

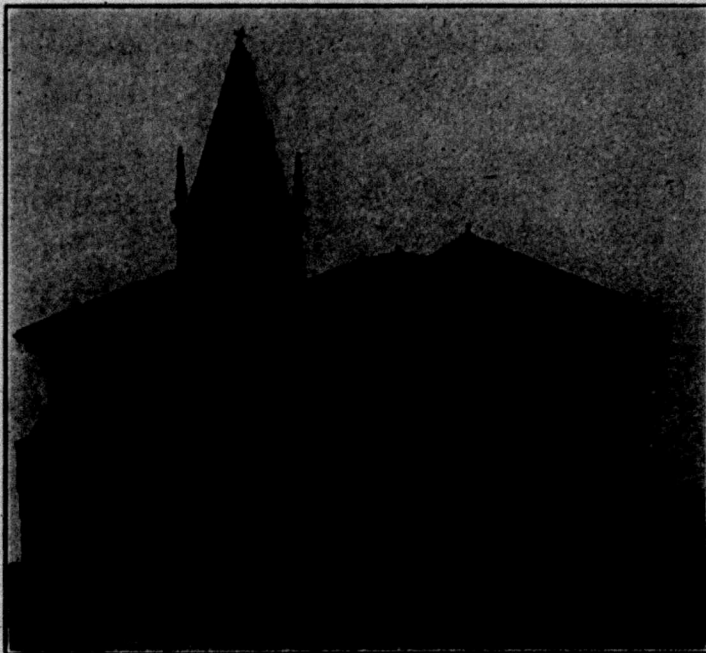
UNION WATCHWORD

1916-1917

Stedfastly in Prayer and Ministry—Acts 6:4

# Royal Service

SUCCESSOR TO OUR MISSION FIELDS



FIRST METHODIST CHURCH, NEW ORLEANS, LA.  
WHERE THE WOMAN'S MISSIONARY UNION WILL BE IN  
ANNUAL SESSION MAY 16-21, 1917

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# Royal Service

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## Calendar of Monthly Topics

### Woman's Missionary Union, 1917

JANUARY—Planning for 1917	JULY—The Uplift of Two Races
FEBRUARY—Building for the Kingdom	AUGUST—"In Jerusalem"
MARCH—"And Samaria"	SEPTEMBER—"In All Judaea"
APRIL—"Unto the Uttermost Part"	OCTOBER—"Look on the Fields"
MAY—The Home Base	NOVEMBER—Modern Missionary Movement
JUNE—Missionary Byproducts	DECEMBER—China's Call

## SUGGESTED LEAFLETS—Supplement to Programs

### May—The Home Base

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Be Much in Prayer (Poem).....	1
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Our Country .....	2
Pen pictures of Practical Points in Home Missions.....	5
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Sophie's Sermon .....	2
The Bible Conception of Missions .....	5
Two Views of It (Dialogue) .....	2
Church Efficiency in the Kingdom .....	free for postage
Developing the Churches .....	free for postage

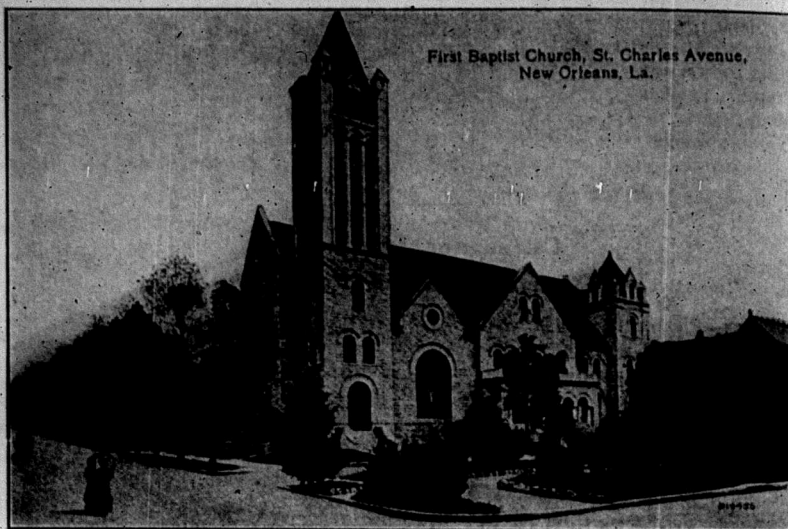
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## MAGAZINE AND BOOK REFERENCES—Program Helps

The Home Base.....Report of World Missionary Conference, 1910  
The Decisive Hour of Christian Missions.....John R. Mott  
The King's Business.....Maud W. Raymond  
The Meaning of Prayer.....Fosdick  
Our Mission Fields, January 1910  
Home and Foreign Fields, March 1917



## EDITORIAL



WHERE W.M.U. ANNUAL SERMON WILL BE PREACHED

### "THE SET OF THEIR FACES IS FORWARD"

IN these days of uncertainty and change events follow so fast upon one another that it is hard to keep track of them, to say nothing of forming correct opinions as to the various problems constantly arising out of the many new conditions confronting the world. Traditions have been shaken, world-old order has been changed, horror and devastation, unthinkable a few years ago, have become almost commonplace. It is difficult to keep one's equilibrium and often faith gets clouded.

Such may be in many minds the thoughts of and for our Annual Meeting. In the face of the many events which seem to threaten the very existence of the civilization which has developed through the last nineteen centuries how can we feel the same interest or the same sense of responsibility for the affairs of our Union that we have had in quieter times of peace! If such is the condition of our minds, an hour spent in the company of a little known prophet of the Old Testament, Habakkuk, may help to restore our equilibrium and give new strength to our faith. The prophet's discourse has a surprisingly modern ring; conditions depicted fit the present day most remarkably and the lesson taught the perplexed prophet is the one we need to learn. God's purposes are being worked out today as then, through agencies which seem foreign to our limited conception of God's plans and power. Though the end is hard to see "it will surely come, it will not delay", and that end is that "the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea". And our part?—Faith. "The righteous shall live by his faith (faithfulness)." We take heart again.

So let "the set of our faces be forward". Let us go to New Orleans in great numbers to plan with vigor to meet the new emergencies, ready, as Habakkuk was of old, to stand upon our watch, and look forth to see what He will speak to us.

## W. M. U. ANNUAL MEETING PROGRAM

Wednesday, May 16—Room G, Grunewald Hotel

9:30 A.M.—Margaret Fund Committee

11:00 A.M.—Training School Boards

3:30 P.M.—W. M. U. Executive Committee

Thursday, May 17—First Methodist Church

9:30 A.M.—Opening Session—Devotional Service

10:00 A.M.—Words of Welcome

Introduction of Women Home and Foreign Missionaries

Presentation of Greetings from S. B. C. Mission Fields

Report of Corresponding Secretary

Treasurer's Report

10:30 A.M.—President's Address

11:00 A.M.—Report of Commission on Circle Plans

12:00 Noon—Announcement of Committees

Election of Nominating Committee—Closing Prayer

2:30 P.M.—Devotional Service—Reading of Minutes

3:00 P.M.—Report of Board of Managers of W. M. U.

Report of Young People's Secretary

Report of College Correspondent

Report of W. M. U. Literature Department

Report of Personal Service Committee

4:00 P.M.—States in Review: Conducted by W. M. U. President and W. M. U.

State Vice Presidents

Presentation of Resolutions of W. M. U.—Closing Prayer

Friday, May 18—First Methodist Church

9:30 A.M.—Devotional Service—Reading of Minutes

10:00 A.M.—Margaret Fund Committee Report

W. M. U. Training School Hour

Report of Commission on Mission Study

12:00 Noon—Announcements—Closing Prayer

12:30 Noon—Luncheon of W. M. U. Training School Alumnae Association—  
De Soto Hotel

2:30 P.M.—Devotional Service—Reading of Minutes

3:00 P.M.—Adoption of Resolutions of W. M. U.

4:00 P.M.—Committee Reports—Apportionment—Press—Obituaries—Resolutions—Nominate Boards

Election of Officers—Closing Prayer

Saturday, May 19—First Methodist Church

9:30 A.M. to Noon—Conference with Women Missionaries

1:00 P.M.—Luncheon to Women Missionaries—Grunewald Hotel

Sunday, May 20—First Baptist Church

11:00 A.M.—W. M. U. Annual Sermon

Monday, May 21—St. Charles Avenue Baptist Church

9:30 A.M. and 1:30 P.M.—Secretaries' and Field Workers' Council of W.M.U.



## BIBLE STUDY



### TOPIC—Commands

"All that I am, and all I have,  
Shall be forever Thine;  
What'er my duty bids me give  
My cheerful hands resign."

*"Holiness to the Lord should be inscribed on every power we possess and impressed on every talent committed to our trust."*

I. *Positive Commands:* Acts 13:2; 1 Tim. 4:12-16; 2 Tim. 2:3-5, 15. Separated unto the work of the Lord we may know nothing but Jesus Christ and Him crucified. The absorbing interests of the kingdom demand our time and energies. A person wishing to be used in God's service must be conformed to His image, animated by His Spirit, longing for perfect communion and fellowship. Conformity to the world interferes with successful work for Christ. There is but one real life, the life of union with God, of separation and of obedience to His commands: 2 Cor. 6:14-18. Fidelity and courage are indispensable qualifications in those who are at work for God: Jer. 1:6-19; 1 Cor. 4:1, 2. "And why call ye me Lord, Lord, and do not the things which I say?" Luke 6:45. As His servants there is but one question that concerns us, "What is the will of the Master?" Rom. 12:1, 2.

II. *God's Commands Reveal Our Obligations:* Matt. 20:21-23; Titus 2:12. Here is a complete rule of duty. To live soberly relates to ourselves—to live righteously respects our conduct toward our fellowmen—to live Godly includes the duties we owe to our Creator. We must render unto God the things which are God's, these are (1) *Faith*: Mark 11:22; James 5:15; Heb. 11:6. (2) *Hope*, which is the fruit of faith: Heb. 6:18-20; 1 Peter 1:13. (3) *Love*: Matt. 22:37-39. Our love for God should be supreme. It is the King of Kings and Lord of Lords who makes these demands, the Being who made us, on whose bounty we daily feed, from whose hand proceeds every temporal and spiritual good and without whose gracious permission we could not live. We must have *fear* of God: Ps. 115:11; Mal. 3:16. We must *submit* to God: James 4:7. This means the entire giving of our understanding, will and affections to His commands. "According to the pattern": Heb. 8:5.

III. *Command of the Gospel:* Matt. 28:18-20; John 20:21. In these words Jesus renews the commission to which he alludes in John 17:18. His language both before and after His crucifixion was not only authoritative but peculiarly tender. Christ set the example of self-sacrificing and cheerful obedience to the will of the Father. Well may we exclaim, "Who is sufficient for these things?" Yet it is by human instrumentality that this is to be done: Rom. 10:14, 15; 2 Cor. 5:20. The command "Go" is a constant, needed spur and reminder to the Christian in his work for home and foreign missions. Men of eminent piety are greatly needed in all of our schools and colleges as well as in every vocation in life: Rom. 12:7, 8; 2 Tim. 4:1-5.

IV. *The Divine Influence:* John 20:22. The necessity for the influence of the Holy Spirit existed in every age, thus have God's chosen servants been qualified for their work. The continual dependence on the Holy Spirit will make efforts effective: Eph. 5:18; Eph. 4:30; 1 Thess. 5:19. It is not genius nor talent nor learning alone that is needed, but the *blessed breath of the Holy Spirit*. "Let us long for the privilege of being temples of that Spirit on whose altars the fire of divine love shall ever burn and within which God shall ever dwell"; John 14:16, 17. Success is promised: Isa. 55:10-13.—Mrs. James Pollard



## PROGRAM FOR MAY



Prepared by Miss Mary Falsen Dixon

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.

### THE HOME BASE



GRUNEWALD HOTEL, NEW ORLEANS, LA.  
CONVENTION HEADQUARTERS, MAY 16-21

*More things are wrought by prayer  
Than this world dreams of. Wherefore,  
let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or  
goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of  
prayer,  
Both for themselves and those who call  
them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God.*  
—Alfred Tennyson

HYMN—Eternal Father, Strong to Save

BIBLE STUDY—(page 6)

THE FOUNDATION OF OUR WORK—  
Prayer (pars. 1-2)

PRAYER

HYMN—We Give Thee but Thine Own

MAKING EFFICIENT WORKERS (pars. 3-9)

HYMN—Fling Out the Banner

GAINING RECRUITS (par. 10)

SENTENCE PRAYERS

"We saw there was a gold mine in India," said Andrew Fuller, in 1793, after listening to the stirring words of John Thomas who had been pleading for India, "but it seemed almost as deep as the center of the earth. 'Who will venture to go to explore it?' we asked."

"I will go down," responded William Carey, "but remember that you must hold the ropes."



*The missionary forces of the world cannot win the non-Christian world for Christ until Christian nations and all their influences are more thoroughly permeated with the spirit of the Christ. In a word, if there are to be such great results witnessed abroad, there must be supplied a commensurate cause at home.*—John R. Mott

*The Home Base is the widely extended organization in Christendom through which foreign missions are supported and directed.*—World Missionary Conference, 1910

Last month we considered what is being done on the foreign field by our missionaries to spread the Gospel of Christ. This month we are to consider what is being done in the home field to further the cause. Have we a real part in this work over the seas? The missionaries in non-Christian lands have answered this question. When several hundred of them were asked what they considered the most crucial problem in connection with the great missionary task, a large majority replied, "The state of the home church." On us rests the responsibility for their success or failure. "Nothing less than a church whose individual members are tremendously in earnest can evangelize the non-Christian world."

Many who cannot go to the mission field may have a real share in the missionary labours of the church if they will give themselves to the mighty ministry of prayer. When the church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power.—*World Missionary Conference, 1910*

Truly it is "not by might, nor by power" but by the spirit of the Lord of hosts that we are to conquer the non-Christian world for Christ. Not through efficiency in our machinery, not through force of numbers, not through social institutions, and not through unlimited gifts of our wealth are we to succeed. We shall win the world to Christ only through the working of the Spirit of God. Hence the first thing we are to think of today in our study of the Home Base is praying for missions.

In answer to the disciples' request "Lord, teach us to pray" Christ gave them the Lord's prayer with its petition "Thy kingdom come." By His example as well as precept we are taught to pray for specific objects. And also by His example we are taught to pray before every important undertaking and with the deepest earnestness of heart and soul. This work on which we are engaged, that of reaching the one billion of the non-Christian world who have not the knowledge of salvation through Christ, demands our utmost strength in prayer. Miracles have been wrought and are being wrought today through Christian men and women whose lives have been given up to God to become channels of His power. Are we willing to pay the price that God may work miracles through us? Professor Warneck says, "It is much more difficult to pray for missions than to give to them. We can only really pray for missions if we habitually lead a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God." The first requisite for our succeeding in missions is that the individual members of the churches at home live in close touch with God and intercede with Him for the work and the workers.

The neglect of prayer by the church at home means defeat at the front of the battle. "We know not," it has been truly said, "when the missionary stands before his greatest opportunity. We know not when fierce temptation may sweep in upon him like a flood." If he is to be victorious in his great adventure, he needs the prayers of the church at home. Not less great is the need of the native church for prayer. The battle with the world, the flesh, and the devil is at least as stern and difficult for the members of that church as it is for those who live in Christian lands. They are without the traditions and sacred associations and Christian atmosphere that aid the building of character in Western countries. In many instances their lives have been wrenched from their old moorings and from social supports on which men naturally

lean. Beset by difficulties without and within, the Christians of these lands are called to the gigantic and humanly impossible task of winning their own nation for Christ. Without the help of prayer how can they be sufficient for these things?—*World Missionary Conference, 1910*

We admit the importance of prayer and the difficulties in the way of sincere prayer. If we are in earnest we will make a careful study of how to pray. "It is not sufficient in an hour of vision and aspiration to dedicate ourselves to the work of intercession. Prayer is the putting forth of vital energy. It is the highest effort of which the human spirit is capable. Proficiency and power in prayer cannot be attained without patient continuance and much practice. As has already been urged, the primary need is not the multiplication of prayer meetings or the more extensive circulation of prayer calendars, but that individual Christians should learn to pray. If this work is to be taken seriously, the hour of prayer must be definitely set apart and jealously guarded in spite of weariness and many distractions. The secret and art of prayer can only be learned from the teaching of the Master Himself, and by patient study of the best books on the subject."<sup>\*</sup>

A part of the time of every meeting is devoted to prayer. For this there should be given as careful thought and preparation as to the rest of the meeting that it may be made clear for what we are praying and that we may be prepared in mind and heart to pray. To help in making our prayers definite, we have our Prayer Calendar. (Have some one show one and explain it.) Then there are the stated weeks in which all of our churches unite for prayer for the work on the home and foreign fields.

A beautiful picture of family prayers is given in the following quotation from an address by Dr. W. C. Brown. "I was being entertained in the city of New York in the home of a godly layman, a man of large means and large affairs. I had been invited to speak in his church on Sunday morning and he asked me to go to his house on Saturday night, so as to spend at least twenty-four hours under his roof. On Sunday morning he said to me: 'Will you come into the study for a moment?' It was just before we were to leave for church. When all were seated, a little fellow about three years of age said: 'I will take Brazil, father;' and another member of the family said: 'I will take the Philippines; the mother said: 'I will take Japan.' Since one of my dearest friends was the first bishop of our church in Hankow, I said: 'Well, I will take China.' Among the different members of the family almost all of the mission fields of the world were chosen, and then we knelt down and began to pray together. I never will forget what the little boy said, 'God bless Bishop Kinsolving and all other missionaries in Brazil.' The father mentioned by name not only the bishop of the Philippines, but every member of our church at work in that field. So it went around the family. When I was leaving his home on Monday morning, he said to me: 'Now I will explain to you what perhaps you did not fully understand. It is one of the deepest desires of my heart that my children shall know missionaries personally. I therefore make it a point, whenever possible, to have a missionary spend at least one or two nights under my roof, so that my children may know them well. From this time forward some member of this family will offer up this prayer: 'O God, bless Bishop Kinsolving and Dr. Brown and all the other missionaries in Brazil.'"

*"Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."*

Are we intelligent enough to pray with deep earnestness for missions? We must know of the need before we will sacrifice for it. How many of us do know? Can we name the countries in which we have mission stations and give the peculiar difficulties that face the missionaries in each country? Can we give the varied interests and activities of any one mission field? If we do not know these things, we should

<sup>\*</sup> For interesting material on prayer see page 3.

determine that the work is not going to be hindered because of our ignorance and we should inform ourselves about them.

There are many agencies now at work for spreading missionary information. One of the most recent is the Laymen's Missionary Movement. At the Student Volunteer Convention in 1906 a young business man from Washington, D. C., realized that the greatest need of the work was the awakening of the Christian business men to a realization of the opportunities for the investment of their money in the foreign mission cause. This was the beginning of a movement that has widely increased the enthusiasm for missions among Christian men. Not only in the United States, but in Canada, England and Scotland, conventions of business men are held in which missions are presented and discussed; at one held in Chicago there were more than 4,000 men present. The different denominations have made use of the idea and now have conventions of their own in many parts of the country. The result of this Movement may be seen in the enlarged gifts of the churches. The Southern Presbyterian churches are a good example of this. They organized a movement of their own in 1907 and in three years their gifts to foreign missions had increased from \$1.09 to \$1.50 per member. In twenty-three churches where the Movement had been specially emphasized the increase was from \$2.28 a member to \$6.33. Where we know, we give.

Rev. James L. Barton has said of the women's work: "I wish I had time to say a word in regard to the magnificent work the women are doing for missions. We find that it is the women of the churches who are keeping the spirit alive in many places. It seemed that we are driven back to the good old poem:

In the world's broad field of battle,  
In the bivouac of life,  
You will find the Christian soldier  
Represented by his wife."

I can assure you he is well represented, but the church cannot afford to rest on that representation alone."

We may congratulate ourselves on the fact that we women have done much to help forward the cause. We had 8,203 societies last year and they have increased in numbers during the year, but are we doing all we can to interest the uninterested? Give a comparison of the number of women in your church and the average attendance at a missionary meeting. Is the work at the front suffering because we are not doing our share? If we should each write down the cost of her Easter bonnet, how would the sum total compare with the society's gifts to Christ's cause for the three spring months? Let us not rest content with the triumphs of the past, but let us press on toward the mark of full consecration, determined not to leave all the sacrificing to be done by our missionaries at the front.

The true missionary motive, namely, loyalty and obedience to the Master in reference to His great resurrection command, should be kept prominently before children at the time when their moral character and religious life are developing.—*World's Missionary Conference, 1910*

"I don't see what made you choose such a profession," a mother said to her son who was starting to Siberia as a mining engineer. "You will always be in the wilds and can never have a settled home."

"Why, Mother," he answered, "What else did you expect? The very first stories you ever told me were about Indians and hunting and exploring. You would not find me settling down in an office when there's so much fun outside."

The story Cyrus Hamlin tells in "My Life and Times" shows how the first impulse to missions came to him from his mother:

"Then a regiment turned out, and this was all 'the pomp and circumstances of war' our eyes were privileged to see. Everybody went to it. When there was a sham fight with the Indians in war paint and feathers, it was to us intensely exciting.

"I remember well one morning when—I suppose I was about ten or eleven years old—I was to start off alone, my brother being ill; and as I was delayed by chores, the boys of the neighborhood had all gone; but I didn't care.

"When I had got myself in order, my dear mother gave me seven cents for spending-money, for ginger-breads, buns, etc. A cent then was a more powerful coin than it is now in such purchases. In giving it she said to me, 'Perhaps, Cyrus, you will put a cent or two into the contribution box at Mrs. Farrar's.' This lady kept a mite box for the children's offerings to missions.

"As I was trudging along I began to question, 'Shall I drop in one cent or two? I wished mother hadn't said one or two.' I finally decided on two cents and felt satisfied. Five cents would furnish all I could eat and more too; but after a time conscience began to torment: 'Five for yourself and two for the heathen! Five for ginger bread and two for souls. I couldn't make a firm stand there very long, and I said three for gingerbread and four for the souls of the heathen. I would have drawn the line there but for my foolish pride. The boys would find out that I had only three cents! But I was at Mrs. Farrar's open door, and there was the contribution box, and I had the seven cents in my hand. I said, 'Hang it all! I'll dump them all in and have no more bother about it.' So I did, and went away contented.

"I played shy of the refreshment stand: and by three or four o'clock I had sated myself with military glory and made for home. I had been on my feet from early dawn, with absolutely nothing after my early breakfast. I was just as tired as a little boy could be who had never fasted in that way before.

"I burst into the house and cried, 'Mother, I'm as hungry as a bear! I haven't had a bit to eat today.'

"Why, Cyrus! have you lost the money I gave you?"

"No, Mother; but you didn't give it to me right. If you had given me eight cents or six cents, I would have divided it half and half. But you gave me seven. I couldn't divide it, and so I dropped it all in together."

"'You poor boy!' she said, smiling in tears; and soon I had such a bowl of bread and milk as I had never eaten, and no monarch ever ate. What was the meaning of mother's tears?"

Don't these two stories show where the first missionary impulse should originate?

Our Union has organization for the children and the young people with which we should all be familiar. There is the Sunbeam Band for the little ones from six to twelve; the Girl's Auxiliary for girls from twelve to sixteen; the Royal Ambassadors for boys of the same age; and the Young Woman's Auxiliary for the young women. There should surely be something for the young men, but we have left that to the men of the churches to provide. How many of these organizations have you in your church and how large is their membership? The greatest obstacle in the way of winning the children, many leaders have said, is the indifference of the mothers. They do not think it worth while to get the children started. Surely we should see to it that the church as well as the movies offers something to occupy the time of the children outside of school. The Boy Scouts have shown the world that boys love to organize into something worth while and to do something as well. Make missions appeal to them as a great adventure for Christ, as a task worthy of the best and the most heroic traits. They will respond with eagerness. It requires unselfishness to lead these bands, for the leader must give time and careful thought to it. But it is worth it many times over. Our best should go into this task. "The teacher cannot lead the children beyond the point which he has himself reached."



Our Sunday schools are another force that should be more widely used for missions. Their time is all too short to train the children in Bible knowledge, but, nevertheless, some attention should be given to teaching them of the modern acts of Christ's apostles. In some schools five minutes are devoted every Sunday to snappy, interesting talks before the whole school on missionary subjects. Material for these can be found in *Our Home and Foreign Fields* and in other missionary publications. In other schools one Sunday a month is known as missionary Sunday and emphasis is then laid on missions. Surely every teacher should realize her opportunity and not only seize it but make chances to inspire the children under her charge to the service of Christ. (At this point, let some one tell what has been done in your Sunday school during the past year in the way of presenting missions to the children and let suggestions be made as to what could be done.)

**7. Our Schools** It is absurd to talk about the evangelization of the world without strengthening the home base. There is something strangely inconsistent in studying to make Christ known and obeyed in distant lands and not to be concerned about extending his sway among those within our college walls and among those before our college gates.—*John R. Mott*

It is recognized that the future success of foreign missions depends in no small measure upon the promotion of an intelligent appreciation among the young people in the churches throughout the world of the facts, principles, and purpose of missions.—*World Missionary Conference, 1910.*

We are laying more and more emphasis upon education in every field of life. Some of our states are spending much time and thought on the development of the Baptist schools in the state. Carlyle said: "That there should one man die ignorant who had capacity for knowledge, this I call a tragedy." Should we not regard it as a tragedy that one of our boys and girls with the capacity for the service of the best should give his life merely to the good?

"It was my duty to have loved the highest;

It surely was my profit had I known;

It would have been my pleasure had I seen.

We needs must love the highest when we see it."

Let us so plan and act that our students have the opportunity to see the highest. To the study of the rise and fall of the nations of the world we give an hour a day in our schools. To the study of the rise of Christ's kingdom we give how much time a day? At least one of our Baptist schools devotes a part of the morning session to mission study. Most of them have voluntary mission study classes. But are we giving the subject the place it deserves in our curricula? Yale University has a Chair of Missions; Columbia offers courses in the summer school. These are exceptions, however, to the general rule of indifference. What does your state do? Have some one in your society write to your college correspondent or your corresponding secretary and ask her to tell you what the Baptist girls in your schools are studying.

At this season of the year it is most appropriate that we call attention to **8. Summer Assemblies** a wonderful means of gaining missionary information and inspiration. The summer assemblies in your state are the opportunity offered you for making your life count more to the cause during the coming winter. There you will meet the missionaries themselves and there you will learn of the work and come into close touch with the workers. Where is the assembly nearest your home and when does it meet? Your society should send at least one delegate.

Those of you who graduated from school long ago and who have duties that prevent your going to the summer assembly can still make yourselves more able foreign missionaries in the home land. Missionary literature is accessible to all at a very slight cost. Have you any missionary books in

your Sunday school library? Has your society the latest books? Has your state traveling missionary libraries? All these sources of free instruction should be open to us. But most of us can afford to give something for what we really want. Form a book club and learn the answers to the following questions.

What doctor has a parish of 2,000 miles of bleak coast where before he came there was but one physician and he refused antitoxin to a dying child because the father had but one dollar to pay him?—(See *Dr. Grenfell's Parish*, by Norman Duncan.)

What Scotch factory girl opened up many miles of jungle to civilization? Of her the officials said, "She can do more with the natives than any army of soldiers." (See *The Life of Mary Slessor of Calabar*.)

Of such rare literary gifts that one of our best magazines asks her for articles, of such unusual ability that her furlough is cut short by a cable begging her to return to her field, of such deep sympathy that her pen makes us understand the heart of the Bulu, who is this writer? Read *An African Trail* just off the press and catch a vision of the possibilities in the people of the jungle.

Have you read of the bride who came to church clad in a man's great coat over her native grass skirts, a vest over this, trousers with the legs dangling over her shoulders, a red shirt from one shoulder and a striped one from the other waving like sails, and around her head another red shirt twisted like a turban? She is described in John G. Paton's *Autobiography*.

Last year while we were in comfort in our homes, a party of Americans were traveling in springless, uncovered carts for days through a country "like a cemetery where not half of the bodies had been buried." This thrilling story is told in *The Missionary Review of the World*, a monthly magazine of world-wide missions.

Where would you go to find the best and most recent pictures of foreign lands and peoples? To *The World Outlook* that every month brings us material that would interest the uninterested.

Where do you get the latest news from our own mission fields? Every one knows the answer to that question—in *The Home and Foreign Fields* and *ROYAL SERVICE*.

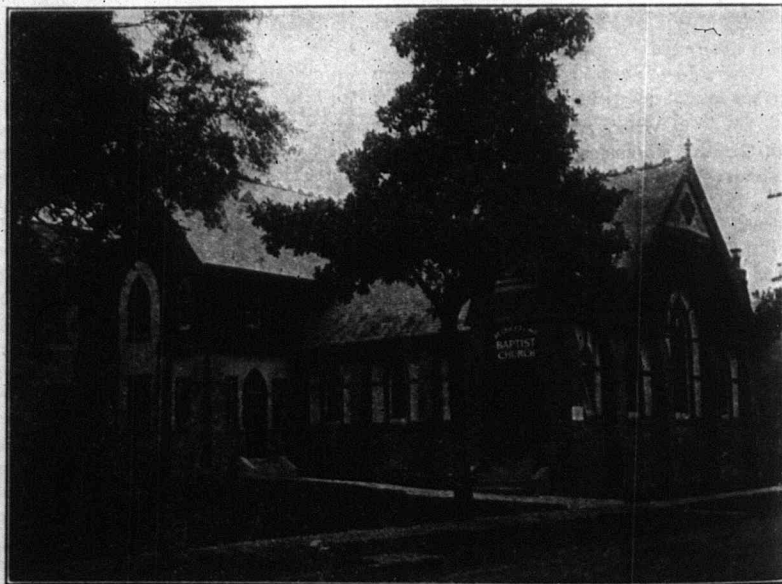
Where and how shall we gain recruits for the missionary cause? First and **10. Gaining Recruits** foremost, missionary training in the home is supremely important. Men and women of deep spirituality and vision are needed and with an enthusiasm for Christ. They will be made by the atmosphere of their homes. Then we must present the opportunity for life investment to our students. If we show the task as something big and worthy of their best, they will respond. One young missionary summed up her reasons for giving her life in service beyond the seas in these words: "I desire to fulfill the commission of our Lord because I believe He died for all irrespective of race, because the need and opportunity are greatest upon the foreign field; because I wish to make the most fruitful investment of my life, and because my inner convictions and my sense of consecration to the Saviour lead me toward that work." Motives of investment, need Christ will bring the soldiers sorely needed to our army.

The Student Volunteer Movement for Foreign Missions has done much in winning recruits. Originating in 1886, it has acted as a recruiting agency and has induced thousands to pledge their lives to foreign service. They are not a board and do not send out missionaries, but the candidates are put in touch with their own boards after they have signed the simple declaration "It is my purpose, if God permit, to become a foreign missionary." The secretaries of the Movement visit the schools and colleges and present the need to the students. Once in four years an international convention is assembled. To this come students and professors of schools and colleges of North America as well as representatives from other lands. To the convention next year should go many hundreds of our students that they may hear the appeal and be brought to think seriously of the unsurpassed opportunities on the foreign field.

Similar to the Student Volunteer Movement, but broader in that it includes home as well as foreign missions and narrower in that it includes only Baptist students is the Baptist Student Missionary Movement. As a report of that was given in the March ROYAL SERVICE, we will merely call your attention to it here and ask that you refer to that issue to learn of it.

We find that the college where Bible study is strongest and where the spirit of prayer is deepest are those where we can expect the largest number of recruits for this work of missions.—Rev. R. P. Wilder

It is very pathetic for some of us who are going back to, and for some of us who have come from, the undermanned mission fields of the world to hear this great convention sing, "Like a mighty army moves the Church of God." It does in the hymn-book, but it does not in Western Asia, nor in Central Africa, nor in Northern China. In the adequate offering of lives for the foreign missionary service we must emphasize the matter of quality as of quantity. Even in the most primitive mission fields we need the very highest type of man and woman that the church can give. We also need this type of man and woman in ever-increasing numbers. We have only touched the fringe of the needs of these fields that are at all occupied. We have not met the needs of the fields that are inadequately occupied. We have not considered anything of the needs of the great unoccupied fields of the world. The really vital secret of an increased stream of missionaries is consecration and prayer in the Christian home.—Rev. S. M. Zwemer



ST. CHARLES AVENUE BAPTIST CHURCH

WHERE SECRETARIES' AND FIELD WORKERS' COUNCIL WILL BE HELD, MAY 21



## Y. W. A. PROGRAM



Prepared by a Maryland Y. W. A.

*Note: Y. W. A., G. A. and R. A. programs are merely suggestive 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. For helpful leaflets see page 3.*

Subject—"Working Together"

Hymn—Fairest Lord Jesus

Bible Reading—Some examples where women who have been diligent in small things have received commendation for their efforts. Acts 9:36-40; Mark 12:42; Matt. 26:7-13

Hymn—Go Labor On

1. Look up your earliest Y. W. A. minutes, find out to what objects you then contributed and how much? Have one girl take the part of a charter member and review the work of your auxiliary.
  2. Present the work of the college correspondent. See if there are any Y. W. A.'s in the colleges of your state.
  3. Point out the various phases or departments of the Woman's Missionary Union. Explain idea of Promotion Day.
- Hymn—Come, Thou Almighty King  
Prayer by the Leader. Dismissal

"The best is none too good for God" and we call on the young women for their best time, their best thought, their best years, for the best work in the world—the work of bringing the world into loving union with the plans and purposes of the best of Saviours."

Today we have two organizations that are striving to reach the girls and to train them for service; these are the Young Woman's Auxiliaries and the department of college correspondents. "With the birth of the Woman's Missionary Union came the beginning of work among the young women of the churches of the Southern Baptist Convention, but not until 1907 were the scattered societies united in the Young Woman's Auxiliaries." Up to this time the various young woman's missionary societies had been known by such names as "Young Ladies Societies", "Girls' Bands", "Young Woman's Circles", etc., but in this

year they adopted the name that was being used by the girls of Alabama. "About 600 auxiliaries were charter members of the organization, and in five years this number had reached 1,381 societies." This year, which is the tenth anniversary, finds 1,739 societies at various places throughout the southland. These societies have had as special objects foreigners and frontiers for home mission work, and hospitals for foreign mission work. An ideal towards which they are striving is to start 520 new auxiliaries in the year 1916-1917.

The department of college correspondents is a younger organization, for it was not started until 1910. Miss Susan B. Tyler was elected as college correspondent of the W. M. U. and has held the office ever since. This department was created in order to keep in touch with our girls while they are in the colleges. Many girls have to go out of town in order to get their college training, and this departure from home often means a loss of interest in church activities. It is not the easiest thing to try to do church work in a strange city or town. Then, too, an absence of four years from one's home church makes it hard to begin again when one returns home. To meet this need this department was started. It aims to form Y. W. A.'s in schools and colleges wherever such a plan is feasible; where this is not the case, it at least keeps in touch with our students. The girls are encouraged to join mission study and Bible classes, and to remember that the development of their religious life is their most precious equipment for the future. The work of this department is bound to mean more and more as the years come and go. While both of the organizations are doing and have done splendid work we look for even better work in the future.





## COLLEGE Y. W. A. PROGRAM



Prepared by Mary Faison Dixon

SUBJECT—Making the Most of Vacation

BIBLE READING—The Use of Our Opportunities: Matt. 25:19-30

HYMNS—O Beautiful for Spacious Skies

Open My Eyes That I May See

PRAYER—That God may use us in His service while we are at home

TALKS FOLLOWED BY OPEN DISCUSSIONS—

1. Helping in our churches
2. Being friends to the girls in our communities
3. Our summer reading

SUGGESTED POSTER—A beautiful country scene under which is a calendar of the three summer months

This will be our last meeting before we separate for the summer. It is most appropriate that the mission subject should be the Home Base, for we are going to have the chance to help in advancing Christ's kingdom by what we may do at home with our free time. While we are home there will be the opportunity to help in our church. If you have been particularly interested in missions during the school year, you can help in the Sunbeam Band, or the R. A.'s or G. A.'s, or perhaps you will have the chance to organize a band and get it in good running order before you leave in the fall. The Woman's Missionary Society too would be glad of your cooperation and interested in the account you could give of what your college did for missions last year.

Then in your home communities you will find girls who have not had the chances you have had this last winter. Some of them have been eager to go off to school, but were not able to do so. Some of them have been apparently indifferent to everything except having a good time. Can't you make your summer months count for something to these girls? Can't you pass on to them a little of all that has been given you this year? If you try to do this, it will mean that you will have to be friends with the girls you may have before considered not in your set, with some who are not particularly congenial to you. Perhaps they are just the ones that need you the most, and perhaps too you need what they can give you, for the girl who stays at home to help has much to give the girl who goes to school to receive. Wouldn't it make an interesting closing meeting if you discussed with each other How Can I Make My Summer Vacation Count? Talk over the possibilities of service for Christ in your home town or village, and outline definite plans for rendering this service.

The Y. W. C. A. has realized the wonderful opportunities college girls have in the summer and have gotten out splendid suggestions for them. They have planned what they call "Eight Week Clubs". These are for the girls fortunate enough to live in rural communities. Write to the Publication Dept. of the Y. W. C. A., 600 Lexington Ave., New York City, for their latest publications on "Eight Week Clubs" and have some girl review them and report on the best suggestions given.

The summer months mean for us also the leisure for reading. Are we going to use this time to the best advantage or merely run through the latest popular novels? Surely we should devote a part of each day to the highest, to getting into closer touch with Christ, so fitting ourselves for the best service. There are many helpful books to guide us in our devotional reading. A series specially prepared for college students is published by the Young Men's Christian Association. It is the College Voluntary Study

(Concluded on Page 31)



## G. A. PROGRAM



Prepared by Miss Willie Joan Stewart

Subject—The Base of Operations

Hymn—Selected

Bible References—Psa. 105:2; Psa. 107:2;

Isa. 6:8; Jer. 1:7; Psa. 68:11; Isa. 43:12; 1

Peter 2:9; John 17:18; 2 Tim. 2:2; 2 Tim.

4:2; Luke 4:18, 19

Talk by the Leader

Sentence prayers

Informal Discussion: 1. What can we do in our own lives to strengthen the home base?

2. Is there anything we can do in our own church to further the same end?

3. Is there anything we can do to extend the cause of Christ in our own town?

Social Hour

Closing prayer by the Leader

Why not go on a hike? May is a splendid month to go on a hike with your girls. Select a well drained spot close to some spring and not too long a walk from home. Carry bacon, bread and marshmallows to be toasted over a campfire. Let your meeting be very informal, yet see to it that the girls are reverent in going through their program. A few tactful words from the Leader as she calls her girls to order, recalling to their minds the story of Paul's service with the women by the riverside, or our Pilgrim Fathers worshipping in the great forest temples of New England before their meeting houses were finished, should be all that is necessary to put the girls in tune for a truly worshipful out-of-door service.

Let them sing some favorite, familiar hymn, follow this with prayer. Give out the Bible references beforehand and ask each girl not only to memorize and recite her verse at this meeting but to be prepared to tell how this is especially applicable to American Christians of today. Give all the girls an opportunity to comment on the verses if they will.

The Leader's talk which follows should

be short, not over ten minutes. She may call attention to the current phrase, "Strengthening the Home Base" and its meaning. A good illustration may be found in the case of war when whole armies are dependent for success on the ability of their governments to provide ample supplies of food, ammunition, arms, etc. from the base of operations; also in how the missionaries must look to the homeland to supply not only their support but money for their schools, hospitals and other activities. Emphasize their need of our spiritual as well as material support and urge each girl to form the habit of daily prayer for our missionaries and their work. Show the need of enlisting the great host of Christians in our churches who do not give systematically, regularly and proportionately and seem to have very little interest in the affairs of the kingdom, as well as of raising up new converts to help carry on the work at home and abroad. Make it clear no new work can be undertaken and that the work we are already doing cannot go forward as it should until we strengthen our home base by developing many more Christians in the habits of praying and giving, that the work may have more adequate support. Have a chain of sentence prayers that God may arouse His people here in America to a greater interest in the extension of His kingdom and a deeper sense of their responsibility for missions.

Let the girls sing again and follow with very informal discussion. Have the social hour with the girls deepen their consciousness that our God is just as truly a God of joy as of sorrow and that we can honor Him as truly in our play time as in our service. Just before starting home perhaps the leader may call her girls about her and give thanks for the afternoon's pleasure and suggest that they engage in only those pleasures for which they may afterward thank their Father in heaven.



## R. A. PROGRAMS



Prepared by Mrs. Carolyn von Borries

### FIRST MEETING

Bible Reading—Psalm 67  
Minutes. Roll Call. Reports. Offering  
Hymn—America  
Subject—Our Marching Orders  
Prayer by Pastor. Dismissal

### Question Box

How many Baptist churches in the states of the S. B. C.?

Answer—24,451

How many members?

Answer—2,685,552

Who organized the Red Cross Society in America?

Answer—Clara Barton

### Our Home Base

"Boys," said I to my chapter when they met for their usual meeting, "I am going to take you to see some of the work our country is doing in the way of 'preparedness'." So we started on a brisk walk down town. Each boy was curious to know where we were going. After a short time we halted in front of a big brick building in one window of which was displayed a large Red Cross flag. Ascending the stairs we entered a room full of huge boxes which were being packed by busy women, diving in and out of them, "Just like a lot of jumping jacks," remarked irrepressible Gilbert. Article after article was snugly stowed away after being carefully checked off a list. "You must not touch anything, my boy," warned one of the packers, "every article is counted, and those put into the box must tally with the card which accompanies it. Each box has its own work to do and the hospital must not be disappointed by finding any of the articles missing." "Where are these boxes to be sent?" asked Oliver, all eyes and interest. "To our Home Base Hospital in Annapolis, to be ready for service in time of need," was the reply. "And how do the

people know just what is needed?" asked Miller. Whereupon I explained to them that carefully compiled lists of necessary things were sent from Red Cross headquarters to all auxiliaries.

Now how can we liken this Red Cross system to our monthly topic, The Home Base? The boys themselves suggested the following:

The Red Cross building stands for our churches in which our graded missionary societies are busily preparing and packing the articles for their boxes, to be sent to the Base Hospital, which we will call our Home and Foreign Mission Boards, these boards having previously sent to us a list of their needs. What we have been learning and doing throughout the year represents the contents of our boxes. What was packed in your box? Did you pack your Christmas and thank offerings side by side with thanksgiving in your heart that you could give as well as receive? Were special prayers for the Indians and the boys' schools in foreign lands tucked into it together with prayers for brother R. A. chapters as well as your own? Did your box contain ready sympathy, willing response to lend a hand wherever needed? Have you gained more of an insight into the needs of the world which grows as the years come and go, and which will prove a stimulus to you to "lengthen your cords, and strengthen your stakes?"

### SECOND MEETING

Twenty-third Psalm in concert  
Minutes. Roll Call. Treasurer's Report.  
Offering

Hymn—Building Ever Building

Mission Study—Good Bird the Indian\*

Hymn—The King's Business

Story—(see page 22)

Resume of Work of the Year

To the Leader: With the closing of

(Concluded on Page 28)

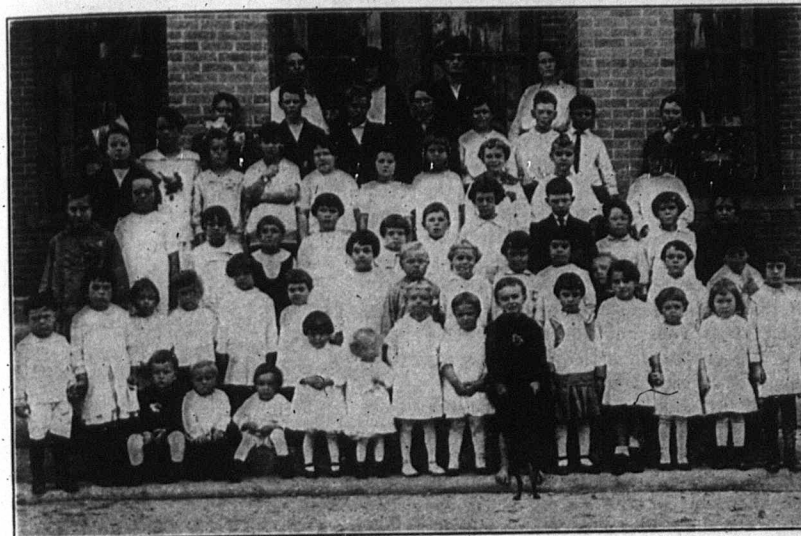
\* From Educational Department, Foreign Mission Board, Richmond, Virginia. Price 30 cents



## SUNBEAM PROGRAMS



Prepared by Mrs. George Stevens



SUNBEAM BAND, WRIGHTSVILLE, GEORGIA

### FIRST MEETING

SUBJECT—A Sunbeam's Mission—To Shine

Motto—"The light that shines brightest shines farthest from home"\*

HYMN—Jesus Wants Me for a Sunbeam

SCRIPTURE—John 8:12; 12:46; Matt. 5:14-16

LESSON STORY

HYMN—America

MEMORY VERSE—John 8:12

ROLL CALL. OFFERING. PRAYER

*Thoughts for Bible Lesson—Jesus, is the true Light who came to give light and life to those in darkness. When we belong to Jesus we become lights in the world for Him.*

### LESSON STORY

Bobby is a curly headed little boy and his sister Margaret who is ten years old is delighted to care for him. The other day they were in the nursery and Margaret was reading a book, but every once in a while she would look to see what Bobby was

doing. The sun was shining through the window in a glorious yellow streak and Bobby was dancing back and forth in its rays. "Why, Bobby boy, what ever are you doing?" she asked. "Look sister," said Bobby, "I can walk right in the sunshine and I can't shut it out one bit." Mar-

\* Let the Leader explain the meaning carefully.



garet laughed and said "Oh, Bobby, all the children in the world could stand in front of the sun and not be able to shut out even a tiny mite of it. Come and sit here while I read you a nice story about what a little sunbeam did.

"Once a little sunbeam came out after there had been a week of rainy, cold, dark days and as he came to earth he fairly danced along, for he knew he would bring comfort and warmth and brightness to those he met. The very first place he peeped into was a room where a little crippled child lay. The sunbeam came through the window and right across the bed. The child reached out his tiny hand and tried to catch it. Then the sunbeam laughed and ran away, but the room was still bright because the sunbeam always left some of his light and joy as he went on his way. Then he went into the home of a real old lady and her face lit up as the welcome visitor appeared and she whispered to herself 'God is good to send His sunbeam to brighten my lonely days.' The sunbeam lingered as long as he could and went away slowly. Next he entered a hospital where there were rows of small white beds. The children saw the sunbeam as he came in the window and danced merrily on the wall, then down the whole length of the room, smiling at each child as he passed and it made them very happy that the sunbeam had remembered them. This

sunbeam never grew tired of doing good and helping to make people happy. So after he left the hospital he entered the home of a young lady called a shut-in because she was too ill to go out of doors, who sat in a big chair by the window making lace. As the sunbeam came in, she reached out her hand in glad greeting and the sunbeam stayed a long time and played on the porch outside her window. At last he went away to cheer others who were waiting for him to come and who were always glad to see him."

"Yes, but, sister, where did the sunbeam come from?" "Well, you see, Bobby boy, the great big sun that God placed in the sky sends the little sunbeams to the earth. They are servants of the sun and must go where they are told to go and each one must help. They make the whole world bright and shine into every corner. And, Bobby boy, Miss Myrtle said that the children of the Sunbeam band were like the sun's rays. They are servants of Christ who is the Light of the world and can carry His light to all who are in darkness, and, of course, after the light comes there isn't darkness any more. Well, good bye, Bobby, sister must go to school. Be a good boy and don't try to shut out the sun because it is too much work for a small boy. Better try to take some of it to other curly heads who need it."

## SECOND MEETING

SUBJECT—A Journey for Christ

MOTTO—God will take care of us

HYMN—Onward, Christian Soldiers

SCRIPTURE—Daniel 6:16-23

LESSON STORY

AN EXERCISE—Trees of the Bible

HYMN—Can a Little Child Like Me

MEMORY VERSE—Isaiah 41:10 (first part)

RALLY CRY. ROLL CALL. OFFERING. PRAYER

*Thoughts for the Bible Lesson—God will protect us from all dangers if we trust Him. He is our heavenly Father and will take care of His children.*

### An Exciting Journey

This is a true story of what happened not many years ago in the great continent of Africa and it is about a little black girl only five years old. She was not very big

and sometimes she was very naughty, but see if you don't think, when you have heard how she traveled, that she was brave too.

She did not remember her own mother

the least bit, for she had died when she was a little tiny baby. She did not remember her father either. He was a powerful chief and she really was a princess, but she did not know that. When her mother died, her father was very angry. He would not look at his little daughter, but he told one of the slaves to carry her off into the woods and leave her. This slave had heard of a wonderful white woman living in a village a few miles away who loved little children; so when she saw what a cunning baby this was, she took her to Miss Slessor instead of leaving her in the forest. Miss Slessor had come all the way from Scotland to help these people. When she saw the poor black baby, she felt so sorry she decided to take care of her, even though there were already two little boys to look after. She named the baby Maggie.

Maggie grew very fast and by the time she was five years old she could help in the house and take care of three year old Johnny and little Jean who was just a wee baby. "Ma" Slessor had saved them as she had Maggie. Then a great event happened in this family. "Ma" decided the people up the river needed her, for they had never heard of Jesus and had no churches and no schools. They were going on a wonderful journey never to return to their pleasant village that they might tell these people of Jesus's love for them. Maggie felt very excited. She thought it would be fun to have a trip and she knew "Ma" would take care of her.

At last they were ready to start. They were going to travel in a canoe twenty feet long. It had been made by hollowing out a great big tree. There were some cushions in the bottom and a bright red awning over them, for it was a long trip in the hot sun. Piled in one end was all their household furnishings, a few pots and pans for cooking and some tins of tea and sugar and milk. Mr. Campbell, one of the missionaries in their village, was going with them, for he was afraid they might be killed on the way. There they were off. Maggie snuggled close to "Ma" Slessor who was holding wee Jean and tried not to feel homesick when the big

rowers paddled away from her village. The boys were very excited; they had never been to this new country. Up the river they went, the paddlers singing to keep time. You would think it very beautiful, for the river wound between banks covered with trees that almost met over head. You might not have liked the big snakes you saw so often, but Maggie was used to them and did not care.

Suddenly the rowers stopped singing. Right in front of them was a big old hippopotamus and her young. She was always very cross, but this moment she was specially so because she thought these strange people were going to hurt her babies. All the rowers wanted to do was to get by her, but she did not know that. She made at them, her big jaws opening and snapping, and tried to overturn the canoe. The rowers tried to jam their paddles into her mouth, but she was too strong for them. They tried to beat her off, but she kept snapping at them. All the children were scared and screamed as loudly as they could. "Ma" dropped little Jean in Maggie's lap, picked up a big tin pail and put it over the side of the boat where the mother hippopotamus was. The ugly beast saw the sun shine on the pail and snapped at it, but it was so big and slippery she could not bite it. While she was trying to, the canoe darted away from her and Maggie and all the others were saved. They were so happy they just thanked God right there for not letting them be killed.

All day they paddled up the river. Night came and it began to rain, not a gentle shower, but a downpour. It was very dark by the time they came to the landing place. No one was there to meet them. Really no one would be glad to see them. The people were so wicked and ignorant they did not want any one to help them to be good. The village was four miles back from the river and there was only a narrow path through the forest to it. "Ma" Slessor was not afraid; she knew God would take care of them. The children were so tired she decided they must get to sleep as soon as possible, so she left Mr. Camp-

*(Concluded on Page 30)*



## FROM OUR MISSIONARIES



### HOW HE FOUND THE TRUTH

By MRS. KATE COX WHITE

Here is a story of a little Brazilian boy thirteen years old. His name is Joaquim Paes Coelho (Joa-king Pies Koalya). It is not English, for he doesn't speak English. He speaks Portuguese. In English it means, Joaquin, Fathers of a Rabbit. His home is in the interior of the state of Bahia, in a little town called Irará (EE-rah-rah). There is no school there, so the missionary arranged for him to go to school in Bahia.

Joaquim's father is a Christian. His name is Senhor (Mr.) Socrates Paes Coelho. He never heard the Gospel until he grew to be a man. He belonged to the Roman Catholic Church and worshipped idols. Did you know they worshipped idols? Yes, the churches are full of idols. Senhor Socrates used to assist the priest. He swept the church, washed the idol's faces, rang the bells, and just took charge of things generally. Now you boys and girls know about the Lord's supper? Well the Catholics have the Lord's supper too. The pope from away off in Rome sent word to the bishop to consecrate the bread. Consecrate the bread? What does that mean? Let's see. On the day appointed all the people came to the church. Senhor Socrates wore a long robe of pure white and he rang the bells like this—ting-a-ling, ting-a-ling, ting-a-ling—real jerky, but not loud. Every time the bell went ting-a-ling he was paid three cents and the priest was paid three cents. Then when the people entered the building they all fell on their knees and worshipped the images, and as they worshipped their mouths moved and they counted some beads. Then Senhor Socrates, in his flowing white robes, walked around and around in the church, burning incense to keep the devil out. Then he brought in some tiny round crackers and placed them in a golden dish, placing the dish before the priest, who was dressed in a long black robe. The priest waved

his hands over the dish, spoke some Latin words and then announced that the bread was consecrated, that is, that it had turned into the real flesh of Christ. Senhor Socrates placed the lid on the golden dish, and amid great ceremony returned the dish to a golden cupboard. Now nobody dared touch that bread but the priest. When the Catholics take the Lord's supper they all kneel holding out their tongues. The priest puts the tiny cracker on their tongue, which they must swallow without touching with their fingers.

One day, when no one was in the church Senhor Socrates said to himself, "I'd like to see that bread that turned into the flesh of Christ. It would be seeing Christ." He knew it was against the law of the Roman church, still he said, "I am going to see it." So he shut and locked all the doors of the church, looked behind and under everything to be sure no one was there. He tiptoed up to the golden cupboard and softly opened the door. His heart almost came up into his mouth, but he took hold of the golden dish—oh how scared he was—and slowly raised the lid, and putting his hand in the dish drew out one of the tiny crackers. He looked at it closely, held it up to the light. "Oh," he said, "it looks exactly like the plain crackers I put in there. But then my eyes are impure and I can't see like the priest can. The priest's eyes are pure." But he wasn't satisfied. He returned the golden dish to its place and softly closed the door. Then he walked over to the image of the Virgin Mary and bowed his knees to it and said, "Oh thou holy Virgin Mary, if I don't know the truth, show me, show me!" He had always had a desire for good things, but somehow he couldn't love the "Holy Mary" as deeply as he wanted to. From that day he had a deep, longing desire to know if he really had the truth. Nobody had ever told him about any other religion in the world.

(Concluded on Page 31)



## TRAINING SCHOOL



### JANIE WILSON LIDE

Janie Wilson Lide came into the world in Darlington County, S. C., with a sweet happy disposition that shed sunshine all about her; the same spirit that prompts her now to smile upon sad-faced Chinese children. It is said that, in passing, she often leaves a "trail of smiles" behind her. Her parents, Rev. and Mrs. R. W. Lide, early impressed their missionary zeal upon the hearts of their children and Miss Lide does not remember when she did not expect to become a missionary to China. Her grandmother, Mrs. Jane Wilson of Society Hill, S. C., who still lives to bless the world, and Miss Eliza Hyde, beloved city missionary in Charleston, her first teacher, added their influence, and the little girl was reared upon stories of Miss Moon and Miss Whilden. Dr. Lide was pastor of the Charleston First Church, afterwards in Barnwell, and then for more than twenty years he and his family were a power and a benediction in Darlington. In the schools of these towns Miss Lide continued her education, graduating from Winthrop Normal and Industrial College, having there become a student volunteer. She then applied herself assiduously to teaching in the Darlington graded school, where her efficiency became exceptional. She found time for work in Sunday school, W. M. U. and B. Y. P. U. work, the last named owed its very existence to her constant, self-forgetful service.

In 1908 began her happy year in the Training School, after which Mrs. McLure recommended her for principal of the Girls' Boarding School in Tengchow, China, begun fifty years ago by Mrs. J. B. Hartwell.

Though Miss Lide's sorrow in leaving loved ones must have been great, the thought that seemed uppermost during her last months at home was that her actual going as missionary to China was almost too good to be true. She went to be a co-worker with Miss Moon, her ideal from childhood.

These seven years she has poured out her life for her girls, teaching many classes, examining every class frequently, prescribing for and nursing the sick, training them into cleanliness, admonishing, sympathizing, praying with and loving them into transformed beings, so that they actually sleep with open windows, scrub the floors and try to keep even their fingernails clean. So developed are they that the school is now under student government. Best of all, many of the girls have become Christians, with a faith that puts ours to shame. Ever behind Miss Lide's work is a deep longing to lead her pupils not only to accept Christ as Saviour, but to surrender their lives completely to Him.

In 1914 our North China mission, stirred by Miss Lide's forceful plea for the higher education for Chinese women, empowered her to establish a normal school. The following February four of her five graduates returned and our North China Mission Normal School opened, its students living in the mud-huts with the younger girls and reciting in their consecrated teacher's own room. Miss Lide's sister, Florence, became principal of the Girls' School, leaving her free to teach some classes there, to study, plan for and teach her normal class students, give them practice in the day-schools, bring our other North China schools to a higher and uniform standard and to carry various other responsibilities.

In order that the normal class might complete its course she postponed her furlough from September to January. Positions in Chefoo, Laichow, and a country school are awaiting these graduates. Truly is she "redeeming the time" and multiplying her life. Mary G. Adams, S. C.





## PERSONAL SERVICE



### Y. W. A. PERSONAL SERVICE METHODS

(Concluded from April Rival Service)

Each girl in our auxiliary is ready and willing to give her time and help toward the sewing which we do for special families. We recently made quite a nice supply of sheets, pillow cases and gowns for the Associated Charities, but we have decided that the girls take more interest in sewing for a child or family, whom they can go to see and help in other ways as well. We also try to see who can do the largest amount of personal service such as visiting the sick and giving aid. At the business meeting each month a record of each girl's work is taken.—*Miss Bickerstoff, Ga.*

We plan to undertake to do one thing, at least, each month in personal work. We have always had a committee whose duty it was to hunt up needy cases, etc. Also a committee to do visiting especially among the sick. But in addition to this we want to have some definite object for which we shall work each month. This object is to be discussed and voted upon by the society at their regular meetings from month to month. For instance, for our work this month we arranged a grocery shower for the Girls' Home, a most worthy cause here in our city. We are also collecting clothing for this home. We agreed for next month to furnish baskets to needy families, preferably some near the neighborhood of our church so that we can visit them.—*Mrs. T. L. Landers, Tenn.*

We have quite a number of girls who wait on the sick a great deal, carry them flowers, sit up with them, and six who help me make shrouds for almost every one who dies in our town, also prepare flowers for funerals. In fact my Y. W. A. girls nearly all help in this kind of service and are a great blessing. I hardly see how we could get along without them.—*Miss Macy Cox, S. C.*

We make it a special point for each girl to do some personal work between each meeting. As an organization we undertake bigger things. In the past three months some of our members have been holding services for the women who clean railroad cars. As these women work every day they do not get to church very often.—*Mrs. E. Pearl Henderson, D. C.*

Several members of our Y. W. A. are members of a young ladies' class in the Sunday school and assist in the work of our mission school, which is under the direction of this class. They have a reading club, sewing class, and furnish a Christmas tree to gladden the hearts of the poor children, who otherwise might find an empty stocking on Christmas morning.—*Miss Ora Scotton, Ky.*

The Troy Y. W. A.'s "fit up" children for school with clothing and books; visit the poor and sick. Reports of this work are made quarterly to the society.

The Eufaula Y. W. A. works in conjunction with the City Federation in the support of the work among the factory people in their city. The "White Christmas" at the church was conducted by the Y. W. A.

The Y. W. A. ("Jewels") of Parker Memorial, Anniston, have adopted the plan of having a personal service report monthly from each member. Fruit, flowers and garments are distributed; visits made to poor. One of the members has for a long time made it her special duty to read to an aged couple both of whom are blind, at least once each week. In the past the Y. W. A. has been conducting the story hour for the children at the Good Will Center and helping with the sewing classes, also assisting with the Young People's Club, which meets at night. They did much toward furnishing the house nicely. The Y. W. A.'s in some of the colleges have special "Soul Winners Bands".—*Miss Clyde Metcalfe, Ala.*



## UNION NOTES



### ROUND TABLE

THE Ides of March must henceforth for the Woman's Missionary Union have only the most pleasant associations for on March 15 the Sunday School Board voted to give \$10,000 to the W. M. U. Training School Enlargement Fund. The Board makes no conditions with the gift. The Union and the Training School cannot be too grateful to Dr. Van Ness and his associates for this beautiful gift. It will take its place side by side with the two previous gifts from the Sunday School Board to the school, a wonderful total of \$40,587, and side by side with our gratitude for the former goodness will be placed our deepened gratitude for this renewed evidence of confidence in the growing usefulness of the school. For the past four years it has been the custom of the Woman's Missionary Union to arrange for the preaching of a missionary sermon on the Sunday of the Southern Baptist Convention. The sermon at the New Orleans meeting will be preached by Dr. E. M. Poteat, president of Furman University, Greenville, S. C. Dr. Poteat's zeal for missions is well-known, one of his sons being a missionary in China and another being a volunteer for the foreign field. The service will be held at 11 A. M. on the 20th in the auditorium of the First Baptist Church. Every one, both men and women, will be welcomed and it is confidently expected that the large church will be crowded even as the First Church of Asheville was last May. Rev. R. L. Baker, pastor of the hostess church, will have charge of the services and will introduce Dr. Poteat. The mission study class for men and women, conducted under the auspices of the Educational Department of the Foreign Mission Board, will be held in the St. Charles Avenue Methodist Episcopal Church in New Orleans from 8:30 to 9:20 on the mornings of Convention Thursday, Friday and Saturday. This church is just two doors from

the First Methodist Church so that it will be highly convenient for W. M. U. delegates and visitors to join the class. Dr. Purser of the Educational Department promises that the class will be dismissed promptly at 9:20 so that no one need be late at the W. M. U. sessions at 9:30. The official report of the Woman's Missionary Union to the Southern Baptist Convention will be presented by Dr. J. L. Gross of Texas. Dr. Gross will be gratefully remembered as one of the three men who explained the foreign mission debt to the Union that Friday noon in Asheville. A Virginia lady writes that in her will she wishes to leave a certain amount to the Foreign Mission Board for the continuous support of the work of a Bible woman in China. May many other Virginians and southern Baptists in general thus plan for the carrying on of home and foreign mission work. Practically all of the day's session in New Orleans of the Secretaries' and Field Workers' Council of the W. M. U. will be devoted to a detailed discussion of the outline of the new "Manual of W. M. U. Methods". This manual will necessarily include much that has hitherto been given in the W. M. U. Year Book. When these matters are transferred to the manual the year book will become much smaller but one is assured that it will not be lessened in usefulness and popularity. The Year Book will be sent to the W. M. U. state headquarters early in July. In June it will also be necessary to republish the Sunbeam manual, "How to Shine". Much of this will also be included in the new manual, thus reducing the size and expense of the Sunbeam manual. Especial attention is called to the list of monthly missionary topics for 1918 as given on page 30. This list will be helpful to societies which are preparing their year books at this time. Careful reading is also asked for the outline of the New Orleans program. This is

shown on page 5 and will be helpful not only to those going to New Orleans but also to those who, though absent from New Orleans, wish to follow the meeting with their daily prayers and interest.== During the seven years from 1910 through 1916 the Woman's Missionary Union accepted \$1,854,100 as its apportionment for home and foreign missions. During that time the Union raised \$1,786,574 for these two vital objects, thus falling short of its total apportionment by only \$67,526. Of this total shortage only \$8,171 was for foreign missions, making that for home missions \$59,355. As the societies enter upon their new year it is confidently hoped that each of them will endeavor to raise one twelfth of the apportionment each month so that the Union as a whole may do its full part by both home and foreign missions.==About the middle of March it was the pleasure of the W. M. U. corresponding secretary to attend the monthly meeting of the Woman's Missionary Society of the First Baptist Church of Washington, D. C. The meeting was conducted by the president, Miss Elizabeth Boyce, daughter of Dr. James Pettigru Boyce who was invaluable to the Southern Baptist Theological Seminary. It will be recalled that the First Baptist Church was the scene of the Washington Jubilate in 1913 and now as then its pastor, Rev. W. W. McMaster, and the society accord the Union work a cordial hearing.==As this issue goes to press, word comes that the corner stone of the W. M. U. Training School in Louisville will be laid on Thursday, April 5. A full account of the exercises will be given in the June number. On the corner stone these words will be engraved: "Our daughters as cornerstones hewn after the fashion of a palace. Psalm 144:12—Erected by W. M. U. auxiliary to S. B. C. in the year 1917."==The South Carolina W. M. U., 1306 Hampton street, Columbia, S. C., is prepared to furnish for 50 cents a copy, postpaid, the book which it has recently issued as a memorial to Miss Lula Whilden. The book is entitled "Life Sketches from a Heathen Land" and consists of twenty-two stimulating instances of the progress of the Gospel in China.

These stories will be helpful for missionary programs and it is confidently hoped that many societies and individual workers will order copies from the Columbia address given above. The proceeds from the sale of the book will be used to support Bible women in China. In such work Miss Whilden expressed great confidence from her experience of more than forty years of work in behalf of the Chinese.==The 1918 Missionary Calendar of Prayer for Southern Baptists will be prepared by Miss Susan Bancroft Tyler of Baltimore. Miss Tyler is gratefully known by W. M. U. workers as the W. M. U. college correspondent. It is believed that she will put into the preparation of the calendar a deep love for the missionaries and their work at home and abroad.==The annual luncheon of the W. M. U. Training School Alumnae Association will be held at the DeSoto Hotel on Baronne street in New Orleans on Friday, May 18, at 12:30 noon. The price per plate will be 75c and it is hoped that all members of the association who are in New Orleans will attend this delightful and helpful luncheon.==Of the North Carolina W. M. U. annual meeting Mrs. W. C. James writes as follows: It was the joy and privilege of the president of W. M. U. auxiliary to Southern Baptist Convention to meet with the North Carolina women in their annual meeting in March at Greensboro. There were more than four hundred and fifty delegates registered, with a full attendance at each session. The annual sermon by Dr. C. D. Graves of Wake Forest was fitting and earnest. The president, Mrs. Wesley N. Jones of Raleigh, in her address impressed upon every one the importance and the why of the urgent call for larger and more sacrificial giving on the part of Baptist women. Dr. J. F. Love of the Foreign Mission Board and Dr. L. B. Warren of the Home Board each made a deep impression for the cause represented. The days were full of helpful talks, organization conferences and demonstrations. One full afternoon was given to a Sunbeam and Royal Ambassador session conducted by Miss Elizabeth N. Briggs.

(Concluded on Page 28)



## HOME DEPARTMENT



### THE TWO TREES

Mrs. F. W. Withoft

OUT in a sunny meadow stood two apple-trees. One was younger than the other by a year. They had grown up together and told each other all their secrets; now one had reached its maturity—bearing time was approaching.

"Think of all the beautiful apples you must give up," sighed the younger tree one beautiful sunny morning. "How much of one's self the world demands as it's right! Yet surely one has a few rights also."

"Yes," nodded the other, and her very top quivered with the vehemence of her assertion, "but I will also tell you something. I have made up my mind not to give the world what it expects. You are surprised; but listen. There are plenty of other trees that are content to give, give, year after year; they can furnish all the fruit that is needed. But I have made up my mind to be a fine large tree and in order to do that I shall need all the strength and every bit of vigor with which I shall be supplied. I shall take all that I require and I shall give—nothing at all."

"No shade?" inquired the younger tree in an awestruck voice.

"Oh, shade! Well, yes, that will cost me nothing, for of course the larger I grow the more leaves I shall maintain and the people can sit below and admire me and say how handsome I am, if they please!"

"No blossoms?" again queried the little tree, much impressed.

"Not one. I shall not waste my strength that way. The sweetness would all depart from me, and besides some of them might develop into apples. No, I shall not bloom."

"You are quite right. I shall follow your example," said the little one and gazed adoringly at her friend.

So as the spring waxed warm and sunny the trees stood silently side by side and grew on.

The elder busied herself with the fulfilment of her purpose to grow, to be splendid and majestic and towering. She thrust her roots deeper into the moist earth and drew from it

whatever was good for her. She reached out her branches farther into the sweet air and expanded in the warmth of the sun. She spread her cool green leaf-buds abroad each morning to catch the tender rain and at night she seized the fragrant dew and drank it in beneath the brooding dusk of the sky.

Night after night she stood there, silent and grateful, feeling the life that thrilled through her veins and pulsed in every twig.

And now a strange thing happened. Without her volition, in fact she was quite unaware until the miracle was accomplished, from her dull brown twigs there appeared one warm pulsating morning tiny knobs of pink, and before many hours the tree was covered with exquisite fairy flowers, so sweet that the tree herself was well-nigh overcome with the perfume.

"Why, you are all broken out, my dear," called her young friend excitedly, as soon as it was daylight. "Whatever is the matter? I believe you have actually bloomed, after all you said too."

"Yes," murmured the other in a tremulous voice, "I didn't intend to, but somehow I could not help it, they just had to come. I believe if I hadn't broken out with them they would have killed me. But you can't imagine how good I feel, I am the happiest tree in the world! After all I would much rather bloom than not, and I hope every blossom will be an apple, every one! I want to bless the world!"

"You are certainly changed," said the other coldly. "I am disappointed in you, I can't account for it."

The blooming tree did not try to account for it but bore her crown of beauty modestly and thanked the God of Nature for her undeserved blessing.

A day or two after, however, the younger tree moving her branches excitedly exclaimed with great earnestness, "I have thought it all out, my dear, it was the sap! You might have known that if you allowed yourself to be filled with life in that manner it would have to manifest itself somehow. You just drank in the rain and sunshine and dew and air. You should not have been so receptive."



"I am glad now that I was," came my answer. "No tree can live to itself. I am much happier and shall be perfectly so when I can behold the fruitage."

"H'm," sniffed the younger, "I shall not be so short-sighted I can tell you! I shall not let the sun and rain into my heart nor hold out my hands to the dew. I shall stand quite still and not let my feet wander off among the clods that make one expand. You'll see! I shall not be forced to give against my will."

So when the spring again approached the little tree just coming into maturity refused to drink the rain and dew, closed its heart to the sun, held back its rootlets from the inviting soil and would not even spread forth its new and tender leaves to the air, night or day.

When summer had fully come and the big-hearted tree for the second time found its twigs full of hard little green promises of future apples, she rejoiced in the opportunity for service that was hers and bowed her lofty head in acknowledgment of the great Lord of the harvest.

Close by stood her former friend and companion, quite dead. Not even the promise of a leaf-bud showed on her bare brown twigs. Her branches thrust out gaunt arms in a broken and futile appeal that could never be heard. She had no life in her dry and withered veins.

What is our greatest need? The little allegory bears its lesson on its face. If we are filled with the Life, we cannot help giving; giving is the proof, the manifestation of the Spirit-filled life. If we do not give, long to give, find joy in giving, you may be sure we are dead though we have "a Name to live". Mary Lyon once said, "Give until you feel it, and then give until you don't feel it." This is real giving.

Drink in the Master's words, find sustenance deep down in the heart of God, hold up your head and smile upon the world, put forth your hands in blessing, for if you love His Word and His creatures you may be sure you are filled with Him; and if you are so filled by daily communion with Him, then blessing will follow your daily path and your hands will overflow with gifts. Surely our greatest need is the "fullness of God," that we may grow and bear fruit for the Master.—Written for Royal Service.

## UNION NOTES

(Concluded from Page 26)

Another afternoon was given to a Y. W. A. and G. A. session. This was led by Mrs. C. E. Mason of Charlotte and was held in the chapel of the State Normal and Industrial College for Women. On that day all delegates and visitors were the guests of the college at a delightful luncheon served in the dining room which seats at tables more than six hundred. From Mississippi comes the cheering news that its state W. M. U. will devote June and July to a special campaign in behalf of the enlargement fund of the W. M. U. Training School. It is proposed during those two months to complete the state's \$7000 apportionment and to give the entire \$7000 as a memorial to Dr. E. Z. Simmons who went out from Mississippi to China. Dr. Simmons really suggested the Training School to the southern W. M. U.—The North Carolina Union has also decided to give its offerings during June, July and August to the enlargement fund and will endeavor to secure a contribution from every woman. Side by side with this important decision was placed the determination to raise \$33,000 in the next three years for the Church Building Loan Fund, \$11,000 to be raised each year of the three.

## R. A. PROGRAMS

(Concluded from Page 18)

convention year in May it will be well to go over with the boys the record of the year's work and make plans for the new year. Use the mistakes and failures of the past as "stepping stones to better things". Point out and heartily commend points where success has been achieved.

Bring your R. A. manual to the meeting and, turning to page 11, go over each point of the Standard of Excellence record. Have you had the required number of meetings during the year? Have you gained in membership and gifts? Boys who wish to become good citizens must be taught to cultivate godliness, system and punctuality. The standard is a great help to this end. Go carefully down the list until you have covered every point, then take it to the Lord in a closing prayer.



## BOOK REVIEWS



### BROTHERING THE BOY

"The message of this book is an appeal for the supremacy of personality over all organizational mechanism. Brothering emphasizes the person before the policy or program, the master rather than the method, the organizer instead of the organization.—It is an appeal for person, not proxy, in the pre-eminent social service of brothering the boy." The author, professor W. Edward Raffety, at one time head worker with boys at the Association House Settlement, Chicago, is an expert on the subject of the boy. He treats psychologically of the boy, in his early, middle- and later childhood, and of the lad in his early and late teens. He takes up not only the normal boy, but "that other boy", the delinquent. One chapter deals with truancy among boys, giving some of the causes and some preventions. Another tells something of the Juvenile Court explaining its purpose, machinery, methods, its relation to the home, its relation to the child, etc. The last part of the book takes up the "social helpers in brothering the boy", and in seven short chapters the following social helpers are discussed: the home, the public school, the boys' clubs, the Y. M. C. A., the settlement, the Sunday school and the church. A thoughtful working program is outlined in the chapter on "an efficient boys' work policy for the Sunday school". Here the author enlarges upon these "ten keywords": investigation, utilization, organization, adaptation, operation, education, recreation, socialization, spiritualization and cooperation. The final chapter is a plea for the church to play its part in social service for the boy. "The boy is the church's opportunity. He is also the devil's opportunity. The boy is God's property by right of eminent domain, but the devil gets a mortgage on many a lad. The church has a two-fold duty, toward the normal boy to prevent the placing of this

mortgage, toward the neglected boy to lift it."

From this book R. A. leaders and personal service workers may find suggestions for reaching the heart of a lad. Postpaid .75.

Among the books reviewed in ROYAL SERVICE since last May, we would recommend the following for mission study classes and for general reading.

For the W. M. S. and the Y. W. A.  
South American Neighbors, 40; Homer C. Stuntz  
Makers of South America, 40; Margrette Daniels  
Mary Slessor of Calabar, 1.50 net; W. P. Livingstone  
Country Church in the South, 40; Victor I. Masters  
The South Today, 40; John M. Moore  
Old Spain in New America, .30 net; Robert McLean and Grace P. Williams

For R. A. and G. A.  
Soldiers of the Prince, .30; Charles E. Jefferson  
The Land of the Golden Man, .30; Anita B. Ferris  
Children of the Lighthouse, .30 net; Charles L. White  
The Missionary Goat and Other True Stories, .15; F. M. Purser  
Children's Missionary Story-Sermons, 1.00; H. T. Kerr  
Yarns on Heroes of China, .25; W. P. Nairne  
For Bible study for women and young women  
Studies in the New Testament, .35; Dr. A. T. Robertson  
The Heart of the Old Testament, .35; Dr. J. R. Sampey  
Old Testament Studies, .35; Dr. P. E. Burroughs

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

## SUNBEAM PROGRAMS

(Concluded from Page 21)

bell with the rowers to unload the canoe and bring up some food and she started out into the woods with the children alone. It was pitch dark; the rain fell as if it was being poured from big buckets. They had no umbrellas; Maggie had never heard of such things. And the path was so narrow they could only walk one at a time. Into the black forest they went. Willie, who was eleven, led the way with the tin box of tea and sugar on his head. Seven year old David followed carrying the kettle and a pot. Maggie came next, trying hard to be brave, but the tears were getting all mixed up with the rain on her cheeks. Then came Johnny. He was only three and so tired and frightened he was just screaming at the top of his voice. "Ma" ended the little procession. She had Jean on her shoulder and was singing Mother Goose rhymes to cheer them on. The wet branches hit them on their faces; they knew snakes were in the trees above them, and they could hear the wild beasts prowling near them. They were frightened, but not even five year old Maggie asked to stop. That is being really brave, to be afraid and not to turn back.

It seemed they would never come to the end of their journey, but at last they did. There was the village, just a group of mud houses and not a light. Every one had gone away to a feast and there was no one to welcome them but one old woman. They were too tired to care much and went to the room the old woman told them the chief had said they could use. It was very small and all six of them had to sleep in it, but they were so glad to lie down on the dirt floor and drop to sleep that they did not think of wanting any thing better. Of course, there were no beds for them. "Ma" Slessor made them some hot tea first and then when they were asleep she prayed that God would help them all to be good Christians and to tell these people about Jesus.

And He did. It would take too long to tell you about the school they started and how the mothers and fathers as well as the children came because no one in the village could read. And about the Sun-

day schools they had and the long trips "Ma" Slessor took to tell others about Jesus. Maggie grew to be a big girl and she did her part in helping and learned to love her new home, but she never forgot the long trip up the river and the walk through the dark rainy woods.

### Trees of the Bible

1. Who made the trees?  
Gen. 1:11.
2. Who hid themselves among the trees?  
Gen. 3:8.
3. What tree gave the first aprons?  
Gen. 3:7.
4. When did the trees help take a tower?  
Judges 9:46-49.
5. When did the oak catch a traitor?  
2 Sam. 18:9-10.
6. What tree gave the wood for the king's house and for the temple?  
2 Sam. 7:2; 1 Chron. 22:4.
7. Where did the weeping Jews hang their harps?  
Psalms 137:1-2.
8. What tree helped a short man to see Jesus?  
Luke 19:3-4.
9. What kind of tree has good fruit?  
Matt. 7:17.
10. What tree grows from a very little seed?  
Matt. 13:31-32.
11. Who saw men as if they were trees walking?  
Mark 8:22-25.
12. When did the trees furnish branches for Christ to ride upon?  
Matt. 21:8.

### Monthly Missionary Topics for 1918

- January—Home Mission Survey
- February—Evangelism and Enlistment
- March—Cuba and Panama
- April—Church Building Loan Fund
- May—W. M. U. Training School
- June—Social Problems and Their Challenge
- July—Planning for the Convention Year
- August—Young People in Home and Foreign Lands
- September—State Missions
- October—Foreign Mission Survey
- November—South America
- December—China

## COLLEGE Y. W. A. PROGRAM

(Concluded from Page 16)

Course. Each book contains twelve studies, just enough to cover our twelve weeks' vacation.

Our Fourth Twilight Study was suggested by a study in *Christian Standards in Life*, of this series. Every study is helpful and inspiring and adapted to meet the problems of the student. A review of worth-while books for summer reading will make an interesting twenty minutes in your meeting. Even if it is summer and vacation time, let us resolve to study to show ourselves approved unto God, and having resolved, let us do so.

## TWILIGHT WATCH STUDIES

### The Imperatives of the New Testament

#### FIRST TWILIGHT: *In the Life of Christ*

The *must* of following the highest: Luke 2:49; John 9:4. Of reaching the lost: John 4:4; Luke 4:43; John 10:16. Of the crucifixion: Mark 8:31; Luke 22:37; Luke 24:7; John 3:14. Of the resurrection: John 20:9.

What did the divine necessity in Christ's life constrain Him to do?

#### SECOND TWILIGHT: *In the Life of the Disciples*

The *must* of spreading the Gospel: Mark 13:10; Acts 23:11; 27:24. Of suffering: Acts 14:22. Of fulfilling God's purpose: Acts 9:6.

In each instance what followed fulfilling the divine necessity?

#### THIRD TWILIGHT: *In the Life of All Christians*

The *must* of rebirth: John 3:7. Of salvation through Christ: Acts 4:12. Of sincerity: John 4:24. Of faith: Heb. 11:6. Of selflessness: John 3:30. Of patience: 2 Tim. 2:24. Of responsibility for others: Heb. 13:17. Of judgment: 2 Cor. 5:10.

How far have we responded to these necessities?

#### FOURTH TWILIGHT: *Stewardship in Daily Living*

The test of stewardship: Matt. 25:19-23; 1 Cor. 4:2. The stewardship of money: Mark 10:21-24. Of time: John 9:4. A faithful and wise steward: Luke 12:41-48. The price of stewardship: Luke 9:23.

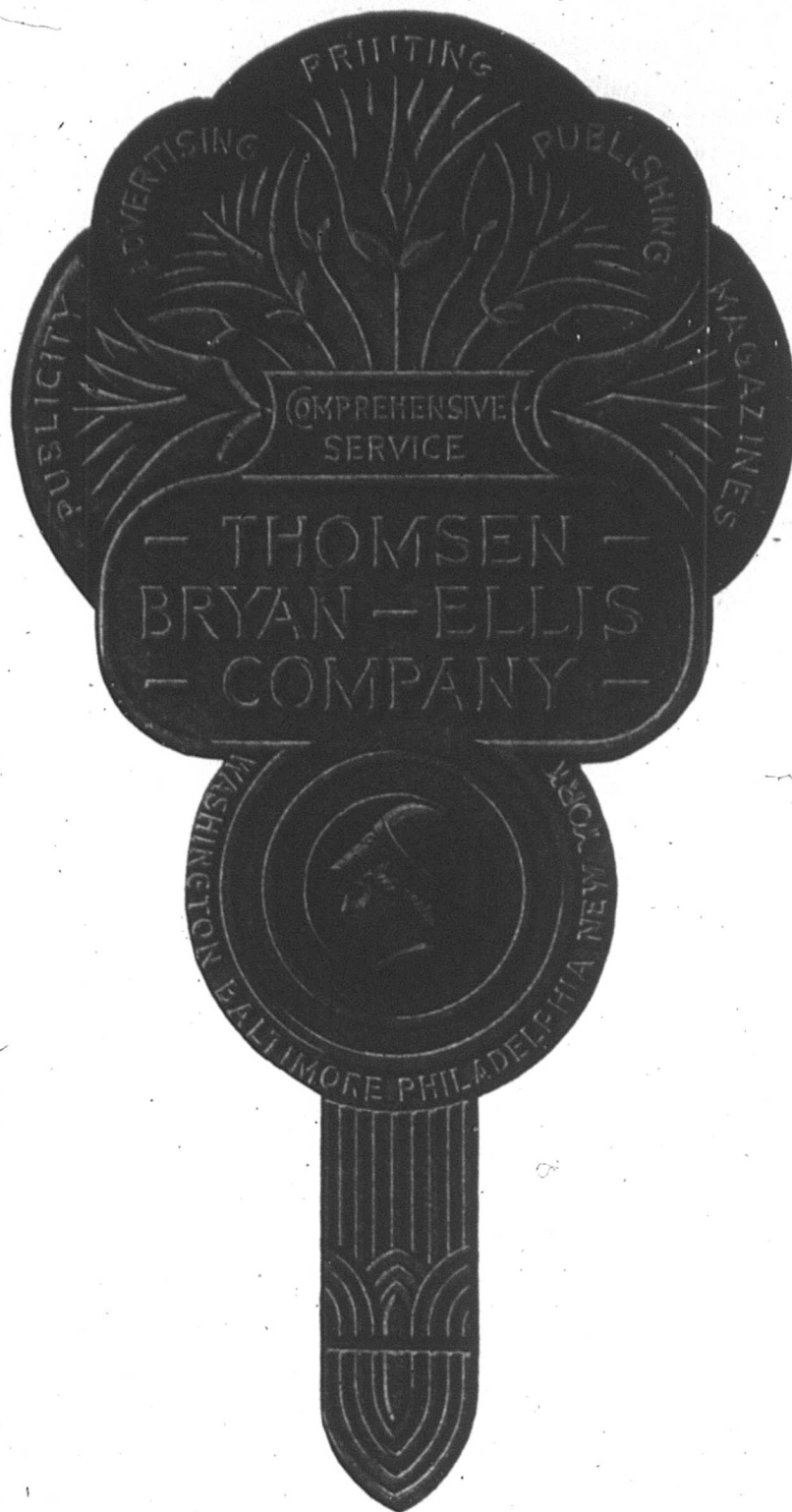
## FROM OUR MISSIONARIES

(Concluded from Page 22)

One night after he had gone home there came a knock on the door. A man stood outside saying, "There is a man over there on the street singing hymns, and do you know he is one of those awful Protestants who cursed the Virgin Mary." "Oh," said Senhor Socrates, "I am going to see what he is doing." So he put his revolver in his pocket, determined to take the life of that Protestant if he should curse the Virgin Mary. He listened to what the missionary had to say and he didn't hear one word of cursing. Then he bought a New Testament and took it home and read it. The thought came into his heart, "Maybe I am wrong, maybe this is the right way." So he walked miles to listen to the Gospel again. That night the missionary preached about Jesus being our

Saviour and how He loves us. This time he believed that Jesus was *his* Saviour and that his worship of the images was nothing. It was Jesus he had been wanting. His heart was full, for now he had the truth. But when he went back home his own family would have nothing to do with him and he was cast out. But he was happy, for now he knew he was right. He read in the New Testament that he should "Go into all the world and preach the Gospel". So he commenced to tell this happy story to every body. That was many years ago. Now he is a Baptist preacher and travels hundreds of miles every year, preaching Jesus and organizing churches. Nearly all his brothers and sisters have accepted Christ and now Joaquim, his oldest son, is looking forward to the time when he can give the Gospel to all the world, too.





— THOMSEN —  
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