

UNION WATCHWORD

Laborers together with God—I Corinthians 3:9

WATCHWORD FOR 1924-1925

Let the whole earth be filled with His glory.—

Psalm 72:19

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION
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Royal Service

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NOTICE

If there is a red mark in the corner, then your subscription expires with this number. Please renew as soon as you see this red mark. See directions at top of page 2.

Monthly Missionary Topics for 1924

November—China's Homes

December—Our Girls, Here and There

Monthly Missionary Topics for 1925

JANUARY—For Christ's Sake and the Gospel	JUNE—Foreign Missions
FEBRUARY—Struggle for Religious Liberty in America	JULY—Our Schools in Foreign Lands
MARCH—The Heritage—Home Mission Opportunities	AUGUST—Home Missions
APRIL—Present Day Persecutions in Europe	SEPTEMBER—Stewardship of Time and Personality
MAY—Southern Baptist Educational History	OCTOBER—Ways of Winning (Year Book)
	NOVEMBER—The Child and the Future of the South
	DECEMBER—Children of Other Lands

SUGGESTED LEAFLETS—Supplement to Program

NOVEMBER—China's Homes

	Cents
A Camouflaged Prescription	5
A Country Trip in China	3
Chinese Womanhood	3
Little Sue Shen (Sunbeams)	2
My Mother	4
Six Thousand a Year, Plus Rice	5
Patience Won Out (Y.W.A.)	4
Thanksgiving Gates (Exercise)	15
Won't You Walk into My Parlor (Playlet for Boys and Girls)	5

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MAGAZINE AND BOOK REFERENCES—Program Helps

China's Real Revolution	Hutchinson
China's Challenge to Christianity	Porter
Ming Kwong, City of Morning Light	Gamewell
The China Shepherdess (for Children)	Applegarth
New Lanterns in Old China	Ingles
Notable Women of Modern China	Burton
China and Her People	Johnston

EDITORIAL

THINKING IN THANKSGIVING TERMS

ANSWERED prayers are real reasons for thanksgiving. Recently the Birmingham office has received letters from two missionaries showing especially their dependence upon the prayers of those who follow the Calendar of Prayer. One said that the verse of Scripture which was used on "her day" was the one which her home pastor used at their family prayers just before she left for the foreign field. Another says that on the very day she and her husband were being remembered by the Calendar of Prayer he showed the first long looked-for signs of recovery from a serious illness. She writes: "Oh, how thankful we were! I never appreciated so much the Calendar of Prayer as then". Providential does it also seem that the verse chosen in connection with the prayers for Rev. and Mrs. Rex Ray of Wuchow, China, should have been: "He will give His angels charge over thee", for it was nothing short of miraculous the escape made by Mr. Ray when his party was captured by the Chinese bandits. Doubtless every one who reads this article can tell a story proving that God does hear and answer prayer. It will be remembered that Daniel "prayed and gave thanks"; that Jesus said: "Father, I thank Thee that Thou heardst Me". Before the Christian calls He answers; after He gives the blessing, surely the Christian will offer thanks!

Enlarged equipment is also an added appeal for thanksgiving. Mrs. W. W. Lawton of Chengchow, China, writes:

"We are grateful to the 75 Million Campaign for: two doctors and a nurse; two residences; land for enlarging the compound of our boys' school; and our Religious Life Center in the business part of the city".

Miss Pearl Caldwell of Pingtu in far northern China writes:

"The 75 Million Campaign has meant much to our station. It has sent us six new missionaries. Sorely needed buildings have also been provided. One of these is the administration building of our Pingtu Christian Institute; another is a dormitory with necessary land; another, a Sunday school building with offices for evangelists' conferences and with sleeping quarters for both men and women workers and for any guests who come from country churches to meetings in Pingtu; another, our excellent new hospital or at least about six-sevenths of the money for its land, buildings and equipment. The Campaign has also given us two residences".

From Mrs. I. V. Larson of Laiyang, China, comes the following:

"To our station the campaign has given three missionaries, a residence, a building for the boys' school and one for the girls' school and land for the residence and the two buildings".

To this proof of God's goodness Mrs. C. G. McDaniel, of Soochow, China, adds:

"Since the Campaign started, six missionaries have been added to our station. We have been helped in building Bing Who Jao Church in Soochow, two country churches and our primary school at Soochow. Besides the land for this school we have also received money for other land, included in which is that for We Lin Girl's School, Yates Academy and for the church and boys' school at Quinsan".

Isaiah cried in the long ago: "Enlarge the place of thy tent; lengthen thy cords; strengthen thy stakes; fear not! I will set thy stones in fair colors". Surely "today 'is' this Scripture 'being' fulfilled"; therefore, "because they that partake of the benefit are believing and beloved" "we are bound to give thanks to God always".

Open doors on practically every mission field should be another call for thanks-

giving. Look within and then up as certain of these doors of opportunity are unfolded. See this one at Soochow as described by Mrs. McDaniel:

"There is work awaiting a woman teacher at We Lin Girls' School. Quinsan is ready for a new church building. Yates Academy for Boys has outgrown its compound. The present church at Ziang Nga Zien is inadequate".

Mrs. Larson of Laiyang swings wide the door as follows:

"Our educational work is calling for another man. A single woman will find evangelistic work awaiting her. Girls, who are now attending classes in the boys' school, are worthy of an administration building and the land for the same".

Look at the opportunities set forth by Miss Caldwell of Pingtu:

"There is so much work at the hospital that another nurse is needed. Equally important is the sending out of a man for industrial work at the Pingtu Christian Institute. Our present force is also large enough to justify the purchase of more land and the erection of another residence".

Mrs. Lawton of Chengchow thus describes the "fields white unto harvest":

"There is work here for another doctor and for a missionary couple for the Religious Life Center. In three out-stations Sunday services are being held in a yard. When it rains most of the people must stay at home because an ordinary Chinese house will not hold more than fifty or sixty people. There also seems to be a chance for work in the Mohammedan section of Chengchow. The Mohammedans hold their places of worship in such reverence that it is a shock to them to be invited to worship in an ordinary place such as we have in their section of Chengchow. There is much country work for two unmarried women. There are Christians in twenty villages surrounding the city of Sin Cheng".

Here is another door open for entry. Miss Hannah Plowden of Soochow, China, thus describes it:

"The last of April I finished my Language School work and spent until the first of July in the country. It was delightful and gratifying work, visiting about ten country stations. There is not a Christian woman in a single one of them. There has never been a woman to do work in this particular country section and so the native women have never had a chance. The preaching of the men has scarcely touched their world. Most of the women in the villages had never seen a foreign woman before. You can imagine that at our meetings we had full houses!"

Thankful are we, therefore, for answered prayers, for enlarged equipment and for many open doors. In gratitude, will our faith in the power of prayer be increased? In gratitude, will our love-offerings be poured forth that every open door may be entered? The victory of the Baptist 75 Million Campaign has a double hinge—prayer and gifts. The present and a large part of the future of Southern Baptist Convention success depends upon the Campaign. Will you, will I, be faithful in our prayers for victory? Will you and I bring our gifts to its treasury?

Well do we know that in all this we are not alone—that God hears when we pray, that the generous heart of God rejoices when we give. We know that in all this "we are God's fellow workers". Recently the writer was going before sunrise one morning to the Birmingham railway station. The route led near the Sloss Steel Works and just at that time a "run" was being made, the furnace looking as though it were afire, so molten red was the outflow. As one looked from the furnace to the nearby mountains they were seen to be tinted, too, with red and purple. It was too early for sunrise. Those mountains were aglow with the reflection from the furnace. Even so, "ye are God's husbandry, God's building"; even so, could Jesus say: "Herein is My Father glorified that ye bear much fruit". Will we genuinely cooperate with Him in these closing days of the Campaign—we praying, He answering, we praying, He increasing it a thousand-fold?



MY ALABASTER BOX



A RARE CHARACTER

SHE was a young woman of very limited means. The simple home stood in the midst of a small farm far from the highway. Here she was the home maker for an aged father. From childhood her interest in the missionary work of southern Baptists had been growing. Enthusiastically she welcomed the 75 Million Campaign with its call for larger things. What could she give? Heroically she pledged \$25 a year. More heroically she set about earning that amount, picking peas, picking cotton—any turn a woman in rural life might find. Promptly every payment was made. But lo! an illness overtook her. Through the solicitation of friends the doors of the Baptist Hospital of her state opened to her. Here she was a guest, receiving cordial treatment and careful ministrations. Home again in returning health her joy knew no bounds. Faster her hands moved. A love gift of \$25 must be earned to express to the hospital her gratitude, while that year's payment to the Campaign Fund must not fail. Early in 1924 her last payment was made and now she rejoices that she can add an extra gift. Truly she has broken her Alabaster Box in the spirit of loyalty and love.—*Mrs. J. D. Chapman, S. C.*

"WITH WHAT MEASURE YE METE"

THIS is how one Kentucky woman, whose income is very meager, manages the offering problem: 1st: the tithe is set aside—it is God's; 2nd: then, after the most essential expenses have been cared for, a duplicate amount is given to God's work for every other expenditure made, the second being kept about as follows:

<i>Luxuries</i>		<i>Duplicate for God's Work</i>
Amusements	\$19	\$19
Books	20	20
Shoes	8	8
Hats	10	10
Dresses	36	36
Hose	5	5

It is told by one of our missionaries that she and another missionary teacher were asked to go to a place where a number of Chinese had met death in a storm. Some of their pupils went along to identify the dead. The missionary describes the scene thus: "There were about eleven hundred bodies lying with their faces upturned and, as we passed between the rows, how fearful it was to know *not one of them had ever heard of Jesus*. What of the millions who have never heard of Christ, His death on the Cross and His triumphant resurrection?"—*Miss Katherine Thomas, Ky.*

HONORING BY SACRIFICING

THE beautiful story of the Alabaster Box has always filled us with a burning desire to do our very best for our Saviour. The sweet fragrance of the costly spikenard still floats over the universe and is recognized by all Christians as that coming from the Alabaster Box which Mary broke over her Master's head and feet. It came at the very time when a great sacrifice was needed, as that greatest of sacrifices was about to be made by Him for the world.

And just now a great sacrifice from each woman of the Southern Baptist Con-

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BIBLE STUDY



TOPIC—"Possibilities of Intercession"

I. *The Call to Prayer:* Jer. 33:3; 29:12, 13; John 14:13-15. "The demand of our day is for a spiritual force which will enable the Christian to overcome adverse powers which hinder the accomplishment of the divine plan of redemption" Rom. 8:26, 27. Here we have the Spirit an indwelling Intercessor, Neh. 7:25; Jude 24. Co-operation with the Holy Spirit is of vital necessity, John 16: 23; praying in the Holy Ghost is praying in the name of Christ, "according to the will of God". This is for power over sin and for effective proclamation of the Gospel, as well as for wisdom in methods of service, John 15: 7. There is a life in the Spirit, a life of abiding in Christ within our reach in which the power of prayer and the power to obtain an answer can be realized in a measure which we could not have thought possible before. The Word of God is the great text-book of prayer—Abraham pleading for the cities of the plain, Gen. 18; Moses at Repidim, Ex. 17; Joshua before Ai, Josh. 7; Daniel in Babylon, Dan. 9; Disciples in Jerusalem, Acts 4; Paul in Rome, Eph. 3. Demands were made upon their Spirit, their faith, their courage which drove them to God. Prayer is the God-given means, Luke 10:17, 19, of waging war against the powers of evil which are pressing upon the church of Christ, 1 Tim. 4:1, 2; 2 Tim. 3:1-5, to silence her witness, 2 Cor. 2:11, defeat her aims, 2 Cor. 2:14-17, and it is the consciousness of need for help in this struggle which constitutes the call for prayer. Apostasy "from the faith once delivered to the saints", Jude 3, God's Book dishonored, His promises scorned, His Son despised and rejected—these are a call to prayer.

II. *The Glory of Prayer:* Neh. 10:19-23, Rom. 8:34. In intercession our King upon the throne finds His highest glory and we too in intercession shall have the fulness of the Spirit, Rom. 8:34; Neh. 7:25-27, Rev. 8:3, 4; Ps. 141:2. When the Holy Spirit was poured out at Pentecost with a flow that never ceases, it was in answer to prayer, Acts 1:13, 14; 2:1-4. Jesus is our High Priest and His priesthood is unchangeable. His intercession ceases not; the power of the Holy Spirit bearing the Father's answer to the Intercessor's prayer is ever to "usward who believe". When Peter and John were threatened with punishment, Acts 4, those of the company of the church "lifted up their voices with one accord" for boldness to speak the word; "the place was shaken and they were filled with the Holy Ghost", Acts 4:23-31, 33. It is prayer that is the spiritual life and power of the church. "Ask whatsoever ye will", John 15:7; 14:13, 14; 15:16; Mark 11: 24; Luke 11:9, 10; Matthew 21:22; 1 John 3:22. To fight the good fight, to complete the glorious contest of life, to wage a warfare which will issue in the joy of victory must be active cooperation with the Holy Spirit against all the wiles of Satan, Eph. 3:13-21. Christ actually meant prayer to be the great power by which His church should do its work. Prayer is a thing of the whole life. The altar should be set up in the soul to become the center and source of life, Matt. 7:7, 8. In the heart must be the praying ground stretched out at the feet of God.

III. *Ministration of the Spirit:* Acts 13:1-4: As these ministered to the Lord, the Holy Spirit met them and gave new insight into God's plans. Prayer is still the only secret of true church extension—"sent forth by the Holy Ghost". There are three mysteries: our possession by the Triune God, John 14:23; our

(Concluded on Page 35)



DAILY BIBLE READINGS



TOPIC: "Possibilities of Intercession"

*"A moment in the morning take the Bible in your hand
And catch a glimpse of glory from the peaceful promised land;
The precious words, like jewels, will glisten all the day,
With rare, effulgent glory will brighten all the way."*

The Call to Prayer

Saturday, 1st

Exodus 22:22, 23; 34:5-7

Sunday, 2d

Deuteronomy 4:7, 36-40; I Kings 3:5-12

Monday, 3d

I Chronicles 28:9; II Chronicles 7:12-16

Tuesday, 4th

Jeremiah 29:12, 13; 33:3; Psalm 91:15

Wednesday, 5th

Isaiah 52:6-10; Ezekiel 36:25, 27, 37

Thursday, 6th

Matthew 6:5-15, 33, 34; Psalm 50:15

Friday, 7th

John 16:12-15, 23-27

The Glory of Prayer

Saturday, 8th

Exodus 33:12-14, 18-22; 34:5-8, 29-35

Sunday, 9th

Exodus 40:32-38; I Corinthians 6:19, 20

Monday, 10th

Zechariah 8:21; 10:1; Psalm 145:8-19

Tuesday, 11th

Matthew 18:19, 20; Romans 10:11-13; 12:12-16

Wednesday, 12th

Ephesians 3:13-21; Hebrews 13:20, 21

Thursday, 13th

Hebrews 7:23-28; Jude 24:25

Friday, 14th

Ephesians 1:15-22; Matthew 6:13

Ministration of the Spirit

Saturday, 15th

Genesis 1:2; Job 33:4; Zechariah 4:6; Psalm 104:6

Sunday, 16th

Matthew 3:16, 17; Luke 4:1, 14, 15

Monday, 17th

John 20:21, 22; 15:26, 27; Acts 1:2, 5, 8

Tuesday, 18th

Acts 2:1-4; 4:31; 8:14-17

Wednesday, 19th

Acts 10:9-16, 19, 44-48

Thursday, 20th

John 4:23, 24; I Corinthians 2:10-12; I Peter 4:14

Friday, 21st

Romans 8:26, 27; Ephesians 6:12-18

Model of Intercession

Saturday, 22d

Matthew 6:5-13; Luke 11:1-13

Sunday, 23d

John 17:1-26

Monday, 24th

Luke 23:33, 34; Acts 6:8, 15; 7:56-60

Tuesday, 25th

Romans 1:8, 9; 10:1; II Corinthians 13:7-9

Wednesday, 26th

Ephesians 3:14-21; Philemon 4-6

Thursday, 27th

Philippians 1:3-11; I Thessalonians 1:2-5

Friday, 28th

Colossians 1:3, 9-14; 2:1-3; 4:12

Saturday, 29th

I Thessalonians 3:3, 10-13; II Timothy 1:2, 3

Sunday, 30th

II Thessalonians 3:1-5; Romans 13:18-21; Luke 22:32

Calendar of Prayer for Southern Baptists November, 1924

*"Grant us the will to fashion as we feel;
Grant us the strength to labor as we know;
Grant us the purpose, ribbed and edged with steel,
To strike the blow."*

*"Knowledge we ask not; knowledge Thou hast lent;
But, Lord, the will! Here lies our bitter need;
Give us to build above the deep intent
The deed, the deed."*

Topic: China's Homes

1—SATURDAY

That wholesome Christian homes in China be greatly multiplied
Let the house of Thy servant be blessed forever.—2 Samuel 7:29

2—SUNDAY

That Campaign investment in China bring spiritual riches to thousands of souls
A treasure in the heavens that faileth not.—Luke 12:33

3—MONDAY

For Dr. and Mrs. G. W. Leavelle, medical and kindergarten work, Wuchow, China
God, Himself, is with us.—2 Chronicles 18:12

4—TUESDAY

For God's presence in W.M.U. annual meeting of South Carolina
This people I have formed for Myself.—Isaiah 43:21

5—WEDNESDAY

Pray for continued blessing on publication work and tent evangelism at Canton, China, in charge of Rev. and Mrs. W. H. Tipton.
The desire of the righteous shall be granted.—Proverbs 10:24

6—THURSDAY

For Rev. and Mrs. C. A. Leonard as they open up S.B.C. work in Manchuria
We labor . . . that we may be accepted of Him.—2 Corinthians 5:9

7—FRIDAY

For Misses Clifford Barratt and Olive Riddell, school work, Pechow, China
He is the rock.—Deuteronomy 32:4

8—SATURDAY

For evangelistic and school work of

Dr. and Mrs. J. M. Rogers, Shanghai, China
He is our help and our shield.—Psalm 33:20

9—SUNDAY

That full purpose of Baptist 75 Million Campaign be fulfilled
That I may publish with the voice of thanksgiving and tell of all Thy wondrous works.—Psalm 26:7

10—MONDAY

That the W.M.U. of Oklahoma determine large things for God's kingdom
Thine is the kingdom and the power.—Matthew 6:10

11—TUESDAY

For divine guidance in W.M.U. annual meetings of Georgia and Tennessee
Truly our fellowship is with the Father.—1 John 1:3

12—WEDNESDAY

For Rev. and Mrs. C. G. McDaniel, evangelistic and school work, Soochow, China
Their heart shall rejoice in the Lord.—Zechariah 10:7

13—THURSDAY

For Julia McKensie Memorial School, Yangchow, China, in charge of Misses Hazel Andrews and Mary Demarest
That they might know Thee.—John 17:3

14—FRIDAY

For Spirit-directed plans in W.M.U. meeting of New Mexico
Through the power of the Holy Ghost.—Romans 15:13

15—SATURDAY

For Dr. and Mrs. S. O. Pruitt, Chengchow Hospital, China
That the excellency of the power may be of God.—2 Corinthians 4:7

†W.M.U. Training School Alumna

Calendar of Prayer for Southern Baptists November, 1924

"Alone, alone, yet not alone,
His love is near
I need not fear,
Beneath the shadow of His throne;
Alone, alone, yet not alone.

"Alone, alone, yet not alone,
How can I be?
He shelters me
Beneath the shadow of His throne;
Alone, alone, yet not alone."

Topic: China's Homes

16—SUNDAY

Pray that no critical financial situation confront our Boards in December, 1924.
With us is the Lord our God to help us.
—2 Chronicles 32:8

17—MONDAY

For Rev. and Mrs. C. C. Marriott, evangelistic work in Chinkiang and outstations, China
I will be thy King.—Hosea 13:10

18—TUESDAY

Ask for great blessing upon annual meeting of District of Columbia and Alabama and Texas.
He shall direct thy paths.
—Proverbs 3:6

19—WEDNESDAY

Earnest prayer for Bible School and general work of Rev. and †Mrs. H. M. Harris, Kaifeng, China
The Lord shall give that which is good.—Psalm 85:12

20—THURSDAY

For all missionary work for women and girls of China
Preaching peace by Jesus Christ
—Acts 10:36

21—FRIDAY

For Rev. and Mrs. D. F. Stamps, Bible School and general work, Chinkiang, China
Kept by the power of God
—1 Peter 1:5

22—SATURDAY

For Misses Lora Clement and †Sarah Funderburke, educational and evangelistic work, Kong Moon, China
My hope is in Thee.—Psalm 89:7

23—SUNDAY

That southern Baptists seek the

Bible for instruction in the grace of giving
The way of the righteous is made plain.—Proverbs 15:19

24—MONDAY

For Dr. and Mrs. C. A. Hayes, hospital and dispensary work, Canton, China
I will heal him.—Isaiah 57:19

25—TUESDAY

For Dr. and Mrs. Carmen E. James, medical evangelism in Manchuria
He that soweth and he that reapeth may rejoice together.—John 4:36

26—WEDNESDAY

For Rev. and †Mrs. M. T. Rankin, educational work, Canton, China
My meat is to do the will of Him that sent Me.—John 4:34

27—THURSDAY

For Misses †Mattie Vie Summer and Reba Stewart, educational and evangelistic work, Kweilin, China
He will speak peace . . . to His saints.—Psalm 85:8

28—FRIDAY

For Rev. and †Mrs. J. Hundley Wiley, Shanghai Baptist College, China
Testifying . . . faith toward our Lord Jesus Christ.—Acts 20:21

29—SATURDAY

For Rev. and Mrs. C. L. Culpepper, evangelistic work, Laichowfu, China
They that trust in the Lord . . . abide forever.—Psalm 125:1

30—SUNDAY

That southern Baptists preserve their honor before God in keeping Campaign pledges
Surely they are My people.
—Isaiah 63:8

†W.M.U. Training School Alumna



PROGRAM FOR NOVEMBER



The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Baptist Foreign Mission Board, Richmond, Va. For a few cents leaflets suggested in this number can be obtained from W.M.U. Literature Department, 1111 Age-Herald Building, Birmingham, Ala. See also program helps on page 3.

CHINA'S HOMES

Hymn—Where Cross the Crowded Ways of Life

Bible Study (See page 7.)

Prayer—Praise God for the Redeemed Homes of China

Hymn—Throw Out the Life Line

Personal Service Period (See page 27.)

Sentence Prayers for Unredeemed Homes of China

Hymn—Jesus Shall Reign

The Official Home

Homes of the Wealthy

Homes of the Middle Classes

How the Poor Live

A Chinese Wedding (See page 25.)

Christian Homes

China's New Woman

What Can We Do about It?

Discussion of Plans for Lottie Moon Christmas Offering

Closing Devotions

THE OFFICIAL HOME

THE Chinaman when he first sees the American and European houses of four or five stories wonders within himself if it is the smallness of the country that compels the people to build upward into the air. If not for this reason he thinks it must be for one still more serious as in his country it is thought impertinent to live in a house higher than the walls of the home town. Seeing no walled towns and plenty of building space he stolidly concludes that "it is the custom", always a sufficient explanation to the Chinese mind. In his country even the official and wealthy ones are content with a one story dwelling. When the family outgrows the home courtyard after courtyard is added, surrounded by other low buildings. Abundant illustrations in current magazines and papers have made us familiar with these dwellings with their tiled roofs extending to each corner in beautiful curves. But in China, as with us, the type of home changes with the worldly condition of the householder. Except in the homes of the wealthy there has been little effort to secure comfort or beauty.

The home of the mandarin, a Chinese official, either civil or military, is his combined official and private residence. It is entered through the yamen or official gate. If the mandarin be of high rank there will be three or four gates of thick wood upon which will be painted grotesque door gods. These gates are to separate the mandarin from the vulgar herd. Great must be the influence of one who may penetrate



CHRISTIAN CHINESE FAMILY

through them into the private offices and rooms in the center of the building. In one of these rooms the wife lives her quiet monotonous life, in others are the concubines where life may be more varied through chat and quarreling. Into these rooms we are not invited to go. There are also waiting rooms, a drawing room and last of all the kitchen and servant's quarters. The house itself has red walls and roof, the government color. Under the cover of the entrance porch may be seen the official chair and near it lanterns, tablets, execution swords and umbrellas, the last named used in official processions. One writer says these official homes present to the western eye a mixture of grandeur and meanness. This combination is not confined to China, some very imposing buildings conceal much meanness in all parts of the world.

THE HOMES OF THE WEALTHY

IN calling upon the wealthy householder in China you will again face double or triple gates over which will hang paper lanterns having on them the name of the owner and perhaps those of several of his ancestors. No friendly bell awaits your hand, sometimes there is a knocker, but if this is absent you will simply shout "Lai" (come here). The porter opens whichever gate suits your social position (and he is a good judge) or nature of your errand. Through the reception hall, furnished with chairs and small tables placed against the wall, you are ushered into the courtyard filled with orange, camelia or azalea trees. The nature of your visit determines whether you are led into the drawing room, dining room or asked to remain in the courtyard. If you are an important person you will be ushered into the drawing room where you will find beautiful scrolls, porcelain vases, copper tripods and many curios, for the wealthy Chinese is a born collector. The curios so proudly displayed by many a tourist of the east on his return home are those which the Chinese collector calls rubbish. If you are keen on these things look into his cabinet

filled with gilt and carved boxes, rare jewels, fans etc. and you will understand his "rubbish" remark. A recent southern Baptist visitor speaks of such a home as follows: "Among the rich homes visited in China was that of Mr. Wong of Shanghai. Inheriting money from his father, a rice merchant, he has varied and successful interests in the city's activities. His home is large, elaborately furnished and in many ways beautiful, the occasion of our visit being a house-warming in celebration of the host's moving into a really palatial home, which was formerly owned by a Korean prince. The Chinese and missionary guests presented the host with a framed electroplate picture of some Chinese scene, all the donors' names being most carefully engraved in Chinese characters. The host seemed highly pleased with the gift, though I wondered just where he could hang it since every available space seemed already in use for pictures, furniture and curios. Not even in a museum have I ever seen lovelier vases and more jade ornaments. We were taken upstairs where we met his wife and one daughter and where we were shown beautifully furnished bedrooms. One of the upstairs rooms was used as the dining room for some of the guests, the one for about nine of us being downstairs, the host dividing his time between the two rooms. We did not again see his wife but the daughter told us good bye at the close of the evening.

"At the table there were no plates and no napkins, each person sticking the chop sticks or spoon into the dish in the center of the table, the process being continued according to the capacity of the feaster. At the very close of the feast steaming hot perfumed towels were passed around for the cleansing of all hands. After this we went out to the conservatory with its lovely poinsettias, nasturtiums and ferns and then into the spacious yard of many arbors with their vari-colored electric lights. Once again in the house we were favored by a musical program of

considerable variety and length, our host being one of the chief performers. He played first on a small stringed instrument which has many of the essentials of a piano, its strings being skillfully struck by two delicate, feather shaped pieces of bamboo. He was accompanied by two professional musicians, one playing the two stringed Chinese violin and the other using a guitar-like instrument. All of the pieces played were very plaintive, reminding one of Hawaiian music. Following this there was piano music with the singing of many English songs. Practically every one at the feast spoke English, several of the Chinese using it almost perfectly".

THE HOMES OF THE MIDDLE CLASSES

AS a general thing the homes of the middle class Chinese are models of physical discomforts and moral discredit. There is very often a conglomeration of weaving looms, spinning wheels and other implements as well as jars of grain and any thing in the world that should not be in a combined bed and living room. The inmates must give personal watchcare over their property as the mud walls are easily penetrated by those who break through and steal. There will also be a table and a narrow bench which serves for chairs. The shrine will be placed on the side of the room with its ancestral tablets and its kitchen god. But among the homes of this class there is also a difference as will be seen by the following account given by the visitor above referred to: "Among the visits to homes of the middle class mention may be made of three. Two of these were in Hwanghsien in north China. The first one belonged to an opium-smoker. A high wall by the narrow street shielded the home from the gaze if not the damage of the passing throngs, entrance being gained by knocking on the gate with its very high threshold. Around an open court the several rooms were grouped, the owner's bedroom being reached through the kitchen. While the

big pones of wheat bread were steaming in the large round bowl over the fire of the brick oven, the servant was ironing. This was performed down on the floor, using not a hot iron but simply two smooth round sticks with which she pounded smoothness into the garments which she had previously folded on a low stool. Perhaps her regular strokes, but certainly much opium, kept her mistress dozing in the next room, her bed being made of brick and built across the entire width of the room, its height and width being about three feet. On cold days she heated her bed, which in north China is called a kwong, by a fire at its base, enough bricks being omitted in its construction to effect a flue. With the exception of two chairs I do not recall any other furniture in this room. In sharp contrast to this home is that of Mrs. Chu, who is a deaconess in the Hwanghsien Baptist church, her son being the head Chinese doctor in the large Baptist hospital just outside of the walled city. Mrs. Chu's home is not far from the hospital, being on a busy, dirty thoroughfare, but it was spotlessly clean the day we went unexpectedly to see her. She was busy putting fresh paper on her walls but she gladly stopped to make us welcome. Up on the high kong we sat, the tray and tea-cups being there in genuine hospitality. On the walls were pictures and out in the open court were many flowers and vegetables.

"Even more luxurious were the plants and garden at Mrs. Zee's home in Quinsan not far from Shanghai. Like most of the simpler homes in China hers is one story but unlike many others it had a very big front yard and a porch. As in Mrs. Chu's home, so in Mrs. Zee's all the members are Christians, Mrs. Zee having charge of the Baptist work in Quinsan. We were guests for lunch, being taken first into her bedroom, with its beautifully carved chairs and table and its carefully kept four-poster wooden bed. In the dining room we sat around an exquisitely carved square

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table, with no table cloth, napkins or silver but with plenty of chop sticks and an almost endless array of well-cooked food. Doubtless it seemed more endless to the family servant, for he was kept busy running from the dining room to the evidently distant kitchen. When he arrived with a new course it was passed by Mrs. Zee and her mother-in-law, only the guests sitting at the table. At the close of the meal, the family being still unfed, we repaired with them to the front porch where we were served 'honey' oranges and where much conversation took place. Before we left we were taken into the room of the invalid husband, the best of care being his just as it would have been in a Christian home in America".

HOW THE CHINESE POOR LIVE

IN a country as large as China customs and dialects vary in the different provinces; only dirt, disease and sin are universal, and these are always to be found in the hovels which the poor of all provinces call their homes. In the winter many of them are without clothing, food or fire, and in north China many of them go to sleep never to awake, they have frozen and starved to death. It is true that help is given them through Christian people chiefly of England and the United States but the want is so manifold and the Christians who realize the need so comparatively few that thousands die every year and those who remain alive drag out a miserable existence. One visitor in passing through the section of Shanghai which is almost wholly given over to the lowest grade of coolies and beggars says of her experience: "I found them huddled together like cattle; they live in matsheds with the earth as the floor. Frequent fires burn up many of the disease germs but also force these people to scurry about for money with which to rebuild. It is needless to say that these homes are practically without furniture. This is absolutely true of the home life of many of the beggars and perhaps of some who work, who were seen sleeping in dugouts along the hill-

side of busy streets leading up to the city gates of Chengchow. Neither was any furniture owned by those who were sleeping out on the streets in front of stores, in the corners of buildings or down on the wharves. Time and again, even in such a progressive city as Hong Kong, I almost stumbled over these sleeping Chinese wrapped up in a quilt or in bagging. Thousands upon thousands of other decidedly poor Chinese live in boats, the statement being made that many of them, especially the women, never come ashore except just before they die. Superstition requires the family to get them out of the boat while they are still alive. These boats vary greatly in size but many of them are quite small, perhaps not more than five feet wide, but in such narrow quarters a large family often exists and ekes out a living by fishing and by carrying passengers and merchandise. My experience was that these boats are kept remarkably clean, in spite of the fact that the family cooking and other chores take place therein. Fortunately or otherwise the laundry is done in the river. I do not recall seeing any furniture in any of these boats, the floor and benches on either side doubtless serving as beds, the part above the benches being covered over with matting". In these water homes the family life goes on monotonously day after day. If the weather be fair and the wind in the right quarter life is more bearable, but at its best it needs the uplift that comes through the knowledge of Him who slept in the boats of Galilee and rose to calm its stormy waters.

A CHRISTIAN HOME IN CHINA

IN the homes of Mrs. Chu and Mrs. Zee we have seen the transformation that comes into the heathen home when Christ becomes its center. Dr. Headland gives us still another picture of His regenerating power: "One day I called upon a Christian pastor. We were about to make a visit of courtesy to the city official. I sat in his home and talked until the time for us to start. He was dressed in an ordinary blue

muslin shirt coat and a pair of silk overtrousers. I wondered if he proposed going in this outfit. But just a few moments before starting his wife, a neat, trim, clean housekeeper, went to a chest and without saying a word to her husband took out a number of garments and a fan and laid them near him. Opening up one of them she held it for him while he put it on, this without breaking the thread of conversation. In a moment we were ready to start. She did not do this in a servile way; we were in her realm, her clean Christian home, and she acted as the officer in charge. There was an air of gentle courtesy in all her movements. Although this was a home of the poorer type I noticed many touches of refinement. The 'kong' had on it a mattress, quilt and lace-edge pillow cases, all neatly made up. The ancestral shrine no longer held tablets or gods but was adorned with pictures of her husband's church and their missionary friends. From such a home her husband could go out with the appearance of a man of dignity, force and power. Her children were in the mission school and she herself helped in the Sunday school". This is the counterpart of hundreds of Christian homes in China where the cleansing power of the Gospel creates a desire for clean and happy surroundings.

Be the door of the home in China the triple gate, the door behind the screen or the open hole in the hovel, it is the entrance into which our missionaries seek to carry the message which will make the home the very vestibule of heaven. Our reports from year to year mark greater progress in work among women and girls, the result of visits of the missionary and the native Bible women at the homes where they read the Scriptures, talk and pray with the inmates.

CHINA'S NEW WOMAN

CONDITIONS in the homes have been the means of holding the Chinese woman rather rigidly to her own fireplace. There they have lived and are

still living, as drudges without hope of relief and perhaps without the desire for it. But even in the old days there were women who made themselves exceptions to the slave and the drudge rule. One vivid example was given by that clever woman who began her career as the secondary wife of a member of an insignificant branch of the Manchu family and who afterwards became the world famous Empress Dowager, one of the most powerful women rulers the world has ever known. Nor is she the only example of woman's power in Chinese history, for in the more than a million of volumes in the Chinese biographical dictionary there is the mention of three hundred and sixty-seven illustrious women. Where great ability and personal force can win a place of honor and power a Chinese woman will reach it in the same way women have won such places in the history of our own country. The lack of education for women and girls is being remedied by the opening of all government schools to women and girls as well as to men and boys and, as China's women are far from fools, this opportunity is being slowly and, in individual cases, very eagerly taken advantage of. Of course there are branches of knowledge wholly unknown to the everyday Chinese woman, but when it comes to the business of living, of entering a profession, of advising her husband and training her children the woman of China is as capable as the American woman.

As China is a big part of the world her share in the new world movement will be a large one. In this new impetus she may lose as well as gain. The retirement and self-effacement of the older days may be replaced by the bold woman and the worst type of the flapper girl. "Even now", says one writer, "you may board the Shanghai-Peking express train any day and see across the aisle a Chinese young woman traveling alone, an unheard of event some years ago. On looking we see her clothed in a scant one-piece dress, her

hair bobbed and a plentiful view of tan silk hosiery. Her cheeks are rouged and the lip stick has left its crimson trail across her full oriental mouth. She glances occasionally at her wrist watch and she is fondling in her hands a cigarette case. Perhaps she is returning from the races or going to a card party. This young woman has absorbed the undesirable form of the new movement. "Presently the door opens and another young woman enters the car. Her head is bare, her hair smoothly arranged, her dress is American but modest in cut and very becoming, her books proclaim the student girl. Her pleasant, intelligent face needs no cosmetics, for her soul shines through her dark eyes and hovers in the expression around her lips. This young Chinese woman is absorbing the best that is in the new movement". Who can doubt that the last named young woman must be a product of the Christian school in China! In these schools many of the boys and girls are entering competitive examinations that provide a scholarship for overseas study and many others are going at their own expense. It is said that there are over two hundred Chinese girls in American colleges. While still in college some of them took an active part in the student movement in China in 1919, thus showing their interest in China's political problems and declaring that their first object was to help build a greater China. From this best type of young women must come the real new woman of China, and to her will come the great opportunity of helping to establish a righteous China through the teaching of the religion of Christ, for if He be lifted up He will draw (up not down) all men unto Himself.

WHAT CAN WE DO ABOUT IT?

It is difficult for even a careful observer to learn much of the home life in China because it consists so largely of what is not there. This sounds conflicting but let us see. With a civilization centuries older than that of Europe and America the houses of

China still remain houses and not homes, they are mere shelters from storms. A house is not a home when the elements which make the home are absent. This is true of China because the people are inert and lack the spiritual, moral and physical force which is needed to make a real home. To the sympathetic Christian this condition makes its largest appeal. Of course the first great need in the home is Christ, and we have seen what a transformation His presence has made in the Christian homes of China. Since the day of Robert Morrison (1807) Protestant missionaries have been preaching Christ in China and the progress has been great but, when measured by the greater needs, it seems far behind what it should be, for in areas aggregating hundreds of thousands of square miles there are living people who have never heard the name of Jesus. We have an enormous interest and responsibility in the building of Christian homes both in the evangelized and unevangelized parts of China.

It is always a joy to have an answer for those who ask "What can we do about it?" For our own work and for the general good of homes in China there is something very definite for us to do and do at once. It has been decided that for this year we give the Lottie Moon Christmas Offering to definite causes, every one of which will influence the homelife in China. First, there must be \$2,500 given for the completion of a Girl's School building at Shiuchow, the Sunbeams will be asked to do this. The Girls' Auxiliaries and the Royal Ambassadors will be asked to give \$2,000 for furnishing the above school and for land and wall for the Boys' School at Yangchow. Then our Young Women's Auxiliaries will be asked to give \$4,200 for land and residence of the medical missionary at Laichow. The W.M.S. will join their children in this glorious Christmas gift by undertaking to give \$41,300 for the following: Yates Academy Compound at Soochow, Foreign and Chinese

Nurses' Home at Yangchow, Home for Single Women Missionaries at Chenchow, High School Girls' Dormitory with land at Hwanghsien and equipment for Water Supply and Sewerage at Macao. These gifts will make a grand total of \$50,000 and will be over and above any pledges to the 75 Million Campaign or the 1925 Program of Southern Baptists.

If God were to recall the gift of His Son and cease the ministration of His Holy Spirit, we would lay down our lives and give every cent we own to have this precious possession restored to us. Let us pour out our hearts in gratitude that He is still with us and that His Spirit is our present guide and will remain with us until He comes to take us to the eternal home which He has prepared for us and not for us alone but for "other sheep which are not of this fold; them also must I bring, and they shall hear My voice and there shall be one fold". We are commissioned to be gatherers with Him of these other sheep and we must be about our Father's business. Let us give to this offering the largest gift we can and have the joy of making joy in heaven over even "one sinner that repenteth".

Another way to help the homes of China is to begin at home. If a Chinese woman or girl were to visit your home would she find anything there that was

inconsistent with her ideals of Christian life as taught her by the missionary? Should not our homes be as correct as the Chinese Christian home? Our amusements, our clothing, our walk and conversation should stand the measure applied by followers of Christ in all lands. It might not be out of place to mention the growing popularity of the game of mah jong, the playing of which by American Christians is deeply grieving our missionaries to China and the Chinese Christians as it is used in that country in the lowest gambling brothels and is not considered even respectable among the finer thinking people of China. Will American Christian women place this stumbling block before the feet of our sisters in China who so earnestly desire to "walk in the new way"?



SOME OF CHINA'S ALMOST COUNTLESS HOMES

QUESTIONS ON PROGRAM TOPIC FOR STUDY AND DISCUSSION

1. How many varieties of homes are there in China?
2. What feature of these homes seems most deplorable to you?
3. In what way are you an agent for the remedy of this condition?
4. Would your home be an inspiration to the Chinese guest?
5. In what way does the Christian home in America affect national life?
6. Give a short word picture of what our national life would mean if every home in the United States were truly Christian.
7. Do you think American Christians should indulge in amusements hurtful to Christian ideals of other lands?
8. What is your opinion of the ability of Chinese women in civic life? In duties of the home?
9. If you were a missionary or a native Bible woman in China would you value the prayers of Christians in America?
10. Have you included the Lottie Moon Christmas Offering in your Christmas plans?



Y. W. A. PROGRAMS



Material found in the general program on pages 11-17 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

Prepared by Mrs. I. E. Enlow, Ky.

FIRST MEETING

Topic—"Look Up—"Lend a Hand"

Opening Hymn—Go Forth, Go Forth for Jesus Now

Devotional, John 4:24-38

Prayer that Y. W. A. Girls May "Look Up and Lend a Hand"

Looking Up—the Religions of China
Looking Up—the Beginnings of Missions There

Looking Up—the Way We Lend a Hand Now

Looking Up—Missionaries from Your State—Who Are They?

Prayer for More Hands in China's Missions

Need for Skillful Nurses' Hands

Hymn—She Only Touched the Hem

Prayer for Our Missionaries in China (Bring many before the Lord by name in earnest, brief prayers.)

Prayers for 75 Million Campaign Victory

John 4:24-38

A woman who did not know how or whom to worship; a Master who taught her that God was not an idol but a Spirit; a Saviour who proclaimed Himself and now expects us to tell others; a Saviour who urged His disciples to lift up their eyes and look on the white fields ready for harvest—all these are presented for our example of condition and answer; they are readily applied to China.

Introduction

THE first Chinese woman physician, Dr. Hu King Eng, a graduate of the Woman's Medical College, Philadelphia, Penn., has been a great help and honor to her people; her motto, "I just look up and lend a hand", becomes the central theme of our program.

Looking Up—The Native Religion of China

THE native faiths of China are Confucianism, Buddhism, Taoism. (Look up the teachings in October ROYAL SERVICE; see your public or missionary library.) Many times people say "the religions they have in China must satisfy them; why bother to take Christianity?" The chief difficulty is that these religions are ruled by fear and not by love, that many gods must be appeased, no sufficient propitiation having yet been made; moreover, while in many instances wise moral relationships and beautiful aspirations are taught, there is no vitalizing power of the Holy Spirit to enable one to live up to the instruction. Tested by the degraded position of womanhood the real failure of other religions than that of Jesus Christ is obvious.

Looking Up—The Beginnings of Missions There

SEPTEMBER 7, 1807, the first Protestant missionary landed in China, Robert Morrison. He had a hard time learning the language because of an edict against teaching Chinese to foreigners. The teacher whom he finally prevailed upon to teach him carried poison ready to kill himself if discovered. Working at night, by poor light, in cold and under wretched living conditions Robert Morrison translated the Bible into Chinese. (Look up more about him.) Our first southern Baptist missionary to China was John Lewis Shuck, the "Boy Who Gave Himself". (See story in "The King's Own".) His wife, Henrietta Hall Shuck, was the first woman missionary of our Board; she sleeps in China but lives on in the work of women who followed. Our

first single woman missionary was Harriet Baker, converted through reading a life of Ann of Ava. She went out as an experiment, her health was poor and she could not successfully stay so the policy of sending single women was for some years in disfavor. Our first Bible woman was employed by Mrs. Graves who saved from her table budget money with which to pay her. Our very first mission hospital was built by Dr. T. W. Ayers, still our missionary in Hwanghsien. We do not look even 100 years back to the beginning of our mission history in China. (See Southern Baptists and Their Eastern Missions, also Ming Kwong.)

Looking Up—The Way We Lend a Hand Now

OUR work in China is divided for efficiency into 5 missions. (It will add interest to have a map showing the 5 divisions; 5 young women could take part. Use Foreign Mission Board Report as source of further material.)

South China Mission with center at Canton—Here is our compound with 2000 students—(See September Home and Foreign Fields for picture.) a wonderful achievement—but eager for more room for students who are turned away. In South China is the new Leper Island; here the great Stout Memorial Hospital. South China is our oldest field, yet we have not sufficient missionaries to tell all the people once about Jesus before they die.

Central China Mission center is Shanghai. At Shanghai is our splendid Shanghai Baptist College. As ROYAL SERVICE goes to press this region is the center of warfare; we do not know what will develop. Alert reading of newspapers will help in this discussion. Central China Mission is about equal to Georgia in size but has 9 times its population and we have only 79 missionaries to tell them the Gospel.

North China Mission began with the martyrdom of Mr. J. L. Holmes, who gave his life for little children. (See King's Own.) The Boxer Uprising interfered with mission endeavor here but

showed our missionaries the real sincerity of Chinese Christians who would not deny their Lord even in face of persecution. Shantung Province which comprises our North China Mission is China's sacred province, the birthplace of Confucius. The population is equal to that of all our states west of the Mississippi River and there are 80 S.B.C. missionaries there running 350 schools and 3 hospitals. Do they need help? Look!

Interior China Mission

HONAN Province was first visited by Mr. Sallee and Mr. Lawton who made an extensive trip of over two hundred miles on foot and many hundreds by small native boats. It was necessary for protection to be escorted through difficult places by soldiers. Later they made a trip farther into Honan, reaching Chengchow, and here God prepared the hearts of the Mohammedans to rent property to our missionaries who, unmindful of their personal comfort in the native homes, eagerly began their new work. The "Mary Lawton Memorial Woman's Home" and the "Annie Jenkins Sallee School for Girls" at Kaifeng, where Mr. and Mrs. Sallee moved, will ever stand as memorials to the heroic work of these consecrated women. Anhwei Province has been added to Honan and we have 48 representatives in the two now, while in just Honan there are 7 times as many people as in Kentucky and Tennessee.

Pakhoi Mission

THIS our newest field is reported to be a very dark, difficult field. Idolatry is exceedingly vigorous, the devil is openly worshipped and feared and immorality abounds in all forms. Rev. and Mrs. E. T. Snuggs are our pioneer missionaries and great results have been obtained in spite of many difficulties. Their daughter, Faith, and a son with his wife have recently been a great addition to our forces in this field.

Need for Skillful Nurses' Hands

IN China, we find the largest field in the world for the Christ-like work of healing the sick. By the healing art,

many, many hearts have been given to Christ and many communities have been opened for the Gospel. (Where are our Baptist Hospitals located? Tell of the work of the dispensaries. Give a day's routine in the hospital.) The establishment of hospitals and training schools for women has marked perhaps the greatest development. Women have ever been the greatest sufferers from the defects of Chinese medical skill, and the ignorance and superstition of mothers cause a heavy toll of infant death and much ill health and misery.

SECOND MEETING

Topic—"The Inside Person"

Hymn—The Whole Wide World for Jesus

Devotional—The New Heart, Eze. 36:22-27

Prayer that Girls of China May Have New Christian Hearts

China's Homes

The Importance of China's Women
Women of Education

Christian Education's Uplift

The Inside Person Calls Us

Prayer that Southern Baptists May Be Ready to Send Out More Missionaries

Prayer for 75 Million Campaign Victory

China's Homes

THE family home consists of grandparents, sons, sons' wives, children, concubines and slave girls. The daughter has no employment outside the home. Among the poor country people, she works in the field with the men. When she marries, she severs all connections with her own home and becomes a part of her husband's family. The Chinese speaks of his wife as the "Inside Person", implying that her sphere is in the home, while his is outside as breadwinner. The Chinese character for home is a pig under a roof. The "Inside Person" often has little to do since she has no home of her own to keep clean, and yet, if her husband is a cruel master and her mother-in-law unsympathetic, she becomes practically a slave in the home. A man does not

take a bride but a daughter-in-law to do the work for his mother and to bring him sons. The law recognizes one "legal wife", but custom permits the presence of concubines who bring their train of evils into the home.

Importance of Chinese Woman

ONE of the chief factors in regeneration of Chinese life is the Chinese woman. Though long the victim of repression and ignorance, she wields an immense influence over Chinese society. Whatever is false and degraded is depicted by compounds of the character for "woman". The character doubled means a "wrangle"; trebled is "intrigue". No woman of a non-Christian land has had greater influence or dignity than the Chinese woman. It has been said that "morally, they are China's better half, modest, graceful and attractive. They have so much character and are so womanly. No girl of today is more important to reach and educate. (Describe the dress of the Chinese girl, her courtship and marriage.)"

Women of Education

1. Literature

The first book that was ever written in any language for instruction of girls was written by the Lady Ts'ao, a Chinese woman contemporaneous with the apostle Paul and the first woman's daily newspaper that was ever published anywhere in the world was started and edited by Mrs. Chang, a Chinese lady in Peking. It is hard to say what proportion of the Chinese women read, but the proportion is less than one in ten, nearer one in 100. Many among the higher classes are students and scholars. Lady Ts'ao was noted as a great historian.

2. Art

A number of women rank as artists of note.

3. Rulers

Three great women rulers will be ever named in the history of the Empire, Empress Lu Hou, Empress Wu

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COLLEGE Y. W. A.



LENDING THE SPACE TO GRACE McBRIDE Y.W.A.

COLLEGE Y.W.A. members are so thankful for Thanksgiving holidays that they will generously give this page—usually theirs—to the Grace McBride Y.W.A.'s in our hospitals. There has been much progress in number of organizations of this newest department of Y.W.A. and in the work accomplished also. South Carolina Baptist Hospital at Columbia has just finished the study of "Ming Kwong". The Grace McBride Y. W. A. at Muskogee Baptist Hospital is doing good work led by Mrs. Denton, White Cross chairman of Oklahoma. Continued activity elsewhere makes one assured that the Grace McBride Y. W. A. is a real success where the local W. M. S. honestly approaches the hospital authorities in a tactful and politic way explaining the value of presenting Y. W. A. ideals to nurses who daily face grave temptations. The tremendous call for nurses to serve fields unoccupied by medical missionaries should spur the W.M.S. in a town with a hospital to immediate action.

Because of the fact that the life of a nurse in training is carefully regulated, the programs must be simple and grippingly interesting, filled with thoughts of others that will lift the mind from "cases" and "hypodermics" and "temperatures". Many are adapting programs from the wealth of material in ROYAL SERVICE, others use the College Bulletin and yet others the suggestions in WORLD COMRADES. The Daily Thoughts from the College Bulletin, mimeographed pages with a Scripture selection, a hint as to the channel of thought which that group of verses opens up and a definite object for prayer are ordered so that each nurse may have a copy to pin on her wall for ready use. These Daily Thoughts are supplied from general Union Headquarters at 2c a copy each month; order the number needed for the nurses in your hospital from the Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.

The library in hospitals usually needs attention and expanding. By "expanding" we mean not only increase in number of books but expansion as to type of book; introduce some mission books there. "Ann of Ava" will carry nurses or patients to far-away India where they will forget their burdens of sickness by contrast; Love Stories of Great Missionaries is far lovelier than and equally as thrilling as any love story of today no matter how gaily covered today's is; and what could surpass the biographies in the Master Missionary Series where Alexander Mackay, Francis Coillard, John G. Paton live adventurously again? For magazines ROYAL SERVICE, Home and Foreign Fields, WORLD COMRADES should be on the reading room tables. Look to the hospitals as a place for planting mission interest if we are to have Christian nurses here and over-seas.

When the time for that refreshing evening drive comes, go by the hospital and fill up the back seat with the girls who have been ministering relief to others all day. It will be beautiful personal service and give as well as make you recipient of much honest joy. A systematic "take-you-riding" plan will be splendid. Some could attend church on Sunday if they had a way to go and return quickly. In one Grace McBride Y. W. A. each nurse has an adopted mother who invites her out to Sunday dinner on her monthly "Sunday off"; who watches after her comfort and cheers her through the hard parts of training, shielding her and strengthening her by friendly, wise advice. W.M.S. will certainly Wisely Minister Service to consider the nurses in the hospital. Write your state Y.W.A. leader for Grace McBride Y.W.A. organization leaflet.



OUR YOUNG PEOPLE



YOUNG PEOPLE'S PAGES



LAST November at University of Illinois, Urbana, a most interesting meeting of those who are heads of institutions for training teachers of manual arts and industrial education was held. The discussion included a classification of factors generally used in rating teachers. This November it is quite fitting that those who are leaders in training helpful hands and arousing interest in the biggest business in the world—missions—test themselves by a similar rating. The following outline has been slightly altered from the teachers' rate sheet.

DETAILS OF LEADER'S RATING

I. Personal Equipment:

- (1) General appearance
- (2) Voice
- (3) Natural aptitude for leading
- (4) Industry in gathering material
- (5) Enthusiasm and optimism
- (6) Integrity and sincerity
- (7) Promptness
- (8) Clear world-wide eyesight
- (9) Ears tuned to world call and W. M. U. plans
- (10) Winning personality
- (11) Consecration

II. Social and Professional Equipment:

- (1) Understanding of children
- (2) Ability to meet and interest mothers of eligible children
- (3) Interest in lives of members
- (4) Cooperation with state and district leaders
- (5) Mission interest
- (6) Preparation of prayer and planning
- (7) Use of English Bible
- (8) Accuracy in knowledge of missions

- (9) Breadth of scholarship in His school of religious development

III. Administrative Technic:

- (1) Care of light, heat and ventilation
- (2) Neatness of room
- (3) Care of routine business
- (4) Discipline and leading skill
- (5) Initiative and resourcefulness in developing hand-work
- (6) Adaptability and self-reliance in attempting new plans
- (7) Self-control
- (8) Tact
- (9) Sense of justice for heathen who have never heard
- (10) Economy of time as millions die every month

IV. Leading Technic:

- (1) Definiteness and clearness of aim; i.e., Standard of Excellence
- (2) Skill in habit formation—especially service and stewardship
- (3) Skill in stimulating thoughtfulness for others
- (4) Skill in teaching how to study missions
- (5) Skill in questioning to provoke interest
- (6) Choice of mission study book
- (7) Organization of subject matter
- (8) Care in the assignment of personal service
- (9) Skill in motivating mission study
- (10) Attention to individual needs

V. Results:

- (1) Attention and response of members
- (2) Growth of pupils in passion for world
- (3) General development of members in all ideals
- (4) Everlasting influence through surrendered lives

Perhaps you can improve your efficiency as a leader by checking up on yourself—it seems the popular thing

in many walks of life. Back from Africa W. M. U. come these wise remarks for the leaders of young people's organizations: "Let the teacher learn her story well before coming to teach her children. Review often. Use other stories if the ones outlined are not enough. Take collection". The Little Stars and G. A.'s, and R. A.'s. in Africa will be well trained if these suggestions are followed. Over here our Sunbeams, G. A.'s. and R. A.'s. need prepared leaders. To present God's Word to the child means much and demands God-called and God-directed leaders. If the stories in WORLD COMRADES are not sufficient in number have a collection of mission stories—The King's Own, any of those by Miss Margaret Applegarth, A Noble Army, Under Many Flags—the supply is truly inexhaustible as your Year Book will show. Review frequently so that the children will know accurately our home and foreign fields and phases of activity and the general methods of progress in our denominational work.



CERTAINLY our junior organizations will wish to participate in the winding-up of the 75 Million Campaign. Use the Emergency Demonstration in October ROYAL SERVICE. Through the membership of our missionary organizations we will be able to reach some families who would otherwise be giving nothing; let the members realize they want to tell their parents of the critical needs NOW.

Thanksgiving Personal Service is always fascinating indeed—baskets, trays, cards to the sick who can't eat their mince pie, visits to the shut-ins on that day out of school. Plan well for much Sunbeam shining, G.A. giving cheer and R.A. radiating joy.

Christmas boxes for foreign mission-

aries must all be well on the way. There are still many frontier and home missionaries among the Indians and in our Good Will Centers who could use to marvelous advantage just such boxes of toys, gifts, decorations; your state headquarters would be glad to supply names.



NOVEMBER 9 to 15 is Father and Son Week. What a wonderful opportunity for the W.M.S. to show the men of the congregation the need for a Royal Ambassador Chapter if there is none and to show them what it is doing if there is already an organization. According to the general national plans, Friday is banquet day. Can't you fancy the good things the W.M.S. circle which fosters R.A. work will prepare! Every father present with his son, every boy there with his father; then a brief program concerning some of the especially interesting things in mission progress today. See WORLD COMRADES, see the item in Emergency Effort Program, see Messages from Our Missionaries in ROYAL SERVICE. A group of the boys could give a short missionary program or if they did not wish to leave the table, Y.W.A. and G.A. girls would be glad to present a dramatic message. One of the boys might give a toast to "Our Fathers", telling how proud they were of them but how they needed their real Christian missionary leadership. A father would respond with "Our Sons", discussing what traits of nobleness fathers would like in sons and pledging their cooperation. The pastor could speak briefly on "Fathers and Sons together for the Master", showing how men should be kingdom builders and not relegate mission activity and zeal to the women. If there is no R.A. in your church, perhaps you can borrow from a neighboring more fortunate one a supply of sons and fathers to set forth R.A. activities. By no means overlook Father and Son Week, Nov. 9-15.



THE initiation service to use for Junior G.A.'s being welcomed into Intermediate G.A. is now ready for distribution and may be had upon request through your state W.M.U. headquarters. It will add much emphasis to the ideals and to the real G.A. consciousness of your members; write for it now and use it. We are indebted to Mrs. Roberts, mother of our Arkansas young people's leader, for the initiation ceremony. The recognition for Jr. G.A.'s coming from Sunbeam bands is given in the new G.A. Manual—you tell it by the plaid cover. Is yours up to date?



ARE Sunbeam Bands all going to be A-1 this year? The Sunbonnet Baby Standard of Excellence will help. Are you using it?

The following exercise will show the W.M.S. how grateful Sunbeams are for their fostering care. Use it at the monthly meeting when the Sunbeam leader makes her report.

G—is for Gratitude we have in our hearts

For the joy Sunbeam shining to each one imparts.

R—is for Ready, every Sunbeam bright
To carry to someone cheer and His light.

A—is for Always we serve in every way
And so go rejoicing, happy and gay.

T—is for Time, we know ours is not ours
But truly like to serve in any of the hours.

I—is for I, each Sunbeam true
Interested, wide-awake, needing something to do.

T—is for Talent, small though it may be
We'll grow more useful as you will see.

U—is for You—who foster us well
The value of that service no one can tell.

D—is for Direction that Sunbeams need,
We're glad that our need in that way you heed.

E—is for Each one of us grateful to you
And saying our "thank you" old and quite new.

(Concluded from Page 6)

ention is needed. Oh, may we be willing to put self aside and fill the Alabaster Box with "costly spikenard" that again we may anoint our Saviour's head and feet, that He may say of us—"She hath done what she could".

There is an association in Virginia that is so sure its quota will be paid and possibly its pledge, that the women of this association are bending every effort to fill again and again the Alabaster Box that our Lord may be glorified. At the same time they are honoring a dear worker by making this "over and above" gift in her name. Such a refreshing influence and such a sweet fragrance as are being set in motion over our fair state because of this act!

"She brought her box of alabaster;
The precious spikenard filled the room
With honor worthy of the Master,
A costly, rare and rich perfume.
Oh, may we thus, like loving Mary,
Ever our choicest offering bring,
Never grudging of our toil nor chary
Of costly service to our King.
I bring my box of alabaster—
Accept it, let the offering rise.
So grateful tears shall flow the faster
In founts of gladness from my eyes."—Mrs. C. W. McElroy, Va.



HOME DEPARTMENT



A CHINESE WEDDING

ISN'T it true that all the world loves a lover? I know this is true of the women at home and will be especially so when they know the lovers are Chinese Christians. Some time ago there was a big wedding in our chapel at Wuchow, China. The bride was a very pretty girl who had attended our school in Canton; she was the daughter of a very rich family and the only Christian in her connection. The groom had just graduated from an engineering school in Peking. The two families consented to a Christian wedding and word went forth that it would be a grand affair. The bride came to the chapel in a sedan chair covered with flowers. After seeing her chair arrive we hurried up the stairs thinking we would find seats in the front of the church—but such a crowd! Even the windows were packed and men standing on the backs of seats determined to see these "believing in Jesus" people marry as the "foreign devils" do. Although I am very tall and was standing in the pulpit I never saw the bride's face for the crowd.

If imitation is the truest flattery we may believe these people like our customs, for the men were dressed in Prince Albert coats and wore silk hats. The bride wore a black satin embroidered coat, a gray plaited skirt and gray satin slippers. On her head was a tower effect of white silk that hung down on each side like curtains—her wedding veil. Finally they pushed their way to the altar. Our Chinese pastor has a very pretty ring ceremony very much like our own, using the double ring, but the people were so noisy that only the bride and groom could hear his words. What did it mean to this young couple to brave every heathen tradition and in the face of this laughing crowd of their own people and say by their act "we believe in Christ, we want to live our united lives as we believe the Bible teaches and so today we stand before you and the world to declare our faith?"

Dr. Leavell and I went to their wedding feast in the upper room of a tea house. There we found the guests solemnly nibbling on watermelon seeds. Such a feast as it was! I wonder if the menu would make you hungry! Birds-nest soup, shark fins, mushrooms with unlaidd eggs, mushrooms with peas, fish balls with walnut meats inside, roast duck, a Japanese dish that is very expensive and tastes like leather might taste, noodles in gravy, eggs several months old just like jelly (I only tasted these but might have enjoyed them had their age been less uncertain), hot grape juice with puffed rice in it and fresh fruits. There must have been twenty courses; I cannot remember all of them. A dish of food was placed in the center of the table and everybody helped themselves from it with their own spoon or chopsticks. The groom would very kindly ask me to help myself first and I was only too glad to have the first dip and did not hesitate for politeness. Every few minutes he would drink our health so a dozen or so of bottles of lemonade were consumed. There were tiny cups of Chinese wine but of course none of us took it and the only heathen at the table, out of consideration for our views, declined it also. I failed to say that before the feast began the pastor, at the groom's request, gave thanks and asked that God would bless these young people. I wondered if it were not the first prayer ever made in this pleasure place. When we were over-full, as the Chinese say, we, according to their custom, took our leave, bowing profoundly to each person in turn, congratulating the bride and groom and wishing for them many years of happy life.—Mrs. G. W. Leavell, Wuchow, China



BOOK REVIEWS



CHINESE LANTERNS

IN this day of attention to missionary education for children many clever and profitable books have been prepared by those who have the precious gift of writing for the youth of our churches. Not the least valuable of this educational series is *Chinese Lanterns*, written by Minna McEuen Meyer and published by the Central Committee on the United Study of Foreign Missions. From chapter one to chapter twelve we live in the most intimate way with our neighbors, the Chinese boys and girls. Their morning rice; their work and play; their school days, holidays and vacation days; their strange clothing; their games and griefs; their folk and fairy stories grow into our minds and hearts until we seem almost one of the family with Mei Chu (May Che), Chang Fong, the big brother, and King Sun, the cunning baby brother. The education in American mission schools of this son and daughter of the Chang family is the theme and explanation of the title of the book.

Of especial interest to southern Baptist boys and girls will be the several pages given to the work of our own missionaries, Rev. and Mrs. John Lake, among the lepers on Pirates' Island, where these brave missionaries have not only treated the lepers but have been able to get in friendly touch with the pirates of the island. What boy does not love a pirate story!

There are missionaries folded in the pages of this book through whom the Light of the world will shine into the hearts of the Chinese boys and girls—missionaries to be sent by the young readers of *Chinese Lanterns*. Hidden away in it is also the money with which to send these missionaries—it will be in the hands of American boys and girls who have learned of the great need for them in this wonderful country of wonderful people, who will fail unless the

true Light be sent.

Price 75 cents, paper, from Baptist Foreign Mission Board, Richmond, Va.

MISSIONARY BOOKS FOR CHILDREN

PARENTS, leaders of Sunbeam Bands and teachers in primary departments of the Sunday school will find a treasury of missionary stories in the three books written by Margaret T. Applegarth, the well known author of many mission study books.

The first book to be mentioned in this review is *Missionary Stories for Little Folks, First Series*, which contains fifty-two short stories for primary grades, one for each week in the year. These cover the world of missions, both home and foreign. Fifty-two drawings illustrate the stories and there are verses which will captivate the child mind and sing themselves into the child heart and memory. The price of this book in cloth binding is \$1.75.

The second book bears the same title as the first, *Missionary Stories for Little Folks, Second Series*. This is intended for the junior grades. Like its companion volume, it also contains fifty-two stories with suggestive and original illustrations. The stories in both books are strong, true, beautiful and wonderfully appealing to the average boy and girl. Price, cloth binding, \$1.75.

The third book, *Next Door Neighbors*, is a delightful collection of stories devoted to the children of various races and nationalities who have found homes in our own land. The curious and interesting traits of these new little citizens are related in Miss Applegarth's winning style, making these little brothers and sisters seem very real and human. "*Next Door Neighbors*" is a valuable addition to home mission literature for children. Price, cloth binding, \$1.75.

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SOCIETY METHODS



THE W.M.U. PLAN OF WORK

Clause III—Bible Study

THE study of the Bible strengthens the mind, encourages the heart and enriches the life. In Matt. 22:29 we read: "Ye do err, not knowing the Scriptures". Knowledge will come through Bible reading and study. By studying it prayerfully, reverently, slowly, carefully, patiently and obediently we shall grow into His likeness, our Creator. Some ways in which we grow into His likeness through Bible study are:

Devotional Reading—In ROYAL SERVICE the topic selected for devotional study in circle and general meetings bears on the subject for the missionary meeting. The wise devotional leader will enlist the timid women in reading the Scripture verses and commenting on them. Study that we may serve.

Daily Bible Readings—In ROYAL SERVICE a passage for each day bearing on the topic for devotional reading has been carefully selected. This leaf may be torn out and placed in the Bible or tacked on the wall in a convenient place. This would furnish a good devotional reading at the breakfast table to be used in connection with the Calendar of Prayer. Every day there should be a listening time of Bible reading. This should be our guard against temptation and our guide for daily life.

Bible Classes—Many of our members know very little about the Bible. Our purpose in studying the Bible should be that of knowing God and His Son, Jesus Christ, the Great Missionary. The Scriptures testify of Him. Books recommended for this study are "*All the World in All the Word*" and "*Ministry of Women*". Many societies study these in their circle meetings (monthly); others have a study week

for the special study. The Bible should be our real handbook. "May it be a lamp unto my feet, a light unto my path".—Miss Mary Warren, N. C.

Clause VII—Organized Personal Service

"PERSONAL service is not new but is the very essence of the New Testament teaching and is as old as the gospel itself". Organized personal service is conducted in such a spirit in the local missionary society, in which some definite plan of this kind of work is adopted and a committee placed in charge, and it must be for the uplift of the community of which the society is a part, carried on by its members and reported to the society at their monthly business meetings. "Each society, a center of usefulness and a power in its own community" is the personal service aim adopted by the W.M.U. several years ago and should be the aim of every Woman's Missionary Society, for it is through personal service that we show our love for humanity and for our Saviour.

Every society should endeavor to enlist every member in a united effort to meet the community needs for the spiritual uplift, thus preaching the Gospel through their work. So one of the very first steps in personal service should be a survey of the special needs of the community.

Every society should work according to the peculiar needs of its community. However, there are certain kinds of personal service adaptable to any community, such as visiting and nursing the sick, sending trays and flowers to the sick, shut-ins, the aged and the blind. There is the real service of collecting and distributing garments among the poor and supplying food in cases of illness, when the father or brother of the family is ill and the family support is cut off. Another real

service is that of visiting strangers, especially foreigners, and inviting them to all services at church or missionary society. Perhaps one of the most vital forms of all personal service is that of enlisting in the young people's work, bringing about a high standard of amusement, dress and customs for our young people, making their social life wholesome as well as entertaining. The reading of good literature and the distribution of religious and missionary magazines, papers, tracts and Bibles are a real service of uplift for any community.

In some places no greater work for the spiritual uplift of a community would be more far reaching in its results than work among the negroes, giving them a broader vision of life and usefulness through better physical and moral conditions. Note should be taken of their surroundings and other conditions and efforts be made to better them. "Inasmuch as ye did it unto one of the least of these my children, ye did it unto Me".—Mrs. W. W. Stark, Ga.

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Zu Tien who was a Buddhist nun, and the Empress Dowager. (Give the history of the Empress Dowager, her life and reforms.)

4. In War

China furnishes us a Joan of Arc. It is told that Chin Mu Lan took her aged father's place at the head of an army and, for nine years, incognito, dressed in man's attire, she led them to victories in Turkestan.

Christian Education

WHEN the Empress Dowager issued an edict approving of girls' schools, they began to spring up all over the country. China is awakening to the fact that girls are worth educating. In their school systems, they are adopting methods brought over by the missionaries. Our schools are doing tremendous things with the small equipment they have. In the early days, missionaries had to pay girls to get them in school;

now, the prejudice is gone and men and women want their daughters educated. Since the younger children receive their primary education in the home, missionaries have opened kindergartens and primary schools. Many homes are reached through the little children. The Christian schools for women are to teach them to read. The Chinese have a great reverence for the printed page and by distribution of our Christian literature, good seed has been sown and many won to Christ. (Name and locate our Baptist Girls' Schools.)

The Inside Person Calls Us

STANDING behind the open doorway of a hundred millions of hovels, homes and palaces, are many, many girls beckoning us to come and show them what a real home should be, what motherhood may be, what home training can do toward the shaping of a nation. To girls and women comes this appeal, for men are shut out of the home life of the women. A Chinese girl wrote America in these words, "Oh you mother birds who know so well how to fly, come over and teach us, we do not know how to fly at all". A missionary was writing home to her father and remarked to a Chinese helper, "Have you any message to send my father?" "Let the lady tell her venerable father that the harvest is great". China—C-H-I-N-A—

Certainly Her Immense Need Appeals—China Calls.

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There has never been a scientist, philosopher or great scholar who has denied the value of foundation work. In teaching such books as the above and telling the true stories which fill their pages, we are doing much to sweeten and broaden the minds of the coming generation, thereby reducing future deficits on our mission boards and recruiting our future missionary army. Who would not strive to bring in that happy day?

All of these books can be obtained from Baptist Foreign Mission Board, Richmond, Va.



TRAINING SCHOOL



THE MISSION OF THE TRAINING SCHOOL

NO one doubts, I suppose, that the Woman's Missionary Union Training School has a real mission. When an institution grows out of a need, that makes a lasting foundation on which to build. And what was this need that proved to be the forerunner of the Training School?

When our foreign mission enterprise was launched it soon became evident that women must play a vital part in this greatest of all movements. Women were needed to reach women in the lands of superstition and ignorance. Women were needed to win children and lead them in paths unknown to their forefathers. As our brave first women missionaries responded to this divine call and found themselves confronting the stupendous tasks that faced those earliest heralds of the Cross, they realized that there was something lacking in their training, something that would make for efficiency and hasten the King's business. At the same time among our women in the homeland was growing the realization that there was something lacking also in their training. If the great world enterprise was to be supported adequately, information must be put before the people, zeal must be aroused, indifferent ones must be enlisted, children must be trained for world service; and so the all-impelling need permeated the forces of southern Baptist women until it expressed itself in a very definite action—the founding in Louisville, Ky., of the school that is training Christian workers for the definite task of promoting Kingdom interests the world around.

A high and holy mission, indeed, is this and one that is working to challenge the best thought and effort of the last woman in the bounds of the Southern Baptist Convention! Now that seventeen years have become history in the life of the school, we may well ask how it is fulfilling its mission. Is it meeting the need, or is it merely playing at the task?

Ask the noble band of more than a hundred women who are publishing glad tidings in the orient, South America and Africa. They will tell you of the value of subject matter studied in giving them a foundation and background for doing a difficult work; of the importance of the right sort of atmosphere in tidying them over the discouraging phases of life in a heathen environment. Ask the veritable host of women who are serving in the homeland under the Home Mission Board, with W.M.U. forces, as Sunday school and B.Y.P.U. workers, in the local churches in various capacities, in Good Will Center and community work, as teachers in our denominational schools, as nurses ministering in His name to the sick, as workers in orphanages and in many ways unclassified by man but known to the Christ. They will tell you of inspiration gained, of method learned and of power found for the multitudinous tasks that confront them. Ask the hundreds, yea thousands, of people whose lives have been touched by the work and influence of these disciples of the great Teacher. They will join with you in saying heartily and sincerely, "Thank God for the W.M.U. Training School". Ask the young women in our high schools and colleges over the southland, whose hearts are responding to the call for a definite commitment of life. Each will tell of deep longings for special training, in order that she may be "a workman that needeth not to be ashamed".

And what of the future of this school? Judging from the past we can conclude without fear of contradiction that its growth will continue to be normal and healthy.

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UNION NOTES



ROUND TABLE

THANKS be to God for His unspeakable gift.—II Cor. 9:15

THE month of November in the year of 1919 will doubtless ever be held in grateful memory by the present generation of southern Baptists, for during that month stewardship was so thoroughly taught that the vast majority of the denomination's membership pledged liberally toward the Baptist 75 Million Campaign Fund. This present November will also be memorable, for in most of the states it will witness an heroic effort to get all of these pledges redeemed before the Campaign's books are actually closed in December. Those W.M.S. and Y.W.A. members who used the "Emergency Effort Program" in October had occasion to realize how very urgent is the situation not only on the foreign field but also in the southland and that, unless many if not all of these needs are promptly met, well-nigh irreparable loss will result. It may be that your society has not yet used the "Emergency Effort Program" and, if not, you are earnestly asked to arrange to do so. Write to your state W.M.U. headquarters for the program if none has been sent to your society. Supplemental material for the program will be found in this magazine in its editorial, Alabaster Box Department, From Our Missionaries Department and, really, almost from "cover to cover", so all pervasive is the conviction that the need is imminent. Won't you try to get as many women as possible in your church to be "emergency women"? It need mean to each one only \$15 above the redeeming of her Campaign pledge. Many can save that much before December 31 by the little economies well known to women "whose heart makes" them willing. Please prove to them the truth of this by being yourself an "emergency woman"—many times one according "as God has prospered" you.

THANKS be unto God who always leadeth us in triumph.—II Cor. 2:14

HAPPY and helpful are the annual gatherings of Baptists in the several southern states. During this month of November such W.M.U. meetings will be held in Alabama, District of Columbia, Georgia, New Mexico, Oklahoma, South Carolina, Tennessee and Texas. The Union president, Mrs. W. C. James, has promised to attend the ones in Oklahoma and Texas; the Union young people's leader, Miss Juliette Mather, the ones in the District of Columbia and Tennessee; the Union field worker, Miss Blanche White, the one in New Mexico; and the Union corresponding secretary, the ones in Alabama, Georgia, South Carolina and Tennessee. Each state is doubtless exerting every effort to get all of its Campaign pledges redeemed before its annual meeting convenes so that the emphasis of the meeting may be laid upon thanksgiving for victory and upon planning for the 1925 Program of Southern Baptists. Every society which can possibly do so is urged to have representation at its state meeting, especially in this year of double and undoubted responsibility.

He prayed and gave THANKS before His God.—Dan. 6:10

ALABASTER Boxes have been very widely distributed among W.M.S. and Y.W.A. members during the past four months, over 30,000 having been sent to the state W.M.U. headquarters from the Birmingham office. They are absolutely free to Union members who will use them for the ingathering of Campaign gifts. One secretary, ordering an additional thousand for use in her state, wrote that there was a large number of women who were beginning to see the value of the Campaign and were agreeing to use the Alabaster Box. Doubtless there

are several such women in your church. If so, please secure the necessary number of boxes from your state W.M.U. headquarters and get them quickly distributed. The box reminds each donor that "all the women that were wisehearted brought a freewill offering unto Jehovah" and that each Christian should give thanks "to God for His unspeakable gift". Your attention is called to the articles in the "Alabaster Box Department" of this issue. What has been done can be done! Make history repeat itself.

THANKS be to God that ye became obedient from the heart.—Rom 6:17

NO virtue excelleth that of gratitude. Therefore, one of the senior mission study books is "Veterans of the Cross", being the story of S.B.C. work for aged Baptist ministers. Its author, Dr. Wm. Lunsford, says that his Board will give, free of charge, this book if, when thus given, it is used in a mission study class. It ranks as a home mission book. Therefore, if your class wishes to study the book, just write for the necessary number of copies to Dr. Wm. Lunsford, American Exchange Bank Bldg., Dallas, Texas. Of course there is not an inexhaustible supply; so write early and secure yours. November is one of the very best months for conducting a mission study class. In the Book Reviews Department of this magazine you will find other books recommended.

We are bound to give THANKS to God always.—II Thess. 1:3

KNOWING that Y.W.A.'s are fond of posters it has been a joy to Woman's Missionary Union to prepare for them a lovely poster—"Y.W.A. an Open Window to the World". The picture is that of a graceful girl at an open lattice, gazing out at the night sky where shine the stars and where the moon reflects its brightness, a moon that really suggests the world instead of just Lady Moon. Under the girl and the suggestive scene are the words of our Y.W.A. motto, Daniel 12:3. You will be thankful that you have ordered a copy for your auxiliary when you see it. Put it in the regular meeting place or on the church Bulletin Board; price 25c from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala. We are grateful to an Arkansas Y.W.A. girl, Miss Ora Wilborn, for the original drawing. The last assembly engagement of my summer was paradoxically a Y.W.A. Camp at Batesville, Arkansas, where 50 girls spent ten happy gracious days camping out in the Fair-ground Exhibit Hall but really living in China as their mission study country and journeying around the world in the various addresses and discussions of Y.W.A. work. Arkansas is grateful to Mrs. Lawrence for the system of Camps which she has developed for each part of the state. They provide good times and inspiring programs for Arkansas' girlhood. It was a pleasure enroute to Birmingham to spend a day in Little Rock attending the conference of pastors and workers who were making plans to finish the Campaign victoriously. I cannot be too grateful or appreciative of all the courtesies and joys of the assembly and camp days. With heart overflowing one turns to thanksgiving daily.—Juliette Mather

We THANK Thee and praise Thy glorious name.—I Chron. 29:13

FOR many reasons there is no more important Baptist meeting than the annual associational rally. It was the middle of September when three hundred or more women and young people of the Birmingham, Alabama, W.M.U. Association met in annual session. Out in the broad vestibule of the hostess church, beautiful South Side Baptist Church, were deposited many bundles to be sent as relief to Russia and many packages of towels, blankets and other supplies for the Birmingham Baptist Hospital. The meeting was presided over by Mrs. J. E. Davis, whose sister was our lamented missionary, Mrs. B. P. Roach of South China. Among the many fine reports there was one prepared by the association's personal service chairman, Mrs. P. A. Eubank, who is also chairman of personal service

for the southern W.M.U. It was not possible for Mrs. Eubank to be present as she was watching at the bedside of her father who passed away the next week. Union hearts will grieve with her as she adjusts herself to life without his earthly presence. One of the most stimulating parts of the program was the account as told by Miss Lila Herren of the Baptist work among the Italians in and near Birmingham. Another interesting feature, though one fraught with decided sadness, was that of planning for the associational reception in honor of Mrs. W. C. James upon the occasion of her leaving Birmingham incident to Dr. James' becoming president of Bethel College at Russellville, Ky. Genuinely has Mrs. James endeared herself to the Baptists of the entire community and she and her family will be sincerely missed.—The last week in September the W. M. U. corresponding secretary went to Senoia, Georgia, to attend the annual meeting of the Western W.M.U. Association, of which Mrs. E. O. Reese of Newnan was superintendent, with Mrs. J. C. Lanier of West Point, the assistant superintendent. The weather was very inclement but about 200 braved it and certainly the hostess society, assisted by its loyal pastor, Rev. W. S. Adams, was cordial and equal to every emergency. Particularly interesting was the mission study report, the banner being awarded to LaGrange W.M.S. because during the year 54 of its members had studied and secured the Union's official seal for six books.

Offer unto God THANKSGIVING and pay thy vows.—Psa. 50:14

UNUSUALLY interesting to southern Baptist women and young people is the life at the W.M.U. Training School in Louisville, Ky. The year's session opened on September 23 with 103 present for the initial roll-call. Many more are apt to come in during the fall and winter, six having already indicated their intention of so doing. On "opening day" North Carolina led with 20, South Carolina having 17, Georgia 15 and Virginia 11. There were five young women from foreign countries. The general chairman of the Student Committee is Miss Pearl Bourne of Virginia, the religious chairman being Miss Margaret Stern of South Carolina. All of the faculty had arrived in good time before the opening day except the long-looked-for principal. So far no successor to Mrs. McLure has been secured but the work is being admirably cared for by Mrs. Geo. B. Eager, chairman of the School's Board of Managers and by Miss Carrie Littlejohn, assistant principal. The heart of the school was saddened because of the great sorrow which has come to Mrs. S. E. Woody in the death in the late summer of Dr. Woody. Perhaps no one meant more to the school in its earlier years than did Mrs. Woody, her interest being felt in a very real way even now. A very happy coincidence was that September 23 was the beginning of the 25th anniversary celebration of the presidency of Dr. E. Y. Mullins. While the school as such is not quite 25 years old still all of Dr. Mullins' 25 years have witnessed women attending Seminary classes and certainly it is equally true that he is vitally interested in the school as a part of the Seminary, both school and Seminary uniting to honor him as president, he being also president of the Baptist World Alliance.

Giving THANKS always for all things—Ephes. 5:20

LINGERING in New Mexico for a week's journey with Miss Goodman brought inspiration, joy and a vision of home mission need and opportunity never thus presented to me. "The Romance of Missions in New Mexico" will make a fascinating mission study book some day, but your field worker enjoyed even more the privilege of studying it day by day fresh from the lips of our workers as they gathered in associational meetings in Mountain Park and Silver City. The second chapter of the "book" was given by Mrs. Graham, our pioneer woman missionary to the Navajos in northern New Mexico, as she told of the trials and

triumphs, obstacles and hardships and glad rejoicings in that work. The third "chapter" would be crowded with the emotions awakened in the hearts of those who sat with the delegates to the second annual session of the Spanish-American Baptist Convention of New Mexico. Five churches and four Women's Missionary Societies sent up representatives to pray and plan for the evangelization of the Spanish-Americans in New Mexico—65 per cent of the entire population of the state. Could you have met Mrs. Sanchez, the newly elected secretary of Woman's Missionary Union for the Spanish-American Convention, the Guayegos sisters, Mrs. Suarez and others of the loyal band you surely would have felt that victory is assured and would have longed to get under the burden with them. An afternoon meeting with the Baptist women of Albuquerque, morning service in Tularosa and evening service with the Alamogordo saints brought further assurance of victory.—"Is your church built of wood, brick or stone?" During the first three weeks of September your field worker heard this question asked and answered many times as Oklahoma district associations gathered and churches sent up their annual letters. Shawnee, Muskogee, Salina, Pocasset, Cordell, Alva, Cheyenne and Hollis welcomed their respective associational delegates and visitors. Everywhere W.M.U. work and workers were sympathetically received. How they love and lean on Mrs. Spooner! There were some discouraging reports, of course, but when we remembered that in one association alone 1,700 baptisms were reported during the year and saw splendid crops which seemed to call their owners to 75 Million Campaign loyalty we could not drop to the note of pessimism. The first Oklahoma week-end brought meetings in Oklahoma City with Mrs. Spooner's Sunday school class in Olivet Church and the Business Woman's Circle of the First Baptist Church. The following Sunday brought happy contact with the Woodward Church and the W.M.U. work in the Woodward-Ellis Association. One hears so much about atheistic teaching in our state schools. Let us not forget to put in the other side of the scales men like Prof. Wood, member of the Baptist church in Alva, Okla., and one of the best beloved professors in Northeast State College, who gave your worker the opportunity of speaking to his psychology class of more than 100 men and women, because he believes a study of psychology apart from religion is poor psychology.—*Blanche White, W.M.U. Field Worker*

THANKS be to God who giveth us the victory.—1 Cor. 15:57

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Since the opening in 1907 with about twenty students, the enrollment has steadily climbed to its present high water mark of more than one hundred and seventy students about two years ago. If history repeats itself, this increase will continue, unless it is found to be the part of wisdom to limit the number of students.

Then may we not look to our Heaven-sent leaders, the prophets of the present, for visions projecting far into the future—visions that will set for us even higher goals for our aspirations? Objectives thus determined are always higher and nobler than those growing out of a practical study of the past. Shall we not keep before us the ideal set by our late, beloved leader, Miss Fannie E. S. Heck, who said in her last message to Woman's Missionary Union, that before the first quarter of this century has passed into history, we shall see a greater Training School rising on the foundations of the present? As we continue to plan for material enlargement, may we never lose sight of the greater ideal, the spiritual, which is by far the most important in an institution of this character.—*Carrie U. Littlejohn*

Offer a sacrifice of thanksgiving—Amos 4:5



FROM OUR MISSIONARIES



KARUIZAWA GATHERING

THE tenth gathering of S.B.C. women missionaries in Japan was held the four last days of July in Karuizawa. The first session was a consecration service led by Miss Florence Walne, who plead for the opening of our hearts to the infilling of the Holy Spirit and the ordering of our lives to the outworking of the Holy Spirit upon those with whom we come in contact. Perhaps among no other class of workers is the need for consecration more keenly felt than among the missionaries on foreign fields; also, great is the need for searching our own hearts, that we may be as "empty vessels, fit for the Master's use". So this message was very helpful and the deep impress of it was made yet deeper by the special music that was rendered. Two business sessions were held for reports of committees, discussion of extension work, Y.W.A. work, the October annual meeting of Japan W.M.U. and other matters.

Mrs. Dozier, the president, reported for the Executive and Extension Committees, stating that the last W.M.U. Annual Meeting, held in Yawata, near Kokura, was the best spiritually and financially that we have ever had; that the work was encouraging and that the Executive Committee meetings have shown a rich gain in interest and earnestness. Great possibilities are opening to our women, to which we feel they are going to respond. Under the Executive Committee our woman's magazine has been edited and published in four numbers up-to-date. The first two numbers were begun as an experiment at mission expense, but since that time most of the expense has been met by the societies. It was decided to make the magazine permanent, publishing it quarterly.

Favorable reports were made of the observance in the spring of the Day of

Prayer with thank offerings by some of the societies. It was voted to recommend to the Japanese W.M.U. in annual meeting that this special Day of Prayer be observed annually and that the offerings made at this time be used to perpetuate the Japanese W.M.U. Scholarship Fund. Two fine students are already enrolled in our girls' and boys' schools at Kokura and Fukuoka as beneficiaries of this fund which was established last fall. There were some interesting discussions of the Y.W.A. work, and the desire for greater advance was clearly evidenced. We all felt that a great forward step had been made when the mission granted our request that Miss Florence Walne be authorized to use a part of her time in advancing Y.W.A. work in the various churches and that \$100 be included in the estimates to provide for a Japanese assistant in this work.

Although W.M.U. work in Japan is still young, we feel that the development of our Japanese sisters toward consecrated efficiency during these early years justifies high hopes of the part they are to have in enlisting and training the women of Japan in our united task of Kingdom building. Pray for us, their mission sisters, that we may sow the seed wisely and lead gently.—Miss Mary Walters, Shimonoseki, Japan

THE BLACKNESS OF DARKNESS

A CHRISTIAN Chinese woman was entreating a Sunday school class of new Christians not to engage their children for marriage into heathen homes. "The Bible says, 'Come ye out from among them and be ye separate,'" she said, "and before I knew Jesus I gave my daughter into a heathen home". Then she told this story: "My daughter's husband already had a wife, but she was childless, and it was at her instigation that he sought a woman who could give him children. When the middle man approached me on the sub-

ject of engaging my girl to him, he said: 'The first wife hopes that your daughter can get children to her. She promises that there shall be no fighting; that your daughter shall be her younger sister and well cared for but requests that the children shall call her (the first wife) mother?' The man was wealthy and I was poor, and I didn't know God would not approve. So I gave my daughter to be the second wife. That was years ago, but only sorrow came of that marriage. They treated my daughter well. The two wives called each other sister, loved each other and the baby called the first wife mother.

But the other day the first wife committed suicide. Before she did so, she said to her husband and the baby's mother: 'I am going to kill myself with opium. You have been good to me, husband, and so has my sister. There has been no quarreling in our home. But the baby is not mine after all, and I can't bear to know that you love her when you are my husband. Please do not hinder me. It is better for all of us that I go and leave you two alone in the home'. And nobody hindered her, for she wanted it that way".—Mrs. Jewell Legett Daniel, Laying, China

(Concluded from Page 7)

union with Christ, John 14:19, 20; our partnership with the Holy Spirit, John 14:16, 17. These become practical experiences; we have a wonderful vision of the plan of the Spirit: (1) "the revelation of the Son of God", John 16:14; (2) Our witness with Him for the Son of God, John 15: 26, 27; (3) Demonstration of power through us in the service of the Son of God, Acts 1:8. Partnership with the Holy Spirit is indispensable both for the accomplishment of the work of God and for the development of the life which belongs to Him. This union and communion must be maintained: "Born of the Spirit", John 3:5; "Filled", Eph. 5:18—One gives another receives and uses; "Sealed", Eph. 1:13; "Safe", "Strengthened", Eph. 3:16; "Grieve not", Eph. 4:30; Watchfulness required; "Quench not", 1 Thess. 5:19; Carelessness to be avoided. He will not work apart from us. We cannot work without Him, John 14: 26, Luke 12:12, Acts 4:19, 30 5:29; the details, Acts 13:2, 4; 16:6, 7, 10; preaching, Rev. 22:17; Acts 14:3; prayer, Rom. 8:26, 27; Jude 20; the fulness of God, the grace of the Lord, Jesus the power of the Spirit cooperating with faith in victorious intercession.

IV. *Model of Intercession*: Luke 11:5-10. Isaiah 62:6, 7; John 17—"Father, the hour is come"; all born into the family of God also say "Father", John 1:12, 13, Gal. 4:6; Eph. 2:18. Intercession distinguished from prayer for ourselves should have a more important place in our Christian life. The benefit of prayer, so great, cannot be expressed. Prayer is the dove which when sent out (Gen. 8:11) returns with the olive-leaf of peace of heart—the golden chain which God holds fast until He blesses. Prayer is the rod of Moses which brings forth the water of consolation from the rock of Salvation, Ex. 17:6; 1 Cor. 10:4; is Samson's jawbone which (Judges 15:15) smites our enemies; is David's harp before which the evil spirit flies (1 Sam. 16:23). Prayer is the key to Heaven's treasures, John 16:24-33, Gal. 4:6, Rom. 8:15, 16. All lovers of souls, all workers in the service of the Gospel take courage. Time spent in prayer will yield more than that given to work; it opens the way for God Himself to do His work in us. Our chief work as God's messengers should be that of intercession, Eph. 6:18. This is the blessed link between our impotence and God's Omnipotence, 1 John 3:20-24; Jude 20:21. The spirit of prayer is given to every child of God to use for His Glory, Jude 24:25.

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