

UNION WATCHWORD  
1914—1915

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

# Royal Service

SUCCESSOR TO OUR MISSION FIELDS



"WIST YE NOT THAT I MUST BE ABOUT MY  
FATHER'S BUSINESS?"



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

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## Calendar of Monthly Topics Woman's Missionary Union, 1915

JANUARY—Our Local Organization  
FEBRUARY—At Our Own Door  
MARCH—The New Patriotism or Patriotism  
and Home Missions  
APRIL—Japan of Today  
MAY—New Africa  
JUNE—The Union

JULY—Home Mission Schools  
AUGUST—Mexico of Today  
SEPTEMBER—Home Mission Survey  
OCTOBER—Foreign Mission Survey  
NOVEMBER—The Brotherhood of Man  
DECEMBER—China of Today

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How to Organize and Conduct a Society.....	" " "

Note—Leaflets on various topics will be found in Catalogue of Publications, sent free on application to Woman's Missionary Union Literature Department, 15 West Franklin St., Baltimore, Md. This department will be glad to make selection for patrons at their request.

## MAGAZINE AND BOOK REFERENCES

### PROGRAM HELPS

The King's Business  
Holding the Ropes  
Missionary Programs and Incidents  
Missionary Methods for Missionary Committees  
How to Use the King's Business  
Missionary Review of the World 1914

Maud W. Raymond  
Belle M. Brain  
Rev. Geo. H. Trull  
David Park  
Mrs. Montgomery

Department of Best Methods  
Woman's Work—November 1914 (Mission Pageants)  
Foreign Mission Journal (current numbers)  
Home Field (current numbers)  
Year Book W. M. U. 1914  
Minutes of W. M. U. 1914 (Efficiency Reports, Pages 62-70)  
Mission Study Literature (Foreign Mission Board, Richmond, Va.)  
Reference Books and Literature

Belle M. Brain

(See end of each chapter—"The King's Business".)  
Helps for Junior Leaders and Primary Class Teachers  
(Published by Central Committee on United Study of Foreign Missions, West Medford, Mass.)





## A NEW YEAR'S MESSAGE

AS FROM my shut-in room I look down the long vista of the years I see glorious things for the Union. The work we have so well begun will continue to grow with ever increasing rapidity. The growing knowledge of the world's need will inspire deeper thought to meet it worthily. With growing wealth and still more growing consecration the women's gifts will grow. The example of the older women will inspire the younger to give themselves in greater numbers to distinct mission work and the larger Training School will meet the larger demand. The Sunbeams and younger branches will become a glory and pride as the mothers feel the sacred privilege of leading children to the place of training for God's service. The communities around each society, through their work for them, shall have cause to call them blessed. At this New Year's season the power for all this lies in the hands of my dear fellow-workers as a precious trust.

I believe they will be true to it and at each remembrance of them I thank God.

Fannie E. S. Heck

Hygeia Hospital, Richmond, Va.

Nov. 28th 1914

## "LIFTING BETTER UP TO BEST"

THESE suggestive words of Emerson come with special emphasis to us as we think of the beginning of another year, for though the year for our Union begins in May, we cannot get away from the new impulses and opportunities which come with the January New Year. To any thoughtful worker, be she an Auxiliary girl, or the oldest member of the Woman's Missionary Society, be she a member of the most insignificant committee of her society or a leader of state work, this time comes as a time of retrospect and prospect.

The former is often humiliating as opportunities lost and ideals unrealized are considered, and it is hard to rise from the natural depression that comes. On the other hand, the retrospect may be stimulating when comparison is made between conditions this year and last. The state officer sees her efforts rewarded in the increase in societies and in gifts which her heart has longed for. The society president feels that her society really has begun to hold the place in the hearts of the women, or girls or children which she has long dreamed of and the New Year bells bring rest and satisfaction instead of depression and sadness.

Phillips Brooks says the only way to get rid of a past is to get a future out of it, and at this time a clarion call comes to the depressed and to the joyful, to be strong—to go forward. To the one comes the call to get the stimulus which a new beginning brings, to the other to avoid the stagnating effect of satisfaction in what the past has held of good. And we did have a good year to report at Nashville—a better year than ever before. There were more societies than ever with a large increase in those reporting on the Standard of Excellence and a gratifying increase in those qualifying for the higher grades. What had seemed almost beyond accomplishment was found to be possible for many—surely a step in advance. Personal Service also was proved to have become a more vital part of our work than it had ever been and our gifts which we had feared would be decreased because of the special jubilate effort, went thousands ahead of what we had given previously. We have some grounds for resting upon what has been accomplished and for feeling that if we do as well as we have, no more can be expected. Such is not the road to progress, and Higher Things has long been a watchword of the Union. The Better of last year must be lifted up to the Best of this.

It won't do it by itself. Union officers and state officers can't bring it to pass. The purpose must be held and the effort made by every individual in every society, in every Union grade. These days challenge us to better, broader thinking and doing, and now when we have still four months ahead of us, let us face what is expected. Let us look well at what has been done

in each society, town, city and state, and then plan wisely and carefully to lift with readiness and heartiness the Better of that accomplishment into the Best of fulfillment of ideal and aim. In this day when Christianity is being tested in such countless ways and is constantly being accused of having failed, we are called as never before, to do our part towards proving that the teachings of the Son of God are as true and vital today as nineteen hundred years ago.

## CALLS TO PRAYER

JANUARY is the time for the bells to ring in a new year, fuller of justice and mercy, sweeter with kindness and love, stronger for service and sacrifice. Even the least conscientious listen for those bells. In the spiritual life many bells ring, reminding one of duty and privilege. Clearest and sweetest of them all is that to prayer. A missionary to the Mohammedans tells of a little Bedouin girl who, at the appointed hour for prayer, would slip down off the camel's back and there on the desert sands offer her prayer. On page 7 of the December number of this magazine is shown the picture of a Chinese monastery in which a spring of water furnished the power for the ringing of the prayer bells. Surely we Christian women, who have within us "a well of water springing up unto eternal life", hear and heed many calls to regular, daily prayer. As an additional help we have each year our special seasons of prayer. In the following paragraph, Dr. J. F. Love of the Foreign Mission Board tells of the power of the January Week of Prayer for World-Wide Missions. The programs may be secured from the state W. M. U. headquarters.

"The program of the Woman's Missionary Union for the January Week of Prayer is an indispensable aid to a profitable observance of this week by the Baptist women and young people of the South. Where the program is used there is little danger of aimlessness, the lagging of interest or the introduction of incongruous and disconcerting matters into the meetings. It helps devotion by furnishing aids and giving direction to it and unites worship and work in beautiful bonds of holy wedlock. Neither devotion nor work can nor should live alone. This program preserves the appointed relationship. The program also makes it possible to enlist the largest number and even the inexperienced in the week's exercises and in the cause of missions. A definite place can be assigned to anyone, and each will find ready in the program material which she can use to make her part interesting and profitable. It promotes unity in prayer, fosters common interest and knowledge and leads to singleness and concert of effort."

In the October number of the semi-annual Bulletin of the Federation of Woman's Boards of Foreign Missions of the United States great emphasis is laid upon prayer when so many nations are at war. Our members, especially the state and associational leaders, will do well to subscribe for this bulletin, for 25c a year from Miss M. H. Leavis, Agent, West Medford, Mass. The present number contains a fine article by Mrs. Helen B. Montgomery on how the war is a challenge to every Christian. She says: This is not a time for retreat. It is a time to press forward in an agony of prayer and love and courage. Speaking elsewhere she said: In such a time as this there are four demands made upon Christian women: (1) We must take a broader look on life and the world. We must outgrow our prejudices, racial and national, and realize that the world actually is one. We cannot live in isolation if we would. Hence women can no longer be useful members of the church unless they come out of their isolations and stretch their sympathies and interests to encircle the world. (2) We must be better informed. We must know how the unseen empire of Jesus is faring throughout the world, where He wins and where the battle presses his soldiers hard. The spread of education, the daily press, the admission of women to lines of work formerly closed to them have stripped away all our excuses for ignorance. We shall stand before God's judgment seat. What excuse can we give that will justify our ignorance of missions? (3) We must have a new standard of giving. Christ wants our money and our life. The same sacrificial standard that is impelling English women to give husband and sons and house for hospital uses and themselves for Red Cross service is none too high for Christian women. Where is our devotion? Where our boldness, where our burning zeal for the Kingdom of God? (4) We need a new standard of prayer. If women in every society met regularly, week by week, for intercessory prayer miracles would happen out in the field. Pray, pray, pray for a new unction from the Holy One





## BIBLE STUDY



### TOPIC—Character Result of Knowing God

"The express image (character) of His person": Heb. 1:3—"Sanctify them through thy truth—thy word is truth": John 17:17.

*Character is man's destiny.—Plato*

*Character* is not a physical thing, not an intellectual thing. *Character* comes up out of the will and out of the heart. God said: Let us make man in our image after our likeness: Gen. 1:26. Man was created, not evolved; man is *spirit, soul* and *body*. I Thess. 5:23. "Spirit"—that part of man which knows—his mind—I Cor. 2:11—"Soul" and "heart" nearly synonymous, the seat of emotions, the will, the self—Psalm 42:1-6—"Body"—separate from soul and spirit; susceptible to death—is nevertheless an integral part of man as the resurrection shows: John 5:28, 29; I Cor. 15:47-50; Rev. 20:11-13. The seat of the senses and of the fallen nature: Romans 8:23, 24—*Three steps* from earth to heaven or from earth to hell—*acts, habits, character*

I. *The will of God*—This is the divinest, noblest instrument for carrying out and refining character, as we see the example of Jesus: Psalm 40:8; Matt. 26:39; John 4:34; I Peter 4:1, 2; John 6:38; Heb. 10:7. Submission to be searched by God's holy law as by a lighted candle: Psalm 119:105—Submission to be justified from all that law discovers: Romans 5:1, 2; 6:11-13—We must glory only in Christ: I Cor. 1:29-31.

II. *Christ the pattern*: Phil. 2:1-8—The object and aim: Phil. 3:12-14. Perfection is the mark; at less than this no Christian can aim. We come to know God through knowing Christ: Gal. 4:6, 7—and partakers of the divine nature by appropriating the promises: II Peter 1:2-4. Children of God through faith: Gal. 3:26 and the Holy Spirit: Romans 8:14-17—"Perfect": Matt. 5:48—that is growth into maturity of godliness: Eph. 4:12, 13; II Tim. 3:17; Heb. 13:20, 21. Perfection is unattainable in this life but should be our aim. Christ, our aim, the perfect standard of God in Christ: Phil. 3:14—The mark is perfection, the prize blessedness. The primary aim is not happiness but perfection. He who endeavors to be humble, holy and perfect in order to win heaven has only a counterfeit religion. God for His own sake, goodness because it is good, truth because it is lovely—this is the Christian's aim—Christ who "is altogether lovely": Song of Solomon 5:16.

III. *Christian character* manifests the law of Christ: John 14:15, 21, 23; 15:12, 17; Gal. 6:2. "The law written in the heart"—the in-living Christ: Gal. 2:20; Romans 6:8-11; Col. 3:1-4; Eph. 4:24—The new man is Christ formed in the believer: Col. 1:27; I John 4:12. Our knowledge of gospel truth; our personal experience of the life of God in our own soul; our sense of attainment in the graces of the Spirit; in secret prayer; in love to God; in forgiveness of injuries; in good-will to all men; in self-denial that no one knows of;—in things like these we possess the spiritual characteristics of Christians. Exercise intentionally and seriously every day your faith working by love: Gal. 5:6.

IV. *Christian character product of Holy Spirit*: John 15:1-5; Gal. 5:22-26—"Christian character is the possession and manifestation of nine graces: *love, joy, peace*—character as an inward state—*longsuffering, gentleness, goodness*—character in expression toward man—*faith, meekness, temperance*—character in expression toward God." This character is possible because of the believer's vital union to Christ: John 15:5; I Cor. 12:12, 13; and it is wholly the print of the Spirit in those who are yielded to Him. Christians should also recognize their position in Christ: I Peter 2:9-15; a "kingdom of priests"—Rev. 1:6—the chief privilege of whom is access to God: Heb. 10:19-22.—*Mrs. James Pollard*

A healthy soul stands united with the Just and the True, as the magnet arranges itself with the pole, so that he stands to all beholders, like a transparent object betwixt them and the sun. He is thus the medium of the highest influence to all who are not on the same level. Thus men of character are the conscience of the society to which they belong.

Emerson



## PROGRAM FOR JANUARY



Prepared by Mrs. George Hillman Whitfield

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.



RELIGION, BY PEARCE—LIBRARY OF CONGRESS, WASHINGTON, D. C.

Christ gave us life to pour out for Him. Christ gave us life to use for Him. Life is no tiny, petty bauble of that kind. Life is a great, worthy, holy and divine thing. Life is to be used as a sacred trust. Life is to be a cup, out of which thirsty men and women are to be given drink. Our lives are bread, by which hungry men and women are to be fed. We are in the world, like our Master, not to be ministered unto, but to minister and to give our lives as ransoms for many. Will we not do that? That is what life is given to us for.—Robert E. Speer

### OUR LOCAL ORGANIZATION

HYMN—"The Son of God goes forth to war."

CHAIN OF SENTENCE PRAYERS

BIBLE STUDY (Page 6)

A Comparison (Paragraphs 1, 2)

Extension (Paragraphs 4, 5)

Education (Paragraphs 6, 7, 8, 9)

Prayer (Paragraphs 10, 11)

Finance (Paragraphs 12, 13, 14)

DISCUSSION by members, notified in advance, of the four points noted above looking toward the more efficient organization of "Our Society"

PRAYER that the "King's Business" may have first place in our hearts and lives—DOXOLOGY



### 1. A Comparison

"The regular monthly meeting of the Woman's Missionary Society will be held Monday afternoon at four o'clock in the church parlors. All the women of the congregation are invited."

Place—The church parlors, Monday afternoon 4 P. M.

A few scattered members seated well back in the precise rows of chairs. The president enters with excuses for lateness, followed at intervals by several other women. When a hymn is asked and finally suggested, no one is present who can play, so it is omitted and the opening exercises are perfunctorily gone through with. As no one is present who will pray in public, all join in repeating the Lord's Prayer. When the topic is reached on the program, "they all with one accord begin to make excuse". One has forgotten her glasses and cannot therefore read the slips which the leader is passing around. Another "never can read aloud, my dear. The sound of my own voice frightens me". A little bright-eyed stranger gently volunteers to read several slips, as does the leader; and so the topic is presented briefly. Then the secretary's and treasurer's reports follow, and those present pay their dues of more or less long standing. Some confusion being caused by several members coming forward to confer with the treasurer as to how much they owe! Then as there is no new business or any announcement that any one knows of, a motion to adjourn is made and the meeting is dismissed.

The annual report of this society was prepared as follows but never sent in:

Number added last year, none

Number invited to attend, none

Number moved away, five

Number of members who have died, three

Amount raised for state missions, nothing

Amount raised for home missions, nothing

Amount raised for foreign missions, nothing.

The report closes with this request: Pray for us, sisters; that we may continue faithful to the end".

### 2. The Missionary Society—Why?

Perhaps you will say that this is not a fair picture, that no missionary society is ever conducted with such lack of promptness, preparedness, definiteness and interest. Surely we can all agree that it is far from the ideal meeting and this leads us to ask: "What is the ideal and purpose of a missionary society?" You will say at once, "It is the organization of the women of the church to study missions and to raise money". All that is true and good, but it is not enough. Just on that basis we would find it hard work to get the uninterested women into our societies. We must get a wider outlook and a deeper sense of values. Any study of the

### STANDARD OF EXCELLENCE

\*1. At least twelve regular meetings a year, with a devotional service and a definite missionary program, preferably one each month

2. An increase in membership during the year of at least 10 per cent of the number enrolled at the beginning of the year

3. An increase in gifts to missions of not less than 10 per cent of the preceding year's contributions to similar objects

4. Regular reports to state officers; according to the plan outlined by the state

5. One of the denominational magazines or the Calendar of Prayer for Southern Baptists subscribed for in at least one half of the homes represented in the missionary society, the ultimate aim being one in every home

6. Observance of the special seasons of prayer and gifts for state, home and foreign missions

7. At least one mission study class during the year

8. Some definite, organized personal service for the spiritual uplift of the local community, conducted by the members of the society under its oversight

9. An average attendance at the twelve meetings of a number equal to one-half of the membership

10. Organization and fostering of a missionary society in a neighboring church or for the younger people of the local church

\*Leaders of young people's societies should refer to page 72 minutes of W. M. U., 1914. They will find there that G. A., R. A. and Sunbeam standards omit clauses 5 and 10; and call for the observance of only one meeting of each special season of prayer. The Sunbeam standard also omits clause 7 and substitutes for clause 8: Participation in missionary day in the Sunday school. All organizations desiring to make use of the Standard of Excellence as a means towards increasing the efficiency of their societies, will find especially helpful the article "Shown by Missouri" in the Department of Methods in December ROYAL SERVICE.—See also Standard of Excellence Records for each class of organization in the Union Year Book for 1914-1915.

early chapters of "Western Women in Eastern Lands" or of "In Royal Service" shows us how definitely women were led to express their love for Christ and for the world He came to save, in the organization of missionary societies. They knew what the missionary society stood for. They could have had little realization of the place the woman's missionary society was to hold in all the great movement towards the coming of Christ's Kingdom, but they obeyed the impulse which came from God Himself. Now that the woman's missionary society has become the usual instead of the unusual, we sometimes lose sight of the real purpose of the organization.

Mrs. Raymond in "The King's Business" says: "A missionary society does not exist merely to fill a gap in the customary machinery of the church, to collect a certain amount of money, to hold ten or twelve meetings a year. These are incident to and dependent upon its primary aim of so presenting the missionary message as fundamental in Christian experience that it will take vital hold on lives, so that their dominant impulse will become the longing to see Christ regnant in all other lives, to make the living Christ known to all men with such clearness and power that He may become a great transforming force within their lives, changing nations and national ideals by changing individuals into His image. The most difficult part of the task is not on the foreign field, but it is the problem of securing at home the support necessary to the successful prosecution of any advance policy abroad. It is to the lasting shame of the home church that this should be constantly named as the hard end of the missionary problem, not only by the leaders in Christian lands but by the missionaries who face almost insuperable difficulties and dangers abroad. It should be our crowning joy that, with the Divine help which may be ours for the asking, this is precisely the difficulty which it is within our power to efface. How shall these women, all the women, be aroused to a clear facing of individual responsibility and be stirred to individual effort and achievement? In other words, how shall we reach the ideal toward which every woman's board has set its face: 'A missionary society in every church, every woman a working, contributing member'. All the policies and plans, all the hopes of the wider organizations narrow down to the local society as the final point of focus. If the individual woman is not won in the local society, she remains forever outside our ranks".

### 3. Policy

"To make our society truly efficient let us begin with formulating a policy, a statement in black and white of what the society proposes to accomplish, if not in one year in three or five, expanded yearly as the work grows and results are reached. A policy should be (1) definite, (2) adequate, (3) comprehensive, (4) practical.

1. DEFINITE, because it should reduce to actual figures the ends the society expects to attain; the number of members, of new societies, of magazine subscriptions, of mission study classes, as well as the amount of money which it plans to raise, with per cent of increase.

2. ADEQUATE, both to the needs to be considered and to the resources, active or latent, of the society—It would not be adequate for a society in a church of one thousand members to attempt a membership of fifty and a gift of one hundred dollars.

3. COMPREHENSIVE, in that it embraces all departments of a symmetrical work, such as prayer, education, extension, finance.

4. PRACTICAL, because it plans only what is within the range of its possibilities, when infused and inspired by the Spirit of God.

Under the policy given, the program of a society would be covered by four departments: extension, education, prayer, finance."

The work of the department of extension, or of the membership committee, will be first of all to revise and bring up-to-date the existing list of members, which will probably be much smaller after this process. This has one feature of encouragement. If the number is small, the additional number to make a ten per cent increase will not seem so appalling. With the new view of the purpose of the society, however, this department is going to aim higher than simply coming up to the standard. The next step will be to plan an Every Member Canvass. A list is made of the name and address of every woman in the church. These names are then listed according to the district in which they live and the membership committee with such helpers as they may call to assist them, plan to visit every one of these women within a certain period, putting before each the claims of the missionary society as a vital part of her Christian life. A careful record should be made of all visits.



"When every woman in the congregation has been asked and reported upon, the work is only begun. For the real task of winning those who at first refused will enlist the services of every department of the society and the consecration of the rarest personality and grace. Do not coax, do not nag, do not reproach, but never forget that your work is not done until every woman in the church has been brought into some helpful contact with the society and been made to feel by every gracious, tactful, prayerful compulsion, that her place is in its ranks."

Where churches are large, or membership scattered, or both, societies may be divided into groups or circles holding separate meetings, the whole society coming together for a meeting once a month or once a quarter. It will be especially helpful to societies in country districts to form neighborhood circles meeting weekly or monthly, the entire society coming together for an all day quarterly meeting. The group plan provides definite work for the individual and makes it easier for the society to be wielded as a force in the church and community life.

With a clear purpose in view and an increased membership the Efficient Society will then turn towards increasing and maintaining interest and gifts through its education department. "The genuine and lasting support of the missionary enterprise must come through a deep-rooted knowledge of its need, of its purpose and of the results that it actually accomplishes. Spasmodic enthusiasm and temporary, emotional interest do not lay permanent foundations nor build enduring structures. We have no better word, in all that it implies, than Bishop Doane's familiar one: 'Know and you will feel; know and you will pray; know and you will help', for knowledge that becomes a permanent possession in the life establishes there clear and strong convictions, deepens faith, inspires prayer and makes it definite, develops latent powers and directs them into channels of efficient and far-reaching service.

In so far as these results among the women of the church are within the province of the Woman's Missionary Society they must be accomplished by its Department of Education. The Extension Department seeks to draw all the women within the influence of the society, the Educational Department must hold them. If the Extension Department is the hand, the Educational Department is the brain, as the Devotional Department is the soul of the society."

"The program of work of the Department of Education might be outlined as follows:

*Objective:—*

(a) To present to the women and children of the congregation the opportunity for an increased knowledge of missions that will aim to make them study, pray, give and work more largely

(b) To help to train leaders for every form of service in the Kingdom of God:—

*Preliminary Survey:—*

Catalogue all the women of the congregation as attendants or non-attendants at the monthly missionary meeting, as possible members or leaders of mission study classes and of reading circles, as members of the Home Department, as assistants, noting every variety of talent that might be utilized on programs or in other ways. The complete plan of education of the woman's society must provide for the women who are willing to be real students of missions, the women who will undertake a moderate amount of study, and the women who will not study at all, to whom the information must be given in some other way that they will accept. It may include (1) The Program Meeting; (2) The Mission Study Class; (3) The Reading Circle; (4) The Home Department."

#### 7. The Program Meeting

"The regular meeting of the society, usually held monthly, is its greatest opportunity, because it usually forms the only means the missionary society has of reaching the majority of the women of the church with any kind of missionary instruction and winning them for something deeper and more lasting; as at best it represents but twelve and in many societies but ten distinct opportunities in a year, it seems a responsibility too great to be lightly assumed or discharged. The members of the program committee should either be convinced of this fact in the beginning or be capable of such conviction after study of the duties and outlook of

their office. Six months before their time of active service is to begin is none too early for the appointment of this committee, its tenure thus covering a year and a half, including the time of study and preparation."

Needless to say the programs will be well planned and varied. The program committee will do well to get the habit of making everything grist for their mill, the daily and religious papers, general reading, lectures, conversations. No program committee can afford to be without a note book or better still a small library file which should be well indexed and will be an indispensable aid; or get some manilla envelopes and mark them with names of our mission fields and with other topics and into these slip anything and everything that bears on the subject. In the efficient society the president should not have to prepare every program. Training for service is one of the aims of the society and many members should help in furnishing the program for a meeting. If, as our efficiency report recommends, each society be divided into groups or circles with a leader for each group, each circle may in turn take charge of the monthly program with great benefit to each member. As one of our women said, "I find I get a lot out of working up a program whether anyone else does or not!"

The public announcement of the meeting should be such as to stimulate interest by the use of the bulletin board, the Year Book and, most effective of all, the personal word cordially spoken. The program must make good the promise of the announcement. A few points about program making are:

1. Make them varied
2. Make different people responsible
3. Make use of all kinds of material
4. Consult Literature Department W. M. U.
5. Consult public library
6. Consult different books on program.\*

"A volume of testimony bears witness to the unique power of the mission study class to overcome misconceptions and objections to missions and replace them with definite knowledge and established convictions; to increase and vitalize prayer and Bible study; to incite to permanent habits of study and thinking along missionary lines; to develop powers for service; to stimulate to sacrificial living—in short, to build Christian character in its highest sense and thus help to bring God's kingdom in all the world.

In hundreds of churches this very thing has happened. And since it is generally conceded that the imperative needs of the home church, upon which depends also the solution of our gravest problems abroad, are this deepening of the spiritual life and the development of a trained leadership, since the mission study class is the most effective means yet found to attain these ends, it must have a large part in the program of education of any church or society that attempts to energize its latent forces and direct them into channels of practical service for Christ and His world."

The mission study class is a possibility in every church and there is unquestioned need for it in the development of the woman's society. It is in the group or circle meeting that what can only be touched on in the missionary program meeting can be enlarged and amplified. Some form of mission study, preferably the study book of the year, and courses of Bible study as applied to missions should come in this group meeting.

For those who are unwilling to give the time and energy to the real mission study class and are willing to sacrifice the rewards which come from study, a reading circle can be formed. It should meet at the houses of members and the mission study book read and discussed informally while the ladies sew. If the mission study text book is also discussed at the monthly meetings, the knowledge of it will be more widely spread and will surely quicken interest.

"We emphasize education in missions as if it were the one essential because, where it is lacking, prayerlessness and powerlessness in service for the world-wide conquest of our King are found. But education is a twofold process. It is not simply an act of pouring in information.



Intelligence that does not express itself in active service is really a form of self-indulgence. True education involves also the response of the recipient in a self-dedication that recognizes in every enlarging, enriching influence a call of God to coin the new experience into gold, and pour it into his treasury in gifts of life and love.

There are three channels for self-expression in service: prayer, money and personality, and of these prayer is by far the most important. The executive committee that does not make a careful study of the place and power of prayer in the economy of its society cannot hope to be an actual spiritual force in the lives of its members. To impress the power of definite and persistent prayer in public and in private; to form prayer circles to pray for special needs at home and abroad; to urge the use of prayer calendars and cycles and the observance of a specified hour for prayer; to exalt the devotional service in the regular meeting may well outline the plans of an executive committee. Only by encouraging in every way the practice of prayer can we build up a band of Christians who are unalterably convinced of the daily, imperative necessity for prayer in their own lives. The missionary society may stimulate the practice of prayer, (1) by suggesting aids to private prayer, (2) by the organization of prayer circles and bands and (3) through the devotional element in the regular meeting."

Studies in education for prayer should come in the group or circle meeting.

#### 11. Prayer Circles and Bands

"God has very clearly promised a special blessing upon agreement in prayer and these promises the missionary society must claim, both by precept and practice. Its every enterprise must be begun, guided and consummated in prayer, if it is to attain the ends God seeks. Its own aims may be apparently successful but very far from His. The executive committee must be the center of its prayer life and every department and committee must unite in definite, persistent petition for its own work. If every interest of the society and all its members are thus taken to God by a praying band, a loyal inner circle, inefficient officers and committees may be prayed into effective service and a spiritless society may be prayed into power."

#### 12. Finance

"When we have achieved a church that prays for missions, not only in the name, but in the spirit of its Master, the problems of the treasury will all be solved. We cannot long pray 'Thy Kingdom come' with a passion which in depth and intensity is an echo of Christ's own, without pledging to the building of that Kingdom all the resources of life. The gift of money will become a necessity as a factor in spiritual growth, no less than the gift of prayer. Normal, spiritual growth will no more result from spasmodic, emotional giving than from irregular habits of prayer and Bible study. A deepened spirituality will seek every channel for love's expression. Giving will become a sacrament, not a sacrifice, a holy privilege through which we give to Him again what is and has been through all the ages His own. When we call what is His our own and keep it for selfish uses, we set at naught the fulfillment of His larger purpose in our lives and in the world.

To awaken and develop in all the women of the church a true and complete view of the stewardship of life and life's possessions is but one step beyond its program of education and prayer in the definite responsibility of the woman's missionary society. Every woman in the church must be convinced that she is a necessary unit in the progress of the work committed to her denomination, and that without her co-operation it fails so much in efficiency. Here again the group or circle meetings offer an opportunity for studies in stewardship on such topics as the Power of Money, Tithing, Special Offerings, W. M. U. Budget etc. The initial approach of the missionary society to the individual should never be an appeal for money. But at least once a year it should offer to every woman in the congregation an opportunity to aid in meeting the need of the world through the board which it represents."

#### 13. Union Meeting—Missionary Council

This opportunity may be given at the annual meeting of the woman's missionary society or at a union meeting of all the societies and bands in the church, arranged for by a "Missionary Council", which may be composed of two members from each society, Woman's Missionary Society, Young Woman's Auxiliary, Girl's Auxiliary, Royal Ambassador and Sunbeam leaders. It is not too much to ask that at least once a year all the women of the congregation shall come together in the annual meeting of the woman's society, and every possible

means should be used to secure their attendance. Many societies make this an all day meeting, emphasizing the social element in the noon luncheon. Each executive committee must determine for itself whether pledges shall be received at such a meeting or by personal canvass afterwards. Each year in June the new apportionments for the year are ready and as we southern Baptist women have stood as a Union for systematic and proportionate giving, the efficient society will put this aim into practice in the local society. When the apportionment is received the president and the finance committee should meet to study ways and means, realizing that part of the function of the efficient society is a training in the realization of the duty and pleasure of giving, and that what seems like a large amount is not so large if divided into many smaller ones and those made still smaller by regular small payments.

A method which has been used successfully in some societies is to make out a pledge card, as follows, which may be sent to every woman in the church with a cordial little note:

#### SUGGESTED FORM OF PLEDGE CARD

OBJECTS	STATE APPORTIONMENT	CHURCH APPORTIONMENT	MY SHARE
Foreign .....	.....	.....	.....
Home .....	.....	.....	.....
State .....	.....	.....	.....
Bible Fund .....	.....	.....	.....
Training Expense .....	.....	.....	.....
School Enlargement .....	.....	.....	.....
TOTALS .....	.....	.....	.....

WHEN {Quarterly  
PAYABLE {Weekly

How {Through Church  
PAYABLE {Through W. M. S.

Signed .....

#### 14. Special Offering

In addition to the objects included in the suggested pledge card every Board must depend upon special and extra gifts for advance work, such as our Christmas Offering for China, the Thank Offering for Home Missions and the Special Offering for State Missions. Our jubilate contributions to the Judson Centennial Fund and the Million Dollar Church Building Loan Fund, for any other objects and for unforeseen emergencies not included in the list on the pledge card, are over and above the amount included in the apportionment and give our women the opportunity to make that spontaneous gift by which we seek, though faintly and inadequately, to express gratitude for the victories of the King's army in all lands and for personal blessing vouchsafed.

How does all this relate itself to the Standard of Excellence? The standard is the measuring rod. It gives (1) the suggestion of the ideal to work towards. It gives (2) in its clauses certain very definite things to be attained to. (3) By a constant pushing on towards higher things it helps to keep from getting into a rut.

With a constant measuring by the standard and with a clear outline of purpose and with well thought out plans adapted to the members of the society, above all, by definite, agreeing and expectant prayer an efficient society can be made from the weakest one.





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



### Praying and Planning

We plan and plan, then pray:

That God may bless our plan,  
So runs our dark and doubtful way,  
That scarce shall lead unto the day—  
So runs the life of man!

But hearken! God saith "Pray",  
And He will show His plan,  
And lead us in His shining way  
That leadeth on to perfect day—  
Each God-surrendered man!

—Jessie Andrews

Hymn—"From Glory unto Glory"—Bible Study—(Page 6)

- (1) The prayer life of our auxiliary
- (2) How may we enlist every young woman in the church?
- (3) Why should we have a mission study class?

- (4) How can we best fully reach our apportionment and thus help our Boards in this time of stress?

(These four papers to be given by members who have had ample time in which to prepare them and then discussed by the society)

Hymn—"O Zion Hasten!"—Dismission Note to Leaders:

Leaders of Young Women's Auxiliaries and Girls' Auxiliaries are especially urged to use magazine and book references and suggested leaflets for the January meeting, found on page 3, and such material given in Woman's Missionary Society program as will be most helpful and stimulating to the younger so-

cieties. In planning to extend the influence of the auxiliaries this year the following suggestions will be of value: read report on Young Woman's Auxiliary and Girl's Auxiliary work in minutes of W. M. U. 1914, page 81.

### The Business Girl

In order to enlist young business women in active service, the Young Woman's Auxiliary may have a circle of girls holding their meetings in the evenings and known as the Evening Branch of the Young Woman's Auxiliary. Let one feature of the monthly program for both this circle meeting and the afternoon meeting be a report from each of what has been done at the other, presented if possible by a circle representative.

### The "Other Girl"

Let every Young Woman's Auxiliary girl strive to help the "other girl" who has been denied her rights at birth, denied her right of education, moral and physical enlightenment, right companionship and religious instruction. If the formation of "Cheer-All Clubs" is not a feasible undertaking, friendly visiting in homes or hospitals, song services at homes for aged women or some other form of giving comfort or strength to those who need it will enable other girls and young women to enter into the blessed privilege of Personal Service. "Inasmuch as ye have done it unto one of the least of these, \* \* \* ye have done it unto Me, \* \* \* ye blessed of My Father."

(Concluded on Page 27)

## THE KING'S BUSINESS REQUIRES HASTE

ENTIRE  
FAITHFUL  
FOREIGN AND HOME  
INTELLIGENT  
CONSECRATED  
INTERCESSORY  
ENTHUSIASTIC  
NEAR AND FAR  
CONCERTED  
YOUR REASONABLE

# SERVICE

ADAPTED FROM A CHART EXHIBITED AT NORTHFIELD—"MISSIONARY REVIEW"



## R. A. PROGRAMS



### A New Year Greeting for the Boy Prov. 1 and Psalm 100

War is, the topic of the day, it is discussed around the fireside in the homes in the country, villages and cities and in all places of business. The whole world is deeply interested in the contention and sorrow that are sweeping Europe. We hear, read and wonder but do not understand, our hearts are grieved over the waste of human life, the suffering of women and children; and added to this is the destruction of historic buildings.

We know another war where the battle is hard and long. We hear the Captain call, we see the foe, we fall in line and advance. The soldiers are willing but untrained, they grow slow of step, the ranks thin, they halt. The army of the evil one is ever steadily marching. Christ needs soldiers, not for physical combat, but to establish His spiritual kingdom on earth, men and women equipped for service and who will daily strive to train the young to be efficient with the Sword of the Spirit.

Bible and mission study, membership, attendance, interest and gifts; these strike the heart of organization. Let us study these topics and "Advance on our knees."

### BUSINESS MEETING

Subject: "Getting Together"

Scripture—First part of page 6 ROYAL SERVICE, current number

Hymn—Prayer

Hymns—"Stand up for Jesus" and "Who is on the Lord's side," interspersed through the program

Short talks or papers

1. Our fathers and mothers
2. Short history of local order
3. Short history of general order
4. Order in Council: (Write questions and answers on the black board.) Are we earnest Ambassadors? Are we informed on God's word and mission study? Have we increased in membership, attendance, interest, conduct, and contributions? Have boys been converted and joined the church? Is our record one of which we can be proud?
5. Talk by Pastor on plans for work and working plans.

Note:—Make this an informal fireside meeting in your own or chief counselor's home. Invite boys who should become members. Serve nuts and apples. Encourage frank expressions on topics under discussion. Do not be afraid of modern methods, they may reach the very boys you are after. Adopt as many of their suggestions as possible. If time allows have one of the boys give short history of Southern Baptist Convention and Woman's Missionary Union, leading up to organization of R. A. order. 1—organization, 2—purpose, 3—work and gifts. See "In Royal Service" by Miss F. E. S. Heck.

### MISSIONARY MEETING

#### An hour of information and inspiration

Subject—Christianity in action

Hymn—"The King's Business"

Scripture—Page 6 ROYAL SERVICE, second half

Prayer—That we may be active in His service.

Topics—"The King's host;" "The call for volunteers;" "Inspecting the camp;" "The command to the Christian soldier;" "The soldier under instruction;" "The soldier obedient to instruction;" "The Bible as manual of instruction;" "Mission study a guide to inspiration;" "Character building"

Chief Counselor to close discussion with scripture bearing on these topics. II Timothy 2: 3, 4; Eph. 6: 10-13

Draw on board a ladder and write on each round a characteristic that makes men serviceable and great for God, above ladder write this quotation from Amos R. Wells: When I go fishing for trout I do not consider what I like for breakfast, nor what I want for dinner; I consider what the trout's mouth is watering for.

New members. Collection. Repeat the Armor Eph. 6: 14-17. Adjournment.

Mrs. John F. Vines, South Carolina

"Royal is the sword we wield,  
Royal is our battle-field,  
Royal is our victory,  
Royal shall our triumph be."





# SUNBEAM PROGRAMS



Prepared by Mrs. W. R. Nimmo



A TEXAS SUNBEAM BAND

## FIRST MEETING

SUBJECT—Loyalty

MOTTO—"We love because He first loved us"

HYMN—"Little Drops of Water"

SCRIPTURE—Psalm 133

PROGRAM. OFFERING. CLOSING EXERCISES

### Leader's Talk—

An angel passed over the earth one morning, and met a little child in a sunny field. "Little one", said he, "do you love the Master?"

The child looked up with bright eyes, and said, "Yes, I am one of his little lambs".

"Then", said the angel, "there is work for you to do; go and do it".

"Yes, I will do it after a while", said the child; "it's only morning now; the day will be so long, and I do love to play".

And the child ran away after the butterflies and flowers. The angel, on his way, murmured, "The day will end, the night comes, and it will be too late".

In a few years the child had grown into a big girl. The angel visited the earth again

one morning, and passing near the school, found the girl locked out, too late for school.

"My dear girl", said he, "the day is passing, night will come, and your work is not yet begun".

"Oh", laughed the girl, "there is plenty of time; the sun was shining so brightly, I could not stay shut up in a schoolroom".

In a few more years the angel visited the earth for the last time. He was passing down a hill one evening when he overtook an old woman leaning on her staff. Slowly she plodded down the hill.

"My friend", said the angel, "have you completed the life work which was yours to do?"

"The night is come", said the old woman, "and my work is not yet begun; the day seemed so long, but now it is too late".

I am sure this little child who became a big school girl and then an old woman could never have been a Sunbeam; or she would have worked in working hours and played in play time; and when night came the angel could have said to her, "You have spent a good day and your evening will be a happy one". Does the little angel in your heart tell you to go to work?

Hymn—"Work for the night is coming"

Recitation

### A Child's Song

"God gave me a little light  
To carry as I go;  
Bade me keep it clean and bright,  
Shining high and low;  
Bear it steadfast without fear,  
Shed its radiance far and near,  
Make the path before me clear  
With its friendly glow.

"God gave me a little song  
To sing upon my way;  
Rough may be the road, and long,  
Dark may be the day;  
Yet a little bird can wing,  
Yet a little flower can spring,  
Yet a little child can sing  
And make the whole world gay.

"God gave me a little heart  
To love whate'er He made;  
Gave me strength to bear my part  
Glad and unafraid,  
Through the world so fair, so bright,  
Father guide my steps aright!  
Thou my song and Thou my light,  
So my trust is stayed."

### Sunbeam Talks

First Sunbeam—Why our Mission Band is alive: The reason we are alive is because we started right. Our woman's society planned for our beginning, they sent to our state headquarters (give address) for a manual, leaflets, Treasure Temples, programs and envelopes for our Christmas Offering in

December for kindergartens in China, and for our Thank Offering in March for home mission schools. Our being alive and staying alive is as important thing to the women's societies because we are to take their places some day. They spend a great deal of time at headquarters thinking up things that would interest Sunbeams and teach them how to shine.

Second Sunbeam—How Mothers Help: Mothers have something to do too in helping to keep our band alive. They must remind us of our meeting time; give us or teach us how to earn our missionary money for the Treasure Temple; hear us recite our Bible verses and other recitations; see that we are neat and clean when we leave home and listen to every word about the meeting when we return home,—for we do have such good times at our band meetings.

Third Sunbeam—The Sunbeams' Part: It is the business of a sunbeam to shine and when a lot of them get together they carry the light a long distance. You know the light that shines brightest at home shines farthest away. We want to be like that. Our light is God's word, and we want to give it to those at home as well as those across the sea, so we must get together in our prayers and our gifts that we may "carry the light that makes the world bright".

### Fourth Sunbeam—Working Together

"A million little sunbeams  
Can make a pleasant day;  
A million little raindrops  
Can frighten them away.

"Now, if all the little children  
Should sit down and cry together,  
What should we do, what could we do,  
In such a spell of weather?

"The sun might blaze in bluest skies;  
'Twould be a dreary place  
Until we saw a happy smile  
On every little face."

## SECOND MEETING

MOTTO—"I must be about my Father's business"

SUBJECT—The Children of the Bible

HYMN—"Jesus loves me"

SCRIPTURE—John 15 : 9-14

LORD'S PRAYER

HYMN—"Can a little child like me"

MINUTES. ROLL CALL. OFFERING. PRAYER. DISMISSAL

*Note to Leader:* Stories of children of the Bible can be told from the Scriptures or any good collection of Bible stories, one of the best is "The Heart of the Bible", by Ella Broadus Robertson, \$1.00, order from the Educational Department Foreign Mission Board, Richmond, Va. Also "Tell Me a True Story" \$1.25 Revell Co. New York

#### **The Baby Drawn Out of the Water** **Exodus 2 : 3-10**

Once there was a wicked king, who wanted his whole country for himself, so he said that every boy baby born to the Hebrew mothers should be thrown into the river. Just after the king made this law Moses was born, but his mother made up her mind that he should not be taken from her, so she kept him hidden in a back room. She prayed God to help her keep him safe. When "she could not longer hide him, she took for him a basket of bulrushes . . . and she put the child therein and laid it in the flags by the river's brink. And his sister stood afar off to know what would be done to him."

After a while the king's daughter came to the river to bathe, when she saw the lovely baby in his basket. She took him in her arms and said, "Surely this must be one of the Hebrews' children. I will keep him for my own." Then his sister Miriam said, "Shall I call one of the Hebrew women to nurse the baby for you?" The princess said "Yes" then Miriam called Moses' own mother. So God answered her prayer.

#### **The Boy with the "Little Robe"** **I Sam. 2 : 19**

Once upon a time there lived a woman whose name was Hannah, she had a little son, Samuel. Before Samuel was born she promised God that if He would send her a son she would give him to the Lord. When he was still a small boy she let him go to live in the temple. The preacher lived in a room on one side of the beautiful church, and Samuel had a little room on the other side. One night Samuel heard a voice calling "Samuel". At first he thought the preacher was calling him, but after he had been called three times, the preacher told him that it was God who called him. So Samuel went back to his room; again the voice called him saying "Samuel, Samuel", and Samuel answered, "Speak Lord for thy servant heareth". Then God talked to him and told him what

to do. "And the child Samuel grew and increased in favor, both with God and man."

#### **The Lad with the Barley Loaves** **John 6 : 1-14**

One afternoon a long time ago, a little lad whose mother had given him five small barley loaves, no bigger than biscuits, for his lunch, caught two small fishes and cooked them. But before he ate them he saw a great crowd in the distance, putting his lunch into his basket he ran to see what was happening. He was so little he slipped through the people and found himself in the front of the crowd, and whom do you suppose he saw? It was Jesus. Just then he heard Jesus ask one of His disciples where they could get food for all these hungry people. Perhaps the little lad showed to Andrew his little store of food, for Andrew said to Jesus, "There is a lad here who hath five barley loaves and two fishes: but what are these among so many?" Jesus saith, "Make the people sit down."

When all the people were seated Jesus took the loaves and fishes and looking up to heaven He gave thanks. Then He broke the bread and fishes and gave them to Andrew and the other disciples and they gave the food to the people until the whole five thousand had eaten all they wanted.

#### **The Boy Jesus—Luke 2 : 40-52**

We do not know much about the boyhood of Jesus, but we do know that it was spent in the village of Nazareth, in a beautiful, quiet country. Perhaps he helped Joseph, who was a carpenter, with his work; we know he must have been a comfort to his mother, Mary. The Bible tells us that "Jesus advanced in wisdom and stature and in favor with God and men."

When Jesus was twelve years old His parents went up to the city of Jerusalem to attend a great religious meeting. As they were returning they missed Jesus and looked for Him among their friends; and when they could not find Him they returned to the city seeking for Him. After three days they were surprised to find Him sitting in the temple among the teachers, hearing them and asking them questions. When His mother asked him why he had not come away with them, He said, "How is it that ye sought me? know ye not that I must be in My Father's house?" Jesus knew that He was the Son of God and must prepare for the work He came to do.



## **FROM OUR MISSIONARIES**



### **WORK HINDERED BY WAR**

OUR regular work has been greatly hindered this fall because of war. We are in the midst of war activities between Japan and Germany and since September 1st, more than twenty thousand Japanese soldiers have passed this way, en route to a small German territory 100 miles from here, carrying destruction in their path.

We have been praying all year that God would send a great revival and that hundreds of these people would be brought to a knowledge of the Lord.

God's ways are not our ways; and when messages came from our United States Consul advising that no work be done in the country we felt all our plans and hopes were hindered.

Not so, for the coming of the soldiers, driving the Chinese from their homes as they did, sent great crowds of women and children to our compounds for shelter and protection. They turned to the missionaries for help and it was our opportunity to give them the bread of life. Day by day the Bible women and other Christian women took their Bibles and went from room to room and from compound to compound teaching these refugees. It would have done your hearts good to have seen them as they went about in their ministry of love, singing for real joy in their hearts. We will never be able to fully estimate the value of those days and weeks of teaching.

Our missionary society through all the difficulties and drawbacks is a live wire. In the meeting last Sunday afternoon it was decided to open a six weeks' class for Christian women in the churches who cannot read their Bibles. This class is to help the women in their Christian lives, to teach them to sing and read some of the simplest parts of the Bible. The missionary society will bear all the expenses of this class such as furnishing fuel for those who come to cook their food, also helping each one a little each day in buying their food. This band of women truly have the missionary spirit and their giving means sacrifice during these times when every copper cash means so much.

The Bible Training School for women has not opened so far this fall as travel was unsafe and the women could not leave their homes. The girls' school also remains closed as the teacher is two days' journey from here and she dared not attempt the trip.

Quiet and comparative peace seem to reign and we hope soon to see the schools in as good running order as usual.

The great burden upon us now is the flooded district some thirty miles to the west of us. During the summer rains thousands of people were left homeless by a break in the river, their homes and all they possessed being swept away. Many hundreds not only lost homes, but their lives. A Red Cross society has been organized and systematic relief work will soon begin.

Mr. Leonard and I have been appointed by the mission to go with an older missionary and family to Laiyang the new station of our mission. You probably know of Mr. Daniels' tragic death there this summer.

Faithfully yours,  
*Mrs. Chas. A. Leonard,  
Laichowfu, China*

### **STEPPING UPWARD**

Because I believe that Jesus in speaking the words, "I am come that they might have life and that they might have it more abundantly", meant that His purpose in coming was that His followers might begin in the present world to have the "abundant life" which is to be theirs through the countless ages, I am trying to give to my Chinese girls the means by which they may come into their own in Christ Jesus. We all know about the narrow secluded life of the Chinese women of old China and are continually encouraged by the reports of progress in the education and development of the broader life of these women. While such reports are true and encouraging, the fact remains that the great mass of Chinese women away from the coast cities and treaty ports are living still in old China. The girls who have entered this school during the past year and a half, between the ages of ten and twenty have not, with a few



exceptions, previously known or seen anything beyond their own homes. They have lived the typical, secluded life and know little of independent thought or action.

With a view of developing such independence a form of student government has been started this fall. The five oldest of the most trustworthy girls were brought together at the beginning of the term and told their duties and responsibilities in keeping the other girls in order. To each one was assigned four or five younger girls who will be her special care during the year. At all times and in all places except in the class room, when the teachers are in charge, these five girls are to see that those under them observe all school rules and keep their persons and belongings clean and in order. It was impressed on these five girls that they are not to take the attitude of superiority toward their younger sisters, but always to have rather the attitude of helpfulness. The apparent success of the plan in these three weeks of trial may be partly due to other causes, but so far it has seemed to work well in relieving the teachers of constant supervision of details, and in developing in the five girls a spirit of helpfulness and personal interest in the good order of the school and in making the younger girls much more careful in their work and behavior than if they had only the teachers over them. Another feature of the plan is that the five girls are free to consult with me about general plans for the management of the school and some valuable suggestions have come from them, indicating that some independence of thought is developing.

An opportunity for developing the spiritual life of the girls in a somewhat personal way has come in the prayer circle idea which is being carried out in our churches throughout China. Those joining the prayer circle must be Christians and must be willing not only to pray for certain definite ones agreed upon, but also to do personal work with those for whom they are praying. After having the matter explained to them and being urged not to join unless they could fulfill the three conditions: praying for definite ones; living Christ before them and talking the gospel to them; eleven girls came to join our prayer circle. Only three of these are church members and the greater part are from homes that know nothing of the gospel. When we came to

talk together and decide for whom each girl was to make special prayer, without exception they all selected members of their own families. Two in addition decided to pray for the new pupils who know nothing of the gospel. In order to learn how to pray we have read together each night a great prayer from the Bible and selected a part of it that we could incorporate into our own prayer, then prayed together for those in whom each one is interested personally. It has been a helpful week and is I hope the beginning of a steady development in the spiritual life of these girls and of the school as a whole. With these girls I hope to carry on a series of studies with the one object of developing in them a close and constant attitude of communion and intercession with the Father.

Pray for us that we may in this school learn not only to live the abundant life in Christ Jesus but that we may become workers together and intercessors for giving it to all the women of this great heathen province.

Sincerely,

Loy J. Savage, Kaifeng, China

#### Interpreting the Word

Last year I travelled over the field quite a little and organized our women into missionary societies. We now have 15 societies with a membership of 400. I found, however, that I could not keep them alive without literature and that we did not have. So I wrote out a lesson for each month on such subjects as "The woman and her child", "The Woman and her home", "Her Influence", "Her Courage", "Her Offerings", "Her Message" etc. and had them printed in tract form and sent them out. Printed about thirty-five thousand in all, and the dry bones began to wake up. I used the women of the Bible for examples, for these people have a reverence for the Bible after conversion. Before they never knew anything about it. Later we got eight hundred of these ten tracts bound together.

I also wrote out Bible lessons for the children's societies. You know the priests teach that the common people cannot understand the Bible and should not try to. I selected everything I could that would interest a child and put it into Bible lessons and the children are studying them this year. For the women I have chosen this year a general subject—"Workers together with

(Concluded on Page 29)



## SOCIETY METHODS



### THE HUB

THAT hub with W. M. S. written big at its center worries me", said a delegate to a recent state W. M. U. meeting. "I am president of our woman's society and when I see that the Y. W. A. revolves because of us, that the Girl's Auxiliary and Royal Ambassador do too and that the Sunbeams whirl around just as merrily as we will let them, I begin to wonder what the hub should do for each of them. Can you tell me?" she earnestly asked. In part, yes. First each woman's society should exhibit at its regular meetings an enlarged drawing of the chart prepared by Miss Heck for the Nashville meeting and shown on page 28 of the Union Year Book. (Each society is entitled to one free copy of the Year Book from its state W. M. U. headquarters.) Just as it encourages parental influence to have the children grouped around the head and foot of the family table, so it is worth while for the society members to see each month their relation to the younger branches. The chart further emphasizes that all the missionary organizations should be joined into the Graded Missionary Union of the church and that each branch should be represented on the six committees for mission study, publicity, enlistment, personal service and finance. Of course it will help these younger societies if the hub keeps them revolving in these six committees.

Then it is marked how much confidence the hub imparts to the rest of the wheel. Some young people, especially the Sunbeams, need constant encouragement from their mothers to attend the band meetings. Some churches have to be reminded that the Sunday school and the B. Y. P. U. cannot serve the purpose of the regular missionary societies for our young people. The Woman's Missionary Society should impress its members with their individual responsibility in having the young people of their homes attend regularly their respective missionary meeting, and this same hub should enlist the co-operation of the pastor and the Sunday school superintendents and teachers in the organization and maintenance of the Graded Missionary Union, which will be to the church, in its study of and prayer and gifts for missions, what the Sunday school is in the study of the Bible and what the B. Y. P. U. is in the training for church membership.

These young people greatly need the W. M. S. in their celebration of the January Week of Prayer. We can help them save for their Christmas offerings, hear them rehearse their parts on the programs, attend the meetings, assist them in the prayers and report for them to the mother society.

This suggests still another helpful relationship, which is that, as far as possible, the leaders and counselors should be elected by the woman's society or, if not elected by it, should at least be in closest touch with it through active membership and should report to it the monthly progress of these younger branches. It will hasten the day when every church will work as hopefully and faithfully for its Graded Missionary Union as it works now for its Graded Sunday School.

We all know that the hub largely depends upon the spokes and rim, its condition being forlorn indeed without them. Often, however, these are replaced and the hub given another chance for activity. Some societies would resent being compared to the spokeless, rimless hub! Others have insured their usefulness by maintaining the younger branches. Over the threshold of a great building a long horizontal advertisement was once suspended by wire from the windows above. Further down on either side of the entrance two smaller, upright signs of the same advertisement were fastened by wires from other side windows. One noon the wind snapped the wires holding the upper board and the crash came. When the carpenters rehung the frame, they took care to fasten its lower corners to the upper part of the smaller signs. The wind blew as before but each frame remained unshaken, their united strength resisting its force. Surely the impact of the heathen world should constrain us to unite in closest bonds all the missionary organizations of our church.



## CURRENT EVENTS

### THE WORLD FIELD

SOME interesting figures have lately been published concerning the Protestant missionary activities and responsibilities of the European nations now at war. Great Britain has 10,000 missionaries and contributes \$10,000,000 a year for their support; Germany has 1200 missionaries and contributes about \$2,600,000; France has 120 missionaries and gives about \$150,000 a year towards their support. When a tentative offer of aid from American Churches was offered through Dr. Mott, it was refused on the ground that to accept it would imply the bankruptcy of the different nations.

Lord Roberts who has so recently died was one of three Field Marshals who sent a letter to the army officers under them in which were the following significant sentences. "Some object to Christian missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing; and the character of the converts. Most missions will bear looking into, and we are convinced that if you will do this you will never afterward condemn or belittle them."

At this time when the business world is so alert to capture the trade of South America there is a clarion call to the churches of America to be equally alert to give to this neglected Continent, more freely and more generously the pure Gospel which it needs to overcome the low moral and religious conditions now existing. The World Sunday School Association is sending a Sunday School Specialist to give his entire time to building up the S. S. work of the various mission boards. Bishop Stuntz of Argentina writes "Never have the doors of opportunity stood so widely open bidding us enter into the larger fruitage of our work in states and cities where our Church has long been active."

The Y. W. C. A. of Tokyo has just started a Traveller's Aid work at one of the railroad stations to help friendless women and girls

coming to the city. One interesting effect of this new venture is the quickened religious impulse among the railroad officials as they have seen the good accomplished by this very practical working of the Christian faith.

The U. S. Commissioner of Immigration reports that immigration into this country has fallen off 100,000 a month since the war began. He also states that there will be so much need of restoring and renovating buildings and lands when the war is over that the class of people who have been migrating to this country will be able to find employment at good wages in their own lands. The seriousness of this one of our Home Mission problems may be somewhat lessened for a few years.

An educational fund of \$12,000,000 has been established through a mandate of the President of the Chinese Republic the income from which shall provide 1200 scholarships of \$400.00 each to be used by Chinese students either at home or abroad. Yuan Shih Kai shows by this his realization of the need of modern education.

Two grandchildren of Dr. David Livingstone have recently gone to Central Africa to take up missionary work in the country which owes so much to their grandfather.

The translation of the Koran into Turkish from the Arabic words which are believed to be divine and which are understood by but a very small number of Mohammedans has led to so much scepticism among the young Turks who for the first time have been able to study the tenets of their faith at first hand, that the publication has been stopped.

Three of the leading newspapers of Japan published the Life of Christ serially during this last year. As the circulation was large and many of the papers went into remote districts, the influence of the story was spread over a wide area. In our own country an Arkansas paper is publishing the Bible as a serial, and finding a strong popular demand for it.

## TRAINING SCHOOL

### SERVING WITH GLADNESS OF HEART

ALONG with hard study during the last month there came into Training School life many opportunities of pleasure as well as profit. At the Fourth and Oak Street Church there was given a splendid missionary exhibit modeled after the World which was so elaborately presented in some of our cities a few years ago, and Training School students attended this en masse. With note books and pencils they culled many facts that will enrich their future addresses on missions, or they listened to strong speakers on vital missionary themes. The bright picturesque costumes, the interesting curios in the different booths, the beautiful decorations and the striking banners made a spectacle that deeply impressed our students, and already they are planning to reproduce its important features in their home churches.

A Halloween party full of mystery and rather substantial ghosts was given by the inmates of the Annex to the other members of the Training School household. Fun and merriment interspersed with chestnuts, apples, and ghost stories gave the relaxation so needed to keep off the bugbear of dullness that threatens all who work and do not play. Fair reader, your blue eyes would have opened wide in surprise had you seen what a delightful time these young missionaries were having all to themselves, and had you seen their comical antics you would have said, "Why, they are just girls, after all!" And so they are just girls, but girls with high ideals, and wholesome, happyhearted Christianity.

Mr. Arthur Flake of B. Y. P. U. fame, with whole hearted generosity, gave two stirring addresses on his chosen work at our school during his recent visit to the city.

During the month, inspirational lectures and addresses have been given our students by Dr. W. D. Powell, State Secretary of Kentucky; Mrs. Kate Hinkle, Secretary of W. M. U. work of Kentucky; Dr. Adrian Taylor of Hankow, China; Dr. and Mrs. Hearn of Pingtu, China; Dr. Green of Ogbomosho, Africa and Mrs. Allen and Miss Hill of the Louisville Kindergarten Training School.

Thus it would seem that blessings come from the uttermost parts of the earth to the Lord's own who are gathered together under this roof.

The departments are all in progress and the student body in the main give promise of good results. The mission appointments have all been made and we look trustingly to our Heavenly Father for many blessings for the School in all its life and work.

#### Women's Share in Christian Missions

"No thoughtful student of missions will deny the supreme importance of women's share in them. Women must be missionaries if it were only that they may testify to the gracious uplifting love of their Lord. The Christian Church, the Christian nation, might indeed be organized but could not be built up apart from the education and training of the womanhood of each community into Christian ideals of wifehood, motherhood, leadership; and this only Christian women can supply."

#### Form of Bequest to Woman's Missionary Union Training School

"I hereby give and bequeath to the Woman's Missionary Union Training School for Christian Workers, located at Louisville, Ky., incorporated under the laws of the State of Kentucky, the sum of \$..... to be applied to the uses and purposes of said school."

"I hereby give and bequeath to the Woman's Missionary Union of Baltimore City, Auxiliary to the Southern Baptist Convention, incorporated under the laws of Maryland, for the use of the Woman's Missionary Union Training School for Christian Workers, located at Louisville, Ky., and incorporated under the laws of Kentucky, the sum of \$..... to be applied to the uses and purposes of said school."





## PERSONAL SERVICE



### THE GOOD WILL CENTER IN RICHMOND, VIRGINIA

"LADY, you going to have a sewing school here?" "When you going to start?" "Kin I come?" These were some of the questions asked by the neighborhood children during the two weeks in which we were cleaning and furnishing the House of Happiness. Everyday they would come—alive with interest in the place—and always assuring us that they were "so glad we came."

The House of Happiness belongs to the Baptist women of Richmond and vicinity, and well would you have been convinced of this had you peeped in during those days of "getting ready". Several women came down each day and gladly and enthusiastically did their work, scrubbing, sweeping, painting, —yes, painting floors—polishing furniture or doing anything else which came to hand that our house might be put in perfect order before the formal opening day. The furnishing committee, consisting of a representative from every Baptist church in the city, had been at work for several months. Each representative had a list of the things needed and, by having frequent meetings and comparing lists, no duplicates were solicited.

During the last few days before the opening it was like having a wedding in the house, so many things coming in! What excitement we had opening the packages! We were very fortunate in having among the things donated a splendid graphophone, with two hundred records, given as a memorial of a son, beautiful pictures, dining table, chairs, folding chairs, table cloths, cup towels, sideboard, set of china, spoons, knives, forks, gas range, sewing tables, two sewing machines, an organ, piano, book-case, desks, kindergarten chairs etc. In fact, the committee had managed things so beautifully that nearly everything we needed had been given and was in its place on the day of the opening. One Philathea class gave a kitchen shower and a Sunbeam Band a beautiful aluminum kitchen set including a coffee percolator. I must mention the beautiful clock sent by another Philathea class. It arrived near the hour set for the opening, twelve M. The hands pointed to that time and, as we put it on the mantel, it struck twelve.

One week ahead of time, invitations were distributed in all the Baptist churches as well as in the neighborhood. These invitations, by the way, were also donated.

The program for the day was as follows: Twelve M., informal opening, house being open for inspection; three thirty, simple dedicatory service followed by singing of the doxology; four o'clock, a dialogue by four children explaining the work of the House of Happiness. After this cocoa was served by one of the churches and all enjoyed an informal social time together. Things were kept lively during the day by music on the graphophone and piano, and things were made beautiful by the profusion of flowers sent by florists and other friends. At eight P. M. there was a musical program and readings, the dialogue given by the children in the afternoon being repeated. Seats in the assembly room were especially reserved for the neighborhood people, and it was packed to overflowing. At nine o'clock the floors were cleared, the crowd divided according to age, the small children going to one room and adults to another, where all had a good time playing games and eating ice cream cones. In spite of rain throughout the day, nearly four hundred people registered.

Nanie West

*Director of the House of Happiness*

"If the world seems cold to you,  
Kindle fires to warm it!  
Let their comforts hide from view  
Winters that deform it.  
Hearts as frozen as your own  
To this radiance gather;  
You will soon forget to moan,  
'O, the cheerless weather!'

"If the world's a vale of tears  
Smile till rainbows span it!  
Breathe the love that life endears,  
Clear of clouds to fan it.  
Of your gladness lend a gleam  
Unto souls that shiver.  
Show them how dark sorrow's stream  
Blends with hope's bright river."



## UNION NOTES



### THE ROUND TABLE

EVERY message from Miss Heck's bedside tells of her "wonderful courage and unquestioning faith which have known no eclipse even when the suffering was most intense. Though she is still seriously ill, the pain has been less recently and this is great cause for thankfulness". It is our pleasure this month to have from her a story for the Home Department and a short editorial. In the note accompanying the article, she speaks of her "happiness in being able to send this message".—All except three of our states held their annual W. M. U. meetings during October and November, six of them being in session on the same day, November 11. Surely that was a red-letter day in our W. M. U. calendar!—From Missouri the report comes that the evening mass meeting held in the auditorium of Stephen's College, at Columbia, was well attended, more than one hundred young women students of the college being present in evening dresses. The following missionaries were there to tell of their work in Brazil: Mrs. A. B. Deter and Mrs. W. B. Bagby. The hearts of all were tender in sympathy for our home missionary in St. Louis, Miss Minna Roseman, who has lost two brothers and one nephew in the terrible European war.—The Union as well as the Training School was represented by Mrs. Maud R. McLure at the Mississippi, Alabama and Tennessee meetings. Of the Mississippi one she writes: I had the privilege of being present at Oxford, when the gavel sounded the opening of the annual meeting of the W. M. U. of Mississippi, and I enjoyed to the fullest extent both afternoon and evening sessions. At that time the work for young people seemed to be filling the hearts and minds of those intelligent and earnest women, and in such an atmosphere I felt at home. A large part of the business session of the afternoon was given up to the consideration of changes in the constitution, one important and far reaching article of which provided for a State Leader of Young Peoples' Work to be employed for full time with salary. Another article provided for

the division of the state into four districts, these districts to be under the supervision of four district vice presidents, this plan taking the place of the former one having a vice president for each of the following departments: Personal Service, Tithing, Mission Study, Enlistment. The evening session brought the work of the Y. W. A. into prominence and was ushered in by the beautiful and soulful singing of a male quartette from the Clark Memorial School, a co-educational institution fostered by the Mississippi Convention. A deeply spiritual tone pervaded the session and the Y. W. A. conference, the report of the College Correspondent, the charm of the bright faces of the local Y. W. A., who sat on the front seats, and last of all their fine choral and part singing gave just the introduction I could have wished when I presented the work of the W. M. U. Training School. As I looked into the faces of that large and attentive audience, as I heard the splendid reports of their work, I could but join my voice with theirs in the beautiful thanksgiving poem written in the spirit of Psalm 65 by their corresponding secretary, Miss Margaret Lackey:

"Thou crownest the year with Thy goodness", O Lord.  
Our hearts and our voices are tuned in accord,  
As we number the blessings, recounting the ways  
Thou hast made us rejoice and be glad through the days.

"Thou crownest the year with Thy goodness." The field,  
From which we have garnered the marvelous yield,  
Thou hast greatly enriched, for the River of God  
Its furrows have watered and fallowed its sod.

Thy paths have dropped fatness; each valley and plain  
Is clothed with Thy flocks and is golden with grain.  
The morning and evening rejoice at Thy Word;  
"Thou crownest the year with Thy goodness", dear Lord.

But the evening session closed all too soon, and I had to take the early morning train though full of regret that I might not longer share in the councils of the Mississippi



women, nor take part in the wonderful Chinese banquet given for the King's Teachers. This consisted of real Chinese food, served in Chinese fashion and there could be no mistake in this menu since its preparation was presided over by Mrs. J. B. Leavell, nee Miss Lulu Bryan of China. I still dream of how at that banquet I would have enjoyed the realization of my childhood's longing to eat my dessert first. Leaving before the dawn that morning, my train sped over the great state of Mississippi and later as I came into Alabama there seemed a special tenderness over the scene. There was an added radiance to the whole world, for I was coming home.

—Of this home-coming, she says: I reached Dadeville, where the W. M. U. of Alabama had been in session for a day, to be warmly welcomed and hurried to the evening session. Here, too, Young People's Work was stressed. Imagine my delight when, on entering the church, I found that the program was being conducted by former Training School girls, who as state officers and leaders are serving the W. M. U. of Alabama so nobly. A charming demonstration by the Sunbeams, the organization of a R. A. Chapter, in which the whole audience with real interest and merriment took part, the singing of a hymn written by Mrs. T. A. Hamilton to the Y. W. A. of Alabama, the stressing of the graded system of societies, each having its promotion day, an appeal from the Y. W. A. to their mother, the W. M. S.; all made an evening big with import and thrilled me through and through. One hundred and ninety six delegates and a large number of visitors enjoyed the hospitality of Dadeville and met prayerfully and earnestly to confer about the Lord's work. In conference and in open meeting all phases of our work were considered, and in these, as the Union Representative, I was privileged to take part as well as having a special time for the presentation of the Training School work. This gathering was a time of vision and opportunity, and each woman went home charged with power to be released for the glory of God in her home, her church, her community, her state and even to the uttermost parts of the earth.—The Union was represented by its corresponding secretary at the Virginia meeting in Fredericksburg, so rich in hospitality and historic associations. It was the centennial of the local missionary society, the organiza-

tion of which was delightfully familiar to us because of Miss Heck's history. One evening's program was in the hands of this society, at which time they told their centennial story through an historical sketch by their former pastor, the venerable Dr. Dunaway, through a most attractive demonstration and through a stirring missionary sermon by Dr. L. T. Wilson of Richmond. Another splendid demonstration was one setting forth the mountain school work. The tears would come as the mountain girl plead for a chance to get "some larnin'" and when the principal said she could not take another student unless the tuition was provided. The home mission work was further emphasized by Miss Marie Buhlmaier of Baltimore, while Mrs. Geo. Green of Ogbomosho, Africa, and Miss Sophie Lanneau of Soochow, China, spoke of our foreign mission work. The Sunbeams were delighted with little Miss Virginia Green, also of Ogbomosho, while a manly Royal Ambassador witnessed for his order. Young people's work in general and the Training School were enthusiastically discussed. This was true, also, of mission study, a large class meeting each morning to get acquainted with "The Child in the Midst". You would have been surprised to have seen the large sale of mission study books, of the Calendar of Prayer and of ROYAL SERVICE. The special guest of the meeting was Miss Ethel Curtiss, a round-the-corner neighbor of Mrs. Helen Barrett Montgomery of Rochester, N. Y. She brought a most hopeful, constructive message on social service in the rural districts, emphasizing the church as the center and the young life, eager for play as well as study, as the problem.—At the New Mexico meeting in Albuquerque, 17 delegates were present, representing 36 societies and reporting a 25 per cent increase in gifts. The president's address emphasized "the prime importance of building up strong local societies, efficient, spiritual and alive to the needs of the community". The organization of missionary societies for the young people was especially urged and the work for the Mexican population was taken as the special personal service object.—The president's representative at Kentucky was Mrs. Geo. B. Eager. She writes that the Somerset meeting was inspiring, 66 delegates being present with 221 new societies reported; that the church-to-church summer canvass was shown to be

yielding rich results; and that the conference on methods in rural as well as city societies was most helpful.—Mrs. McLure says that the Tennessee women held an enthusiastic meeting at Clarksville, 125 delegates and a goodly number of visitors being enrolled. Special emphasis was placed on Young People's Work.—Our work was also discussed at length during the District meeting in Washington.—The Illinois women met this year at Marion, with a good attendance and decided interest.—For three days the South Carolina W. M. U. was in session at Newberry, the enrollment reaching 400! A daily mission study class and conferences on our different departments indicate why the meeting was such a signal success. It is stimulating to know that the year's offering from a rural Sunbeam Band was \$57.75 and that a mill band gave \$46.55.—Louisiana also reports a most helpful meeting at Monroe. Mission study was emphasized by the holding of a class each day and the clause in the Standard of Excellence which refers to such work was strengthened by requiring that a book must be completed during the year.—A week later, the great state of Texas witnessed the meeting of its Baptist women at Abilene. Of course it was largely attended; of course the interest ran high; of course the addresses and conferences were most stimulating; and of course great advance was planned for the new year. The treasurer reported over \$206,000 as raised, \$250,000 being the apportionment for this year. No wonder the hostesses could say that they had remodeled their last year's gowns and had retrimmed their bonnets!—Georgia exceeds all of the states in her gifts to home and foreign missions. The secret to this may be found in the statement made by a delegate to the recent meeting in Columbus. She says: "As the real business of the convention was under discussion, I was greatly impressed by the spirit of prayer that prevailed, especially when the task of making apportionments was under consideration". More than 300 delegates from 48 associations were present.

#### MRS. THEODORE WHITFIELD

In the passing away of Mrs. Annie Morehead Whitfield at Richmond, Va. on November 12th 1914, the Union has lost one of its friends and supporters. When the women of the Southern Baptist Convention met in

Richmond in 1888, Mrs. Whitfield was chosen to preside at the organization meeting which resulted in the formation of the Woman's Missionary Union. The descendant of a long line of God fearing Scotch Presbyterians and the wife of a noble and consecrated Baptist minister, her life was unselfishly devoted to the advancement of the Kingdom. Always interested in the various enterprises of the churches in which her husband, Dr. Theodore Whitfield, was pastor, she organized many missionary societies in both Mississippi and North Carolina and enthusiastically assisted him in the building of new houses of worship as well as in all other lines of pastoral work. The young people especially interested her, and in her sympathy for them she made her home a rendezvous for the boys and girls of the congregation, and was their friend and helper in work for the Master.

Failing health prevented her active participation in church work during her later years, but she kept in touch with all denominational enterprises through the pages of the religious papers. The last public meeting that she attended was the Richmond Jubilate where she was an honored guest, speaking to the women there assembled of some of her interesting personal reminiscences.

Her nobility of character was reflected in the dignity of bearing, in the resourceful, enthusiastic and undaunted courage with which she met the affairs of life, and in the unswerving loyalty and faith which characterized this servant of God.

"That they may rest from their labors; and their works do follow them."

#### Y. W. A. AND G. A. PROGRAM

(Concluded from Page 14)

##### Our Own Mission Fields

To help in teaching our younger members the mission fields of our own Boards, the following adaptation is suggested:

- A is for Africa, dark as the night;
- B is for Brazil, still groping for light;
- C is for China, a land far away;
- C also for Cuba—it waits for the day;
- J is for Japan—some day Christ will win;
- I is for Italy—wear of sin;
- I is for Indians, Immigrants, too waiting to hear of the gospel from you;
- M is for Mexico—great is its need;
- Go, hasten workers, to scatter the seed!





## HOME DEPARTMENT



### A PSALM FOR NEW YEAR'S EVE

### ONE

A friend stands at the door,  
In either tight-closed hand  
Hiding rich gifts, three hundred and three-  
score,

Waiting to sow them daily o'er the land;  
Even as the seed the sower  
Each drops, he treads it in, and passes by;  
It can not be made fruitful till it die.

O good New Year, we clasp  
That warm, shut hand of thine,  
Loosing forever, with half sigh, half grasp,  
That which from ours falls like dead fingers'  
twine.

Ay, whether fierce its grasp  
Has been, or gentle, having been, we know,  
That it was blessed; let the Old Year go.

Yet hang some lamp-like hope  
Above this unknown way,  
Kind Year, to give our spirits freer scope,  
And our hands strength to work while it is  
day.

But if that way must slope  
Homeward, O bring before our fading eyes  
The lamp of life, the hope that never dies!

Comfort our souls with love—  
Love of all human kind;  
Love special, close—in which, like sheltered  
dove,

Each weary heart its own safe nest may find;  
And love that turns above  
Adoringly, contented to resign  
All loves, if need be, for the Love Divine.

Friend, come thou like a friend,  
And whether bright thy face,  
Or dim with clouds, we can not comprehend,  
We'll hold out patient hands, each in his  
place,  
And trust thee to the end,  
Knowing thou ledest onward to those  
spheres  
Where there are neither days nor months  
nor years.

—Dinah Mulock Craik

"I MUST confess" Maude Conway said, toying with her fork, "I am tired of this perpetual brother-hood-of-man talk. What difference does it actually make to me what is done in Africa?"

"Kimberly?" asked her sister glancing at her hand on which she wore a diamond. Then looking around the room she added, "It's astonishing to me how much difference what other people do does make. Here are bananas from Central Africa, tea from China, nuts from Brazil, china from France, cheese which may come from Switzerland."

"You sound like a 'barker' for a notion counter", interrupted Dave. "Let me try my hand", he added looking around. "Pictures from Japan, ivory and diamonds from Africa, embroidery from Mexico, linen from Ireland—My! didn't England and Germany send us anything?"

"That's a pretty good list of things for one room", Maude admitted, pushing back her chair and rising.

Later in the afternoon she was embroidering a dainty piece of linen when Mary Graham came in.

"I'm so distressed", she said, "Brother's little baby is simply racked with whooping cough, she is such a frail little thing that I do not see how she can stand it".

"Whooping cough!" exclaimed Maude. "Yes straight from Whooping Cough Alley. Eight Hungarian children have died down there. The most terrible place you ever heard of—it has spread all over town."

"How?"  
"Oh! how can I tell, once get a thing going and there is no telling where it will stop."

"It ought to be prohibited", said Maude.  
"How? You silly thing with your head in the clouds. Come down and tell us", Mary laughed. "I don't know", confessed Maude weakly. "Nor I, unless we shut the immigrants out. Besides they bring the diseases peculiar to their countries. Whooping cough is the mildest of the things we catch. Just think of all the diseases that grow from crowding and dirt that must flourish among—

them. The papers tell fearful things about the spread of tracoma in some West Virginia towns. Nobody knows where pelagra came from and the western states are in mortal terror that the Chinese will bring in leprosy."  
"Stop for mercy sake", Maude said moving restlessly, "I will be afraid to walk on the streets".

"Oh", mocked Mary, "take a certain long and delightful trip to California, see if these things do not catch you". Then more soberly, "You had better be on your guard against the violated Sunday, all kinds of politicalism, unrest and general non-religionism. They are in the air."

"But—"  
"There's no use to say but—We are not safe I tell you", she said sitting up straight. "We've got to convert them or they will subvert us. We are all bound in one bundle. Everybody is neighbor now. Those people simply stepped from their back yard into ours."

"You know it is better than that", exclaimed Maude indignantly.

"Our mines are as deep as any", Mary persisted.

"No, no I won't believe it", Maude protested putting down her work and getting up restlessly, "The home of freedom—the land of opportunity".

"Spread eagleism, my dear", said Mary. "To cure the thing we'll have to go back to the countries from which they came, clear up the stream from the source, or, until we can do this, keep it clean after it gets here."

It is a far cry from Paul's assertion on Mar's hill, that we are all of one blood, to Whooping Cough Alley, but the truth holds. The sooner we recognize it and get to work the better".

August 1914

F. E. S. H.

### THINKING CAP

Answers to these questions can be found in this issue of ROYAL SERVICE.

1 What was wrong with the missionary meeting pictured in this number? 2 What is the great desire of all the Women's Boards? 3 Why should a missionary society have a policy? 4 What are the three channels for self-expression in service? 5 What did one of our women say about working up a program for a missionary meeting? 6 What is the duty of the Woman's Society to its members? 7 What will solve the problems of

the treasury? 8 What is the most difficult part of the missionary task? 9 What kind of light shines farthest from home? 10 What Good Will Center is called "The House of Happiness"? 11 How is our work in China hindered by the war? 12 Where was a lost child found?

### "Have You Gained This Year—

A Bible better loved because better known?

A new experience of communion with God?

A wider outlook over the field of Christian service?

A new conviction and a new interest in missions?

A better notion of your stewardship over your possessions?

A larger knowledge of the truths of your religion?

A truer appreciation of the value of a soul?

A sincere love for the Kingdom of God?

A wiser use of your opportunities for personal evangelism?

A greater willingness to be taught in the things of God?

A keener sense of the sinfulness of sin?

An intenser love for Him who has saved you?

A surer hope of heaven?

A more definite acceptance of God's leading in your life?

A warmer love for the church in which you labor?

If not:

Will you not make this day the time when you will begin to seek all these things, and all else which God is seeking to give you?"

### FROM OUR MISSIONARIES

(Concluded from Page 20)

God"—and each month we study the kind of workers we ought to be. "Loving workers", "prayerful workers", "joyful", "humble", "faithful", "light shining", "honorable", "victorious" etc. I illustrate these from the beautiful lessons found in the apostle Paul's letters, together with other Bible illustrations.

Lovingly yours,

Mrs. Alice M. Reno, Victoria, Brazil





# BOOK REVIEWS



## Keep My Money

INSTINCTIVELY a mother knows the longings of her child's heart. So when little Mary Gold, just leaving earth to join in Heaven "the boys and girls playing in the streets thereof", pressed her two bright nickels into her mother's hand, and said: "Mamma—keep—my money!" that mother knew that her child wanted those nickels not hoarded but used in building the "Big House" in China for "all the little girls whose mammas flew them away". This same little Mary Gold had been a veritable merry sunbeam all her happy five years there on the college campus. She was the idol of cripple Auguste the German gardener, of Mingcall the cook, of Chinquapin her old nurse and of many others such as Colonel Farrington the skeptic, whom her baby interest led to Christ. They all knew of her beautiful doll-house where lived Renato from Brazil, Zenobia from Mexico, Moloto from Africa and Yan Ma La from China, the last being her best beloved. To their countries she promised to "send a missionary when she made her money", but most of all did she plan for the "Big House" she was to build in China.

And so the book, which is called "Keep My Money", tells of how the mother did "keep" the money by adding to it and by letting the friends of her little child give to the fund until enough was raised to build the "Big House". In the Bible we read that "a little child shall lead them", and it is the sincere hope of the publishers of the book that this child-like story may appeal to our readers and that the proceeds of the sale may lead to the building of a much needed primary school in Canton, China. This ideal has become the "Big House" to many of our Mississippi workers who are particularly interested in the Canton work because their own Miss Mary Anderson is laboring there for children whose condition is like that so pathetically described by Mary Gold. Orders for the book should be sent to Mrs. P. H. Eager, c/o Mississippi College, Clinton, Mississippi. The price is \$1.00 postpaid.

The story is as touching as the need of

Miss Anderson's work; the style is good, the interest being well sustained, one of the most delightful features being the telling in verse of much of the story; and the page decorations and type are exceedingly attractive, making the book a choice gift for young and old. It is also a book from which illustrations of child nature may be drawn for almost any missionary program or study class.

"Why don't Miss Mary tell all the mammas 'bout Jesus?"—From "Keep My Money"

## Goodbird the Indian

How would you like to be born out on the prairie at night when the coyote was wailing and the dogs were howling? How would you like your first morning to be ferried across the river with the dogs and horses swimming behind you and dashing the spray in your face? How would you like to go buffalo hunting and see your father kill three fat cows? Would you like to believe that the gods would be kind to you only after you had undergone fearful suffering, such as hanging by a rope all night over the bank of the Missouri?

Or would you like for the good missionary, Mr. Hall, or "Sing Sweetly" as the Indians called him, to establish a mission school and church near your village? Would you not have learned much from his teaching and preaching until at last you could say: "My friends, I learned of this Christian way at the mission school. It is a good way. I have tried to live like a Christian and I love to read my Bible, but I have not received baptism; I am now ready to be baptized?"

All these questions and many more can be answered by a study of the splendid new mission study book called "Goodbird the Indian". It is especially adapted for the Girls' Auxiliaries and Royal Ambassadors. Order for 29c, postpaid, from the Educational Department; Foreign Mission Board, Richmond, Va.

"Your eyes are open! Why don't you look?"—From "Keep My Money"

## SECOND QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION MRS. W. C. LOWMEDES, Treasurer

August 1, 1914, TO October 31, 1914	Alabama	Arkansas	District of Columbia	Florida	Georgia	Illinois	Kentucky	Louisiana	Maryland	Mississippi	Missouri	N. Mexico	N. Carolina	Oklahoma	S. Carolina	Tennessee	Texas	Virginia	TOTAL
W. M. S.—Foreign	\$1039.82	\$ 33.30	\$ 60.75	\$145.84	\$3131.22	\$ 48.90	\$1018.01	\$325.93	\$1460.00	\$1612.02	\$ 648.90	\$1243.72	\$1032.45	\$200.58	\$820.41	\$431075.46	\$1606.98	\$17472.57	
Home	699.56	41.50	60.00	93.15	3205.06	30.87	580.87	294.69	581.90	359.25	648.90	810.53	100.41	1032.45	1447.91	91.91	640.53	9567.72	
S. S. Board	1.06	5.00		132.83	541.35	669.75	669.75	41.50	310.00	392.26	2.25	62.81	99.60	61.31	99.60	1447.91	35.70	311.54	
Tr. School	365.07											1353.06	87.10	906.67	500.00		688.90	5956.00	
Marg. Fund	1.00											154.74	8.50	306.08	127.11		137.12	2307.12	
Y. W. A.—Foreign	\$0.10	17.85		1.00	531.31	98.16	98.16	50.74	504.60	49.55	50.74	84.84	5.50	184.71	142.28		119.15	1405.68	
Home	40.30	11.00		531.31	44.85	2.00	2.00	57.54	332.93	45.25	44.85	290.37	1.00	155.34	54.20		35.15	705.57	
S. S. Board	53.84			54.50	62.97			10.00		18.00			1.30	20.54	54.20		42.50	483.12	
Tr. School	5.58												1.30	20.54	54.20		42.50	483.12	
G. Tr. School													1.30	20.54	54.20		42.50	483.12	
S. S. Board	5.00												1.30	20.54	54.20		42.50	483.12	
R. A.—Foreign	1.35												1.30	20.54	54.20		42.50	483.12	
Home	1.00												1.30	20.54	54.20		42.50	483.12	
S. S. Board	5.00												1.30	20.54	54.20		42.50	483.12	
Tr. School	1.00												1.30	20.54	54.20		42.50	483.12	
S. S. Board	1.00												1.30	20.54	54.20		42.50	483.12	
Tr. School	1.00												1.30	20.54	54.20		42.50	483.12	
TOTAL	\$2334.08	\$178.16	\$140.75	\$1467.64	\$3025.25	\$2592.41	\$268.28	\$755.40	\$3342.45	\$2656.02	\$4546.31	\$603.09	\$4080.59	\$3132.28	\$2713.17	\$40376.46			

The above amount for the Training School includes \$2312.45 for the Scholarship Fund.

## JUBILATE OFFERINGS REPORTED BY STATE TREASURERS IN ADDITION TO ABOVE

W. M. S.—Foreign	\$370.00	\$45.00	\$10.00	\$100.00	\$1906.25	\$504.68	\$22.45	\$ 760.08	\$24.57	\$24.57	\$24.57	\$24.57	\$24.57	\$24.57	\$24.57	\$24.57	\$24.57	\$24.57	\$24.57
Home	13.00	12.50	10.00	10.00	1265.75	5.75	5.75	15.80	264.10	264.10	264.10	264.10	264.10	264.10	264.10	264.10	264.10	264.10	264.10
Y. W. A.—Foreign	57.00	2.00						90.85	\$161.50	50.37	3.40	161.50	13.98						
Home																			
S. S. Board																			
Tr. School																			
TOTAL	\$432.00	\$57.50	\$24.50	\$31.72	\$101.44	\$320.43	\$320.43	\$69.50	\$323.00	\$1101.44	\$1053.86	\$311.69	\$1292.91	\$2757.94	\$411508.78				

## VALUE OF BOXES TO MISSIONARIES

W. M. S.—Home	\$294.50	\$892.00	\$7.79	\$34.55	\$108.72	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41
Y. W. A.—Home																				
TOTAL	\$294.50	\$892.00	\$7.79	\$34.55	\$108.72	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41	\$892.41



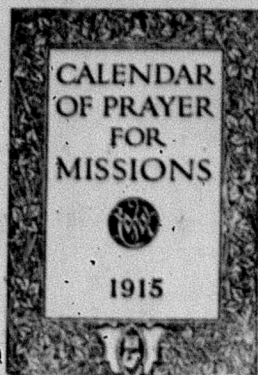
## **Missionary Calendar of Prayer for Southern Baptists**

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