

# Royal Service

SUCCESSOR TO OUR MISSION FIELDS

## UNION WATCHWORD

Laborers together with God—1 Corinthians 3:9

## JESUS SHALL REIGN

TUNES: "Duke Street"; "Hurley"; "Hamburg"; "Rockingham"; "Retreat"

**J**ESUS shall reign where'er the sun  
Does his successive journeys run:  
His kingdom spread from shore to shore,  
Till moons shall wax and wane no more.  
From north to south the princes meet  
To pay their homage at His feet;  
While western empires own their Lord  
And savage tribes attend His word.

**T**O Him shall endless prayer be made  
And praises throng to crown His head;  
His name, like sweet perfume, shall rise  
With every morning sacrifice.  
People and realms of every tongue  
Dwell on His love with sweetest song;  
And infant voices shall proclaim  
Their early blessings on His name.

**B**LESSINGS abound where'er He reigns;  
The prisoner leaps to loose his chains;  
The weary find eternal rest;  
And all the sons of want are blest.  
Let every creature rise and bring  
Peculiar honors to our King;  
Angels descend with songs again  
And earth repeat the loud amen.

—Isaac Watts

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# Royal Service

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## NOTICE

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## Monthly Missionary Topics for 1926

Jan.—Special W.M.U. Objects  
Feb.—The Whiting 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 the Canal Zone  
Sept.—Personal Service: Soul Winning  
Oct.—Graded W.M.U.  
Nov.—Europe and the Near East  
Dec.—China's Spiritual Awakening

## SUGGESTED LEAFLETS—Supplement to Program JUNE—The American Indian

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## BOOK REFERENCES—Program Helps

The Red Man in the United States..... George E. Lindquist  
American Indians on the New Trail..... Thomas C. Moffett  
History of the American Indian..... T. L. McKenzie  
Glimpses of Indian of America..... W. F. Jordan  
Indians of North America—Oklahoma..... R. E. Flickenger  
Indians of North America..... Annie Heloise Abel  
Indians of North America—Southern States..... William Bartram

## EDITORIAL

### TEACHING TITHING



OME one has said that tithing is to stewardship what the multiplication table is to higher mathematics. Another says that just as the alphabet furnishes the integral parts of large words so the tiny tithe is fundamental in the all inclusive stewardship. Whatever one may think about the knowledge (?) of boys and girls as regards multiplication tables and their use of A. B. C's. in spelling words, certainly it is true that something has failed to teach southern Baptists that tithing precedes larger stewardship, that the practice of tithing results in a multiplication of Christian interests and that understanding the tithe makes possible the formation of larger interests, even as the proper assembling of letters produces meaningful words.

For nearly ten years the Union has promoted through its mission study course the use of a book entitled "Stewardship and Missions" and for about three years it has encouraged Y. W. A. members to study "The Stewardship of Life". Both of these books will continue to receive enthusiastic approval by Union workers but in addition there has come the time for very specific emphasis upon the "simple rule of the tithe", upon it as the multiplication table, as the A. B. C's. of stewardship.

Accordingly a committee, consisting of Mrs. F. W. Armstrong of Missouri, Mrs. A. T. Robertson of Kentucky and Mrs. R. L. Harris of Tennessee, was in January appointed by the Union's president, Mrs. W. J. Cox, for the purpose of recommending ways and means of making tithing to be better understood and, therefore, more generally practised by W. M. U. members. Among the policies recommended by this committee was a "Tithing Record Card" to be given to any one who will agree to tithe for at least three months. The card contains a place for the marking of the tithe month by month, a seal being furnished for use when three months of tithing have been practised. With the card is also furnished a seal to be affixed if the tither perseveres for a whole year. Any one reading this article is encouraged to write to her state W. M. U. headquarters for this new "Tithing Record Card" if she is willing to promise to tithe for at least three months.

For those who are already tithers the same card is used except that the "three months" and "one year" seals are not used with it. Any W. M. U. tither may secure free of charge from her state W. M. U. headquarters one of these record cards, which are unusually practical because of space to show just how the tithe is distributed and are unusually stimulating because of the monthly Scripture references encouraging the habit of tithing.

The committee also recommended a pin to be purchased and worn by W. M. U. tithers. On page 5 a picture is given of the design which has been worked up into the pin, the exact size of which is shown by the smaller drawings on either side of the picture showing the pin's design. The pin is made of dull gilt and costs only 25 cents from the W. M. U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala. To the Union's president, Mrs. Cox, and to the committee's chairman, Mrs. Armstrong, especial thanks are given for the following "ceremony" which a society is encouraged to use when its president or a group of members agrees to wear the pin. The page is perforated so that it may be removed without injury to the rest of the magazine and may be kept for use

(Concluded on Page 32)

### TITHING PIN CEREMONY



#### Presentation of Pin

**I** HOLD in my hand a tiny emblem of little intrinsic worth but valuable because of its significance. For long years Woman's Missionary Union has emphasized stewardship and has "steadily pressed the Lord's tenth" as admonished by Miss Heck at the time of the Jubilate. As another aid and it is hoped a far-reaching one, the Union now endorses and sponsors this little emblem which pictures our purpose to say "We obey Thy command, oh Jehovah: our tithe of all to Thee we pay".

From ancient times man has acknowledged his obligation to Jehovah-God, bringing the first fruits of his increase as an offering to Him. Recognizing the benign providence directing the affairs of his life the "father of the faithful" gave Him tithes of all. When Jacob met God in that holy place and heard the promise of rich possession and children, a mighty multitude, he raised there an altar and made a vow: "Of all that Thou shalt give me I will surely give the tenth unto Thee". The bringing of the tithe became a part of the law and through history down the years God blessed His people as they brought their tithe to Him and, if they withheld it, He spoke through His prophets rebuke or promised blessing if they returned to obedience.

God's great love prompted His supreme gift—His Son—and under the new dispensation many ancient laws were abrogated. Christ however commends tithing. The Christian owes no less than the ancient Jew and brings his gift "not grudgingly or of necessity, for God loveth a cheerful giver". Christian experience has proven the practice of tithing to be both wise and practical.

Our Union in promoting tithing plans has endorsed for our use this little emblem believing that as we, His people, more and more bring our tithe of all, His coming Kingdom will be hastened. And so this emblem comes to you as one who recognizes the value of bringing tithes. You have signed our Union's Stewardship Covenant Card by which you pledge yourself in recognition of your stewardship under God, including the paying of a tenth of all your income to spread His Gospel. It is true that He, who sees and knoweth all, honors you who bring your tithe, whether or not you wear this emblem, but with a world waiting to know Him it is your privilege, for His dear sake and for the sake of others whose lives touch yours, to wear this little emblem, thereby saying that it is your purpose to pay your debt to Him and so strengthening others also to do His will. It bears its message in picture. You will guard it well and treasure it because of what it means: your first fruits brought to Him—His blessing rich outpoured.



### Acceptance of Pin

**I**N accepting this tithing emblem of the Baptist women of our southland, I acknowledge it to be a challenge to a higher loyalty to Christ. It foretells a new era of giving. It awakens within me the appreciation that "every good gift and every perfect gift is from above". It floods my soul with the responsible thought, "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit which are God's".

The artist who designed this emblem has put in permanent, beautiful form the blessing of God poured out on a faithful, tithing people. The sacred history you unrolled in presenting the pin revealed God's blessing on an obedient people. From these Hebrews have come forth the grandest conceptions of moral and religious truths that the world knows. Before this history all ethical teaching pales in its splendor. All other systems of morals and religion shine with a reflected light. The God of these Hebrew people says to me, "As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee".

This is a small emblem, yet as I hold it in my hand and ponder its deep significance it suggests:

- 1—Obedience
- 2—The joy of bringing the first fruits
- 3—A conscience void of offense toward God
- 4—Individual blessings
- 5—Denominational influence and power
- 6—National prosperity
- 7—Infinite eternal blessings to the nations of the earth

All this is wrapped up in this small emblem. What will I do with it?

In agreeing to wear this pin, I solemnly pledge:

That this hour shall mark a new day in my giving.

That I will strive to promote in our society a constructive tithing program so compelling that it will stir our members with a splendid enthusiasm for the Kingdom of God.

That I will do as our Savior commanded to one healed: "Go home to thy friends and tell them how great things the Lord hath done for thee and hath had compassion on thee".

That I will not be content until every member of our society is a tither. Let us under love's sweet compulsion give unto God His own that we may then know the higher joy of a rich stewardship. Christ's call to stewardship is, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple". The Lord Jesus said, "Ye did not choose Me, but I chose you and appointed you, that ye should go and bear fruit and that your fruit should abide".

(NOTE: When this ceremony is used for several people at the same time, the personal pronoun "I" should be changed to the plural "we" etc., one of the group having been chosen as spokesman while all who are agreeing to wear the pin stand with her. If the society has a Stewardship Chairman it is suggested that she be this spokesman or else that she make the "presentation" talk as outlined above. It will be highly appropriate to have the "presentation" talk made by the president of the society.)



## DAILY BIBLE READINGS



### TOPIC—The Incomparable Ransom

**FOR** knowing Him, Who is and is to be,  
His Holy Word, it telleth thee.

Thy fellows will be quick to guess

The source of all thy kindness.

OU are the Bible they will read the most;  
They shall see the Father, Son and Holy Ghost

Within its pages. Reading they shall claim  
Their great possession in His name."

#### Ransom

**Tuesday, 1st**  
Exodus 6:1-8; 30:11-16; Job 33:24-30

**Wednesday, 2d**  
Isaiah 43:3-11; 59:20; Psalm 107:1-8; 69:18

**Thursday, 3d**  
Isaiah 7:13-16; 9:6, 7; 11:1-12; Romans 11:26, 27

**Friday, 4th**  
Malachi 3:1; Luke 3:4-17; John 1:6-8, 29-34

**Saturday, 5th**  
Isaiah 40:3; Matthew 3:1-17; Mark 1:1-11

**Sunday, 6th**  
Isaiah 53:10, 12; Luke 1:26-35; Matthew 20:28; Mark 10:45

**Monday, 7th**  
John 3:11-21; I Timothy 2:5-8; Revelation 7:13-17

#### Redemption

**Tuesday, 8th**  
Psalm 51:1-10; Hebrews 9:19-22; Matthew 26:28

**Wednesday, 9th**  
Leviticus 17:11; Hebrews 9:11-15; Matthew 26:28

**Thursday, 10th**  
Isaiah 53:10, 11; 59:20; Romans 5:8, 9

**Friday, 11th**  
Isaiah 1:18; 48:25; Matthew 9:2-7; Ephesians 1:7

**Saturday, 12th**  
Titus 3:3-7; Colossians 2:9-14; Psalm 103:1-12

**Sunday, 13th**  
Isaiah 53:7; John 10:15-18; 15:13

**Monday, 14th**  
Galatians 3:13-16; 4:4-7; Revelation 5:9, 10

#### The Invitation

**Tuesday, 15th**  
Isaiah 55:1-7; John 4:14; 5:24-27, 39, 40

**Wednesday, 16th**  
Proverbs 23:26; Deuteronomy 5:29-33; Jeremiah 15:19-21

**Thursday, 17th**  
Matthew 11:28-30; John 6:35-40; 7:37, 38

**Friday, 18th**  
John 3:16; 12:26; Hebrews 9:28; Romans 5:8-11

**Saturday, 19th**  
Jeremiah 21:8; John 14:1-6; Matthew 4:18-20

**Sunday, 20th**  
II Timothy 1:8, 9; I Peter 1:15; 2:9; I Thessalonians 2:12

**Monday, 21st**  
Matthew 10:32, 35; Revelation 7:14; 21:6; 22:17; 3:20-22

#### The Blessings of the Gospel

**Tuesday, 22d**  
Isaiah 43:2-10; 42:16; Psalm 23:4; 56:3, 4; 27:1

**Wednesday, 23d**  
Isaiah 60:19-22; 35:1-10; Revelation 21:23-27

**Thursday, 24th**  
Isaiah 49:13; 12:1-6; Psalm 28:7, 8

**Friday, 25th**  
II Corinthians 5:19-21; Colossians 1:20-22; 2:14

**Saturday, 26th**  
Matthew 5:6; Luke 1:46-53; John 6:35; Psalm 36:7-9

**Sunday, 27th**  
Ephesians 1:3-14; Romans 8:28-34

**Monday, 28th**  
I Thessalonians 4:16-18; I John 3:2; John 14:3

**Tuesday, 29th**  
John 15:15; Matthew 13:11; I Corinthians 2:12; Ephesians 3:14-21

**Wednesday, 30th**  
Psalm 86:12, 13; 59:16, 17; Exodus 15:11-13; Revelation 22:4





## BIBLE STUDY



### TOPIC—The Incomparable Ransom

I. *Ransom*: Isaiah 43:3; Job 33:24; Mat. 20:28. A ransom is the price paid for the redeeming of a captive or the procuring of a pardon. The soul of man, made expressly in God's image, Gen. 1:26, an immortal spirit: that spirit is so precious, of such everlasting value to God that He gave His only Son as a ransom to buy back to Himself that spirit which had fallen, John 3:16; Mark 10:45; I Tim. 2:5, 6; Gen. 3:6, 7; Eph. 4:18. The moving cause of redemption is the love of God; the procuring cause, Jesus Christ, I Pet. 1:18, 19. The blood of Christ answers forever all the law could say as to the believer's guilt but daily cleansing is needed from the defilement of sin, Eph. 5:25-27. The evils from which we are delivered are: the curse of the law, Gal. 3:13; 4:4, 5; sin and Satan, Gen. 3:14; Isa. 14:12-14; II Cor. 11:14; the world, death and hell, I Cor. 3:22; Rom. 8:18-21. Christians are bought with a price, I Cor. 6:20; 7:23; Rev. 5:9; I Pet. 1:18, 19.

II. *Redemption* "is essential to any relationship with a holy God and even a redeemed people cannot have fellowship with Him unless constantly cleansed from defilement", Rom. 3:23-26; I Tim. 1:15; Rom. 5:8. All men naturally are weak and wicked, in a state of alienation and enmity toward God, Rom. 5:6-11. The subjects of redemption were sold unto sin, Rom. 7:14; they were under sentence of death, John 3:18, 19; and deliverance is only by payment of the price, II Cor. 5:21. The blood of Christ redeems from the guilt and penalty of sin as the Spirit delivers from the dominion of sin, Rom. 8:2; Eph. 2:2-10. All the sons of Adam are by disobedience in a lost condition—lost in error and sin, in guilt and condemnation. "The Son of Man came to seek and to save that which was lost." Redemption is effected by the Redeemer paying the full demand, Lev. 25:25-27.

III. *The Invitation*: Mat. 11:28-30; John 7:37, 38. All men, who from the nature of sin do labor and are burdened, are called to that rest which remaineth to the people of God, Heb. 4:1-11. Every one, all, are invited to take the benefit of that provision which the grace of God has made for souls, Isa. 55:1. There is one qualification required: they who come must thirst, they are invited to the waters of life where God gives grace but He first gives the thirsting after grace. The gifts offered are invaluable: we can make no returns to our Lord, for the things offered are already purchased by Christ Himself, I Pet. 1:19.

IV. *The Blessings of the Gospel*: Isaiah 35:1-10. When the nations that had long been as a wilderness bringing forth no fruit received the gospel, joy came with it, Ps. 67:1-7; 96:10-13. When Christ was preached in Samaria there was great joy in that city, Acts 8:5-8. The more we see by faith the glory and excellence of our God, the more joyful and fruitful shall we be. There may be many "weak and feeble knees", we must bear with them and strengthen them, Luke 22:32; Rom. 15:1; I Thess. 5:14, 15; 1:5-10. The end of this "way" shall be everlasting joy. The ransomed of the Lord ought to follow Him wherever He goes, Rev. 14:4. Those who are of the redeemed shall rejoice in Christ Jesus. Those who walk in the way of holiness under the guidance of the Redeemer shall be presented faultless at the coming of Christ's glory with exceeding joy, Jude 24; Rev. 7:17. They shall come with songs and "sorrow and sighing shall flee away".—Mrs. James Pollard

Seek ye first the Kingdom of God.—Matt. 6:33

## Calendar of Prayer

June, 1926

"BREATHE on me, Breath of God,  
Fill me with life anew  
That I may love what Thou dost love  
And do what Thou wouldst do.

"BREATHE on me, Breath of God,  
Until my heart is pure,  
Until with Thee, I will one will,  
To do or to endure."

### Topic: The North American Indian

#### 1—TUESDAY

For our fifteen missionaries to the Indians that their loving service be gloriously blessed  
They shall be abundantly satisfied.  
—Psalm 36:8

#### 2—WEDNESDAY

For evangelistic work of Rev. and Mrs. W. H. Tipton, Canton, China  
Men shall call you ministers of our God.  
—Isaiah 61:6

#### 3—THURSDAY

For Misses Ray Buster and Bernice Neel, teaching salvation in Rio de Janeiro, Brazil  
My Spirit remaineth among you.  
—Haggai 2:5

#### 4—FRIDAY

That evangelistic service of Rev. and Mrs. I. V. Larson and Mrs. Jewell L. Daniel transform many lives in Laiyang, China  
My presence shall go with thee.  
—Exodus 33:14

#### 5—SATURDAY

That the God of all comfort sustain Mrs. S. E. Stephens in the home going of her beloved husband  
The redeemed of the Lord . . . shall obtain gladness and joy.—Isaiah 61:11

#### 6—SUNDAY

That Christ be the controlling power in the civilization of the American Indian  
They that seek the Lord shall not want any good thing.—Psalm 34:10

#### 7—MONDAY

For Mrs. L. W. Pierce and Miss M. E. Moorman, working with blessed results in Yangchow, China  
With such sacrifices God is well pleased.  
—Hebrews 13:16

#### 8—TUESDAY

For Rev. and Mrs. C. F. Stapp, doing soul winning service in Aracaju, Brazil  
The faithful God keepeth covenant:  
—Deuteronomy 7:9

#### 9—WEDNESDAY

For spirit-directed work of Rev. and Mrs. W. C. Newton at Tsingtao, China  
My meat is to do the will of Him that sent Me.—John 4:34

#### 10—THURSDAY

That Rev. and Mrs. C. H. Lacy have blessed Spirit experiences in their work at Saltillo, Mexico  
God . . . hath also given unto us His Holy Spirit.—I Thessalonians 4:8

#### 11—FRIDAY

For Rev. and Mrs. C. A. Leonard (on furlough), missionaries at Harbin, China  
Blessed are they that wait for Him.  
—Isaiah 30:18

#### 12—SATURDAY

For Miss Lolita Hannah, educational work at Kokura, Japan  
Well doing, as unto a faithful Creator  
—I Peter 4:9

#### 13—SUNDAY

For the safety of our missionaries who are in danger zone of China's civil war  
He shall thrust out the enemy from before thee.—Deuteronomy 33:27

#### 14—MONDAY

For work and personal welfare of Dr. and Mrs. E. G. MacLean (on furlough), Iwo, Africa  
The Lord sustained me.—Psalm 3:6

#### 15—TUESDAY

For Dr. Jeanette E. Beall and Miss Alda Grayson, medical evangelism, Laichowfu, China  
I have led thee in right paths.  
—Proverbs 4:11

†W.M.U. Training School Alumni

## Calendar of Prayer

June, 1926

**BREATHE** on me, Breath of God  
Till I am wholly Thine,  
Till all this earthly part of me  
Glows with Thy fire divine.

**BREATHE** on me, Breath of God  
So shall I never die  
But live with Thee the perfect life  
Of Thine eternity."

### Topic: The North American Indian

#### 16—WEDNESDAY

For Third Y. W. A. Camp at Ridgecrest, N. C., June 15-25 inclusive,  
Miss Juliette Mather in charge  
They that are wise shall shine as the  
brightness of the firmament.  
—Daniel 12:3

#### 17—THURSDAY

For Rev. and Mrs. C. J. Lowe and  
that prayers of churches in Kweilin,  
China, for a great revival be speedily  
answered  
There shall be showers of blessing.  
—Ezekiel 34:26

#### 18—FRIDAY

For God's care over Rev. and Mrs.  
W. E. Entzminger and their be-  
loved work in Bello Horizonte, Bra-  
zil  
To declare His righteousness for the  
remission of sins—Romans 3:25

#### 19—SATURDAY

That God richly bless Rev. and  
†Mrs. W. W. Adams in their new  
station at Dairen, China  
From you sounded out the Word of the  
Lord.—I Thessalonians 1:8

#### 20—SUNDAY

Thanksgiving for courageous spirit  
of our missionaries during present  
financial difficulties of our Boards  
He knoweth them that trust in Him.  
—Nahum 1:7

#### 21—MONDAY

For Misses E. E. Rea and Leonora  
Scarlett, medical and evangelistic  
work, Kong Moon, China  
Ye have done it unto Me.  
—Matthew 25:40

#### 22—TUESDAY

That Rev. and †Mrs. J. R. Allen  
(on furlough) be greatly encouraged  
in their missionary service, Bello  
Horizonte, Brazil  
Witnesses chosen before of God  
—Acts 10:41

#### 23—WEDNESDAY

For Misses Blanche Rose Walker  
(on furlough) and †Addie Estelle  
Cox (on furlough), evangelistic  
work, Kaifeng, China  
He is faithful that promised.  
—Hebrews 10:23

#### 24—THURSDAY

That Misses xAnne N. Lasseter and  
†Marjorie Spence be greatly encour-  
aged of God in their work at Te-  
muco, Chile  
Faithful is He that calleth you.  
—I Thessalonians 5:24

#### 25—FRIDAY

For Rev. and Mrs. E. M. Poteat,  
educational evangelism, Kaifeng,  
China  
Preach the Word . . . in season, out  
of season.—I Timothy 4:2

#### 26—SATURDAY

For evangelistic work of Rev. and  
Mrs. John Mein at Maccio, Bra-  
zil  
I will go in the strength of the Lord.  
—Psalm 71:16

#### 27—SUNDAY

That every southern Baptist look  
upon indebtedness of our Boards as  
a personal obligation  
Serve Him with a perfect heart and  
with a willing mind.—I Chronicle 28:9

#### 28—MONDAY

For Misses xZemma Hare and  
xViola Humphreys, evangelistic  
school work, Kaifeng, China  
When my spirit was overwhelmed . . .  
Thou knewest.—Psalm 142:3

#### 29—TUESDAY

For xMiss Annie Long, missionary  
educational work, Morelia, Mexico  
Be Thou not far from me.—Psalm 22:19

#### 30—WEDNESDAY

That God glorify Himself through  
His workers in Barcelona, Spain,  
Rev. and xMrs. V. L. David  
There was no strange god with him.  
—Deuteronomy 32:12

†W.M.U. Training School Alumna  
\*Baptist Bible Institute Alumna  
xSouthwestern Training School Alumna



## "PRAY YE"



### "AYE" IN PRAYER

**A**S Easter was dawning a woman's heart was longing to know if for sure prayer is answered. To her heart came the admonition: "Look at the word *prayer*. Is not the answer set at its very center?" She looked and, lo, it was there, the small but soul-satisfying word "*aye*". It seemed too good to be true but there it was and ever shall be so long as English thus spells "prayer"—there it was, the reassuring aye—saying: "Yes, prayer is answered!"

To be sure the answer is not always according to the original desire of the one who prays but the believing heart finally comes to know that any answer which is contrary to God's will brings no lasting joy. Strange it is that one should want an answer which is contrary to His will, for in the very act of prayer acknowledgment is made of His superior power and wisdom: otherwise why pray to God? and if prayer is offered to Him, why want what His wisdom knows is not best?

Many are the testimonies which the missionaries give that at the very heart of prayer is the gracious Heavenly Father's "aye". Consider the following from a Canadian Baptist report: "The building was crowded to capacity so the missionaries could invite no others to the meetings, for lack of space. The meeting room could be enlarged by the removal of a partition wall between it and an adjoining building owned by the same landlord. We thought we would have to buy the entire property, and we had not the money (\$10,000). And then the speaker related how God had said to her:—'You do not need \$10,000 to pull a wall out. All you need is a willing landlord and a little rent'. \* \* \* Before she had an opportunity to inquire whether the landlord would be willing to meet this need, he 'phoned to inquire whether the Board intended purchasing the property and, when the president asked whether he would permit the tearing down of a wall if we only rented it, his voice came back in an emphatic 'Sure!' But there was the winter's supply of coal for the missions, for which there was no appropriation. Just before the convention the president received a letter with a *check for coal for the missions!*" Truly the Heavenly Father watches over His children and at the needed time He answers "aye" to their trusting prayers.

Thus heartened, the call is given in yearning to W.M.U. societies and circles to arrange for extra time to pray, either before or during their June meetings, remembering as the Spirit guides as many as possible of the following interests:

Thanksgiving for the "aye" of prayer

Follow-up work of annual meetings of Woman's Missionary Union and of Southern Baptist Convention

Renewed emphasis upon pledges and payments to 1926 Program

Wisdom for projecting 1927 Program of Southern Baptists

All S.B.C. home and foreign missionaries

Especial prayer for all missions among the Indians

Spiritual results from summer assemblies

Commencements and summer work of S.B.C. academies and colleges

Law enforcement, especially in behalf of prohibition

Union's new emphasis upon tithing

Wisdom and willingness to clear debts on mission boards



## PROGRAM PLANS



### WITH THE PROGRAM COMMITTEE

**A**GAIN the Program Committee has the task of putting an oft studied topic into new form. A careful reading of the material in this issue of ROYAL SERVICE will be the first part of its preparation. Many facts are brought out that can be enlarged upon by those taking part in the meeting.

For the general subject use "The Indian Trail". An effective poster might be arranged with pictures of "blanket Indians" and civilized Indians with the words "From Savage to Citizen".

With the "Trail" idea in mind, the program material may be divided somewhat as follows, the paragraphs referred to being on pages 13-20:

1—*The Camp Ground*: Use paragraphs under "The Red American". Early Indian conditions may be added.

2—*The Wilderness Trail*: Paragraphs under "Pioneer Missions among the Indians". Something of Indian religious beliefs and practices may be told also.

3—*The War Path*: From outside sources give brief statement of some Indian wars, their causes and results.

4—*The Widening Road*: Use paragraphs under "The Peace Policy", "Further Restitution", "The Future Red Men and Women of America".

5—*The Cross Roads*: See paragraph "A Broadening Horizon".

6—*The King's Highway*: Paragraphs "Later Missions among the Indians", "Indians in Southern States" and "Southern Baptists and Indians".

In the meeting use the hymn referred to in the program as written by an Indian, "Awaked by Sinai's Awful Sound". The usual tune for this hymn is "Ganges" the meter of which is C. P. M., 8-8-6, 8-8-6. More familiar hymns by this same meter are "My God, Thy Boundless Love I Praise" to the tune of "Meribah" or "O, Could I Speak the

Matchless Worth" to the tune of "Ariel". The tune "Ariel" is perhaps too joyful, however, for this solemn Indian hymn. (See page 16.)

For societies where the program must be given by one woman she may base a talk on "The Indian Trail", using the subjects suggested as an outline for the talk. A blackboard sketch of the "trail" could be drawn as one draws for children. At the lower left-hand corner draw Indian tents: a line leading from this may have an Indian moccasin above it. The "War Path" section, a bow and arrow or tomahawk; "The Widening Road", a horse; "The Cross Roads", a train; "The King's Highway", a church. Other readings may be found in WORLD COMRADES.

#### AWAKED BY SINAI'S AWFUL SOUND

**A**WAKED by Sinai's awful sound,  
My soul in bonds of guilt I found  
And knew not where to go;  
One solemn truth increased my pain:  
The sinner "must be born again"  
Or sink to endless woe.

**I** HEARD the law its thunders roll,  
While guilt lay heavy on my soul—  
A vast, oppressive load;  
All creature-aid I saw was vain:  
The sinner "must be born again"  
Or drink the wrath of God.

**T**HE saints I heard with rapture tell  
How Jesus conquered death and hell  
To bring salvation near;  
Yet still I found this truth remain:  
The sinner "must be born again"  
Or sink in deep despair.

**B**UT while I thus in anguish lay,  
The bleeding Saviour passed that way,  
My bondage to remove;  
The sinner, once by justice slain,  
Now by His grace is born again  
And sings redeeming love.  
—Samson Occum, First Native Indian Missionary



## PROGRAM FOR JUNE

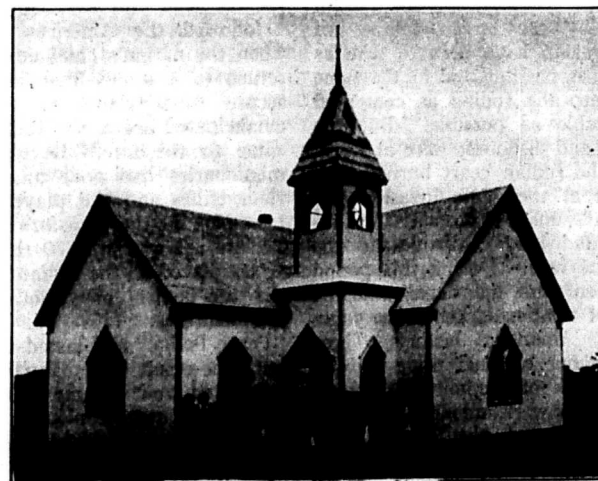


The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished,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

### THE NORTH AMERICAN INDIAN

Hymn—O Beautiful for Spacious Skies  
Bible Study (See page 8.)  
Prayer for America's First Citizens  
Hymn—O God beneath Thy Guiding Hand  
Personal Service Period  
Prayer—Psalm 85 (in prayerful unison)  
The Red American  
The Peace Policy  
"Love Never Faileth"  
Pioneer Missions among the Indians  
Hymn—Awaked by Sinai's Awful Sound  
Later Missions among the Indians  
Hymn—God Bless Our Native Land  
The Future Red Men and Women of America  
A Broadening Horizon  
Indians in Southern States  
A Summary of Results  
Hymn—Blest Be the Tie That Binds—Closing Prayer

**T**HE INDIAN, the original American, seeks justice at our hands. Through native leaders of character and intelligence largely trained in mission and government schools they are coming into better understanding of themselves and of the Christ our missionaries present to them".



PAWNEE INDIAN CHAPEL



## THE RED AMERICAN

**F**OUR hundred years ago this continent was the hunting and playground of the native American Indian. The door that is closed upon his origin, in spite of repeated efforts to do so, has never been opened. One old Indian chief gave about the best explanation of their origin when he said: "Long ago the Great Mystery caused this land to be and made the Indian to live in it. The Indian has fulfilled the intent of the Great Mystery."

When Columbus landed on our shores the Indians were the only people to be found occupying this broad and beautiful country. During the long period since that time the Indian has shown that he possesses all the attributes which God has bestowed upon other members of the human family. His intellect is capable of the highest instruction; his reason rightly guided is equal to any duty required of an American citizen. His struggles and disappointments have been great and his retaliation under the injustice of the white man in the early years of contact with him cannot be wondered at.

In many instances the white man purchased his land from the Indian and kindnesses were exchanged, the neighborly Indian often supplying corn to the new settlers. However, the system employed by the larger number of whites seems to have been to take as much land as possible and at the same time to keep the Indian as contented and peaceable as possible. But the more wily and dishonest were at work, too, and the Indian heart burned with resentment at the white invasion and charged all unkept promises of individuals and land companies to the whole white race. During this period of expansion wars, massacres, pillaging and unkept treaties darkened the pages of North American history. These pages hurt our national pride and we blush to think of them. Nevertheless the missionary work among the Indians bore fruit and when the Revolutionary War came upon the colonies the best of the young Christian Indian braves fell

fighting for the liberty of our mutual country: especially was this true of the Mohicans.

After the colonies became the United States of America the white population increased rapidly and necessarily expanded westward. Little by little the Indian was driven back and still further back. Mutual benefits were remembered no more. Then, at the beginning of the nineteenth century, came a policy of ceding land to the Indians from which they should never be driven: these portions of land were known as reservations and were either apportioned by Congress or executive order. Under this system it was hoped to give the Indian a chance for development and self-government. The distribution by the government of food, implements for farming, clothing and other necessities to a people unfitted for agricultural life merely encouraged laziness and a mischief-breeding spirit. Instead of development and industry came demoralization and pauperism, while the white man's "fire-water" fostered every savage instinct. The Indians were not slow to learn the trick of threatening the government in order that their supplies might be increased. They were now wards of the nation.

## THE PEACE POLICY

**I**N the lean and anxious years which followed the American Civil War, when the nation's chief anxiety was to return to a sound financial basis and secure equal rights to the recently emancipated negro, the Indian question came to the fore. During this time missionaries had gone among the various tribes and had played an important part in the transformation of the Indian. It was in 1870 that President Grant placed all the Indian agencies under the control of various missionary organizations. This was called the "Peace Policy" and lasted for ten years with the result that many Indians were converted and became Christian leaders to their own people. It was a noble policy and was the beginning of a work for the sake of the Indian and not for the sake of the white man. Soon after

this movement the government placed Indian agents over the various tribes for their protection but never ceased to value and welcome the help of Christian missionaries. To them we owe the presence of about 70,000 Christian Indians in the United States. There is no more inspiring chapter in the history of our country than that afforded by Indian missions.

"To the wrong that needs resistance,  
To the right that needs assistance,  
To the future in the distance  
They gave themselves."

## "LOVE NEVER FAILETH"

**I**N 1887 when the allotment bill became a law the reservation system ceased, rations of food and clothing were no longer distributed to the Indians. The new law gave to each Indian individual a generous allotment of land, issuing a patent to him and holding it in trust for him for twenty-five years, after which time a clear title would be presented to him. In the interval the Indian might enjoy all the privileges of citizenship except the right to mortgage or sell his land, which was exempt from taxation. Finding that the idle and dissolute Indian would sell his vote and often shirked the education provided for him in the government schools a new law was enacted in 1906 which provided that Indians holding lands could not become citizens while the government held their lands in trust or until after they had received their title in fee. Under this law the government is still acting, but its working is a slow process, as many of the northwestern tribes are still wild and utterly opposed to farm labor. These proud braves love only the hunt and the war-path. But the only good Indian is not a dead one for many of them are hand

in hand with the government in solving the problem of the red man. They are dealing with it intelligently and those of them who are Christians are coming into the great field of American life with hands and hearts ready for service and sacrifice.

War with the Indians did not solve our national problems, rations doled out to them did not bring content. Only Christian love; only brotherhood through the Elder Brother, our Lord Jesus Christ, can bind the native American and the new American in the bond of true fellowship. "Love never faileth."



INDIAN MOTHER AND CHILD

## PIONEER MISSIONS AMONG THE INDIANS

**R**OGER WILLIAMS was the pioneer evangelical missionary among the Indians, often lodging with them in great discomfort in order to gain their language. He won many members of the Rhode Island tribes to Christ. Our

"It ain't the guns nor armaments,  
Nor the funds that we can pay,  
But the close cooperation that makes us win the day.  
It ain't the individual, nor the army as a whole,  
But the everlasting teamwork of every 'Christian' soul."  
—Apologies to Rudyard Kipling

Indian brother owes much to his memory. But the outstanding pioneer missionary to the red men is John Eliot, the story of whose life is one of passionate service for his Master. After fourteen years of preaching and study he translated the entire Bible into the Algonquin tongue and thus became the writer of the first book that came from the American press, just fifty years after the King James Bible was published. Other missionaries were commissioned to work for the salvation of the nations, as the tribes were then called, by the Society for the Propagation of the Gospel among the Indians. Such names as John Cotton, Samuel Treat, David Brainard, Richard Bourne, John Sargeant and Jonathan Edwards adorn the annals of pioneer missionary effort in the early years of the colonies. At the same period the same effort was being made along the Pacific coast by the Roman Catholics and a chain of missions was being established. The Spanish *padres* were also opening missions in New Mexico and Arizona, but the hostile spirit of these Indians caused revolts and massacres which lasted for many years.

The missionary story of those hazardous days is one of real adventure and achievement but time would fail to tell it in detail. It can be found elsewhere. (See *Book References on page 3*). Both Indian and Pilgrim Christians carried the story of salvation to the various tribes through "perils in the wilderness, in hunger, in thirst, in fastings often, in cold and in nakedness". Among the early Indian missionaries Samson Occum stands preeminent. A member of the Mohican tribe he was converted to Christ in an Indian school in Connecticut and afterwards became the founder of Dartmouth College, Mass., originally intended for Indian youth. After removal of his tribe to Lake Winnebago, Wisconsin, he founded the first free school in that state. This great Christian Indian scholar was also the author of several of our fine old hymns among which "Awakened by Sinai's Awful Sound" is perhaps the best known.

There are no more fascinating stories of missionary adventure than those of the pioneer evangelists to the American Indian. (See hymn on page 11.)

#### LATER MISSIONS AMONG THE INDIANS

**F**ORTUNATELY for the Indian of later years and for his salvation our Indian commissioners, as a whole, have been Christian gentlemen who well understood the Indian, were deeply interested in him and in hearty accord with missionary effort in his behalf. Charles H. Burke, who served in this capacity under President Harding, wrote of this work as follows: "The progress that has been made in the civilization of the Indian would have been impossible without the Christian missionaries who were the pioneers in laying the foundations for the Christian welfare and education of these people. It is our endeavor to hasten the time when all the Indians in the United States may become respectable, self-supporting, Christian citizens".

The total number of Indians in the United States is approximately 336,000. Their number has steadily increased during the past thirty years and the term "vanishing race" must be applied elsewhere. Nor is the Indian population at all likely to fall off since a Christian Indian chief in a recent public meeting in Baltimore announced that he was the youngest of twenty-four children, all born of one father and mother, the latter living to the age of one hundred and twenty years. Large families are the pride of the race.

The American Indians are divided into 190 tribal bands and clans, all speaking different languages and dialects. These various tribes hold land allotments in practically every state in the Union. Since the days of our pioneer missionaries twenty different denominations have entered this field with the result of 600 organized churches and as many outstations, twenty-five adult schools and colleges and at least one primary school in each station. The United States government cooperates in the support of some of the larger in-

stitutions. In addition to these denominational efforts there are such agencies as the Y. M. C. A. and the Y. W. C. A. with well established schools. The Roman Catholic denomination has ever been zealous in its work among Indians and in those tribes which have been under Spanish and Mexican influence it has been very successful in winning adherents.

#### THE FUTURE RED MEN AND WOMEN IN AMERICA

**REV. HENRY ROE CLOUD**, a Winnebago Indian, graduate of Yale University, now principal of an American Indian Institute, Wichita, Kansas, gives an interesting account of Indian children, their past, present and probable future. He says in part: "The old-time Indian boy and girl lived in reed wigwams, bark huts or tepees. The furnishings of this home were very scant and its food supply uncertain. The boy and girl in this home were early taught gratitude—the scarcity of food, clothing and weapons and all other creature comforts naturally created an attitude of appreciation for the most insignificant favor. From earliest infancy the Indian child was given Spartan-like training. For the boy there would be staged a buffalo hunt. All skilled hunters would withdraw, repairing to some point where they could watch the young brave kill his first buffalo. This was followed by public recognition, praise and honor. Absolute obedience was required by rigorous punishment. This training though primitive and uncouth produced sound, lusty and majestic Indians like Massasoit, who brought corn to the starving Pilgrims of Plymouth. "But a great transition period awaited the Indian child. No race has been required to make such haste in acquiring civilized standards of living as the Indian. Coming out of a school of such hard experiences the young Indian today finds himself in a comfortable home with full school privileges. In return for the injustice done to his forefathers a benevolent government undertook to feed, clothe him and supply homes, hospitals and schools. Nothing but grati-

tude and praise is due the government that undertakes to carry on such a task. The motive is one of justice and altruism and eminently American and democratic. That this was an economic error is acknowledged by all. 'The full soul loatheth a honey-comb; but to the hungry soul every bitter thing is sweet'. Under the new order of land allotment pride and self-respect will be built up in the race by the very fact of doing for themselves those things which the government has done for them in the past. They will have a new regard for law and order because, as tax paying citizens, they will be supporting that government law themselves".

Within the confines of the United States there are about 83,633 Indian children eligible for school. Of all these but 20,869 are in school, either mission or government. The Christian Indian asks for the strengthening of all missionary work on every reservation to the end that Christian homes may be multiplied and that the Indian child, like his white playmate, may learn at his mother's knee to revere and love the God that made him and the duty he owes to Him and to mankind. The Indian youth needs the secular education but he needs far more the character building that the religion of the Lord Jesus Christ alone can give and which alone can make the future American citizen of the right sort.

#### A BROADENING HORIZON

**T**HE horizon of the Indian is broadening year by year. His progress has been almost spectacular. The movies and the wild west shows present the Indian as he was. One young woman recently visiting in Oklahoma exclaimed, "Why the Indian is not at all like I expected to see him. He is not at all like the pictures I have seen of him on calendars and at fancy dress parties. I am surprised to find him dressed as white Americans and doing as they do". Well, we are rather surprised at the remarks of this young woman who might have expected what she really saw had she been watching the signs of the times. Various causes have been operating to



place the feet of the Indian on the highway of civilization. Chief among these is the Holy Spirit working with the Christian missionary in the preaching of the Gospel of the "Jesus Road". Then the government policy of equal citizenship, the Americanizing agency of the reservation boarding and day schools for Indian children, the public schools where white and Indian children meet on common ground, are all telling influences on Indian life and customs. Another cause contributing to the larger outlook of the red man has been the lessons learned in the incidents of the World War. Ten thousand Indian lads served in one branch or another of the American Army and Navy. By fellowship with their comrades, by what they learned of world events and by what they saw in travel they became national rather than tribal in their outlook. No longer Creek or Pawnee they became rehabilitated in their primal rights as Americans. "They fought like what they are—Americans!" Many Indians were cited for bravery and a number were given the Croix de Guerre. One hundred and fifty were decorated for outstanding instances of courage. One brave soul offering himself as a living sacrifice for world freedom, stripped, painted his body in protective colors, crept across open fields, exposed to enemy gun fire, and placed a bomb to a bridge the allies could no longer defend. He checked the enemy by that act, saved the battle line and died there. "Others he saved: himself he could not save!" Many brave deeds of the Indian soldiers are cited and honor done to their memory. Returning to their homes they can never be the same; a new consciousness has been developed. "America is his racial home and with the ballot in his hand he is making it his political home as well. He is no longer a ward of the nation to be watched and supported but a part of the national family with rights and privileges common to all American citizens. About two-thirds of all Indians over twenty-one are already citizens."

These new conditions of Indian life

call for a new intensity and more extended missionary work among them. "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth . . . and hath determined the bounds of their habitation." The white and the red American are living within the bounds of one habitation, primarily his habitation. We owe to him a share in our most precious possession—the knowledge of the Lord Jesus Christ. This alone can right all wrongs and make us one in Him.

#### INDIANS IN SOUTHERN STATES

AS STATED in a recent issue of this magazine we have 158,563 Indians living within the bounds of the Southern Baptist Convention territory. In 1834 the Indian Territory, now Oklahoma, was a part of public domain reserved for several tribes of Indians whose native hunting grounds were principally in the southern states. The five civilized tribes, Choctaws, Chickasaws, Cherokees, Creeks and Seminoles, were gradually transferred to special reservations in Indian Territory. After their settlement and allotment of lands in 1904 they made considerable progress in education and agriculture, hence the name of "Five Civilized Tribes or Nations". The supplies of oils and minerals found upon their lands have brought great wealth to some members of these tribes. The stealthy foot that once followed the trail now presses the starter of the automobile; the blanket has given place to the fur coat—"the old order changeth". (See also page 33.)

In Oklahoma there are now about 125,000 Indians of various tribes, including the five civilized tribes named above, with the exception of the Cherokees who are now living in North Carolina. Unless we could go over our large field in Oklahoma and see the many and various duties of the eight missionaries, six men and two women of our Home Mission Board we could form but a small idea of their beautiful work. Each one of them is a pastor, a teacher, a visitor, a friend and advisor. Churches, mission stations and schools, homes and

individuals claim their strength and time. But for the love of Christ and the desire to win souls, especially the souls of the Indians, they would have deserted the field long ago. May they have blessed harvest for their labor!

When converted to the religion of the Lord Jesus Christ the Indian is a stalwart Christian and those who are wealthy become generous supporters to the faith. Their gifts of the 75 Million Campaign and to church building have been proof of their sense of obligation to God and God's children. Especially rich are the Osages who number about 25,000. Each man, woman and child of this tribe is getting \$500 per month from leases on oil lands. A Christian of this nation gave to one of our missionaries an automobile to assist in her work of wide visiting. For five years it was faithfully used in this service and now that it is outworn we are praying that another may replace it.

At Union, Mississippi, our missionary, Rev. P. C. Burnett, is conducting evangelistic and educational work among the Choctaw Indians, twelve hundred of whom are still living in that state. A number of small churches are cared for by Indian Christians under the supervision of the missionary.

In New Mexico there are about 30,000 Indians, chiefly Navajos. What one missionary can do is being done by our missionary, Rev. F. E. Graham, who is located at Farmington. While no large work is being done there is reason for encouragement, for souls are being saved and mission stations established, notwithstanding the difficulty of working against a strong Roman Catholic influence as well as against the pagan superstitions and rites of the Indians themselves. Their wandering, nomadic life also makes work among all the more difficult.

In the mountains of North Carolina there is an Indian reservation not so well known as are those in Oklahoma. It is the home of the Cherokees. This tribe was moved west with the other tribes when land was given in the Indian Territory. But an overwhelming

homesickness made them creep back from time to time to the mountains they loved so well. At last the government gave them permission to reassemble their tribe, giving them allotments of land in the extreme southwestern part of the state. In the fine school the government built for them many of the children are receiving a good education. Rev. and Mrs. J. N. Lee are our missionaries in charge. Preaching in the Cherokee Baptist Church, teaching in the Sunday school, fostering a number of small mission stations and continual visiting fill the busy, fruitful hours of these devoted missionaries.

Because the Cajans of Alabama have been neglected so long our missionary, Rev. L. A. Weathers, located at Malcolm, finds his a difficult field. This work was opened by an Alabama woman and should be near to our hearts in prayer.

#### A SUMMARY OF RESULTS

AMONG the Indians in the southern states our Home Mission Board has placed fifteen missionaries: these are located in Oklahoma, Mississippi, New Mexico, North Carolina and Alabama. In these states there are one hundred and fifty-two Indian Baptist Churches, many of them under the ministry of educated Indian pastors. From each station the missionaries write of revivals, baptisms, Sunday school successes and their own joy in this service. As more than fifty per cent of the Indians who profess Christianity are Baptists much time is given to the spiritual development of Baptist students in the government schools: groups of these students are visited at stated periods and classes formed for instruction in the Scriptures. Our Indian college at Chillico, Oklahoma, has a high standard college curriculum as well as a thriving industrial department.

The report of our missions among the red men for 1925 shows that our missionaries have had the joy of seeing over four hundred of these men and women baptized into a new life through their belief in Christ; two new churches and seven new Sunday schools have



been organized. They have also made about four thousand visits over good and bad roads, mostly bad, and distributed three hundred and twelve Bibles and Testaments. All they ask

is that they may have strength and health to go on His errands and do His will for the salvation of the North American Indian.

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

1. Tell briefly what you know about the origin of the North American Indian.
2. Mention, if any, some excusable reason for early difficulties with American Indians.
3. Have you ever come in contact with the Indian? If so what are your impressions?
4. Give short sketch of any one of pioneer missionaries.
5. What is the greatest present factor in developing the Indian character?
6. What are our present obligations in regard to the Indians in the south?
7. How are we meeting them?
8. Why should Indian women and girls be deeply interesting to us?
9. Is modern dress more or less modest than that of the primitive Indian woman? Give reasons for either opinion. What about beads?
10. What terms may we now supply for "vanishing race" and "untutored savage"?
11. How many Indians are there in the southern states and what is your interest in them?
12. Would sudden wealth have a different effect upon you than upon the Osage woman? If so why?
13. Why do we think of ourselves as the only Americans?



A GROUP OF CHRISTIAN PAWNEE WORKERS



## Y. W. A. PROGRAMS



Material found in the general program on pages 13-20 as well as other items in this issue will be quite helpful to supplement the following program. It is hoped it will be used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

#### FIRST MEETING

Topic—A Visit to the West

Hymn—Open Mine Eyes That I May See

Devotional—Psalm 23

Leaflet—"23rd Psalm in Indian Sign Language" (Order leaflet for 2c from W. M. U. Literature Dep't., 1111 Age-Herald Bldg., Birmingham, Ala.)

To a Friendly People

To an Intelligent People

To an Heroic People

To an Artistic People

To a People of Strange Customs

To a People with Outstanding Religious Instinct

Hymn—In the Cross of Christ I Glory  
Prayer that we may Christianize the Indian so he too may glory in the Cross of Christ

#### Announcement Poster

Sketch a map of the U. S. on a large cardboard. Cut from a magazine a picture of a train, aeroplane or automobiles fixed for a tour. If this cannot be done perhaps you would like to draw a field glass and have a Y.W.A. girl looking through. Print:

"Come, let's have a trip to the west"

telling how you expect to go—by auto, train or through the field glass. Give time and place of Y.W.A. meeting.

#### To a Friendly People

OUR visit will be to a friendly people unless their suspicion is aroused upon our arrival: then it will be harder to convince them that we have not come for the purpose of doing them a wrong. We've read a great deal about the treacherous natures of these people, for the Indians in books are generally warlike and we get an idea that they are personally quarrelsome. This is unjust as well as untrue of the red man for, while he is of a sensitive disposition, he is also most responsive to kind treatment and his heart melts at the sincere handclasp of a friend. Among those he trusts he is a congenial companion, full of humor and appreciative of humor in others. They are proud and their wars are real misunderstandings that could probably be avoided by leading them to understand that you are a friend to them. From the beginning of the early dealings the Indian showed friendliness. Recount the lines of history that held you spellbound—lines that told of the big-hearted Massasoit who ministered to the needs of our early settlers, of how



INDIAN SUMMER MEETING HOUSE

he appeared before Gov. Carver with a treaty which was signed and lasted for fifty years. Remember the beautiful spirit of the girl Pocahontas as she offered her life to substitute for that of Capt. John Smith. The peace-pipe would suggest something, too, of this characteristic of friendliness. The Song of Hiawatha would too, for though Hiawatha was an imaginary character they claim he was sent to teach peace. So we should not lay all the responsibility of war upon the Indian's love for it.

#### To an Intelligent People

**W**E are not to visit an unintelligent people. It is just as absurd to try to place all the Indians in one class as it would be to place the white race all in one class. For instance the Pueblo Indian is very different from other Indians. Indians are very different in culture and capacities. Abraham Lincoln's secretary of state, Wm. Seward, once said, "The greatest man I have ever met is Benito Juarez, a full-blooded Indian". Juarez we remember was the man in history who made the reform laws of Mexico. Our missionaries tell us that wonderful possibilities lie in the educated Indian, for he is quick and bright—eager to develop himself. They are making capable leaders among their own people and the very characteristics that differentiate them go to make them strong, sturdy leaders. It is the Indian who has not seen or tasted civilization that is lazy and shiftless.

#### To an Heroic People

**I**NDIAN war stories teach us that he is fearless. With this characteristic is coupled that of chivalry. One of our missionaries, in telling of her work, said, "We have no neighbors except Indians but we are absolutely safe, for the red man is naturally chivalrous, particularly toward women". She who lives with them daily and year after year would surely know whereof she speaks. Stories of Occum, the first great Indian preacher, make us know that this characteristic goes a long ways when it is consecrated to Christ's cause. A recent experience, recorded in magazines, of two Indians who had taken a stand for Christianity,

proves this characteristic in a beautiful way. These Indians had been given their choice of rejecting Christ or starving in prison, whereupon they exclaimed "We will starve".

In the recent World War there were 17,000 Indians. 85% of these were volunteers, which shows that they are willing to stand for a real cause. What a great asset this oftentimes liability could become if they knew the principles of Christianity.

#### To an Artistic People

**T**HE Indian is an artist by instinct. Their religion teaches us that they are very responsive to beauty in nature—so much so that they worship it. Crude as are the materials from which they make them, their blankets, pottery, baskets, shell chains and bracelets all bear the marks of genius.

They appreciate good music. A white man who had worked with Indians said, "I have listened to a musical program ranging from ragtime to Bach and have noticed that they reserved their most emphatic manifestations of approval for the classic selections that would have put many white audiences to sleep". Their sign language shows this characteristic. Who of us could picture the trees, the birds and animals with such an artistic touch? We do not however give the Indian credit for being artistic because we can hardly get away from thinking of him in the savage, uncivilized state. Some of those who have had college education show marked skill in the art of painting and music.

#### To a People of Strange Customs

**W**E will find some strange and interesting customs still being practiced among our red friends. Probably one of the most unusual to us would be the courtship and marriage customs. In a few of the tribes they still practice the tradition of marriage by capture. However, in many tribes the pony is the medium of exchange and the maiden is the proudest belle whose parents have received largest offers in horses for her hand. In the sections where agriculture is the livelihood the woman is accus-

tomed to make the advance, for she is to bring the bridegroom to her home instead of his carrying the bride to his home. A young man may awake some morning to discover at his door a basket of meal from an unidentified giver. He must be very observing if he is unable to guess who has placed it there, for the women of the village grind the corn by hand and this has undoubtedly been placed there by the maiden who has been casting coy glances at the young man. It is intended to hint that she wouldn't mind grinding corn for him always as her husband. The wedding is celebrated by a gathering of women in the bride's home and between bits of gossip the bride is instructed in the duties of wedded life.

#### To a People with Outstanding Religious Instinct

**C**OUPLED with their capacity for beauty in nature we will find their religious instinct. The sun is the source of warmth and light; the earth, mother of all life; the rains cause the earth to be fruitful; the trees, the flowers, the heavens and streams all enter into their worship. The Indian has the sense of some mysterious Spirit back of these which controls the universe. He mixes his power of imagination with this feeling so that if you could see into his mind at times of adoration you might read unuttered poetry not unlike the psalms of David. It is said that few people in the world can match their ceremonial prayers in richness of expression and sincerity of appeal. Most of their prayers however are of thanks and praise. They have a mid-winter ceremony of three days when every blessing of the year is mentioned and thanks offered for each.

Our missionaries tell us of their eagerness to know of this great spirit. History tells us of the Nez Percés Indians who were so anxious for light that they requested the white man to send them "the White man's book"—the Bible. Roger Williams saw the capacities of the Indian and worked with them for ten years before they

had a worker under a board. Then came John Eliot who was eager to give to the Indian what he was seeking—a knowledge of "Light and Love".

#### SECOND MEETING

##### Topic—The G-o-s-p-e-l

Hymn—Love Lifted Me

Devotional—Through Love to Light—  
Ps. 43:3; Isa. 60:3, 19; Matt. 5:14-16; Luke 2:32; 8:16; Jno. 12:36; Rev. 21:24

Prayer

G—God so loved

O—Owest Thou a Debt?

S—Stewardship Will Pay It

P—Prayer

E—Education

L—Love

Hymn—O Zion Haste

Prayer that we may have friendliness and love in our hearts expressing itself in deeds and gifts consistent

#### Announcement Poster

*A card board with a big envelope pasted face down. Address this to "The American Indian". Inside may be the letter or message you wish to send them which is "The G-O-S-P-E-L".*

**G**—"God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life." Did God mean that His saving love should be withheld from any of our Christian America? Have we a right to call ourselves Christian when we have not given the Bible to the Indian right at our door? The Indian gave to us his friendship in the beginning. He welcomed us to American shores. The Florida state seal bears a reminder of that fact. While our early settlements were small we accepted help from them but when we became strong we were not so kind to them. We have considered them our enemies because we have made enemies of them. For a long time we condemned his rights of civilization by our treatment of him.

The Indian was not excluded in John 3:16 and we had no right to withhold



from him any development that might have meant civilization and light. We are beginning to realize that the Indian is not an inferior race with no possibilities. In 1923 our nation recognized the 4th Friday in Sept. as American Indian Day, the objective being to promote a friendly feeling toward the Indian. This very fact is proof that there does not exist the feeling that the Indian is due to have injustice from the whites. It is the intention of this American Indian Association to put on from time to time "Programs of Rights" for the Indian. This would seem superfluous in a Christian land where the principles of Christ have been taught. If God so loved them, certainly we should love them so as to give them a fair deal.

#### **O—Owest thou a debt to the Indian?**

Perhaps we do not realize it but ignorance on our part does not hinder the fact: we are debtor to him for his traditions, his art and our first knowledge of western agriculture. If he had done nothing more than give corn to the white man we would have been an everlasting debtor to him. Who ministered to our early settlers during that awful winter at Plymouth? I wonder if we realize that 10,000 Indian soldiers were at the front lines in France and helped to win safety for our America in the terrible World War. Can we ever pay such a debt unless we give to them the eternal life that is in Christ?

We have made it hard for the Indian to accept Christianity because of his feeling that we have mistreated him. Captain Jack's experience was a hard one because he wasn't sure he wanted the Christ of the white man at whose hands he and his parents had suffered leaving their home in the fertile valley to make their abode in a miserable hut up in the Sierra Mts. Missionaries dealt with him twelve years before they could convince him that the white man's God was a God of love and justice. Do we owe the Indian anything?

**S—Stewardship of Christian lives will pay this debt we owe to the red man.** Some one said, "Stewardship is not optional with the Christian, it is essential". The true Christian is a faithful steward and the unfaithful steward is not a true Christian. This places us under a responsibility that we cannot get around and if we are truly children of our Redeemer we do not wish to shirk it. *Stewardship of our time* would express itself in some helpful way toward these friends who need; *stewardship of our talents* might send us out to live among them and to carry the message of which our program tells; *stewardship of our gifts* would send others to teach them the love of a God who is able.

The Indian himself is generous toward the Jesus whom he has taken as his guide. For one Christian College and Orphanage in Oklahoma the Christian Indians have given \$180,000. Many Indian churches go over their allotments each year. One church which was asked for \$500 gave over \$4,000. Another allotted \$1,000 gave \$1300. Many of them meet the tests of Christian giving in such a noble way. In our southern Baptist Indian Churches our missionaries tell us they contribute regularly to our Baptist Program. One church recently received gifts from Indians amounting to \$15,000 and another \$20,000. They put the whites to shame when we realize that the tithe of white Christians in our southern Baptist territory would be 150 million a year. Where are the millions of the tithe that belonged to God? Have you used some of the tithe which you owed to God? The tithe would do a double service—it would enrich your own life and it would help to enrich the lives of our Indian brothers who look still to the white man for his "Book"—the Bible.

"Money talks, what does it say about you?" God will judge not by what you give but by what you withhold.

**P—Prayer is a stewardship that we owe.** Failure to pray is not only sin against ourselves and against our fel-

low man but against God. One of the Old Testament Kings said "Forbid that I should sin against God by forgetting to pray". We often hear people say "All I can do is pray" as if it were the least helpful of all the things we might do, when really it is the most powerful force we could put into action. Some one says, "Prayer is the greatest unused force in the world". We have as great responsibility in our stewardship of prayer as in gifts. We may keep back the tithe that belongs to God, which means that we are not true stewards; we all have access to the throne of grace and could give blessings into the lives of others through our asking, and yet we forget to pray, which means that we are again untrue stewards.

Our prayers must necessarily go with our gifts to the Indian else he may be suspicious of our attentions and resent our teachings. Our great work under the Home Mission Board needs much of our Christian stewardship at this time. No more work can be opened up until the great debt is raised; the work that we have started must trench.

**E—Education is the need of the Indian.** So our missionaries tell us for it is the path leading to the Jesus Road.

Our government is doing a great deal now to give the Indian child public school education. Schools of this kind are in reach of most of the tribes in the U. S. The need however is education that takes into consideration Christian and home life with problems from the standpoint of cleanliness. Our few schools under our Baptist Board need to be multiplied and our workers given helpers. Some ask if they want education. A story told of a ten year old Indian girl is typical of the atti-

tude of her generation. When she heard of the provision being made for future education she proclaimed herself ready to start to Bacone College, to which the Indians have contributed \$180,000.

A missionary tells of a visit to Hopi-Land and of climbing the difficult trail to a worshipping place, worn deep in the rock through centuries of padding. He tells of a new trail being made by the Indian youth up this same hill to a Christian schoolhouse. How glorious is the fact that our Christian teaching is making a new trail on the Jesus road for this new generation of Indians and many are traveling it with trusting faith.

**L—Love lifted you and will lift the red man from darkness to light.** But are we always offering them love? A controversy has recently arisen between the Iroquois Indians and the Canadian government. By a certain treaty with Paris, a line must be drawn which practically dispossessed the Iroquois of their territory. The government of course offered them other land that they might possess but the red man likes no more than we would to be displaced any time at the suggestion of the government. The American Indian Association criticizes the U. S. government by saying that our government bought land from the Indian at small prices and sold them for much larger sums to flush the treasury. This was used for administrative purposes rather than for the benefit of the Indian who needs education so badly. Our government sets aside an amount for education of the Indian but is it administered with the Love that would bind us? "If I give my goods, if I give my body and have not love I am as nothing". May we cast our bread upon the waters in love that after many days it may return to us?

**Come up to Southwide Y. M. A. Camp  
Ridgecrest, N. C., June 15-25!**





## OUR YOUNG PEOPLE



### "WHEN JUNE DAYS LONGER, LONGER GROW"

**T**HERE will be many Daily Vacation Bible Schools in which members of Women's Missionary Societies, even leaders and counselors of our W.M.U. young people's organizations, will be volunteer helpers this summer. This will be good fortune for the students, indeed, if missionary-minded leaders will remember to put missionary principles into the hours of the vacation school. Here will be found ample time and opportunity for some of the larger efforts at reproducing typical foreign villages in order to show life as it is in far away lands, tasks perhaps too great to undertake in weekly meetings. With the period of several weeks in which to work the children may well develop detailed knowledge of some one country. If Japan were selected, for instance, there would be the background of information from past mission study books and programs and the daily class meetings to augment that interest. The trip to the country may be built up in glad detail; steamship companies and travel tours are so generous with their advertising literature that life on an ocean liner can be made real to any youthful voyager who does not go beyond his town or city limits. Scrapbooks, diaries, letters home will be expressional activities for the trip. Arrival in Japan may be indicated by spreading out the map of the island country and "landing on" a selected port. Pictures lent from the public library, gleaned from travel magazines, gathered here and there will suggest the styles of architecture and dress met in Japan. Some of the expense fund provided for the Daily Vacation Bible School may be used wisely for several books descriptive of customs, costumes and habits of life in the selected country. The children will help ferret out curios which may be borrowed, some one may even be found who has visited

the foreign land and will come and tell all about it to the school as a whole or to the class engaged in the particular study. The loosened ingenuity of child and leader will begin to build up a typical home scene, a street scene, a house of worship. Some books on each country are supplemented by pamphlets of Suggestions to Leaders which bring directions for such handwork: writing to the Baptist Foreign Mission Board, Educational Department, Richmond, Va., would bring a leaflet listing such books. "The School of Mother's Knee" by Margaret Applegarth, which may also be ordered from the Educational Department in Richmond, is fundamental in its manual suggestions, valuable always to an eager leader.

Not only may dolls be dressed in costume and miniature cities spring up but boys and girls may fancy to transplant themselves to the far away land, playing the games customary there, studying as children there would study and so on. Acquaintance with foreign places and people diminishes the sense of foreignness and difference in a way readily conducive to a brotherly spirit of good will. 'Twould be well if, for regular programs and mission study classes, leaders would use such material help as suggested above but surely in a Daily Vacation Bible School, missions—the world—will be a vastly important factor.

WORLD COMRADES for June carries the suggestion that its readers write stories of their vacation trips or joys at home. Counselors can profitably help their young people to be interested in doing this. Many times youth of today loses somewhat of its ability to see the real pleasure in a day's outing, the actual beauty in a trip over hitherto untraveled country: perhaps the suggestion of writing will restore the keen edge of observation and of joy in little

things that tends to be lost in the whirl of today's activities and mechanical accomplishments. What an honor it would be for one from your R. A., G. A. or Sunbeam Band to write the best story; what an honor it will be even to write any story giving one's best effort to that just for the sake of doing his best or her best. The lesson of trying is never repeated too often to be of no value.

The wise counselor will suggest to the going-away-for-the-summer member attendance at the missionary organization of the church to which he goes for worship service. Realizing that there may be no organization, suggest to the visitor the possibility of creating an organization. Show the worthwhileness of sharing something pleasing and profitable with a whole group deprived of all this heretofore. Let the visitor know where to obtain manuals and how to go about organizing: it is a definite opportunity to be actually missionary in passing on the world-vision that missionary organizations give. Pins of the organizations should be worn on summer va-

cations, for one may see a fellow-member from another place on the train or in the tourist hotel and have occasion for an exchange of accounts of efforts. WORLD COMRADES is delightful to carry and read enroute. It has already introduced some readers to others and can do it again. The puzzles will beguile the growing-tired hours. A lad on the train, one time, had two men helping him with the puzzles and presently they were listening as he read a mission story: perhaps they had not thought beyond their own country.

Vacation is no time to lay aside world interest efforts but the best of seasons to increase mission interest in every possible way. A June slump may whisk away possibility of maintaining an A-1 record throughout the year. The roses of June may beguile a pleasant enjoyment suggested by the rose-strewn pathway of ease: let them rather be roses bestowed as recognition of splendid activity all along the line. Mission study, personal service, stewardship, programs—all should thrive in June.



## UNION NOTES



### ROUND TABLE

**T**WO splendid state meetings were included on my itinerary for April—Mississippi and Louisiana. Mississippi W.M.U. met with Laurel church and was royally entertained in gracious manner. A full-graded Union demonstrated the enthusiastic enlistment of young people in Kingdom work, from Sunbeam to late teen years, a special feature being an original presentation of "A Day at Ridgecrest" under the direction of young women attending the camp last summer. Mrs. Aven brought a stirring message and the reports of Miss Lackey, Miss Traylor and Miss Slaughter showed faithful, fruitful efforts through the year.—Return to Birmingham and attendance upon the Headquarters Committee meeting of the 1927 Program

Commission in Nashville gave intermission before the Louisiana state meeting in Mansfield. Enroute a stop-over in New Orleans provided a wee visit to the new Baptist Hospital with the intent of beginning the plans for a Grace McBride Y.W.A. Mansfield gave a rose-y welcome, in cordial spirit as well as in beauty of rarely perfect blossoms. Mrs. Stephenson presided and spoke with ease. Miss Georgia brought her corresponding secretary's report showing steadfast service and Mrs. Ora Fleming Steel, who has "left the field for the fireside" reported her months as field worker. A sample visit to Houston gave promise of a high-spirited annual meeting for the thirty-eighth session of W. M.U.—Juliette Mather



PRITCHELLE HALL

THE COMFORTABLE ROONY HOTEL AT RIDGECREST, N. C.

*Where our Third Annual Y.W.A. Camp will be in progress June 15-25*

*Come climb the mountains, consider life values, gain inspiring  
visions of world service with us*



## TRAINING SCHOOL



### RELIGIOUS ACTIVITIES AT W. M. U. TRAINING SCHOOL

**I**t is morning now—a new day has begun, and the girls in House Beautiful are slipping quietly into the different sun-parlors for a little time of sweet communion with the Father before going to the chapel service, in order that they may begin the day with God and that their hearts may be prepared for the message of the morning. The music has begun, the sunlight is beaming softly through the beautifully stained windows of Heck Memorial Chapel as the girls come in for their morning worship; there is a feeling of peace and reverence. And now we hear them as they sing together some sacred song as, "Lord, Speak to Me that I May Speak in Living Echoes of Thy Word" or "We Would See Jesus". After having prayers for the missionaries on the Prayer Calendar and for the girls on the Birthday Book and other objects of special interest, the one who is leading brings her message, and the hearts of all are glad. They have spent the first hour of the new day with Jesus, and they are stronger to meet the tasks of the busy day.

The day is beginning to close now. The girls have been to classes and, have gotten much that was inspiring and informing under such professors as Dr. Robertson, Dr. Carver, Dr. Sampey and Dr. Powell. Many have been on their field, some directing a club of boys and girls, some telling stories to little children of the street at the story-hour at Good Will Center, others visiting the shut-in, the indifferent or the foreigner, each trying in the way that she can to carry the love of Jesus to all whom she may. They may be a little tired, but if it is Tuesday we see them coming in as it were to the family circle—in their "Little Mother's" living-room—for another quiet time of prayer, where they may pray especially for their Training School sisters who are encircling the globe. There are many other times of prayer in House Beautiful—times when each may slip away to be alone with God, times when the state groups meet together to pray for the problems and needs of their state, times when various groups meet to pray for the unsaved and needy on their fields. It is in such sacred moments as these that the girls are drawn closer to Jesus and to one another.

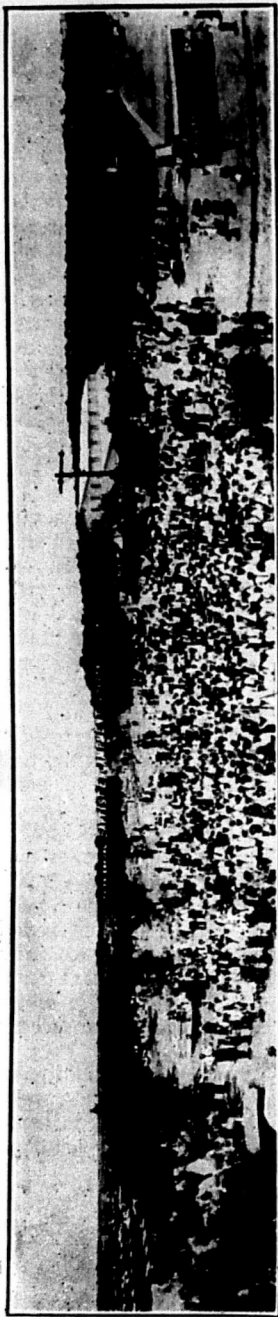
Missionary interest and information are fostered by the Training School Y. W. A. The Y. W. A. is divided into seven circles which have two regular missionary programs each month and one circle a month is responsible for a public program or pageant. The Missionary Days also keep before the student body the missionary needs of the world. On these special days there are the leaders of our Boards and returned missionaries who bring reports right from the fields and who challenge all to join in taking Christ to the millions who have never heard. At the close of these missionary days we see again the girls in House Beautiful, as they come together in chapel for an hour of praise and thanksgiving and to an hour of reconsecration to the Master's will.

Does it seem strange that natural, normal, happy young women should enjoy a life of this kind when there are so many other paths wherein they might walk? It is not strange, for they have heard the Master's voice and are happy in trying to know and do His will. Are there not other fine young women in our southland who can say with these:

"The beautiful hour of youth, O Lord,  
I gladly offer Thee.  
The strength of body and pride of life  
I consecrate willingly,  
And forth to Thy service I fare with joy,  
Thy messenger to be?"

—Mary Willie Eades, Kentucky





## BAPTIST ENCAMPMENT at Lueders, Texas, July of 1925

"A multitude which 'only a magnifying glass' can number!"

### FLORIDA ASSEMBLIES

**W**ITH the approval of summer, thoughts of Florida Baptists turn to the assemblies which will be held as follows: *East Coast*, June 15-22, at beautiful Delray Beach, where ocean hotels and Gibson Memorial Church are at the disposal of those who attend; *West Florida*, June 21-29, at DeFuniak Springs, the buildings used being those of Palmer College (Presbyterian); *Florida*, July 6-15, at Stetson University in DeLand.

The inspirational speakers are to be: *East Coast*, Dr. Austin Crouch; *West Florida*, Dr. A. N. Andrews; *Florida*, Dr. John L. Hill. Woman's Missionary Union has an hour a day for class work, as have the S. S. and B. Y. P. U. departments, when from five to ten books are taught. Miss Kathleen Mallory, corresponding secretary of the general W. M. U., and Miss Emma Leachman, field worker for the Home Mission Board, will teach foreign and home books respectively at the Florida Assembly. The Sunday night missionary programs are under W. M. U. direction.—*Mrs. H. C. Peelman, Fla.*

### ALABAMA ASSEMBLY, Mentone, June 20-25

**A** LONG train thundering past fields, woodlands, towns and villages suddenly halts at a tiny little station in northeast Alabama. Heads are craned out of windows, curiously wondering what place it is. Valley Head is the name on the little station and passengers on their way further north note the pretty situation of the little town, nestling between two ranges of mountains. They wonder at the crowds of people getting off the train, smartly dressed women talking in the friendliest way with those in plainer garb, young girls giving yells and singing songs, lively boys debating the prospect of an early morning hike and the little children exclaiming over the good times that await them. Who can they be but women and young people of W. M. U.? Of course they are happy for they are off to Mentone for W. M. U. week! Soon the train pulls out, leaving them all to find places in Ford cars marked "Mentone Assembly" and soon they are on their way up the mountain for a week of W. M. U. comradeship, conferences and study.

Among the faculty members awaiting them at the hotel will be Miss Kathleen Mallory, corresponding secretary of the southern Union; Miss Addie Cox, missionary to China, and Mrs. Fitzgerald Salter of Montgomery, a Bible scholar and teacher of rare intellect and consecration, besides Mrs. Carter Wright, Mrs. Ida M. Stallworth and Miss Hannah E. Reynolds, officers of the Alabama Union.

Children will find lovely young women to take them in charge at their Vacation Mission School. Happy times and splendid instruction are planned for every age. Won't you join the crowd for a week on the mountain top with God?—*Hannah Reynolds, Ala.*

### KENTUCKY

**G**EORGETOWN Assembly will be June 22-July 2. We will have the rare privilege of having Mrs. W. C. James for the W. M. S. class, Miss Pearle Bourne will teach the Y. W. A.

class, Miss Nina Jett the G. A. class and Miss Mary Willie Eades will have charge of the story hour. Great plans are being made for the Fourth Royal Ambassador Camp during the assembly.

Our young people, especially the college girls, will be glad to know that two of their European sisters, Amalia and Kathe Gerwich will be with us. Saturday, June 26, will be "College Day" and our own Mrs. Janie Cree Bose will speak.

Clear Creek Mountain Springs Encampment, three miles from Pineville, Ky., is proving to be a popular resort for old and young. There are different kinds of mineral water—good food and splendid teachers and speakers. Here, from July 13-20, will be held our Baptist Boys' Camp and from July 22-29 our First Baptist Girls' Camp in Kentucky. Then from August 3-15 the regular encampment or assembly for everybody. Miss Mary Davies will teach the W. M. S. class. The Y. W. A. class will welcome Miss Juliette Mather back to Clear Creek. Miss Bourne will have the G. A. class and will also assist with story hour. Announcement will be made later in the state paper in regard to the teacher for the R. A. class.—*Jennie G. Bright, Ky.*

### VICTORY—How Vouchsafed?

**B**Y turning to the last page of this magazine you will see, proudly held aloft on Miss Royal Service's banner the names of the states which reached and in several instances went far beyond the goal set last May for them in the "ROYAL SERVICE All-Year Campaign for Subscriptions and Renewals." This was a very signal victory for it meant not only a 5% increase over those states' totals last May, but it, together with excellent returns from the remaining states and from subscribers-at-large, made possible a total of 70,112, which is 3,737 above the magazine's

goal for the year. In grateful hilarity ROYAL SERVICE exclaims "Three cheers for all who renewed, who subscribed!"

Again turning to page 36 you will see the quotas by states for the new year, the goal for each state being a 5% increase over its total of the past year. Victory will be abundantly vouchsafed if individuals and societies will make it a "personal" matter, urging each family in the society to subscribe. Equally important is it that each subscriber renew before the subscription expires. THANK YOU!





## STEWARDSHIP SUGGESTIONS



### SECURING SIGNATURES TO STEWARDSHIP COVENANT CARDS

**T**HE truth that we so often meet clothed in the prosaic language of the old rhyme, "A woman convinced against her will is of the same opinion still", has no more of the elements than the following simple statement, "A Stewardship Covenant Card signed by one who is not convinced that stewardship is one of the cardinal principles of the Bible is in almost all cases a worthless piece of paper. Such a person will consider it a light thing to break such a pledge".

Therefore, I would say the immediate task before a stewardship chairman is to teach her women, "What saith the Lord on this subject?" for there is no better book in this phase of our work that we are trying so faithfully to lead our Baptist people to see than God's own Book. What Christ taught should be the last word for His followers.

Then let us show by whom it was taught, to whom it was taught and for what purpose. When we learn that all of God's words were given by inspiration and it is not our privilege to go picking and choosing amongst the Master's words and say this one I will regard and another one I will disregard: we cannot select some and leave the others. That day will be a new day for our denomination when southern Baptists believe this. In the physical world seeing is believing, but in the spiritual it is just the opposite—believing is seeing. We know we believe all the teachings of Jesus and of that faithful servant of His who has given us in his epistles plain and simple teachings on this subject. Then we cannot help but see that *faithful stewardship* was one of their most important teachings. By His example Jesus taught stewardship of time, words and personality, leaving us many convincing lessons in His parables.

When Christians realize they are the purchased possession of Jesus Christ I believe they will find a joy and satisfaction in signing their names to anything that will be an outward manifestation of a transaction that has already taken place in secret between the Christian and his Lord. By signing the Stewardship Covenant Card we will experience a faint shadow of the joy that was Paul's when he said, "I bear about my body the mark of the Lord Jesus". He reckoned himself as his bondservant and he gloried in the fact and considered his Master's mark a signet of honor. Then, if we truly realize that Jesus Christ is our Master and we His faithful servants, to sign a stewardship card will be to us not a hard task that duty says we should perform but it will be a privilege that love prompts a loyal servant to do and we will welcome gladly any thing that would help us to consider our obligations.

Just as Mary relieved her full heart by washing the feet of her Lord with her precious ointment, so we will find exquisite joy in showing to our fellow-workers what we have already purposed in our hearts to do. Thus will we promise to give back to God that which is rightly His own.—*Mrs. Lee Shahan, Tenn.*

### EDITORIAL

(Concluded from Page 4)

from time to time as other tithers are won and the pin is to be worn in proof thereof, as a reminder to others to do likewise. Of course, any W. M. U. tither may purchase and wear the pin without using this "ceremony" but it is believed that its use will be both attractive and stimulating.



## HOME DEPARTMENT



### "BEHOLDING AS IN A GLASS"

**A**S Alice in Wonderland gazed into the Looking Glass House she saw the immediate surroundings of her familiar home drawing-room. "But", as she said, "they were all going the other way". First were the nearby objects, then farther back in the room the pictures, books and ornaments, then at the very end she could see the open door showing just a bit of the passage beyond. The mirror could reflect no farther. So it is with us as we look into history's mirror for the story of our Indian sisters. Just over our shoulder, very near to us, we see the Indian student girl clad in modern raiment, her serious, intelligent face bent over her books and music. Christianity has given her a refined and frankly sweet expression. Only her bronze tinted complexion distinguishes her from our own race. Just back of her near the new piano and looking wonderingly at it, stands her mother. Upon her face exposure to the sun and air has painted a deeper bronze. There she stands, silent, strong and with the reserve of the wilderness in every glance. She seems ill at ease in the loose sacque and skirt she wears and the perfectly new shoes are no doubt a concession to the daughter's presence. Looking still backward through the mirror we see near the passage door the old Indian grandmother squat upon the floor smoking a pipe and, like old Nakomis, "slowly rocking to and fro and moaning" or muttering her disapproval of both daughter and granddaughter; crooning her story of how she a beauti-

ful young squaw, the favorite wife of the chief of her tribe, had gone with him to Washington many years ago to visit the white father (the president), and how the white ladies of the father's council had showered her with gifts and how at the farewell reception her chief had worn every trinket given her either in his ears, nose or on his neck. She greatly admired him for this for was he not a mighty brave! But now there were no braves and the squaws were no good!

Without Christ this mirrored picture would represent a triple tragedy: the daughter returning from college to an environment that meant misery to her changed ideas and tastes; the burdened mother stoically trying to adjust herself and her home to these new ideas and tastes but with the call of the wild still in her soul; the old grandmother torn from her accustomed and beloved forest life, her tepee, her campfire and pagan dances and feasts. But with the transforming love of Christ in these three hearts each situation becomes the normal one because of their trust in Him.

Into the history of the Indian woman we can peer no farther than the third or fourth generation. But the present is ours—a gift from the Creator of all races. Whether we use or cast away this treasure of opportunity will depend upon our measure of gratitude and loyalty to God for all He has done for us.

"Seeing we have received this ministry, as we have received mercy, we faint not."

### RECORD OF W.M.U. TITHERS

OUR YOUNG PEOPLE.....	8,315
OUR ADULT WOMEN.....	34,053
TOTAL.....	43,368

This record is from only thirteen states. See pages 4-6, 32 for increasing the number in your state, please.

# A FINANCIAL RECORD OF EIGHT MONTHS

May 1, 1925 to January 1, 1926

Woman's Missionary Union, Auxiliary to S. B. C., Mrs. W. C. Lowndes, Treas.

As Reported by State Treasurers

STATES	Foreign	Home	Ministerial	Christian Education	W. M. U. Specials	Endowment and Training School	Sisterhood	State and Other Objects in S. B. C. Program	Cash Total	Boxes	Cash and Box Total
Alabama	\$ 9,151.34	\$ 2,635.47	\$ 1,570.22	\$ 27,421.86	\$ 1,851.09	\$ 300.72	\$ 31.05	\$ 20,325.92	\$ 74,097.78		\$ 74,097.78
Arkansas	17,079.09	4,109.25	493.60	7,421.32	1,000.00	302.50	32.00	57,652.08	88,663.24		88,663.24
District of Columbia	4,549.74	1,354.37	583.63	1,154.37	1,000.00	302.50		3,193.01	10,946.62		10,946.62
Florida	28,735.93	3,759.14	1,364.57	10,753.85	400.00	617.45	12.50	20,355.95	67,302.44	4,450.35	71,752.79
Georgia	41,649.14	10,319.31	5,159.40	10,318.80	1,337.04	1,330.50	30.30	55,945.98	125,639.97		125,639.97
Illinois	2,673.75	630.34	310.81	3,902.28	411.56	1,632.42	46.80	2,217.04	12,555.78		12,555.78
Kentucky	51,876.03	9,152.05	4,369.25	22,367.99	1,732.00	344.55	30.00	54,387.15	135,173.32	1,502.33	136,675.65
Louisiana	10,992.30	2,822.86	933.86	1,650.94	244.00			10,375.57	56,675.49		56,675.49
Mississippi	32,292.98	2,301.67	4,482.85	27,752.48	1,115.27	412.37	30.00	29,346.31	113,444.10	3,571.00	117,015.10
Minnesota	20,934.56	8,532.07	430.54	9,404.37	1,432.00		109.50	21,999.37	63,444.78		63,444.78
Missouri	3,265.78	8,532.07	430.54	9,404.37	1,432.00			10,375.57	56,675.49		56,675.49
New Mexico	46,635.37	19,491.76	6,335.02	49,857.65	100.00	58.71		1,487.97	6,201.34	757.13	6,958.47
North Carolina	21,445.57	1,765.45	833.92	4,937.65	2,430.00	804.64	113.25	67,558.57	195,367.37	1,963.14	197,330.51
Oklahoma	59,351.59	4,464.33	3,187.32	19,107.39	1,700.00	191.10		22,488.23	54,433.45	9,243.09	63,676.54
South Carolina	41,247.91	8,298.74	4,224.29	25,322.55	1,300.00	3,237.46	71.50	48,499.97	140,918.49		140,918.49
Tennessee	82,822.84	22,931.39	7,597.62	196,124.57	2,400.00	2,271.12	30.00	29,519.13	112,190.00	212.60	112,402.60
Texas	110,977.65	19,666.30	8,878.75	47,945.21	2,510.00		15.00	196,576.63	509,124.32		509,124.32
Virginia								62,457.69	251,366.60		251,366.60
Total Gifts	\$602,723.50	\$140,999.66	\$2,131.24	\$478,238.44	\$ 20,899.56	\$ 12,593.43	\$ 8,152.43	\$ 61,967.69	\$2,007,312.11	\$ 71,023.94	\$2,078,336.05

\*This includes \$19,000 sent Foreign Mission Board by Miss Varina D. Brown of Anderson, S. C.

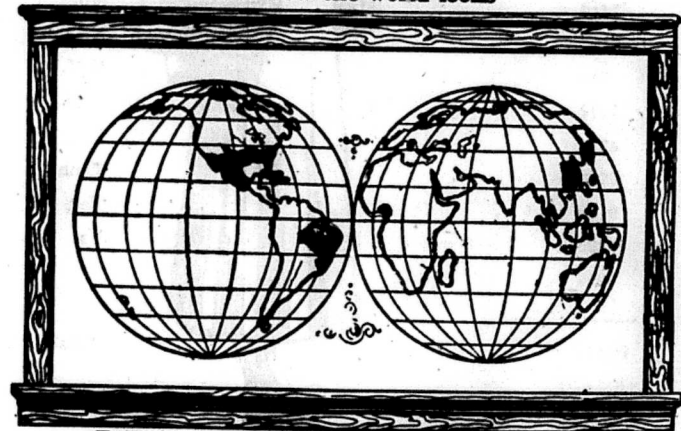
## STATE AND OTHER OBJECTS IN S. B. C. PROGRAM

Included in First Table  
May 1, 1925, to January 1, 1926

STATES	State Missions	Orphanages	Hospitals	Miscellaneous	Totals
Alabama	\$ 11,586.31	\$ 5,607.51	\$ 3,132.10		\$ 20,325.92
Arkansas	11,577.49	84,261.17	9,537.10		57,652.08
District of Columbia				2,276.32	3,193.01
Florida	15,320.54	4,506.04	559.37		20,355.95
Georgia	51,594.02	1,547.82			55,045.98
Illinois	2,687.18	2,435.86	94.50	1,904.14	5,217.04
Kentucky	21,864.14	5,758.32	4,781.59	11,390.06	43,794.11
Louisiana	15,160.90	4,823.92	8,407.41	26,464.93	54,857.16
Maryland				10,375.77	10,375.77
Mississippi	16,052.15	2,534.55	4,477.70	6,281.91	29,346.31
Missouri	12,438.91	1,211.09	963.01	7,386.86	21,999.37
New Mexico	663.24	771.85	52.88		1,487.97
North Carolina	84,831.33	11,812.26	10,647.14	10,297.84	67,558.57
Oklahoma	8,165.43	8,275.76	1,352.92	4,694.12	22,488.23
South Carolina	13,174.56	14,831.62	4,595.52	15,895.27	48,499.97
Tennessee	18,735.60	7,352.32	3,431.21		29,519.13
Texas	58,495.91	29,483.48	7,644.21	100,053.08	196,576.63
Virginia	45,588.08	9,766.61	7,103.00		62,457.69
Totals	\$337,935.84	\$144,979.68	\$ 66,782.66	\$200,213.31	\$749,911.49

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## RETURNS FOR PAST YEAR

Ala.	5097
Ark.	2032
D.C.	84
Fla.	3988
Ga.	5190
Ill.	1391
Ky.	5739
La.	3170
Md.	487
Miss.	4839
Mo.	3446
N.C.	6197
N.M.	334
Okla.	3174
S.C.	4537
Tenn.	4767
Tex.	9173
Va.	6195
Misc.	292
Total	70,112



## QUOTAS FOR NEXT YEAR

Ala.	5350
Ark.	2124
D.C.	88
Fla.	4190
Ga.	5450
Ill.	1460
Ky.	6025
La.	3330
Md.	490
Miss.	5080
Mo.	3620
N.C.	6505
N.M.	350
Okla.	3335
S.C.	4764
Tenn.	5005
Tex.	9640
Va.	6505
Total	73,321

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