

**UNION WATCHWORD**

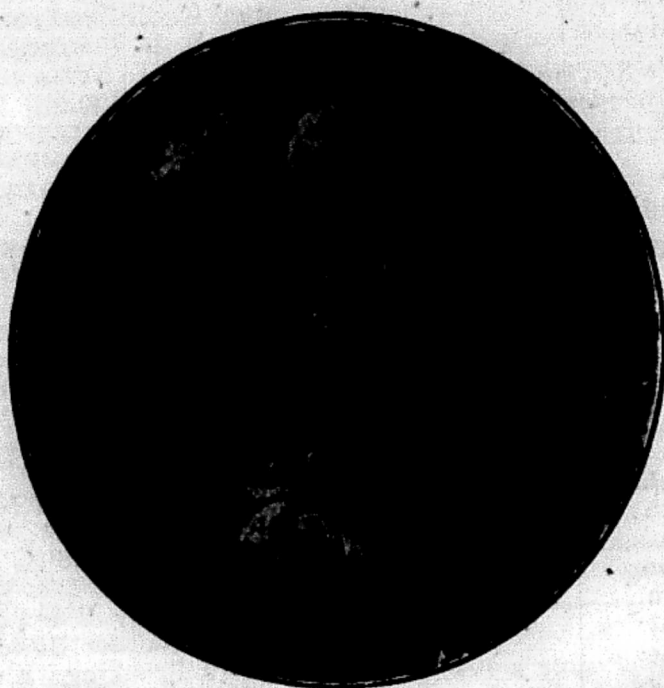
Laborers together with God.—I Corinthians 3:9

**WATCHWORD FOR 1923-1924**

He that wrought us for this very thing  
is God.—II Cor. 5-5

# Royal Service

SUCCESSOR TO OUR MISSION FIELDS



THE IMMIGRANT MADONNA

PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION  
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# Royal Service

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Business Men's Evangelistic Club, Missionary Review of the World, January 1924	
Highland Annals, Atlantic Monthly, January 1924	
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Combined Board Reports, Home Missions	
Royal Service, August 1923 (W.M.S. Program)	





## EDITORIAL



### REDEEMING THE TIME

#### Plans of the Conservation Commission

**F**OUR years of the five year period of the Baptist 75 Million Campaign have passed and yet southern Baptists have covered less than two-thirds of the distance to their goal of 75 million dollars. In other words, we have paid in less than 50 million dollars when we should have paid up to date 60 millions and more according to our pledges. Now we all must recognize the fact that there have been misfortune and deaths that would naturally cause some shrinkage in the sum total of the pledges which amounted to nearer ninety million dollars. Certainly we had every right to believe that we would attain unto the 75 million goal by the close of the good year 1924, yet 27 million dollars stand between us and that goal.

Can we redeem the time and reach the goal? Yes, we can. Will we?

While numbers have suffered adversely others have prospered beyond their expectations. Young men and young women have during these years grown up and are earning money; then thousands have been received into our churches since 1919. The question arises: Are southern Baptists less than two-thirds efficient in development and enlistment? If we have been, shall we continue so? If not what shall we do to redeem the time? "God is able" with all His power and desire to do His part just as surely as He was in helping us to win the victory for pledges in 1919. "He that wrought us for this very thing is God"—He that wrought every individual to be clothed upon with immortality and that gave each the courage of the spirit years just as much over mankind now as when He gave Christ as His part in the redemption of the world. His heart yearns now that we who have received this spirit shall have the means and the power and the will to do our utmost that all the world may know why He wrought them and how they may enter into their inheritance. Then we who are laborers together with Him should know no such word as fail. We have a difficult but not an impossible task. Because it is difficult we must make use of every resource at our command. You will recall that just after the United States had entered the war President Wilson said to Congress, "We are in the war to win and every resource we have whether of men, money or material is being devoted and shall continue to be devoted to that purpose till it is accomplished". This task would have been impossible however had there not been in the hearts of the people a spirit of patriotism and had not every patriotic citizen cooperated whole-heartedly and by so doing shamed the less zealous into doing something. It was in such a spirit that we made our pledges to the Campaign in 1919 and it is this spirit we must regain if victory is to crown our efforts.

It is well at the beginning of this last year that we face the facts as to what failure may mean to the denomination in relation to the causes we foster and as to our future and in thus facing the facts take account of our resources.

"They that do know their God are strong and will do exploits". God, our first and unlimited resource but unavailable to those who have not that knowledge of Him that inspires devotion to His cause. It is therefore vitally important in this great task that our knowledge of God and the consequent faith in His power be quickened by a discriminating study of the Bible and unceasing prayer.

Bible study and prayer are two unfailing resources and are absolutely necessary

if men are to devote themselves, their money and other materials to the cause of Christ in the world, if they are to have the conquering spirit. We have the men, the women, the young people in numbers sufficient to win in any undertaking. We have the money, for southern Baptists are rich. We have the materials in equipment and organization and literature.

Seeking to devote all these resources to the end that we as southern Baptists may know the joy of complete fulfillment in a worthy task worthily begun the Conservation Commission has mapped out the following plans:

Recognizing the great importance of the last year of our 75 Million period and believing that we should put forth every reasonable human effort to guarantee success, resolved

That it is the sense of the Commission that Dr. L. R. Scarborough be requested to come to this office at Nashville at the earliest possible date and that he should be authorized to organize such an office force as he may deem necessary to put over a vigorous campaign of organization, information, inspiration and correlation.

#### SUGGESTIONS FOR 1924 CAMPAIGN BY THE CONSERVATION COMMISSION

##### I. Inspirational

1. One state-wide, or at least four sectional inspirational meetings in each state early in March.
2. Followed by associational-wide meetings in each association of the south, all to come in March.
3. An inspirational and informational meeting held in each church in the south by associational leaders during March or April.
4. Organize in every general secretary's, state secretary's office, in every school, hospital, orphanage, Baptist paper's office, in every pastor's study, pastor's conference, and every church possible a daily prayer group to pray for victory.
5. That we appeal to all our Baptist churches in the south to observe the first week in February as a week of prayer in the interest of our causes, the arrangements for this to be made by the various state secretaries. Also set a day for south-wide prayer, Wednesday and Wednesday night of women's prayer week—the first week in March.

Urge the W.M.U's., Sunday schools, B.Y.P.U's., students and laymen's movements, preachers' organizations and mission bands in colleges to organize for this great prayer-day.

6. Organize everywhere possible "Victory Groups"—a band of speakers and workers in the churches to go out on speaking tours into the smaller churches, arranging campaign programs on Sundays and on week days.

##### II. Informational

1. The Chairman and Publicity Director of Commission secure burning articles on the last year campaign from leading men and women in the south and furnish to the papers, seeking to create a will to win.
2. Ask every Baptist paper to give a special edition in March, featuring the successes of the Campaign, opportunities, challenges and calls to the victory for the closing year.



3. Large use of boiler-plate throughout the secular press.
  4. Tracts gotten out by the general secretaries, specializing on their work and certain tracts by the Commission, and some tracts by the state secretaries, themselves sent out everywhere.
  5. Urge pastors to preach series of sermons on different phases of the work of the Campaign, capitalizing on the mission appeal.
  6. Stewardship and budget departments in every state, push the stewardship and budget campaign in the churches right along during the year, under the leadership of Director Bryan.
  7. Some special tracts gotten out by the Commission:
    - "Achievements Thus Far," by the headquarters office
    - "The Task Ahead," or "Why We Should Win"
    - Needs Yet to be Met—What Success Will Mean
    - "The Glory of a Complete Victory"
    - "Essentials of Victory"
    - "Keep the Soul-Fires Burning"
    - "Paying Our Vows"
- Some or all of these should be sent out broadcast.
8. Ask every meeting of every Baptist kind throughout the year to make vital part of their program finishing of the task worthily. "Rub this doctrine in" everywhere, seeking to create the will to win.

### III. Organizational

1. Secretaries send to each church a statement of how much their pledges were, how much they have paid, and how much they are due, with letter urging them to redeem the pledges and make up for loss by gifts from new members.
2. Set up same organization in each association and church which we had in the initial campaign as far as possible.
3. Organize "Victory Groups", "Automobile Tours", and urge the exchange of pulpits.
4. Organize about three flying squadrons to visit the state or sectional meetings, giving about one month or a month and a half to a southwide tour, the headquarters office to assist the secretaries in securing the speakers desired.
5. Use every way possible, in churches, at rallies and special meetings, the returned missionaries, groups of leading laymen; and send out laymen and young people in groups to the churches for four-minute speeches.

No one of us can do the study necessary for all, no one of us can pray all the prayers necessary for victory, no one of us can give the 27 million dollars necessary for fulfillment, no one of us can do all the work but each one of us can do her utmost; each one of us by her study, prayers, gifts and work and by her attitude can influence others—a long pull, a strong pull and a pull altogether is necessary if we redeem the time.

The Woman's Missionary Union calls on you to do your best. The Lord holds you alone responsible for the talent he has placed in your hands.—Mrs. W. C. James

(The account of the visit to our Rumanian Baptist friends gives way to this article in behalf of the Campaign. That letter will be concluded next month.)



## BIBLE STUDY



### TOPIC—Obligations to a Book

I. *The Book*: Ps. 40:7, 8; Heb. 10:7. From the beginning, Gen. 1:1; John 1:1-4, to end, Rev. 1:1; 22:13, 20, the Bible has one great theme, the person and work of the Christ. The scripture is its own evidence. Its sublime doctrine: one God, Creator of the universe, Gen. 1:1; the governor and upholder of the world, Gen. 2:15-24; 3:16-19; Job. 9:5-10; 38:4-41; God manifest in the flesh, I Tim. 3:16; Son of God, Matt. 3:17; Son of Man, John 1:51; Son of Abraham, Son of David, Matt. 1:1; Israel's King, Ps. 89:18; Hosea 3:5; Zech. 9:9; Desire of all nations, Hag. 2:7; Jesus Christ, Saviour, Matt. 1:21; Rom. 1:16; Maker of the world, Acts 17:24-31; a Man ordained of God to judge the world, Acts 7:48-50; Rom. 8:29-34; Messiah of Israel and Head of the church, Eph. 1:22, 23; 2:19-22. The Book records dealings of God with Israel, culminating in the manifestation of the Redeemer "whose goings forth are from old, even from everlasting", Micah 5:2, Isaiah 9:6, 7; the Child was born in Bethlehem but the Son was from everlasting.

II. *Inspiration (Spirit-breathed)*: I Cor. 2:7-14; II Tim. 3:16; II Pet. 1:18-21. The Word appeals directly to the soul as light and life, the Spirit of the eternal God is teaching us. The Spirit makes the scripture a living word, Ps. 119:18. "God who commanded the light to shine out of darkness hath shined in our hearts." This knowledge we have by faith which is the eye of the soul, thus we believe God speaking in His Word. The unseen things of God are undiscoverable by the natural man, God has revealed to chosen ones words by the Spirit and these are discovered spiritually, I Cor. 2:15, 16; Ps. 89:15; I Sam. 3:19-21; Rev. 1:10, 11. God chose prophets to be His messengers, Heb. 1:1. A true prophet must have (1) a direct commission from God Himself, Jer. 26:2; Ezek. 3:10; (2) the gift of the Holy Spirit, Acts 2:17, 18; (3) the very thoughts and word of the Most High, Acts 3:21-24, Jude 14. The prophets were temporary, the Son abideth forever, Heb. 1:8.

III. *The Scarlet Thread of Scripture*: Lev. 17:11; Rom. 5:9. The first promise of a redeemer, Gen. 3:15. The plan of God for the salvation of the world, so clearly traced is indeed a mystery, redemption and fellowship with God Himself. The first sin wrought the moral ruin of the race, Rom. 5:12-21, the woman fell through pride, the man deliberately, I Tim. 2:14. When sin entered, redemption became necessary. Jehovah sought the sinning ones, Gen. 3:9-13, and clothed them with "coats of skins"; righteousness provided by God through sacrifice, Rom. 3:21-26. Redemption came through the blood of the Redeemer who died in the sinner's stead, Gal. 3:13; II Cor. 5:21; Matt. 20:28; I Tim. 2:6; I Pet. 1:18-20. Redemption is by sacrifice and by power, Ex. 14:30. To walk in the light is to live in fellowship with the Father and the Son. The Light, Ex. 27:20, 21, a symbol of the Holy Spirit. In Christ the light ever burns, the Light of the world, John 8:12.

IV. *Obligation to the Book*—As a guide, Ps. 119:105; the true Light, John 1:9; 9:5; the Light of life, John 1:7; 5:37; the living Christ, the Word of Truth, II Tim. 2:15; Matt. 13:52. "The anointing which ye have received of Him abideth in you and ye need not that any man teach you", I John 2:27. To be mighty in the scriptures requires insight, sympathy, spiritual knowledge. It is proven from the scriptures that Jesus is the Christ, I Cor. 15:3, 4. The Book is truly the voice of God speaking to us, a complete and infallible record of the revelation of God from which all our knowledge of the grace and will of the Most High is derived, John 16:13; the Word of God, the voice of the Beloved, Song of Sol. 2:8, 14.—Mrs. James Pollard





## DAILY BIBLE READINGS



### TOPIC—The Obligations to a Book

"A glory gilds the sacred page,  
Majestic as the sun;  
It gives a light to every age;  
It gives and borrows none.

#### The Book

**Saturday, 1st**  
Psalm 40:7, 8; 119:105; Proverbs 6:23

**Sunday, 2d**  
Exodus 3:1-6, 13, 14; Mark 12:24-27

**Monday, 3d**  
Matthew 10:14, 15; Luke 10:16; John 17:20

**Tuesday, 4th**  
Isaiah 58:10-12; John 7:37, 38; Revelation 21:6

**Wednesday, 5th**  
Psalm 118:22, 23; Matthew 21:42; Mark 12:10, 11

**Thursday, 6th**  
John 5:39; Luke 24:27, 44-48; Acts 17:11

**Friday, 7th**  
Revelation 1:1; 22:13-20

#### Inspiration

**Saturday, 8th**  
II Peter 1:18-21; I Corinthians 2:7:14; II Timothy 3:16, 17

**Sunday, 9th**  
Matthew 22:24-32; Mark 7:8-13

**Monday, 10th**  
John 5:46; Luke 16:29-31

**Tuesday, 11th**  
John 17:17; Luke 24:25-27, 44, 44; II Peter 1:19, 20

**Wednesday, 12th**  
Mark 12:36; Luke 4:17-21; Matthew 24:15

**Thursday, 13th**  
John 6:63; 14:10; 17:8; 8:47; 12:48; Matthew 4:4

**Friday, 14th**  
John 16:12-15; Matthew 5:18; Revelation 22:19

"The hand that gave it still supplies  
The gracious light and heat;  
Its truths upon the nations rise;  
They rise but never set."

#### The Scarlet Thread of Scripture

**Saturday, 15th**  
Genesis 3:15; 12:1-4; 17:19-21

**Sunday, 16th**  
Genesis 28:10-15; II Samuel 7:5-17

**Monday, 17th**  
Isaiah 7:10-14; Matthew 1:1, 17-25

**Tuesday, 18th**  
Luke 1:26-38; 2:8-20

**Wednesday, 19th**  
Matthew 16:21-27; John 17:1-17

**Thursday, 20th**  
Luke 23:3-38, 46-49; 24:1-12, 46-58

**Friday, 21st**  
Acts 1:8, 9; II Corinthians 4:3-6

#### Obligations to the Book

**Saturday, 22d**  
Isaiah 40:8, 9, 31; Proverbs 30:5; Psalm 12:6

**Sunday, 23d**  
Jeremiah 15:16; Psalm 19:7-11; 119:103, 104

**Monday, 24th**  
Luke 4:2-13, 16-22; Isaiah 61:1, 2

**Tuesday, 25th**  
Luke 5:1; 8:4-15; James 1:22

**Wednesday, 26th**  
I John 2:5-8, 24-27; Psalm 119:160

**Thursday, 27th**  
Psalm 19:7-11; 37:31; 119:127

**Friday, 28th**  
Hebrews 8:10-12; 10:7-18; Galatians 3:13, 14

**Saturday, 29th**  
John 17:6-19; 18:1; 19:36, 37

**Sunday, 30th**  
John 13:20; II Corinthians 5:18-20

**Monday, 31st**  
Romans 10:8-15; I Peter 1:25; II Timothy 4:2

## Calendar of Prayer for Southern Baptists March, 1924

"If I should fail, O Christ, and turn aside—  
Should selfish purpose in my heart abide—  
Naught would avail; I should not worthy be  
To call Thy name and, Christ, Thy face to see;  
And hope would die within the heart of me,  
If I should fail."

### Topic: Our Southland

- 1—SATURDAY**  
Seek the blessing of God on all interests of our Home Mission Board  
He hath shewed His people the power of His works.—Psalm 111:6
- 2—SUNDAY**  
That southern Baptists be true to the teachings of Christ as revealed in His Word  
Whom God hath sent speaketh the word of God.—John 3:34
- 3—MONDAY**  
For Rev. and Mrs. W. F. Hatchell, Rev. and Mrs. J. H. Benson and Mrs. J. E. Cheavens, superintending work in Mexico, El Paso, Texas  
He shall sustain thee.—Psalm 55:22
- 4—TUESDAY**  
For mission work at Kumamoto, Japan, conducted by Rev. and Mrs. Norman F. Williamson  
He doeth the works.—John 14:10
- 5—WEDNESDAY**  
Praise God for fruitful years of service of Dr. A. E. Brown, superintendent of mountain schools  
He that abideth in me . . . bringeth forth much fruit.—John 15:5
- 6—THURSDAY**  
That multitude be born again through preaching of evangelistic staff of Home Mission Board  
I have given them thy word.—John 17:14
- 7—FRIDAY**  
For Rev. and Mrs. E. S. Stephens and Rev. and Mrs. E. L. Morgan, Tsingtau, China  
Ye also shall bear witness.—John 15:27
- 8—SATURDAY**  
That His Spirit uphold our mountain school teachers in their invaluable service  
With such sacrifices God is well pleased.—Hebrews 13:16
- 9—SUNDAY**  
That we realize our personal responsibility for Campaign results  
Lord, what wilt thou have me to do?—Acts 9:6
- 10—MONDAY**  
For Rev. J. E. Arnold, work among Choctaws in Mississippi  
The Lord directeth his steps.—Proverbs 16:9
- 11—TUESDAY**  
For enlistment workers of the Home Mission Board  
His banner over me was love.—Song of Solomon 2:4
- 12—WEDNESDAY**  
Thanksgiving for service of Rev. and Mrs. E. T. Snuggs and Miss Faith Snuggs, Pak-hoi, China  
Thou hast wrought for them.—Psalm 31:19
- 13—THURSDAY**  
For Rev. C. H. Ekblad and Miss Lila Herren, work among foreigners in Alabama  
The joy of the Lord is your strength.—Nehemiah 8:10
- 14—FRIDAY**  
For Rev. and Mrs. A. S. Patterson and Misses Nannie David, May Perry and Neale C. Young, Saki, Africa  
Witnesses chosen before God.—Acts 10:41
- 15—SATURDAY**  
For Rev. G. V. Romano and Misses Kate McLure, Fannie H. Taylor, Mary Hunter and Martha Dabney, work among Italians, Tampa, Florida  
Thou shalt compass me about.—Psalm 32:7
- 16—SUNDAY**  
Remember the burden unpaid pledges have placed upon our Boards  
Every man according to his ability determined to send relief unto the brethren.—Acts 11:29  
W.M.U. Training School Alumna



## Calendar of Prayer for Southern Baptists March, 1924

*"Though strong the foe and though my strength be frail,  
No sword of earth or hell could pierce the mail*

*Thou gavest me.*

*From bended knee I'll go upon the quest,  
Nor cease until I gain the chalice blest;  
Thy face I'll see—and then? Be all the rest,  
O Christ, with Thee!"*

### Topic: Our Southland

#### 17—MONDAY

For Misses Mary Kelly, †Pearl Baugher, Jennie Johnson, Irene Douard, †Ruby Mayer and Mrs. Sue Riley, work among foreigners, Illinois

A great number . . . turned unto the Lord.—Acts 11:21

#### 18—TUESDAY

That Rev. and Mrs. L. M. Bratcher and †Miss Nora Hawkins be greatly blessed in work at Campos, Brazil

That we may stand perfect and complete.—Colossians 4:12

#### 19—WEDNESDAY

Pray for school work of †Miss Pearl Todd, Ida Taylor and Rachel Newton, Chefoo, China  
Thy law is my delight.—Psalm 119:174

#### 20—THURSDAY

For National Baptist Convention, New Era workers and colored institutes and colleges  
The Lord was with them.—Acts 11:21

#### 21—FRIDAY

For Rev. F. E. Graham and his work for Indians in New Mexico  
Gather the wheat into my barn.

—Matthew 13:30

#### 22—SATURDAY

For workers among foreigners in Oklahoma, Rev. Pascal Arpalo and †Miss Jewell Grimes  
Ye are my witnesses . . . that I am God.—Isaiah 43:12

#### 23—SUNDAY

Pray earnestly that our spiritual enterprises at home and abroad be sustained through Campaign fund

Strengthen, O God, that which thou hast wrought.—Psalm 68:28

#### 24—MONDAY

For Americanization work in Norfolk, Va., under Misses †Nona Gravett, †Elizabeth Wat-

kins and Mrs. Ella Wixon  
This day will I bless you.

—Haggai 2:19

#### 25—TUESDAY

That work at Wuish, China, conducted by Rev. and †Mrs. P. W. Hamlett, Rev. and Mrs. T. C. Britton and Rev. and Mrs. J. E. Jackson, bring rich reward  
They shall be mine, saith the Lord.

—Malachi 3:17

#### 26—WEDNESDAY

For workers among Indians in North Carolina, Revs. J. N. Lee and J. K. Henderson  
As unto the Lord and not to men.

—Ephesians 6:7

#### 27—THURSDAY

That work at Concepcion, Chile, under Rev. and Mrs. Cecil Moore, "turn many from iniquity"

He will be gracious unto us.

—Malachi 1:9

#### 28—FRIDAY

For Rev. J. G. Chastain and Mesdames Black, Mabry and Mitchell, work among Cubans, Tampa, Florida  
Thou shalt glorify me.—Psalm 50:15

#### 29—SATURDAY

For workers among Indians in Oklahoma, Misses Grace Clifford and Mary P. Jayne and missionaries New, Harris, Hurt, Burnett, Kent and Quarles  
Ye are Christ's.—I Corinthians 3:23

#### 30—SUNDAY

That the gravity of Campaign conditions quicken our sense of accountability

Even so minister . . . as good stewards of the manifold grace of God.

—I Peter 4:10

#### 31—MONDAY

For a world-wide revival  
Ye also helping together by prayer.

—II Corinthians 1:11

†W.M.U. Training School Alumna

## UP TO PEKING

"HAVE you been to Peking?" the friends kept asking, each one assuring me that the long journey thither would be decidedly worthwhile even though as southern Baptists we have no work there. Far more interesting than the most enthusiastic description of it did I find Peking but before outlining the pleasures and privileges of the three days there I want to tell about several cities which were visited en route to the capital city of the republic.

The first of these was Tsinan, where Dr. and Mrs. P. S. Evans, Miss Ethel Ramsbottom, Mr. and Mrs. J. V. Dawes and Mr. and Mrs. J. A. Mashburn gave me a most cordial welcome. In this capital city of large Shantung Province we have school work for boys and girls, a church and a Good Will Center. English Baptists have quite large interests, one of their most constructive contributions being a museum which by mottoes, pictures, drawings and models tries to teach the Chinese how to take care of their bodies and homes, how to enlighten their minds and how to save their souls. Northern Presbyterians are also very successful in their work at Tsinan, one of their missionaries being the son of Dr. R. A. Torrey, who wrote our study book "How to Pray".

Another place visited on the way to Peking was Taian, the reason for so doing being the trip in rope chairs up Taishan, a mountain sacred to Confucian and Buddhist worshipers. Up the very steep mountain-side have been laid 6000 stone steps, the chair carriers being very sure but swift footed. At the pinnacle we stood by the Confucian tablet and believed with him that "the world is not so big after all" and knew that "all men are brothers" in whose hearts dwells the love of Christ.

From Taian to Tsining the good but soldier-crowded train easily carried us, the two days there being ever so interesting. It has a population of over 200,000 but only southern Baptists and northern Presbyterians have work there, the Presbyterian hospital with 40 beds being the only one in a very large surrounding territory. In our compound, in many low but comparatively comfortable Chinese houses, a girls' school is conducted by Miss Mary Crawford, a

boys' school by Mr. J. T. Littlejohn, a Good Will Center by Miss Lila Watson, the last named having general supervision of all the work in and around Tsining during the furlough absence of Mr. Frank Conelly.

And then I finally got to Peking! Inside the Tartar Wall, within which is the Imperial Wall, within which is the Forbidden City, you would scarcely know you were in a Chinese city for the streets are very broad and well paved, the buildings are large and well constructed, the automobiles are numerous and elegant and the white-skinned foreigner is constantly to be seen. However, outside the high, broad Tartar Wall is the Chinese city with its narrow streets, tiny shops, endless venders and well nigh countless temples and shrines.

Among the most interesting places visited were the Altar of Heaven and Temple of Heaven, where heathen emperors worshiped without the aid of any idols some invisible god; the Llama Temple, where idol worship and priestcraft seemed to have sunk to a very low ebb; the Confucian Temple, where there were no idols but many tablets which were evidently aids to if not objects of worship; the Summer Palace, which is exquisite to behold but is one cause of the present poverty of the Chinese government; the Forbidden City, which is one succession of finely decorated buildings with intervening marble court yards; and the British Concession, within whose walls many missionaries and other foreigners found safety during the Boxer Uprising. Just outside its gate is a single marble shaft bearing merely the dates of that awful seige, June 20-August 14, 1900.

But of course the most encouraging part of the Peking visit was seeing the work being done by various Christian organizations, among them being Congregationalists, northern Methodists, northern Presbyterians, London Mission, Salvation Army, Y.M.C.A. and Rockefeller Foundation. The crown of it all is the Rockefeller College with its exquisitely built and wonderfully equipped hospital with 200 beds, the entire institution being known as the Peking Union Medical College. Its chief surgeon is a southern Baptist, Dr. Adrian Taylor of Alabama. Another



Alabama Baptist also ranks high in Christian work in Peking, namely, Mr. W. B. Pettus, who is head of the North China Language School. Seven southern Baptists are there this year trying to learn the language which will be their "point of contact" in approaching the Chinese. God grant that increasingly from year to year young men and women may thus learn how to "speak a good word for Jesus".

#### NU TSU WHEI OF NORTH CHINA

REVERED is the memory of Dr. J. B. Hartwell for his long devoted service in North China. He it was who chose as the title for the Woman's Missionary Union of North China the euphonious words, Nu Tsu Whei, the pronunciation being about as follows: "new zew whey", the exact translation of which is "woman's helpful association".

The second week in November its last annual session was held, the meeting place being Tsingtao, the Chinese city which was built by the Germans, beautified by the Japanese and returned to the Chinese by the Washington Conference. In keeping with the many excellent buildings in Tsingtao the Baptists have erected a two-story church building with many plans for institutional features. In this church the Nu Tsu Whei met for two days before the general association. Many of the delegates traveled for at least 60 miles of the journey in heavy wooden carts without the suggestion of a spring. They brought great bundles of quilts to serve as their bedding and slept in the Sunday school rooms of the church. To this meeting came also nine women missionaries, their number being increased by the resident missionaries, Mrs. Edgar Morgan and Mrs. Emmett Stephens. Throughout the meeting it

was very evident that the Chinese women honor and really love their women missionaries. It was, however, equally apparent that they are very capable as presiding officers and as participants in the discussions from the floor. The president is Miss Jong, who teaches at Hwanghien. With characteristic Chinese reserve and yet with brightening eyes they listened to the treasurer's report, showing the year's apportionment for the campaign more than reached. They adopted II Cor. 5:5 as their year's watchword and also took Miss Heck's hymn as theirs for this new year. It certainly made our watchword and hymn have a new meaning for me and certainly I gave thanks for all those who have known that "He who wrought 'them for the redemption of China' is God". Very capably and yet modestly did Miss Jong present the woman's report to the general association, Miss Alice Huey introducing me so that I might give to that gathering even as I had previously done to the Nu Tsu Whei the greetings of our southern W.M.U.

The closing Sunday of the association was marked by a genuine spiritual fervor. Dr. Biederwolf, Mr. Rodeheaver and Miss Grace Saxe were present, being in Tsingtao by invitation from all the Christians of the city. On the bench with me there was a Swedish Baptist missionary, Miss Florence Lide of Hwanghien and a Chinese Christian woman. Back of me was a Japanese Christian woman. Truly it was inspiring as the great audience sang together in Chinese, Japanese and English, "Onward, Christian Soldiers". Fully thirty men and women took a definite stand for Christ, one being a Japanese.—*Kathleen Mallory*

## PROGRAM FOR MARCH

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

### OUR SOUTHLAND

Opening Prayer—For Our Country and Its Rulers

Hymn—My Country, 'Tis of Thee

Bible Study (See page 7)

Prayer—That the Bible Be Our Nation's Guide

Hymn—O Lord, Our God Thy Mighty Hand (First stanza)

Prayer—Psalm 15 (In unison)

Shall America Live?

Americans, Old and New

The Child Race

Hymn—O Lord, Our God Thy Mighty Hand (Second stanza)

In the Mountains

Indians in Southern States

Evangelism and Enlistment

Collection of Thank Offering Envelopes

Prayer of Thanksgiving

Dismissal Hymn—O Lord, Our God Thy Mighty Hand (Fourth stanza)

God of our fathers, known of old,  
Lord of our far-flung battle line,  
Beneath whose awful hand we hold  
Dominion over palm and pine;  
Lord God of hosts, be with us yet,  
Lest we forget, lest we forget.

If drunk with sight of power, we loose  
Wild tongues that have not Thee in  
awe,  
Such boasting as the Gentiles use  
Or lesser breeds without the law;  
Lord God of hosts, be with us yet,  
Lest we forget, lest we forget.—  
—*Rudyard Kipling*

### SHALL AMERICA LIVE?

"THE nations which have been selfish, brutal, oppressive, tyrannical, unjust and indifferent to the woes of men, have perished. They are gone. But to those states that cherished humanitarian ideals, strove for justice, established liberty of conscience, supported the weak and suffering, ministered to the unfortunate and gave to each man his rights, there has come enduring life. The cultivation of brotherhood (and sisterhood) in a nation is one of the best guarantees for permanent well-being."

Making America such a nation is a gigantic task, but Christianity can do it. The individual, the home and the church are the channels and tools God is using

for this purpose. The individual determines the religion of the home and "the religion of the nation can never be higher than the religion of the home". A foreign critic wrote of America that she was killing the goose that laid the golden eggs in the abandonment of her home life. This is only partly true for there are still enough Christian homes to save America, but they must be up and about it. Especially may the rural homes where crowding is not an economic necessity, become centers of golden influence throughout the whole country. In the south there are many such homes. Here our women may do their largest work for the enduring life of the United States of America.

The church is built up from the homes



and in turn becomes a part of the association, the State Mission Board and the Boards of the convention, which deal directly with our mission fields. Of the home mission field Dr. B. D. Gray says: "In every field of our home mission activities there is need for expansion rather than retrenchment. We need a dozen capable women as field workers, like Miss Emma Leachman, going to our churches, institutes and assemblies, teaching our people about our great denominational work and the needs in the homeland. We ought to have a stronger force of evangelists, increase our enlistment force, build a number of modest chapels for our work among the foreigners, especially among the Mexicans in Texas, better equip our mountain schools and provide many more women missionaries where the fields are open and the need is heart-breaking."

If we would have our country live "until He come" Christian peoples must cherish the Christ-like spirit and do Christ-like deeds. They must strive by example, influence and legislation to banish cruelty from industry, profiteering from trade, make life richer for women and children and the aged, remove the misery of intemperance and develop that which will brighten lives and add to the well-being of the individual and the family.

"And shall He find me ready to His call, Who stationed me to watch the outer wall?

Oh, may it be, that coming soon or late, He still shall find His soldier at the gate!"

#### AMERICANS, NEW AND OLD

THE first immigrants who made this country were drained from the best Puritan, Covenanter and Huguenot stock. They were of God's choosing that they might make a future home for those who came after them of perhaps a less sterling quality than themselves. A God chosen country must exist for the salvation of all. During the last six months a total of 339,387 immigrants have entered the United States coming from forty countries. In any large city the population includes at least fifty nationalities, bringing into them their old world beliefs and standards; in some cases their customs and practices are a real menace to American civilization.

These conditions and the lack of Christian forbearance make America's immigration problem. Legislation has limited the inflow of the alien and guarded the country against the reception of the criminal and the diseased. But this is not enough. The problem is still with us and Christian American men and women must meet it.

In this great home missionary month we are called upon to demonstrate this spirit in our Americanization work in the south. It has been called to our attention that since the years of large immigration those northern states which were once Baptist strongholds are no longer so considered. If we would be the means in God's hands to hold the south for our denomination we must reach and save the foreigner before the floodtides of immigration fill our states as they have done in the north and east.

To meet this task as far as possible our Home Mission Board, under sixty-four efficient leaders, is conducting work for the foreigner in Alabama, Florida, Illinois, Virginia, Oklahoma, Texas and New Mexico. There have been six hundred and sixty-four baptisms during the past year; eight new churches have been constituted and eleven Sunday schools organized. Only one church house has been built. Our Campaign fund fully realized would speedily turn itself into new churches, more missionaries and schools, for which there is pressing need.

Under the W.M.U. Personal Service Committee eighteen states conduct Good Will Centers, mission study classes, Homemakers' Clubs, Cheer All Clubs, Boys' Clubs, industrial schools, cottage prayer meetings, vacation Bible schools and rescue work. While these activities are not wholly devoted to work for foreigners they benefit any who come within their radius. There are, however, one hundred and fifty-six W.M.S. making a specialty of this work.

The heart of one of our W.M.U. workers has been especially drawn to the needs of the Chinese in small towns where there are one or two laundrymen. In sympathy for their utter loneliness and for the discrimination made against receiving Chinese children into the public schools she invited these children to come to her house daily for instruction, the Chinese father gladly paying for

this privilege. Out of this Christian service came large results—soul winning and a Sunday school for Chinese children. Nothing talks like a good example. What has this incident said to you?

#### THE CHILD RACE

IT is impossible to have twelve millions of any race in a country, however large, without that country being influenced by its presence. And when this race has been almost co-existent with the founders of the country, as has been the negro race with pioneer Americans, it seems strange that it is still called an unsettled national problem. Perhaps all will concede that Christian America has shirked in its duties to this "Child Race", as some writers are wont to call it, in consequence of which the problem promises to be always with us. However, much has been done to better conditions by both white and negro Christians. Whatever criticism may be made of the south in its treatment of the negro it has never punished the masses for the misdeed of the individual; it has never urged the colored people to leave the southern states, in fact in many cases it has deplored their exit, and those who have found the north wind too cold it has welcomed back as they returned to southern industries. But there is somewhat against us. Dr. B. C. Henning, who superintends our work among negroes, truly says it is a tragedy that we still do so little for the negro in the south, and he further deplores the lack of funds for paid workers where ten millions of dollars could be easily expended for evangelization and Christian education, for their salvation and development. Among other things he suggests that the work of holding institutes among them for their preachers and leaders be vastly multiplied, as tremendous good would result; that W.M.U. workers (where this is not already being done) hold training classes for women and Sunday school workers to instruct them in the things of the kingdom. He gives as an example the work of one society with appointed a committee to help the negro women to do their Christian work more efficiently. This committee secured entrance into their church work through the servants in their homes. In no case were their services refused. A Sunbeam band was organized for the children and a mission study class for the women.

At first it was suggested that only women attend the classes but after one lesson the women asked and obtained the permission to bring their husbands and children. The pastor of the church was a well-informed man and gave hearty co-operation.

One of our W.M.U. workers while passing along a street of Baltimore on Christmas morning saw three small negro girls, each pushing a new carriage containing a large white doll. The W. M. U. friend greeted them and said, "How lovely your dolls are, did Santa Claus bring them?" At once the small cavalcade joined her each one joyfully telling her of the tree and gifts at home. "Do you know who was born on this day?" asked the friend. "Yes," said all three, "it was God". As they turned from her one of them asked her "How do you feel?" Being assured of a happy feeling the smallest girl with a toothless smile said, "Come on this street again so we will see you soon." The receptive spirit of childhood—how easily and indelibly could these young hearts be impressed with His image and their lives moulded into good Christian womanhood! It seems that this national problem could be solved through Christ and the little children. Money spent in teaching the adult is not wasted but money spent for the Christian training of the negro child is a gilt edge investment.

Probably the greatest advance to be noted in the education of the negro in the south is the erection of the initial building of the first distinctively theological seminary for negroes in the world. This is being projected under the joint efforts of the Southern Baptist Convention and the National Baptist Convention (the latter body is composed of representatives of negro churches). The first unit will be ready by September. Other buildings will be added as funds are provided and all will be erected on the site adjoining the campus of the Roger Williams University (colored) at Nashville, Tennessee.

"We have need to remember that the supreme debt under which we have been placed by our past; by our hope for the future; by our belief in Christ, is to teach the children of all races through the home, the church and the school, both the fear and the love of God."



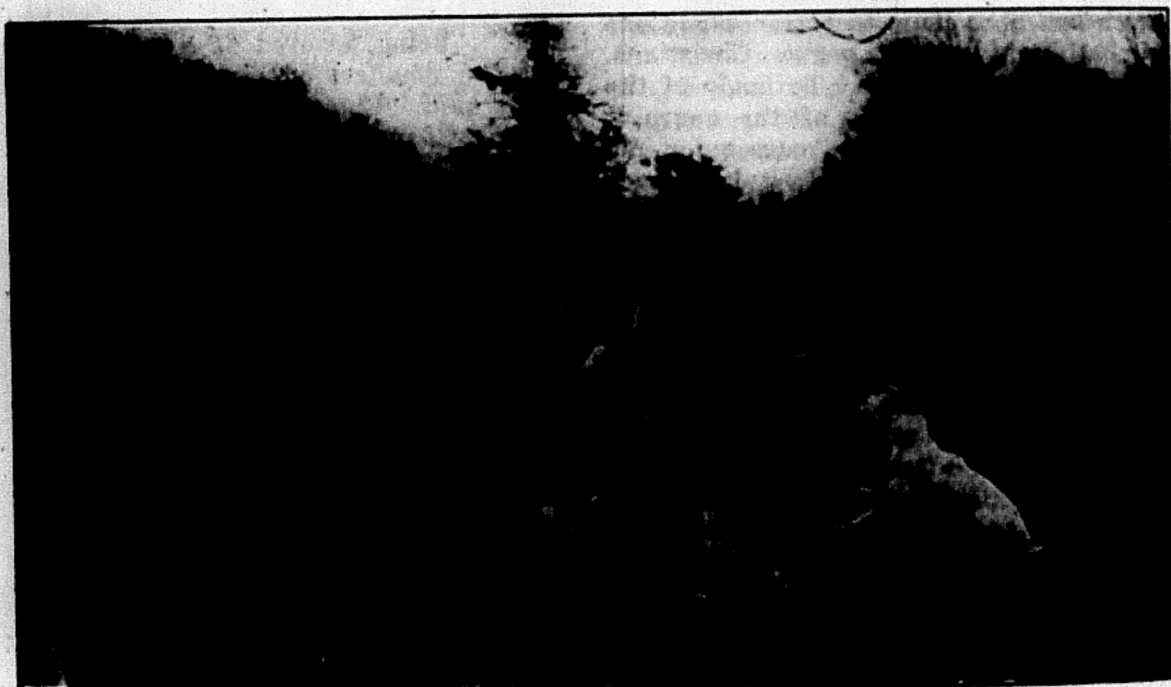
## IN THE MOUNTAINS

**T**HE mountaineers of the southern highlands are admirable Americans. In no war that the nation has waged has this hermit race failed to be represented. They have been reared in simplicity but are not lacking in courage, vigor or patriotism. The struggles of their ancestors with the Indians proved their courage; the part they took in the Revolution demonstrated their patriotism; their part on both sides of the civil war showed their devotion to duty, and their part in the world war indicated their ideals and loyalty to humanity. The oak of sturdy courage and the laurel of ideality mingle in the natures of these staunch Americans, just as those plants unite to strengthen and beautify their native hills.

ously offered for hospitality is a cardinal virtue with the mountaineer.

The religion of the mountains may be said to take a Baptist form, though there are Methodist, Presbyterian and Episcopalian centers which are rapidly enlarging. This denominational precedence should be a call to southern Baptists to support and multiply their centers of service. In Mrs. M. S. Withoff's book "Oak and Laurel" will be found delightful descriptions of these centers as she carries the reader from school to school.

The desire of the mountain boy and girl for an education has been illustrated through many stories of personal sacrifice and untiring effort. One of the latest is the following: "A senior in Cosby Academy, Baptist mountain school



## CHILDREN OF THE MOUNTAINS

The mountain people of Alabama, the Carolinas, Virginia, Tennessee and Kentucky might be divided into three classes: (1) The original holders of the land in the valleys, who are lacking in nothing; (2) Those less fortunate who live in the upper valley regions, who have been only partially successful; (3) The inhabitants of the upper hillsides, those who possess but a single room log cabin, the friendly doors of which are ever open to the stranger. You have never eaten corn pone until you taste one done in the bake kettle over the open fire. Nor has it ever been more gener-

near Newport, Tennessee, has walked ten miles daily for eight years in order to complete his course of study. Professor R. L. Marshall, principal, proudly announces this fact. The boy lives five miles from the school and has walked the distance twice daily, a total of 14,400 miles, or more than one half the distance around the world, in quest of knowledge. He has made a good record, barely missing a class." Royal Ambassador leaders, take notice!

Dr. Albert E. Brown, the honored superintendent of mountain schools for twenty-six years, reports thirty-one suc-

cessful schools; two hundred and eighty-seven teachers and more than five thousand pupils, among the last named are two hundred and thirty-two ministerial students. During the year there have been four hundred and seven conversions. Of the thirty-six schools reported last year two have been merged, one, the Oak Hill Academy, Va., has been taken over by the Virginia State Mission Board, three in South Carolina by the Education Board of that state. Figures read coldly but the flame of pure sacrifice and the warmth of love illumine them to our vision and make them glow in our hearts. May we, too, be moved to sacrifice for the continued growth of our mountain schools and to prayer for the great work of our mountain school teachers.

## INDIANS IN SOUTHERN STATES

**H**OWEVER many and great the mistakes our government has made in dealing with Indian affairs in the past, the present United States Indian Bureau is most honorably standing guard over the rights and property of the red man and, through education, the means and methods for agricultural work, the providing of hospitals, physicians and nurses, is preparing him for full citizenship. The most promising feature of these civilizing agencies is the presence of about sixty-five thousand Indian young men and women, boys and girls, in the two hundred and sixty-eight government schools. Associated with the Commissioner of Indian affairs are some five thousand employees, one third of whom are Indians.

The accomplishments of Christian missions among the Indians of the United States covers the four centuries of American history. Among the 340,000 Indians there are approximately 80,000 Protestant and 60,000 Catholic adherents. As finding the "Jesus Road" is primarily a Protestant responsibility we rejoice that the force of Protestant missionaries has been doubled in the last twenty-five years. To this missionary service a recent government bulletin gives the following tribute: "There is no more inspiring chapter of heroism, self-sacrifice and devotion to high ideals than that offered by the Indian missions. Some of the missionaries were

of noble blood and had renounced titles and estates to engage in the work; most of them were of finished scholarship and refined habit, and nearly all were of such exceptional ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation, had they so chosen; yet they deliberately faced poverty and sufferings, exile and oblivion, ingratitude, torture and death itself in the hope that some portion of a darkened world might be made better through their effort." This tribute brings a vision of the names and deeds of John Eliot, David Brainerd, Jonathan Edwards, Count Zinzendorf, Samson Occum, the first great Indian preacher, Roger Williams, Marcus Whitman, Bishop Hare and many other heroes of faith who risked their lives to preach the kingdom of God to the red man. To this list southern Baptists might add the names of Dr. and Mrs. H. T. Buckner, Rev. and Mrs. A. J. Holt, Rev. and Mrs. Daniel Rodgers, our first missionaries to the Creeks, Cherokees and Seminoles. From the Carolinas, Florida, Texas and Louisiana our work has extended to the Indian Territory, Oklahoma and New Mexico. The increasing importance of Indian conditions requires a much larger force than our present one of only thirteen missionaries, under the Home Mission Board.

For a close up view of our work among Indian women in Oklahoma read the most interesting account of Miss Leachman's "Visit Among the Indians" in Home and Foreign Fields, May, 1923. Equally interesting is southern Baptist mission work among the Indians of North Carolina, Mississippi and New Mexico. (See Combined Board Reports for 1923, page 180.)

While they appreciate the courage and moral qualities of the original American our missionaries are free from sentimental mistakes in regard to the pagan ugliness of Indian life. The Indian has his own vices and also those which came to him through the white man. His only salvation, even as ours, is through the Gospel of the Lord Jesus Christ. If we, through withholding more than is meet, fail to preach this Gospel to the Indian we will rob him of its riches and leave ourselves poor indeed.



## EVANGELISM AND ENLISTMENT

**E**VANGELISM and enlistment are like faith and works, we prove one by the other. "I will shew thee my faith by my works." If we are evangelized we should be enlisted. It is thus that while the Departments of Evangelism and Enlistment of the Home Mission Board are two distinct branches of service they are unified in the purposes of soul winning and service winning—faith and works. When retrenchment became necessary this unity made it possible to place both departments under the direction of one superintendent, Dr. O. E. Bryan. Throughout our whole missionary enterprise we find our workers willingly assuming double service in order to reduce what we call overhead expenses in the offices of our Boards. But is there not a retrenchment that tendeth to poverty when it goes too far?

During the seventeen years of its existence the evangelistic staff has so preached the Gospel that thousands have accepted Christ, the work of the past year adding seventeen thousand and five hundred to this mighty army. Counting both evangelists and singers there are now twenty-four workers on the staff who are visiting our churches and by sermon and song "testifying that Jesus is the Christ." How many of us remember to pray for this band of soul winners?

The enlistment staff of fifty-two workers has filled the past year with overflowing days of active service, conducting campaigns, organizing churches and tithing bands, aiding in collecting campaign pledges and securing new ones, delivering hundreds of sermons and addresses; reaping as their reward a church strengthened by an added membership of more than ten thousand through baptism, by restoration and letter.

The workers in these two departments have not only added greatly to the membership and development of the churches but have, by their years of experience, so added to their own powers that more and more the Master is using them for His glory. May each one become as "a polished shaft in His quiver".

The business of evangelism touches every other business. No occupation

freed the Christian from the responsibility of soul winning. Two and a half years ago this truth took an active form in the organization of the Business Men's Evangelistic Club of Chattanooga, Tennessee. Eight denominations are represented in the membership. The sole object of the organization being to lead men to accept Christ and to enlist them in Christian activity in their chosen denomination. Men of all professions, trades and avocations are included in the membership, doing individual, group and team work. The members are urged to speak each week to at least one person upon the subject of his personal relation to Christ. There are, of course, some rebuffs but there are far more grateful acknowledgments for this interest, such as the following: "A member of the Club made a small purchase at a drug store. Because the package accidentally slipped and fell the druggist uttered an oath. The purchaser said, 'My friend, do you know you frighten me?' 'Why? What do you mean?' 'When that package fell I heard you swear; and God says 'The Lord will not hold him guiltless that taketh His name in vain.' You frighten me.' 'Yes, I believe I did swear; but no one will ever hear me do it again.' Today that druggist is in the church, an official, and the teacher of the men's Bible class."

We see that the great work of our two departments does not relieve us from the personal duty of evangelism and enlistment. Sometimes the private conversation will reach a heart that is undisturbed by the most eloquent sermon. Andrew who was not a great preacher as far as we know, brought his brother Peter to Christ, who on the day of Pentecost preached with a tongue of fire and three thousand souls were converted.

"A whispered word may touch the heart  
And call it back to life;  
A look of love bid sin depart  
And still unholy strife.

"No act falls fruitless; none can tell  
How vast its powers may be,  
Nor what results infolded dwell  
Within it silently."

## QUESTIONS ON PROGRAM TOPIC FOR STUDY AND DISCUSSION

1. If America fails as a Christian nation what will be the effect on the world?
2. Name some things that have already been done through the church and legislation to better conditions in the United States.
3. What is the value of the Christian home in the community, state and nation?
4. What can women do through their missionary organizations to save America?
5. What plan has your society for reaching the foreigner in your community?
6. In what way do you use your home for the welfare of your neighborhood and church?
7. Are there any reasons why the colored women in your neighborhood should or should not seek your counsel?
8. What is the best way to help colored women in their church work?
9. What do you think of the character of our mountain school work? What of the quality of our mountain school teachers?
10. If we thought that "the only good Indian was a dead Indian" what would be our duty toward him?
11. If you were an Indian what would you think of the first immigrants? Then what would you do?
12. If we "cannot preach like Paul" what is the next best thing to do?
13. What would be our excuse if Jesus found us as sleeping sentinels on His watch-tower? How would He find us if He came today?

## LEAFLETS FOR HOME MISSION WEEK OF PRAYER—MARCH 2-8, 1924

	Cents
Sunbeams	
One Little Indian and How He Grew.....	4
Girls' Auxilliary	
Why Michelina Does Not Love Flowers.....	2
Royal Ambassadors	
The Message of Red Face to Pale Face.....	3
Young Woman's Auxilliary	
The Vision .....	3
Woman's Missionary Society	
Without Spot .....	2
Twenty-third Psalm in Indian Sign Language.....	4
How to Win Men to Christ.....	3
Come to Our Church Sunday.....	3
Living and Working in Panama.....	3
As the Hours Pass.....	3

W.M.U. LITERATURE DEPARTMENT  
1111 Age-Herald Bldg., Birmingham, Ala.  
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# Publicity Pointers

By Frank E. Burkhalter

**T**HE material below can be worked into an effective poster by employing immediately underneath the headline either drawings or clipped pictures of a battleship and a home, the illustrations being very effective in calling attention to and driving home the message.

## BATTLESHIPS VS. HOMES

(Insert drawings or pictures here)

A better defense of America than any number of battleships are her Christian homes.

What are you contributing in this direction?

Study with the Woman's Missionary Society Tuesday, March 4, the topic:

## SHALL AMERICA LIVE?

**T**HE material offered below can be made into an effective poster by the display of the text in an attractive manner and the use of illustrations, either original or clipped, suggesting foreigners, Indians and negroes. One would hardly care to employ two posters in announcing the same program, so a choice is offered between the one described above and this.

## MEET YOUR NEXT-DOOR NEIGHBORS

(Illustrations showing Foreigners, Indians and Negroes)

How we are serving these neighbors of ours will be set forth in a manner that will interest and help at the monthly meeting of the W.M.S., Tuesday, March 4, at 8:30 p. m.

## HYMN FOR THE YEAR\*

Come women, wide proclaim  
Life through your Savior slain;  
Sing evermore.  
Christ, God's effulgence bright,  
Christ, who arose in might,  
Christ, who crowns you with light,  
Praise and adore.

Come, clasping children's hands,  
Sisters from many lands  
Teach to adore.  
For the sin-sick and worn,  
The weak and over-borne,  
All, who in darkness mourn,  
Pray, work, yet more.

Work with your courage high,  
Sing of the daybreak nigh,  
Your love outpour.  
Stars shall your brow adorn,  
Your heart leap with the morn  
And, by His love up-borne,  
Hope and adore.

Then when the garnered field  
Shall to our Master yield  
A bounteous store,  
Christ, hope of all the meek,  
Christ, whom all earth shall seek,  
Christ, your reward shall speak,  
Joy evermore.

—Fannie E. S. Heck

\*Order copies of words with music from W.M.U. Literature Dep't., 1111 Age-Herald Bldg., Birmingham, Ala., price 2c each, 10c a dozen.



# Y. W. A. PROGRAMS



Material found in the general program on pages 13-18 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 8 will also prove attractive additions.

Prepared by Mrs. I. E. Enlow, Ky.

## FIRST MEETING

Topic—The South a Mission Field  
Hymn—How Firm a Foundation  
Devotional—Rhoda, a Prayerful Girl  
of Service, Acts 12:12-16  
Prayer—That Y.W.A. Girls May  
Prayerfully Render More Aid to Home  
Mission Board in Evangelism  
The Call of the South  
The Call from the Girls in Our Midst  
Conclusion  
Hymn—Some One Is Looking to You  
Closing Prayer for our Home Board  
Missionaries

## The Call of the South

**T**O the Home Mission Board has been committed the task of missionary work in our Southern Baptist Convention. To the 2,462 Y.W.A's. is broadcasted the call to help in this evangelization and Christianization of our southland. To perform this task, the call is for girls whose faith is deeply rooted in the God of the universe and His divine Son. Y.W.A's. must furnish active Christians who will strive to crush the enemies of Christianity within our homeland—especially the serpent of rationalism—and be stewards of the Gospel to their many sisters.

## The Call from the Girls in Our Midst The Mountain Girl—

As the Christ Spirit pervades the highlands, He looks with compassion on our mountain maidens—those splendid specimens of health and vigor who are hungering and thirsting for mental and spiritual knowledge. Our Baptist mountain schools are trying to supply that need and the ideals they present fit the girls for service in God's vineyard. How can Y.W.A. help the mountain girls? The lives of Y.W.A. girls invested among these people who have been denied advantages will give God's raw material a chance to be saved and trained for His service.

Name the mountain schools in your state. See W.M.U. program.

Has your Y.W.A. ever sent a "surprise package" to one of these schools?

## Immigrant Girls—

Who knows but what the Christ Spirit has brought the immigrant girls into our land to learn of our Savior and to open to us doors of service? The "stranger within our gates" is indeed a stranger to our customs, our laws, our homes and our God. They live among us un-Christianized and un-Americanized. Describe entry of immigrants at Ellis Island; locate mission stations for foreigners and name Home Board missionaries to them. What is being done for the foreign girl (See W.M.U. program). What the foreign girl will become in our midst depends on her religion and what her religion will be depends on our girls, heeding the promptings of the Christ spirit.

## The Negro Girl—

The Christ spirit yearns for the negro—nine millions of them without a Saviour. When the negro girl comes into your home as laundress, maid, cook, has the thought ever come to you that she might be one of that great number that Christ is anxious for you to win? Often under educated and un-Christianized, the negro girl may become a menace, the Baptists have evangelists to preach to them but this is a small part of what we might do. (See W.M.U. program). The few educated negro women are appealing to the white race to help save their girls from the ravages of sin. Let the Y.W.A. girl pledge herself to be a missionary to the colored girls in her own community as she comes into contact with them.

## The Indian Girl—

The keen eyes of the Indian maid flash a challenge to Y.W.A. girls to give her their gospel in payment for her native land they now enjoy. As the Christ



spirit silently passes through Oklahoma, North Carolina, New Mexico, Alabama and Mississippi, does He not suggest to the girls of these states to lead the girls of the south in a special effort in helping to teach our fine young Indian girls about the real Great Spirit and from them to do well their part in our country. (See W.M.U. program.)

#### Conclusion

The true Y.W.A. girl refuses to spend her money for useless indulgences or to idle away her time because the need for her worthwhile service is so pressing. There never was a time when Christian girls have had so great responsibility toward the salvation and uplift of other girls, wherever, whenever they meet them.

#### SECOND MEETING

Topic—Is Your Y.W.A. Circle Non-Conducting?

Hymn—Help Somebody Today

Scripture—How the Spirit of God Was Conducted into Naaman's Home, II Kings 5:1-5

Prayer—That Y.W.A. Girls May Help Their Southern Sisters to Know Christ Better

Introduction

The Non-Conducting Circle

The Conducting Circle

Hymn—Give of Your Best to the Master

Positive and Negative Girls

Conclusion

Closing Hymn—Must I Empty Handed Go?

Closing Prayer

#### Introduction

**H**AVE you ever carelessly picked up one wire on the street while you avoided another lying close to it? What was the difference in the two wires? The first one was a dead wire with no electrical connections—a non-conductor—whereas the other one was conducting the heavy electrical current from the great power house. Throughout the south, we find these two types of Y.W.A. circles.

#### The Non-Conducting Circle

**T**HE non-conducting circle has formal meetings, songs sung half-heartedly, prayers "said", uninteresting programs, no spiritual power manifested, few non-conductive members present who

listen to the programs receiving what they hear, but giving no response. Occasionally in a meeting some one catches a gleam, but it fades as soon as the meeting is over.

#### The Conducting Circle

**T**HERE are many Y.W.A. circles through which the Spirit of God is continually flowing. These circles are transmitting God's great power to the members in a "voltage" which suits the capacity of each girl. A circle of this kind understands and sympathizes with the motives and desires of each member, calling forth expressions from her heart. Prayer means sweet communion with God. The programs drive home deep thoughts which linger in each girl's mind until her heart puts them into action through service. There is no "raising" of money, one love gift provokes another.

#### Positive and Negative Girls

**E**XPERIMENTS show that electrical charges flow from the positive to the negative. Since the Y.W.A. is made up of girls of unlike attractions, it is to be hoped that the positive girls will conduct the best that is in them to the negative girls.

1. The work of the factory girl often seems dull and commonplace. Long hours prevent opportunities for amusement and what does offer itself is often degrading. How can Y.W.A. offer to her wholesome recreation? Her daily round seems full of the dross of life, but it is the soul that makes life beautiful. Let the Christian positive girls conduct to her the spirit of Christ to beautify her life.

2. The society girl who "liveth in pleasure is dead while she liveth". The Y.W.A. circle can give to her the spark of life and attract her wasted talents to God.

3. The handicapped girl's life may have been robbed of its finer qualities and moral capacities by ancestry stained by sin. Perhaps the heavy hand of poverty is crushing her or wealth and social position hardening her heart with pride and vanity. How can your circle help her overrule her handicaps?

4. Let the Y.W.A. charge the business girl with love for her work, and with a desire to do it thoroughly and cheerfully  
(Concluded on Page 26)

## COLLEGE Y. W. A.

### OUR FIRST SOUTH-WIDE Y.W.A. CAMP

Place—Ridgecrest, N. C., "The Land of the Sky"

Time—June 17-27, 1924

Attendance—College and local church Y.W.A. representatives

Purpose—

To lift up our eyes unto the hills  
To open our eyes to visions in the valleys  
To realize life's joy abounding

Program—A splendid one of Study, Inspiration, Pleasure

Personnel of Leaders and Speakers—

Mrs. W. C. James, Miss Kathleen Mallory, Miss Juliette Mather, Miss Blanche Sydnor White, Miss Emma Leachman, Miss Louise Foreman, foreign missionaries, state young people's secretaries.

Expense—Railroad fare at reduced rates; Board and room for the ten days, \$15.00; Registration Fee, \$2.50

**WHY NOT SEND YOUR DAUGHTER TO RIDGECREST Y.W.A. CAMP?**

Could she have a better time anywhere else? No!  
Would she be under better care anywhere else? No!!  
Could she have ten more helpful days? No!!!

Write Your State Young People's Leader for Enrollment Blank

**ON TO RIDGECREST Y.W.A. CAMP**



## MARCH AND OUR YOUNG PEOPLE

"The wind is like a great big broom  
That sweeps the earth in Spring,  
When dust and dry leaves must make  
room  
For every growing thing."

IT really is so, isn't it? With the March winds blowing what a fine strong broom there is everywhere in our southland. And in order to be ready for these very "growing things" catalogues are coming from seed companies assuring that each particular company's seeds are the best, will produce the most luxurious and the finest harvest of fruit or flowers. Oh, it takes a great deal of careful thought and planning just now in the spring time to insure beauty in summer gardens but what about those other "growing things" that are so much more important—the young people in your church? Has your W.M.S. really swept out attention to other less vital affairs and given active fostering care to planting the best missionary seed in their hearts? The pictures of the rare gardenia and gladiolus, of fair lilies and exquisite shrubbery are enticing in the seed catalogues, but what of living portraits of gay girls and boys entered into rare understanding of world programs that Christ launched—what of real lives out in China, fair young women and outstanding men in Japan and South America or Africa,—these are the harvest of some W.M.S. plantings several springs ago, will your W.M.S. have so wondrous a garden growth? The seed companies may boast that their seeds are the cleanest, most true to type, that they will produce the loveliest flowers but after all we know, we of the mother-heart of Woman's Missionary Union, that girls and boys are better investment for permanent joy and beauty. There are "catalogues" for sowing mission seed in their hearts, we call them Organization Manuals and distribute them to those really interested with all the liberality of seed men, just ask your state leaders about them. There are directions for care in cultivating and weeding, you will find them month after month in this very ROYAL SERVICE magazine and in our quarterly magazine for young people, WORLD COMRADES. There are showers of leaflets and sunshine hours of pageants in inexhaustible supply and

you can time them to suit your garden's need.

March is the act of walking in step with others; it is the very month to walk in step with the Master who cared for little children, who said to a little girl "Awake", who gave a boy back to his mother; it is the very month to walk in step with your W.M.U. leaders who are trying to follow His seed-sowing example; it is the very month to walk in step with other Woman's Missionary Societies that are fostering the missionary spirit of their young people.

"So blow, wind, blow, and sweep away.  
Until the ground is clean,  
For we are watching every day,  
To see small leaves of green!"



AND March brings the Home Mission Week of Prayer. Let each young people's organization have its observance, probably the Sunbeams will wish to give their

program at one afternoon session of the W.M.S. prayer time. Be sure that the boys take a real part in the Thank-Offering. Tell them about the Home Mission Board's great debt, how we came to let the Board bear it, boys know that debts are not good business and they are Royal Ambassadors in "The King's Business", they will want to help by giving; so will the G.A.'s, singing "Haste, thy mission high fulfilling". And even the Sunbeams for their generous giving always shines for Him.



R.A.'s. and G.A.'s. will be particularly interested in the mission work of Patrick, patron saint in Ireland and celebrated on March 17 but a real missionary in point of history. A satisfying account of his activities is found in "Fifty Missionary Heroes Every Boy and Girl Should Know". It is likely that he was born in southwest England, son of a deacon in the Evangelical British

Church, so having Christian training. Irish raiders carried him away as a slave when about sixteen. After some six years as a swineherd he escaped, found his way to the coast and coaxed a heathen crew to take him along. Part of the cargo was Irish hounds, fierce and hard to manage, but when the sailors saw how well he could control these cross dogs they carried him to France and on to the Mediterranean. As years passed a wonderful dream like Paul's Macedonian vision came to Patrick, for it seemed that a messenger stood by him bringing letters from Ireland urging him to preach the gospel in that country where he had been a slave. It was fourteen years before he was finally sent but he labored twenty-nine years and died March 17, 461. He never wavered in his work, but "was a rare Christian anxious to serve Jesus Christ and full of enthusiasm". A great many stories have attached themselves to his life but this much we know.

A very nice green and white frolic with shamrock trimmings and Ireland's high hats would be a delightful affair for the middle of March. Equinoctial storms will be coming along, spring fever will be in the air, keep mission activities well stirred up here in early spring by happy hours of purposeful fun. Correlated games will come to mind sustaining the theme of home interest. The following "Vegetable Immigrants" could easily become a guessing game to supplement the splendid March programs in WORLD COMRADES. It will likely be necessary to suggest the original country by an outline map or a rebus but it will help young people understand how much other nations have contributed to us, "To whom much has been given, of him shall much be required".

Celery originated in Germany.  
The chestnut came from Italy.  
The onion originated in Egypt.  
The citron is a native of Greece.  
Oats originated in North Africa.  
Rye came from Siberia.  
Parsley was first known in Sardinia.  
The pear and apple are from Europe.  
Spinach came from Arabia.  
Walnuts and peaches came from Persia.  
Cucumbers came from the East Indies.  
The quince came from Crete.

The radish is a native of China and Japan.

Peas are of Egyptian origin.

—John Hancock Satchell



THE G.A.'s. especially will be interested in the following paragraph from "The Baptist" and can use it in connection with the program, A Home Mission Library in WORLD COMRADES.

"A book of rare interest to churchmen everywhere is the one which Ruth Muskrat, a young Cherokee Indian girl, on December 13 presented to President Coolidge in the White House, in the presence of the committee of one hundred on Indian affairs. This volume, dealing with the present-day life of the American Indian, the result of a survey made by G. E. Lindquist under the auspices of the Institute of Social and Religious Research, was enclosed in a beautiful beaded cover made by a Cheyenne Indian woman, and offered to the Great White Father as the gift of the Indian students of the United States. Its donor, Miss Muskrat, is a junior at Mount Holyoke College. President Coolidge replied by declaring that he would always hold the volume in high regard, both because of its pleasant associations as a token of the esteem from the Indian students of the country, and because of the useful information the book would give him. He commended Miss Muskrat's appeal for new trails for her people to follow, and declared that if the red man follows these new trails along social, economic and religious lines as she outlined, there can be no question of the speedy solution of the Indian problem. Later the young Cherokee Indian girl from Spavinaw Hills in Oklahoma sat at luncheon in the White House, with the nation's chief executive, and discussed with him conditions among her people."



'TIS the end of the year  
and I heard mother  
say,

We should all do our best  
our pledges to pay.

Now why all this hurry and flurry and  
fuss?

If there is a reason, please tell it to us.



Well, in May we are busy with finishing school,  
And in June we go off to the cool swimming pool,  
In July we must visit and take a vacation,  
And August's the month for our own recreation.

You see in September we come back to school  
With lessons and practice each day is filled full;  
October, November so swiftly pass by  
Then December brings Christmas and we're busy! Oh my!

The new year comes on with sleet and with snow  
And we go for a skating or coasting, you know.  
Then before we are thinking the spring comes again  
And we commence to say, "What about the Campaign?"

Now God won't be pleased with the Sunbeams, I fear,  
Who put Jesus off to the end of the year;  
So let's give Him a place in our hearts every day  
And we'll find it quite easy our pledges to pay.  
Then the hurry and flurry will go out of style  
And Sunbeams in April wear the victory smile.

—Mrs. J. R. Sams, Kentucky



tion or renewal please let this word be a reminder to do so right away.

WORLD COMRADES is absolutely a necessity for the conduct of Girls' Auxiliaries, Royal Ambassador Chapters and Sunbeam Bands. Please do not hinder your mission leaders by asking

them to work without tools. Subscribe for several copies for each organization.

When your Sunbeams are not shining  
Quite the way you want them to,  
Or your G.A. meetings tiresome,  
R.A. rather lagging too,  
That's the time you need World Comrades—  
Subscribe now without delay,  
You will soon forget your troubles,  
Planning programs will be play.

All the children love to read it,  
Get it for them, let them know  
Their part in our great world program,  
Then see their gifts and interest grow.  
—Mrs. J. S. King, Okla.

### Y.W.A. PROGRAMS

(Concluded from Page 22)

and to put her religion into it. The example of a Christian life or a tactful word may lead many business friends to Christ.

5. Thousands of our southern girls have been privileged to enjoy pure, wholesome, sheltered lives, strengthened by clean ancestry and proper training with golden opportunities. Wherever they are, in business, at home or locking their trunks for college, let Y.W.A. teach them that the southland is looking to these privileged girls with hopefulness to help solve the problems of other less fortunate girls.

### Conclusion

SIR AUCKLAND GEDDES, recent British Ambassador to Washington, had card-catalogued every man in the British Empire—knowing the life, employment, home etc. of each one. If an ambassador needs to know the lives of his countrymen to look after their welfare, how much more should Y.W.A. girls as ambassadors of God need to know the lives of our southern unenlisted girls to tactfully lead them into service for our Master!

## TRAINING SCHOOL

### THE SPIRIT OF LOVING AND GIVING

(The following is a part of a toast given at our Christmas dinner to the generous women of W.M.U. Space forbids the printing of the larger part in which the states by name and their particular gifts to the school this year were mentioned.—Carrie U. Littlejohn)

IN the depths of the heart of the Father  
Dwells the Spirit of Loving and Giving,  
A Spirit ne'er tired of bestowing,  
But one recompense for itself asking;—  
That its own nature have reproduction  
In the hearts of men in each nation,  
Men, to whom all beauties of nature,  
Dominion and power o'er all living,  
Were given by the Father Creator,  
The Father who stamped His own image,  
Made possible man's glad partaking  
Of His Spirit of Loving and Giving.

In America, founded on freedom,  
Many hearts His Spirit seek to spread,  
Lovely women who live close to God,  
In His power and wise understanding  
Have planned and given with great love,  
Women in the Woman's Missionary Union  
Of the great Southern Baptist Convention,  
Knowing the great joy that is inward and holy  
That His Spirit within can accomplish,—  
The glad Spirit of Loving and Giving.

The good time of recalling Christ's birthday,  
In tribute to Him, the Father's great gift,  
Was welcomed in all of House Beautiful,  
Where gathered the privileged daughters,  
Surely, surely, sang these maidens together  
The Lord has given women His spirit—  
His own Spirit of Loving and Giving.

Unto God be the praise and the glory,  
Inspired by our Lord are all goodly gifts;  
These received and enjoyed by His children  
Were really given to the Father,  
They bring with them love of the givers.  
As we go forth to spread the glad tidings,  
All they, too, through us, shall be serving;  
May we ne'er fail to go forward until  
All the earth knows the Father's Spirit—  
The great Spirit of Loving and Giving.—Addine Gregory





## SOCIETY METHODS



### REACHING THE STANDARD

*Clause 5—One of the denominational periodicals subscribed for in at least one-half of the homes represented in the missionary society, the ultimate aim being one in every home*

**T**HIS clause in our Standard is much more vital to the excellence of our W.M.U. organizations than one would think at a glance.

*From a general standpoint why should we strive to place our Baptist periodicals in every Baptist home?*

For the information found in their pages

For the inspiration of their messages

For the sake of evangelization

For the sake of indoctrination

So that as soldiers of Christ we may go forward in the same great task at the same time

Because of worthwhile reading matter provided for entire family. The spread of good helpful news is a divinely given plan. "What thou seest write in a book and send it unto the churches". Paul did his greatest work through the messages which he wrote and sent out.

In our distinct W.M.U. periodicals interesting news about our work is brought to us regularly; we find well arranged and helpful programs for each organization and much information as to literature and other W.M.U. supplies. The woman's page in the state denominational paper is a potent factor in the success of our work. We find that the women who read that page are the "understanding ones" and are always ready to answer "here" when called upon.

*How may we best meet this point?*

By the individual canvass of every individual woman in the church. It would be well for the society to appoint a hustling woman, one who believes in reading and studying, to make this canvass, taking subscriptions for ROYAL SERVICE, WORLD COMRADES, the state denominational paper and Home and Foreign Fields.

In the light of the above I ask what clause in our Standard could be of more importance?—Mrs. A. F. Beddoe, Texas

**Standard of Excellence Record Charts Increase Interest  
and Make It Easier to Be**

**AN A-1 SOCIETY**

Charts for W.M.S.-Y.W.A.-R.A.-G.A. .... 25c Each  
Stars for Marking ..... 10c

For Sunbeams Order the Cuning "Sunbonnet Baby"  
Standard of Excellence ..... 25c

**W.M.U. LITERATURE DEPARTMENT**  
1111 Age-Herald Bldg. Birmingham, Ala.



## BOOK REVIEWS



### GOD'S CALL TO AMERICA AND OTHER ADDRESSES

**T**HE material for this book, God's Call to America, is made up of addresses given by its author, Dr. George W. Truett, who needs no introduction to readers of ROYAL SERVICE. These addresses are among the most notable of those delivered by Dr. Truett and, as they are almost verbatim, will carry the great personality of the speaker into every line.

The first chapter, God's Call to America, presents the closing address given at the Baptist World Alliance held in Philadelphia in 1911 and was inspired by that great meeting and the holy desire that America become "Christian through and through" in order to fulfill her high calling of giving the Gospel to all classes of peoples.

The address in the second chapter, Baptists and Religious Liberty, was delivered from the steps of the Capitol at Washington on the occasion of the meeting of the Southern Baptist Convention in that city in 1920. Of this address Dr. J. B. Gambrell, then president of the convention, said: "There was no trimming, no froth, no halting and not one arrogant or offensive word". The chapter throughout is a noble and dignified presentation of the history of religious liberty—its inception, progress, present obligations and the duties that await our Baptist people.

Chapters three, four and five, The Life and Work of Rev. B. H. Carroll; R. C. Buckner, Friend of God and of Orphan Children; and Dr. J. B. Gambrell, the Great Southern Baptist Commoner, are biographical, giving intimate sketches of the lives and services of these well-known and beloved leaders in southern Baptist ranks. These heroes of the faith still speak from the pages of this book and their works do follow them.

Chapter six, The Leaf and the Life, touches the high points of Bible history, giving many incidents of the work of the Holy Spirit through the printed Word. It closes with the prayer that our Bible

be enthroned and crowned as king in the realm of all literature.

The contents of chapter seven, Why Save Human Life? deal with the value of human life, Christ's conception of it and the world's forgetfulness of its sanctity. The chapter might well have borne the title "A Call to Peace".

Chapter eight, The Passing of the Legalized Liquor Traffic, gives an address made in Dallas, Texas, during the prohibition campaign. An argument and appeal which bore fruit in swelling the majority of votes for prohibition in that city.

The closing chapters, nine and ten, with their respective titles, The Baylor Home Coming and Baylor's Diamond Jubilee, are devoted to two addresses given at Baylor University. While these addresses were prepared for and delivered to the student body of that university they are inspirational to all students, educators and lovers of learning, especially to those who value Christian education.

We commend this book for its inspirational value and for the varied information it contains, and congratulate the reader who can number it among the favorites of his library shelf.

Price, cloth, \$1.50, from Baptist Sunday School Board, Nashville, Tenn.

### THE AUTHENTICITY OF THE HOLY SCRIPTURES

**T**HE Authenticity of the Holy Scriptures is a book, so states the author, Dr. H. E. Dana, professor of Greek New Testament in Southwestern Baptist Theological Seminary, with two purposes in view: "The desire to quicken the interest of the reader in the more important problems of Bible criticism and that it may prove a stay to the wavering faith of some one whose soul is besieged with doubt". These purposes are well presented in the four chapters of the book, titles as follows: The Problem Stated; The Bible and History; The Bible and Science; The Bible and Experience. If the accomplishment of these purposes depended upon the logic, clearness and

(Concluded on Page 30)





## HOME DEPARTMENT



### A TRUE TRENCH STORY

ONE afternoon during the World War as a part of the great army were resting in the trenches they saw a cat running across No-Man's-Land. It came directly toward them, jumped into the trench and presently perched on the knee of a young soldier and began to purr. As the soldier gently stroked the cat it was noticed that tears were falling over his cheeks. When he could control his voice he apologetically said, "Boys, I don't want to be a fool but this cat brings things back."

"What things?" asked the beloved chaplain who was ever among his boys at the front.

"Well," was the reply, "it makes me think of Sunday evening at home when we sat around the fire and sang hymns with father and mother. Our cat, so much like this one, always came and sat on someone's knee and purred. Yes, it brings things back." And again the grimed hand caressed the soft fur.

"What hymns did you sing," pursued the chaplain. "Cannot you sing one of them now?"

"Yes, I think I can. Anyway I'll try." Then in a really musical voice he sang that hymn of childhood

"Jesus loves me this I know  
For the Bible tells me so."

Before he had reached the refrain  
"Yes, Jesus loves me"

voice after voice took up the song until all down the line it rang out from the dreary trenches. It brought things back to many a boy. And how our own hearts would have been shaken could we have heard these strong young voices singing of Jesus and His love. Just to hear of it makes us bat back the tears and try to still the quiver of our lips. How dear to the heart of Jesus must have been this acknowledgment of His love and belief in His Word,—for not all who sang were giving lip service only. The song brought to many of the boys the remembrance of early promises to serve and obey God and no doubt many silent renewals of love and loyalty were registered in their homesick hearts.

The cat of No-Man's-Land brought the

memory of home; the memory of home brought the song and the contagion of the song filled the long trenches that afternoon with the "Sweetest Name on mortal tongue". Perhaps no great oratorio ever thrilled a heart as did this simple almost unmusical little hymn move the hearts of the boys so far away from home.

As far as we know this story had no tragic ending. The young soldier who started the song perhaps came home unhurt to sing again around the fireside. But the incident of the song will live long after he is gone forever. Cannot you hear some of these soldiers telling the story to son and grandson? It will sing in many other hearts as well, yours and mine. All who know the love of Jesus and can sing

"Yes, Jesus loves me,"  
and may also sing

"Oh, how I love Jesus!"

"No voice can sing, nor heart can frame,  
Nor can the memory find  
A sweeter sound than Thy blest name,  
Oh Saviour of mankind!"

"Oh hope of every contrite heart!  
Oh joy of all the meek!  
To those who fall how kind Thou art!  
How good to those who seek!"

"Jesus, may we Thy love proclaim  
With every fleeting breath;  
And may the music of Thy name  
Refresh our souls in death."

### BOOK REVIEWS

(Concluded from Page 29)

spiritual insight found in these chapters with their helpful sub-divisions, the foremost desire of the author would be fulfilled in the heart of every reader of the book.

In these days of bristling question marks there is great need for clear instruction on the inerrancy of the Holy Scriptures and this volume should be read, taught and prayed over by those whose hopes are fixed, and lovingly passed on to those of wavering faith.

Price, cloth \$1.00 from Baptist Sunday School Board, Nashville, Tenn.



## FROM OUR MISSIONARIES



### TRUE KODAK PICTURES FROM THE SETTLEMENT IN NORFOLK



PICTURE I

A HUSH falls over the tiny occupants of the white kindergarten chairs and beautiful eyes are fastened on "teacher" as they listen to the story about Jesus. Even three year old Italian Tony is quiet. Look at them. There are Greek Onea, Itamocea and Sive, Polish Nicolas, Syrian Gloria, Rose and Georgie; Chinese Miriam and Helen; German Billy and Ruth, Swedish Walter; French Violet; Canadian Virginia, English Ethel; Spanish Peter and Maria; Jewish Nathan, Sarah and Reuben; Russian Nisi, Irish Jack and Bud; and American Martha Mae, Mildred, Hazel and Charles. The story over, they burst into singing "Everybody Ought to Love Jesus" as they salute the Christian flag. Listen to the personal service reports. Even tiny Maria has "helped Muvver sweep". They are furnishing a little tubercular girl with milk, giving her a bottle every day bought with their own love gifts. Look at Hazel next to the piano. The tiny child has persuaded her mother

and father to have a blessing at the table. She asks it herself using the little prayer teacher taught her. She has also told her mother how wicked it is to buy on Sunday and has caused that mother to be restored to church membership. Some one climbs in the window and looks longingly in.

"Can't you come in, Golden?" the teacher asks the wistful child.

"No," she says, shaking her head sadly. "Jesus is there and Mama says I can't go to the Jesus kindergarten 'cause I'm Jewish".

PICTURE II

THE Camp Fire girls have washed the last dish and have gone home to cook some of the creamed potatoes they have learned to make for their fathers' suppers. Only Lula is left and she and "teacher" are talking very earnestly in the quiet room. Soon the tender heart opens and lets the Saviour in. After a prayer of dedication of self, she goes happily away to talk to Mother about following Jesus in baptism.

PICTURE III

BEFORE supper is well over upstairs in the settlement kitchen, a sudden rush is heard below and in come the boys, "The Starvation Gang" they call themselves though their real name is R.A. Soon you will see them gathered out in the hall as they sing over the telephone to a crippled lady her favorite old-time hymns. Tonight William is rewarded by a baseball glove for getting on the honor roll every week for two quarters. One point has been reading the Bible every day. Several of the boys will lead in prayer. This club is about the only religious training that these boys get to counterbalance their immoral homes, smoking, gambling and other sins that entice them. How we need a basket ball outfit and a building with a real "gym" in order to draw and hold these boys whose souls are so neglected!



#### PICTURE IV

THE members of the Friendly Circle beam at each other around the room. How the mothers love their club and how faithful they are to it! Soon it is time to give the reports of Bible reading and personal service and Mrs. Ray, the mother of eight, says that one night last week after a full day she went to bed when she suddenly realized she had not read the Bible all day. She immediately got up and read it. Mrs. Lay tells of going to see a shut-in and reading and praying with her. Mrs. Hill is so happy because the past week she has followed Christ in baptism. Instead of using the curse words that her children have heard from her heretofore, she is now singing and talking of her Lord daily. She has established her family altar too, although it is very hard as her children doubt her sincerity. Little Mrs. Wiggs has been distributing tracts and visiting in the hospital. The mothers are all planning to get up a basket of groceries for a needy member.

#### PICTURE V

AT the close of the Daily Vacation Bible School the children are giving a demonstration at the encampment at Virginia Beach. Who are those telling the stories they learned at the school? Look closely. Olga, who is such a strict Catholic and a persecutor of those who would become Protestant, tells of the birth of Jesus. Tom, an altar boy in the Catholic church, tells of the lost sheep, the lost money and the lost son. Jewish Esther tells of the triumphal entry and the widow's mite. Italian Catharine gives the story of the crucifixion and Hazel, a Swedish maiden, that of the resurrection. Jewish David recites Rom. 10. All give the eighteen memory verses and passages on salvation.

Esther comes running up afterwards to teacher. "A lady who knew I am a Jew said she is so glad I love Jesus and wants me to get more of my people to love Him," she declared.

#### PICTURE VI

THE sun is sinking. The noisy voices are becoming more quiet. The street is full of children playing. The teachers are returning after an afternoon of visiting in the homes. Little arms are flung out lovingly as the chil-

dren run up for help and good-night kisses. "Teacher, teacher" call baby voices along the way. Little hands trying to reach teacher's waist fairly tear her in two as little feet trample on hers in their struggle to get next to her. Teacher becomes quiet. She is looking over their curly heads with a great vision before her, a vision of a house worthy the name of Baptist that can rank with the splendidly equipped Catholic and Jewish buildings that surround it, a building where there will be room for each club, a gymnasium to develop small bodies, an attractive playground that will draw the children from the streets and a mission and pastor to preach and win the grown-ups. Oh, Baptist people, won't you hasten the realization of this dream?

#### PICTURE VII

Vacation has come and the Daily Vacation Bible School is in session. The room is almost stifling with the presence of over a hundred children who are crowded together. They have come primarily for the many interesting forms of handwork but they will first hear the Bible stories and health and habit talks, memorize passages from His word and learn to sing of Jesus' love. They have now gotten to the betrayal and crucifixion. There are those who try not to hear the unwelcomed news of salvation, but others who for the first time listen gladly to the true story of the Cross. Some pay eager attention. Today when the other children leave, Jewish Ida lingers and comes up to teacher, her face aglow. "Please tell me the rest of the Bible story I mean", she begs. "Don't make me wait until tomorrow. I want to know what comes next."

The next day, she and two other little Jewish girls and a Catholic boy follow teacher to a little quiet room and there for more than an hour ask questions and tell of their doubts and perplexities. "Who killed Jesus? Was it the Jews or Romans? The Jews have one God but the Gentiles have two, God and Jesus. Why do the Catholics have priests and the Protestants none?" Such are the questions that the earnest inquirers ask. Such glorious opportunities for teaching the Gospel! Such responsibility! Pray that they be taught aright.—Elizabeth Watkins



## UNION NOTES



### ROUND TABLE

IN your state, sometime in March, somewhere near you, there will be a gathering of alert, wide-awake Baptists. They will discuss the great projects we have under way for the glory of God and the furtherance of His Kingdom on earth. Perhaps you cannot attend the state-wide rally but you probably can go to the one for your association and surely you can find a way to be present in your own church on the day appointed for the meeting there. Put yourself in the position to know how we stand on our 75 Million Campaign and to be stirred by the needs now facing us. See items 1, 2, 3 on page 5.

#### Know the situation.

IS prayer a vital element in your life? Would you be willing to drop out of your daily existence the exercise of this spiritual privilege? If your heart registers an emphatic "yes" to the first question and a more emphatic "no" to the second question then you will welcome the coming of our special Week of Prayer for Home Missions. In the midst of that week we are called upon to pray definitely for Campaign victory in 1924. See item 5 on page 5.

#### Pray for "a will to win".

THE last quarter of the Convention year started with February. During this quarter Woman's Missionary Union gifts should be sufficient to carry us past our quota of \$15,000,000; to accomplish this we must give, between Feb. 1st and May 1st, at least \$1,500,000. Will you be one of those who hold foreign missions, home missions, state missions, hospitals, orphanages, Christian education, and our "veterans of the cross" dear enough to merit sacrifice on your part? The Thank Offering for Home Missions will be made within this period; see that your check or envelope is plainly marked "Credit on Campaign Pledge".

#### Pay as a faithful steward.

IN gratitude we make mention of the friends who prepared the programs and leaflets for the Home Mission Week

of Prayer. The programs for the W.M.S. were furnished by Miss Willie Jean Stewart of Alabama while the leaflets were written by Mrs. A. J. Aven, Mississippi; Mrs. D. C. Freeman, Louisiana; Mrs. E. O. Thompson, Florida; Miss Margaret Buchanan, Tennessee; Mrs. Julia Hodges Lewis, Kentucky; Mrs. W. J. Neel, Georgia and Miss Mildred Matthews, Cuba. The programs for the young people were written by students now in the W.M.U. Training School and the leaflets by Miss Pearl Marie Baugher, Illinois and Miss Mary Hunter, Florida, alumnae of the school. In the name of the Union we thank each one of these for the gift of her time and talents.

#### Read denominational literature thoughtfully.

IT is the aim and desire of the W.M.U. Literature Department to give to its patrons the most helpful service possible. The department cannot do this without the cooperation of those who order supplies. Frequently a letter comes without any address on it and only by reference to the postmark on the envelope are we able to know the postoffice. Still more often letters come to us unsigned, then after several weeks a complaint reaches us and by dint of much comparing of orders and handwriting we usually straighten out the matter. And then there are the names so hurriedly signed that they cannot be deciphered by a person who does not know them already. One more plaint and we have finished—every mail brings letters with the stamps or money order supposed to be enclosed conspicuous by their absence and so delays are caused. We mention these things, dear W.M.U. friends, only that you may help us serve you better.

#### Use missionary leaflets oftener.

MY story this time takes us from the Dan of our S.B.C. territory to our Beersheba. Would that I could tell in detail of the series of three-day W.M.U. institutes held in west Texas where "northers" and sandstorms threaten but



do not come. There was contact with Simmons College students in chapel, in the B.S.U. cabinet, in the two truly splendid Y.W.A.'s. and in the "special workers" department of the school. Besides Abilene the points touched were Sweetwater, Hillsboro, Dallas and Austin. Then it was "home again" to Virginia for vacation days.

New Year's Day came so soon upon the heels of the home-going that it seemed as if the Georgia call was the echo of the Texas good-bye. An institute in Cedartown with Mrs. Borders and Miss Julia Allen at the helm was a lovely way to begin 1924 work. "Oak and Laurel" and "The Leaven in Japan" were studied by the W.M.S. and young people, while Miss Allen taught "The Honorable Japanese Fan" to the G.A.'s. and Sunbeams. An afternoon meeting in Rockmart brought Miss Allen and me on our way to the Atlanta city-wide Y.W.A. mission study class, studying "Japan on the Upward Trail". The class met for supper every evening at 6:15, a most attractive program being arranged for the supper hour by Mrs. Beatrice Barnard Redwine. Meetings with the women of Capitol Avenue, Grant Park, Ponce de Leon, Druid Hills, First, Jackson Hill and Ingleside churches filled each afternoon with joy and as the women prayed for our work on foreign fields strengthened the conviction that Georgia W.M.U. will win a great victory during this year. One has not seen Georgia until she visits Rome with Mrs. Taul White as guide. I visited Baptist churches of Rome, the Martha Berry School and Shorter College. Miss Patrick's itinerary pointed the way to Fort Valley and Mrs. Withoft. Mrs. Evans had invited our women from the county to her lovely home Saturday afternoon and the pastor gave his morning service to the W.M.U. This brings me to Dublin from where this letter must go to you, dear ROYAL SERVICE reader.—  
*Blanche Sydnor White*

DEC. 27, 1923-Jan. 1 brought the quadrennial convention of the Student Volunteer Movement of North America. This ninth assembly of students was held in Indianapolis and the attendance totaled 6151, including some 300 missionaries, almost 200 leaders and denominational representatives, as many faculty

folks, 400 negro delegates and an equally large number of foreign students studying in our country now. Outstanding men of power brought stirring messages; native speakers told of challenging conditions in India, Africa, China, Japan and so on and on until the world needs were spread out before the mental vision of the great company sitting in the large Cadle Tabernacle with the Student Volunteer Movement slogan emblazoned in front of all—"The Evangelization of the World in This Generation". A new departure was seen in breaking the audience up into 50 smaller groups which would be convenient for free discussion of such problems as international relationships, industrial conditions, race prejudice, war. Students of this generation as of preceding ones are realizing that they must contribute to the forward march of the world after careful thought on such matters relating them to Christian experience, vital and real. Student Volunteer Conventions in the past have wrought great changes in the lives of the students in attendance and through them have helped their fellow students, doubtless a like uplifting influence for good will emanate from this latest meeting.

Dr. Ray and Dr. Kester of our Foreign Mission Board, Mr. Leavell and Miss Louise Foreman of the Inter-Board Commission, Mrs. Janie Cree Bose of Kentucky, Miss Carrie Littlejohn, Acting-Principal of our Training School, Mrs. Una Roberts Lawrence, Arkansas, Miss Jennie Graham Bright, Kentucky, Miss Hannah Reynolds, Alabama, and your W.M.U. young people's secretary were in attendance to meet the southern Baptist students. Sunday afternoon denominational meetings were held. Dr. Ray presided over ours with Dr. Kester, Mr. Leavell and Miss Mather speaking briefly.

There were nineteen W.M.U. Training School girls from Louisville present and finding others in the gathering, 30 who have lived in House Beautiful enjoyed luncheon together one day, inviting Mrs. Bose of the Training School and Dr. Carver, professor-friend of the Training School, to share in their joy of fellowship. Miss Reynolds, secretary of the Alumnae Association, presided on this happy occasion.—*Juliette Mather*



## CURRENT EVENTS



FOR thirty years the thoughts and affections of southern Methodists have centered upon Kansas City, Missouri, as the location of their excellent institution The Scarritt Bible and Training School. This school is to be removed to Nashville, Tennessee, and "may be affiliated with the George Peabody College for Teachers with the understanding that it shall have its own separate identity, free from any organic alliance with or control by any other institution". This is the outcome of a joint program of missionary training which was drawn up by a committee representing the Board of Missions, the Woman's Missionary Council and other agencies. The initial investment for the institution in relocating it will amount to \$950,000.

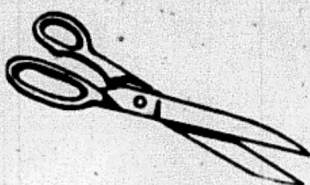
THE Woman's Auxiliary of the Presbyterian Church, U.S. has done an outstanding work for colored women of the south. During the past year conspicuous among their activities were seven conferences for colored women held in the states of Alabama, Georgia, Kentucky, Louisiana, North Carolina, South Carolina and Virginia. The total attendance numbered about five hundred and most of the delegates attended at the expense of the white Presbyterian women of their home towns. These delegates represented about three hundred different communities and almost every denomination, for we understand there was nothing denominational about the meetings except their financing. Men and women, leaders of both races, made up the faculty in each case. The Bible was taught every day and classes in sewing, cooking, and nursing were conducted. Sewing schools, public playgrounds, community nurses, Sunday schools, better school and church buildings and more sanitary homes are some of the features which have been introduced into colored communities by the returned delegates.

THE disturbed conditions in Mexico which made it expedient for our government to order eight warships to Vera Cruz, recently constitute a new

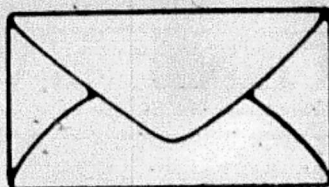
claim upon the interest of Christian America. A letter from a missionary beseeches the prayers of God's people for "Poor old Mexico". The news dispatches tell us that the regular Mexican army has been in little danger of defeat at the hands of the rebels but it has not started an aggressive campaign against them as yet.

WE are indebted to The Baptist for the following story: "One of our Baptist Indians was making a long cross-country drive in his automobile with his family. It was a tedious journey because of the mud. One night the rain was hard and the roads especially heavy. They turned into one of the many public camping grounds to spend the night. White campers were ahead of them, but there were accommodations for all and our Indians were given a hearty welcome. Subsequent actions of some of these white campers indicated that they had partaken of stimulants prohibited by law. Under the shelter made necessary by the storm many of the whites were soon dancing and singing songs none too refined. Our Indians were repeatedly urged to join in the merrymaking, but they declined until their little girl of ten years was asked to sing. With her mother's permission and advice she sang 'Precious Bible, Book Divine.' Soon an almost oppressive hush came over the whole crowd. The older Indians were then asked to sing and with their daughter sang 'Nearer, My God, to Thee.' There was scarcely a dry eye in the room. This resulted in the whole gathering singing fine old gospel songs under the leadership of our Indians. The whole tone of the evening was changed. When the time came to separate for the night, a woman who had been noticeably reticent during the previous boisterous fun making said to our Indian woman, 'You must be a Christian. What church do you belong to?' At her reply the white woman said, 'I, too, am a Baptist,' and with tears in her eyes continued, 'I am so thankful you were here tonight.'





CLIP



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