up to the house and rang the doorbell. The door was opened by a kind looking lady.

"Please, ma'am, will you give me a rose for my sick sister?" asked Charlie.

"Certainly, my boy," said the lady, "I have been sitting by the window and heard what you said to the boy who wanted you to steal the flowers. I am glad you refused to do this. Now come with me and I will cut a bunch of roses for your sister." After giving him the flowers she asked about his sister and said that she would come to see her and bring more roses. So Charlie went away glad that he had had the courage to do right. Do you call Charlie a hero?

### What I Would Do

If I were a rose on a garden wall,  
I'd look so fair and grow so tall,  
I'd scatter perfume far and wide—  
Of all the flowers I'd be the pride.

That's what I'd do

If I were you,

Oh, little rose!

Fair little maid, if I were you  
I should always try to be good and true,  
I'd be the merriest, sweetest child  
On whom the sunshine ever smiled—

That's what I'd do

If I were you,

Dear little maid!

### Dare To Do Right

"Dare to do right! Dare to be true!  
You have a work that no other can do,  
Do it so bravely, so kindly, so well,  
Angels will hasten the story to tell.

"Dare to do right! Dare to be true!  
The failings of others can never save you,  
Stand by your conscience, your faith;  
Stand like a hero and battle till death."

### Glad It Was Church Time

"I was glad when they said unto me,  
Let us go into the house of the Lord."

Who said these words? Yes, King David. He wrote them in one of his psalms. Which one? Why was David glad it was church time? It was because he loved the Lord and wanted to meet with the Lord's people for worship. From a little shepherd lad David had followed after the things of God. He has written for us some of the sweetest songs the world has ever heard. David has been in heaven three thousand years and yet we are singing many of those sweet songs. How about the twenty-third, the first and the one hundredth psalms?

Some of the greatest men in the world have been glad to go to church. Lincoln and Roosevelt always went to church, so do Generals Pershing and Haig, and President Wilson. And there is someone else who is always there—the minister. It would be something very serious indeed that could keep him away. If he were not in his pulpit every Sunday the others would soon stop coming to church. You see how much we owe to the preacher of the Gospel!

The church is the only building with a spire pointing to the sky. It tells us to look upward to God. In this building the dear minister not only points us to God but leads the way. If we want to live Christian lives and do good in the world we will be glad to go into the house of the Lord and to honor His minister. When he is old or when he is sick we must love and serve him.



## FROM OUR MISSIONARIES



### "A JOYFUL NOISE"

I ONLY wish that you might see what we saw in this church at Laichowfu last Sunday. For two months we have been carrying on an evangelistic campaign in the city and adjacent villages, during which time more than one hundred and fifty people have publicly confessed faith in Christ. We have reason to believe that many others have accepted the truth but for various reasons have been unable to come out. The women of China are in such bondage it is impossible for them to take part in or do anything which their husbands oppose. And the day has not yet come when it is an honor to be a Christian, on the contrary, disgrace is more commonly attached to the name of Christ and those who follow Him. Persecution is rife in many places even now.

After our weeks of continual labor and earnest prayer our hearts were made glad as we witnessed a real manifestation of a new life and a new love. I should say it was the crowning day, though many blessings have followed in its train.

When southern Baptists decided to try for \$75,000,000 as their aim in the recent campaign Dr. Love asked our North China Association to add \$50,000. Some thought this impossible but when we saw women and girls go up last Sunday morning and lay on the altar their rings and silver hairpins, their ear-rings and all things of this nature that were dear to them; in addition to money which came through sacrifice, then we knew that, if the Holy Spirit was so working, the \$50,000 and more too will be gladly brought forth for the extension of our Lord's work in China. The Chinese contribution last Sunday, of this one church, was more than \$100. To see men and women, boys and girls, old and young, going up to the front to lay an offering on the altar was a scene never to be forgotten. And then came the offering of many lives, parents offering their children, young men and women offering themselves for the Lord's service—how blessed the sight!

Cold weather is coming and we are beginning to feel that it is time for us to wend our

way homeward. The much talked of Tsing-tao (Kiao chow) is where we make our headquarters, but we do not really live anywhere very long at a time—just regular gypsies! We have a band of young men with us all the time. They each have a musical instrument of some kind, composing a brass band for playing sacred music. They also preach daily in the tent we carry for that purpose. The Chinese have no places for public gatherings, no assembly halls, so it is necessary to have a portable one. When the wind blows, as it is usually doing in Shantung, we find it rather inconvenient but there is no other way as yet. And then women as well as men feel free to come to the tent. The boys in the band were at one time Mr. Stephen's pupils when we had charge of the Pingtu school. They continue their Bible study daily, along the line of Dr. Sampey's suggestions for reading, but they more than read as they most thoroughly prepare and recite these three chapters. So you see we have a "walking seminary" with us wherever we go. Every one is amazed at the rapidity with which these young men have developed. The constant preaching along with the regular study is largely responsible for it, we think. And we don't stop with six hours per day either! Our schedule is ten hours every day of the week including the hour for class work. We find that the masses of the people know nothing whatever of Christianity, but surely within the next few years we shall see a change in this respect. May we ask that all of our W.M.U. workers in the homeland pray that the Holy Spirit come in greater power upon our band. There are eleven of us when we are all together, three of our number are studying at the University Tsinanfu—pray that we may have physical strength and above all spiritual power that we may be able to lead these now in darkness into the light of life in Christ. *And do pray for Shantung!*

May the richest blessings be yours through the New Year upon which we have just entered.—*Irene Carter Stephens, Tsing-tao, China*

### GRINDING ALL NIGHT TO ATTEND GOSPEL MEETINGS

Mother, can I go to the meetings at the Fu Yin T'ang (Happy Sound Hall)? They are having three days meetings and all the Christians are coming in from the country. Oh, I do so want to go and hear and learn more. Can I go?"

Mother is not a Christian or even an inquirer and was not very sympathetic or favorable to the proposition, she probably thought that she was settling the matter when she told her daughter (U gen) Lily that she could go if she got all her work done before the meetings began. But Lily had had an experience and knows enough of the sweetness of the Gospel to desire more. Some six years before this time when she was only ten years old she fell a victim to that scourge of China, smallpox, and was very ill indeed. Her parents desired to call in a native doctor and to dose her with useless medicines, but Lily had been to the Fu Yin T'ang with her grandmother and had heard how Jesus went about doing good and healing all manner of sickness and disease among the people. She said to her mother, "No, don't get the doctor, Jesus will heal me if we pray to Him." She was so earnest that they gave way to her. Supported by her mother she sat up on the bed and putting her little hands together she, in the most simple words, asked the Lord Jesus to cure her as He had done for so many before. The heavenly Father heard her and she recovered very rapidly. Ever since that time she has lived a simple life of faith and trust in Jesus.

Being a girl she is not much more than a slave at home. Her work consisted of grinding flour for the whole family on the old stone mill, after grinding the flour she sifted it. Hard, heavy work American or British girls would call it. Lily had made up her mind to go, so she just stayed up all night grinding and sifting and so got through enough to last the family while the meetings were on. Lily is a girl of fine character, she has learned to read some and we had the pleasure of giving her a New Testament the other day. Fortunately she is not betrothed so we hope and pray that she will get a Christian husband. It is not impossible that she may become a great

missionary to her people. Will you pray for her too?—*Lizzie Townshend, Kweichow, China*

### WHAT WILL BE LI YOH YUN'S FUTURE?

In our Sunday schools and in our day schools we come in contact with many little children and are blessed in influencing some of them to become lovers of Jesus.

We do not always know the motive when a child is sent to our mission schools. But we learned recently why little Li Yoh Yun came into our school some weeks ago. She is a very pretty and attractive girl about nine years old and has probably not been in school before. Her mother took her to Peking to sell or rent her into a house of shame. When the mother arrived in Peking she learned from an older daughter, whom she had rented out some years ago and who had now been sold to a rich man for his "small wife", that if Li Yoh Yun had some education she could bring more money into the family. So the little girl was brought back to Soochow and was placed in our day school. We did not know all this when she entered school but heard it later. We are glad that the pupils and teachers do not know her story.

Little Li Yoh Yun, however, is with us learning to read and write that she may sell for a larger price into a life of sin. Our motive for receiving her into our school is just as it is for every one that comes in from heathen homes, that is, to teach her to know and believe in Jesus who died to save her that she may afterward live a life pleasing to Him.

I write this to beg our ROYAL SERVICE readers to join me in praying that Li Yoh Yun may learn while here that sin is not pleasing to God and to trust in Jesus to save her from sin. While we pray let us not forget the mother whose heart is so dead.—*Nannie S. Britton, Soochow, China*

*"Christianity in all seasons and cycles stands supreme and solitary as the only hope of all mankind."*





## CURRENT EVENTS



### THE WORLD FIELD

THE Home Missionary Society of Nanking, China, is an interdenominational missionary endeavor, manned and sustained by the united Chinese churches, and has already sent out six consecrated men and women into the province of Yunnan where there are now only 7,413 Christians out of a population of 12,000,000. Pastor Ding, the well known evangelist, is one of those who have gone into this new territory. This is one of the hopeful signs of the growing missionary spirit among the Chinese.

Whatever may be the opinion in this country concerning the Shantung question there seems to be only united condemnation of Japanese policies and methods in the province from merchants, professional men, diplomats and missionaries. There seems to have been a determined effort on the part of the Japanese to break down the morality and strength of the Chinese and to break up Christian mission work, but these methods so far seem to be resulting in opposition rather than allegiance. "Christians should unite in protest to the authorities and in prayer to God in behalf of China and Chinese Christians."

We have become accustomed to think of the isolation of our mountain people with their resulting conditions but it may be a surprise to know that in the Pine Belt of New Jersey there are living about five thousand people as fully shut off from the surrounding civilization as are the people in the Kentucky mountains. They are without churches, have no proper schools and have neither the Bible nor other books and periodicals. The Presbyterian church has recently started some work among these people, endeavoring to improve their living conditions as well as to stimulate their ideals.

One state in Brazil which is four times the size of Texas has no evangelical mis-

sionary, and certain states in Mexico with over 1,000,000 inhabitants are in the same condition. The Protestant churches of America are not supporting one missionary for the 20,000,000 Indians in all Latin America.

Hope is entertained that in the not-distant future the native witch doctor in Africa will be supplanted by well trained native physicians. Plans are on foot to establish a thoroughly equipped medical school among the Zulus. This people excels other African tribes in intellect and initiative and their young men are eager for the new training which will make them a source of power among their people.

The confiscation of funds of the Russian Church has brought about the withdrawal of Greek Catholic priests from Alaska, thus opening the way for a much wider work to be done by the Protestant forces. The Home Mission Council has under consideration a plan to form a United Board representing all the denominations at work in Alaska and supported by the combined budget of all the boards in order to meet the opportunity quickly and energetically.

In a day when we hear so many discouraging things of the Japanese attitude toward all things Christian in Shantung, it is encouraging to hear of a group of women in Japan who are undertaking work for the betterment of conditions of women and children in Vladivostok.

Only 1,671 out of 170,000 ministers had a salary sufficiently large to necessitate the payment of an income tax in 1918.

Work in America tells on the other side of the Pacific. During September, 1919, a single steamer bound from San Francisco to Japan carried more than fifty Japanese Christians to their own land. In their native country these Japanese converts will be a power for good.



## TRAINING SCHOOL



### "THE UNDERSTANDING OF THE VISION"

TO be in the midst of earnest and radiant young life is to have one's hope rekindled, one's faith renewed. Such was the writer's experience at the great Student Volunteer Convention which met at Des Moines, Iowa, as the old year died. Seven thousand picked young men and women from the colleges, universities, training schools, and seminaries of North America assembled in that great hall, and as one looked out over that marvellous gathering, in which forty nations of the earth and more than a thousand institutions of higher learning were represented, it took faith to believe one's own eyes, so completely did this sight answer our prayers for the awakening of the young to God's call.

One afternoon was given to denominational meetings, and one of the Des Moines churches was filled when southern Baptists came together, Dr. T. B. Ray, of our Foreign Mission Board presiding. It was interesting to note the young people so full of life and power representing Baptist and state colleges, but perhaps the largest group present was that made up of the delegates from the W.M.U. Training School and the Southern Baptist Theological Seminary. A marvellous experience was this in the life of these young Christians and one which will color all the future for them.

The students at Des Moines had come from all quarters of the globe to "catch a vision of a new world, and to receive a fresh accession of spiritual power". Four days and a half did we sit under the influence of God's Spirit as speaker after speaker clearly and ringingly sounded the note of service. World leaders of the highest and best thought had come from many countries to address this convention. God sent us strong and wonderful messages through them, these messages gaining power from the Christ-filled lives back of the words.

Never have I seen the Lord Christ so exalted, never have I heard the call to world-wide service so compelling. Earnestly and reverently these young people, more than two thirds of whom were young men, weighed the question of where their lives should be given in service to this new expectant world. Stronger and more insistent grew this call day by day, higher and higher rose the spiritual tide until Sunday morning when our own Dr. Geo. W. Truett spoke on the words "David served his generation by the will of God". Then indeed we felt that heart, mind, and soul were satisfied—life decisions could be postponed no longer.

Realizing the purpose of that gathering and looking out over that eager throng; there came into my soul joy unspeakable that the flower of North American young manhood and womanhood was in those glorious days being brought face to face with the Man of Galilee, the Lord of all the earth, and by the light which streamed from His thorn-crowned brow they were reading the marching orders for their individual lives. My heart sang within me as I said, "Christ was never so needed as now, Christ was never so sufficient as now".

"Long has Thy church stood waiting  
For the sound of coming feet,  
Youthful feet for joyous service  
In the Christians' calm retreat.

"May the church go forth to conquer  
In the face of things that be!  
Praying all; 'Oh Father, save us  
From ourselves, to live for Thee.'"

—Maud Reynolds McLure



## PERSONAL SERVICE



### AMERICANIZATION

(For the Blackboard)

#### THE LANGUAGE QUESTION

3,250,000 persons over ten do *not* understand English  
Many areas in the country where English is *not* spoken  
Uncounted thousands in cities do *not* know English

#### THE PRESS

1200 periodicals in foreign languages, of these 600 are German.  
Circulation 9,000,000

#### ORGANIZATIONS

Churches	Protestant	Using foreign languages
	Catholic	
Societies	Jewish	
Schools	Catholic	Lithuanian
	Protestant	Finnish
		Polish
		Scandinavian

For the Leader: "To be great, a nation need not be of one class; it must be of one mind. If we think together, we can act together, and the organ of common thought and action is common language. Men may speak different languages and yet be spiritually united. But other things being equal, there is far greater likelihood of being able to think and act together if we can understand one another's speech. We are not intolerant when we press the absolute necessity for the use of English for the sake of national unity. Our objective should not be the repression of foreign languages but the knowledge and use of the English language." It is the vehicle for the teaching of those ideals on which our nation is founded. How else may the newcomer know that our government offers life, liberty and the pursuit of happiness to all in exchange for loyalty and industry; it is the vehicle by which we may present a pure and simple message of truth in the Gospel of Jesus Christ. The widespread knowledge

of English means "preaching the acceptable year of the Lord" to those strangers in our midst who know Him not. It means unity of family life where all know and speak a common tongue. "One of the most vital forces that has assisted our country in becoming an established democracy is that from the very first she has had but one language, a common medium, which it is necessary for all incoming nationalities to adopt. But back of all reasons is the fact that our government was founded upon the divine principle that 'all men are free and equal' and she stills hold and contends for that principle."

These problems may be met by afternoon classes for women, night classes for men, boys and business women, while one of the most important fields is the home from which the mother cannot go for instruction. By neighborliness and home service this teaching may be extended to reach the mothers.



## HOME DEPARTMENT



### OUR MOUNTAIN WOMEN

THE Southern Highlands extend from the Potomac into northern Alabama and comprise an area of 4,000 square miles, larger than Kentucky and South Carolina combined. The religious census of 1909 showed that Baptists were more numerous in this mountain section than any other denomination. "It is safe to assume", says Dr. V. I. Masters, "that the Baptists in our mountain region number one third of the entire membership of the Southern Baptist Convention territory."

When we speak of our mountain women it is with hesitation lest we seem to put into a class by themselves our sisters who are ours by a common faith and a common ancestry. The mistake of generalizing in regard to the people of so large an area should be avoided. When we speak of our mountain women we leave out those who live in the larger towns and the rich river valleys which are found within the limits of Appalachia, as the region is sometimes called. We think rather of the larger number who live remote from towns in sequestered places where impassable roads and steep mountains make intercourse with the great world outside difficult if not impossible. They are related to us by ties of blood, for they are mostly descendants of the sturdy Scotch-Irish stock which has had an important share in making the history of our country. Some of those pioneers, who moved southward into Virginia and the Carolinas from their first stopping place in western Pennsylvania in the 18th century, were attracted to the rich river valleys of the highlands. As population increased and the limit of subsistence was reached these people were forced to the steep hillsides and creek branches to struggle for a living. Shut in from the outside world by nature's barriers they have remained stationary. If they have deteriorated it is not wholly their fault. Their sturdy independence and intense individualism may yet play an important part in the future of our great country. They are

still living in the 18th century, belated by their poverty and unfriendly environment.

Naturally the women suffer most from this condition of poverty and isolation. Household tasks are not lightened by any of the modern labor-saving devices, and in addition they often share in the heavier work of the men. Constant toil and the care of large families cause many a woman who possessed real beauty in her girlhood to look old and faded at thirty. Added to this is the lack of medical attention and the ignorance of the laws of ordinary hygiene. Another hardship in the lives of our mountain women is their isolation, this separates them not only from the world outside but from one another. A trip to the nearest town or railway station to women who live in the mountain fastnesses becomes a rare experience remembered and talked of for years. The men find recreation and companionship at the country store or at the post office, while the women see each other but seldom, perhaps at the once-a-month preaching service.

A better day is dawning for our mountain people with the establishment of the rural delivery and the agitation for better roads and better schools. The greatest uplifting influence is the mountain schools which the Home Mission Board has established at strategic points in our Southern Highlands. They are helping to solve this economic and religious problem by sending out boys and girls trained for leadership in their own communities. A transformation can scarcely be expected in a single generation, but good results are already seen in the improved homes and higher ideals of these young people who attend the schools. They supply to a large extent the teachers in the rural schools, thus filling places of usefulness and influence. The independent spirit of our mountain sisters is quick to resent any condescension or exposure of their backwardness. This makes the problem of helping them a difficult and delicate

(Continued on page 31)





## UNION NOTES



### ROUND TABLE

**We work not alone. His power is given us and His presence is with us.**—*R. J. Willingham*

A young married couple were in conversation on a train. "Can you make pastry?" the groom ventured to ask. "Do you mean pie-crust?" tremblingly parried the bride. "Yes, chicken pie and things like that" confidently replied the groom. The little bride's response to this was lost in the noise of the train but her rather hopeless look and the groom's equally anxious face told their own story. Of course this set the W. M. U. listener to thinking of how many women are elected to offices in W. M. U. organizations who have not received adequate training. Many of them, like many a bride, soon realize their limitations and at once "redeem the times" by intensive study of the best methods. To forestall such emergency efforts the Union recommends that time be taken by the forelock and that future leaders be trained through the regular work of the missionary society. One of the best helps to this end is the mission study class, March being an ideal month for the holding of one. A list of recommended books was given on page 30 of the February issue of this magazine. The Manual of W. M. U. Methods, the W. M. U. Year Book, the manuals of the young people's organizations, the Handbook of Personal Service, the monthly blackboard lessons on personal service in this magazine and the correspondence courses for leaders of the young people are all definite means for training. One listened eagerly when the groom asked "Can you make pastry?" for the little bride to answer quickly "Yes". Far more eagerly does one long for every W. M. U. leader to be ready for the work which awaits her.

**Above all, be faithful to Christ and His truth.**—*Richard Fuller*

One of the interesting features of the April issue of Royal Service will be a statis-

tical table showing what each state Union's quota was for the Baptist 75 Million Campaign and what was pledged toward that quota. The efficacy of such a table depends upon the co-operation of all of the societies among the women and young people. Surely every church W. M. U. organizer knows by now what was pledged to the campaign by the women of her church, what by the young women, what by the girls, what by the Royal Ambassadors and what by the Sunbeams. Such knowledge on the part of the church W. M. U. organizers will be power indeed in the hands of the state W. M. U. corresponding secretary. Please see that she receives such information, in the fullest and most accurate form possible, from your church right away. It may be that since you submitted your report additional pledges have been received. If so, be sure to report them. You may not believe it now but it is true that when the table is printed in this magazine for distribution to over 40,000 subscribers you will deeply regret it if the report from your state is not satisfactory and is lowered because the W. M. U. report from your church was not sent. The items desired from each church are as follows: (1) Amount Pledged by the Women; (2) Amount Pledged by the Y. W. A. Members and Other Young Women; (3) Amount Pledged by the G. A. Members and Other Girls; (4) Amount Pledged by the R. A. Members; (5) Amount Pledged by the Sunbeams.

**If I had a thousand lives to live, Africa should have them all.**—*C. F. Mackenzie*

In the April issue will also be given many items concerning the W. M. U. Annual Meeting in May. It is hoped that by that time the name of the headquarters hotel can be announced and that all necessary information can be given then for securing accommodations in the convention

city. It will be recalled that last May the W. M. U. constitution was amended whereby each state Union is now entitled to forty delegates including the vice president. The possible enrollment is seven hundred and forty. There are usually at least three times as many visitors as delegates. How splendid it will be if this ratio is sustained this year, the full delegation of seven hundred and forty being present to plan for the most important year's work which has ever faced the Union. Who will begin forthwith to plan to attend?

**I see no business in life but the work of Christ neither do I desire any employment in all eternity but His service.**—*Henry Martyn*

An omission inadvertently occurred in the February Royal Service. The R. A. program as given there on page 18 was kindly prepared by Mrs. Charles E. Burts of Columbia, S. C., but her name was not printed in connection with the program. Most sincerely is this regretted, for the Union is truly grateful to the many volunteer workers who from month to month help with the programs in Royal Service.

**I have fought the good fight, I have finished the course, I have kept the faith.**—*Paul*

March is distinguished among southern Baptist women and young people by the observance of the March Week of Prayer for Home Missions. In no part of the United States have the home-ties been held more sacredly than in the south and naturally home missions loom high in the plans of southern Baptists. The programs, leaflets and envelopes for the observance of the March Week of Prayer have been sent from the Baltimore office to the state W. M. U. headquarters. Any organization which has not received its supply should write at once to its state W. M. U. headquarters so that it can observe the week, for never in the history of the United States have the times seemed so crucial as now and never before has there appeared to be such a need as now for every Christian to win "the neighbor" to Christ.

**I have been young and now am old,**

**yet have I not seen the righteous forsaken nor his seed begging bread.**—*David*

As one plans for the observance of the March Week of Prayer there is always the sincere hope that the offering will be truly abundant. From the very beginning of the Baptist 75 Million Campaign it was clearly understood that during the five years of the campaign the offerings made during the March Week of Prayer would count on a person's pledge to the campaign. If any one in any local church failed to understand this, any resultant error may be corrected easily right now. Local conditions differ but, under ordinary circumstances, all that should be necessary to insure due credit on one's campaign pledge would be to write one's name on the offering envelope and then add: "Credit on My Campaign Pledge". It is sincerely hoped that the offering this March will be at least \$100,000. It should be forwarded promptly and reported just as in former years.

**I declare, now that I am dying, I would not have spent my life otherwise for the whole world.**—*David Brainerd*

One of the most interesting features of the W. M. U. Annual Meeting in May will be the awarding of the organization banners and the loving cup. Victory for any state depends upon its proportionate number of new organizations. Thus, the state which is awarded the Y. W. A. banner will be the state showing for the year the largest proportionate net increase in the number of Y. W. A. organizations. Similarly, the G. A., R. A. and Sunbeam banners will be awarded. The loving cup will be entrusted to the state having the largest proportionate net increase in all grades of W. M. U. organizations for the women and young people. The banners and the cup are to be kept for the year by the victorious states and until won by others. It is certainly true that any one who organizes a new society and any one who keeps a weak organization from dying will help her state Union to win one or more of these awards. Will you thus help? It is one distinct way of carrying out Christ's "Great Commission".

(Continued on page 30)



## BOOK REVIEWS



### THE PITH AND PATHOS OF FRONTIER MISSIONS

It is often difficult to find just the short story one desires on home missions, and this little volume of the Rev. Bruce Kinney's will be warmly welcomed by Sunday school teachers, leaders of young people and those seeking story material or illustrations on missionary work in our country. The author is well able to speak from first hand knowledge, for Dr. Kinney has worked among the people of the middle west as general superintendent of the midland division of the American Baptist Home Mission Society. There are thirty stories, short, to the point, very pleasingly written and easily retold.

Recently, for the first time, the government census department has taken an interest in the religious condition of the Indians. Its latest report on this matter says that there are sixty thousand Indians in the United States to whom the Gospel has never been preached. This of course does not include the thousands of other tribes to whom missionaries have gone, but have not yet begun to walk in the "Jesus road".

To appreciate the story of that meeting we should read it. It is of a large denominational convention where Left Hand, chief of his tribe and a convert of two years, over seventy years old, straight and tall but totally blind, had just finished, through his interpreter, a wonderful "Jesus talk". Father Tyson, a small white haired pioneer preacher from the west, rose in the great audience and told of fighting against the Indians over forty years before, and of Left Hand who had then led the red men. He said, "I have not seen him from that day to this, but I want the interpreter to tell him that though I fought against him that day, I love him for Christ's sake now." Father Tyson was called to the platform, then is described such a touching scene that "the famous Bob Burdette who witnessed it said, 'I expect to be telling about that after I have been in heaven a million years.'"

Long Face tells his own story of the intense suffering and the self-inflicted tor-

ture it was necessary for him to go through until he found his "good medicine" or his religious faith in the spirit of the bear. Always after this he carried with him a portion of a bear, a tooth, or a claw perhaps to bring him good luck and to protect him from his enemies. But he says: "When I really understood the story the missionary told me about the white man's God and the 'Jesus road' I forsook my old religion, for I realized how much better was the religion of the white man. I was very much surprised when I found out that the white man had known the better way as long as my fathers had known the other way. For generations we had known the white man. Their hunters and traders had been with us. We had shown them where and how to hunt the great game of our plains and mountains. White men were eager to sell us their wares if they could get our money. Some, even in spite of the law, tried in every way to sell us their terrible fire-water, but no one had ever told us of their religion. Indeed, we used to think that they did not have any. Why should my fathers, my people and myself have been so long left without any knowledge of the true God when all around us there were those whom some of us met every day who had heard all about Him?"

We most heartily recommend the little book of stories for fresh material on home missions. Price .50, postage extra.

### UNION NOTES

(Continued from page 29)

**I will place no value on anything I have or may possess except in relation to the Kingdom of Christ.—Livingstone**

Special attention is called to page 27 of this issue on which will be found an article entitled "Our Mountain Women". This article is called for in the W. M. S. program for Monday of the March Week of Prayer.

**And Jehovah, He it is that doth go before thee. He will not fail thee.—Moses**

## COLLEGE Y. W. A. PROGRAM

(Continued from page 16)

Jude 9; Daniel 12:1; Luke 1:19, 26. The devil was evidently of this group, at one time a citizen of heaven living in the presence of God and our Lord. A wonderful personage. Read Isaiah 14:12-14, which Jesus confirms, Luke 10:18, and John describes, Revelation 12:7, 8, 9. This great being was cast out of heaven because his ambition led him to attempt to usurp the throne of God. Heaven is not large enough for two sovereign wills—one must go, Isaiah 14:12-14 describes the exodus. When this being said, "I will," sin was begotten. Dr. Cuyler said, "When Satan fell, he fell into himself, and self has been the god of this world ever since." Do you agree with him?

### FOURTH TWILIGHT: *What Is His Object and How Is He Carrying It Out?*

His object is to prevent the will of God from being fulfilled and to hinder the working out of His plans. His methods are set forth in his character or vice versa, as from his various names we gather light as to his ways of having his way succeed. Jesus knows him well, and says that from the beginning he was a *murderer* and a *liar*, John 8:44, surely we can find no higher authority or more truthful outline of character. 1 John 3:8 says practically the same, that the devil sinneth from the beginning. In 1 Peter 5:8 we find him called the adversary—the contrary one, the one who turns aside, deflects, opens the switch, runs things into the siding. 2 Timothy 2:26, the deceiver. Job 2:7; Matthew 4:8, the tempter. John 14:30; 2 Corinthians 4:4, prince of this world, god of this world. So that by lies, deceit, murder, deception, planting doubt in minds (Genesis 3:6), keeping people busy with secondary things, throwing obstacles across the plans of God and in countless ways he works his purpose out through human agencies. How does he work through you? Let us anchor our minds on Proverbs 18:10.—Mrs. Eugene Levering

(To be continued)

### G. A. PROGRAM

(Continued from page 17)

five years for our aged ministers, gathering her information from the "Survey". Get this also from campaign headquarters.

If the G.A. counsellor has never attended a large convention let her ask the pastor or some one who is familiar with such meetings to meet with her and the program committee to plan for the details of the meeting. All business should be done in convention form. The motion to adjourn should be followed by benediction by pastor.

This program carefully carried out could be given in the evening and would be interesting and informing to parents and friends.

### R. A. PROGRAMS

(Continued from page 18)

account of the little ones. The Relief Board is helping her."

"With the exception of a few men in the large cities, the average salary of our ministers is about \$1.09 a day, or \$4.00 per year. The average salary of a street car man is about \$1.100 per year. The salaries of our foreign missionaries are so meagre that there can be no laying aside for a 'rainy day' for these men and women. It

was the seriousness of this situation that occasioned the organization of the Relief and Annuity Board in 1918. The board is making an appeal for five million dollars with which to endow and carry on its work. It is aiding at present 285 needy ministers and widows."

### HOME DEPARTMENT

(Continued from page 27)

one. So it is to these trained leaders of their own we must look to work out successfully its solution, for who can understand, sympathize and help like those who know and love their own people. "Where are you going to work after you have finished at the Training School at Louisville?" someone asked a graduate of Fruitland Institute last summer at a W.M.U. meeting of a mountain association. "Right here in the mountains," was her answer. Let us pray earnestly that there may be many others like her whose light will shine brightly at home. Let us pray also that our mountain schools may be multiplied many times and so enlarged and equipped that no young person desiring an education may be turned away for lack of room.—Mrs. Edward E. Bomar, N.C.



**PLAN NOW**  
**TO MEET WITH THE**  
**BAPTIST YOUNG PEOPLE OF THE SOUTH**  
**IN THEIR**  
**SECOND ANNUAL MEETING**  
**AT**  
**WASHINGTON**  
**IN**  
**MAY**

**Auxiliary Members, R.A. and Sunbeam Members, Junior  
and State Leaders**

**A WELCOME IS THERE FOR YOU**

**Watch ROYAL SERVICE for Dates**