

**UNION WATCHWORD**

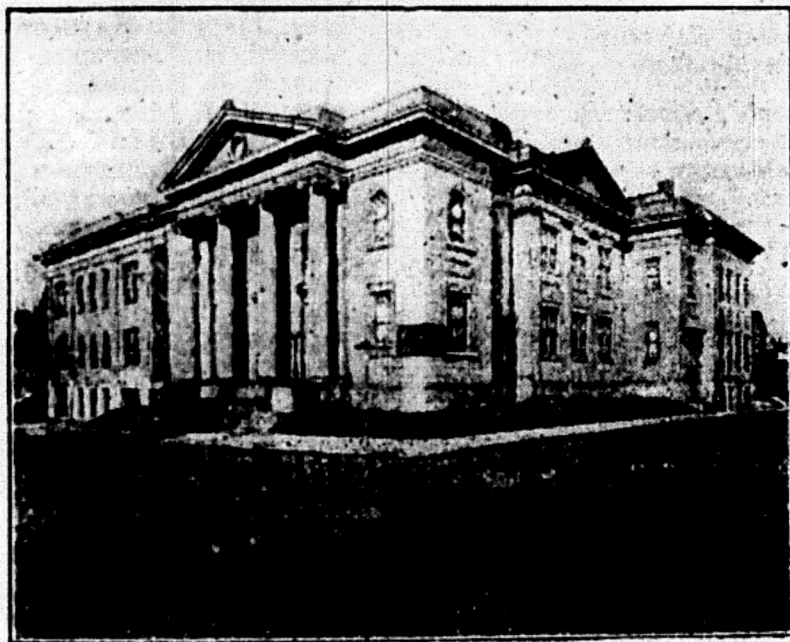
Laborers together with God—Corinthians 3:9

**WATCHWORD FOR 1924-1925**

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

# Royal Service

SUCCESSOR TO OUR MISSION FIELDS

**FIRST BAPTIST CHURCH**

Memphis, Tennessee

Hostess Church for

W. M. U. ANNUAL MEETING

May 12 to 18, 1925

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# Royal Service

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## Monthly Missionary Topics for 1925

Jan.—For Christ's Sake and the Gospel	June—Foreign Missions
Feb.—Struggle for Religious Liberty in America	July—Our Schools in Foreign Lands
Mar.—The Heritage—Home Mission Opportunities	Aug.—Home Missions
April—Present Day Persecutions in Europe	Sept.—Stewardship of Time and Personality
May—Southern Baptist Theological Seminary	Oct.—Ways of Winning (Year Book)
	Nov.—The Child and the Future of the South
	Dec.—Children of Other Lands

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## MAGAZINE AND BOOK REFERENCES—Program Helps

Race and Race Relations .....	Robert E. Speer
Our Neighbors .....	Annie Marian MacLean
For a New America .....	Coe Hayne
The Home Mission Task .....	Victor I. Masters
New Blood (for Young People) .....	Louise Rice
Some Boys and Girls in America (for Children) .....	Margaret Applegarth
The Child and America's Future .....	Jay Stowell





## EDITORIAL



### GIVING FOR THE GLORY OF GOD IN AMERICA

**S**PRING is one of nature's loveliest lessons in giving. In the calm and cold of winter all necessary strength is stored so that steadily, though it would seem that it was done suddenly and spontaneously, the tree puts forth its leaves, the jasmine is gold on the vine. Those who notice nature, especially those who love plant-life, know that leaves and flowers are the expression of power transmitted in and through them. Thus it is with the child of God: His power within the Christian heart finds expression in a life of service. Jesus said: "By their fruits ye shall know them. . . . Herein is My Father glorified that ye bear much fruit".

One manifestation of Christian fruit-bearing is the giving of one's money for the enlarging of the "vineyard", for the cultivation of the "field", for the reaping of the "harvest". Therefore, the Woman's Missionary Union through the March Week of Prayer for Home Missions is encouraging its members, in addition to their regular gifts to the 1925 Program of Southern Baptists, to make a thank-offering this spring month of March for the cause of home missions. It is hoped that every woman in every S.B.C. church will know about this effort and will have a part in the offering, however small or large her gift may be. Even so, are the members of every Y.W.A., R.A., G.A. and Sunbeam Band being encouraged to bear fruit through their thank-offerings.

The minimum aim for the week's offering is \$35,000 as was explained in the February issue of this magazine. Reference to page 4 of that issue will show that this amount is to be divided between two phases of the Home Mission Board's work. The plan is for five-sevenths to be given to the mountain school work of the Home Mission Board and the remaining two-sevenths to be given to the Good Will Center work of the Home Mission Board: see page 24 of the February issue of this magazine. In case more than \$35,000 is contributed, the Home Mission Board in consultation with the W.M.U. Executive Committee will decide where the surplus is most sorely needed. Thus, it should be clearly understood that the offering is not for Good Will Centers which are not maintained by the Home Mission Board and not for mountain schools not included in the system controlled by the Home Mission Board. Any one desiring clearer light on these details is referred to the state W.M.U. headquarters: see address on page 2. When the offering is being forwarded extra care should be taken to mark it as "Thank-Offering for Home Missions", so that when finally it reaches the Home Mission Board it will still be carefully designated as such. Remember that it is over and above any contribution to the 1925 Program of Southern Baptists by any individual, society or church.

Great care should be shown in the use of supplemental helps for the week's programs. Such help will be found in the two following articles by Dr. B. C. Henning and Rev. Jacob Gartenhaus. Likewise please use the articles on pages 30-34 inclusive. Much help will also be found in the magazine's February issue, notably pages 4-6, 24, 28-34. The last pages, 28-34 inclusive, give accounts of Good Will Centers in ten-states, almost all of which are quite independent of the Home Mission Board, in which case they are not included in the offering but are described merely to show the work done in Good Will Centers with particular emphasis upon their effective evangelism. The following article by Dr. Henning presents additional reasons for increasing the Good Will Center work of the Home Mission Board.

### OUR OTHER RACES

**W**E have in the United States of America thirty-six different racial groups speaking forty-two different languages and dialects. The 1920 Census indicated that one-third of our population is foreign stock; that in New England foreigners are far in the majority and in such big cities as New York and Chicago they greatly predominate. There are 5,000,000 Italians in this country, 76,000 of them in one state of the Southern Baptist Convention. The largest Italian city in the world, by over 300,000, is in this country, not in Italy. There are more than a million Mexicans here and almost a million in the territory of the Southern Baptist Convention. In this territory there are 500,000 foreign farmers with 4,000,000 other foreigners. Still these foreigners come to our shores; last year at the rate of 30,000 every month. Restricted immigration laws reduce this inflow some but more than 100,000 foreigners are smuggled into our country every year. Besides this, their natural increase is almost double that of the increase of our people, in proportion to numbers.

These people are rapidly coming south where they find employment in the almost phenomenal industrial developments of the south. They are not being assimilated. They have in this country 93,000 secret societies, influencing more than 25,000,000 people, for the express purpose of defeating assimilating influences and for maintaining their own tongues, traditions and customs. We ought to reach them with the Gospel. This can be done as indicated by the very success of our few and feeble efforts to give them the Gospel. We have one home missionary to the foreigners who baptized 104 Catholics into a Baptist church in eight months.

There are 15,000,000 Catholics here. Last year 458,000 immigrants came here in one way or another. Almost all of these were Catholic. Nevertheless the Catholics increased in the United States last year only 138,000. This is tremendously significant. It certainly shows that these Catholics who come here, many of them, among other things, as one of them told me, come to get rid of this very religious system. This means they are open to the truth if we will but provide for them to have it.

*This the Way to Save the World*—In 1895, 216,536 foreigners went back home. In 1910, 459,555 went back. Between 1907 and 1910 there went from our shores 1,311,071. Why did they not go back home carrying the Gospel to their lost peoples? It was because we did not give them the Gospel. In 1920 we had 61,639 Chinese and 111,010 Japanese here. Why did not these when they returned home carry with them the good news of the saving Christ? It was because we politely left them alone.

*Indians*—These Americans now number 344,304. They have increased in the United States in the last year 17,896. Their wealth has increased in ten years by more than \$51,000,000. Southern Baptists are not doing much for them. What can one missionary and his wife (these are all we have there) do among 23,287 Indians scattered over vast areas in New Mexico? They can be won if we have missionaries to carry the Gospel. Missionary Robert E. Hamilton, in Oklahoma, baptized ninety-three Indians on the 12th day of May. He and Missionary G. Lee Phelps baptized 173 Indians in sixty days.

*Negroes*—In 1920 there were 10,463,131 negroes in this country. Of these there are now in the south 8,768,000. The negroes are doing right well religiously but I regret to say this is much because of the religious impetus given them by our earlier efforts. Before the War between the States the Home Mission Board had among them forty white missionaries. Baptists all over the south in those days felt a stirring interest in the religious well-being of the negro. This state of mind was that of men and women who have long since gone to their reward. Our state of mind is not so sensitive to the negro's need as to the problem his presence consti-



tutes. We must awake to the imperative necessity of doubling the religious help we rendered him even in the days in which southern Baptists were the most active in his religious interests.

*Saving Our Land*—When we cease to cultivate the south as a FIELD we will discontinue to derive from it as a FORCE. Lose the NEW-LAND and there is less chance of regaining the OLD-LAND which Christianity has lost long ago.—  
*Dr. B. C. Henning*

#### CHOSEN, BUT CHRISTLESS

ONE of the many reasons why Christians have taken so little interest in the salvation of the Jews is that many of them have failed to realize that the Jews are a lost people. The claim is sometimes made that the Jews have a religion, believe in God and the Old Testament and therefore should be left alone. Rabbi Shonfarber disposes of this claim by saying: "We Jews have given religion to the world but have little of it ourselves. We have given to the world the Bible and know little of it ourselves. We are pestered with three plagues—materialism, atheism and Christian Science". God's Word teaches emphatically that the Jews without Christ are lost! "For we have before proved, both Jews and Gentiles, that they are all under sin. Therefore, by the deeds of the law there shall no flesh be justified in His sight", Romans 3:9, 20; "He that believeth on the Son hath everlasting life and he that believeth not on the Son shall not see life, but the wrath of God abideth on him", John 3:36. The Apostle Peter, addressing the elders of Israel, Acts 4:12, said: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved".

*False Messiahs and Hopes*—Having rejected the Lord of Glory, the true Messiah, Israel has gone far astray. The Encyclopedia of Religious Knowledge gives us the names of twenty-four imposters who have deceived hundreds of thousands of Jews into the belief that they were the true Messiah. Of one of these Sabbathai Zevi, of Smyrna, it is said: "At one period of his romantic career the exchanges of Germany, Holland and England were idle while the merchants discussed his claims and their possible authenticity. Tributes and embassies came to him from all quarters of the world. His birthday was made a day of rejoicing in the Jewish liturgy. Solemn fast days were abrogated in his honor. The Jews of the east and of the west abandoned their daily work and prepared for the return to Zion. Prophets arose in all the Jewries of Europe and Asia and proclaimed Sabbathai as the Messiah". The Jewish Daily News in a recent issue gives an account of strange scenes in Bochara as Jews await the Messiah. Many of them point to the last chapter of Daniel as ground for belief in the early arrival of their Messiah.

*Israel's Blind Leaders*—The spirit and attitude of the orthodox Jews on one hand and the persecution of Jews through the centuries by nominal Christians account for much of the indifference and alienation. An influential New York Jewish daily, in undertaking to locate the responsibility for a Jewish family's transfer of allegiance from the synagogue to the church, brings out the account of the aggressive conduct of a Christian Jewish family in the interest of the salvation of their race and advises a Jewess who asks if she must continue a friendly relation to them: "We would have no friendly relation with Jews who try to propagate Christianity among Jews".

*Jewry's Open Door*—The active faith of the Christian Jewish family proves without a doubt that Jews are ready for the reception of the Gospel, when its claims are intelligently and faithfully presented. Just a few weeks ago an entire family of Jews united with a Baptist church. There are in the United States more than 20,000 Jewish believers in Christ. This is a most conservative estimate.

(Concluded on Page 26)



## BIBLE STUDY



### TOPIC—Miriam

I. *The Sister*: Exodus 2:1-10. In regard to the Hebrews, Pharaoh, king of Egypt, had charged his people that "every son that is born ye shall cast into the river", Exodus 1:22. This was Satan's power, the river was the place of death, and by death the enemy sought to frustrate the purpose of God. Jochebed the mother, Exodus 6:20, in the power of faith, Heb. 11:23, arranged to save her beautiful child and put her daughter, Miriam, to watch the little ark in the bulrushes at the river's brink, Exodus 2:1-4. With the "art of love" Miriam stood afar off. As soon as she saw that the princess had the babe brought to her, Miriam quickly approached and encouraged the adoption of the child by offering to find a nurse for the babe, Exodus 2:5-10, and fetched her own mother. The beautiful faith of the mother and daughter meets its reward. We note the devotion of other sisters to a brother, John 11:1-5, 19-29.

II. *The Prophetess*: Exodus 15:20, 21, so called from her being eminently skilled in musical expression, I Chron. 25:1; I Cor. 11:5. Her power showed itself under the rhythm of song, making known the doings of God in His praises with musical instruments, II Sam. 6:5. At the Red Sea with a timbrel in her hand she goes forth singing like the Hebrew maidens in later times after a victory, Judges 5:1; 11:34; I Sam. 18:6; Ps. 68:11, 25, followed by all the women of Israel, Exodus 15:1-19. They caught the refrain uttered by a single voice, Miriam herself repeating "Sing ye to Jehovah, for He hath triumphed gloriously". Miriam sang of redemption through Jehovah, Exodus 3:7, 8; John 3:16; and of power, Exodus 6:6; 13:14; Rom. 8:2; Isa. 59:20. The Red Sea rolled between Israel and Egypt as they stood on the shore, a delivered people, Ps. 92:4; Exodus 15:1-22; the language of a redeemed people: "The Lord is my strength and song and He is become my salvation".

III. *The Ministry of Song*: Exodus 15:20, 21. "Miriam was the forerunner of all the women hymn writers from that day to this". II Kings 3:15, the history of Israel is of an inspired people. The Spirit of God rests on them in a degree which we meet with in no other race. History set to music: Ps. 106:1-9, 47, 48; 114; 136:10-15; 144:9; 145; 147; 149; 150; Isa. 25:1. Musical instruments used for praise, II Sam. 6:5; Ps. 95:1-7; spiritual songs, Col. 3:16. The song of Miriam is an outpouring of soul in view of God and His gracious acts. All the brilliant and devoted bursts of praise throughout Scripture are for the glory of Jehovah, Matt. 21:9; 26:30; Col. 3:16; Eph. 5:19, 20; Ps. 101:1; 100.

IV. *The Presumptuous Woman*: Num. 12:12; Micah 6:4. Miriam took the lead with Aaron in complaint against Moses. She who had been the preserver of his life in infancy apparently bore a grudge at Zipporah his wife and her relatives, through whom innovations were made, Ex. 18:19-27; jealous of his being the exclusive mouthpiece of God when she was herself a prophetess, Miriam claimed that she and Aaron should be honored by sharing divine revelation. Jehovah answers, Num. 12:1-8. The hateful Egyptian leprosy broke out over the whole person of the proud prophetess, instantly checking her ambition, Exodus 4:6; II Kings 5:27. How heavy the blow is implied from the cry of anguish from both brothers, "Alas, my Lord, heal her, O God". Num. 12:10-15. Miriam died towards the close of the wanderings, at Kadesh, and was buried there with great pomp, Num. 20:1, the mourning lasting for thirty days, Num. 19:1-10. She is said to have married Hur and through him was the grandmother of Bezalel, the architect of the Tabernacle, Exodus 17:10-16.—Mrs. James Pollard





## DAILY BIBLE READINGS



### TOPIC—Miriam

**"T**HE fact that there is a God calls for a revelation of God. Surely if He is to reveal Himself to man it must be in just such a book as the Bible. It has stood every test and met every demand, and so to it we confidently cling as the final and true revelation from God. There is still unreleased power in the Bible; it is still functioning below its maximum, because it has fallen upon a time when men, unguided by the Holy Spirit, are seeking to nullify its most precious truths."

#### The Sister

##### Sunday, 1st

Numbers 26:59; I Chronicles 6:3; Esther 4:14

##### Monday, 2d

Exodus 1:22; 2:1-10; Acts 7:17-22

##### Tuesday, 3d

Exodus 33:12-17; Deuteronomy 34:1-8

##### Wednesday, 4th

Genesis 24:13-20; Joel 2:28

##### Thursday, 5th

II Kings 5:1-14; Luke 4:27

##### Friday, 6th

Luke 16:10-13; Psalm 111:1-10

##### Saturday, 7th

Matthew 10:42; 24:40; Psalm 8:1, 2

#### The Prophetess

##### Sunday, 8th

Exodus 14:26-28; 15:1-21

##### Monday, 9th

Micah 6:4; II Kings 3:14, 15; Colossians 3:16

##### Tuesday, 10th

I Chronicles 25:1-7; II Samuel 6:5-11

##### Wednesday, 11th

Judges 5:1-11; Psalm 103:1-7

##### Thursday, 12th

Judges 11:34-40; Psalm 68:11, 25

##### Friday, 13th

Psalm 46:1-11; 68:32-35

##### Saturday, 14th

I Samuel 2:3-10; Psalm 2:1-12

#### The Ministry of Song

##### Sunday, 15th

Exodus 15:1, 20, 21; Psalm 95:1-7

##### Monday, 16th

II Chronicles 29:25-30; Isaiah 12:1-6

##### Tuesday, 17th

Ezra 3:11-13; Nehemiah 12:40-43

##### Wednesday, 18th

I Chronicles 16:7-36; Psalm 105:2

##### Thursday, 19th

Ezekiel 40:44; I Chronicles 9:33, 34; Psalm 100

##### Friday, 20th

Acts 16:25-29; Psalm 42:8; Job 35:9-11

##### Saturday, 21st

Job 38:7; Revelation 5:9; 14:1-3

#### The Presumptuous Woman

##### Sunday, 22d

Numbers 12:1-9; Jude 10-19

##### Monday, 23d

Numbers 12:10; Deuteronomy 24:9; II Kings 5:20-27

##### Tuesday, 24th

II Chronicles 26:16-21; II Kings 15:5

##### Wednesday, 25th

Numbers 12:11-15; 14:13-20; 20:1

##### Thursday, 26th

Exodus 32:7-35; Acts 3:22-26

##### Friday, 27th

Exodus 17:1-7; Hebrews 7:23-28

##### Saturday, 28th

Hebrews 3:1-6; Romans 3:21-28

##### Sunday, 29th

Exodus 12:13; I John 1:7; Hebrews 10:10-18

##### Monday, 30th

Hebrews 3:7-19; Isaiah 1:18-20

##### Tuesday, 31st

Hebrews 10:19-25; Revelation 5:9, 10

## Calendar of Prayer for Southern Baptists March, 1925

**"L**ORD, let me so live, day by day,  
With just sufficient grace,  
To fill my own small place;  
With just enough of quiet happiness  
To spill a little here and there; to bless  
Some lonelier heart on some more straightened way."

### Topic: The Heritage--Home Mission Opportunities

#### 1—SUNDAY

Pray for ability to truly estimate our indebtedness to God.  
By Him actions are weighed.  
—II Samuel 2:8

#### 2—MONDAY

For God's grace on Rev. C. D. Daniel, pastor of First Mexican Baptist Church, El Paso, Texas  
My grace is sufficient for thee.  
—II Corinthians 12:9

#### 3—TUESDAY

For Rev. J. E. Barnes, superintendent of evangelism and enlistment in Alabama  
There is none beside Thee to help.  
—II Chronicles 14:11

#### 4—WEDNESDAY

For the President of the United States and all in authority  
Ruling in the fear of God  
—II Samuel 23:3

#### 5—THURSDAY

Ask that Miss Emma Leachman, Home Mission Board field worker, have daily joy and blessing in service.  
The Lord bless thee and keep thee.  
—Numbers 6:24

#### 6—FRIDAY

For work among Indians in North Carolina in care of Rev. J. N. Lee and Rev. J. K. Henderson  
Thou shalt speak My words unto them.  
—Ezekiel 2:7

#### 7—SATURDAY

For Rev. A. N. Autry, evangelistic and enlistment worker for Arkansas  
Have I not commanded thee?  
—Joshua 1:9

#### 8—SUNDAY

That our pastors "read in the Book distinctly" and cause it to be understood  
Worship the Lord in the beauty of holiness.—Psalm 29:2

#### 9—MONDAY

For Rev. J. W. Michaels, missionary to the deaf, Mountainburg, Arkansas  
He is the messenger of the Lord of hosts.—Malachi 2:7

#### 10—TUESDAY

Seek God's blessing upon evangelistic school work of Miss Annie Long, Morelia, Mexico.  
Of Him are ye in Christ Jesus.  
—I Corinthians 1:30

#### 11—WEDNESDAY

For Rev. and Mrs. Wade D. Bostick, and Rev. and Mrs. G. P. Bostick, Pochow, China  
He will rejoice over them with joy.  
—Zephaniah 3:17

#### 12—THURSDAY

That Rev. Jacob Gartenhaus, missionary to the Jews, bear fruitful testimony of a risen Saviour  
Through the blood of the everlasting covenant.—Hebrews 13:20

#### 13—FRIDAY

For Rev. and Mrs. J. Franklin Ray, evangelistic work, Hiroshima, Japan  
Known unto God are all His works.  
—Acts 15:18

#### 14—SATURDAY

For the evangelistic work of Rev. and Mrs. T. B. Hawkins, Rafaela, Argentina  
Kept by the power of God  
—I Peter 1:5

#### 15—SUNDAY

Pray earnestly that all branches of Home Mission Board service be adequately supported.  
Hide not thyself from thine own flesh.—Isaiah 58:7

#### 16—MONDAY

For Rev. J. W. O'Hara, associate superintendent of mountain schools, Asheville, North Carolina  
That the power of Christ may rest upon me.—II Corinthians 12:9

†W.M.U. Training School Alumna



## Calendar of Prayer for Southern Baptists

### March, 1925

**"W**HATEER is good to wish ask that of heaven,  
Though it be what thou canst not hope to see;  
Pray to be perfect, though material leaven  
Forbid the spirit so on earth to be.  
And if for any wish thou darest not to pray,  
Then pray for God to cast that wish away."

### Topic: The Heritage--Home Mission Opportunities

#### 17—TUESDAY

Praise God for work of Rev. and Mrs. C. L. Neal, M.D., Toluca, Mexico.  
Christ in you the hope of glory  
—Colossians 1:27

#### 18—WEDNESDAY

That Rev. Stephen Witt and Rev. Joseph Thrift reap rich harvest for Christ, Balboa, Canal Zone  
My expectation is from Him.  
—Psalm 62:5

#### 19—THURSDAY

For work of Rev. G. V. Romano among Italians, and Rev. J. S. Chastain's work among Cubans, Tampa, Florida  
Be Thou my strong habitation.  
—Psalm 71:3

#### 20—FRIDAY

For Rev. and Mrs. T. C. Bagby, evangelistic work, Santos, Brazil  
For me to live is Christ.  
—Philippians 1:21

#### 21—SATURDAY

For Rev. and Mrs. Frank P. Lide, and Miss Florence Lide, evangelistic and school work, Hwanghsien, China  
He shall bring it to pass.—Psalm 37:5

#### 22—SUNDAY

For southern Baptist Sunday school teachers, that God use them for His glory  
In these things I delight, saith the Lord.—Jeremiah 9:24

#### 23—MONDAY

For Misses Fannie H. Taylor and Mary Hunter, missionaries to Italians, Tampa, Florida  
The Lord direct your hearts.  
—II Thessalonians 3:5

#### 24—TUESDAY

For evangelistic service of Rev. and Mrs. J. C. Powell and Miss Clara Keith, Oyo, Africa, Miss Keith being on furlough  
The Lord is my rock.—Psalm 18:2

#### 25—WEDNESDAY

For work among Cubans in Tampa,

Florida, under the care of Mesdames Emily Black, J. M. Mabry, Bertha Hoke Mitchell, Aurelia Baez and Miss Maud McCalip  
Workers together with Him  
—II Corinthians 6:1

#### 26—THURSDAY

For evangelistic and educational work of Rev. and Mrs. Sidney J. Townshend and Miss Attie Bostick Kweitch, China  
I know that Thou canst do everything.—Job 42:2

#### 27—FRIDAY

Remember in prayer Misses Martha Dabney and Nonie Gravett, in their work for Italians, Tampa Florida.  
That I may win Christ and be found in Him.—Philippians 3:8, 9

#### 28—SATURDAY

For medical missionary work of Mary L. King, M.D., and for Misses Olive Riddell and Clifford Barratt, Pochow, China  
Striving together for the faith of the Gospel.—Philippians 1:27

#### 29—SUNDAY

For a deeper concern among southern Baptists for the home mission enterprise  
Woe to them that are at ease in Zion.  
—Amos 6:1

#### 30—MONDAY

For work among foreigners in Illinois in care of Misses Mary Kelly, Ruby Mayer, Mildred Bollinger and Messrs. Byrom Davis and Michael Fabian  
Mighty through God  
—II Corinthians 10:4

#### 31—TUESDAY

That God enlarge results of work for Indians in care of Rev. and Mrs. F. E. Graham, Farmington, New Mexico  
It is God which worketh in you.  
—Philippians 2:13

†W.M.U. Training School Alumna



## PROGRAM FOR MARCH



### THE HERITAGE—HOME MISSION OPPORTUNITIES

Hymn—Faith of Our Fathers  
Prayer for the Power That Comes through Faith  
Bible Study (See page 7.)  
Hymn—So Let Our Lips and Lives Express  
Personal Service Period (See pages 31-33.)  
Prayer for Good Will Centers  
"Beginning at Jerusalem"  
"The Strength of the Hills Is His Also"  
"He Hath Made of One Blood All Nations"  
Sentence Prayers for Negroes, Foreigners and Indians  
"Glorify the Lord in the Isles of the Sea"  
"These Are the Works of the Lord"  
"Arise and Build"  
Sentence Prayers for Cuba, Canal Zone and Church Building Loan Fund  
"God Is Able to Graft Then In"  
"They Shall Be Comforted"  
"Even the Winds and the Sea Obey Him"  
Sentence Prayers for Work among Jews, Deaf Mutes and Soldiers and Seamen  
Marie Buhlmaier—"A Good Soldier of Jesus Christ"  
Ingathering of Home Mission Thank-Offering  
Prayer for Our Home Missionaries  
Hymn—Blest Be the Tie That Binds

**H**UMAN crimes are many, but the crime of being deaf to God's voice; the crime of being blind when the handwriting of God is abroad on the sky—there is no greater crime than this.—*Thomas Carlyle*

**T**HE sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ, being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.—*Woodrow Wilson*

#### "BEGINNING AT JERUSALEM"

**A**LL members of a Christian family are not engaged in the same pursuit yet all are working for the same purpose—to sustain the best home possible, be a blessing to the community and to lead the younger members into the same paths of love and loyalty. There must be some who go out into the world while others remain in the home to keep it bright and well provisioned for the cheer and comfort of every member. In caring for the surroundings of the home some of the planting and pruning must be done at the very doorstep;

some in the near-by fields and some over the hills in the more distant meadows. The home cannot be supported without the products from garden, orchard and field. So it is with the large family of Baptists in the south. From the individual home the Christian interest and influence pass into the nearby church and thence into the association, the state and the convention. These institutions in their turn nourish and inspire both the home and the church—bringing fuel wherewith to keep the home fires burning.

No one would think of calling a region that covers 1,081,842 square miles



a small field nor the labor of operating it a small enterprise. This with the added area of Cuba and the Canal Zone is the size of the field operated by our Home Mission Board. Do not its dimensions make us realize to what great things God has called us? Soul-winning is the real purpose of missions. Our large home mission field brings the appeal of more than 13,000,000 persons who have not accepted Christ as their Saviour. Dr. E. P. Alldredge, Secretary of Survey, Statistics and Information, tells us that we are making our best record in soul-winning but that it is a poor one, since in 1923 we had 195,664 baptisms among 3,494,189 Baptists, showing that it took a little more than seventeen Baptists to win one soul to Christ. Almost 9000 of the 27,000 Baptist churches in the south reported no baptisms at all. Nineteen centuries have passed since Jesus gave us His great Commission. The few disciples have indeed become an almost innumerable company and yet only a small fraction of the task our Master committed to us has really been accomplished, even here in our own southern states. If we were called upon today to give an account of our stewardship of the manifold grace of God would it be much to our credit to say, "Lord, on our home field alone we have won to Thee more than 200,000 souls during the past five years"? Might we not hear Him say, "Yes, but there are 3,500,000 of you; how many did it take to win one sinner to repentance"? Knowing our accountability, how important is the work of evangelism! The efforts of this department of our Home Mission Board have given us first place among Christian denominations as soul-winners. We would praise God for souls won by any Christian body but are humbly thankful that He has permitted us so large a share in this blessed privilege. Important too is our enlistment work. Who knows what apostles, preachers, teachers and leaders have been and will yet be called out to multiply their own conversions many times! It comforts us to know that all

we have done in His name He will bless. He knows our shortcomings, our desires and our struggles and we are assured of His presence in the future. Let us claim these mercies for our 1925 Program resolving, by His grace, to meet our soul-winning obligations in a larger way as glad and faithful stewards. Has He not greatly honored us by expecting so much from us?

"This is no time for a small or timid program. It is the time for consecrated effort, for sacrificial giving, for statesmanship of planning, a time for the splendor of a mighty faith. . . . The reason why the knowledge of the Lord must cover the earth as the waters cover the sea is now evident as never before. Nothing less than this will save the world. The beginning was made at Jerusalem; strong brethren were left in charge, for on them depended the 'uttermost parts'".

#### "THE STRENGTH OF THE HILLS IS HIS ALSO"

NO work of the Home Mission Board appeals more to our hearts than does that of our mountain schools. They do honor to the intelligent and untiring service given to them for many years by Dr. A. E. Brown and his faithful teachers. "In these years", says Rev. J. W. O'Hara, associate superintendent of mountain school work, "our mountain schools have given instruction annually to 5000 boys and girls; they have made better homes; they have contributed thousands of pastors and church workers to our denomination and have supplied from twenty-five to seventy-five per cent of the public school teachers in the nearby sections". But best of all it is said that very few boys and girls pass through these schools unsaved. This statement makes a real tragedy of the fact that each year every one of our thirty schools must turn away pupils for want of room and equipment. We wonder how far we are responsible for the shutting out of these eager boys and girls and for the ache in their hearts and the tears on their cheeks as they return to their

homes because of "no room". Perhaps it means shutting the door of the kingdom of God in their faces. A large offering to home missions will ease our conscience on that score.

#### "HE HATH MADE OF ONE BLOOD ALL NATIONS"

*The Negro*—At a missionary rally some years ago a Chinese student told the story of his conversion, while attending a mission school in his native land, and of his determination to come to an American Christian college that he might be prepared to preach the Gospel to his people. As he sat down a comely colored sister arose and said, "Praise God for the salvation of that young man. My heart just runned out to him while he was talking about Jesus". The Chinese student beamed upon her with a smile of thorough appreciation. For the moment no racial prejudice dared raise its head. Talking about Jesus laid it low.

The great racial field in the south includes nine-tenths of the whole negro race in America. This gives abundant opportunity for both black and white Christians to talk about Jesus. No call to service can come to us more clearly than that of caring for the spiritual health of these people, who are not only at our doors but within them, while their inclination to the Baptist faith makes our duty more imperative. They need us and we need them in the same way the rich and poor need each other. One gentle old colored woman doing day's work for her white employer (who had also been working all day—at the Golden Rule) wistfully said, "You likes colored people, don't you?" "Yes, I certainly do", was the reply. "Do you like white people?" "Yes, I likes them when they try to act like God made us too. Bless His name He saves us all." At evening the house was clean and beautiful for angels' work had been done in the home that day. Talking of Jesus did it. When the natural woman rises within us and we shrink from these "little ones" let us think and talk of Jesus. If we cherish

an ideal like this it will become an idea and ideas do sometimes become facts. Of course not all people of the black race are comely and gentle, but this is true of all races, even our own. When conditions are trying keep these words of the Psalmist near you: "Thou hast given me the shield of Thy salvation; Thy gentleness hath made me great".

*The Foreigner*—The negro is not the only racial problem of the south. We have among us almost 5,000,000 foreign born men, women and their children. In Louisiana, Florida and Texas we have 1,000,000 French-speaking people, Cubans and Mexicans. The last named have been coming into the United States in large numbers since the immigration restriction act. The problem of the foreigner generally centers in the large cities and towns. In almost 300 of these the Woman's Missionary Union is doing a gracious if limited work through our Good Will Centers and kindred activities. On a recent visit to one of these centers we heard two foreign women witness for Jesus, thanking Him for salvation of their souls and those of husbands and sons. How tenderly we listened to them! Talking of Jesus does deliver us from race prejudice, from pride of birth and from hardness of heart and brings us into communion with the whole human family. (See page 35)

"One thought, the love of Jesus,

One consecrated aim;

We light a torch in darkness

And win through His dear Name."

*The Indian*—A missionary who had worked among the Indians for twenty years was asked "Do you think that missionary effort for the Indian pays?" With thoughtful conviction the answer came, "I believe nothing pays better". Many others who are doing soul-winning work among the aborigines of America would say the same. There are in the United States about 347,000 Indians, 95,636 of this number living within the bounds of the Southern Baptist Convention. Here are a few instances of profit on Gospel investment in our own Indian work: "One of our



Baptist Indians was making a tedious journey in his automobile. Night and a heavy rain overtook him and he sought shelter for himself and family in a public camping ground. The only building was occupied by white campers but they made the Indians very welcome. Presently signs of intoxication appeared in their merry-making. The Indians, although urged, refused to join in their amusements until their little girl of ten years was asked to sing. With her mother's permission she sang 'Holy Bible, Book Divine'. Later the father and mother joined her in other gospel hymns. The whole tone of the evening was changed; there were tears in some eyes and one white woman was led to renew her allegiance to Christ. Did it pay to have led this Indian family to the Saviour, that they might sing of Jesus so effectively? Did it pay to have one Indian pastor call his people together and pray all night for the success of the 75 Million Campaign? Did it pay to have Dr. B. C. Hening, former superintendent of Home Board work among Indians, negroes and foreigners, tell us that there were 173 Indians baptized in thirty days by two of our missionaries and that 220 had been baptized during the past year? These three instances out of thousands confirm the missionary's statement that 'Nothing pays better'. May not our hearts join in such a prayer as the following:

"O God teach us the unity of Thy family and the universality of Thy love. As Thy Son, our Saviour, was born of a Hebrew mother and ministered first to His brethren of the House of Israel but rejoiced in the faith of the Syro-Phoenician woman and of a Roman soldier and suffered His cross to be carried by a man of Africa; teach us, also, while loving and serving our own, to enter into the communion of the whole human family and forbid that we should despise any for whom Christ died or injure any in whom He lives. Amen".

### "GLORIFY THE LORD IN THE ISLES OF THE SEA"

*Cuba\**—A little more than a year ago about a dozen of our state secretaries attended their associational conference, held in Havana, Cuba. A collection of their impressions would make a symposium of enthusiastic praise for what our Home Mission Board has accomplished in Cuba under the wise and faithful leadership of Dr. M. N. McCall and his associates. Dr. McCall reports that "there are now working in Cuba thirty-six preachers, two of whom are Americans. There are also thirty-six other workers including teachers; seven of these are Americans. The churches report a membership of 2,643 with contributions of \$10,746.23. The Sunday schools average an attendance of 2,512 and the 13 day schools have an enrollment of 1,343. If we are faithful now, large things are before us and we will be made to rejoice more and more because of the great things our Lord is doing in Cuba".

### "THESE ARE THE WORKS OF THE LORD"

*Canal Zone\**—The reports of growth and progress that come to us from our mission work in the Canal Zone show a normal condition that is a growing condition. You cannot keep missions from growing even when not supported as they might be. Something in the consecration and tireless effort of the missionary encourages Christianity among his people. The two branches of the work under the care of Rev. F. M. Roberts, the American and the West Indian, show relative progress. The church for Americans at Balboa is a well organized body with a Sunday school, a woman's missionary society and a B. Y. P. U. This live Baptist church has a large program before it as it ministers to the white residents and to the nations as they pass by. The West Indian churches, in charge of Rev. Joseph Thrift and Rev. Stephen Witt, are doing fine work in the five

\*See ROYAL SERVICE, February 1924.

churches for the West Indian people. Both the American and the West Indian churches are making an effort toward self-support. (See page 30.)

### "ARISE AND BUILD"

**DURING** the past two or three years the Home Mission Board has been unable to make gifts of any great amount in order to help churches in their building programs although the need has not been lessened in any way. There are some 5,181 rural churches and 252 city churches, or a total of 5,433 church organizations, among southern Baptists without houses of worship. These bodies are obliged to worship in school houses, community church buildings and lodge halls. In addition to these there are more than 15,000 churches which have but one room in which to hold services and do the necessary church work. It is sad but not surprising to know that about 6000 of these handicapped churches are without a Sunday school and that more than 14,000 have no women's or young people's missionary organizations. This situation calls for at least a \$20,000,000 building and loan fund for southern Baptist churches, \$10,000,000 of this amount to be devoted to the use of the country churches. Think how 6000 new Sunday schools and 14,000 new W.M.U. organizations would quicken the life of each community, enlarge the work of home missions and bless the whole world! The Gospel would be preached through channels now unused and bring an ever widening benefit to all concerned. These needs should deeply interest the W.M.U. as it plans for the gifts to the 1925 Program of Southern Baptists.

### "GOD IS ABLE TO GRAFT THEM IN"

**THE** prophecy of the Bible and the promises of God for the Jews are in process of fulfillment in spite of the fears and opposition of the enemies of Israel. Deep sorrow may come to them until they recognize Jesus Christ as their Messiah. Every Jewish man and woman helped so to recognize Him will be as those snatched from this tribula-

tion and brought into happy relation with Christ. Fourteen million Jews are now asking for the opportunity to establish homes in Palestine with the right to their own language, customs and political institutions. It is reported that there is a movement toward Christ among the Jews already in Palestine, notably among the younger men and women. The demand for Bibles is increasing; this is especially true of the Hebrew Bible. In the south there are some 500,000 Jews. We have but one missionary among them, Rev. Jacob Gartenhaus, who like the apostle Paul establishes work among his people, afterwards visiting and encouraging them from time to time. But unlike Paul he has no Timothy at his side. It seems hardly possible that one man in one year could have made 888 visits besides preaching 123 sermons, distributing Bibles and tracts to say nothing of innumerable other services which can never be reported. This devoted missionary greatly needs our prayers and the means whereby the Home Mission Board can give him additional help. (See page 6.)

### "THEY SHALL BE COMFORTED"

**THERE** can be no more saintly mission than to carry joy into the silent life of a deaf mute, shut away as he is from the world of sound and expression. This has been the blessed service of Rev. J. W. Michaels for some years. The Handbook of Sign Language prepared by him is being used in China, Japan and other countries and has proved a great help and blessing, as it has in his own work. He has also put into sign language the Sunday school lessons and other publications. In the south there are about 40,000 deaf people. Of course one man cannot reach all of them but what two men could do this one man, Missionary Michaels, has done. If our missionaries are to be killed through overwork do not let our W. M. U. be accessory to the deed or in any way blameable. Let us prove our innocence by sacrificial gifts of prevention. "We then that are strong



ought to bear the infirmities of the weak and not please ourselves—Christ pleased not Himself."

#### "EVEN THE WIND AND THE SEA OBEY HIM"

**T**HE work of the Home Mission Board for soldiers, seamen and marines was much more extensive during the World War than at the present time but afterwar conditions have brought needs quite as imperative. The work of the Seamen's Institute at Jacksonville, Florida, through Chaplain Karl J. Frost, is doing great service for seafaring men and also to those in many world ports to whom these sailors may carry the message of Him who stilled the tumult of the sea. In Texas, in cooperation with the State Mission Board, great good is accomplished in the various camps still in operation. In the Government Hospital for Tuberculosis near Asheville, North Carolina, the soldier patients receive gracious attention from Rev. J. A. McKaughan, missionary of the Home Board. The cadets of the United States Naval Academy, Annapolis, Maryland, are reached through the services of Dr. J. S. Sowers, pastor of the Baptist church of that city. Soldiers and sailors away from home ties are often more susceptible to the influence of the Christ message than when surrounded by the many opportunities for hearing it in the home town.

"O Trinity of love and power,  
Our brethren shield in danger's hour;  
From rock and tempest, fire and foe,  
Protect them wheresoe'er they go,  
And ever let there rise to Thee  
Glad hymns of praise from land and sea."

MARIE BUHLMAIER—"A Good Soldier of Jesus Christ"

**A**T our request Miss Marie Buhlmaier has written the following brief sketch of her life; but in speaking of the twenty-five years of devoted service as missionary to immigrants in Baltimore under the Home Mission Board of the Southern Baptist Convention she

has been far too modest. During these year, in addition to meeting and lovingly serving the immigrants at the Baltimore port, she conducted sewing schools for German children, made innumerable visits, gave frequent talks on her work, both in Baltimore and throughout the south; and in so doing literally wore herself out. Miss Buhlmaier is now busily resting in the Baptist Home in Baltimore and, as far as her health will permit, is still giving eager service for the Master.

"Thy tired handmaid seeking souls  
looks upward yet,  
They do not know . . . but Thou  
wilt not forget."

"The first nine years of my life were spent in my native city, Heilbrom, Germany. Three of these years were spent in a school where the Bible was taught along with other studies. For several years all went well in the home; then came reverses which eventually swept us from our footing and were the natural causes for our leaving the home we loved to come to America. Never shall I forget the bitter tears and the tender farewells of the hosts of relatives and friends as we said good-bye! The hardships of the long journey were terrible for my poor mother—alone with her four little ones, I being the oldest. My father had gone ahead to prepare the way for us and, my, how glad we were to see him as he waited for us at the landing of the steamer! All this happened in 1868.

"Still heartsick for our home we were but poorly prepared for the added trials and afflictions which awaited us in the new country. Darkness seemed to have settled thick upon us; not a day passed on which my tears did not mingle with those of my sorrowing mother. Soon I found that I was no longer a child. As conditions did not mend I begged to be allowed to go to work. Most reluctantly my parents yielded to my request as it was a hard blow to their self-respect and pride. It was thus that I became a wage-earner before the age of ten. Being deprived of school I learned

English and gained much general information from the home studies of the other children.

"After a time the clouds lifted and living conditions grew better. About this time, much to our regret, the home we were living in had to be vacated. When at last new quarters were found a neighbor kindly informed us that we were going right into a 'Baptist nest' and that we had better watch out lest we be caught. I had never heard of the Baptists before and when alone asked my mother, 'What kind of things are they?' She told me they were people of a perverted belief. I was even more puzzled but resolved then and there that they should never catch me. This was early in 1873. I had just been confirmed and was attending church and Sunday school regularly. I took real pride in telling this to the people of the 'Baptist nest'. But the Lord knew what He had in mind concerning me and soon led me in a most natural way to visit the nearby German Baptist mission. Here the strong Gospel sermons, the happy expressions of joy and fellowship, the warm welcome and the urgent invitation to come again made such an impression upon my love-hungry soul that I was easily persuaded to repeat the visit, especially as I detected no error in their teachings.

Nevertheless, it was not easy to break away from what for generations had been the fixed teachings of my family. But the truth prevailed. I yielded my heart to Christ and followed Him in baptism, October 10, 1873. I persuaded my parents to come and share in the blessings of these wonderful meetings and two weeks after my own baptism they also entered the baptismal waters. It was thus we became charter members of the First German Baptist Church of Harlem, New York. Almost at once I was urged to engage in church and Sunday school activities and after a time received the appointment of church missionary. These were wonderful days with wonderful experiences, days in which foundations deep and strong were laid for the larger work the Master had in store for me.

"It was in 1893 that I was appointed missionary of the Home Mission Board of the Southern Baptist Convention to the immigrant work in Baltimore. For twenty-five years I was permitted to do this work. Then failing health compelled me to give it up. To Him who loved me with an everlasting love; who directed all my ways, who permitted all the hardships of preparation, to Him do I leave the record of these years and to Him give the glory and praise forever and forever."

#### QUESTIONS ON PROGRAM TOPIC FOR STUDY AND DISCUSSION

1. Was Jesus Christ a home or a foreign missionary?
2. In what manner was the Great Commission delivered? What is its significance today?
3. How far has the Kingdom of God gone since "beginning at Jerusalem"?
4. How far is the Kingdom of God from the goal—"the uttermost parts"?
5. Is there Christianity enough in your community to bring about inter-racial justice? In your church? In your home?
6. Who bore the cross of Christ on the way to Calvary?
7. Why are Cuba and the Canal Zone under the Home Mission Board?
8. What is the difference between the Jews who "received Him not" and the gentiles of today who refuse Him?
9. What would your family life be without a settled home?
10. Why is church building a very important branch of home mission work?
11. Is our responsibility for the success of home missions an individual or an organizational one?
12. When the "kingdom of nations is gathered together" where would you have America appear?





## COLLEGE Y. W. A.



### THE DAY OF MARCH

**T**HE Day of March Has Come", a day of anniversary importance because of two women—two women who have opened doors for college women and all women everywhere. It is well for Ann Hasseltine Y.W.A. members to know of these two, to bear in mind their courage as college days come on toward the grand final of examinations in courses and decisions for summer and life activities.

March fifth is the anniversary of the appointment of Miss Harriet Baker as the first single woman missionary by our Foreign Mission Board. Her appointment came in 1849. She was sent out to Canton as "an experiment". On the same date, March 5, 1849, Miss Mary Lyon died—Miss Lyon, noted pioneer educator among women—she who said to her students at Mount Holyoke, "There is nothing in the universe that I fear but that I shall not know all my duty or shall fail to do it".

These two whose appointments to wider service came so coincidentally would doubtless say to college girls today "Seek His will, walk in His way, we found it best". Y.W.A. ideals propose this same goal for knowing. Has your Y.W.A. set forth these ideals so forcibly that no girl can leave college without carrying, indelibly in her heart, impulse changed into aspiration, aspiration turned into determination to be a true Christian, living up to Y.W.A. ideals as they lead toward actual Christlikeness?

There have been many activities for College Y.W.A. this year—state conferences, state W.M.U. meetings, state week of prayer, January Week of Prayer for Foreign Missions, Our Sisterhood Special, the completion of the 75 Million Campaign, the launching of the 1925 Program of Southern Baptists and now in March the Home Mission Week of Prayer. None can say the program of Y.W.A. is inadequate in diversity of interest or in variety of appeal but none should miss the underlying foundation of "Yoke—Work—Abide". March with the prayer program and gifts for home missions brings good test of the actual value of your college Y.W.A. Naturally "distance lends enchantment" and frequently home missions have not the glamor and thrill of foreign missions but really "Young Women Alert", awakened to a sense of their duty to lost people everywhere, will be earnestly, zealously following the suggested program for prayer, will be bringing in the "Thank-Offering" envelopes real grateful gifts. The spring allowances have just come, the spring garments, hats, shoes, gloves are to be bought—but what about the coming of new life to some lost soul which your gift would bring through home missions? Y.W.A. must remind you that the day of March, that day of March Week of Prayer for ingathering your "Thank-Offering" is come.

Once more we remind ourselves of Our Sisterhood Special, a particular part of our Y.W.A. gifts we set aside for the European girls who are studying at House Beautiful, our W.M.U. Training School in Louisville. If your Y.W.A. has not yet reached its goal suggested for Our Sisterhood Special, please do so at once, mark the fund for our special object and send to your state college correspondent.

Harriet Baker would say, "I did something no southern Baptist girl ever did before. In Our Sisterhood Special you have a new friend; make good in that and in all the new experiences awaiting you as you grow in Christ through Y.W.A."

Mary Lyon would say, "Above all through the morning watch, through your private devotion seek His plan for you, finding it, You Will Attain, You Will Achieve".



## Y. W. A. PROGRAMS



### FIRST MEETING

**Topic—Our Home Mission Heritage**

Hymn—Great and Fair Is She Our Land

Prayer that Y.W.A.'s. may realize their responsibility for America's Christianity

Scripture—Witnessing at Jerusalem and Judea First, Acts 1:6-8

Prayer that Y.W.A.'s. may be true witnesses

Song, Witnessing, Witnessing

An Inherited Christian Atmosphere

Hymn—America

A Valuable Board Inherited

Estimating General Size of Our Inheritance

Hymn—Battle Hymn of Republic

Prayer for Enlarged Home Mission Effort

Business of Y.W.A.

Checking Up on Standard of Excellence

O Zion Haste

### Witnessing

**T**HERE is no possibility of not witnessing, the truth is simply stated "Ye are my witnesses". We may be very poor witnesses, we may witness falsely, but inevitably we do witness. How can we witness truly? (Discussion) Y.W.A. ideals will help—"no offense . . . . . determination not to overshadow the purity and beauty of the Christ-like character".

### An Inherited Christian Atmosphere

**T**HE Bible teaches clearly that God has a hand in shaping events. We have reason to believe that God preserved this nation as a heritage for His kingdom.

Historians tell us that at an early date Mohammedans came near the American coast but their boats were destroyed and God preserved us from the Mohammedans.

The Chinese have a book entitled "Fu Sang or the Discovery of America by Chinese Buddhist Priests in the Fifth Century", in which they claim that the monk visited New Mexico in 499 A.D., but for some reason no permanent settlement was made. Again God preserved His nation.

Even the Norsemen have in their records the story of 150 Norsemen who made a voyage to a far distant land, supposed now to be our country. Scholars think that the inscription on a rock in Massachusetts agrees with their "far distant land". Just as God saved this nation from the Norsemen with their mythology so he turned the Aztecs and Mound Builders in another direction.

Even though our continent was discovered under the papacy, it was not colonized and built into states until the people leavened by the Spirit of the Reformation succeeded in planting Baptist principles in them. The history of our colonization with its Christian leaders, the development of our country under George Washington and Abraham Lincoln, men of sincere faith, the preservation of freedom to worship and the advantage of the open Bible give us a true Christian atmosphere such as no other nation enjoys today. Said Benjamin Franklin, "If a sparrow cannot fall to the ground without His notice, an empire cannot rise without His aid"—such is our inherited faith in Him.

### Valuable Board Inherited

**A**T the organization of Southern Baptist Convention in Augusta, Ga., in 1845 two boards were provided for—Foreign Mission Board and Board of Domestic Missions. Ten years later the name of the latter was changed to "Domestic and Indian Missions" indicating the emphasis on the Indian evangelism work. In 1882 the headquarters were moved from Marion, Alabama, to the present location, Atlanta, Georgia.



In 1903 Dr. Baron DeKalb Gray became corresponding secretary, in which position he continues to serve. The Home Board is made up of local members and a representative from each state. Who is your state representative? Under Dr. Gray as corresponding secretary are various departments, Mr. Roberts directing the activities in the Canal Zone, Dr. McCall supervising the Cuban work, Dr. J. W. O'Hara the mountain schools. Miss Emma Leachman is field worker for the Home Mission Board, a woman in whose good works every Y.W.A. may rejoice.

#### My Country

**"THEY** tell me thou art rich, my country: gold  
In glittering flood has poured into thy chest,  
Thy flocks and herds increase, thy barns are pressed  
With harvest and thy stores can hardly hold  
Their merchandise; unending trains are rolled  
Along thy network rails east and west,  
Thy factories and forges never rest;  
Thou art rich in all things bought and sold,  
But dost thou prosper? better news I crave,  
O dearest country, is it well with thee  
Indeed and is thy soul in health?  
A nobler people, hearts more wisely brave,  
And thoughts that lift men up and make them free  
These are prosperity and vital wealth."

#### SECOND MEETING

##### Topic—I-N-H-E-R-I-T-A-N-C-E

Hymn—America the Beautiful

Scripture—"Give Ye Them to Eat"

—Luke 9:10-17

Prayer that we may share our real blessing, the Bread of Life

Hymn—Break Thou the Bread of Life

I—Indians

N—Negroes

Special Music—Negro Spiritual

H—Homeless Churches

E—Enlistment

R—Reached by Signs—(See General Program, "They Shall Be Comforted".)

I—Immigrants

T—To the Hills

A—Army and Navy (General Program, "Even the Wind and Sea Obey Him")

(It will be well to really learn the names of these southern Baptist leaders.)

#### Estimating Size of Our Inheritance and "Arise and Build"

**SEE** general program, Beginning at Jerusalem. Southern Baptist Convention Home Board works in 17 states and District of Columbia, plus Cuba and Canal Zone; interest in all of these each Y.W.A. inherits. Sometimes people waste their inheritance, fail to appreciate that it really is theirs; do we understand actually with heart and mind and soul that the south is ours to save for Jesus Christ?

Hymn—Jesus Savior, Pilot Me

N—Needing a Savior (See General Program, "God Is Able to Graft Them In".)

C—Cuba and Canal Zone

E—Evangelism

Hymn—Lord, While for All Mankind We Pray

#### "Give Ye Them to Eat"

**AS** when Jesus spoke to His disciples there are near us those whom we may not send away, those who must learn from us the source of life wherein is neither hunger nor thirst. (See poem "Giving to God" on page 24.)

#### I—Indians

**SEE** General Program. It was in the month of March back in the early days of our country's history that Samoset the Indian stalked boldly up to begin friendship with the strange white

people who had come to his country. In this later month of March surely we must open our hearts to a new attitude to our Indians. A Navajo boy pointed at an electric light which had just been turned on, "That's like my heart since I found out about the Jesus road". And then looking at another still unlighted, he said, "That's like the heart of my people. I go to take them the light".

#### N—Negroes

**SEE** general program paragraph, "He Hath Made of One Blood All Nations". The late Ambassador Bryce said that the American negro in the first 30 years of his liberation had made a greater advance than was ever made by the Anglo-Saxon race in a similar period of years. Southern Baptists cooperate in the American Baptist Theological Seminary at Nashville, training men to return to their homes as preachers. A wise negro educator is quoted as saying, "Where the white people and negroes are Baptists, race riot is practically impossible".

#### H—Homeless Churches

**SEE** paragraph "Arise and Build". Has your church been helped by the Building and Loan Fund? Investigate and see; then help other churches help themselves too.

#### E—Enlistment

**THERE** must be continued informing and urging to keep Christians up to their best efforts for God, to keep churches facing far-away and near-by Kingdom activities intelligently. Home Mission Board sends out men to tell of the 1925 Program and enlist, "write on the list", churches which heretofore have not had part in missions. What enlistment men are in your state?

#### To the Hills

**THE** hills of God stand firm and strong  
Above the vales of sin and wrong;  
Majestic, peaceful, noble, grand,  
Age after age, they moveless stand.

Symbolic are these mighty steep

Of Him who slumbers not, nor sleeps;

Whose might can make the mountains fall;

Whose love is brooding over all.—Jennie Wilson-Howell

#### I—Immigrants

**SEE** February ROYAL SERVICE, pages 4, 28-34, also "The Foreigner", in general program. Every 40 seconds a foreigner enters New York harbor. One year's immigration represents 97 nationalities. In every American city of over 100,000 inhabitants there are 30 nationalities. It is stated on good authority that there are 4 agencies which are antagonistic to evangelical Christianity, which print and circulate more propaganda literature each year than the combined output of the 32 evangelical bodies of America. It is reported that 15 million people read perverse political papers, bolshevistic and such like. Of these 8 million read no other kind of paper. There are some 450 such papers, 250 of them self-supporting. Said Theodore Roosevelt, "If we do not see that the immigrant and the children of the immigrant are raised up, most assuredly the result will be that our children and children's children are pulled down. Either they will rise or we shall sink". Read "Scum o' the Earth" by Robert Haven Schauffler. Find it in your library in "The Little Book of Modern Verse".

#### T—To the Hills

Among the hills of the southern highlands are some 3 million people. All of them do not know God, do not hear or feel the message of the hills; our mountain schools help them to know. See February ROYAL SERVICE, pages 5 and 6; see general program "The Strength of the Hills Is His Also".

#### C—Cuba and Canal Zone

**MRS.** M. F. ROBERTS leaving for Balboa Heights, Canal Zone, after her furlough wrote "Pray for us as we



renew our search for the lovely crystal jewels". Crystal jewels will be an inheritance valuable indeed—here at the Panama Canal at the channel of the nations in contact with people of all lands. A group of Roumanians coming to service at Balboa Heights church said they had heard of it before leaving Roumania. See "These Are the Works of the Lord" in general program.

Cuba is often called the "island of a hundred harbors"; it harbors hundreds of evils because it lacks Jesus Christ. Our American trade with Cuba is larger than with Japan and China combined but our mission force is far smaller. Since real Christianity has entered Cuba, the number of marriages among all classes has increased 50%—one evidence of improving moral conditions.

In 20 years illiteracy dropped from 84% to 54%; did Christianity spread as fast? United States government wiped out yellow fever in Cuba by abolishing insanitary conditions. The church must wipe out immorality and irreligion by process of conversion, education and community service.

#### E—Evangelism

**THE** Home Board sends out evangelists and singers to reach the millions of unsaved with the "Old, Old Story". Some 40 evangelists are constantly going here and there preaching God's message of salvation but Y.W.A.'s must not fail to evangelize those near them, friends and acquaintances.

Solo: Win Them One by One

### MARK IT ON YOUR CALENDAR NOW

June 16-26, 1925

Second South-Wide Y.W.A. Camp  
RIDGECREST, NORTH CAROLINA

### ACKNOWLEDGMENT OF APPRECIATION

**I**N the preparation for the program for the March Week of Prayer for Home Missions the Woman's Missionary Union is indebted to many for articles which have been published in leaflet form or in the denominational magazines. To each of them sincere thanks are herewith extended: Ala.—Mrs. P. A. Eubank; Miss Lila Herren; Fla.—Mrs. E. C. Bostick, Rev. Karl J. Frost; Ga.—Miss Emma Leachman, Dr. B. D. Gray, Dr. B. C. Hening, Rev. Jacob Gartenhaus; Ill.—Miss Pearl Baugher; Ky.—Miss Alice Johnson, Mrs. C. E. Landen; La.—Miss Margaret Hargrove; Md.—Mrs. S. R. Barnes; Miss.—Miss Millie Mae McLellan, Mrs. W. H. Thompson; Mo.—Mrs. Geo. W. Campbell, Mrs. Geo. McWilliams; N. M.—Rev. C. W. Stumph; N. C.—Miss Martha Hiatt, Dr. J. W. O'Hara; Okla.—Miss Maggie Smith; Tenn.—Miss Nell Bullock, Miss Eva McCullough, Miss Jessie Dye, Miss Jessal Holtzclaw; Texas—Miss Myrtle Falt; Va.—Miss Eva Gravatt; Canal Zone—Rev. M. F. Roberts; Cuba—Dr. M. N. McCall.

### Monthly Missionary Topics for 1926

Jan.—Special W.M.U. Objects  
Feb.—The Whitening Fields of Japan  
March—The Romance of Home Missions  
April—Our South American Fields  
May—Our Hospitals at Home and Abroad  
June—The American Indian

July—Nigeria  
Aug.—Cuba and Canal Zone  
Sept.—Personal Service: Soul-Winning  
Oct.—Graded W.M.U.  
Nov.—Europe and the Near East  
Dec.—China's Spiritual Awakening



## OUR YOUNG PEOPLE



### MARCH FOR MISSIONS

**S**HOULD the preposition be *for* or *in* or *to* or *with*? Either one would fit with just a shade of difference in the meaning but probably *for* will more nearly include all the ideas. March *in* missions implies we are already interested but there still are young people who have never yet gotten



in on the mission business: perhaps worse because it is likely the reason they are not *in*, their mothers are not interested, they have no leader. Of course you who read are interested, you are bringing the children in your home into young people's missionary organizations, you may be a leader of an R.A., G.A. or Sunbeam yourself but now that it is March won't you try a bit harder to bring others in to a mission march too? Don't be discouraged just because there are a number of boys and girls or little children who are not yet enlisted. In an army it takes sometime to get everybody *in* line, so it takes months to bring all of the potential members *in* but keep on marching and the rhythm of things happening will at last draw them. March is the time to increase attendance, bring them *in*.

If we take the *to* as our preposition it shows the far reach of our proposition as leaders, leaders of young people marching to missions. They will be. Some will march out of your G.A., out from your R.A., out from your Sunbeam Band to Africa, China, Japan, South America, Palestine and through them you will have marched to missions. A G.A. leader from Texas wrote, "One of my G.A.'s is planning to go to Brazil. I may be in Heaven by that time but someday I think I shall know she is my G.A." That counselor is marching

to missions. Some will march out of your organizations to Good Will Centers, up to mountain schools, to pastorless churches, to all the waiting, yawning gaps in the line of denominational activities at home, so you will march through them to missions. More will go into the busy tasks of earning money, of regular home-keeping, of school-teaching but once set the sight of mission fields before their eyes and they will not fail to march to missions with gifts and prayers and knowledge and there is our *with* preposition.

March is surely the month to march with missions. Our Week of Prayer for Home Missions is to be observed: \$35,000 is the goal set. In marching terms "get on your mark" as leaders of a junior missionary organization by explaining why we have this special season of prayer. Read the editorial pages and pages 28-35 in February ROYAL SERVICE to see the value of Good Will Centers and mountain schools that will show the "why" of this \$35,000 amount going particularly to these two phases of home mission work. The Home Mission Board debt—we hesitate to mention it, a family shame denominationally speaking, to be sure, but it is a part of the circumstances our young people must know until the knowledge grips them. Has it gripped you?

"Get set" by distributing envelopes, by arranging the program carefully, by being certain all details will be cared for toward a successful prayer hour. "Go" in following out the program as suggested for R.A., G.A. and Sunbeam. Your going in those programs will project you and the membership of the organization you are trusted to lead forward with missions as your prayers and gifts work progress in His name. Be sure the gifts are equal to the real possibilities of your membership; teach



them to save to give to missions.

"March for Missions"—yes, it will include *in* and *to* and *with* and it will also dedicate this month in a vigorous way to mission tasks.

*First*—the Prayer Program and Offering, every organization praying and giving for home missions

*Second*—that mission study class—If and since March is for missions what better time will there be for that study class? And if your latest class was foreign missions turn attention nearer home.

"Next-Door Neighbors" (\$1.25) with its delightful "Thumb Nail Sketches" by Margaret Applegarth will be especially pleasing to Sunbeams. So will Mr. Friend-o'-Man by Jay Stocking (40c and 60c).

G.A. and R.A. will like "Uncle Sam's Family" (1.25) written by Dorothy F. M. Connell. "Uncle Sam's Family" is a new book and its stories

of boys and girls will indeed thrill your boys or girls and make them appreciate their blessings and the necessity for realizing that United States has a home mission task for them.

*Third*—March speaks again of the march of time that is bringing our convention year to a close so soon. Have you caught up with the ideals to be realized as they are measured by the Standard of Excellence?

*Fourth*—March WORLD COMRADES contains many things that just must not be overlooked. "The Dime Missionaries" could easily be acted out in the Sunbeam Band: the home scene

with the children of Mr. Dollar running here and there; the goodbye scene; then the train. All children like to play train and here is a game with a purpose for the Dollar Family is on the train and "Brother Spokesman" can tell about each, or each may speak out for himself. Either way will make the story useful in the march for missions.

THE delightful poem, How Sunbeams Grow, which Mrs. J. S. King of Cleveland, Okla., wrote and her friends, Mrs. Goodwin and Mrs. Gurney, sketched and printed, makes a splendid exercise for 10 Sunbeams on any public occasion.

Other W.M.S. friends of WORLD COMRADES could thus help.

Had these subdivisions been marked by Left, Right, Left, Right, in keeping with March for missions instead of first, second and so on, it would have ended "Right" on the value of WORLD COMRADES and so reminded to "subscribe". One dollar (\$1.00) is very little to invest in reading matter for children which will bring such varied returns as WORLD COMRADES will. Leaders of R.A., G.A., and Sunbeam will find interest increased, program planning pleasanter and easier for more magazines will be accessible if a majority of the members of the organization are subscribers. The G.A. of Batesville, Ark., is 100% in this respect for every member subscribed to WORLD COMRADES. No counselor need fear that having the magazine in the home will lessen program interest and attention at the organization meeting. Children enjoy recognizing information they have had before.

#### Giving to God

**B**ECAUSE the Master is not here  
With His own hands today  
To feed the hungry multitudes who  
Throng life's busy way,  
He gives the task to you and me;  
He bids us hear their cry;  
He says that if we turn from them  
We also pass Him by.

Our eyes are blind; we only see  
An outcast at our door;  
Yet said He not Himself that they  
Who feed and clothe His poor  
Give unto Him? Then day by day  
For such a royal Guest  
Shall we bring with willing hands  
Our choicest and our best?

—Edith H. Divall

#### IN EXPLANATION

**N**O two leaves on the same tree are exactly alike, so the proverb says, and certainly it is also true that no two people think exactly alike on every issue. Therefore, it often happens that Christians belonging to the same denomination differ in their interpretation of certain parts of the Bible. This is often true even when there seems to be "the yea and the nay" of the Scripture concerning the point in question. Therefore, it is always hard to say or write anything which will be approved by even a majority of a given group of Christians. Nevertheless, people continue to talk and write. If they please a majority they take renewed courage; if they call forth criticism they usually try to defend their position and certainly as Christians they always feel sincere regret if they have given "occasion for stumbling" to a fellow-Christian and most of all do they grieve if they halt the progress of the Kingdom of God.

Such is the attitude of the editors of this magazine, its very title reminding each of us that we are in the service of the King of kings. As its managing editor I wish to say that I sincerely regret that quite a few of our readers have felt constrained to write in protest against certain statements which were made in the W.M.S. programs of the January and February issues of the magazine. However, it is helpful to get the viewpoint of other people and so I sincerely thank each one who wrote to the magazine and earnestly desire to retain their confidence in at least a majority of the statements made in it from month to month. These honored readers may also get comfort from the fact that the magazine very seldom aspires to the treatment of subjects similar to those used in January and February but that it confines itself almost wholly to the progress of modern missions. They will also be glad to receive the promise that as far as possible every effort will be made to avoid using in the magazine the word "protestant" in speaking of Baptists, "local" in qualifying the word church and "church" in referring to the Kingdom of God. Not in defense but in explanation of what has been done in previous issues it may be said that the one who prepared the programs doubtless used the criticized expressions merely through the habit of common parlance. Especial gratitude is felt for the following article which upon request has been graciously given to the magazine by Dr. Scarborough who is recognized as an authority on southern Baptist beliefs, being president of the Southwestern Baptist Theological Seminary at Fort Worth, Texas.—Kathleen Mallory

#### THE GENESIS OF CHRIST'S CHURCH

**I**T is difficult to put one's finger on the exact place in the life of Christ where He established His church. The fact is, the formation of Christ's first church was a process and it covers in its development the whole period of Christ's ministry. Its organization was not completely finished until after Pentecost when the deacons were added; but it is certainly true that Christ in His own personal ministry established His church.

1. *Its Nucleus*—John 1:35-51. Here we see Christ taking two baptized believers and under His leadership going out to win others to live in Christ. This is a soul-winning organization and constitutes the nucleus of His church.

2. *The Institution of Baptism*—Matthew 3:1-17. John the Baptist was sent of God to institute the ordinance of baptism. He had baptized many before he baptized Jesus; but when he baptized Jesus, Christ certainly gave His endorsement to this, the first ordinance of His church. It is a church ordinance and it became so in subsequent history in the New Testament.

3. *The Call of the Apostles*—Matthew 4:18-25. Here we see the Savior calling out the first and special officers of His church—the apostolic group.



4. *The Law of the Inner-Life of His Church Given*—Matthew, chapters 5 and 7. In the Sermon on the Mount Jesus gives the inner law of life and conduct to this group whom He was organizing into a church.

5. *Laying the Doctrinal and Evangelistic Foundations*—Matthew 16:18. Here the Savior lays upon the eternal rock of personal faith in the Lord Jesus Christ the doctrinal foundation of His church and declares that so militant and strong it shall become on this foundation that it will be an irresistible army sweeping away even the gates of hell.

6. *The Institution of the Second Ordinance—the Supper*—Matthew 26:17-30. Here we find Jesus gives to His church, and puts it on the inside, the Supper as the second memorial of His death, His resurrection, the second ordinance of His church.

7. *The Price He Paid for His Church*—Matthew 27. Paul in Acts 20:28 says that He purchased the church by His own blood and this is the price He paid for His church.

8. *Gave It Its Marching Orders*—Matthew 28:18-20; Mark 16:15-20. Here the Savior gives His world-wide missionary, educational and benevolent commission and sets out the world-encompassing task of His church and churches.

9. *He Promises Victory*—Luke 24:49 and Matthew 28:20. He gives to His church the guarantee of permanent and eternal victory, even the abiding and continued presence of His own divine self.

10. *Tarrying for Power*—Acts 1:8-14. Here He sets His church to the task of prayer for power, waiting and praying for the enduring Spirit.

In these steps during Christ's earthly ministry we find the genesis of Christ's first church. When He ascended He left the church some of its officers, the apostles, not to be permanent, to be sure; its foundation of faith; its laws of life; its two ordinances; its commission; its great world-task; the terms and conditions of admittance; the new birth based on repentance and faith in Christ; He left it its great central, dynamic theme and power—Jesus crucified, buried, risen, coming again—; He gave it the promise of the Holy Spirit. After He ascended this unit and growing corporate organization called out and appointed an officer to take Judas' place—Acts 1:15-26. This was the act of the church. Then in the first chapters of Acts we find this church well organized, already established under the personal ministry of Christ and by Him set to the task of evangelism; and through the Holy Spirit it held its first great meeting. Then in Acts the 6th chapter we find the organization completed by the addition of deacons; and so it had two sets of officers—pastors and deacons—two ordinances—baptism and the Supper—a democratic form of organization, as was shown in the election of Matthias to take Judas' place and the election of the deacons. The church itself was the authority in these appointments. Thus, we can see that through the process of years Jesus Himself organized His church and under the direction of the Divine Spirit deacons were added to the organization after Pentecost. It can in all the highest senses claim Christ as its organizer and central authority and power.—*Dr. L. R. Scarborough*

(Concluded from Page 6)

*Christians Respond When Informed*—Wherever I go (and I have more invitations than I can accept) I find many southern Baptists in full sympathy with my work and hundreds of hearts kindle into a burning interest in the lost children of Abraham. For this I am grateful and take courage.—*Rev. Jacob Gartenhaus*

## RULES FOR AWARDING W.M.U. LOVING CUPS, PENNANTS AND BANNERS

At the May meeting in Memphis the Woman's Missionary Union will award two loving cups, five pennants and five banners. Many people, even though not "from Missouri", take more interest in a plan once they are "shown" how it is worked. Certainly it is highly desirable that every W.M.U. organization among the women and young people shall take a very constructive interest in order to help its respective state in the worthy effort to win one or more of these trophies. Therefore, the simple rules for awarding the same are given below. Study them and you will realize that they are far easier than any cross-word puzzle. Understanding them, please bend every energy to have your state victorious in Memphis.

Last May the awards were made to Maryland, South Carolina, Virginia, New Mexico, Arkansas and Texas. South Carolina's trophy was one of the loving cups, the particularly interesting feature being that the state had won the cup for the past three years. Accordingly the W.M.U. Executive Committee presented the cup to the South Carolina Union as a permanent possession but the state has very generously returned it with the request that it be used as formerly. Fearing, shall we say it, that some state victorious for three consecutive years might not follow South Carolina's example, it has been decided that the awards henceforth are to be made from year to year and do not become the possession of a state, thrice victor though it be.

In order to make the awards of pennants and banners as fair as possible, the eighteen states are divided into two groups, according to the number of S.B.C. churches in each state. In the group of so-called larger states last year were Alabama, Arkansas, Georgia, Kentucky, Mississippi, Missouri, North Carolina, Tennessee and Texas, the other nine being in the other group. The nine in the larger group competed for the pennants and the other nine for the banners.

In awarding the loving cups the eighteen states are again divided into two groups, the basis of division being the total number of W.M.U. organizations of all grades in the respective state. The states last year having the larger number of W.M.U. organizations were: Alabama, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, Texas and Virginia. The other nine states composed the other group, each group competing within itself for one of the loving cups.

### W.M.U. Loving Cups

Awarded to the state having the largest number of Uniform Standard of Excellence A-1 organizations of all grades based on the total number of organizations of all grades in the respective state. For example: South Carolina won the cup last year in its group of nine states, Alabama ranking second. The way these decisions were reached was as follows:

*Alabama:* Total number of organizations was 1693; total number of Uniform Standard of Excellence A-1 organizations was 210. When 210 was divided by 1693 the answer was .124.

*South Carolina:* Total number of organizations was 1931; total number of Uniform Standard of Excellence A-1 organizations was 315. When 315 was divided by 1931 the answer was .163.

*Q.E.D.* South Carolina won!

### W.M.U. Pennants and Banners

Awarded to the state making the largest proportionate net increase in the total number of W.M.U. organizations of all grades, the number of S.B.C. Baptist churches in the given state being taken into account, the ideal for each church being at least 5 W.M.U. organizations comprising W.M.S., Y.W.A., G.A., R.A.



and Sunbeam Band. As explained above, the nine larger states competed for the lavender pennant and the other nine for the lavender banner. For example: Maryland won the banner, with New Mexico second, the decision being reached as follows:

*New Mexico:* Number of S.B.C. churches was 160; the minimum ideal of graded W.M.U. organizations was  $5 \times 160$ , which was 800; the actual number of organizations was 118. When 118 was divided by 800, the rate of efficiency was found to be .1475. The number of organizations in New Mexico the preceding year were 98, the actual gain for the year being  $118 - 98$  or 20 organizations. By dividing 20 by 98 the rate of gain was found to be .2040. This rate of gain was then added to the rate of efficiency,  $.2040 + .1475$ , making .3515, which was divided by 2 to get the average rate of gain. The answer was .1757.

*Maryland:* Number of S.B.C. churches was 93; the minimum ideal of graded W.M.U. organizations was  $5 \times 93$ , which was 465; the actual number of organizations was 171. When 171 was divided by 465, the rate of efficiency was found to be .3677. The number of organizations in Maryland the preceding year were 143, the actual gain for the year being  $171 - 143$  or 28 organizations. By dividing 28 by 143 the rate of gain was found to be .1958. This rate of gain was then added to the rate of efficiency,  $.1958 + .3677$ , making .5635, which was divided by 2 to get the average rate of gain. The answer was .2817.

*Q.E.D.* Maryland won!

#### *Young People's Pennants and Banners*

There are four each of these pennants and banners, there being a pennant and a banner each for Y.W.A., G.A., R.A. and Sunbeam, making eight in all. The awards are made on the same basis for each grade of organization so it will suffice to explain merely for one grade. For example: The Sunbeam pennant was awarded to Texas with Mississippi second. The award was made because Texas had the largest proportionate net increase in the total number of Sunbeam Bands, the number of S.B.C. churches in Texas also being considered, the minimum ideal being at least one Sunbeam Band in each church.

*Mississippi:* Number of S.B.C. churches was 1547; minimum ideal number of Sunbeam Bands was, therefore, 1547; the actual number of Sunbeam Bands was 350. When 350 was divided by 1547, the rate of efficiency was found to be .2262. The number of Sunbeam Bands in Mississippi the preceding year were 314, the actual gain for the year being  $350 - 314$  or 36 bands. By dividing 36 by 314 the rate of gain was found to be .1146. This rate of gain was then added to the rate of efficiency,  $.1146 + .2262$ , making .3408, which was divided by 2 to get the average rate of gain. The answer was .1704.

*Texas:* Number of S.B.C. churches was 3410; minimum ideal number of Sunbeam Bands was, therefore, 3410; the actual number of Sunbeam Bands was 642. When 642 was divided by 3410, the rate of efficiency was found to be .1882. The number of Sunbeam Bands in Texas the preceding year was 330, the actual gain for the year being  $642 - 330$  or 312 bands. By dividing 312 by 330 the rate of gain was found to be .9454. This rate of gain was then added to the rate of efficiency,  $.9454 + .1882$ , making 1.1336, which was divided by 2 to get the average rate of gain. The answer was .5668.

*Q.E.D.* Texas won!

*Moral:* What hath by these victorious states been done can by yours be done!



## SOCIETY METHODS



### CLAUSE VII—PERSONAL SERVICE

**N**O phase of W.M.U. work inspires its members to be real missionaries more than that of personal service, if properly conducted. Every W. M. S. should have a Personal Service Committee that abounds in originality and persuasive power, in order to meet the whims and wherefores of so many of its members who are continually saying, "Do not let your right hand know what your left hand does", and for those who are indifferent to the importance of reporting. I submit suggestions to help meet these conditions.

*Suggestion 1*—Suppose your committee is composed of three members. Have them make a large wall chart on which are listed the outstanding needs in your community. Divide these needs into three groups, each member of the committee being responsible for the doing of the things in her group and selecting one-third of the members of the society as her helpers. Create a friendly rivalry as to the greatest per cent in each group helping to meet the needs. When the committee members make their report, have gummed figures to paste on the chart, each using a chosen color. Change the list of needs each quarter. Perceiving accomplished things inspires action.

*Suggestion 2*—Since enlistment and personal service are so close akin that the doing of one produces the other, have the committee arrange a "Visitation Day". Make separate lists of all sick, shut-ins, unenlisted and unconverted people in your community. Put these names in small envelopes that have been labeled, MY COMRADES FOR VISITATION DAY. Make an imitation lake by using a mirror and shrubbery, pin these envelopes to ribbons, conceal them in the shrubbery. Place a placard by the lake, "I WILL MAKE YOU TO BECOME FISHERS OF MEN". Announce a fishing party and let each draw her comrade to visit.

Organized Personal Service means:  
ORIGINALITY—ORGANIZATION  
OBTAINMENT  
PERUSING—PERSISTING—PERFORMING

SEEKING — SYMPATHIZING —  
SAVING—*Aretta Beswick, Illinois*

### CLAUSE IV—REGULAR REPORTS

**A** FINISHED product attracts the eye and, as we work, the greatest stimulus is the vision of the goal. Every state corresponding secretary dreams dreams and sees visions of a report showing one hundred per cent of the work, every society reporting and reporting on time. To realize her dream, however, the secretary with a practical working plan will not dwell long in her thoughts on the cupola of her structure. She will begin to build from the bottom. The regular reports sent in according to the plans of the state are the last stage in the process. They alone proclaim the finished product. Improvement comes not in the finishing of the product but in the process itself.

Vital factors touching the improvement of regular reports are:

*I. Information:* The women of the Southern Baptist Convention have proved their desire to serve. When they know that reporting is a part of the work itself they will report. As the local auxiliary considers the Standard of Excellence, which chart should hang in every meeting place, it must consider the fact of reporting as a part of the program, just as much as the holding of meetings, subscribing for periodicals and rendering of missionary programs. The report blank should be thoroughly understood by every individual member. In cases where the women as a whole do not understand reports, time could not be spent to a greater advantage than in clarifying every item on the blank. Through such an understanding, individuals are

(Concluded on Page 33)





## FROM OUR MISSIONARIES



### EVANGELIZING IN THE CANAL ZONE

Rev. M. F. Roberts, Balboa Heights

HERE as everywhere evangelism is a vital part of the work of the minister and of the church. In an address before a mass meeting at the Southern Baptist Convention, Dr. Scarborough said: "The main business of the church of Christ is to win men to Christ for salvation and service. Every element of power in the life and organization of a church ought to be fired by the spirit and trained in the methods of soul-winning". I believe this is not misplacing the emphasis. It is certainly true that the evangelistic church is a moving organization. The church, in which the members are soul-winners, in which the congregation is warmed by evangelistic fervor and in which people are converted Sunday after Sunday, is always on the high tide of spiritual enthusiasm—growing in favor with God and men. It is a happy hour in the life of the Christian minister when he contemplates, in bright memory, the joyous occasions on which he has led his people to find Jesus and, in Him, a life of usefulness and service.

Very much do I wish that I could entitle this paper, "Evangelizing the Canal Zone". It is indeed a consummation devoutly to be wished but far from realization. A large element of the people of the Canal Zone give no evidence of being under the influence either of my church or of myself. Yet, while we are producing no large visible results, we are giving no quarter and making no compromises. We are convinced that an aggressive evangelistic program is needed here and are giving ourselves day after day to the one task of "winning men to Christ for salvation and service".

Now, there are many difficulties in the way of an evangelistic program here. Our people are not attached to

the place, consequently are not very much interested in its institutions. In the homeland and on the mission fields there is always a working element of people in the church, who own their homes or are by other circumstances tied to the soil. On the Canal Zone hardly anyone owns even the furniture in the house which he calls his home; the people do not expect to be here very long and they do not easily cast their lots with the organization which will require them to assume responsibility. The government furnishes recreation of light and care-free nature and, although the people may question its moral quality, they are disposed to put up with it for a while. We are the only church here that places any stress on an evangelistic program. And we are far away from the home base and out of touch with conventions and all kinds of inspirational meetings. The Board is not in position to furnish evangelistic teams from the States and it is necessary for the pastor to be his own evangelist. Then, we know that all worthwhile evangelistic enthusiasm is decidedly denominational, and there is one thousand miles of well grown jungles between us and our nearest neighboring Baptist church.

The Board and the workers fully realize the difficulties that confront us, and we face the task with unfaltering zeal. The preachers to the West Indian churches are decidedly evangelistic and, with positive preaching and fervent appeal, they are reaching the hearts of many. The Balboa Heights Church has some of the finest spirits in the world, and the entire organization is pressing forward with the Convention program. Our church is "the house by the side of the road" which all the nations travel. It is the privi-

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## PERSONAL SERVICE



### INTER-RACIAL RELATIONSHIPS CONFERENCE

AT our Woman's Missionary Union annual meeting in Chattanooga, May 1921, we voted unanimously to cooperate with the Commission on Inter-Racial Cooperation, a work both for and with the negro, for better understanding between the two races in the south, which will result in a better civilization and a better demonstration of Christianity. Our work will, of course, be particularly in cooperation with the negro woman to help solve the problems in the homes, the schools, the churches. As chairman of the Woman's Missionary Union Personal Service Committee, I was appointed to represent the Union in the annual meeting of the General Commission on Inter-Racial Cooperation held in Asheville, North Carolina, July 12 to 16. I went to this meeting with a vague idea of the meaning of such a conference. I left appalled at the immensity of the opportunity facing Christian people in the task ahead. The first information I gained was that inter-racial work is *with* and not only *for* the negro. Our task is to aid in removing some of the obstacles which hinder the negro in helping himself. This can be done by both precept and cooperation but not by precept alone.

This commission is composed of some seventy-five white men and women from all the southern states and a large number of colored men and women, outstanding figures of their race and representatives of various lines of activities fostered by them. A number of northern men and women were visitors for, as they said, the inter-racial problem is fast becoming as serious with them as it is with us in the south. The headquarters of this commission are in Atlanta, Georgia, 409 Palmer Building. Dr. W. W. Alexander is the efficient director. Mrs. Luke Johnson is the very capable director of woman's work. Her

beautiful spirit of warm-hearted sympathy has won for her, as for no one else, a place in the hearts of the colored members of that committee and many others throughout the south, for whose welfare she is devoting her life. As a part of this general commission is the Woman's General Interdenominational Committee, which is composed of an official representative from every denominational organization of women in the south and several others which are national bodies, such as the Episcopal Church. There are also representatives from the Young Women's Christian Association and other philanthropic and social service organizations. This Woman's General Interdenominational Committee occupied the first day and a half of the conference. As a commission is a body organized for the study of conditions, the time was spent in discussing conditions as they exist and measures to be taken for changing some and creating others. One idea advanced was to get people to think straight, see straight and act straight concerning this problem. Many instances of helpful plans were given.

The Methodist Episcopal Church (North) has established "Friendship Homes" for negro girls, who go north to live. Institutes are being held where the girls and women are taught those things that will help them to a higher plane of living, from home economics to a study of God's word, how to conduct a Sunday school, woman's society etc. The Presbyterian women (south) have done a great piece of inter-racial work through their ten or twelve "Conferences for Colored Women" in different states. In Atlanta there has been established a school for the training of negro social service workers. These workers are being recognized by other social agencies. The inclusion of negro welfare institutions in the Com-



munity Chests of many cities throughout the south has been of unusual educational value as well as of real aid. In Youngstown, Ohio, a program of inter-racial work was put on for a week. On Sunday all pulpits were open to speakers on the subject. Speeches were made in the high schools on the worthwhile things the negroes have given to the world. Two nights the negroes gave a pageant, showing milestones in the development of the negro race from slavery to the present time. In Toledo, Ohio, a four months' survey was made. A fine piece of work is being carried on in Ohio, though not affiliated with this commission. Good work is being done by local committees in numbers of cities from Texas to Virginia. In twenty-one cities, with at least 10,000 negro population, effort is being made to study and plan this work—also in many other cities, smaller and larger, throughout the south.

In Georgia, a colored nurse is on the State Department of Health financed by the State Inter-Racial Committee. The South Carolina Inter-Racial Committee secured an appropriation of \$2,000 from the legislature for a home for delinquent negro girls, which has been built and maintained by the colored women's clubs of that state for many years. Following the securing of the \$2,000 from the legislature last year, the South Carolina Inter-Racial Committee is working to have the institution taken over by the state at the next legislature. Virginia has a splendid normal and training school for delinquent negro girls. The story of this school is most interesting, having been begun by the present principal, under the colored women's clubs of that state, and carried to the legislature by the principal and a number of outstanding and influential white women of the state. It is now rated as one of the best institutions of its kind and has a board of directors appointed by the governor composed of white and colored men and women. Eleven years ago, North Carolina spent \$25,000 on negro schools. Now, about \$4,000,000 a year is being spent—more

than twice as much as was given for all educational purposes in 1920. Then there were no accredited high schools for negroes—now there are thirty-five and three standard normal schools for negroes.

A study of race relations and illiteracy is interesting and illuminating. Since our Woman's Missionary Union has agreed to undertake this work, some study of the subject would not be amiss. Mrs. Johnson, the director of woman's work, in the headquarters' office at 409 Palmer Building, Atlanta, and the undersigned will be glad to aid any who may desire assistance at this point. Information begets inspiration, and study classes lead to work. Dr. J. H. Oldham's book, "Christianity and the Race Problem", just from the press, is said to be the best thing yet issued on this subject. It is published by the George H. Doran Company, New York, price \$2.25. For use in high schools and colleges, two books are especially recommended—"The Basis of Racial Adjustment", by Dr. T. J. Woofter, Jr., published by Ginn & Company, price \$1.40, and "From Africa to America", by Dr. W. D. Weatherford, published by the George H. Doran Company, price \$5.00.

Dr. S. C. Mitchell, of the University of Richmond, said that if we had a good, reliable history of the south on race relations to put into the hands of our high school classes it would be of inestimable value to both races. About sixty colleges and universities in the south now have accredited courses in race relations. The denominational colleges are behind the state colleges in this respect. This should not be true, for it is to the Christian people of this world that God has given the privilege of establishing right ideas and ideals of living. Dr. Alexander said more could be done in the junior departments of our Sunday schools than anywhere else. Someone has said "the moral leadership of this country is in the hands of the women". This is the greatest race problem in the United States, as well as in the world, and can only be solved by Christian people living as well as teach-

ing the principles of Jesus, remembering "Whatsoever ye would than men should do unto you, do ye also unto them".

Each denomination is to undertake this work in its own way. Our Woman's Missionary Union has all the organization necessary for developing it. The Baptists of the south have done much in home mission work for the negro. But this inter-racial work is distinctly personal service, and each state, district, association and local Missionary Society Personal Service Chairman will be Chairman of the Committee on Race-Relationships. The important question before us is—*Is this work of sufficient importance for us to put ourselves into it to do our part in putting*

#### FROM OUR MISSIONARIES

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lege of the Home Board here to meet and minister to the passing pilgrims from all the countries. And here we are striving to interpret the Baptist message and to present the simple gospel of Christ.

You will be glad to know that we are meeting with some success. There are conversions with applications for baptism every month. More than one half of the present church membership has united with the church during our three years' service here. The Sunday school is twice as large, both in enrollment and attendance, as it has been in the history of the church, and both teachers and classes have a fine spirit. The B.Y.P.U. and the Woman's Missionary Society are doing a fine work. The entire church and congregation are warming up to the program, and we are really having a good time this year. While it is not possible to tabulate results, we feel like the church is putting itself more and more in touch with the world and that, through this church, southern Baptists are making a worldwide impression as a great evangelizing force.

It is a pleasure to know that the members of the Woman's Missionary Union are interested in us and our work

over this tremendous program? God has placed the negro in our midst, has laid upon our minds and hearts this responsibility. Shall we as Christians assume the task at our doors and go forward in the name of Him who came to bring happiness into this world and who never lost an opportunity for doing a helpful act? If we cannot make the principles of Christ effective at home, how can we expect peoples of non-Christian lands to heed the message of our missionaries? This message will become weakened if we fail here. In His strength we will conquer, even in the hardest places.—*Mrs. P. A. Eubank, Member of Woman's General Interdenominational Committee on Race-Relationships*

here. You are a benediction to us, and we are happy to serve you in any way we can. We join heartily with you in your Week of Prayer and humbly desire to be remembered by you in your devotions.

#### SOCIETY METHODS

(Concluded from Page 29)

led into their places of service, circles are placed in their right relation to the larger plan of the local auxiliary and churches shoulder their part of the state program. The clearer light of new, improved plans and better information is caught from the cupola and shed on the lower structure. Working in a better light hands that are willing improve the foundation and strengthen the superstructure.

II. Preparation: Remember preparation for regular reports does not begin the day the report is to be sent in. It does not begin the day before. It does not begin the week before. It begins months before. Informing our constituency, preparing for the completion of the work, co-operating in the plan and keeping ever in mind that there is no magic touch to bring these desired results, we shall, through conscientious effort, reach our aim.—*Mrs. J. E. Leigh, Texas*





## TRAINING SCHOOL



### EVANGELIZING THROUGH W.M.U. GOOD WILL CENTER

"Where cross the crowded ways of life,  
Where sound the cries of race and  
clan,  
Above the noise of selfish strife,  
We hear thy voice, O Son of Man!"

**I** LIKE to think of the Good Will Center of the W.M.U. Training School in Louisville, Ky., as a "voice" that is heard "above the noise of selfish strife" in a section of the city. And what is this voice saying? What would such a voice say but, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest"? When and where does the Voice speak? First, in the homes, as our workers, after earnest prayer, go from house to house carrying the message of love. For example: I quote from the report of one of our workers:

"One day my visiting partner and I felt moved to knock upon a strange door. It was opened by an elderly woman and by her side was her little granddaughter. The house was neat, and we were kindly received, but we could not take our eyes off the face of the little girl. She appeared to have known so little of happiness. As we talked, the husband and grandfather came from another room and joined us and, as they 'warmed' to us, we gradually heard from them the story of many years of toil on an unproductive farm and of their decision to move to the city; of how both man and wife had been church members in the happier years but had gradually drifted away until they had left religion entirely out of their lives. Before leaving we knelt with them to pray. When we arose tears glistened in the eyes of the old couple and they earnestly invited us to come again. Not for several weeks was it possible to awaken in these people a desire to attend a religious service, though the little girl came regularly

to our Story Hour. At last, however, the old man promised to attend a baptismal service in our nearest church and, true to his word, he came through a downpour of rain. As he witnessed the impressive service he began to think on his own ways and his heart was broken and he gave himself to the Master".

Since that night, three years ago, every member of this family has been most faithful to Good Will Center and to the church, seldom missing a religious service and living happy, Christian lives daily. They never tire of giving voice to their appreciation of the girls who "discovered" them and helped to establish their going in the right direction.

The Voice speaks also in our clubs. Every club has an earnest devotional period at each meeting. Take the Girl Scouts for example: One girl announced to the leader that she was going to quit the troop. When asked the reason, she replied, "I am not living up to my pledge: 'On my honor, I will try to do my duty to my God and my country, to help other people at all times, to obey the Scout Laws'. I have been going to moving pictures on Sunday afternoons and that is failing in the most important clause". After a period of quiet talk and prayer this girl resolved not to be a quitter. She has become one of our most faithful Sunday school pupils and has expressed a desire to do definite Christian work. Last year five of our Girl Scouts were won to Christ.

These are but examples of how and when the Voice speaks in other than distinctly religious services. To tell of what has been accomplished through our Sunday school, prayer meeting and Neighborhood Bible Class and of how these organizations have been but an outgrowth of personal evangelism would be another story.—*Alice Johnson*



## HOME DEPARTMENT



### LOYALTY

**"D**O you know, dear, that Kate will be leaving us in a few days?"

"Where is she going and when will she be back, mother?"

"Kate is going to live with Mrs. Rains and will be with us no longer, after Wednesday."

"O mother, you won't let her go will you? Did you ask her to stay?"

The daughter looked into the tearful eyes of her mother and her own overflowed as they discussed the departure of their faithful and beloved Irish servant who had lived with them for many years. She had been offered a dollar more each week by an acquaintance who lived with her bachelor son in one of the best homes of the small town. Kate had come to her mistress with this proposal and with regret on both sides it was decided that the maid should "better herself" by accepting the increase in wages which her present mistress could not afford to give her.

When the four other children heard of the going of their beloved Kate their grief was far from silent, one of the boys saying, "Kate will be sorry when she gets with that old Mrs. Raines. She dismissed one maid because she found a broom straw on the carpet after the maid had swept the room; serve her right too", he sniffled.

On the Wednesday morning after Kate had closed her boxes, which were to be sent for later, she pinned her Paisley shawl around her shoulders, tied her best bonnet under her chin and came down to say good-bye to the family. All were in tears, the smaller children wept aloud. Over Kate's tear-swollen face a fresh supply was abundantly flowing. After a painful good-bye scene, Kate walked up the lane which led from the house to the main avenue, never looking back nor seeming to hear the farewell wails of the children. When almost at the end of the lane they saw her turn and swiftly retrace her steps. Thinking she had forgotten something they watched her in silence. She entered the house, unpinned her shawl, untied her bonnet and flinging them on a chair exclaimed, "Away with their evil dollar! Shame to me that I should break my heart for it!" If she had been gone for weeks instead of moments her welcome could not have been more hearty or clamorous.

"Kate", said her mistress, "we will make this up to you in some way". And they did. Kate went up stairs, changed her dress and quietly began preparations for dinner. For many more years after that she served the family she loved so well.

Many families could tell of like instances of faithful and loyal service and each instance would illustrate loyalty born of human affection. How much more compelling should be the loyalty of servants in the household of God whose hearts have been touched into life by divine love! One of His dear servants has thus defined Christian loyalty: "Let the world tell you in a hundred ways what your life is for. Say you ever and only, 'Lo, I come to do Thy will, O my God'. Out of that root grows the beautiful life, the life radiantly loyal to God—the only life that can be lived in both worlds".

"Blessed is that servant whom the Lord, when He cometh, shall find so doing."



## INAUGURATION DAY

**T**HE eyes of the world are focused upon Washington and its inaugural plans for March 4. Every fourth year a similar interest is shown. The eyes of world missionaries, at least 200 S.B.C. women missionaries, and of over 22,000 W.M.U. organizations are directed each March and every other month toward ROYAL SERVICE, urging

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