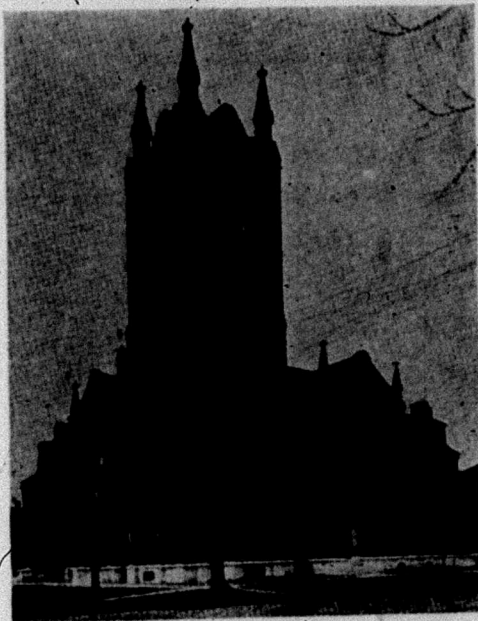


UNION WATCHWORD
1914—1915

Be strong in the Lord and in the strength of His might.
—EPHESIANS 6:10

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



FIRST METHODIST CHURCH, HOUSTON, TEXAS,
WHERE SESSIONS OF WOMAN'S MISSIONARY
UNION WILL BE HELD



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Calendar of Monthly Topics Woman's Missionary Union, 1915

JANUARY—Our Local Organization

FEBRUARY—At Our Own Door

MARCH—The New Patriotism or Patriotism
and Home Missions

APRIL—Japan of Today

MAY—New Africa

JUNE—The Union

JULY—Home Mission Schools

AUGUST—Mexico of Today

SEPTEMBER—Home Mission Survey

OCTOBER—Foreign Mission Survey

NOVEMBER—The Brotherhood of Man

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EDITORIAL



ON TO HOUSTON

THE schedule on the opposite page but suggests the many attractive and inspiring things which await the fortunate ones who find it possible to attend the Annual W. M. U. meeting at Houston, Texas, May 12-17. The very reading of the outline should decide the hesitating that it is an occasion which she as a Union worker cannot afford to miss. At this date it is too early to give definite details of the program, but it is safe to say it will measure up in interest and enthusiastic presentation to our usual high standard. The Committees in Houston are planning every comfort and convenience for their guests and it will be an inspiration in itself to meet the Baptist women workers of Texas in their own state and catch more of their fire and enthusiasm. The distance of Houston from the eastern part of our territory makes it necessary to make some changes from the routine usually followed at our meetings. The vote of the Southern Baptist Convention at Nashville last year to have no afternoon sessions this year makes other changes necessary. In order to allow time for those coming from the east to reach the Convention City without travelling on Sunday, the Board meetings and Executive Committee meeting have been scheduled for the day of the opening session instead of the day before as usual. The opening session of the Annual Meeting will be Wednesday at 2:30, but only such matters will be presented at this session as do not have to be first brought to the Executive Committee which will hold its Annual Meeting that evening. This will be the only afternoon session in order to come into line with the action of the Southern Baptist Convention, the other afternoons being left free for committee meetings and special conferences. Organization work will have as usual its important place upon the program but there is never time enough for as full discussion of the problems of Young Woman's Auxiliary, Royal Ambassador, Sunbeam or Personal Service work as is desired. Conferences have therefore been planned for Friday afternoon to help meet this need, where informal discussion of these problems can be had at greater length. Here, whether a delegate or not, she can bring her problem about securing reports, making programs, enlisting new members or any other query about ways of working, and among the many who have had similar trouble she will probably find some one who can furnish an answer to meet her need. The luncheon which has been such a pleasant social feature for the last few years will again have its place, and at that time we shall have the pleasure of listening to our missionaries who will be our special guests. In the afternoon of that same day, there will be another opportunity of getting better acquainted with the officers and delegations from every state during the informal social hour.

Just what will be the program of the Sunday afternoon meeting has not been fully decided but it will be in memory of Dr. Willingham and Dr. Carroll. Sunday evening the annual W. M. U. sermon will be preached by Dr. Lansing Burrows, for so many years the recording secretary of the Southern Baptist Convention, and now its honored president. On Monday comes the Secretaries' and Field Workers' Conference which has for several years proved a veritable well spring of new life and enthusiasm for those in attendance. The Amoma Class of the First Baptist Church in Houston is making arrangements for the luncheon and social hour which is always such a pleasant feature of these gatherings. This meeting will be at the First Baptist Church, but all the other sessions will be held at the First Methodist Church which has most graciously opened its doors to the Southern Baptist women for their meeting.

If each delegate comes with willing heart for service and open mind for new plans and truths, and if there is constant prayer for the meeting as suggested in the April issue of ROYAL SERVICE by those who are unable to come, we can feel sure that from the twenty seventh annual gathering will flow many streams of blessing to all our work.

THE TEXAS INVITATION TO SOUTHERN BAPTIST WOMEN

*Dr. J. B. Gambrell, Corresponding Secretary
of Texas Baptist General Convention*

IT has been a long time since the Southern Baptist Convention came to Texas. During that time Texas Baptists have made a phenomenal development in every part of this great state. In May the Convention is to come to Houston, Texas, one of our growing cities. The Baptists of Texas are greatly interested in the coming meeting. All Baptists are interested to a degree. The Texas Baptist Women Workers are exceedingly interested. They and the rest of us want a great delegation covering all fields from Maryland this way. We want all the Baptists to come in the spirit. We want a great multitude of Baptist women to come, and I am writing as Secretary of Texas Baptists to urge especially that the women come, and all of us will give the elect ladies the right kind of reception.

Houston will be prepared to take care of the Convention. I venture to say that no city in the South would do a better part by the great meeting than Houston will. It has many fine hotels and a great auditorium. The whole city is interested and we want you to come.

Of course, Texas Baptists want the women and others to come to Texas on the Master's business and we are hoping for a great spiritual meeting, but we also want the sisters and brothers to see something of Texas and get in touch with the life of our people and see this, the largest trophy of Southern Baptist prowess. Whatever can be done here to help our sisters and brothers to have a pleasant and profitable time we all stand ready to do it and we will be pleased most if we are called on to do much.

SCHEDULE FOR HOUSTON ANNUAL MEETING

Wednesday, May 12, 9 A. M.—Committee of Margaret Fund
Wednesday, 10:30 A. M.—General Board of Trustees of Training School
Wednesday, 2:30 P. M.—Opening Session of Annual Meeting
Wednesday, 7:30 P. M.—W. M. U. Executive Committee Meeting
Thursday, May 13, 9:30 A. M.—Second Session of Annual Meeting
Thursday, 3 P. M.—Conference with Our Missionaries
Thursday, 4 P. M.—Committee of Margaret Fund
Thursday Night—Attendance upon Session of Southern Baptist Convention
Friday, May 14, 9:30 A. M.—Third Session of Annual Meeting
Friday, 3 P. M.—Open Parliament on Methods and W. M. U. Organizations
Friday, 4 P. M.—General Board of Trustees of Training School
Friday Night—Attendance upon Session of Southern Baptist Convention
Saturday, May 15, 9:30 A. M.—Closing Business Session of Annual Meeting
Saturday, 1 P. M.—Luncheon to Our Missionaries
Saturday, 4:30 P. M.—Informal Social Hour
Saturday, 7:30 P. M.—W. M. U. Executive Committee Meeting
Sunday Afternoon, May 16—Mass Meeting
Sunday, 8 P. M.—W. M. U. Sermon
Monday, May 17—Annual Session of Secretaries' and Field Workers' Council of the W. M. U.

Time—May 12-17, 1915

Place—Houston, Texas

Purpose of Annual Meeting—"Election of Officers and the Transaction of Business"

Possible Delegation—399

Delegation in 1914—278

Number Visitors in 1914—1500

**"Come women, wide proclaim
Life through your Savior slain
Work with your courage high
Sing of the daybreak nigh."**



BIBLE STUDY



TOPIC—Sure Promises

"Heirs with Him of the same promise": Heb. 11:9 "Faithful who promised": Heb. 11:11
The Saviour, who by His own blood entered "into heaven itself, to appear in the presence of God for us," is the Mediator of the New Testament; as the First-born He has entered into the inheritance, and He now dispenses to us the very blessings which, through His death, He has purchased for us.

Sure mercies: Isa. 55:3; Acts 13:34: "I will give you the sure mercies of David." David was a true king after the heart and mind of God. God through Nathan confirmed to him the promise of an everlasting throne. David is a type of Christ, no other man in scripture is thus identified with Jesus Christ. The sure mercies therefore are promised to the Christians who, by faith, take Christ at His word. They are heirs of a wonderful inheritance, portions of which are ministered in advance in such a way that, if they but knew it, they would be transcendently happy. Heb. 9:15: the eternal inheritance promised. Rom. 8:14-17: the believer as son and heir, the result of the Gospel. Gal. 4:4-7; Eph. 1:5-14; James 2:5: God looks at men, not at circumstances; God looks at the soul, not at the body; God sees the jewels of the mind, the struggle of the soul towards liberty and light and rest.

Rest: "Come unto me": Matt. 2:28, 29. This promise of Christ has singular adaptation to the necessities of our nature. Jesus struck the key-note of our nature, the very deepest and inmost want of our being, in offering us rest. "In the world ye shall have"—not happiness, but—"tribulation; but be of good cheer, I have overcome the world." John 16:33: "In Me ye shall have peace". He had that rest in Himself, and therefore could impart it. In the history of Christ, we find this repose, this rest, characterizing His whole existence. Jesus says "not as the world giveth, give I unto you," John 14:27. The world proposes a rest by the removal of a burden. The Redeemer gives rest by giving us the spirit and power to bear the burden. "Take my yoke upon you." Christ does not promise a rest of inaction, neither that the thorns be converted into roses, nor that the trials of life be removed. To the one who takes this yoke of Christ, in His spirit, labor becomes blessedness—rest of soul and rest of body. There is rest in Christ because He is love.

Meekness and lowliness: Isa. 57:15. There are three causes of unrest in men, 1. Suspicion of God, 2. Inward discord, 3. Dissatisfaction with outward circumstances. For all these meekness is the cure. There is no mystery in God's dealings to the meek man, for "The secret of the Lord is with them that fear Him, and He will show them His covenant." Psalm 25:14

The Great Promise: Deut. 33:25—"As thy days so shall thy strength be." This is a guaranteed promise. Every word of God is true. The God who upholdeth all things by the word of His power is thy God who has promised to be thy strength. He openeth His hand and supplieth the want of every living thing: Psalm 23:1. This is an *extensive* promise. "God is our refuge and strength, a very present help in trouble." Psalm 46. This is a *long* promise, "as thy days." You may live till you are very aged, but this promise will outlive you. When thou comest into the depths of the river Jordan, thou shalt have confidence to face the last grim tyrant and grace to smile even in the jaws of the grave; and when thou shalt see God face to face, thou shalt have strength to bear the beatific vision; thou shalt see Him face to face and thou shalt live; thou shalt lie in the bosom of thy God; immortalized and made full of strength, thou shalt be able to bear even the brightness of the Most High.

Peace: John 14:27. The peace of God which passeth all understanding, the peaceful peace, the tranquil calm, the Sabbatic rest, the peace of God. This involves reconciliation—the harmonization of the nature of man with the nature of God. The acceptance of pardon upon divine terms, it means the cross, in all the typical eloquence of its blood, in all the unclouded splendour of its eternal glory. "Acquaint now thyself with Him, and be at peace." Job 22:21.

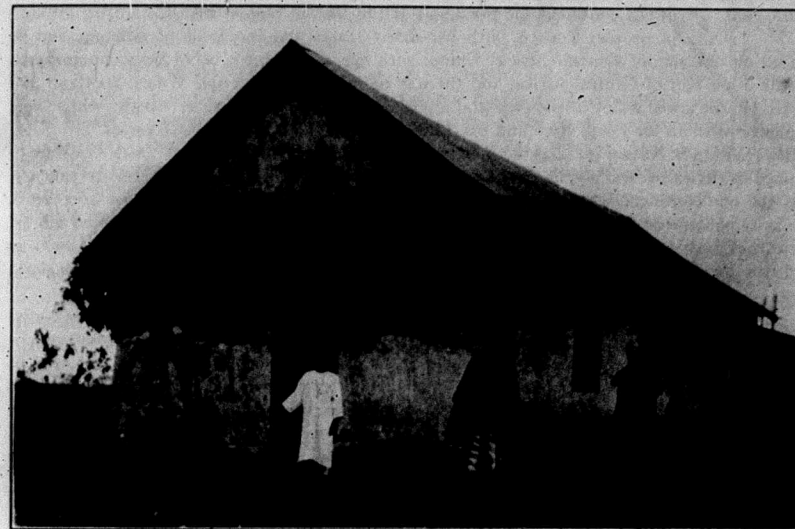
Mrs. James Pollard



PROGRAM FOR MAY



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



CHURCH AT EDE, AN OUT-STATION OF OGBOMOSO, WEST AFRICA

NEW AFRICA

The land dark as midnight,
The land of the shadow of death, without any order,
And where the light is as midnight—Job 10:22

Where is light most needed? Without question in dark, dark
Africa—Bishop Hill

The people that walked in darkness have seen a great light:
they that dwell in the land of the shadow of death, upon them
hath the light shined—Isaiah 11:2

DEVOTIONAL EXERCISES BIBLE STUDY (page 6)

HYMN "Come women, wide proclaim"

TOPICS FOR DISCUSSION The Missionary Continent (par. 1, 2, 3, 4) Mission Problems (par. 5, 6, 7, 8) Africa Today (par. 9, 10, 11) Current Events—quotations

CHAIN OF PRAYERS—DOXOLOGY

Paganism values power as a means of exercising authority; Christianity values power as a means of rendering service. Paganism reveres God because of His power and authority, and is a religion of fear. Christianity reveres God because of His love and His freely offered service to His children, and is a religion of loyalty and hope—*Missionary Review of the World*.

1. Africa the Great

A striking comparison between the size of Africa and that of other continents has been made by Bishop Hartzell: "There is room enough on the lower end of the continent for the whole of the United States, with her ninety millions of people; Europe, with her many states and hundreds of millions, can be placed on one side of Central Africa; China, with her 400,000,000, could be accommodated on the other half of Central Africa, and there is room for all India and Wales, Scotland and Ireland in the lower valley of the Nile and along the coasts of the Mediterranean; while there is plenty of room for Porto Rico and the Philippines on the island of Madagascar".

Says Wilson S. Naylor in "Daybreak in the Dark Continent": "The term 'Dark Continent', applied to Africa by Stanley, has a threefold application. Africa, until the nineteenth century, was the one continent whose vast interior, so far as geographical certainties are concerned, lay in unpenetrated darkness. It is the one continent whose population is composed almost entirely of dark peoples. It is the one continent whose native religion is without sacred writings and definite systems; a religion whose followers are but wanderers in 'the blackness of darkness'".

2. Africa Today

The words of Livingstone, "I view the end of the geographical feat as the beginning of the missionary enterprise", come to mind as we read a book review in the *Missionary Review of the World*: "The so-called 'Dark Continent' is seething with unrest, and the natives in many parts are awakening to the needs of a larger life of opportunity. Geographically speaking, Africa is no longer 'The Dark Continent'. Every river and forest has been explored, every desert crossed, and nearly every place is known and can be located. Furthermore, nearly every foot of territory is for the present under the control of some foreign power.

"In fifty years", writes Mr. Harris, "the map of Africa will bear little resemblance to that of today. And what of the natives? Are they to have no voice in their destiny?" While the rights of the native tribes are never considered by the eminent statesmen who are rearranging Africa, it is evident that the natives in many parts of the continent have their own views on the subject of being bartered and exchanged at the will of foreign nations. Mr. Harris notes that in West Africa they are awakening to the fact that education is a mightier power than arms. "Education is advancing by leaps and bounds, and the more virile colonies are producing strong men, who will make themselves felt before many years have passed over our heads. The African is shaking himself free from the shackles he has worn so long and is at last beginning to realize his strength." Mr. Harris' book is a revelation of the mentality, spirituality and possibility of the whole African Race. He says: "The day has gone by when the world could dismiss Christian missions in West Africa with a contemptuous sneer, for Christian missionary effort with its eloquent facts, definitely established, can no longer be ignored. Of all the forces which have made for real progress in West Africa, Christianity stands some say first, others second, but none can place it last. To it belongs primarily in point of time at least, the economic prosperity of the Gold Coast. To it belongs, almost entirely, the credit for the native clerks and educated men on the coast. To it the natives owe their knowledge of useful crafts. To one section of the Christian Church at least belongs the honor of having on the spot saved the Kongo natives from extirpation."

3. The Place of Missions

"It is well to call to mind the important place Christian missions have had in Africa's history. Only thus will it be possible to understand why it is peculiarly a missionary continent, and why Christianity is the leading force in the molding of its savage tribes into civilized communities. Discoveries in

* "Dawn in Darkest Africa," Rev. J. H. Harris.

East Africa by missionaries, led to explorations which resulted in the discovery of the great lakes and of the Nile flowing out of Victoria Nyanza. Explorations in South and Central Africa are a monument to Livingstone's tireless energy. Grenfell of the Congo Mission made the important discovery of the Ubangi River. Mackenzie's influence was invaluable in promoting the extension of Great Britain's beneficent control over wide sections explored by Livingstone. Indeed the history of Christian missions in Africa forms part of the history of the opening of the continent, and missionaries have given their lives, not for conquest, or glory, or personal gain, but that by advancing Africa's interests in every possible way they might by all means save some of Africa's people. Livingstone struck the keynote of his own and others' heroic work when he said, 'As far as I myself am concerned, the opening of the new central country is a matter for congratulation only in so far as it opens up a prospect for the elevation of the inhabitants'".

4. Africa's True Value

The natural resources of this great country have made it a prize to be eagerly grasped and held by the various European governments, and European enterprise is developing the continent. A net work of railroads north, south, east and west is linking all Africa more closely together than was ever dreamed of, and her commerce, before the European war, was vast in possibilities for the future. But "Africa's importance to the world is dependent not so much upon either natural resources or commerce as upon what the native himself becomes."

There is nothing homogeneous about the population of so vast an area, as may be understood when we remember that exclusive of Arabic, widely used in North Africa though not a native tongue, there are 600 languages and dialects, all before the coming of the missionary without written form and alphabet, and that neighboring districts have widely differing dialects. North and east of the Sudan and largely in the Sudan itself the dominating influence of Islam, the blighting curse of the fanatical Mohammedan is felt. South of the Sudan and in some parts of that great belt Africa is Pagan, but Pagan Africa is by no means free from Mohammedanism. Along the East Coast from Somaliland past Zanzibar and as far inland as Uganda Arabian influence prevails, and Kamerun, on the West Coast is strongly Mohammedan.

5. Pagan and Mohammedan

The student of missions now realizes that the conflict in Africa is not only between Christian and Pagan but between Christian and Mohammedan forces, for the proselyting zeal of the followers of the Prophet makes easy converts from the ranks of Paganism, "the lowest rung of the religious ladder."

African Paganism or Fetichism is a religion of darkness. The worshipper passes his days in terror of the malignant spirits whom he dreads as seeking constantly the injury and death of himself, his family, his tribe, and so he knows no accidents, no causes for disease or death, such as unsanitary conditions or contagion. All such events are due to the cruel demons of his religion, and his every desire is to placate their anger or purchase their assistance by sacrifice. Back of all this there is, however dimly discerned, a groping after the idea of one God, the heritage of the race. But this consciousness of one God, who made all things, carries with it no conception of his justice, his love, his infinite and intimate concern for every man. Only when to the knowledge of His name is added an appreciation of His character is there the promise of a "new creature." Yet the African if born anew becomes as true a follower of Christ as any. The African is in truth very religious, and the horrible crimes and vices, the cannibalism and witchcraft which distinguish Paganism are outgrowths of its fundamental doctrines. "But to the African there is no relation between morals and religion. Therefore is he the more easily converted to Islam, with its easy-going morals, and though lifted socially and commercially a good deal, intellectually and morally it does little for him. Obstinate ignorance and immorality are established more firmly than ever in his unregenerated heart. It is a most urgent necessity that Christianity outstrip Islam in the conversion of Pagan Africa. Once converted to Islam, the difficulty of winning the African to a higher civilization is immeasurably increased."

6. The White Peril

In addition to the problems presented to missions by Paganism and Mohammedanism and all that they imply is the further obstacle to the advance of Christianity furnished by the dealings with the natives of unscrupulous traders and officials representing a so-called Christian civilization. "Christian civilization without Christ is worse than Paganism", says one. "It is comparatively easy to convert primitive Africans to Christianity, and to establish them against the later introduction of the vices of civilization. It is supremely difficult to Christianize them after they have become viciously civilized."

"Perhaps nothing furnishes a better and more deplorable illustration of the state of affairs than the African liquor trade. Not only frequently, but well-nigh invariably, the ship that bears one or two missionaries to convert the African carries also thousands of gallons of rum to damn him." One missionary expresses the general conviction, "I would rather face heathenism in any form than the liquor traffic in Africa."

Just as an aroused Christian conscience led to the suppression of the iniquitous foreign slave trade, so must a resolute Christian public sentiment in civilization against the liquor traffic bring about its downfall, not only in the homeland but in Africa as well. Many of the native Christian chiefs who have the good of their people at heart have taken a decided stand on this question. A Congregational missionary in West Africa writes thus of one of these: "Chikosi is an elder of the church, and a very fine preacher; he has a commanding presence and a splendid type of face. He fills his position with dignity and judgment and is determined to help forward the work. He never hesitates to preach when on journeys, thus exerting a really great influence over other chiefs who may hesitate before surrendering what they deem to be all the dignities of their office, viz., polygamy, slavery and beer drinking. Of this last Chikosi replied to some villagers who wished permission to brew beer: 'Everybody knows that beer makes the people err and swerve from the 'white' path, the path of righteousness. No! I will not permit beer drinks in my district.'"

"King Khama, of Bechuanaland, the South African 'Alfred the Great', witnesses to the power of the gospel to make great our good men. Driven by the white liquor traders to strenuous legislation, he turned them out of his country with these words: 'Take everything that you have. Take everything that is yours and go. I am trying to lead my people to act according to that Word of God which we have received from your white people, and you show them an example of wickedness such as we never knew. You, the people of the Word of God! Go! Take your cattle and leave my town, and never come back again!'"

M. Paul Ramseier of the Basuto mission in South Africa describes the advancing danger from alcohol among the South African blacks: "On Sunday I went to see the prisoners at Matatiele. There were twenty-one, twelve of them being Basutos. Six were condemned for assault, a dozen for theft of sheep or goats. All had committed these crimes under the influence of alcohol. Alcohol is the black's worst enemy. Those who sell it are the vilest men on earth. They should not be punished with fines, but with terms of from ten to twelve years' hard labor. The blacks can not refrain from drinking. They are the merest children."

"The misconception is altogether too current that those whose mental equipment is insufficient for missionary work in China, India or Japan, will do for Africa. On the contrary, it is a question whether it does not require more mental alertness and strength to grapple with the subtleties of unwritten languages and the intricacies of unsystematized religions, to give the one alphabet and grammar, to trace the other in strange modes of thought and deep-rooted customs, and to match it with the gospel, than it does to acquire written languages, however difficult, and to master well-formed religious systems, however profound. At any rate, the 'will do' will not do for Africa any more than for any other field. The emphasis upon the importance of culture—that all-inclusive personal equipment—as a prerequisite in a missionary to savages may seem strange. But it does not seem strange to those who have seen the African in his native dignity, keenly sensitive to slight deviations from gentle instincts on the part of the white stranger. The hut into which one must crawl on hands and knees may be constructed

of poles, mud and swamp grasses; the interior may be devoid of stool, table, or couch, and the host be clad in a plentiful supply of palm oil and red clay, but 'a man's a man for a' that,' quick to discern the finer qualities of character."

9. Africa and the War

In summing up events for 1914, the International Review of Missions says of Africa: "One of the greatest tragedies of the war is that the struggle has invaded Africa, to the serious interruption and injury of the civilizing task for which the European powers have a common responsibility. The greater part of the continent has heard the clash of arms; natives of Africa as well as European administrators and colonials are fighting on both sides. Missions have felt the shock in all directions. Many of the younger French missionaries have been obliged to return home and join their regiments, their station and work being left without directions."

10. Movements Toward Christianity

"In West Africa many movements toward Christianity are reported. The movements in their earlier stages are almost entirely the result of volunteer work. The Christian traders seem to spread their religion as naturally and energetically as the Moslem his. No money is required for support of native teachers or for building churches, the native church supplies both; the urgent demand everywhere is for native superintendents, more means for training native teachers and a revived native Church fit to undertake the work of Evangelization."

"Missions are under pressure to extend and develop in several important directions and for various causes. In view of these large movements into the church they must enlarge and multiply their training institutions for ministers, teachers and catechists, or lose a great evangelistic opportunity. In view of the rapidly increasing demand for education they must provide general education of a higher standard than hitherto. The Governor General, speaking at Lagos, emphasized the need for increased educational facilities, in view of the many government, technical and commercial posts now open to African men. The continued advance of Islam in British West Africa, as also in French and German West Africa and the Sudan constitutes another pressing call for missionary extension."

The following are three taken from many instances of the religious movement on the West Coast:

Long Waiting for the Gospel: In a town of the delta of Nigeria missionaries found that the natives had long been waiting for their arrival. For two years they had been keeping the Sabbath, and to aid their memories they had kept in their houses pieces of wood bored with seven holes in which they would insert a peg for each day as it passed. They had a meeting every morning and repeated this quaint prayer: "Oh God we beg you, make you look good today; make you no trouble we, or do we any bad; we beg you, we beg you." How pathetic it was that these Nigerian negroes should for two years have been meeting regularly and offering prayer while waiting for someone to come to them with the message of light.

Hungry for the Word: From May, 1912, to January, 1913, 64 different delegations visited the American Presbyterian Mission on the Kasai, asking for Protestant teachers for their villages. These represent a population of 120,000 people who are successfully resisting the pressure of Romanist propaganda. The king of Bakuba, one of the most industrious and military people of the Kongo, is urging his people to attend Christian services and to send their children to mission schools.

Kongo Villagers Wait for Teachers: One of the remarkable proofs that the Holy Spirit is at work in the Kongo country of West Central Africa is the readiness with which the villagers and tribes not only receive Christian evangelists, but plead for them. Rev. R. D. Bedinger, of the Southern Presbyterian Mission, writes to The Christian Observer, that last fall he made an itinerary to the southeast into a section never before visited by a Protestant missionary. Many reports had come to the missionaries concerning the readiness of these people for the gospel message, but they were not prepared for the enthusiastic reception given. One man had heard the gospel for the first time in one of the villages. Deeply impressed, he returned home, and in returning spread the "good news" from village to village. Delegations began to

go out from these villages to Mutoto, Luebo, and Lusambo to ask for teachers. Always the answer was, "We shall help you when we can." For two years they waited, and when at last the missionary went he found six churches in four villages where daily services were being held by leaders not themselves church-members, but, like Cornelius, seeking the Lord, "if haply they might feel after Him, and find Him."

This is but one example of the way in which God is opening doors for His Church to enter at the present time. Can he trust us to take advantage of the opportunity?

—Missionary Review.

These movements toward Christianity on the West Coast hold a special significance for us, for our work is in Southern Nigeria, the old Slave Coast region west of the Niger's Delta. Here in one of the most densely populated parts of all Africa, is found the purest type of the Negro, and the Yoruba people, for whom our missionaries are laboring, are typical of the best of that race. Though many of our devoted workers have literally laid down their lives for Africa, some of them being granted less than a year's service, we now have thirteen at the four main stations, Oyo, Ogbomoso, Saki, Abeokuta and their environs. Dr. Green says, report of the Southern Baptist Convention 1914, "For convenience of arrangement, the work is divided as follows: I, Evangelistic; II, Educational; III, Medical; but these are divisions in name only, for the evangelistic work must be allied with the educational work, the educational work must have for its ultimate aim and end the evangelization of the Yoruba people, and the first business of the medical work is to bring to the heathen and Mohammedans the knowledge of the gospel."

At all of the stations we have evangelistic and educational work; at Saki in addition, there is an industrial school; at Oyo and Ogbomoso, medical work under Dr. Lockett and Dr. Green multiplies our opportunities of reaching the natives. At Ogbomoso there is also the Theological Training school for the native ministry.

We are rejoiced to know that nearly all of the Centennial objects for Africa are subscribed at this date, though a girls' school dormitory, Boys' Academy and a suitable home for our devoted Mrs. Lumbley still remain unprovided for. This will give us the hospital buildings at Ogbomoso and Oyo which have been so sadly needed. One of the most interesting objects in the Centennial list is a provision for 19 houses for native workers. Each house is to cost \$250, the work being done by the native Christians, and the building will consist of a large room in the center for teaching, living quarters for the native worker at one end and a room at the other end reserved for the foreign missionary to occupy when he visits the out-stations.

As we read the reports of our mission work, with its gospel triumphs, yet with its need for more and better equipment, more trained workers, more missionaries to train the workers; as we look abroad and realize that the great European war is offering such a challenge to the Church of Christ as it has never had, will we not resolve that so far as in us lies, the part of God's work for which we are responsible shall not suffer; that as in the past His servants have counted not their lives dear unto themselves, but given them a willing offering to Him, so now we will gladly measure up to the standard set for His Church by Christ and

"Give of our sons to bear the message glorious

Give of our wealth to speed them on their way."

Christ died for yellow, black, white and brown. The bringing of a yellow, black, or brown man into His kingdom will cause just as deep a joy to well up in their hearts as ever welled up in heart of white man. The joy in heaven over one sinner that repenteth is absolutely color-blind and heaven is just as near to the celestial empire or Darkest Africa or the Isles of the Pacific as to the United States. "God's country" is the whole round earth, and not any section of it.—Christian World



Y. W. A. AND G. A. PROGRAMS



Note: These programs are merely suggested and are to be adapted by leaders to the requirements of their auxiliaries. The paragraphs referred to in program outlines will be found in general program which begins on page 7.

Hymn—"O Zion Haste"

Prayer—

Bible Study (Adapted from page 6)

Roll Call (Answer with current events from Royal Service, Foreign Mission Journal, magazines and papers)

The Missionary Continent (Par. 1, 4, 5, 6, 7, 10)

Hospitals and Schools in Yoruba Land (Par. 11)

Chain of prayer for our work and workers

Dismission

GIRLS' AUXILIARY PROGRAM

Hymn—"Speed Away"

Prayer—

Bible Study—Darkness and Light (Develop topic "Heathen Darkness"—"Christ the Light"—"Children of Light"—"Let your light shine" etc.)

Hymn—"Fling out the Banner"

Map Study: (Showing Mohammedan and Pagan areas, S. B. C. stations and work. See Par. 11)

Roll Call (Answer with Bible verses from Calendar of Prayer. See Society Methods, Royal Service, March/1915)

Talk on Medical Work in Southern Nigeria
Sentence Prayers—Dismission

AUXILIARY DRILL

What religious body, which is represented by delegates, has the largest constituency of any in the world?

The Southern Baptist Convention, which may have a delegate from each of its 893 associations and one also for every \$250 contributed during the year to the work of the Convention, has the largest constituency of any religious body in the world.

Where will it next meet and when?

The Southern Baptist Convention meets next in Houston, Texas, May 12-17, 1915.

What body auxiliary to S. B. C. will meet at same time and place?

The Woman's Missionary Union, with a possible delegation of 399, will also meet in Houston, May 12-17, 1915.

What will be interesting features of the Union's meeting?

The Union's Annual Meeting at Houston will be especially interesting because of the reports of the officers, of the three Commissions on Efficiency, of the two special committees, of the state representatives and because of the luncheon to the women missionaries, the mass meeting and the Secretaries' and Field Workers' Council of the W. M. U.

A HOSPITAL AT OGBOMOSO

When we received word in Ogbomoso that the Young Woman's Auxiliaries of Virginia would give us our much needed hospital our hearts rejoiced, and we now feel that our prayers are being answered through these young women.

Do we need this hospital? I am just going to tell you something about the work and how it has been done up to this time, then you will see how great is the need. First the basement under our living rooms, then later a small out house was used for a dispensary. The white doctor is well known in this large town of ninety thousand people. The patients are coming in great numbers not only from this town but from other near-by towns. There has been no suitable place for keeping patients who had to remain under the doctor's care; so we built two mud sheds roofed with grass. One of these sheds was used for patients to gather in and listen to lessons from the word of God. Here they waited until their turn came for their case to be presented to the doctor. The second shed was divided into two rooms, one for men, the other for women who had to be kept for treatment. Before leaving Africa on our furlough, both of these sheds were blown down by a heavy wind. Now we have no place for patients. When the doctor is called to a native house

to see a patient he is shown to a small room about six by nine feet. There are no windows in the room, it is like a dark closet. When a native gets sick he becomes cool so he builds a fire in this little room where there is no outlet for the smoke except through the door way. The doctor sometimes cannot see the patient for the smoke. It is under just such conditions that the little babes first open their eyes to the world. Is it any wonder that there is so much eye trouble among the Africans? Speaking of eyes reminds me of one of Dr. Green's patients for whom we removed an eye and fitted a glass one. One of our native pastors was telling his congregation the story of the white doctor's wonderful work; such a thing had never before been done in that part of the country. He became so enthusiastic over this marvellous operation that he told his people that the young man who had had the glass-eye put in "*could see as well as ever with that eye*". Like a small boy, his story had run away with him! One blind man came for treatment, was healed, returned to his home and in a few days came back leading ten other blind men, for treatment. These people are coming to be healed of physical ailments and what a magnificent opportunity to tell them of the great physician who will cure them of soul sickness. Pray that we may teach them of Christ in the way in which Christ himself taught. I wish you could see them as they wend their way to the mission yard. Some are being carried in hammocks, some on the backs of others, some being led, others limping and all suffering with various diseases.

We can reach all classes through the medical work and it can be used as a power for God in West Africa. We feel sure that the Y. W. A.'s are going to make it possible for us to begin building this much needed hospital as soon as we return to our field next July.—*Mrs. Geo. Green, Ogbomoso, West Africa*



BAPTIST MISSION COMPOUND, ABEOKUTA, WEST AFRICA

ONE OF OUR SCHOOLS

The Girls' School at Abeokuta Station, is situated in the mission compound. It is a plastered house of two good rooms, one of which has been used for a sleeping room. Last year there were thirty-six pupils, fourteen of them being boarders. Mrs. C. G. Lumbley, the efficient head of the school, teaches seven classes and has supervision of the fourteen boarders out of school hours. We can imagine how greatly this must tax her strength and how necessary it is for her to have assistants soon as the Board can send them. At a recent prize day and exhibit at the school many visitors were present from official circles and were enthusiastic over the work done by the pupils.

The Judson Centennial Fund aims to provide a girls' dormitory in addition to the present inadequate quarters which may then be used for class rooms. Dr. Lockett writes: "The new dormitory will contain cooking, eating and sleeping rooms for the girls, and it is hoped by that time to have a native teacher and matron to live with them. Some of the rooms may at first be used for the industrial work—washing, ironing, sewing, etc., that will help to make the school self-supporting. Later, we hope the school will demand separate buildings for these purposes, and that it may appear wise to use the old mission compound for this purpose, while a new compound shall be secured for the missionary in charge of the station, outstations and for the high school work.

"I consider the Girls' School in Abeokuta as of urgent importance. The other denominations have good schools for girls at Lagos, Ibadab and Ijebu Ode. Abeokuta is demanding their equal; at least. Baptists have the start and can have the school if they meet the demand promptly.



R. A. PROGRAMS



To leader: It should not be difficult to interest boys in the study of Africa, that land of mystery and adventure. In making up your program you will find general program, beginning of page 7, very helpful, paragraphs of which could be given to the boys taking part in the meeting. Read carefully and also have the boys read the latest books on Africa. (See page 3.)

Helps: Map of Africa on which locate mission stations of Southern Baptist Convention in Southern Nigeria.

Secure names and pictures of our missionaries to Africa. Price 25 cents, from Educational Department, Foreign Mission Board, Richmond, Va.

If possible have pictures of Livingstone, Stanley, Mackay and other heroes of Africa placed on wall of room.

Place tiny flag of country controlling any portion of Africa on that portion of map. See map of 1805-1905 in "Daybreak in Dark Continent."

FIRST MEETING

Historical Study

(After business session)

Topic—Africa controlled by European nations.

Subject—In the Darkness

Hymn—"From Greenland's icy mountains"

Scripture Thought—Job 10 : 22

Prayer—For preparation for His service

Topics for five minute talks:

Century of exploration

The profit of European ownership

The value of the Dark Continent

The natives—customs, language, occupations

Hymn—"Watchman tell us of the night"

Scripture—Knowledge of Africa before Christ—II Chron. 12 : 2, 3; 14 : 9; Isa. 18 : 1-7; II Kings 19 : 9; Jer. 38 : 7-13; 39 : 5-18

Discussion—Religions of Africa

Superstitions of Africa

Slavery in Africa

Hymn—"O Zion Haste"

Prayer. Dismissal

SECOND MEETING

Missionary Study

Topic—Christian Effort in New Africa

Subject—In the Light

Hymn—"The morning light is breaking"

Scripture Thought—Isaiah 9 : 2

Prayer—For missionary work in Africa

Scripture—The opportunity of the early Church for evangelizing Africa—Matt. 32 : 32; Acts 2 : 10; 13 : 1; 8 : 26-40; 18 : 24-28
Short sketches of early ambassadors—Livingstone, Moffatt and others

Native Ambassadors—Crowther and others

Hymn—"Jesus shall reign"

Prayer—That Jesus may reign in our lives
Talks—

Power houses for good: Churches, schools, hospitals

Present day opportunities for Christianizing Africa

Forces for evil from Christian countries
whiskey, etc.

Our own in Africa (use pictures of missionaries)

Ambassador hymn

Round Table discussion conducted by Chief Counsellor: Needs of Africa—How to meet them—Gifts of self, money and prayer. People of present day Africa—What of tomorrow?

Hymn—"In the morning sow thy seed"

Prayer—For more zeal in His service

Reports of Royal Ambassador Commissions.

The Lord's Prayer in concert. Dismissal

Mrs. J. F. Vines, S. C.

David Livingstone, the great missionary to Africa, once said, "It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they first saw the field which the first missionary was to fill. The great and terrible God had an only Son, and He was sent to the earth as a missionary physician. It is something to be a follower, however feeble, in the wake of the great Teacher and only model missionary that ever appeared among men."



SUNBEAM PROGRAMS



Mrs. L. M. DUVAL AND DAY SCHOOL AT SAKI, SOUTHERN NIGERIA, WEST AFRICA

FIRST MEETING

SUBJECT—Children of "Darkest Africa"

MOTTO—"The Morning Light is Breaking"

SCRIPTURE—Psalm 91 : 1-7

HYMN—"There's not a friend like the lowly Jesus"

PRAYER—For the children of Africa

RECITATION—MINUTES—ROLL CALL—OFFERING—DISMISSION

Recitation:

"O what can little hands do
To please the King of heaven?
The little hands some work may try
To help the poor in misery—
Such grace to mine be given.

"O what can little lips do
To please the King of heaven?
The little lips can praise and pray,
And gentle words of kindness say—
Such grace to mine be given.

"O what can little eyes do
To please the King of heaven?
The little eyes can upward look,
Can learn to read God's holy book:
Such grace to mine be given.

"O what can little hearts do
To please the King of heaven?
The hearts, if God His Spirit send,
Can love and trust our Saviour Friend;
Such grace to mine be given."

To Leader—As Southern Baptist Convention stations in Africa are few in number use map to point these out. Tell of the beautiful scenery of this big country which contains one fourth of the land surface of the globe. Africa is shaped something like an acorn with its edges sloping to the sea, with high or table lands back from the coasts, back of these magnificent mountain ranges are enormous fresh water lakes. There are water-falls, flowering vines, graceful palms and other trees, and strange flowers of exquisite hues. Then speak of the condition of the people without the knowledge of God, their miserable lives, poor homes and cruelty to women and children, their need for the gospel, medical missionaries and Christian schools. Draw the attention of the children to the fact that God can beautify their lives through the Gospel. Show S. B. C. stations where our missionaries are trying to make African lives more beautiful.

OUR OWN WORK AND WORKERS

Talk by the Leader: Come with me to Africa, and let us see where our missionaries live. There are 13 missionaries all working in Southern Nigeria. (Point to Map.) There are four principal stations and a number of smaller places near each. The girls in our school near Abeokuta, "the city of rocks" learn the same things that we learn in our schools and Sunday schools, and many of them have learned to love Jesus as their Saviour. At Oyo (pronounced Awayaw) where the King of Yoruba lives, we have five schools, and a dispensary where sick people come to Dr. Lockett to be cured, and where they hear of Jesus, the Great Physician. Last July all the churches at Oyo station held a union service out of doors under the shade of some great Mango trees, which the missionaries had planted 18 years before. Benches, chairs and mats were placed under the trees, and between three and four hundred people were present to worship the true God. What a difference from the time when they knew nothing of God's love and were always trying to do something to keep the evil spirits, whom they feared, from hurting them and their families!

At Saki, our most northern station, we will find the industrial school, where young men are taught to become blacksmiths, builders, carpenters, printers, masons, etc., so that they may make their houses and

towns more comfortable and earn a good living for themselves. One of the boys at the day school in Saki who had learned to love Jesus, led his father to become a Christian and he was baptized. The father, whose name is "Bada", used to be the greatest warrior, or fighting man, in all that country, but now he is a good soldier of the Lord Jesus.

At Ogbomoso (O pronounced "aw") we have churches, schools, a Theological Seminary where young men are trained to tell their own people the story of Jesus and His love for all men, and Dr. Green has a dispensary and a temporary hospital where many who come to be healed in their bodies find Jesus, the Saviour of their souls, and go home like the man out of whom Jesus cast the devils, to tell their friends "how great things" the Lord has done for them.

CHILD LIFE IN AFRICA

The little African children have homes so different from ours. Their houses have a low door way, to go through which we would have to stoop quite low. There is no other opening, and so the room is quite dark. The bed is made of bamboo poles, and the pillows are poles too. The chairs are blocks of wood, and we would think them far from comfortable.

A mother carries her baby on her back tucked into the scarf or shawl which is wound about her body. A little girl imitates her mother by binding an ear of corn on her back, her only doll. When the mother wishes to make corn bread she grinds the corn on a large stone with a smaller one. The children pound up dirt instead of corn, and enjoy making mud pies as much as our children do, I suspect.

The African women carry everything on their heads; sometimes the articles to be carried are bound into an oblong bundle several feet in length and balanced on a large round tray on the head. They can walk many miles carrying such burdens, and the children learn to carry small loads on their heads as soon as they learn to walk. Sometimes they bring in this way fire-wood, vegetables or milk to the village from the farm several miles away. You see the Africans had no wheeled vehicles, not even a wheel barrow till the white man came and showed them how to build roads and carts and wagons. In some parts of the country where

there used to be just paths through the forest, there are now good automobile roads.

The children do not have many games, nor are they so active as American girls and boys. Few of them can throw a stone with a good

aim. As soon as they are old enough they work on the farm to help support the family.

What can our Sunbeams do to make life happier and brighter for these African children who do not know that Jesus loves them?

SECOND MEETING

SUBJECT—Light in the Darkness

MOTTO—"The people that walked in darkness have seen a great light"

SCRIPTURE—Acts 9 : 1-8

HYMN—PRAYER—ROLL CALL—DISMISSION

HEATHEN DARKNESS

At our last meeting we learned something of the way African children live and our work among them.

The little African boys and girls do not know the meaning of the words "I will fear no evil, for Thou art with me", for they have been taught that demons or evil spirits are in everything. If the lightning strikes a tree it is "Shango" the spirit of the lightning who is angry; if any one is hurt or is sick or dies it is because he has been bewitched. There is no time, day or night, when the African child is not afraid of something hurting him. They wear little bones or sticks or pieces of glass or metal which are called "fetishes" and sold to the people by the "witch doctors" to keep away sickness or trouble. The faces of Yoruban children are often marked with a sharp instrument which leaves ugly scars, to keep them from being stolen away or carried off after a battle and brought up as belonging to the victorious tribe. The Christian parents do not thus mark their children nor do they teach them to be afraid any more. They have learned that God loves them so much that He sent His only Son to save them from their sins, and that they need never be afraid if they put their trust in Him. Can we not thank Him for our comfortable homes, our kind fathers and mothers and friends and our happy lives, and help send them missionaries who will teach these little African boys and girls about Jesus and His love?

"Paul, the 'Apostle of the Congo'"

Talk by Leader

"There was one man, the son of a chief, who did all that he could to oppose the gospel. He would take his drum and some wine and begin to dance to call the people away from the service. The weak ones would sometimes go and join in the dance. The sound of the

drum seemed to electrify them; it reminded them of Pagan times. Sometimes, when this man whose name was Nkolo (meaning 'a curse') could not draw the people away from the meetings he would come in and drive them out by making a great commotion."

But the time came when this Saul, like the one of whom we have just read, heard the Heavenly voice and obeying its commands was baptized by Rev. Mr. Richards, who then gave him the name of Paul, because his experience was so like that of the Apostle. He was so eager to tell others of the Saviour that he asked to be sent to some place where no man had ever been allowed to preach the gospel. He was not permitted to enter the town by the people he had come to tell of Jesus, so he lived in a tent outside the walls, and preached to the people there. After many months one man dared to say he was a Christian, and when his townspeople cast him out he came to live in a hut near Paul's tent. Gradually more men were converted and they built a chapel large enough to hold 300 people. Though these Christians were just from Paganism themselves, they soon sent teachers to other towns and paid their expenses.

Paul died in 1902, but before that time 600 people who had heard him preach became members of his church, besides the many who had been converted under his missionary teachers. His people still carry the message of salvation to their heathen neighbors, and thus we see how God can use for His own glory even a poor, ignorant African who loves Him and does what He commands. Can we Sunbeams not ask Him to use us in bringing more light to all the dark places of His great world?

*Quoted by W. S. Naylor in "Daybreak in the Dark Continent."



FROM OUR MISSIONARIES



AN AFTERNOON "FEAST"

THE Lii's, three sisters, have charge of a large graded girls' school. "Lii" is their "mother name" and by it they are known all over the city. Two of the three sisters are married, so that children and grandchildren as well as servants, men and women and little slave girls, make up the home. Perhaps half a city block is taken up by the compound for this home and the school in their charge.

The foreign teacher who had been invited to the "feast" found the three teachers waiting for her. She was welcomed by the women and children of the family until the room was filled. Tea was served at once and soon the little servant girls brought in sweets, "little hearts" the Chinese say. The hostesses smoked using both the water pipe and cigarette. The little grand kiddies ate sweets with the foreigner. So the hour slipped by and yet the promised "feast" was not brought on.

Much of the Chinese "little hearts"—sweets—is good. This time cakes looking much like the muffin cakes so common in America and tasting much the same; a second kind of cake with outside crust almost like pie crust with various kinds of sweets inside, candy made of honey and flour crushed into blocks, candy made of two layers of sugar with a layer of candied honey between, watermelon seed and salted peanuts were set before the guest.

Just about four o'clock when the foreign teacher thought surely the "feast" would come soon, the hostess sent for another foreign teacher, Mrs. H— who lived not far away. In about half an hour Mrs. H— came in. Tea and sweets were served again.

It was a dreadfully cold day—below freezing point. The Chinese in this section use only little charcoal stoves, but in their small unventilated rooms the air is kept warm enough for them, dressed in their heavy fur lined garments. With the unbinding of their feet the women are now wearing fur lined, leather soled slippers which look much like the American bedroom slipper.

At five o'clock we were asked into the next room where the table was loaded with good things. Two charcoal fires between the table and the open door, a small charcoal fire under the table to keep our feet warm, with the hot food made the room very comfortable. The table was set for six—one side next to the door being free for the serving of both those at the table and the numerous children who ate standing around or in the next room as they pleased. The place of honor facing the door opening into the court is always given to guests. The three sisters with a cousin in the family sat on each side of the foreign guests. Each place had its tiny saucer, plate, porcelain spoon and chopsticks.

The table had five steaming dishes of meat and vegetables surrounded by saucers of choice bits—a dozen or more. Each of the five main dishes were of metal, brass or pewter, and under each one was burning charcoal to keep this food hot. It is impossible to tell the contents of these dishes—one was especially choice. It was chicken cut into bits—bone and all—and prepared with a lovely thick gravy. Besides chicken there was pork, duck and fish. The choice pieces given to us as guests were the skin.

The dozen or so choice dishes were vegetables prepared in various ways—turnips, cabbage, spinach, onions and then there were the proverbial "salad eggs". Some of these dishes were very good. One spinach dish with its oils was much like salads in America.

As the sweets came first while still in the other room, the meat and vegetables were eaten before the bread or rice came on. The bread is steamed and while heavy is rather good. The outer layer is easily peeled off and the foreigners usually take this precaution for health's sake. The rice was brought in in the regulation rice bowls.

As soon as everybody was seated at the table tiny little bowls of hot white wine was set by each plate. The hostesses using their individual chopsticks and spoons helped the guests to choice bits from each dish and poured gravy from the various meat dishes over the rice in the bowls. We were expected

to hold these bowls up to the mouth and, using chopsticks, push the contents noisily—to show—it was good—into the mouth, eating rapidly. The guests were privileged to omit the wine and to use spoons to get the well-cooked rich food from bowl to mouth.

After the "feast" bowls of steaming hot rice water, with some grains of rice in it, were brought in. Then hot wet towels were brought, one to each guest. After the heavy, rich, greasy food a wet cloth met a need. Lastly a cup of hot sweet water was given the guests and a jar placed by each chair for the opportunity of rinsing the mouths—not a pretty custom but a comfortable, clean one.

As it is polite in China to leave immediately after a feast, at once on going back into the next room the guests asked for their rickshas to be called. As they waited hot tea was poured.

The rickshas were announced and, with most of the family following to the first court gate, the guests went out through the street gate where the head servant woman tucked both into their carts and the "Afternoon Feast" was over.—*Nancy Lee Swann, Kai-feng, Honan, China*

THE CALL OF AFRICA

I greatly appreciate the cooperation of the Baptist women of the great southland for we so much need your sympathy and prayers.

Of course there are successes and causes for rejoicing, but Africa has not yet come to the time of great harvests. It is the seed time and there is "the wayside", the "stony ground" and "the thorns" as well as the "good ground."

Africa must present a strong contrast to China. Our material may be poorer than in China, but so far Africa has hardly had a fair share of missionary effort and consequently results are not so encouraging. Mohammedanism is striding on in Africa and daily gaining ground. It has been here for generations and where we have one church there are a dozen mosques. I am speaking of Saki where conditions are somewhat different from even our "down country" stations. We are two hundred miles from the coast and the people are conservative. They are following traditions without even knowing what they meant to their forefathers. Truly they know not what they worship. This worship consists chiefly in appeasing the wrath of their

gods that they may keep away misfortune and present ills. They have no consciousness of sin and are superficially happy without any apparent longing for the deeper peace that the human heart should crave.

My husband is engaged in industrial mission work and I share in the educational side of that. We need women for work among the women and girls. We are doing something but not enough. Africa will never be any better than its women and until we have Christian wives and mothers we are going to gain ground slowly.

Polygamy and the custom of parents contracting marriages when their girls are in infancy makes women little better than slaves, —certainly a tool and a possession bought and paid for from the husband's point of view, and a financial asset on the parents' side.

We need wisdom in dealing with these problems. We need love and forbearance, we need the spirit of the Christ. Pray for us that in all these problems we may be divinely guided and that we may be living epistles to these untutored people.—*Annie L. MacLean, Saki, Nigeria, West Africa*

"HIS EYE SEETH EVERY PRECIOUS THING"

My work, besides that of wife and homemaker, is educational, in day and Sunday school. It is hardly necessary to explain why educational work is not only an advantage, but an absolute necessity for any denomination that would grow, either at home or abroad, but I will remind you that our work here is among people who are altogether illiterate and that the mission schools are the only schools in the country.

When we came to this town, a little over twelve years ago, there was not one native in it who could read, or even thought that reading was either a necessary or desirable accomplishment. Realizing that all Christians need to feed on God's Word to be able to grow and to help others we at once set to work to establish schools. The people could not see any advantage in their boys wasting their time in school when they might be on their farms working, so we found it impossible to persuade them to allow their children to come to school. A few consented to allow theirs to come if we would feed and clothe them. One of these boys is now a very successful native worker. This year, for the first

time in the history of the Saki Mission, we have several boys coming to school who are being supported by their parents. Though the ignorance of the people has made it hard up-hill work, and sometimes we were inclined to be discouraged, we persevered, and now we can thank God and take courage. We now have seven native workers who were trained in the Saki schools, one in the Theological Seminary, one in the Academy preparing for the Seminary; seven boys who hope to enter the Academy next fall, and afterwards the Seminary.

In addition to preparing young men for entering the Seminary we have the joy of knowing that ninety per cent of the heathen who enter the school and remain a year or more, become Christians and are often instrumental in bringing their relatives and friends to Christ. One remarkable instance of this was a boy, the son of the head warrior of the town and a very influential chief. The boy came to us and wanted us to give him an opportunity to go to school. We had more children than money to support them at the time and, at first, we refused to take him. He seemed so much in earnest about wanting to learn that at last we decided to give him a trial. Soon after he became a Christian and was baptized; then, though only a boy of about fourteen he began preaching everywhere he went. He developed a most extraordinary ability for memorizing the Bible, and soon became known as "Gbolahan, the preacher". His father came to our meetings—at first we thought it was only to hear his son speak—but, at last the truth entered his heart and he has been baptized, the first and only chief in the Yoruba country to do so. We are praying that it will not be long before others will follow his example. Thus the ancient prophecy "A little child shall lead them" is being fulfilled many times in our midst.

It is simply impossible, even if it were feasible, to send enough white missionaries here to reach all the people, so we must multiply ourselves by training native teachers, pastors and evangelists. We are continually having to refuse the request, "Send us a teacher." Are there not more men and women in the homeland whom the Lord would have bearing witness for Him in Africa? Dear sisters of the homeland are you doing all you can to bring the light to these "sheep who have gone astray?" Let us remember

that, "inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

Alice M. Duval, Saki, Nigeria, West Africa

FACTS

In Africa the work seems slow, very slow at times, because there are so few of us. When a missionary goes on furlough the work at his station has to be left entirely because we haven't enough missionaries to step in and "hold the fort" until his return. We train the natives and they do good work; but how can they be expected to carry on the work of a missionary.

Regarding women's work, we have not had, up to the present time, a woman who could devote all her time to work among the women of this land, and this therefore, has been sadly neglected.

We have not had until the last three or four years a "Baptist Girls' School." Now Mrs. Lumbley has succeeded in forming one which is doing good work, but when she leaves for furlough in a few months time, we have no missionary to carry it on. I have been requested by the mission to take charge during her absence, but for me to do it means giving up all my present work in another part of Abeokuta—work of visiting in the homes of the women, meeting with them and trying to teach them of the love of Jesus, and work among the young men and boys of the church and school.

Oh, my dear sisters, we need help. God's work needs it. The women and girls of Africa need it. School work, as all other work, must have continuity. African women are as children, they need constant care and teaching. "Line upon line, precept upon precept, here a little, there a little."

My heart aches at times, as I am visiting in the homes and see the ignorance and superstition of the people. They worship, they know not what, and expect all temporal good to come to them through the serving of idols. What a number of young girls that need help and teaching we could gather and influence if only we could devote all our time to them!

They are African women and girls, but has not Christ died for them? They have souls to save, shall they not be taught of the Saviour of the world? We can hear you say, "Yes, indeed; Christ has died."—*Madara Pinnock, Abeokuta, West Africa*



SOCIETY METHODS



REPRODUCING THE ANNUAL MEETING

THE Clean City Crusade in one of our large cities taught several interesting lessons. While the snow was still in the fence corners it was started, so that before warm weather the breeding places of the deadly germs might all be removed. Then it was fine, too, to watch the spirit of the crusade take hold of the people. The city drivers hoisted the Clean City Crusade flags over their trash-laden carts; the newspapers told of the mayor's delight in the appearance of the yards which he had inspected; humble homes tacked up the simple white pennant at their front doors, while the same breeze waved similar ones over the balcony of the millionaire's brown stone front; at one comfortable looking home a crusade flag was hung at each window, and little children waved theirs in their hands as they played or walked on the street. And, yet, in front of a house where the cleanest of white flags was hoisted a little girl threw the paper from her school lunch!

And so the lessons multiplied and each seemed to tell the story of how the Annual Meeting in Houston may be reproduced in the local society. It is possible for every society to have a miniature Annual Meeting of its own whether or no one of its members goes to Houston. But it will be necessary to plan early and carefully for it just as for a Clean City Crusade; otherwise such things as the germ of summer adjournment will kill it out. If a member of the society or of the association attends the Houston gathering, then the reproduction can take place early in June; if not it may be best to wait until about July when each society receives its copy of the Union Year Book, full of the plans and ideals as projected at Houston.

Then, too, just as the citizens as well as the city authorities got the crusade spirit, so it will be necessary for the society members to welcome the report from the Annual Meeting or it will do little good for one of its members to have attended or for the Year Book to have been printed. And the little girl with her trash paper! How it does remind one that unless we do prepare our hearts and minds for the forward movements of the Annual Meeting, unless we do cooperate with every possible means of hearing about those movements, unless we have our eyes open and have learned to read the signs of the times, we are one with those who destroy and discourage, are one with those who refuse to grip the plow-handle more firmly, are one with those who soil the pathway of life which others must clean up after us.

Believing, therefore, that each organization will want to reproduce the Houston meeting, let us suppose first that one of their members attended and that she and her helpers will tell the other members about it at the late May or early June meeting. Since Houston is very far south, the "atmosphere" might be reproduced by holding the meeting out in the rose garden or grape arbor. At the entrance have the registration table, taking down on card-like slips of paper the exact names and addresses of each who enters. This will incidentally be a fine method of bringing the roll up-to-date. The registration badges might be represented by a flower, preferably a lavender one. The seating could be done according to circles, if the society is thus divided, each one having its pennant, thus showing how the seating was done by states at Houston. The music should be adapted from that of the larger gathering; the words of welcome should be spoken and the response be made. A member of the Y. W. A. might make the response, for that organization should by all means be invited as well as all other missionary organizations of the church. Then with the various officers seated in front facing the "delegations", short reports should be made from those given at Houston, a copy of each of which is furnished each delegate and visitor at Houston. To make these reports most realistic, there might be distributed, after each, slips of paper on which had been copied one or two of the most important sentences or items from the said report or address. The president of the society might thus represent the W. M. U. president; the society treasurer, the W. M. U. treasurer; and so on, arranging so that each shall tell, in addition to the thoughts of the printed report, any other items which the one who attended the Houston meeting considered

pertinent to their part on the program. Then the personal service committee could tell of the plans for personal service, the Sunbeam leader of all that pertained to the children, the apportionment committee of the new figures, the mission study leader of the missionaries who were present and the pastor could tell of the great Southern Baptist Convention when the Union report was presented and of the annual sermon on woman's work. During the refreshments, several of the incidents related by the missionaries at the Saturday luncheon in Houston could be told. A literature exhibit should by all means be prepared and orders taken for ROYAL SERVICE, the Calendar of Prayer and the organization pins. Other and doubtless better ideas will come to the committee as it plans for such a meeting.

Now if no member goes to Houston and no associational or state worker can be secured to tell of the meeting, then when the Union Year Book is received about the first of July, a delightful meeting could be held in the light of the above suggestions and after a careful study of the Year Book supplemented by the newspaper reports. We are all just children grown up and if the president will "play" that she is the W. M. U. president and will bring to this July meeting every large idea which, as a president, she should give from the Year Book to her society; if the corresponding secretary will explain the Standard of Excellence and the yearly report blank; if the treasurer will tell of the apportionment and show how the society may reach its part; if each department will thus be made to live before the members, then truly the Annual Meeting at Houston will be reproduced in the enthusiasm of the members and in the policy of the society.

PEACE THROUGH MISSIONS

"GLORY to God—peace among men" is as distinctly the message of missions as it was the birthday song of the Christ-child, for the sole purpose of missions is to teach all nations to praise Him by bringing-out of sin into harmony and peace with God those individual lives "in whom He is well pleased". Realizing that missions is, therefore, the great Peace Movement of the ages and with all a woman's horror and yet fortitude in the midst of war, the various women's boards of missions in the United States are asking their societies to carry out a "Pageant of Peace", as was mentioned on page 24 of the April issue of ROYAL SERVICE. Such a pageant is being prepared and will doubtless be ready before May. Write to the W. M. U. Literature Department, 15 W. Franklin Street, concerning the price and date of issue.

Our southland is ideally adapted for a pageant if given out of doors early in June when the flowers and grass are most beautiful and when the children and young people are free from all school duties and can thus participate. It will be most effective if the various missionary organizations of the town unite in the pageant, thus making it a community event. If the city is large, then all the missionary organizations of our Baptist churches could easily join in a large Baptist "Pageant of Peace". The program which is being prepared is simple and will not require great skill in costuming so that it will be effective and thoroughly helpful if given by even a small, individual society in city, town or country.

But suppose a given society or town cannot prepare for such a pageant by June, should it not be given? Indeed, yes! The great European war commenced in July and so that month would be most appropriate. Perhaps fraternal organizations or farmers planning for the big Fourth of July barbecues would give time on their program for such a pageant. It might be also made a part of the regular quarterly or annual associational meetings.

It will be stimulating to our members to realize that as they practice for and carry out the beautiful, impressive pageant, our women missionaries in the home and foreign lands will be praying that early and permanent peace may come. All protestant women missionaries are asked to offer such a prayer, the day chosen being Sunday, July 4, with the request that they gather their women converts around them as they thus pray for world-wide peace. Let each of us mark right now that day on our calendar, preferably our Calendar of Prayer, so that as our missionaries pray we may, too, thus girdling the world with prayer for that peace which alone the Christ of missions can give.

CURRENT EVENTS

THE WORLD FIELD

IN accordance with the plan for prayer and peace prepared by a joint committee of Woman's Home and Foreign Mission Boards, a call to prayer has been issued to all Home and Foreign missionaries to unite with women in the homeland in this prayer for peace. The Fourth of July has been selected as a Day of Prayer at which it is hoped every missionary will gather groups of Christians to pray that lasting peace, if not already secured, may come speedily. It is hoped all our Southern Baptist Convention missionaries will follow this suggested plan.

A valuable site—in Rome, Italy, on a hill overlooking the vatican has recently been secured by the American Methodist Mission on which buildings are to be erected for a Christian university at an expense of \$500,000.

According to statistics compiled a few years ago there are over 250 Protestant Italian churches in the United States as against 150 Italian Roman Catholic churches. It has been suggested that the organization of Italian Sunday schools similar to Chinese Sunday schools in churches near the Italian quarter would be a very efficient way of reaching these people. "This Christianizing of Italians in America is proving an effective back-fire against Romanism".

There are 300,000 Indians in the United States, 195,000 of whom are wholly or partly civilized; 50,000 only have been reached by Christian teaching and have become church members.

More than 10,000 British soldiers in camp on Salisbury Plain have joined the Pocket Testament League agreeing to carry a Testament and read at least one chapter each day. The effect is already being noticed in the changed life of the soldiers. They show a new spirit in their work and a great difference in the language used.

Another "New Testament League" has been organized in India where boys and girls in the schools are paid small sums for teaching children who cannot get into the schools to read the New Testament. By this means at least 500 new readers of the Testament are secured in a year in the district where the plan is being tried.

The President of Indiana University recently said, "Today the greatest missionary field in the world, and the field which is almost unoccupied by the churches, is the field which is offered in the great American State Universities." The Presbyterian Church is showing great wisdom in meeting this need by putting University pastors in many of these State Universities. In many of these institutions there are no chapel services, and but little is being done to conserve all the young life for Christ and the church. The work is only beginning but is full of promise.

The Commissioner of Education in one of the provinces of China has expressed a willingness to employ a thousand Christian Chinese Teachers if he can get them. This should prove both an opportunity and incentive for the mission schools.

A gift of \$20,000 has been given by a Pittsburgh man to be used for the extension of the work of converting Jews to Christianity.

In less than twenty-five years the native workers in Uganda have increased from 6 to 2586, and the greater part of the evangelistic work of the country is now being carried on through these native evangelists and at the expense of the native church.

Gen. Carranza has said if there were forty such schools in Mexico as the People's Institute, conducted by the Disciples of Christ, there would be no more revolutions.

TRAINING SCHOOL

QUICKENED BY THE WORD

AMID the mixed multitude that came to the opening of the Louisville Good Will Center, in October 1912, there were a little girl and her small restless brother whose quick ways and bright mind attracted attention involuntarily. As soon as the Story Hour was begun these children were interested listeners and regularly through winter's cold or summer's heat they have come, each time taking home the little playthings they had made and telling their parents happily of their good times at the Good Will Center. These children were not easy to control but the young missionaries by dint of patience and tact sowed seed in their young minds and hearts which, please God, will bear much fruit.

The mother, a hard working woman, was struggling to keep her home together, but the battle was often a losing one, so she welcomed the opening of the Friendly Circle with its emphasis on Christianity, cleanliness, health and happiness, and became one of its charter members. She came regularly to the meetings with her cheerful face and hearty smile that were in strong contrast to her heavy heart. Think of what an inspiration those meetings were to her when her drunken husband was out of work and was cruel or unkind to her. Think of the comfort that the scripture lesson gave to her weary heart, think of the rest to her worn spirit that came with the brightness and cheer of the programs, and then think of the joy that came to her life from the visits that she paid to others more burdened than she and whom she tried to comfort.

Once when our beloved Miss Heck, who is known in the neighborhood as "the lady with the beautiful eyes" gave a radiopticon lecture that set all the folks wild with delight, this woman was in the back room of the settlement pouring out her heart to the missionary as she showed the bruises made by the beating she had received from her husband.

The introduction of the missionary to the husband was rather unique, and while effective, was not the usual preliminary to soul winning. The wife came to the settlement in

very agony of shame and fear for she was treasurer of her Sunday school and in the awful stress of poverty, she had been weak enough to use some of the money in the hope of paying it back. Seven dollars had been spent, she was penniless, and the pastor had sent for the money. The husband was barely over a drunken spree and was taunting her with her sin and told her if she borrowed the money he would kill her.

After the pitiful tale was told, the missionary (a woman of quick judgment and keen insight) donned her hat and coat and went home with the wife. Immediately on entering, the man began to rail at the wife, and turning to the missionary, said, "What do you think of a woman that would steal Sunday school money?" Quick as a flash the missionary replied, "What do you think of a man that would force his wife to do such a thing? It is your fault, sir, that she had it to do. I have given her my personal check to clear the debt, and if you ever say a word to her about it you'll hear from me."

Such a speech from a stranger fairly took his breath, and he walked into the next room, sat down and dropped his head in his hands. This interview gave the man such an impression of the fearlessness of the missionary that when another drunkard told of how this slender little woman had said to him, "God has made a million men that could kill me but he never made one man that I was ever afraid of," with some profanity the man expressed his firm belief in her statement. As time went on the missionary by kindly acts showed her interest in him and in his soul's welfare.

At every opportunity, the wife asked the workers to pray for him. Ah, friends it would wring your heart to be in a meeting of the Friendly Circle and hear one after another of those women ask prayer for their husbands or sons who are far from God, but your faith would quicken as you listened to the earnestness of prayer for these men and apprehended the faith that prompted such prayer. Many times in the Sunday school

(Concluded on Page 30)



PERSONAL SERVICE



THE SOUTHERN SOCIOLOGICAL CONGRESS

ON February 6, 1912, Gov. Ben Hooper of Tennessee issued a call to the Governors of sixteen southern states to cooperate in developing a movement for a congress to consider the problems and imperative social needs of the South and the wisest way of meeting them. The first congress met in Nashville in May 1912 with about five hundred delegates. Through the generosity of Mrs. Anna Russell Cole of Nashville, arrangements were finally completed for financing the Congress in June 1912. The following facts present the call of human need and show the aim of the Congress.

Call of Human Need: 250,000 babies under one year of age die every year in this country.

There are 650,000 preventable deaths in the United States every year.

Many thousands of our defective population including the blind, deaf, dumb, incurables and juvenile delinquents are in need of special treatment and care.

There are 400,000 feeble-minded and insane persons in the United States.

There are thousands of prisoners in this country living in conditions that are dehumanized and that make reform all but impossible.

There are more than 500,000 prostitutes in the United States, and 60,000 girls are every year made the unwilling recruits for this horrible white slave traffic.

There are 180,000 Sunday schools in this country needing to be socialized.

There are 192,000 church buildings in America, used on an average of twelve hours per week when they should be used for the social service of humanity twelve hours daily.

There are 266,000 public schools in the United States, used on an average of 155 days in the year. They should be used as social centers and be made to serve the public daily.

Southern Sociological Congress stands for:
The adoption of modern principles of prison reform

The extension and improvement of juvenile courts and reformatories

The proper care and treatment of the blind, the deaf, the insane, the epileptic, and the feeble-minded

The recognition of the relation of alcoholism to disease, to crime, to pauperism, to vice, and for the adoption of appropriate preventive measures

The abolition of child labor by the enactment of the uniform child labor law

The enactment of school attendance laws, that the reproach of the greatest degree of illiteracy may be removed from our section

The suppression of prostitution

The solving of the race question in a spirit of helpfulness to the negro and of equal justice to both races

The closest cooperation between the Church and all social agencies for the securing of these results.

The Congress is a challenge to the men and women of the whole South.

It is a challenge to fathers and mothers and all social workers to lift the burdens of labor from childhood and to make education universal.

It is a challenge to southern chivalry to see that justice is guaranteed to all citizens, regardless of race, color or religion, and especially to befriend and defend the friendless and helpless.

It is a challenge to the Church to prove her right to social mastery by a universal and unselfish social ministry.

It is a challenge to strong young men and women to volunteer for a crusade of social service and to enlist for heroic warfare against all destroyers of public health and purity and to champion all that makes for an ideal national life.

This Congress will hold its fourth meeting at Houston, May 8-11, and it is hoped that many Union workers will take advantage of this to attend the sessions of this Congress. Gov. Win. Mann of Virginia is president, Dr. John G. White of Atlanta is first vice-president and Miss Fannie E. S. Heck is second vice-president.



UNION NOTES



ROUND TABLE

A GARDEN Association is being organized at the Good Will Center conducted by the W. M. U. Training School. The beautiful idea blossomed in the garden of Miss Heck's spring-like heart and will bring beauty and brightness into the homes represented in the Good Will Center. —Miss Heck is the recipient of many, many letters these days, each one of which she deeply appreciates and would gladly answer. Any one who does not receive a reply from her may know that she is grateful and that if she were physically able she would write them. —From the North Carolina W. M. U., of which Miss Heck is president, word comes that the financial and organization aims for the year were reached before the Annual Meeting convened at Newbern the last week in March. —Following this gathering were the W. M. U. Annual Meetings of Arkansas and Missouri, during the first week of April, in Conway and St. Louis respectively. Mrs. Maud R. McLure represented our Union and the Training School at St. Louis. Accounts of all three of these meetings will appear in this department next month. —Unusually encouraging reports have been received from many parts of the south concerning the observance of the March Week of Prayer for Home Missions. The wife of one of the vice-presidents of the Southern Baptist Convention wrote that her society held its first meetings of that week in the ladies' parlor of the church but that the interest and attendance grew to such an extent that the remaining meetings were held in the main Sunday school room. Still another woman, who was active in the work even before the March Week of Prayer was instituted twenty years ago, writes that she can never remember a year when the women of her church observed the week with so much enthusiasm. —From Albertville, Alabama, way up on Sand Mountain, the following good news came: "We were behind the year's apportionment by more than half at the beginning of the March Week of Prayer and after it we had enough to pay in full. We thought we couldn't

do it, but we did. Forty four women attended the prayer services and one neighborhood prayer meeting was launched which was really a result of the January Week of Prayer. There will, I think, be two other neighborhood prayer circles". —A beautiful Japanese kindergarten two scene demonstration has been prepared by the Young People's Leader for Alabama. The first scene represents Japanese children in a Baptist kindergarten learning about our work and singing gospel songs in Japanese. In the second scene little "Plum Blossom" and her brother seek entrance in the kindergarten but are told there is no room until the Sunbeams enlarge the school. A similar demonstration may be worked out by other leaders. —Helpful and thoroughly attractive 1915 society Year Books have been received from the First Baptist Church of Chattanooga, Tenn., and from the Gaston Avenue Baptist Church of Dallas, Texas. Both of these lay great stress on the circle plan and on the regular monthly missionary topics. —All over our southland there are women and young people who are gifted in writing stories or verses or in suggesting ideas for mission programs or who have pictures that would make good illustrations. The editors of ROYAL SERVICE crave such help for the magazine. Of course it may not be possible to use everything which is sent, so be sure to enclose return postage with the manuscript to insure the remailing if not used. As far as will be in keeping with the policy of the magazine whatever is sent will be gratefully used, so our gifted members and friends are urged to contribute. —Miss Susan B. Tyler, W. M. U. college correspondent, and the W. M. U. corresponding secretary attended the Conference on the Student Problem in New York City, March 25. The morning, afternoon and night sessions were presided over by Dr. Fred P. Haggard of the Northern Baptist Board. The devotional services centered about Acts 27:11, the leader, Dr. White, saying: "We, like Paul, must be up above the knowledge that others have. Above the machinery we must have the

vision". The morning hour was given to the presentation of reports from four commissions on the following vital subjects: Problem of Recruiting Missionary Candidates; Problem of the Missionary Education of Students and the Formation of Their Denominational Attachments; Problem of the Organization of Students for Service in Local Churches during Their College Days; and Problem of Missionary Giving by Students. In the afternoon these reports were thrown open for general discussion and it was truly helpful to hear the opinions of such leaders as: Dr. John R. Mott, Mr. Harry Wade Hicks, Dr. C. H. Patton, Prof. Harlan Beach, Dr. Frank Moody Puffer, Miss Louise Holmquist, Miss Bertha Condé and Miss Mabel Head. The night session registered the opinions of the committees to which the four reports were submitted for final shaping. In brief, the findings were: that it is the duty and policy of all interdenominational agencies such as the Y. W. C. A. to bring students who are volunteers for mission service into intimate and loyal affiliation with their respective denominational boards; that mission instruction in colleges should be promoted; that college students should be identified with and used for service in the church of their denomination in the local college town; and, while in the state and other non-denominational institutions the students will doubtless give best through the interdenominational appeals, that in the strictly denominational schools the soliciting of offerings should be left primarily to the denomination's representatives. It is thus very gratifying to know that many suggestions offered by our Union were adopted as basic findings by the conference.

MONTHLY MISSIONARY TOPICS FOR 1916

It is the custom of many societies to plan in the spring their programs for the next twelve months. As a help to them especially the list of monthly missionary topics for 1916 is given below. On page 2 will be found the 1915 topics.

January—Planning for 1916

A Study of the Individual Society, Outlining Methods for More Efficient Work Therein; General Policy and Forward Plans of Woman's Missionary Union, S. B. C.

February—Latin-America

Latin-America in General; Panama Conference, February, 1916; Cuba; Mexico; Panama; Brazil; Argentina; Uruguay

March—Southern Social Problems and the Home Mission Board

Emphasis on March Week of Prayer and Missionary Day in Sunday School; Foreigners; Negroes; Indians; Mexicans in U. S.; Rural and City Life; Prohibition; Sabbath Observance; Child Labor; W. M. U. Training School; Personal Service

April—The Missionary Doctor

Foreign Medical Work

May—My Money and Missions

Stewardship of Time, Ability and Money

June—Foreign Mission Outlook

Survey, Past and Future, of Foreign Mission Work

July—Reading for Missions

State Denominational Papers; Mission Study Classes; Publication Work of Three Boards of Southern Baptist Convention; W. M. U. Literature Department; Publication Work on Our Foreign Fields; General Missionary Information

August—Missions in Europe

Special Emphasis on Baptist Missions in Russia, Germany and France and on S. B. C. Work in Italy; European Missions in General; McCall Mission; Christian Educational Work in Turkey

September—Our State a Mission Field

Mission Work as Conducted by State Mission Boards and W. M. U. Central Committees; General and Specific State Mission Needs

October—Present World Opportunities and the Foreign Mission Board

Special Emphasis on Equipment through Judson Centennial Fund

November—Home Missions at Work

Home Mission Survey, Emphasizing S. B. C. Home Missions

December—Redeeming the Time in China

China Program Leading Up to Christmas Offering and January Week of Prayer; Emphasizing Words of Li Yuan Hung, Vice-President of Chinese Republic: "Five years hence will be too late."



HOME DEPARTMENT



THE RAINBOW SIDE

I would be ashamed to confess how often I had walked through the beautiful little park which, in the shape of a cross, lay in the heart of the city, before I found the rainbows.

My body and brain were weary the morning of my discovery. To rest them I put on my hat and cloak and went into the park. I had never been there before at that hour and for variety I walked on the side opposite to the one I generally took.

So I saw the rainbows.

They sparkled, they rose, they fell, they crossed and recrossed as the spray of the fountain sprang upward, curved and descended with a sound like music. I stood and gazed and gazed as though I could never be satisfied. I drank in the beauty in long delightful draughts.

A woman stopped at a little distance to see what absorbed me.

"Do you see the rainbows?" I said.

She looked at me in cold surprise and walked on. She could see nothing. She was not on the rainbow side.

A group of children were playing near, their nurses busily gossiping together.

"Surely they will see," I said to myself—"The children will delight in the rainbows."

But they were not playing on the rainbow side. Their nurses had never discovered or pointed them out.

Alone I revelled in this newly discovered beauty but ached to have some one share it with me, enhancing my joy by their own; to have some one come to the rainbow side.

Many times since then when I have found new beauties, seen new rainbow promises flash from the word of God, I have longed to have others see them, to come to the rainbow side of life.

Many have not seen the rainbows—some say they are not there. But the rainbows were in the fountain long before I saw them. There is a rainbow side where the fountain of life throws up its spray against the sunlight of God's love. Twice happy those who not only know it, but share its beauty and its joy with others.

F. E. S. H.

AFRICAN SKETCHES

Written for Royal Service

An African Home

There are not many fancy trimmings about an African home. They build their huts round with only one opening, the "front door." Right in front of the door is a wall of stacked up wood, this is in reserve in case the woman is taken sick at any time; the women get all the wood and carry all the heavy loads. If she is sick they use this pile of wood and if she is sick very long her friends bring her more. Just behind the wood is the fire with a large earthen or clay pot balanced over it on three stones, in this the meals are cooked. To the left is a place for the goats and sheep to sleep and to the right a little pen, in which they put a goat or sheep to fatten. The back part is partitioned off and one part of it is their sleeping "apartment," the other is where they keep their cooking utensils, etc., all nature's own, for what they do not make out of gourds they make out of clay. The women grind into flour a small grain that looks like bird seed, this they boil in water making a sort of gruel. Their mill is a large flat stone worn hollow in the center and a smaller flat stone above it; a large banana leaf is spread under the bottom stone to catch any of the grain that might fall, but surprisingly little falls off as they rub the grain between the stones.

A Missionary Home in Africa

We were trimming the rose trees around our little home, not with an ordinary pruning knife but with what they call a bango, a large knife they cut bush with. I measured one of the branches cut from a rose tree and found it was one and one half inches in diameter; and a branch cut from a heliotrope bush measured one and three eighth inches in diameter, of course they had become solid wood when grown to this size. The rose tree from which the branch was cut is fully fifteen feet high and measures fifteen inches in circumference. In season it is a mass of white roses, like those you buy from the florist, the buds are beautifully formed.

One day after church four or five of the women came to call on us and we took them around our little home. There was a picnic when they got before the mirror of the bureau; the back of the bureau is against the wall, on the other side of which is the bathroom, and the door into the bathroom is at the end of the bureau. After a while we noticed one of the women running back and forth, first in the bathroom and then in the bedroom, and we soon saw she was trying to see where the women were that she saw in the mirror. When she stood before the glass she saw the women in there, then she would hustle back into the bathroom, as she thought to the back of the glass, and when she couldn't find them there she was so puzzled, her face was a picture.

He Careth

We had such a sweet evidence of the Father's care, love and encouragement this morning. There is only a little group here at Ngenda and several of those had been sent away on a trip as porters. As the bell was ringing for the service I went to the path below the chapel to invite any who might pass along to come to the service, just then two of our women came up and, as no one else was coming, we went into the chapel together. After we sang the first hymn, one and then another and another came in, men and women and children until we numbered forty six in all, not counting ourselves. In the number were four old men which means a great deal just now as there is an old man's dance going on, the first for eighteen years, and today there is a very large one at Kyambu eight miles distant. We went expecting such a few that it came like a gift from the Father that we should have those four old men and three old women, two young men and also some young women, girls and boys from the village. The dance of the old men I referred to is quite a big affair amongst them, they have not had one since before the famine. Only old men and old women dance it. It means much drinking and revelling for them and is a time when the evil one lays hold on them firmly and brings them into trouble, stealing and fighting. The men are all dressed up in paint and feathers and beads.

A Big Cat

I am surprised to find that the leopard will not attack unless first attacked by grown

people; sometimes when food is scarce they will seize children. The other evening we heard the war-hoop and stood and watched the natives running to see what the trouble was; Leopold had tried to get a child who was passing along the road with its mother and the mother had frightened it off with an umbrella, it fled before our boys got there.

Bathing the Baby

While visiting today I saw a scene and wondered what you would think of it had you been there; I heard an infant screaming and looking around I saw a very young baby in its mother's hands, a little girl was pouring cold water on the baby while the mother was rubbing it with her hands, and by the time the baby had recovered from one dash of cold water it got another, then for want of a towel she took it in both hands and swung it to and fro in the air to dry it; I asked her how old it was and she said three days.

THINKING CAP

Answers to questions can be found in this issue.

1. What is the "White Peril?"
2. What two forces imperil Christianity in Africa?
3. What have missions done for Africa?
4. Where are Southern Baptists working?
5. Find a rainbow in this book?
6. Find something amusing about a mirror?

TRAINING SCHOOL

(Concluded from Page 25)

class of mothers this man was borne on the wings of prayer to the very feet of the Master.

A revival began, and nightly some of the young missionaries would meet the people of the neighborhood and go with them to church. This man was often invited and began attending services occasionally. At Christmas, the wife was given a copy of the New Testament and the Psalms in rather large print, and interest in the new book and its pictures led the man to begin to read it. The wife, with womanly tact, would lay the Bible carelessly just where he could see it and read it easily. And so he began to read day by day, and the Lord spoke through its pages to him and saved his soul. He attributes his conversion to the reading of the Book which heretofore held no interest for him, and he has followed its teachings further and united with the Sunday school and church.



BOOK REVIEWS



The Present World Situation

THIS title might lead one to think that Dr. John R. Mott, in his new book, is dealing with the great conflict that is affecting, in one way or another, every country in the world. But the book, written before the war broke out, brings us some valuable impressions gathered on his recent trip throughout the East. In it he treats of the student work, and touches upon some of the findings of the twenty-one conferences of missionary leaders of the Orient, over which he presided as chairman of the Continuation Committee of the Edinburgh Conference.

Six of the eight chapters were previously given in lecture form, and some will recognize in the second, the masterly address given at the Student Volunteer Convention in Kansas City. In this chapter the "openness and responsiveness" met with on his last trip are vividly contrasted with the caution and hostility encountered on former visits, especially as regards student work. He tells us that on his first visit to Russia, meetings had to be held secretly, between midnight and four o'clock in the morning; but that on his last one, public evangelistic campaigns were allowed and students crowded the largest halls. The astonishing accounts of this work in India, China, Korea and Japan read with absorbing interest.

"The Need for Statesmanship in Christian Missions", "The Unchristian Aspects of the Impact of Our Western Civilization", "Christianizing the Impact" and "Co-operation and Unity", are thoughtful chapters expressing clearly the missionary problems of today and suggesting some practical plans for dealing with them. They bring their messages to board secretaries, missionary leaders and all followers of Christ.

While putting just values on forms and methods, Dr. Mott places "a far larger emphasis on the spiritual side". In his beautiful closing chapter, he says: "The world-wide expansion of pure Christianity is essentially a spiritual and a superhuman movement.

Therefore, the chief emphasis throughout the entire enterprise should be placed on the spiritual." The book may be studied profitably by women's societies and by some Auxiliaries. It should be in all missionary libraries. Price, postpaid, paper .50; cloth \$1.00 plus postage.

Let us rise to take our part in a great and undiscourageable crusade for the winning of the world to Christ. We follow a leader who has never known defeat.—G. Sherwood Eddy

Missionary Women and the Social Question

The Council of Women for Home Missions publishes this pamphlet and in it Mrs. Bennett aims "to show how the social force manifested in the home mission work of the churches is but the logical outcome of a nation-wide, a world-wide development of a new social thought." Early in the twentieth century, when a stream of books and pamphlets by ministers and laymen began to call attention to this social problem, one question was prominent in the literature. "What should be the attitude of the Christian church toward the new social issues?" The almost unanimous response was: "The church must take a leading part in opposing evil—economic, industrial and social."

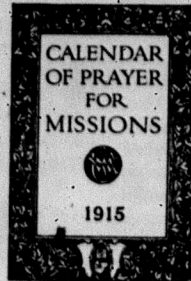
On account of her limited space, Mrs. Bennett merely touches upon the service rendered by women through their boards and societies. She briefly outlines the expansion of their work, and mentions some of their many activities. Well planned programs close each chapter. Many references given point out the number of writers on this question. The material with the programs will be helpful to committees on Personal Service. Paper, postpaid, 18 cents.

The religion of service could have no better exposition than in the teachings of Christ.—Simon N. Patten.

Order the above mentioned books at the quoted prices from Educational Department, Foreign Mission Board, Richmond, Virginia.

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