

UNION WATCHWORD  
1918-1919

That I may know Him.—Philippians 3:10

# Royal Service

SUCCESSOR TO OUR MISSION FIELDS

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MATT. 2:9

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# Royal Service

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FEBRUARY—Church Building Loan Fund Results	AUGUST—Progress of Medical Missions
MARCH—Value of Mountain Schools	SEPTEMBER—Social Problems in the States
APRIL—Fruitage of Training School and Margaret Fund	OCTOBER—Foreign Mission Outlook
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When stamps are sent in payment for leaflets or Royal Service kindly send, as far as possible, those of the two cent denomination, allowing one or two cents for postage on leaflets.

## BOOK REFERENCES—Program Helps

The Education of Women in China, by Margaret Burton  
China's New Day, by Isaac T. Headland  
The Emergency in China, by F. L. Hawks Pott  
The Gateway to China, by Mary Ninde Gamewell  
The China Mission Year Book, 1917  
Under Marching Orders,  
The New Era in Asia, by Sherwood Eddy



# Missionary Calendar of Prayer for Southern Baptists December, 1918

*O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and quiet sleep,  
The silent stars go by.*

*Yet in thy dark streets shineth  
The everlasting light;  
The hopes and fears of all the years  
Are met in thee to-night.*  
—Phillips Brooks

## Topic: China

### 1—SUNDAY

For our soldiers, sailors and airmen  
and for our Allies  
Blessed is the man that taketh refuge in  
Him.—*Psalm 34:8*

### 2—MONDAY

Prayer for Dr. and Mrs. J. McF.  
Gaston, Rev. and Mrs. E. L. Morgan,  
medical, evangelistic and educational work,  
Laichow-Fu, North China

Blessed are those servants, whom the  
lord when he cometh shall find watching.  
—*Luke 12:37*

### 3—TUESDAY

Rev. and Mrs. C. A. Leonard (on  
furlough); Rev. and Mrs. S. E. Stephens,  
Laichow-Fu, North China  
And hereby we know that we know Him,  
if we keep His commandments.  
—*1 John 2:3*

### 4—WEDNESDAY

For the annual state meeting of  
Oklahoma  
With Him is strength and wisdom.  
—*Job 12:16*

### 5—THURSDAY

Miss Mary D. Willeford, Woman's  
Bible Training School, and Miss  
Bertha Smith, girls' school, Laichow-  
Fu, North China  
In Thee, O Jehovah, do I take refuge.  
—*Psalm 31:1*

### 6—FRIDAY

Rev. and Mrs. Peyton Stephens,  
Rev. and Mrs. C. W. Pruitt (on  
furlough), and Miss Ida Pruitt,  
evangelistic and educational work,  
Chefoo, North China  
For both He that sanctifieth and they that  
are sanctified are all of one; for which  
cause He is not ashamed to call them  
brethren.—*Hebrews 2:11*

### 7—SATURDAY

Rev. and Mrs. J. W. Lowe, in  
charge of work in Manchuria; Dr.  
and Mrs. O. T. Hearn, medical and  
evangelistic work, Lai Yang, North  
China  
Behold; I have set before thee a door  
opened, which none can shut.  
—*Revelation 3:8*

### 8—SUNDAY

For our men in service and for our  
Allies  
Jehovah is my rock, and my fortress and  
my deliverer.—*Psalm 18:2*

### 9—MONDAY

Rev. and Mrs. J. V. Dawes and  
Miss Attie Bostick, church work,  
classes for women, Taian-Fu, North  
China

Jesus Christ is the same yesterday and  
today, yea and forever.—*Hebrews 13:8*

### 10—TUESDAY

Rev. and Mrs. E. T. Snuggs and  
their work in the Pakhoi field,  
Pakhoi, China

In all things showing thyself an ensample  
of good works.—*Titus 2:7*

### 11—WEDNESDAY

Thanksgiving for the earnest mis-  
sionaries who have offered their  
lives for His work in South China  
He that loseth his life for My sake shall  
find it.—*Matthew 10:39*

### 12—THURSDAY

Rev. R. E. Chambers, publication  
work; Rev. P. H. Anderson, Graves  
Theological Seminary, Canton,  
South China

The rock of my strength, and my refuge,  
is in God.—*Psalm 62:7*

### 13—FRIDAY

Gratitude for the work of Mrs. R. H.  
Graves, Pooi To Academy, and for  
Mrs. G. W. Greene, Woman's Board-  
ing School, Canton, South China  
Being filled with the fruits of righteous-  
ness, . . . unto the glory and praise  
of God.—*Philippians 1:11*

### 14—SATURDAY

That our Christmas offering, joy-  
fully given, may bring the knowl-  
edge of God's love to many in China  
The work of winning the world to Christ  
is my work as really and as fully as it is  
the work of any one else.  
—J. Campbell White

### 15—SUNDAY

For the orphanage and for the school  
for blind girls at Tung Shan  
Thine eyes shall see the King in His  
beauty.—*Isaiah 33:17*

### 16—MONDAY

For Rev. and Mrs. John Lake; Rev.  
and Mrs. H. F. Buckner; Rev. and  
Mrs. W. D. King, Graves Theologi-  
cal Seminary, Canton, South China  
Blessed are they that keep My ways.  
—*Proverbs 8:32*

# Missionary Calendar of Prayer for Southern Baptists December, 1918

*O Holy Child of Bethlehem!  
Descend on us we pray;  
Cast out our sin and enter in,  
Be born in us to-day.*

*We hear the Christmas angels  
The great glad tidings tell;  
O come to us, abide with us,  
Our Lord Immanuel!*  
—Phillips Brooks

## Topic: China—Continued

### 17—TUESDAY

For Rev. and Mrs. J. R. Saunders,  
Graves Theological Seminary and  
evangelistic work among the Hak-  
kas; Rev. J. P. Williams, Graves  
Theological Seminary, and for the  
kindergarten work of Mrs. J. P.  
Williams, Canton, South China  
Fellow workers, whose names are in the  
book of life.—*Philippians 4:3*

### 18—WEDNESDAY

Prayer for Miss May Hine and Miss  
Flora Dodson, Pooi To Academy  
for girls, Canton, South China  
I thank Him that enabled me, even Christ  
Jesus our Lord, for that He counted me  
faithful, appointing me to His service.  
—*1 Timothy 1:12*

### 19—THURSDAY

Miss H. F. North, Woman's and  
Girls' Boarding School in Shiu  
Hing, and Miss Margie Shumate,  
in charge of Girls' school at Wu  
Chow, South China  
The loving kindness of Jehovah is from  
everlasting to everlasting.—*Psalms 103:17*

### 20—FRIDAY

For Dr. and Mrs. R. E. Beddoe,  
medical and evangelistic work;  
Rev. and Mrs. Ben Rowland, evan-  
gelistic and Sunday school work,  
Yingtak, South China  
He that overcometh, I will make him a  
pillar in the temple of my God.  
—*Revelation 3:12*

### 21—SATURDAY

Miss Julia Meadows and Miss Leo-  
nora Scarlett and Miss E. E. Rea,  
evangelistic and educational work,  
Wu Chow, South China  
I am Jehovah thy God—who leadeth thee  
by the way that thou shouldest go.  
—*Isaiah 48:17*

### 22—SUNDAY

For Protestant missionaries in for-  
eign lands  
Now our Lord Jesus Christ himself, and  
God our Father Who loved us and gave  
us eternal comfort and good hope through  
grace, comfort your hearts.  
—*2 Thessalonians 2:16, 17*

### 23—MONDAY

For the many little children made  
homeless by the war  
"Bring freely forth, ye Christians,  
Your frankincense and gold  
To save the little children  
From the famine and from cold."  
(from Little Belgian Children)

### 24—TUESDAY

That God's blessing and peace may  
comfort the lonely hearts this  
Christmas  
Your heavenly Father knoweth.  
—*Matthew 6:32*

### 25—WEDNESDAY

Christmas Day  
Herein was the love of God manifested in  
us, that God hath sent His only begotten  
Son into the world that we might live  
through Him.—*1 John 4:9*

### 26—THURSDAY

Rev. and Mrs. W. H. Tipton, liter-  
ary and evangelistic work; Dr. G.  
W. Leavell, Stout Memorial Hospi-  
tal and Mrs. G. W. Leavell, kinder-  
garten work, Wu Chow, South  
China  
Let not your heart be troubled.  
—*John 14:27*

### 27—FRIDAY

Rev. and Mrs. J. L. Galloway,  
Macao field, South China  
Jehovah of hosts is with us;  
The God of Jacob is our refuge.  
—*Psalms 46:11*

### 28—SATURDAY

Rev. and Mrs. John L. Sundstrom  
and Miss Lora Clement, evangelis-  
tic and educational work, Kong  
Moon, South China  
Teaching and preaching the word of the  
Lord.—*Acts 15:35*

### 29—SUNDAY

Rev. and Mrs. C. J. Lowe, Dr. and  
Mrs. E. L. Mewshaw, evangelistic  
and medical work, and Miss Hattie  
Stallings, working among girls,  
Kwei Lin, South China  
I have set watchmen upon thy walls, O  
Jerusalem.—*Isaiah 62:6*

### 30—MONDAY

For all missionaries appointed this  
past year  
Under His shadow we shall live among  
the nations.—*Lamentations 4:20*

### 31—TUESDAY

That we may face the New Year  
with a deeper faith in God and a  
broader love for His work  
This is the victory that hath overcome  
the world, even our faith.—*1 John 5:4*



## PRESIDENT WILSON'S MISSIONARY MESSAGE

IN his "Challenge of the Present Crisis" Harry Emerson Fosdick gives expression to the following statements: "And to this unwearied conflict against our present international paganism in favor of this federation of the world, the Christian people supremely are challenged. Behind and around all forms of organization which our statesmen may devise for international co-operation there must be developed in all the people the *international mind*. No scheme of universal policy that statecraft can devise will work until the people are internationalists in their thoughts. And Christianity is challenged by its Master to give to men that horizon to their loyalties.

"In 1860 a man in Maryland said, 'I am first a citizen of Harford County; secondly, a citizen of Maryland; thirdly, a citizen of the United States.' How amazingly provincial such words sound a generation after! One wonders if this man was a member of a Christian church, a believer in the Christian creed, a pray-er to the Christian God. For the Christian's citizenship must always begin at the other end of Harford County; he is firstly, a citizen of the Kingdom of God on earth, a patriot for mankind. A Christianity that is not international has ever known its Master."

With the above in mind it is no surprise to us that President Wilson could with all sincerity as a Christian and a patriot send forth the following message: "I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program of the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises, but that the work undertaken should be continued as far as possible at its full force, seems to me of capital necessity and I, for one, hope that there may be no slackening or recession of any sort. I wish I had time to write you as fully as this great subject demands, but I have put my whole thought into these few sentences."

In view of the fact that some of our states may not be able to hold their annual meetings and thereby promote the enthusiasm so important to our work and that this is the quarter in which our interests and gifts are directed largely to countries far away and about which we know so little, the president's message is most timely.

## THE NATION'S CALL—GOD'S CALL

OUR country has been and is still calling men and women from every walk of life into its service. While no one place in our country's service is unimportant at this time, yet some are being called to serve in lowly and apparently insignificant places; while others are being called to places of prominence and broad service.

As each feels the urge of the call those nearest and most concerned wonder why another could not have had that call so that their own might be left to them, but at the same time they are proud in the thought that the nation is calling for the best and feel honored that one they believe in has been recognized as worthy.

When we first learned that the Young Men's Christian Association had laid its hand upon Mrs. McLure and had called her into the service of the nation in a particularly important phase of the work we were inclined to rebel and insist that the work of our Training School should take precedence over this, for they had many on whom they could call and we could not do without her. But it is true that the nation has called one of our very best, and the principal of the Woman's Missionary Training School, Mrs. Maud R. McLure, has heard and answered the call.

There are times when we must realize that through the nation's call God may be calling His own men and women into different and broader fields of service in order that His eternal purposes might prevail, and that His church might be enriched for future service.

We trust that all may feel as do those in charge and as do the girls who shall so sorely miss her, and that we are but lending her for a season in order that those whom she is to train and whose work she is to direct may have the choicest and best of training under a woman whose life is wholly consecrated to her God, and that in answering this call she is answering the call of God. We are proud in our sacrifice that one so worthy is recognized and given a work that in the immediate future shall influence thousands, yea tens of thousands, of lives and that in granting Mrs. McLure a year's leave of absence from the school we are in some measure sharing in this great service.

Now as to Mrs. McLure's work: It seems that many women will be called by the Y. M. C. A. to take up the work in the camps that must be laid down by the men when they are called into more active service. It will be Mrs. McLure's part to work out the details for the training and supervision of the workers of the southeastern district, to guide in their training and, by visiting in the camps, to direct their efforts. Her headquarters will be in Atlanta where she will report for work the last of October.

Mrs. Geo. B. Eager writes that since the wounding of her son Mrs. McLure's heart has called her to do war work. There are few mothers who will not recognize the feeling and sympathize with the mother who wishes to devote her energies to the cause for which her son would gladly have laid down his life. In this work Mrs. McLure can give directly and indirectly to your boys in camp just the kind of sympathy and help and impart the kind of courage she would have given to her own son could she have been with him in his hours of loneliness and suffering "over there". Thus may she feel that she is ministering to her own, serving her country in its hour of need, and above all carrying out the will of the Lord.

It would but be a poor commentary upon the quality of her work and the management of the Training School if any should doubt for a moment that during Mrs. McLure's absence the high standard achieved and maintained in the school would not continue,—work that is real work stands when strain comes. During the period of Mrs. McLure's absence Mrs. Eager will be the directing head of the school. She will direct the personal service of the students with the help of Miss Leachman who lives in the school and whose services in connection with the school and as Baptist city missionary have proved invaluable. Mrs. Eager will spend almost every day at the school while Mrs. George W. Perryman of Winchester, Kentucky, will live in the school and assist Mrs. Eager in caring for the home life of the young women.

Mrs. McLure will be missed in every phase of the school life, most of all by those on whom the responsibility has been placed, but with Mrs. Eager, an incomparable leader and consecrated Christian woman, at the helm and two such able assistants as Miss Leachman and Mrs. Perryman the life and success of the Training School for the coming year is safe and sure.

## THE EMERGENCY PLEDGE

"TO His Glory—In Her Memory—For the Homeless" is the title of a most effective little leaflet written by W. M. U. corresponding secretary. It is well conceived and well executed. The first division of the leaflet shows how God was glorified by His servants who were trained and who worshipped in His holy temple.

"In Her Memory"—is an appreciation of the consecrated life and fruitful service of Miss Heck and an expression of the Union's debt of gratitude. How we may glorify God, show our gratitude to one whose life was given in service, largely through the Union, and how we may serve our neighbor of to-day and to-morrow are the contents of the third division, "For Our Homeless".

The whole is an appeal for the Church Building Loan Fund and particularly for that portion to be raised by means of the emergency cards and given in memory of Miss Heck. Won't every woman and girl who reads this see to it that as many as possible secure and read this leaflet and have the opportunity to sign an emergency card. Both may be secured from your state corresponding secretary.—Mrs. W. C. James





## BIBLE STUDY



### TOPIC—What Owest Thou?

*"We love because He first loved us."  
"The love of Christ constraineth us."*

I. *Love*: Love is the first and great thing that God demands from us, Matt. 22 : 36-40. All the law is fulfilled in one word, Rom. 13 : 10. Because God has heard and answered our prayer therefore we owe Him our love, Ps. 116 : 1, 2. Answered prayers are silken bonds which bind our hearts to God; we owe Him, therefore, devotion of heart and life as well as gratitude for deliverances, Ps. 116 : 3-8.

II. *What is Due God*: It is due to God that we (1) *believe* in Him, Heb. 11 : 6. What shall we render unto the Lord? Ps. 116 : 12; Matt. 22 : 21. We render to God that which we owe to Him, for He has dealt bountifully with us, Ps. 116 : 7. He has given us His Son and with Him hath given us all things. He hath sent His Spirit and with Him all spiritual blessings. Of His fullness we all received and grace for grace, John 1 : 16. His due is that we (2) *hope* in God. Sin is the most abject slavery. While men are enslaved by sin they have no hope and question the mercy of God toward sinners. (3) *Devotion* to the worship and service of God is in the cup of salvation, Ps. 116 : 13, drink and give others to drink of the living water, John 7 : 37, 38. All debts should be paid and we should not be ashamed to have witnesses to the fulfilling of holy vows, Ps. 116:18, 19. If you have been saved come forward and declare it in the appointed way of our Lord and Redeemer. (4) *Praise*, Ps. 51:15. This is the acceptable praising which comes from a warm heart.

III. *Thanksgiving for Redemption*: Giving thanks unto the Father who made us meet to be partakers of the inheritance, Col. 1 : 12-14. This inheritance belongs to us as children of God, Rom. 8:17. "Saints of light." Those who are not saints on earth will never be saints in heaven. Inheritance of light—the perfection of knowledge, holiness and joy by communion with God who is Light and the Father of lights, James 1 : 17; John 1 : 5, which makes us meet by the powerful influence of His Spirit, Rom. 8 : 15; Gal. 4 : 6. Delivered from the power of darkness; saved from heathen darkness; saved from the dominion of sin which is darkness, John 1 : 6; saved from the dominion of Satan who is the prince of darkness, Eph. 6:12; saved from the damnation of hell, Matt. 25:30. Called out of darkness, 1 Peter 2:9. Translated or transplanted into the kingdom of the Son of His love. Made members of Christ which is the state of light and purity, Eph. 5 : 8. The conversion of a sinner is the translation of a soul into the kingdom of Christ out of the kingdom of Satan. It is the kingdom of His Son, His only beloved, in whom we have redemption in the remission or forgiveness of sins. It is sin which sold us and if we are redeemed it is through the sacrifice of Christ who paid the price, Gal. 3 : 13; 1 Tim. 2 : 6, and through whom we have forgiveness, Eph. 1 : 7. In view of all this, what do we not owe to God? The least we can do is to carry to others the news of this great salvation, Col. 1 : 27-29. We are under obligation to show forth His Love and redemption, Mark 16 : 15. Bring ye all the tithes, Mal. 3 : 10,—our lives, our health and strength, our reason. God is "daily loading us with benefits", crowning us with "loving kindness and tender mercies", and if all these showers of blessings which are continually being poured upon our heads do not produce some degree of grateful love, of what temper are we in God's sight? We are debtors, Rom. 8 : 12; 15 : 27; Gal. 5 : 3, owing everything to our God and Father, Luke 16 : 10. God is the proprietor of ourselves, the earth and all things therein. We subsist by His pleasure, are subject to His disposal, 1 Chron. 29 : 10-14. Let us ever have as the expression of our hearts Psalm 103.—Mrs. James Pollard

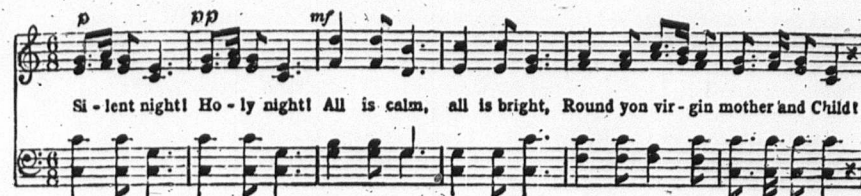


## PROGRAM FOR DECEMBER



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.

### SILENT NIGHT



Si - lent night! Ho - ly night! All is calm, all is bright, Round yon vir - gin mother and Child!



Ho - ly In - fant, so ten - der and mild, Sleep in heav - en - ly peace, Sleep in heav - en - ly peace!

"Silent night! Holy night!  
Shepherds quake at the sight!  
Glories stream from heaven afar,  
Heavenly hosts sing Alleluia,  
Christ, the Saviour is born,  
Christ, the Saviour is born.

"Silent night! Holy night!  
Son of God, love's pure light  
Radiant beams from Thy holy face  
With dawn of redeeming grace,  
Jesus, Lord, at Thy birth,  
Jesus, Lord, at Thy birth."

HYMN—Holy Night

BIBLE READING—(See page 8)

PRAYER FOR CHINA'S WOMEN

HYMN—Rejoice and Be Glad

TALKS: A Nation in Distress and Our Answer (pars. 1, 11)

China's Women of Yesterday and To-day (pars. 2-5)

An Educational Awakening (pars. 6-10)

HYMN—It Came Upon the Midnight Clear

READING OF DR. LOVE'S APPEAL

CHRISTMAS OFFERING

CLOSING PRAYERS

Oh you mother birds, who know so well how to fly, come over and help our birds, who don't know how to fly at all! (A little Chinese girl writing to American women)

## 1. A Nation in Desperate Need

China has a great past, forty centuries of recorded history and of literary life. When our ancestors were savages dressed in skins, their people were civilized and dressed in silk. China has great natural resources: vast untouched veins of coal, mighty forests, fertile plains and great mineral deposits. China has a people wonderful for their powers of endurance, their strong conservative force, their patience in toil and their ability in learning. And yet Mr. Sherwood Eddy who has just returned from an extended trip to many of their great cities says of this country: "I am driven to confess that I have never seen a nation in such desperate need, in such imminent danger, or facing such a supreme crisis as China to-day. It is plain to anyone who visits China and travels throughout the land that something is the matter, that the trouble is radical, fundamental and widespread. North and south the country is divided by internal warfare. We found the inland province of Hunan devastated by the soldiers on both sides. While we were in the province the city of Liling, with a population of over fifty thousand, was finally destroyed and every man, woman and child who had not fled to the mountains was killed. As we travelled through the flooded Chihli province we found desperate need. One hundred out of a hundred and twenty districts have been swept by the terrible floods. Some districts will be under water for years to come. Long years ago the forests should have been planted on the bare hills to hold the heavy rainfall, deeper ploughing and better methods of agriculture should have been introduced to hold the soil, stronger dykes, to hold the dangerous rivers. Yet year by year officials have been selfishly taking their 'squeeze' and helping themselves from the funds given for the upkeep of the dykes. This year the floods have come, three thousand villages have been swept away and millions are left hungry and homeless. The worst of it all is that in the future rains will continue to come, there will be further floods and China is not ready to meet them." Money, an army, scientific education cannot save China. There must be something brought to her that will reach the heart of the trouble. The only thing that can do this is the message of Christ's love. This alone will save a great nation. And the people are ready for it. "To-day China seems to be on the verge of a religious movement far greater than any that have gone before. All the conditions seem to be ripe for a widespread spiritual awakening. The leaders have been shaken from their self-confidence and security, and are ready seriously to consider the claims of Jesus Christ and the promise which Christianity offers to the individual, the family and the nation. The toiling masses seem to be losing something at least of their age-long conservatism and their antipathy to foreigners and to new ways, and are in deep need of a movement which shall permeate the lower classes, as the mass movement has done in many parts of India. The Christian churches are awake as never before, and their splendid response in the recent evangelistic campaign, the widespread interest and earnest effort of the laity and the growing movement for personal evangelism seem to offer strong hope that China may be on the verge of such a spiritual awakening."

## 2. One Out of Five

One fifth of all the women of the world are found in the homes of China. One baby girl out of every five is cradled in a Chinese mother's arms unwelcomed and unloved, unless by that poor mother's heart. One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. Among all the youthful brides, who day by day pass from the shelter of their childhood's home, one out of every five goes weeping in China to the tyranny of the mother-in-law she dreads, and the indifference of a husband she has never seen. Of all the wives and mothers in the world, one out of every five turns in her longing to a gilded goddess of mercy in some Chinese temple, counting her beads and murmuring her meaningless prayer. Of all the women who weep, one out of every five weeps alone, un comforted, in China. Out of every five who lie upon beds of pain, one is wholly at the mercy of Chinese ignorance and superstition. One out of every five, at the close of earthly life, passes into the shadow and terror that surround a Chinese grave, never having heard of Him who alone can rob death of its sting. One fifth of all the women are waiting, waiting in China, for the Saviour who so long has

waited for them. What a burden of responsibility does this lay upon us—the women of Christendom.—Mrs. F. Howard Taylor

## 3. The Position of the Women

We know something of the condition of the women of China and, from the earliest dawn of history, in fact centuries before we can say the history of the Anglo-Saxons had ever dawned, we can trace through the ages the story of their lives. More than two thousand years before the birth of Christ a change took place in their marriage customs; instead of the young man setting forth to capture his bride, the father began to barter for a wife for his son. At that time polygamy was the custom. About a thousand years later the professional matchmaker was a recognized business man and we can say that the purchase of the bride through a go-between had become customary. The daughter belonged absolutely to her husband's family, though she usually kept in touch with her own people. Little honor or consideration was shown her until she became the mother of a son. Then her position changed, and though still under the power of her mother-in-law, she would be treated with more respect. The third century before Christ the serving the mother as well as the father was put among the religious duties of the sons and there is a very modern sound to the law that a son would be exempt from military service if his aged parents were dependent upon him. We thus see that the inferior position which the women of China occupy now is the result of many centuries of custom. At the present day a girl's marriage is still determined by her parents or her grandparents. The wife is under the complete subjection of her husband and her parents-in-law, though public sentiment is growing against the too cruel use of this authority, so that a man may not now kill his wife or daughter-in-law without the danger of being brought to court and probably fined. The religions of China have kept her women thus long in this inferior position. In Chinese scriptures man is represented by light, woman by darkness; man by strength, woman by weakness; man by wisdom, woman by ignorance. Confucius, the great Chinese teacher, said: Women are human beings but they are of a lower state than man. The aim of female education, therefore, is perfect submission,—not cultivation and the development of the mind. In the other world conditions are exactly the same.

What the Chinese consider should be the character and the place of their women may be gathered from the following rhymes, translations from books written for little Chinese girls.

This instruction for my sisters  
I have called the *Nu Erh Ching*;  
All its precepts you should practice,  
All its sentences should sing.  
You should rise from bed as early  
In the morning as the sun,  
Nor retire at evening's closing  
Till your work is wholly done.

Have you ever learned the reason  
For the binding of your feet?  
'Tis from fear that 'twill be easy  
To go out upon the street.  
It is not that they are handsome  
When thus crooked like a bow,  
That ten thousand wraps and bindings  
Are thus bound around them so.

Then a meek and lowly temper  
Is restriction number seven.  
Your relation to your husband  
Is the same as earth to heaven.  
Where the hen announces morning,  
There the home will be destroyed,  
You from lack of woman's virtue  
Neighbor's scorn cannot avoid.

Have you ever learned the reason  
Why your ears should punctured be?  
'Tis that you may never listen  
To the talk of Chang or Li.  
True the holes were made for earrings  
That your face may be refined,  
But the other better reason  
You should always keep in mind.

## 4. The Women China's Better-Half

After these centuries of subjection and ignorance, of being regarded as man's inferior or slave, what is the character of the Chinese women of to-day? The testimony of the missionaries who have spent years in China should be regarded as true. One says that as a rule the Chinese woman is healthy and strong, able to do her share of the work in the home or field if her feet



have not been bound. The discipline in modesty, politeness and unselfishness has resulted in a strength and a faithful service for others that is remarkable. Her dress is decidedly more modest and comfortable than the present style in America. The strict rules of their religion have made her freer than any other pagan women from immorality and some even claim that the women of so-called Christian lands. "Morally they are China's better half,—modest, graceful and attractive," says one veteran missionary. Another writes: "I am in the habit of saying that there is some backbone in Chinese men, and if I were to go on to say what I think of the women, I should say that there were several backbones in Chinese women. They have the great force which has preserved the country. I say this without fear of contradiction. Though for centuries without the chance of any education it can still be said of them, 'There are no brainier women anywhere in the world than in China.' Women of such character would not always occupy the inferior position in the home which theory gave to them. She was a force to be reckoned with and was often the guide and leader in the family affairs. The man speaks of her as his *nei jen*—his 'inside person,' implying that as he rules outside she rules inside the home, and her rule is often as autocratic as his. The late Chinese General Ma was talking with some missionaries and said, 'I want to ask you a question. In your honorable country is the lady the head of the home or is the man the head of the home?' The missionary answered: 'It is this way. If the man is a stronger character than the woman, he is the head, but if the woman is the stronger character she generally rules.' The General said with a smile, 'In my miserable country it is exactly the same.'"

## 5. Education of Girls

Although much attention was paid to the education of the boys, none at all was given to the girls. They were taught to work and to serve, but it was not thought that they had any minds to be taught to use.

When about eighty years ago, the missionaries attempted to start schools for girls, they met with the greatest difficulty in obtaining pupils. Those they did obtain were the daughters of the poorest of the poor whose parents were willing to send them to the school that they might be relieved of feeding and clothing them. They were homeless foundlings and despised slave girls whom no one but the missionaries wanted. These schools struggled on against many disadvantages, the lack of trained teachers, the lack of equipment and the difficulties of holding the girls. Gradually they became more firmly established; industrial courses were added and parents began to be willing to pay even a small fee for a daughter's education. Still but the merest fraction of China's millions were touched. Then in the beginning of the present century the Empress Dowager, in some ways the most remarkable woman of this century, became interested in female education, sent commissioners to Europe to study schools there and issued a decree favoring the education of girls. This resulted in the establishment of hundreds of girls' schools by private persons. They sprang to life in the palace and spread to far parts of the empire, not passing by some of the villages. It began to be considered meritorious to found a girls' school. These were called gentry schools. The wife of a Mongolian prince on a visit to her former home in Peking sent for the missionary in haste. Supposing she was ill, the medical missionary took her medical outfit and went at once, only to find a very healthy princess eager to learn everything about how to run a girls' school. She was taken over the mission schools, talked with the teachers and when she returned to distant Mongolia took two Chinese teachers with her. She met difficulties in her school. Mongolian girls were not accustomed to early rising, but she was determined her pupils should begin lessons at nine, the proper time for western schools. Fearing a servant would not be effective, she sent the prince, her husband, to ride through the village and impress upon the girls the importance of punctuality. The next summer she was back in Peking with twenty of her girls to show them the sights of the capital and to visit the girls' schools.

## 6. Growth of Mission Schools

The effect on the mission schools of this rapid increase of interest in education has been very marked. No longer do the missionaries have to beg for the girls from poverty stricken homes to be sent to school.

To-day the men in the highest business and official positions bring their daughters with the request that they may be allowed to stay and learn. A number

of years ago one spring the father of one of the pupils appeared at a boarding school to ask that his little daughter return home to take care of the cows. The principal talked to him of the foolishness of taking her out before she had obtained any real advantage from her studies. But the father was poor, the child was a girl and "girls cannot learn". Thereupon the principal opened the school records and showed him her marks for several months, most of them above 90, and explained what they meant. "And she can really learn?" the incredulous father asked. "Yes." "Then she shall stay." Contrast that with the present attitude towards woman's learning as shown by this story of recent years. A little girl asked for leave of absence to go home to have her picture taken. In a few days she returned with the picture. It was a feminine family group, grandmother, mother, three aunts and about six cousins. All had assumed an intellectual expression and were posing before open books. Probably the little school girl was the only one who could read, but all the rest wanted to. An experienced medical missionary says that in Peking there is not a high official family where the girls are not studying. "Now a woman is ashamed if she cannot read, whereas formerly it was held to be a matter of no moment."

There is also a different attitude toward paying for an education. At first, every expense of the pupils had to be met by the mission schools,—food, clothing, books, and tuition. To-day not only are the parents willing to clothe their daughters and pay their board and tuition, but they actually give money to the schools. One school in Shanghai was in such need of repairs and enlargement that many girls had to be turned away. The principal had asked her mission board for an appropriation, but it could not be granted. After much thought she decided to write to the fathers of her pupils and ask them for help. She did so with misgivings. The results surprised her. The next morning a little pupil appeared carrying a very heavy bundle. She opened it on the teacher's desk and proudly showed three hundred silver dollars, her father's gift. One father telegraphed his gift amounting to a hundred dollars. Three gave a thousand dollars. Our own schools have benefited from the gifts of native Chinese Christians. Now is the time of all others to enlarge our dormitories that we may welcome the applicants who keep appearing. Even in the spring of the year, parents will write to register their daughters for the fall that they may have a place.

What does the Chinese girl do on graduation? Some few come to this country to study in our colleges. Some become doctors and nurses, many take positions in the government schools and many become the wives of Christian men and establish Christian homes. To-day the educated man of China is demanding an educated wife. The mission schools must do most of the work in furnishing them. "It is no longer an experiment to send them (the girls) out into places of responsibility. They have proved themselves capable of education, but more than that they have proved themselves worthy of it, for they have gone out from their years of study to use the knowledge and the training which they have received. As efficient teachers, as skilful physicians and nurses, as useful, uplifting members of the communities in which they live, the educated women of China are the supreme answer to the questions regarding the possibility and wisdom of the education of Chinese women." The government schools are so eager for trained teachers that they offer to graduates from mission schools what to them are fabulous salaries, sometimes three times what their fathers receive. In these schools the teachers are not compelled to take part in the heathen worship, they have Sunday as a day of rest and can exert a wonderful personal influence for Christ over the other teachers and the students. "In Manchuria some of the gentry wished to open a girls' school and selected a graduate of a mission school as a teacher. She was approached by the gentlemen in charge and tendered the school with a good salary. She replied, 'Yes, I will teach in the school if I may teach for one hour each day from the Bible.' 'We could not permit that,' said they, and took their leave. Search for a teacher went on elsewhere but to no avail. Again the young woman was approached with a still better offer, which was as firmly refused unless her conditions be met. The search for a teacher proved of no avail, and at last the officials came to her

with permission to teach the school, free to teach the Gospel that had become to her more than meat and drink, more than money and influence."

#### 8. A Noble Woman

"One of the young students of a mission college, Mark by name, was married the day he graduated, to Sarah, the youngest daughter of Old Mother Wang. Now Sarah was as fond of a fine silk gown as any woman. She was anxious to have a good comfortable home. If her husband entered business he could begin with a salary of from twenty-five to fifty dollars a month; while if he entered the church as a preacher he would receive but five dollars a month with no hope at that time of ever getting more than ten. The day Mark graduated they were married. That evening Sarah said to him, 'Mark, what are you going to do?' 'Oh, I do not know. What do you think?' 'I have heard you speak in the church here. God has called you to preach.' 'Yes, but what are we going to live on?' That is the eternal interrogation when a man takes upon himself the responsibility and the support of a home. 'Mark, if God calls you to preach, God will take care of us,' said Sarah, and they knelt together and prayed. The next morning Mark went to the missionary who had helped him through college and said, 'I will preach the Gospel.' " Are not such women worth educating?

#### 9. Change in Attitude

There have been many women of China through the ages who have been noted for their great talent. The first book that was ever written in any language for the education of girls was written by a Chinese woman, Lady Ts'ao, who lived at the same time as the Apostle Paul.

Among her striking instructions was "First others; then yourself". There have been famous women poets and artists. One of the finest pieces of bird painting in any country was painted by a woman in China more than three hundred years ago. Among the great rulers of China the names of three empresses stand out prominently. But as a rule the Chinese women through the centuries have been influential only in their own homes and have had no part in the outside life. To-day, however, China is finding herself, as the other nations of the world, compelled to readjust her mind to women entering many new fields. They have gone into the professions and become doctors, nurses and teachers. The first exclusively woman's newspaper in the world was published by a Chinese woman with enough Chinese women as a constituency to keep it alive. In the cities the women of good families can now do their own shopping in the stores without comment. There are large meetings attended by women, conducted by them and in which women are the speakers. A few years ago it was an unheard-of thing for a woman to speak in public. These changes have naturally required many readjustments of ideas and of customs and the danger is that the Chinese girl, confusing liberty with license, will go too far. The girls from our schools and those who have studied in other countries are a great influence for good in showing the others how they may with modesty and safety go out into the world.

#### 10. The Supreme Opportunity

"The supreme opportunity has now come for girls' schools and their great work. It is not that many or great schools have been opened, but that with small equipment your workers have done tremendous things. You began a few years ago by having to pay girls to get them in school. Now all prejudice is gone; men and women alike want their daughters educated. You have been praying for years that the doors may be opened. Did you expect your prayers to be answered or were you only repeating a formula? Your missionaries, by their influence with a Chinese woman, with your prayers as a motive force, have contributed to the opening of the doors. Standing in the doorways of a hundred millions of hovels, homes and palaces there are as many women beckoning you to come and show them what a home should be, what motherhood may be, what home training can do, toward the making of a life and the shaping of a nation. You are the only ones who can do it, for men are shut out of the home life of the women. Will you go?"

#### 11. Our Schools

What is our answer to this question? From our different mission stations in China the reports of the school work for girls have been most encouraging. New schools have been opened, old ones have been enlarged. From Yang Chow we learn of the school Miss Parker has

started. Desiring to reach the wealthy residents of the city who were as yet untouched by the Gospel, Miss Parker decided to open a school for their daughters. She procured with her own money a suitable house and, through what seemed to be a direct answer to prayer, obtained the services of a cultured Chinese woman as teacher. The school has been a marked success in every way. There have been enrolled this past year more than sixty pupils and it is said that the transformation in the homes of some of these girls is truly miraculous. The Eliza Yates School in Shanghai, our best equipped and finest school for girls in the Central China Mission, sends word through its principal, Miss Sallee, that 1917 has been a year full of happiness for the whole school. With an enrollment of one hundred and thirty-eight there has been an improvement in the work done and in the development in the Christian life of the pupils. It would be a joy to visit our many other schools, to see the groups of happy little children in the kindergartens, each one the entering wedge to some Chinese home, to watch the girls in their busy, daily routine of work and play, and to rejoice with the teachers in their coming to Christ. In the South China Mission it would be a great privilege to visit Pooi In, our Women's Training School, where last year one hundred and thirteen women, sixteen of whom are wives of preachers, studied how to win others to Christ. Miss Florence Lide gives us a glimpse of what our Girls' School at Teng Chow is doing: "All the pupils in the school but one have confessed Christ. This is the greatest of the many joys in this past school year. And this pupil has been in school only a month. The year seems best characterized by saying it has been a year of spiritual uplift. It began by an expressed desire to draw closer to God. Then came a sermon by the pastor about seeing in everyone an opportunity for bearing witness, which weighed on our hearts. There were just twice as many Christians in school as unsaved, and these made a covenant to pray together each day for one unsaved schoolmate. The Lord drew very near that night in the twilight as His children thus banded together to pray. Then Rev. Ding Li Mei came to Teng Chow, and the answer came from above. He had taken supper with us at school and we were sitting around afterwards talking and asking questions. Quietly and naturally the daughter of our classics teacher arose and said: 'I want before you all to confess Christ as my Saviour.' Two more followed, and we talked on about the Bible and God's love, when another girl arose, 'I want to confess Christ as my Saviour.' And so it went on, no urging, no excitement. Our hearts were full and we are grateful to God for the privilege of sharing in this experience."

#### 12. "By All Means"

We have tarried so long in the school rooms of China because there and to-day is one of our greatest opportunities for bringing China's millions to Christ. But it is decidedly not the only way in which our missionaries are working. We have hospitals that are relieving the physical sufferings of thousands and bringing spiritual hope into darkened lives. "There is no greater opportunity for enlightened philanthropy than is presented in China to-day. Here are two hundred million women and girls, the mothers and future home makers for one fourth the human race. They are desperately in need of just what the hospital, the woman's medical college, the nurses' training school will bring them. One tenth the sum that would found a memorial hospital in America will found one in China. What would endow a bed in New York will found a nurses' training school in China. A living memorial that shall go on repeating itself in blessing to unnumbered generations is within the reach of every Christian woman in America who has money to invest for Christ." Some of our missionaries devote much of their time to literary work translating into Chinese books for the instruction of converts and writing tracts to carry the message of Christ's love to the people. The direct evangelistic work, preaching, caring for the churches and Sunday schools, visiting from house to house, taking trips into the surrounding country, takes all the time of many a worker. And still the need is so great a missionary from one of the provinces of North China wrote: "If each missionary were to visit one village a day, rain or shine, summer and winter, week after week, month after month, never resting, never making a return visit, it would take eleven years to complete

(Continued on page 30)





## Y. W. A. PROGRAM



Topic—China

Hymns { O Come, All Ye Faithful  
Angels from the Realms of  
Glory

Bible Reading—Matthew 2 : 1-12

Hymn—O Little Town of Bethlehem

(A) Have a court scene where representatives of the various religions, Taoism, Confucianism, Buddhism, Mohammedanism and Christianity proclaim what they can do for China. (See any mission study book on China.)

(B) Try to obtain some letters from missionaries in China and have them read. (See present issue and back numbers of ROYAL SERVICE.)

(C) The women of China (See general program.)

Hymn—Hark, the Herald Angels Sing

Prayer—For the Spread of the Gospel in China

Hymn—Silent Night, Holy Night (See page 9)

Dismissal by Sentence Prayers

### China To-day

China to-day is in a critical position politically, economically and religiously, and what the future of this people will be is unknown. Will China be able to maintain her independence and solve her own government problems or will she be forced to seek aid from some nation or nations? This nation, which is unique among the nations of the world, after having enjoyed nearly 4000 years of independence and seclusion has awakened and thrown off the bonds of monarchy. But since this action all government problems have not been solved. The new president of the republic finds two cabinets, one in Peking and one in Canton, which must be reconciled and combined if the civil strife between the north and south is to be ended. Time alone will tell whether China shall be independent or not.

The economic condition of China has been greatly affected by the war. For cen-

turies she was all-sufficient unto herself and asked no aid from the rest of the world and offered no assistance to her neighbors. Nevertheless, in time, her resources became known and the possibilities that lay in her minerals have caused the nations to thrust themselves upon her. Her lack of railroads has furnished an excellent opportunity for the investment of European capital. Of course the war has changed all this. European capital is now needed for war work and will be needed for years after the war. Japan alone is in a position to furnish capital, but of course not to the amount the other nations were doing. The economic progress of China, therefore, will be more slow during the next few years.

The religious outlook of China is most encouraging. This year a new plan has been tried and the results have been most gratifying. For the past few years it has been customary to hold evangelistic meetings which have been open to the public. In this way great masses were brought in contact with the Gospel and multitudes of Chinese professed their desire to unite with the church. Upon studying this method of evangelism it was found that the churches were not properly prepared to train and assimilate such large numbers of new members, and so many converts were lost. To-day the plan is to prepare the members of the churches to become personal workers, then to hold meetings where these workers can bring prepared non-Christian Chinese under the influence of the Gospel. The services usually last for two hours and consist of two sermons of one hour each; between these sermons the Chinese Christians have a chance to press-home the invitation. The response of the non-Christian has been most hearty. Business men, students and people of all classes feeling that Christianity alone can meet the need of China. They realize that Christianity possesses power which all other religions lack. Their responsiveness to Christianity calls upon the Christian nations to seize the present opportunity, so that China may be enabled to take her place among them.



## COLLEGE Y. W. A. PROGRAM



Topic—China

Bible Reading—Micah 5 : 1-4; Matt. 2 : 1-12

Suggested Hymns—Holy Night

O Little Town of Bethlehem  
As with Gladness Men of Old

Five Minute Talks—China To-day

The New Woman of China  
A Teacher's Influence in China

Christmas Offering and Closing Prayers

Our education has come so naturally and, for most of us, so easily that we sometimes forget what a wonderful privilege it is to go to college and to be trained to receive and to give to our utmost ability. The average Chinese girl has no such opportunity even for a lower school education. Perhaps one in five thousand may go to school long enough to learn to read. And the Chinese girl to-day has ambitions and longings even as we have. They stand on the threshold of the past looking eagerly into the new world which is the Old China changed by revolution and western ideas, and they too want to play their part in its life. Our missionary schools are our response to the call of China's girlhood to come over and help. Crowded to their utmost capacity, refusing many applicants, handicapped by inadequate equipment, these schools are performing the miracle of changing the little pagan unlettered girl into the strong Christian woman who will go forth to establish a Christian home, to teach other girls or to minister to the sick, in some way to do her part in bringing China to Christ. To-day is the day for advance in our educational program. To-day is the day of opportunity for Christian teachers in China. Is there any one in your college to respond to the call?

A Chinese girl who came to continue her education in one of our American colleges says of her countrywomen: "The Chinese women have come out from their protected homes into the world of action. They are eager for adventure and society is welcoming them. The Chinese girls were educated to live within the quietness of the home, and now without preparation and even without warning they are pushed out into the wide, wide world, with its complex and perplexing problems. In the western world the women emerged gradually, and safeguards grew up on all sides to protect them. But Chinese women have arisen suddenly. Social usages and traditional customs do not exist to guide them in judging of what is logically right, but often practically unwise. For instance, if a boy can live alone in a hotel, there is no logical reason why a girl cannot. So these innocent, enthusiastic girls have cut loose from the anchor and are in danger of drifting out into the deep sea; they must get themselves adjusted physically and socially as well as intellectually. To help the Chinese women adjust themselves to this new situation so that they not only may avoid blunders, but also may build up wise customs and higher ideals for the later generations, is the aim of the new education."

### TWILIGHT WATCH STUDIES

#### Character Building\*

FIRST TWILIGHT: *Faith and Courage*

Examples: Abraham, Hebrews 11: 8-10; Caleb and Joshua, Numbers 13: 30; 14: 6-10; Gideon, Judges 6: 14; Esther, Esther 4: 14; Peter and John, Acts 4: 19, 20

Instruction: Mark 11: 22, 24; 1 John 5: 4; Philip 4: 13; Joshua 1: 9; Isa. 41: 10

(Continued on page 30)

\*These studies are taken from Character Building, a Series of Eight Bible Studies, by Katharine R. Crowell. All of the studies would form an interesting basis for the devotional services in your Y. W. A. meetings. They may be ordered through our Literature Department at 10c a copy.



## G. A. PROGRAM



Topic—China and Christmas  
 Carol—Away in a Manger  
 Sentence prayers  
 Carol—O Little Town of Bethlehem  
 Recite in concert Luke 2:8-19  
 Leader's Christmas Message  
 Prayer  
 Hymn—Joy to the World  
 Carol—Hark the Herald Angels Sing  
 Her First Christmas in China  
 Carol—Holy Night (See page 9)  
 Why we Have Our Christmas Offering  
 for China (See story of Miss Lottie Moon,  
 "In Royal Service" by Miss Heck.)  
 Offering  
 Carol—Under the Stars  
 Silent Prayer and Benediction

NOTE: If possible hold this meeting in a home, informally, about an open fire.

### Her First Christmas in China

One of our new missionaries to China, who spent her first Christmas in a language school there last year, writes this interesting account of the day: "I had a good time. My first Christmas in China was one of joy and happiness. I have learned that it does not take things or even people to make one happy and content. As much as we love people and as much as they mean to us we can live and be happy without them. But this Christmas was not without people, there were five real sure enough Americans in the school, besides a number of Danes and Norwegians. They did not care to celebrate Christmas with us and I fear we were a little selfish in wanting to be alone on Christmas morning. We went to breakfast at nine o'clock that morning. I wore white, dress and shoes, as we used to do at the Training School. After breakfast we went up to Mr. and Mrs. Poteat's room (we have no parlors or sitting rooms that we could use, however, with screens a bedroom will do). The evening before we had hung up our stockings and each filled one that was not our own. Well, the first thing we did was to sing our favorite carols. Grace McBride and I sang 'Under the

Stars' as the others did not know it and we could not leave it out. When we had sung all we knew, Mr. Poteat read the Christmas story from the second chapter of Luke and led in prayer. After he had prayed for all of us and all our people and the whole wide world, which included you, we got up from our knees and made a dash for our stockings. They contained such things as chewing gum, peanuts, candy, jumping-jacks and rabbits made in Japan, anything a ten year old boy might enjoy. Well, for the next two hours we were all kids again and happy as could be. Oh, I must go back a little and tell you about my Christmas tree! As soon as I finished my last exam on the last day of school I went away down town and bought a Christmas tree, a small cedar about two feet high, planted in a pot. I brought it home and began trimming it. The problem was to find something to put on it. After searching through all the trunks and dresser drawers and working about three hours making little things, it looked very pretty. I reached the climax when I cut the velvet pansies off Miss McBride's Sunday hat to put on it. She had gone to choir practice and when I heard her coming I jumped in bed and covered up and was sound asleep. I was afraid she would spank me but she didn't. When she saw her string of pearls twined around the top-most limbs and a pansy here and there she just laughed and then I felt safe to crawl out and dress for bed and say my prayers. The tree sat on a table in our room all during the holidays and reminded us that it was Christmas."

"My door is on the latch tonight,  
 The hearth fire is aglow.  
 I seem to hear swift passing feet,  
 The Christ Child in the snow.

"My heart is open wide tonight  
 For stranger, kith or kin.  
 I would not bar a single door  
 Where Love might enter in!"



## R. A. PROGRAMS



### LOTTIE MOON CHRISTMAS OFFERING

Prepared by Rev. G. L. Boles, Arkansas

**To the Chief Counselor:** This is a suggested program for the guidance of the chapter. Any other information which you may secure pertaining to foreign mission school work, especially in our S. B. C. schools for boys, should be used if it can be done effectively. Such help may be found in recent issues of Royal Service, price 35c a year from W. M. U. Literature Department, 15 W. Franklin St., Baltimore, Md., and of Home and Foreign Fields, price 50c a year from Baptist Sunday School Board, Nashville, Tenn. You may find it necessary to make other changes in this program to adapt it to the peculiarities of your chapter. One of the main ideas in these suggestions is that the boys conduct the meeting themselves and feel responsible for its success. Be most urgent in securing a large congregation, for this will inspire the boys. The ambassador-in-chief presides throughout the service.

**Devotional Service—R. A. Hymn:** The King's Business (Order words with music for 3c a copy from W. M. U. Literature Department; see address above); **Prayer** by one of the boys for our president and his counselors, our army, navy, flying corps and for our Allies; **Scripture Reading:** Matthew 2:1-12; **Prayer: Hymn**—Onward, Christian Soldiers (While congregation remains standing, have chapter march briskly around the church two or three times to the martial strains of the hymn.)

**Roll Call**—Let each boy respond by a verse of Scripture on knowing and growing.

**Facts on S. B. C. Foreign Mission Schools for Boys**

Africa—Ogbomosho Academy—A. S. Paterson, Principal—35 Pupils

Brazil—Campos Academy—John Mein, Principal—100 Pupils

Italy—Bisascia—139 Pupils

Japan—Fukuoka Academy—C. K. Dozier, Principal—165 Pupils

China—Hwang Hien Academy—Charles Hartwell, Principal—107 Pupils; Yates Academy—C. G. McDaniel, Principal—115 Pupils; Ming Jang at Shanghai—J. M. Rogers, Principal—135 Pupils; Kaifeng—W. E. Sallee, Principal—68 Pupils; Laiyang—J. W. Lowe, Principal—36 Pupils; Pak-hoi—Mrs. E. T. Snuggs, Principal—17 Pupils; Pooi Ching at Canton—A. F. Yeung, Principal—279 Pupils; Ying Tak—Ben Rowland, Principal—15 Pupils; Wu Chow—W. H. Tipton, Principal—39 Pupils

**Prayer by Pastor for these Schools**

**Reading of Leaflet**—Bloodthirsty Warriors

**Star Spangled Banner**—While congregation stands, let boys march two or three times around the room to this music. Then let them stand at "Attention" and answer the following questions by the ambassador-in-chief, the answers being gotten previously from the leaflet, "The Life of Miss Lottie Moon". Questions: What instances show that Miss Moon heard and understood the Master where others failed to do so? What shows that she seemed to see clearly beforehand what must follow? What incidents show that she did not wait until it was too late? How can you show that she loved God supremely? Did Miss Moon give her best to missionary work? Did she fear criticism, or anything else when love and duty spoke? What is the history of the Christmas offering? Why is it called the Lottie Moon Christmas Offering?

**Prayer** that offering may be in the spirit of Christ

**Ingathering of Lottie Moon Christmas Offering**

**Quartette by the Boys**—We've a Story to Tell to the Nations

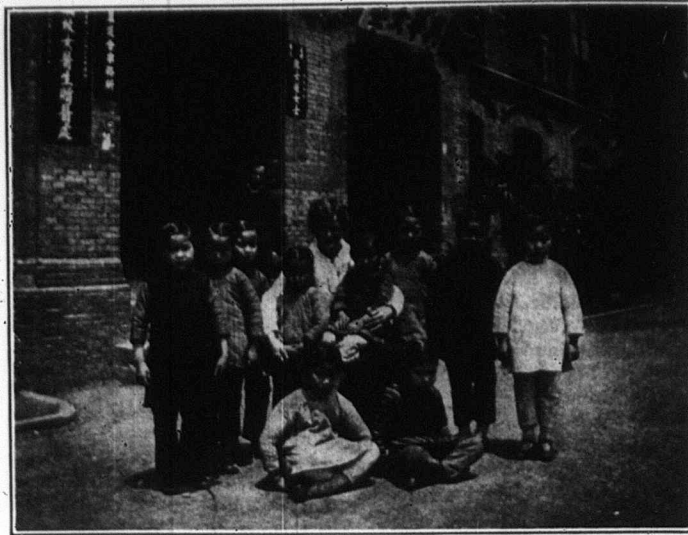
**Reading of Leaflet**—The Story of Wang and I Lan (Order leaflet for 2c from W. M. U. Literature Department)

**Hymn**—Jesus Calls Us O'er the Tumult  
**Benediction by the Pastor**





## SUNBEAM PROGRAMS



AH LAI, HER TEACHER AND SCHOOLMATES

### FIRST MEETING

TOPIC—China's Children

HYMN—Sunbeam Song

BIBLE LESSON—I Corinthians, Thirteenth Chapter

PRAYER—For Chinese Kindergartens

HYMN—Jesus Loves Me

STORY OF AH LAI, WITH PANTOMIME

SOLO—Selected

HYMN—Silent Night (See page 9)

OFFERING. SUNBEAM SONG. CLOSING EXERCISES

To Leader: For Bible lesson, offering and additional material for program use Sunbeam Program for Lottie Moon Christmas Offering prepared by Mrs. W. J. Hatcher, South Carolina.

The Story of Ah Lai with pantomime can be used with good effect for a public meeting.

#### The Story of Ah Lai

By Mary N. Lyne, China

#### PANTOMIME

Suggested pantomime as leader or older Sunbeam reads or tells the story of Ah Lai.

SCENE I. Guest room. Ah Lai's little friends knock at door. Maid opens door. Ah Lai runs in smiling, shakes her own hands and bows low in greeting. Motions them to seats and summons maid to bring tea which they all sip while nodding and seeming to talk together. Every few minutes the maid reappears insisting on refilling the cups.

SCENE II. The mother, daughters and guests (girls only) sitting on stools around the center table in guest room eating. Each holds small bowl up to her mouth with her left hand while with the right she

shovels the food into her mouth with her chopsticks. (Any kind of small round sticks will do.) Every little while several at one time dip their spoons into large bowl in center of table and drink soup from it, or take chopsticks out of their mouths and pick food from it, placing it in her own bowl, into her mouth or serving her neighbor with it. Much noise is made in eating and drinking.

SCENE III. Bedroom. Ah Lai seated with her mother at home, Bible in hand seeming to read and explain. Mother and sisters listen attentively. Soft music behind scene, voices singing "Jesus Loves Me."

SCENE IV. School room. Furnished very simply, only chairs, no desks. Some children seated on mats. Class reciting lesson. All intensely interested, some studying aloud, others writing.

SCENE V. Worship room. One with bandages over eyes worships the eye god, another with cotton in ears worships ear god. A boy has large picture of man and worships it as his ancestor. Colored candles may represent the burning of incense sticks. Fire crackers are set off before the idols and food and precious gifts are also placed before them. Worshippers drop on knees and touch forehead and palms of the hands to the floor three times.

#### STORY

Because Ah Lai's father, a wealthy Chinese merchant, was far away in America when she was born, her mother who was very lonely and discouraged named her Ah Lai which means "superabundance". As Ah Lai was the fifth child and the third daughter I suppose the mother thought she had really too much of a good thing and hoped that there would be no more daughters.

The home in which Ah Lai lives is far from our idea of order and cleanliness, but is much above the average Chinese one and is considered very handsome by them. The entrance, made very crooked and winding because the evil spirits which inhabit the air on every side like to travel in straight lines and perchance could not find their way into the home, opens on a thick, brick wall built right in front of the door. It is hoped that the spirits will bump their heads when they try to enter. If they per-

sist and come around the wall they will find a mirror built in the door in the hope that they will be frightened away by their own hideous images. The whole front of the house is the guest room, chairs of mahogany inlaid with marble alternating with small tea tables, are ranged around the four walls. In the center of the room is a marble topped table with stools around it. At this table the female guests take meals with the women of the household, if guests are men they eat with men only. A side table holds teapot and tray of cups. The guest is hardly seated before the maid brings each one a cup of tea, which is sipped as they talk. A crude desk piled high with books and papers in disorderly array. Cuspidors which are freely and constantly used are scattered over the floor. Another small table on which are several boxes of silk worms, some feeding on mulberry leaves, some covering a fan frame with silk and some weaving cocoons for themselves. An electric fan on the ceiling and a few family photographs and glaring pictures complete the furnishing of the guest room.

Behind this room is a small bedroom and the idol worship room. The only door of the bedroom opens into a narrow hall and is hung with curtains. The only window opens into another narrow hall which separates it from the kitchen. Ventilation is never considered by the Chinese. The bedroom contains a washstand with pan and pitcher, a wardrobe with mirror, a covered box for a dressing table and wooden beds. The tall bedposts are draped with embroidered silk curtains for winter or white linen for summer. The mattress is only matting laid on the boards of the bed, although some wealthy families use light cotton mattresses. The bed curtains are closed tightly at night to prevent a draught (?), but are draped back in the day time and the bed used as a seat. Only cotton pillows are used.

The worship room containing many idols and ancestral tablets is kept constantly locked. In the offerings sticks of incense are used and fire crackers set off. Carefully prepared food and precious gifts are offered. If eyes are affected they worship the "eye god"; if ears, the "ear god"; if sons are desired, the "goddess of mercy";

(Continued on page 31)



THE WISE MEN

## SECOND MEETING

TOPIC—The Christ Child

HYMN—While Shepherds Watched Their Flocks

BIBLE LESSON—Luke 2: 8-14

PRAYER—For Christmas Blessings on Chinese Children

HYMN—What Star is This?

SONG—Selected

RECITATION—The Star of Bethlehem

HYMN—Away in a Manger

STORY—Christmas for Little Chaps Over the Seas (See page 3).

ROLL CALL. OFFERING. PRAYER

### What Star Is This?\*

"What star is this with beams so bright,  
Excelling all in radiant light?  
It shines to announce a newborn King,  
Glad tidings of our God to bring.

"Tis now fulfilled what God decreed  
From Jacob shall a star proceed;  
And lo, the eastern sages stand,  
To read in heaven the Lord's command!

"True love can brook no dull delay,  
Nor toil nor dangers stop their way;  
Home, kindred, fatherland, and all,  
They leave at once at God's high call.

"O Jesus, while the star of grace  
Invites us now to seek Thy face,  
May we no more that grace repel,  
Or quench that light which shines so  
well!"

\*Tune, Doane

### The Star of Bethlehem

"Pale waned the stars that Christmas night,  
save one  
That shone o'er Bethlehem, its splendid  
light

An emblem of good-will to men. As night  
Was paling into day, dazzling, alone,  
The Star blazed on with glory all its own.  
The Wise Men, led by the wondrous sight,  
The new-born Christ Child found. Not  
since so bright

An orb the sable canopy hath sewn!  
And ne'er again can star bring message  
fraught

With brightness like unto the one that told  
Of Heaven's sweet Babe within a manger  
dim.

And when they found the Saviour whom  
they sought  
And laid their gifts upon the straw, Behold!  
The Star went out—its light shone forth in  
Him!"



## FROM OUR MISSIONARIES



### REPORT OF SOUTH CHINA W. M. U. CONFERENCE

Canton, June 28-30, 1918

By Mrs. J. T. Williams, Foreign Secretary

OUR third annual conference has come and gone, and as I look back upon it, there are a few impressions of its outstanding features that I feel inclined to pass on to you sisters in the homeland, feeling sure of your sympathetic and prayerful interest.

I. As to our Oneness with the mother Union in America and with the other Unions in China

Although so different in racial make up, our South China Union is but a branch of the W. M. U. of the Southern Baptist Convention. Our constitution is the same; our Standard of Excellence is the same; and this year we chose for our Union hymn your own hymn for 1917, "Lord Speak to Me that I May Speak". For its translation we are indebted to the Central China Union, only slight changes in the characters being necessary for our use in Cantonese. Our motto for the year—which has been written in large characters on a white cloth and tacked on the wall—when read in concert by the assembled delegates sounded something like this: "Nei yeuk hai kit tak kwoh toh, ngoh Foo tsau tak wing kwong; nei kom tsau hai tso ngoh moon shaang lok." But "being interpreted", it is only your own loved motto for 1917, John 15: 8, "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples".

We too at our first session received greetings from sister organizations. This year greetings were read from both the Central and North China Unions. A request had been sent to our Interior mission also, but no greetings were received from them. Mrs. Buckner, just returned from furlough, brought inspiring greetings from the sisters in the homeland, especially from the great Texas Union, some of whose magnificent work she described to our Chinese women.

Miss Christine Coffee, president of our South China Union, left on furlough in May. But while still on board ship she wrote loving greetings to the assembled conference, mailing her communication from Japan. These messages were all greatly enjoyed by the delegates present.

II. As to Indications of Progress

1. In number of delegates: Last year we had only 63, while this year at the first session there were 86 present,—14 foreign missionaries and 72 Chinese.

2. Increase in number of societies: The increase has been greater in intensive development than in the number of new organizations. However, this year, the following new societies were reported: W. M. S. 3, Y. W. A. 3, Sunbeams 2. This makes a total, for our 43 South China Baptist churches, of 16 Women's Societies and about the same number of Y. W. A's and Sunbeams combined. Pray that the day be not far distant when we may have each of these organizations in every one of our churches.

3. Standard of Excellence: This is the first year to use our Standard of Excellence and our women are quite enthusiastic over it. Their childish pride in excelling and their eagerness to receive the beautiful red and white banner offered has doubtless been responsible for some of the fine records made. This year three societies qualified for first place, but through some error in filling in the blanks only one actually attained it.

4. In gifts: Heretofore only one Bible woman has been supported by our W. M. U.; this year more than enough has been pledged to support two Bible women—\$196.00 Mex, or about \$160.00 gold. And this does not represent the total amount given by the societies.

5. Shifting the brunt of responsibility



upon the Chinese: Heretofore our president has been a lady missionary. But for next year an enthusiastic and faithful young Chinese woman has been chosen as leader, Mrs. Frank Lee, whose husband is prominently connected with boys' educational work in Canton. The other main officers are also Chinese, only the office of secretary calling for both a native and a foreign member. It will be a long time before our native sisters can bear the whole burden of the woman's work. Suggestion of topics for study and discussion, preparation of literature and much of the inspiration for the work must continue to come from the missionaries. But it is a real joy to see how the Chinese women are "taking hold". Indeed, the earnestness and real spiritual discernment of some of them is a continual challenge to us, their more fortunate western sisters. How your hearts would have thrilled could you have heard some of the devotional talks of this conference! Peter's memorable words at the Beautiful Gate formed the basis of a devotional talk given by one dear old woman with small feet. "Such as I have give I unto thee." This was a truly heart-searching call to a deeper consecration on the part of us all. At another time, Lei Sz Naai, a high class woman from Macau, gave as clear an exposition of Romans 10:14—"How shall they hear without a preacher"—as one could hear at any woman's meeting in the homeland.

The conference address was given on Sunday P. M. by Mrs. Lo Lin, our American trained kindergarten teacher, who returned to Canton last year after fifteen years' residence in the U. S. A. Her subject, "China's Women, Past and Present", was ably presented and received a fine hearing. All felt that Dr. Chamber's sermon at the morning service on Christ's attitude toward woman had prepared our hearts for the afternoon message. At this service also an interesting little pageant, "Why Join the W. M. S.?" was given in dialogue form by two women. This caused much laughter but put in some telling shots for the cause. Where else except in China could a Sunbeam boy of nine years be found who would be willing to stand up before a large congregation of women and read the report of his society for the year?

This was little Paa Seung Chan of Wuchow, one of Mrs. Leavell's Sunbeams, who accompanied his mother, a Bible woman, to the conference.

6. Personal Work: A word about the reports of some of the personal work done in the societies and I close. Can any of the societies of the S. B. C. organized this year beat this? The W. M. S. of Hing Wa church, Canton, a church entirely independent of foreign supervision or help, meets twice a month, and after each meeting the members divide into groups of twos and do evangelistic visiting in the immediate vicinity of the church. And this is not all. There is a kindergarten held in the church building to which the well-to-do people in the neighborhood send their children, usually accompanied by a woman servant. Learning that many of these women "amahs" were heathen, and that they remained in the church building during the two hours of the kindergarten session, the W. M. S. called for volunteers to go one or two each day and talk the Gospel to them at this time. I understand that this work is being carried on systematically.

Verily, the "harvest is ripe" and we of South China are deeply grateful for the laborers that are being raised up among us. But will you not pray the Lord of the harvest that during this next year many more such laborers shall be thrust forth, that here in "the land of Sinim" our Father may be glorified through the bearing of "much fruit" by these women whom He has called?

"Against the lurid eastern sky,  
Where looms the titan cross of war,  
Where ruthless hate doth crucify  
All that which lies its path before,  
So heavy hangs the awful pall,  
With saddened hearts we greet the Day;  
With questioning lips we feebly call,  
And grope bewildered on our way!

"Hush, doubting heart, and question not;  
Love, in the end, must yet prevail—  
The love the Galilean taught  
For man and beast—the strong, the frail!  
More love, more love, for this we pray,  
A keener sense of brotherhood—  
This be the world's best gift today  
From Him, the Giver of all good!"



## SOCIETY METHODS



### \*FOR SUNBEAM BANDS

(Suggestions from State Sunbeam Leaders)

*Mission Study:* How to have mission study in a Sunbeam Band made up of tots four or five years old and of boys and girls of ten or twelve and nearly ready for high school was solved by one Sunbeam leader. The band was divided into two sections; the leader took the younger children into one Sunday school classroom and used the African Picture Stories with them, while the assistant leader had the older ones in another room studying African Adventurers. The class in African Adventurers made an almost perfect record in attendance and interest was at a high pitch. They made scrapbooks on Africa, and when the course was finished they stood an examination. This was entirely voluntary; of the eight who took the examination seven passed, and one of the seven made one hundred per cent. When the examination was over, the scrapbooks were exhibited at a meeting of the W. M. S. and certificates of merit were awarded by the W. M. S. to those who took the examination. *From Virginia*

In the mission study class the book is taught in story form, using a chapter for each story. A chart with pictures and a motto should be prepared for each lesson and then bound together to be used for a review. It is more impressive to have one large picture for center of chart, as the central thought, with smaller ones pasted around it. As the story is being told have several children dressed in the costumes of the country stand and sing or recite a few verses and march around the group. *From South Carolina*

*A Graded Sunbeam Band:* To interest the children of all ages grade the Sunbeam Band. Those below eight years are divided into two classes, the boys in one and the girls in the other. The children from eight to twelve years are put together and carry out the program of the day. The opening exercises, consisting of business, songs,

prayers and perhaps an illustrated song or story, are conducted with all the children in one room. Then the younger boys go to their room with their leader and the girls to theirs. The leaders then tell a story to interest and teach these little ones who are too young to enjoy or understand the program of the larger children which is being given in the assembly room. All come together for the closing exercises if desired. For assistants use the G. A. and Y. W. A. girls and thus give them training for future leadership. *Texas and South Carolina*

If the band is large, it may be graded into even more classes. The children under six by themselves, and also the graduates of twelve years in a special class. *South Carolina*

*Enlisting the Grown People:* In order to present the Sunbeam work to the churches a number of leaders ask the pastors for the privilege of giving a program either on a Sunday evening or on the prayer meeting evening. The Sunbeam Band has entire charge of the program. Some times a pageant is given. Again a program on state, home or foreign missions. This has become a fixed custom in a number of our churches in Alabama. In this way the co-operation of the pastor and parents is secured and the church is enlightened as to the purpose and progress of the Sunbeam work. *Alabama*

*Illustrated Stories:* One Sunbeam leader has found a way to use the tiny little folks who love to take part in the program but who are not big enough to do anything difficult. When she tells a story she has some of these tots dressed to represent the characters in the story and they feel very much "in it" as they sit on the platform for the other children to look at while the story is being told. The costuming is very simple; a head-dress or bit of drapery or bright beads, aided by the children's imagination, can work wonders. *Virginia*

*Personal Service:* A little help along the

(Continued on page 31)

\*To be followed by suggestions for other grades.



## TRAINING SCHOOL



### THE LADY OF THE HAPPY HEART

ALL the mingled feelings of love, sorrow and tender pride pent up in the hearts of the Training School girls since Mrs. McLure's announcement of her departure to enter Y. M. C. A. work found expression in an unusually beautiful farewell service on the evening of October 26th. Since the service must be neither sad nor gay, the more indirect method of music; song and story was used, the whole being a little sketch set to airy music with alternate strains of joy and sadness and an ever-recurring motif of happiness as the story gradually centered around the "Lady of the Happy Heart". An air of secrecy added to the zest of preparation.

Lured by an invitation to the chapel, Mrs. McLure entered just as the student body took up the glorious strains of "Unfold, Ye Everlasting Portals", from Gounod's "Redemption". Then the soft, mulberry curtains rose, disclosing a setting of autumn leaves and flaming dahlias against which shone the dainty figure of the Spirit of Happiness, impersonated by Miss Todd. She told of her work in the hearts of men and of her joy in the coming of one known as the "Lady of the Happy Heart" who bore the message of happiness to countless hearts. Faith, Hope and Love then came to tell of their part in the life of her of the "Happy Heart". Then Happiness told of the building of the House Beautiful around the "Lady of the Happy Heart", the house from which she has sent forth her messengers to all the ends of the earth. The strain was broken by the entrance of the Spirit of Japan, whose words were those of joy, since the coming of the messengers of the Happy Heart has brought peace to the aching hearts of her girlhood. China, South America, Africa and the Southland followed, all bearing the same message of the changes wrought in hearts and lives by the messengers of the "Lady of the Happy Heart". Softly came the chant "How beautiful upon the mountains are the feet of him who beareth glad tidings". This glad triumphant story was then broken by the heavy notes of a dirge and the faces of all the Spirits were filled with consternation as Liberty, crownless and sad, with smoldering torch and besmirched robes, entered. The music changed to broken strains of "My Country, 'Tis of Thee", as Liberty pictured the scenes of war and with sorrow told of the peril she faced. The strains grew surer when her voice rang out in triumph as she told of the note of victory that had risen above the frenzy of battle—"For God so loved the world". She has come to Happiness seeking some one who can bear to the aching hearts of the world the message of this verse.

The Spirits all joined in an eager chorus, "The Lady of the Happy Heart". Happiness sent Faith, Hope and Love in search of her. All hearts were tender as Mrs. McLure, bearing the lighted candle and wearing the robe of honor, was escorted to the platform. There Happiness gave her the royal charge: "Go with Liberty, and with your light guide her to the nations of the world." The feelings of every girl in the House Beautiful found expression in the further words: "As we stand upon the threshold of your departure, we cannot see what change awaits us in the passing year, but we vision beyond the shock and smoke of war the reign of Love,—a time when radiant womanhood o'er all the earth shall find the way to the Happy Heart and gladly live to serve. Follow Liberty; and seek to show women, east and west, the radiance of thy light, until the dawn shall usher in at last the Prince of eternal peace."

With the ready response to heart's appeal which is so characteristic of her, Mrs. McLure lifted her light high and gave these words, which fitted as if they had been written for the occasion: "May I, as your representative, hold my light so low that none may miss the way, and so high that Jesus Christ may see and glorify it as His radiant light to the world."

(Continued on page 30)



## PERSONAL SERVICE



### THE MIDDLE OF A PERFECT DAY

PEHEW, but I'm tired," said Mattie Lee as she threw her hat in one direction and herself in another on the grass under the trees. "That's the longest walk I ever took."

"My lands, Mattie Lee, you are either lazy or too accustomed to riding in a car."

"Oh no, she just likes to save shoe-leather for Mr. Hoover," said another girl.

"Mr. Hoover! I didn't know that shoe-leather made sugar," replied Mattie to her teasing friends. "Anyway, even if I am tired I enjoyed the scenery and best of all hearing Miss Truett tell of the work at the settlement house."

These young women were of a party of twenty-six from the various colleges in one state, five of them with tired bodies stretched restfully on the grass under the pines as they awaited the call of the dinner bell at Blue Ridge, where they were attending the Student Conference.

"The personal service of our Hasseltine circle," said Florence, "has made me so happy and I am quite enthusiastic about it."

"Do tell us about it Florence," said Grace, "for last year I heard one of the Limestone girls say that you were indifferent to all Y. W. A. work."

"Well, it was this way. Our personal service chairman asked me to go with her to a mothers' meeting and amuse the babies. It was in a mill village and I thought I never could touch those children, they were so dirty. However, I gathered up all the old fashion books and all the pairs of scissors I could borrow and started off. The next thing I knew I was asked to tell the mothers the most interesting Bible story I knew. I told them about the Shunamite woman and Elisha, and God spoke to me as I told the story. I'll never give up definite personal service!"

"Florence, that is all beautiful, but how about Red Cross work?"

"Oh, we are quite interested in that," said Florence, "our chairman said we could

use that in personal service work when the need arose. A class in surgical dressing was carried on in the college, the girls made pads and wipes every spare moment. And knitting—well!" Turning to Grace she said, "You live almost next door to a camp, have your Y. W. A.'s any personal service outside of those who wear the khaki?"

"Florence, you are the limit! If you could see our Hasseltine girls walking out to the County Home and to the City Orphanage House every Saturday without even looking at a soldier you would not ask such a question. Those old folks say that they would rather have us sing and read the Bible to them than anyone. We carry them papers and magazines and sometimes goodies. Then those kiddies at the Orphan House! At Christmas we had a tree for them and it was hard to tell which were happier, the Y. W. A.'s or the kiddies. I know we went home better girls, or at least we wanted to be better."

"Mattie Lee, what does your Hasseltine circle do?" said Caro.

"I haven't been saying much but we 'Do'. We have charge of the kindergarten work at the mill village and on Sunday we conduct Sunbeam and G. A. bands and teach in the Sunday school. And too, we knit up all the wool we can get."

"Now listen to me," said Caro. "We do all those things you speak of, and then some. At our college we have 'The League of the Golden Pen.' To belong to that we must have our names written in gold on the announcement board in the front hall. This is done when we have written a certain number of kind, helpful, sympathetic and cheerful letters to those in need of them. So put our circle on the honor roll in gold!"

"Hear, hear," applauded the twenty-six. When the dinner bell rang the girls obeyed with a bound, but within each merry heart a sweet purpose had been strengthened by the interchange of experiences.—Mrs. George Davis, South Carolina





## UNION NOTES



### ROUND TABLE

IN the editorial department announcement is made of the year's leave of absence which has been granted to Mrs. Maud R. McLure, principal of the W. M. U. Training School in Louisville, Ky. It so happened that the W. M. U. corresponding secretary was at the school when this matter was before its Local Board. Mrs. McLure offered her resignation but this was not considered for one moment. When she tried to thank the board for its helpfulness to her during the eleven years that she has been principal, one member said: "Let the tears come, Mrs. McLure, for we are all crying together!" However, through it all there was genuine bravery on the part of Mrs. McLure, the board, the faculty and the student body and to her has been promised unflinching loyalty to the school in her absence. To prove it, one of the board members came that very night to assist in the nursing of three of the students who were quite ill with the influenza. In common with other institutions, the school had a number of cases of this disease, but in no instance were there complications of a serious or fatal nature. Our Union cannot be too thankful for this. From Louisville, the W. M. U. corresponding secretary intended to go to meetings in Illinois, Missouri and New Mexico. At the last moment these were postponed by the influenza. It is believed that such society, associational and state meetings are distinctly blessed of God and that in His own way he will overrule the postponement for good. May it be true that, in the meanwhile, many prayers may be offered for their influence when held and that when that good day does come the workers may pour into them all the concentrated longing of deferred hopes. Surely the tenderest sympathy of Union workers will go forth to the family of Mrs. R. J. Willingham because of the fatal illness of two of her sons from influenza in October. One of these was our missionary to Japan, Rev. Calder Willingham. May

his widow and all who mourn for him and his brother be mercifully comforted by God and may the Christians in Japan have added strength to bear the extra burden occasioned by his having been taken from the work. The deepest sympathy is also felt for Mrs. S. E. Woody, co-chairman for the Local Board of the W. M. U. Training School, in the death in action of her splendid son, a lieutenant in the infantry. Two other sons are in the service, and she is bearing the loss of this one in the same wonderful spirit that she sent forth all three at the call of their country. From Mrs. John Lake of Canton, China, has been received a copy of the year book used by the societies in the South China W. M. U. It contains a foreword in English, certain quotations from which cannot fail to be interesting. "At the recent annual meeting three new societies were reported, all at strategic points and making a total of eighteen. It was decided to undertake the support this year of two Bible women instead of one. In a few minutes enough was pledged by societies to guarantee the salaries and necessary traveling expenses of both. We rejoice in the progress of our sister Unions in North and Central China and thank them for the letters of greetings which they send to us from year to year. We wish to acknowledge our indebtedness to the Central China Union for the use of their translation of the home Union's hymn, 'Lord speak to me that I may speak', which we have taken the liberty of modifying slightly to suit the language of South China. May the bond between our different missions in China ever become stronger and, when the time is ripe, may we have an ALL-China W. M. U. And what shall we say of our debt to the home Union, our mother? Here in far-off China our daily prayers ascend for the work and workers throughout the southland, even as we know you are praying for us." From the Baltimore office the request has gone to the state W. M. U. cor-

responding secretaries that, if at all possible, they publish in their state denominational papers sometime in December the greetings which were received at Hot Springs from the W. M. U. workers in Brazil, Japan, China, Africa and Italy. These greetings are called for in the W. M. U. S. programs for the January Week of Prayer and so the papers containing them should be carefully saved for that week. These greetings will also be found in the Hot Springs W. M. U. minutes. Miss Mary P. Jayne, our missionary to the Pawnee Indians, writes: "Our fall work is opening up beautifully. We are just finishing our offerings for the Church Building Loan Fund and are beginning on state missions. The new offering boxes which Miss Dixon prepared are fine. They have so many good suggestions and that map of the world, with our stations marked, is such a help. We are using them in our woman's society and Y. W. A. Our young women are having their own meetings now and are taking hold of Bible study so well. They are also helping in the social life of the church and are learning to knit for the soldiers. Over fifty of our Indian boys are in the war, many of them being in France". Owing to transportation and printing conditions, it is foreseen that it will not be possible to handle at the Baltimore office any annual reports on personal service, young people's work or items about the standard of excellence and number of organizations unless all such reports are received at Baltimore not later than the 15th of April. It will be noticed that no mention is made of the treasurer's report, for it will be necessary for this to be kept open until the books of the boards of the Southern Baptist Convention close. Thus Mrs. Lowndes will keep her books open just as usual and will notify the state treasurers when their reports must reach her toward the last of April. It is regretted that this same rule cannot hold for the other reports but it will not be possible to handle them if they are not in Baltimore by April 15. All of the state leaders have been notified of this, and so this notice is to the societies to the end that every one may co-operate so that every state may have as full a report as possible at Atlanta next May. It may mean that some states

can report for only eleven months, but such a report will be far better than no report at all and in times of war we are only too happy to do the best that we can in such details. To each state W. M. U. vice president has been sent the following suggestions concerning the Union's part in the proposed educational campaign for \$15,000,000 for denominational education, with the request that she take the matter up with the W. M. U. state executive committee and have it presented at her state meeting before next May. The hope is that by that time each state will be able to say what it thinks should be done in the matter and that as a Union we may present a united front in this effort for education. The Education Commission agrees that all gifts to the fund made by women shall be credited to the Union whether the individual giver so designates or not, with the exception of course in case any woman should prefer that her gift not be thus credited. It is also very important to understand that all gifts made by our workers to the special educational campaign which is now being conducted in any of the states or which shall be entered into by the state shall be credited to the Union's effort for the fund, provided of course that the campaign in the given state is a recognized part of the \$15,000,000 campaign. In addition to these general statements, the following were sent to the state W. M. U. vice presidents as mentioned above: "(1) Total W. M. U. aim to be \$3,000,000, and that gifts to this amount be solicited from W. M. U. members, preferably for the following objects: (a) Student Fund of the Southern Baptist Theological Seminary, Louisville, Ky.; (b) Baptist Bible Institute, New Orleans, La.; (c) Southwestern Baptist Theological Seminary and B. W. M. U. Training School, Fort Worth, Texas; (d) College or University for Appalachian Mountain Section; (e) Chair of Bible in Each Baptist State College and Scholarships for Boys and Girls in Such Colleges; (f) Negro Baptist Theological Seminary; (g) Endowment Fund of W. M. U. Training School, Louisville, Ky., the aim for this fund to be at least \$100,000". Union workers will be deeply grieved to hear of the crushing sorrow that has come

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## GENERAL PROGRAM

(Concluded from page 15)

one visitation. In the meantime must the people die?" We have been all too slow in sending them supplies. Surely now is the time when a dollar invested for Christ in that great republic will bring the largest returns. Schools crowded and applicants turned away; hospitals full and hundreds of thousands without a physician. The educated classes willing to learn of Christ and our workers all too few. Do we not each one want to have a share in meeting this great world opportunity? Can there not be many Christmas gifts this year that will be of the truest Christian spirit, for they will represent love and sacrifice on the part of the giver and will mean the bringing of eternal life to those who sit in the shadow longing for the light of hope?

## COLLEGE Y.W.A. PROGRAM

(Concluded from page 17)

### SECOND TWILIGHT: *Obedience*

Examples: Caleb, Joshua 14: 14; Isaiah, Isa. 6: 8; The Apostles, Matt. 4: 18-22; Paul, Acts 26: 12-19

Instructions: 1 Sam. 15: 22; John 13: 17; Matt. 19: 17; John 7: 17; John 8: 31, 32

### THIRD TWILIGHT: *Energy*

Examples: Caleb, Joshua 14: 10-12; David, 1 Chron. 29: 2; Nehemiah, Neh. 2: 18; 4: 6; Paul, Acts 20: 24

Instructions: Eccle. 9: 10; Romans 12: 11; 2 Tim. 1: 6; Col. 3: 22, 23, 2 Chron. 15: 7

### FOURTH TWILIGHT: *The Perfect Character, Christ*

In Faith and in Courage, John 11: 41, 42; 18: 3-9. In Helpfulness, Acts 10: 38; Mark 10: 45; John 13: 15. In Obedience, John 4: 34; 5: 30; 8: 29; 17: 4. In Love, John 11: 33-36; Mark 10: 13-16; John 19: 26, 27

## TRAINING SCHOOL

(Concluded from page 26)

Softly then to an exquisite chant came the words from Japan, "Cannot you hear your daughters of Japan saying, 'Go, go, go?'" This appealing word was repeated by the Spirit of every land where work the daughters of the House Beautiful. Even from the House Beautiful of to-day came a Spirit saying "Go". Then all the voices took up the soaring strains of "Take the Light".

As these triumphant notes died away soft voices from behind a screen of vines tenderly gave the charge given each commencement to the graduates:

"He will give His angels charge over thee, He shall give His angels charge over thee, to keep thee. For thou hast made the Most High, thy habitation."

Only a prayer could conclude then, for all hearts were full. In this Dr. Eager led.

The personnel of the sketch were: Miss Todd as Happiness, Misses Greene, Garabedian and Ruth as Faith, Hope and Love; Misses Bokee, Greene, Ellyson, Baughn and Roberts as the spirits of Japan, China, South America, Africa, and the Southland; Miss Summer as Liberty and Miss Clark as the Spirit of the House Beautiful. Mrs. McLure's own words in her announcement, telling of her happy childhood, young womanhood, and the eleven happy years of service in the House Beautiful, were the inspiration of the sketch: Miss Todd expressed it in charming prose, Miss Goodwin gave it a setting of exquisite music, while the patient work of Miss Chastain as director gave unity to the whole. It was the expression of every girl's heart as we joyfully give our "Mother" as a "Liberty Loan" to Uncle Sam.—Miss Una Moffit Roberts

## SUNBEAM PROGRAMS

(Concluded from page 21)

for household cares, the "kitchen god"; etc.

The kitchen stove built of brick and plastered over has openings at the bottom where fire is kindled. There are small disks in the flat top into which heavy iron pans are fitted.

The food is very strange. Some you cannot relish, such as shark fins, eggs that have been buried in the ground for months then soaked in brine until they are salty all through, the whole a dark blue. Then there is dried fish which perfumes the whole neighborhood while cooking, and the white breast of chicken boiled many months previous to the eating of it. There are other dishes I am sure you would like such as baked duck stuffed with barley and chestnuts, soup with whole pigeon eggs floating in it, fresh fish prepared in many ways, meat balls tucked in some way into fresh eggs and fried, tender bamboo sprouts, and many other things that are as delicious as anything you ever ate.

The table boasts no silver or glassware and there is no tablecloth. The food is eaten with China spoons and chopsticks. A small bowl and saucer is placed by each plate, the latter for bones. Large bowls are in the center for the food. Shiny black eyes of children twinkle with mirth at your awkwardness with the chopsticks but the owners are much too polite to smile; and though you drop food all over the table and have to make several efforts to get anything to your mouth, they will comment on how well you manage—"just as well as a Chinese". They do not mean to tell lies but wish to encourage you and to be polite, knowing that the lack of manners will bring future punishment.

After four years Ah Lai's father returned home and opened business in China. He uses foreign (American) methods and is very successful. He dresses in foreign clothes, speaks English well and is highly honored and much envied by all. He wants everything as foreign as possible and has forbidden footbinding for his daughters and allows them to walk the street and visit friends whenever they please. He pokes fun at his wife for worshipping dead images, but also laughs whenever anyone tries to talk to him about the Living God.

This father is also anxious to have his children study with foreigners and placed them in mission schools. Then comes stormy times with mother over becoming contaminated with foreign religion, but he commands her not to interfere as they are learning to speak English and are getting new ideas of western methods. He considers the going to church, reading the Bible, etc., a waste of time but overlooks this in order to get the education he values.

Ah Lai proves a very brilliant pupil and has her name changed to "Very Precious".

All of the children except the oldest and the youngest are earnest Christians. The mother is dissatisfied with her religion and longs for light. As she cannot read or write and has spent all her life within the home she is averse to being seen in public, and now shrinks from going to church or Bible meetings. Also her feet are much too tiny to risk walking on the crowded streets and she fears the street cars and automobiles will run over her ricksha. The mission teacher has become very friendly and often visits her bringing the Bible woman to read and pray with her.

## SOCIETY METHODS

(Concluded from page 25)

road to personal service is the use of the term "sunshine-bearing" instead of the more grown-up term personal service. The name will work into many varieties of prefixes for the occasion. In one band is a list of the "sunshine wards" in the hospital, meaning those wards which the Sunbeams visit regularly. We have "sunshine homes", "sunshine days", "sunshine singers", "sunshine visitors", "sunshine scrapbooks" for the soldiers, and one dear enthusiast insisted that her dish of jelly for a sick friend was "sunshine jelly". This little word, so flexible and so easily understood by the children, has been the key to the personal service problem in many bands. Arkansas

## UNION NOTES

(Concluded from page 29)

to the W.M.U. treasurer, Mrs. W. C. Lowndes. On October 28 a cable was received from her son, Captain Lucien Lowndes, stating that his brother, Captain Andrew J. Lowndes, had died of influenza in France.



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