

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

**"O Jehovah
Revive Thy Work in the
Midst of the Year"**

"Four Months: Then Cometh the Harvest"

"Pray Ye"

"Give Ye"

"Go Ye"

PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION
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MRS. E. B. MATHEWS

MRS. W. C. JAMES

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MRS. GEO. B. EAGER
MISS JULIETTE MATHER

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W.M.U. Headquarters 1111 Age-Herald Bldg., Birmingham, Ala.
W.M.U. Training School 334 East Broadway, Louisville, Ky.

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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 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

JANUARY—"For Christ's Sake and the Gospel"

	Cents
Alexander M. Mackay	2
Carlotta the Faithful	3
I'll Go Where You Want Me to Go	3
Is It Nothing to You? (Poem)	2
Neesima Shimeta, a Hero	2
Send Out the Light (Poem)	2
Six Thousand a Year, Plus Rice	5
The Schoolmaster of Floyd	2
Possibilities (Playlet for W.M.S. or Y.W.A.)	10

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MAGAZINE AND BOOK REFERENCES—Program Helps

Early Days of Christianity	Farrar
A Short History of the Christian Church	Hurst
Church History (The Reformation) Vol. 6	Schaff
The Life and Times of Luther	Bayne
The Friar of Wittenburg (Fiction)	Davis
The History of the Puritans in England	Stowell
A Church Invigorator, Missionary Review of the World, September, 1924	



EDITORIAL



HAPPY NEW YEAR TO MANY IN CHINA

JANUARY, jubilee, jubilant and many other joyful words begin with "j", so it is no wonder that the month is ushered in by the glad acclaim: "Happy New Year". Certainly the Woman's Missionary Union and this its magazine wish for every member, every reader, every friend the world around the happiest of happy new years. Since the discovery of the radio one understands as never before that greetings girdle the globe, that nothing need be neglected, that as Confucius said "The world is not so big after all". And yet it is ever so big; even yet there are vast hordes of neglected people; even yet millions in many lands and in the China of Confucius in particular know little if anything about the Christian salutation "Happy New Year".

Therefore, the Woman's Missionary Union would this new year try again through its Week of Prayer for World-Wide Missions to impress this fact upon its members, urging them through their prayers and gifts to let "the joy of the Lord" become the "strength" of many thousands during 1925. The week thus set aside begins on January 4 and closes on the 10th. The programs cover the entire work of the Foreign Mission Board, the Wednesday's program telling of China. At that time the Lottie Moon Offering for China will be ingathered. On page 28 suggestions are made concerning the forwarding of the offering. Please read them. Then on page 36 is the list of leaflets which have been selected for use during this January Week of Prayer. Kindly order yours as promptly as possible.

In the December issue of this magazine, on page 6, a list was published of the places in China which have been selected as the beneficiaries of the offering for this year. It is a pleasure to publish the following accounts from three of them.

YATES ACADEMY AT SOOCHOW

YATES Academy was started in February 1906 with sixteen boys. It was named for Dr. Yates our pioneer missionary to central China, whose daughter gave the money for the erection of our main building. The school has a large day attendance from Soochow. The boarding pupils come from all points between Yangchow and Shanghai, from places adjacent and beyond. We have always made it possible for the children of Christians to attend Yates Academy regardless of their circumstances. Until recently it was the only boys' school of full academy grade in our Central China Mission and has been a steady feeder of Shanghai Baptist College since its establishment. Our graduates have always ranked high in that institution and a number of its graduates are now among the best teachers we have in Yates Academy. Our first graduate, a Ph. D. of Chicago University, is now principal of the high school department of the college. The dean of Yates Academy grew up with us from childhood and is one of the most efficient Christians in our Central China Mission. Our graduates now number 127. They hold important positions in Peking, on railroads, in business life, as secretaries and in our schools from Yangchow to Shanghai. Five are now preparing for the ministry, and we are working and praying to lead our present student body into the larger field of direct Christian service.

Yates Academy is situated in the very heart of Soochow. Visitors sometimes wonder how we have secured so much land in so unique a location. The answer is that it was not done in a day, but the buying of it has been going on for

twenty-two years. In the first instance a small piece of vacant ground and a few Chinese houses were bought; these houses were adapted and turned into school use. This equipment seemed good enough for those days of small things but, as the students increased and the school widened its curriculum, there was also a growing need for more land and larger and better buildings. To meet this need adjacent land covered with old buildings has been purchased as fast as money was available, until now, after all these years, we have about five acres of land and need money to buy about three acres more to complete our program, which would mean practically the whole enclosure between two important streets in one of the great cities of China. If we had in mind only boarding school work, it would have been easier and cheaper to have gone outside of the city wall and purchased an old field. But when we consider the fact that Yates Academy is a great day school as well as boarding school, a night school and social center and, what is of most importance, a great evangelistic center, then we realize how strategic is its location and how worthwhile it is to purchase the remaining land and buildings immediately adjoining while the price is yet within our reach. The price now is about three times what it was when we first began to buy and is steadily rising in value.—Mrs. Chas. G. McDaniel

NURSES' HOME AT YANGCHOW

IT may be well to say that the money will be used for two purposes: a dormitory for Chinese women nurses and a small residence for the foreign nurses. The two buildings will have to be put up together as the use of one depends on the presence of the other. We would not be able to use the nurses' dormitory unless we had foreign nurses living close by. Both Dr. Taylor and I agree, as well as the rest of the station, that it would be unwise to put foreign and Chinese nurses in the same building to live, as methods of life are so different.

In 1923 we formally opened two training schools for nurses, one for men and one for women. Up to this time our help had consisted of assistants, trained by the physicians, and nurses under the supervision of Miss E. E. Teal, a trained nurse from Georgia who has been with us for fourteen years. We are now beginning the second year's work and plan to give a thorough three year's course. The executive phase of the work and the general supervision are carried on by Miss Teal, and the teaching in the women nurses' school is done by two graduate Chinese nurses and myself. Besides the graduate nurses we have six pupil nurses, four in the upper and two in the lower class, making a total of eight nurses. We need another graduate to help teach and supervise, so later on this year our force will probably be larger than now. We could not take any more student nurses this year because of lack of space.

While in the past we have felt the need for a nurses' home, we now feel it more keenly than ever. We have housed our nurses both in the hospital and in a missionary's home and have found both unsatisfactory. At present they are living in one wing of the new hospital, which means the restriction of accommodations for women patients. As it is, the nurses' quarters are quite crowded. Since there is no dining room their meals are eaten on a porch opening off a small ward. Nor have we a room to spare where the girls may have some form of indoor recreation. As they live upstairs in the women's section of the hospital, when they go outside the building it is necessary for them to pass through the halls downstairs where they come in contact with men. This in China makes constant chaperonage necessary. In going to classes, the nurses go to another compound, where a little room, at the residence of one of the missionaries, has been set aside as a class room. This crowding and lack of freedom is the hard side of our housing problem, but despite discouragement we press forward.

We are happy that the girls are cheerful and enthusiastic in their work. How much the "Home" will mean to them! They will thus have a place for rest

and quiet after work and also for study. There will be a room for recreation and a place for meeting friends, when off duty. They will have a place where they can laugh and play without disturbing patients. Their class room will be more accessible and will be a great deal more convenient for night classes. The nurses' home will mean less girls to a room and more privacy in daily life and will be more conducive to a healthy normal young womanhood. As the home will be a separate building from the hospital, it would be a complete change in environment when a nurse is off duty, making her thereby more fit when at work. The land for our home has already been bought; in fact we've had it for several years. It lies to the east of the hospital and the nurses' home will be easily accessible to the latter. There will be a little garden space and possibly room for a tennis court for the girls' recreation. The rooms where our nurses now stay overlook this lot. We often look over to the tall cedar trees there and long for the day when we shall see the roofs of our nurses' homes among them, "when our dreams come true."

It is our desire that every nurse that goes out from our institution shall bear not only physical healing but spiritual healing also. We are trying to give them a vision of what their lives should mean to suffering humanity around them, by the advantages that they have of fitting themselves for a free and useful service to their people. Yet these advantages would be decreased in value did we not at the same time attempt to win those among them who were not Christians to our blessed Savior. To this end we have the Bible in our course of study and have daily prayer services. Two of the upper class are church members, one has manifested interest and is an inquirer, and one is still not a Christian. The two new girls are not Christians. We hope before another year that they all may earnestly seek the Lord in saving power.—*Ethel M. Pierce, M.D.*

SINGLE WOMEN'S HOME AT CHENGCHOW

WHAT good news! Our house to be one of the objects for which the Lottie Moon Offering is to go! Women of the southland, we are truly grateful to you for your love and interest in your representatives in this land. For fear you do not know who we are let me introduce you to our household: Miss Nell Hall of Texas, dietitian for the hospital; Miss Winnifred Moxon, our nurse from Virginia; and Katie Murray, evangelistic worker from North Carolina. At present our family has just moved to the house vacated by Dr. Wilkerson who has had to go home on account of Mrs. Wilkerson's condition. We are in hopes that a doctor will soon be here. His family will probably be placed in this house.

As to the work of the single women in Chengchow we are still "baby" missionaries just beginning to walk. Misses Moxon and Hall in addition to language study have had the work of the hospital thrust upon them as we now have no foreign doctor. As to myself I am as happy as can be in my first efforts at evangelistic work in this land. Last Monday Mrs. Hsiung, the Bible woman, and I came back from a two weeks' trip to one of our out-stations, Hsing Yang, a district with a population of over 179,000. There are about thirty Christians in this district only eight of whom are women, not because the women do not wish the blessings of eternal life but because they have had no woman to work constantly with them and show them the way. We found the women eager to hear. One afternoon Sung T'ai T'ai (T'ai T'ai is a term of respect for an official's wife) sent word by one of her neighbors that she wanted us to come and talk the "Tao li" (doctrine) with her. Mrs. Tsiung, two of the Christian women and I went. We found an old lady of about seventy-six, not very strong for she had not eaten meat or eggs for twenty years thus hoping to gain favor with the

(Concluded on Page 35)



BIBLE STUDY



TOPIC: MARY, THE MOTHER OF OUR LORD

I. *Mary of Whom Was Born Jesus:* Matt. 1:16, 23; Isa. 7:14. Mary was of the royal line of David, well versed in the prophecy of the Coming One, Gen. 3:15; 12:3; 17:19; 24:60; 49:10; Mal. 2:5. In the covenant to David, confirmed by the oath of Jehovah, II Sam. 7:5-17, renewed to Mary, Luke 1:31-33, a continuing prophecy is addressed to the Davidic family and accounts for the instant assent of Mary when the angel Gabriel appeared to her. We notice a progressive unfolding of the one great theme, the person and work of Christ, Isa. 9:6, 7; Jer. 23:5; Ezek. 34:23; Luke 24:25-27. It was not in the solemn grandeur of the temple between the golden altar and the seven branched candlesticks that the Angel Gabriel appeared but in the privacy of an humble home at Nazareth. The greatest honor bestowed on man was to come amidst circumstances of deepest human lowliness, marking clearly the exclusively divine character of what was to happen, Luke 1:26-38. Notice Mary's devotion and knowledge of God's Word.

II. *The Humble Maiden:* Luke 1:38. Mary was filled with bewildering surprise at the visit of Gabriel, Luke 1:28, 29. The angel traces the special favor, Luke 1:30-37, from the conception of the virgin to the distinctive divinely-given name, symbolic of the meaning of His coming, His absolute greatness, His acknowledgment as the Son of God and the fulfillment in Him of the great Davidic hope with its never-ceasing royalty, Ps. 45:6-17. To the maiden of the lineage of David there were stirred feelings cherished in the heart of Israel's great hope in the naming of the coming Child "who was born of the seed of David", Rom. 1:3, 4. The deeper meaning of the name Jesus, like an unopened bud, enclosed the flower of His passion.

III. *The Mother of Her Lord:* Luke 1:41-45. Mary longed to open her heart to a woman likeminded, with haste therefore she resorted to her kinswoman, Elizabeth, who had learned of the destiny of her son and hence of the near advent of the Messiah. Elizabeth gave homage of a mother to a mother; Mary's hymn was homage unto God, Luke 1:46-56. Its poetic grandeur compares with the Song of Hannah, I Sam. 2:1-10. "It was the morning psalmody of the Messianic day as it broke, the words of the Old Dispensation but their music of the New." Luke 1:28-30, God's favor to Israel stretches in golden line from the calling of Abraham to the glorious future, the life, death and resurrection of Jesus the Messiah. Notice Mary's desire for sympathy and companionship with a responsive friend.

IV. *Mary's Home:* Luke 2:39, 40; Matt. 2:19-23. The utmost humility marked the nativity, Luke 2:1-7, as also the home at Nazareth. Mary's development in spiritual knowledge was slow, for every event connected with Messianic manifestation was a new surprise, Luke 2:16-19. At the presentation of the Child in the temple the mother of Jesus could bring only the poor's offering, Luke 2:21-24. Yet the witness to His greatness was not wanting. Old Simeon burst into rapt Thanksgiving when he saw the infant Jesus, Luke 2:34-35. The prophetess Anna's praise to God ascended for the pledge she saw of the new redemption, Luke 2:36-38. Of the many years in Nazareth we have the briefest notice, Luke 2:39-52. We notice the mother's loving care and tenderness, for the first education must necessarily be the mother's, her influence and example, as well as positive teaching. The home at Nazareth was a pious home in the highest sense. We know of Mary's devotion to obligations of home and children.—*Mrs. James Pollard*



DAILY BIBLE READINGS



TOPIC—Mary, the Mother of Our Lord

The lamp from off the everlasting throne
Mercy took down and in the night of time
Stood, casting on the dark her gracious bow
And evermore beseeching men with tears
And earnest sighs, to read, believe and live.—Pollock

"Mary of Whom Was Born Jesus"

Thursday, 1st

Genesis 1:26, 27; 2:7; 6:8-10

Friday, 2d

Genesis 9:26, 27; 12:1-4; 17:19-21

Saturday, 3d

Genesis 28:10-15; 49:10; Psalm 89:20, 27

Sunday, 4th

2 Samuel 7:5-17; Psalm 2:1-12

Monday, 5th

Isaiah 7:10-14; 9:2-7; Matthew 1:16-24

Tuesday, 6th

Luke 1:26-38, 46-55

Wednesday, 7th

Luke 2:1-19; Psalm 132:11-14, 17

The Humble Maiden

Thursday, 8th

Luke 2:1-7, 15-19

Friday, 9th

Luke 1:28, 29, 48; 2:25-33

Saturday, 10th

Luke 2:21-24; Leviticus 12:6-8

Sunday, 11th

Matthew 2:19-23; John 1:45, 46

Monday, 12th

Luke 2:41-52; Isaiah 11:2, 3

Tuesday, 13th

Isaiah 53:3, 8-12; Acts 8:32-35

Wednesday, 14th

Matthew 13:55-58; Mark 6:1-4

The Mother of Her Lord

Thursday, 15th

Luke 1:39-45, 57-63

Friday, 16th

Luke 1:68-79, Malachi 3:1

Saturday, 17th

Luke 3:2-6, 16-22

Sunday, 18th

Matthew 3:13-17; Mark 1:9-11

Monday, 19th

John 2:1-10; Habakkuk 2:3

Tuesday, 20th

Matthew 12:46-50; Mark 3:31-35

Wednesday, 21st

John 19:25-27; Luke 23:46-49; Acts 1:14

Mary's Home—Abiding with Jesus

Thursday, 22d

Luke 2:39, 40; Matthew 2:19-23

Friday, 23d

Luke 2:51, 52; 4:16; Matthew 4:13-16

Saturday, 24th

John 1:45, 46; 18:4, 5; 19:19

Sunday, 25th

Mark 3:31-35; Luke 8:19-21

Monday, 26th

John 1:37-39; Matthew 8:19, 20

Tuesday, 27th

John 15:4-14; I John 2:28

Wednesday, 28th

Galatians 2:20; 5:24, 25; Colossians 3:1-4

Thursday, 29th

Romans 6:8-11; 2 Corinthians 13:4

Friday, 30th

John 11:23-27; Revelation 1:18

Saturday, 31st

Luke 1:32, 33; Revelation 3:20, 21

Calendar of Prayer for Southern Baptists

January, 1925

"O tender Christ bless Thou this year!
Bless Thou its dawn and bless
Its noontide and its evening, Lord;
Thee, let each heart confess.

"As days and weeks and months go by
Help Thou the year grow old,
For of Thy glory, King of kings,
The half not yet is told."

Topic: For Christ's Sake and the Gospel

1—THURSDAY

Pray that this year may bring to our missionaries desired equipment for their needs.

That I might be partaker thereof with you—I Corinthians 9:23

2—FRIDAY

Thanksgiving for successful work in Baptist Theological Seminary, Saltillo, Mexico, in charge of Rev. and Mrs. S. G. Lacy

All things come of Thee.
—I Chronicles 29:14

3—SATURDAY

For Rev. and †Mrs. W. E. Allen, preaching and W.M.U. work, Rio de Janeiro, Brazil

He hath chosen us in Him.
—Ephesians 1:4

4—SUNDAY

That Christ's Gospel be preached in every land

Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.—I Corinthians 9:14

5—MONDAY

For Rev. and Mrs. J. R. Saunders, Canton, China, and the great needs in the Hakka field in their charge

Let us . . . find grace to help in time of need.—Hebrews 4:16

6—TUESDAY

Thanksgiving for spiritual triumphs in work of Dr. and Mrs. D. G. Whittinghill, Rome, Italy

Lord, who is like unto Thee?
—Psalm 85:10

7—WEDNESDAY

For workers of the Home Mission Board in their faithful service among the Indians

Accepted in the beloved
—Ephesians 1:6

8—THURSDAY

That Rev. and †Mrs. John T. Littlejohn, Tsiningchow, China, be

comforted and strengthened for their Gospel work

That the name of our Lord Jesus Christ be glorified in you
2 Thessalonians 1:12

9—FRIDAY

Praise God for continued blessing on Seamen's Institute, Jacksonville, Florida.

Declare His works with rejoicing.
Psalm 107:22

10—SATURDAY

For Dr. and Mrs. George Green and for hospital work at Ogbomoso, Africa

Thou hast blessed the work of his hands.—Job 1:10

11—SUNDAY

Pray for enlarged program for needy fields under our Foreign Mission Board.

That the word of the Lord may have free course—2 Thessalonians 3:1

12—MONDAY

For Rev. and †Mrs. Norman F. Williamson, evangelists, Kumamoto, Japan

Servants of Christ doing the will of God—Ephesians 6:6

13—TUESDAY

That Home Mission Board work of enlistment and evangelism accomplish a great work for God
The righteous shall see it and rejoice.—Psalm 107:42

14—WEDNESDAY

Praise God for happy release of our missionaries from capture by Chinese bandits.

Neither did their own arm save them.
Psalm 44:3

15—THURSDAY

That the church at Macao, China, in charge of Rev. and Mrs. J. T. Galloway be greatly blessed in its sacrificial service

It shall be well with them that fear God.—Ecclesiastes 8:12

Calendar of Prayer for Southern Baptists January, 1925

"Lean back on Him and ask that He
Will overrule and keep you, perfectly,
From all known sin. Then slowly name
Those dear to you and confidently claim
His interest in them all.

"Lean back on Him from morn till set of
sun—
A Christian really means 'Christ's little
one'—
Leave want of feeling, fears and all the
rest;
Lean back on Him, trust Him to do the
best:
His interest never fails."

Topic: For Christ's Sake and the Gospel

16—FRIDAY

For devoted service among Indians
by Miss Grace Clifford, Fairfax,
Oklahoma
Thy comforts delight my soul.
Psalm 94:19

17—SATURDAY

For Rev. and Mrs. Everett Gill,
Lausanne, Switzerland, in charge of
our European missions
That the power of Christ may rest
upon me—2 Corinthians 12:9

18—SUNDAY

For hospital needs in Chengchow,
China, and for Dr. and Mrs. S. O.
Pruitt, now on furlough
Believe ye that I am able?
—Matthew 9:28

19—MONDAY

For our faithful workers in Men-
doza, Argentina, Rev. and Mrs. F.
J. Fowler
The Lord shall guide thee continually.
Isaiah 58:11

20—TUESDAY

For Rev. W. D. T. McDonald and
his consecrated service in Temuco,
Chile
Be Thou my strong habitation.
Psalm 71:3

21—WEDNESDAY

For evangelistic work of student
missionaries, Havana, Cuba
I will walk among you.
—Leviticus 26:12

22—THURSDAY

For daily blessing on educational
and evangelistic work of Rev. and
Mrs. W. E. Sallee, Kaifeng, China
The inward man is renewed day by
day.—2 Corinthians 4:16

23—FRIDAY

Thanksgiving for more peaceful
conditions at Sao Paulo, Brazil, and
for Rev. and Mrs. W. B. Bagby
The grace of our Lord was exceeding
abundant.—1 Timothy 1:14

24—SATURDAY

For soul winning service of Rev.
and Mrs. A. J. Terry, Corrente,
Brazil
More than conquerors through Him
that loved us—Romans 8:37

25—SUNDAY

That civil war in China may not
hinder the spread of the Gospel and
for the safety of our missionaries
Pour out your heart before Him.
—Psalm 62:8

26—MONDAY

For medical and evangelistic work
of Rev. and Mrs. J. McF. Gaston,
Laichowfu, China
Our eyes are upon Thee.
2 Chronicles 20:12

27—TUESDAY

That Rev. and Mrs. J. Harvey
Clarke be girded during furlough for
their difficult service in Tokyo,
Japan
By His light I walk through darkness.
—Job 29:3

28—WEDNESDAY

That God exceedingly bless work of
Rev. and Mrs. W. E. Entzminger,
Bello Horizonte, Brazil
That God may be all in all
1 Corinthians 15:28

29—THURSDAY

For Miss Willie Kelly, evangelistic
work, Shanghai, China
Ye are Christ's; and Christ is God's.
—1 Corinthians 8:23

30—FRIDAY

For Rev. and Mrs. M. N. McCall
and native preachers in Havana,
Cuba
I am from Him, and He hath sent
Me.—John 7:29

31—SATURDAY

That preachers and singers of evan-
gelistic staff of Home Mission Board
call many to Christ
At Thy word I will let down the net.
—Luke 5:5



PROGRAM FOR JANUARY



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.

FOR CHRIST'S SAKE AND THE GOSPEL

Hymn—The Son of God Goes Forth to War

Bible Study (See page 7.)

Prayer—That We Be Faithful and True Witnesses

Hymn—A Mighty Fortress Is Our God

Personal Service Period

Prayer—Psalm 67 (Read in Unison)

The Birth of the Church

Dark Days

The Reformation

The Monk of Wittenburg

Reading—Marie Durand (See Home Department.)

Our Hero-Heritage

At the Turn of the Years

Hymn—The Church's One Foundation

Closing Prayer (Remembering 1925 Unified Program of Southern Baptists)

THE BIRTH OF THE CHURCH

"WHEN our Lord's work of redemption was completed three important things had been accomplished—His Gospel had been preached, He had set the example of a perfect life and He had purchased salvation for all mankind by His voluntary death." His resurrection and ascension set visible proof on all He had taught and done while on earth. The birth of the church drew near. Fifty days after His resurrection and ten after His ascension the waiting disciples, according to promise, received the baptism of the Holy Ghost. The cloven tongues of fire flamed above their heads, the gift of utterance came upon them and all who heard them speak were astonished at the power of their words. The result was the addition of three thousand souls to the body of believers. It was in this manner, in the thirty-third year of our Lord, in Jerusalem on the day of Pentecost, that the first Christian church was assembled. Immediately after the

remarkable scenes at Pentecost the church was organized and the disciples, filled with love for Jesus and fervor for His Gospel, began to preach. Their zeal knew no limit. The then known world was their field. They witnessed for Christ "both in Jerusalem and in all Judaea and in Samaria and to the uttermost part of the earth" "as the Spirit gave them utterance". The probability is that John labored chiefly in Palestine, also in the valley of the Tigris and Euphrates, with Babylon as a center. When Jerusalem was captured by Titus he fled to Ephesus where his residence was interrupted by his exile to Patmos. There is good reason to suppose that Peter made evangelistic tours through portions of Asia Minor. Later, after Paul's conversion, it seemed to have been understood that he should labor in the east while Paul should go westward. "There is no historical proof", says Hurst's Church History, "that Peter founded the church in Rome or that he was ever there, but it is not impossible that he did spend a brief

period in that city. The uncertainty as to exact fields of labor of most of the disciples is one of the marvels of the Scriptures. One fact is clear, however, the trend of the church was westward". It was believed that Phillip preached in Phrygia (Asia Minor); Simon Zelotes in Egypt and the neighboring African coast; Thomas in India; Andrew in Scythia (Asia Minor), Thrace and Greece; Matthias in Ethiopia; Thaddeus in Persia and Bartholomew in Persia, Lycaonia, Armenia and India. The Acts of the Apostles is the chief source of information of these fields; the epistles also contain frequent references to them.

Nor did these disciples count their lives as dear unto themselves. The shrinking of the flesh from torture and death was overcome by the supernatural joy of suffering "for Christ's sake and the Gospel". Of those first disciples who suffered and died for the faith it fell to John's lot to experience a suffering that extended over many years and at last to die at Ephesus (A.D. 98) when about one hundred years old; Peter died under the persecution of Nero (A.D. 67); it is said he was crucified with his head downward, holding himself as unworthy to be crucified as was his Lord; James the Elder suffered martyrdom in Jerusalem about A.D. 44; James the brother of our Lord died as a martyr in the same city. Of Stephen, the first martyr, "a man full of faith and power" and with "the face of an angel"; and of the apostleship of the mighty Paul, his imprisonments, beatings, peril, toil and pain and his martyr death in Rome under the reign of Nero (A.D. 66), we may learn in the book of Acts and in the Epistles. Of the thousands who "followed in their train" many volumes have been written and yet the half has not been told. "The blood of the martyrs is the seed of the church", every drop of which is precious in God's sight.

"From the ground there blossoms red
Life that shall endless be."

DARK DAYS

CHRISTIANITY soon extended beyond Jewish bounds and roused the whole Roman Empire. From being simply a new Jewish sect it became a hostile faith, hateful to Roman rulers. A period of universal persecution set in. From 64 A.D. to 313 all forms of torture and violent death were adopted. There was no security at home and exiles were numerous. These Christian exiles carried their faith with them and wherever they went the church grew. In 313 Constantine, emperor of Rome, granted an edict of toleration to the Christians and they were now safe from the hands of any Roman ruler. Constantine professed Christianity and it became the established religion of all his dominion. It was a happy day when the Christians could walk abroad free from the fear of persecution. But whether in persecution or after liberty of worship was granted by Constantine the evangelization of the nations continued with unabated zeal. The Bible was translated into Armenian and Christian literature was allowed free course. But there were grounds for serious concern. The conversion of Constantine seemed but a shrewd method to attract the Christians to his political support. He left but little for the church to do for its own government and so completely was it absorbed by the state that its spiritual character and moral force were much impaired. This bondage became more and more pronounced. Thousands were taken into the church, many of whom had their separate faiths and clung to them. The bishops were the real rulers, the papacy was set up and temporal power was conferred upon it. During the twelve centuries following Constantine's rule the church and state worked hand in hand for universal dominion. Superstition, the purchase of office, angry controversies over trifles, the moral corruption of the clergy, Mary worship, the selling of indulgences and the ignorance of the masses brought the church down from its first estate. The robes of the bride were much adorned

but dragged and unseemly. When the church passed into the darkness of the Middle Ages it became a question whether it could endure the double burden of clerical rule and the superstition of the masses. Much was lost during the long night but light came at last. Almost all of the countries of Europe were getting ripe for revolt from the power of the priesthood. The divine origin of the church made it impossible for it to be lost to the world, it was a church established for conquest and it must purify itself for its high mission. During this dark period there were those in the church who held fast to the faith as first delivered to the saints, many of whom suffered persecution and death. Well might Milton deplore the results of Constantine's favor in his translation of Dante's Inferno:

Ah Constantine, of how much ill was
cause,

Not thy conversion, but those rich
domains

That first the wealthy pope received
from thee!

THE REFORMATION

"PROTESTANTISM was an oak of young and vigorous growth, stunted for a while, but its roots lay deep in the soil of its first planting." It could not die; the storm of the Reformation but refreshed it and gave new life. This great Reformation (1517-1545) marks the boundry between the Middle Ages and the modern period. The call for regeneration was deep and loud. The heralds of the renewed faith, for Luther was not the sole leader in this movement, trod in new paths, labored without much encouragement and ran the constant risk of losing their heads. In Germany the risk of losing life was not so great but in Holland death was dealt out with a merciless hand. But these reformers were Spirit-filled and had waited long for the light—welcomed it with open confession and bravely met death for "Christ's sake and the Gospel". In England Henry VIII professed the Christian faith and protected his

subjects against persecution. The grievance of this king of England against Romanism was quite a personal matter. He wanted more wives than Rome was willing to grant. He therefore defied the church, divorced his wife, repudiated his daughter and made Anne Boleyn his queen. Thus he found himself compelled to join the Protestant faith although a Romanist at heart. In spite of such partisanship the Reformation moved more rapidly in England than in any other part of Europe. But the publication of the Bible in the language of the people was the most powerful single agency in bringing about the English reformation. Its final triumph came under the reign of Queen Elizabeth, who took strong ground against Rome and recognized Protestantism as the national faith. The exiles came home and were zealous in the work of reform. Whatever may have been inconsistent in the life of this queen her long reign brought to England the consummation of a strong and enduring Protestantism. In France the Reformation almost failed for when the final hour for action came the Paris reformers hesitated to revolt and did not take the last step of departure from the ruling church. On the other hand they planted the seeds of a permanent discontent with the prevailing order of things and became a very real and direct inspiration to the brave Huguenots. In Italy, the stronghold of the papacy, Greek and Latin literature dominated the thought of the higher and clerical classes. To these writings they referred rather than to the Scriptures. The general spirit toward the Reformation was hostile and very bitter. Erasmus (a Dutch theologian who resided in Rome for a short time) lamented this attitude and wrote against it. "Through these writings he became the principal promoter of New Testament studies for the first generation of Protestants in every land. His Greek edition of the New Testament with notes became a Scriptural arsenal for fighting the battles of the Reformation."

When Martin Luther, that great leader of the Reformation, saw the serious need of consolidation in his work he called friends and helpers from every class. Among these Melancthon, a man of learning and of princely mind, became his most serviceable collaborer and the untiring promoter of Protestantism. The writings of such men as these "so ploughed and watered the ground of the strong young oak of Protestantism that its precious root can never more be torn out". The spirit that controlled this terrible testing time of the church of God is sung in Luther's own words:

Thou strong Defense, Thou Holy Light,
Teach us to know our God aright
And call Him Father from the heart;
Thy word of life and truth impart,
That we may love not doctrines strange
Nor e'er to other teachers range
But Jesus for our Master own
And put our trust in Him alone.

THE MONK OF WITTENBURG

MARTIN Luther was born in Eisleben, Saxony, November 12, 1483. He belonged to the peasant class. His biographers write of him as of a gentle, cheerful nature which was almost spoiled by the unnecessary severity of his parents. In the years of his strong manhood he deplored their free use of the rod, saying: "Their severity made me timid and made me afterwards go into a monastery and become a monk". Yet they recognized the genius of their son and educated him for the law. Magdeburg being found too expensive for the means of his parents he was sent to Eisenach to prepare for the university, living for economy's sake with relatives in the town. It was the custom for poor students to go about the streets singing for alms. Young Martin needed such help and a wealthy lady who heard him was so charmed with his voice that she took him to her own home where he had the advantage of a superior teacher. He afterwards went to the University of Erfurt (1501), a center of learning in northern Europe. He went from one science to another

and astonished his professors by his mastery of them. He finished his course, took his degree as Master of Arts and in 1505 he bade the world farewell and entered the Augustine cloister as a monk. He now denied himself all comforts, tortured his body, fasted and prayed until his life was endangered, but he kept constantly at his studies. He was called to preach at Wittenburg and after remaining there for two years he started on a journey to Rome. He had been doubting the practices of the Romish church for some time but was still a devoted servant of his order, the Augustines. At Rome he saw too much show and pride to satisfy his selfdenying nature. While ascending Pilate's stairway on his knees as an humble pilgrim these words came to him: "The just shall live by faith". He arose, descended the steps, left Rome and returned to Germany. He, however, had no dream of separating from the church and for seven years continued his monk's life. His lectures on the Bible and the plain speech of his preaching were attracting public attention. During this quiet interval a new indulgence was published in Germany and tickets of pardon were sold in public places. These were widely purchased. This sale aroused Luther to a high pitch of excitement. He went over the whole case against Rome and arraigned the church in a bill of charges which he called his Ninety-five Theses. His whole soul was burdened for his church. On October 31, 1517, he nailed his Theses to the door of the church at Wittenburg. The storm broke and raged from that hour until the day of his death. He was ordered to recant but replied, "I cannot recall". He was ordered to Rome but respectfully declined. He was then summoned to Leipzig where he attacked the doctrine of primacy of the pope, the indulgences and purgatory. One historian describes him at this time as "of medium height, his face and body as thin as a skeleton, his voice clear and beautiful. His defense bore the marks of scholarship and close acquaintance with the

Bible. He was full of vitality and calm and joyous amid the threats of his enemies, as one would be who undertakes great things for God and with His help. He was defiant and decisive as a theologian should be". Luther was now fully confirmed in the intention of purifying the church but had as yet no thought of leaving it. His written address to the "Christian Nobles of the German People" advocating the suppression of nunneries, the denial of transubstantiation and other false teachings of the church brought from Rome his excommunication. He publicly burned the papal bull (edict) issued against him on December 10, 1520. The emperor of Germany, Charles V, was a rigid Catholic but he was also a politician and, as the Reformation was gathering force, he determined to turn the case of Luther for a hearing over to the Diet (Council) at Worms, meeting April 1521. So to Worms Luther went. In spite of the warning of his friends to be prudent he wrote to one of them: "I have no intention of fleeing nor of leaving the Word in danger, but I mean to confess it unto death, so far as Christ's grace sustains me". The continued remonstrances of friends had no influence. He would go to Worms though "the devils were as many as tiles on the housetops". When he had finished his defence he spoke those remarkable words we all have so often read of: "Here I stand. I cannot do otherwise. God help me. Amen!" Of this event Carlyle says: "It was the greatest moment in the modern history of men. English Puritanism, England and its parliaments, Americas and the vast work of these two centuries; French Revolution, Europe and its work everywhere at present; the germ of all lay there; had Luther at that moment done otherwise, it had all been otherwise". Luther's Bible, translated directly from the Hebrew and Greek, did more than anything else to make the Reformation permanent; his other writings were strong and scholarly; his thirty hymns

deeply spiritual, but the time of prayer was his supreme hour.

Luther married Catherine von Born, a nun emancipated through his teaching, and his happy home became the center of his labors. His children were his loving companions; for them he wrote "Sleep Well My Dear" and for his grandchildren he wrote "Away in a Manger". After years of engrossing labor he died in the village of his birth in 1546. This great reformer who was both bold and gentle, human and spiritual, learned and simple calls us by his life and character to stand firmly for the faith delivered once and for all to the apostles of the first Christian church.

It fortifies my soul to know
That though I perish, Truth is so:
That howsoe'er I stray and range,
Whatsoe'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip Thou dost not fall.

—Arthur Hugh Clough

THE CALL OF OUR HERO—HERITAGE

WHAT the apostles could only begin and the reformers could only re-establish and pass on must be completed by the church of today and the future. As one historian puts it: "The church which came out of the east must be returned to the east through the laborers sent from the warm heart of the western Protestants". The Missionary Review of the World reminds us that: "Protestant churches are maintaining only about 25,000 ambassadors of the Cross in the foreign field, with 100,000 Christian workers of native churches. The annual expenditure for the support of this work is only \$35,000,000—less than the cost of one battle ship. With this inadequate force and small expenditure the missionaries have carried on the threefold work of preaching, teaching and healing throughout the non-Christian world. In the United States alone the number of preachers, teachers, doctors and assistants is more than a million. In this proportion there should be at least three million crusaders in India, the same

number in China and two million in Africa". Our hero-heritage should have brought better results than the more than a century of missionary effort has shown, but these same results do show what the power and presence of Christ can do with a comparatively small force. These missionaries are doing their work as bravely as did the Christian pioneers and in some regions they too are pioneers. They are winning great victories and yet there is not a missionary post in all the world that could not double its converts if it had the force of workers and the financial support the church at home *could* send.

Vast home missionary fields need reinforcement, equipment and support as much as do the workers in China, Japan and Africa. Less than half of the people in the United States belong to any church and there are 27,000,000 boys and girls in our land untouched by the Gospel appeal. And then our large cities are missionary fields in themselves and many authorities rank them as our greatest missionary problem, representing as they do uncounted opportunities for work among foreigners, unevangelized native Americans and negroes. In our rural communities great missionary tasks await Christian service. Churches are to be built, rebuilt, repaired and supported. America has the greatest available natural resources in the world, therefore the main responsibility for the Christianization of mankind, at home and abroad, rests with the evangelical Christian churches of North America and Canada. The giving of self is not wanting for many of our finest young men and women are willing to go to either field if they could be sent. There never was such an opportunity to spend money for God nor so much of it to spend. What could not the church of Jesus Christ do if only its members would give as He gives to them!

"O church with worldwide vision blest
Let zeal possess thy soul
Till men's desires like altar fires
Flame Godward toward their goal!"

AT THE TURN OF THE YEAR
AS we close the pages of the old year and turn over the leaf to the new what will be the uppermost thought in our hearts—regret or rejoicing? Events are never calm enough to balance evenly, so our pages will record ups and downs. Will the world page read the same way? At a first glance it would seem that the world was just as unevangelized and needy as it was a year ago but a closer study of events will show that God has made good His word that wherever true witness is given He is present in great power. All Protestant missionary statistics mark an increase during the past year in their work and its support.

The reports on the missionary work of southern Baptists for last year are full of appeal but not disheartening. The statistics make the appeal and the achievements bring the encouragement. At this time, however, as we close the five-year period of the 75 Million Campaign, it may be permitted us to look back over these years of achievement, accomplished in the name of Him who called us in 1919 to make larger investment in the missionary enterprise. Mr. Frank E. Burkhalter, publicity secretary of Conservation Commission, tells us that from all parts of the home territory come grateful stories of progress made possible by Campaign funds. "As an evidence of these facts witness some of the gains that have come at this time: 2242 new local churches, 950,943 persons baptized, a net gain in church membership of 605,761; 2953 new Sunday schools with 622,509 new pupils; 7326 new W.M.U. organizations and 7924 new B.Y.P.U.'s. with 227,476 new members. The Campaign has also brought 15 new Baptist hospitals, put \$3,200,000 increase in value in our 19 Baptist orphanages, aided over 1000 aged and dependent ministers and created reserve funds of \$1,800,000 for taking care of them; put several million dollars into the better equipment of our 119 Baptist schools where nearly 40,000 young men and women are being trained for Christian service; several million

dollars have been put into our state mission work where many new workers are now employed; over 200,000 baptisms have been administered; 1638 new churches organized and 2308 houses of worship erected or repaired. For the same period our home mission forces report the organization of 1095 new churches, 2225 church houses built or repaired and 203,532 baptisms administered. What stronger evidence of God's favor could we ask? What stronger assurance of God's continued blessing upon our work, if we will but do our duty in the future, could we seek?"

A five-year retrospect of what has been accomplished by the Campaign Fund as administered by our Foreign Mission Board fills us with amazement that our God could so amplify our gifts. In our five years of privilege we have attempted great things for Him and He has rewarded us with great power, through our missionaries, in witnessing for Him. Some of the proofs that He has been our co-worker every day of the whole five-year term are: "The increase of our territory from 9 countries to 17; the addition of 216 American missionaries and 1867 new native workers; 590 new churches reporting 47,190 baptisms and a gain in membership of 62,213. As many baptisms have been administered on our foreign field since the Campaign opened as we had church members there when the Campaign begun after 75 years of missionary effort. Nine new hospital buildings have been erected giving an additional number of 458 beds and 165,124 treatments since 1919; the 348 new mission schools bring the present number to 860 and the 19,384 new pupils bring a total of 35,106; missionary residences added in this period are 57, giving a total of 129. As we have 544 missionaries on the foreign field it cannot be said that they are over-supplied with habitations, even when allowing for the number in family. These homes are also missionary workshops and centers of hospitality. In summing up the progress of southern

Baptist missionary work under the administration of the Campaign Fund only high points have been touched. Could we know every detail of effort and sacrifice we would turn with a splendid determination to the program for 1925, seeing to it that it should bring adequate support for this greatly enlarged kingdom field. May such an enlargement of soul come to us as individuals that we shall purpose in our hearts to take our honorable share in the support of this great enterprise for God and over-give it with even more joy.

THE 1925 PROGRAM OF SOUTHERN BAPTISTS

THIS program as defined by Dr. C. E. Burts, general director of Commission on Unified Program, is for the "purpose of making provision for adequate care of statewide and southwide denominational institutions and activities for the year 1925. It takes up the work where the 75 Million Campaign leaves off. It is in a sense a continuation of the work of the Campaign. It is to conserve results of Campaign and make provision for existing institutions and their ever increasing needs and enlarging opportunities. The work of our denomination is continuous; we cannot stop even for a month. This program was worked out by the Southern Baptist Convention and the state conventions working together. It is our own program; it is Scriptural; it presents the results of the best thinking of our denomination. Its objects are home and foreign missions, state and southwide educational institutions, state and southwide benevolent institutions, including orphanages, hospitals and aged ministers' relief. It will be seen that this is a well rounded, comprehensive program of service. 'Ever keeping before our people the ideal of an annual increase over each year's gift. It will be seen from this that we are to beat no retreat; we are to take no backward step'."

Every ordinance of the early church was in direct opposition to that practiced by the pagan Greek and Romans.

These only gave for selfish and personal reasons and cruelly neglected their poor and needy. But no sooner was a member received into the apostolic church than he found himself in the midst of a brotherhood of mutual love and sympathy. "These Christians", said an early historian, "belonged to no nation and no state; their fatherland was in heaven and their love and charity for one another made them a model for the ages to come. No needy body of believers was ever forgotten in its

silent sorrow". All the epistles prove that the needs of the saints were constantly in mind. With this model which the Great Head of the church set up for an example for ages to come we Christians must either make great progress or sin against the light. In His love and pity He redeemed us. "What shall I render unto the Lord for all His benefits toward me? I will pay my vows unto the Lord in the presence of all His people!"

QUESTIONS ON PROGRAM TOPIC FOR STUDY AND DISCUSSION

1. Of what benefit is the secular history of the early church to the Christianity of today?
2. What will a pure faith do in behalf of national interests?
3. In what way will "doing the first works" help to spread the Gospel over the world?
4. What evidence have we that the Holy Spirit is still speaking to the churches?
5. Are the young people in your church taught of the presence and authority of the Holy Spirit?
6. Does being zealous for the truth mean controversy or quiet witnessing?
7. What preparation did Martin Luther have for his great work?
8. What in your opinion is the destiny of Christianity?
9. Is it harder to live or to die for "Christ's sake and the Gospel"? Give reasons.



GROUP OF CHINESE TEACHERS AT YATES ACADEMY, SOOCHOW, CHINA
The Lottie Moon Offering will help this Academy

COLLEGE Y. W. A.

CHANGING "IF" TO "WHEN"

"YOUR letter is now going around the station to carry its message of cheer to the others"—that was the letter saying that during January Week of Prayer Y.W.A.'s. over here, college and local church and Grace McBride organizations, all of them, would try to bring in an offering of \$4,200 to buy land and build on that land a residence for Miss Alda Grayson, nurse, and Miss Jeanette Beall, doctor, at our hospital at Laichowfu, China. Now they are counting on us. Let's bring our Lottie Moon Offering up to that amount.

These two medical missionaries never have had a place that they really could call their own but have moved about from pillar to post. While Dr. and Mrs. Gaston were in this country on furlough Miss Beall and Miss Grayson lived in their house. Mrs. Gaston remarked that she almost was sorry to go back to China because that would mean that they would have to move. But when they returned they found that arrangements had already been made—a temporary house was built for the Chinese nurses, and our two fine young women moved into the little dormitory supposed to belong to the Chinese nurses but better able to be used by foreigners than the temporary Chinese buildings. All this temporary arrangement was just waiting for somebody here to make a permanent home.

Miss Grayson writes "If the Y.W.A.'s. decide to do it I know it will be done. We are to have our house!" Her letter tells about not a single closet in their present quarters and a kitchen that really is a passageway, and the Chinese helper who stood looking at the pile of things saying "Ma yu fatzu" ("there just isn't any way") when they moved. Miss Beall and Miss Grayson left some of their belongings over in Mrs. Gaston's attic and the letter says, "It is good training to have to think ahead when you will want anything so you will not want it in the middle of the night. I did not do it once and would have been cold except that I had brought my bathrobe over so it took the place of the needed bed cover".

The work that these two do is truly wonderful. The hospital keeps so crowded usually that the nurse's office had to be turned into a ward and baby patients put in the linen closet. Sometimes the patients have been warned by heathen friends before coming not to listen to the Gospel but as they see the loving attention and feel the relief from suffering, the Holy Spirit works in their hearts and they want to know this God who is so good that He sends doctors and nurses for women. Y.W.A.'s. will sleep better at night knowing that Miss Beall and Miss Grayson have a comfortable home to go back to each night after the strain of the day.

Miss Grayson closes her letter saying: "For these three years we have been thinking 'if' we get our house. From now on I shall think 'when' we get our new house. For I know that it is assured now and want to begin now to thank you for it. It is lovely to think that it is the Y.W.A. girls who are doing this for us. Though I do not know many of you personally, I feel that you are my good friends. Some day I shall hope to see you face to face and tell you just how much I have enjoyed living in 'your house'. I want to close with love and best wishes for all who have changed our 'if' to 'when'."

So trustingly she puts it all in the past tense let us put our "all" into our Lottie Moon Offering envelopes to make the "if" a real "when", every Y.W.A. saying, "Yes We'll Assist."

Y.W.A. LOTTIE MOON OFFERING, \$4,200

**To buy land and build a house for two young women
who have gone to China**



Y. W. A. PROGRAMS



Material found in the general program on pages 11-18 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.

FIRST MEETING

Topic—Beginnings

Hymn—Go Preach My Gospel

Devotional—First and Last

Prayer for Those Who Go

Hymn—Fling Out the Banner

A Bunch of Beginnings—

The Apostles First (See general program, The Birth of the Church.)

A Bright Flame after Dark Days (See general program, Dark Days, The Reformation, The Monk of Wittenburg.)

The Father of Modern Missions

Bound for China

January Contributes to Africa

Hymn—Christ for the World We Sing

Constrained to Venture to South America

Japan's January Events

A Summary (for the Blackboard)

A Debate Brought Up-to-Date (See general program, The Call of Our Hero-Heritage.)

First and Last

JANUARY is a sort of Janus, looking both ways at once. Looking at the last thing Jesus said on earth we read Acts 1:7, 8. Thinking of His first act back in heaven read, John 16:7, Acts 2:1-4. Both first and last had to do with the mission enterprise; could anything be more important?

The Father of Modern Missions

THIS name has been given to Carey because he stirred up interest and was largely instrumental in promoting the first Protestant missionary organization. It is interesting to Y.W.A.'s to know that "the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen" was organized in Widow Wallis' back parlor at Kettering, England, in October of 1792. On January 10, 1793, William Carey was appointed the first missionary of this first society, going to India. The dense population oppressed him, the religiousness of the people moved him, yet only experience taught him how

slow the work of planting is. His sacrifices were tremendous; the privation he endured would have overwhelmed most men; a family of seven, the wife and one son in grave illness, the first year's income exhausted in January with no prospect of help from England until fall, various hindrances of his work through government misunderstandings, burning of his long looked-forward-to printing press—these were bad beginnings but he persevered to a triumphant ending. In his diary are these excerpts: January 17: "Toward evening, felt the all-sufficiency of God and the stability of His promise, which much relieved my mind. As I walked home in the night, was enabled to roll all my cares on Him". January 23: "I rejoice in having undertaken this work and shall even if I loose my life therein". No wonder others followed a spirit like that!

Bound for China

JANUARY 11, 1782, was born Robert Morrison who began activities of

Protestant going in China. Morrison reached China September 7, 1807. His first task was to learn the language; there was no dictionary, Chinese scholars were forbidden to teach their language to foreigners; finally he persuaded a Confucianist to be his teacher. Diligently he studied and at last the Bible was translated into Chinese. (See "Ming Kwong" for details, page 63 of W.M.U. Year Book.)

January 8, 1819, was birthday of Matthew Tyson Yates, our noble pioneer at Shanghai. (See "The King's Own" by Lawrence, page 64 of W.M.U. Year Book.)

January Contributes to Africa

ON January 8 of 1875 W. J. David sailed to Africa, his wife Nannie Bland David accompanying him. Pioneer work was there, battle with strange language problems and stranger diseases. Africa had taken heavy toll in the lives of our missionaries dying there or returning home broken in health. Nannie Bland David was on her way from Africa when she died at sea, but her last words kept our Foreign Mission Board from stopping work in the Dark Continent: "Don't give up, Africa", she said and died.

January 13, 1915, saw the death of another heroic woman in Africa, Mary Slessor of Calabar, "the Great-White-Ma-Who-Lived-Alone". Heroic among heroines was Mary Slessor, alone amongst savage tribes, alone with cruel chieftains. One day in taunting mood a chief cruelly reminded her of her powerlessness to escape. "You are right, I am but a weak woman, but you have no idea of the power of this woman's God!" She was safe, for she was not alone even in Africa.

Constrained to Venture to South America

WHEN Dr. W. B. Bagby knew God called him to be a foreign missionary, he knew he should be that missionary to go to South America. Our Foraries in South America, had opened no eign Mission Board had no mission-mission work there but Dr. Bagby in-

sisted. "Will you go to some other country?" they asked him. "No, I must go to South America", he persistently replied. At length the Board decided it could send him. January 2, 1881, Dr. and Mrs. W. B. Bagby were set apart as our first missionaries to South America. It was a beautiful service in Richmond, Va., and the couple sailed on January 13 of the same year, on the steamer "Yamoyden" for Rio. A land of glorious opportunity awaited beyond the beautiful Rio harbor and all the years since they have preached and taught in the face of Catholic persecution, in spite of difficulties and dangers. Others have followed, pioneer spirits too.

In a recent address before the South Brazil Annual Convention, our missionary, Mr. Reno said: "It does me good to remember those days, when we left home and the old surroundings and the homeland and set our face to a strange land—an unknown. The sacrifice was not small, neither on our part nor on the part of the loved ones whom we left behind. Why are we in Brazil? Because we are loyal to Jesus Christ; because we heard His voice; because we love the souls of men; because we want to win for the Lamb, that was slain, the reward of His sacrifice".

Japan's January Events

JANUARY is strikingly important in Japan's Christian history for at least two notable events. The signing of the Hanaoka Declaration on January 31, 1876, brought persecution to 28 Japanese youths who had vowed before God and each other that they would be true to the Christian religion and do all they could to propagate it among their people. The persecution brought added zeal and, as always, more people came also to accept Jesus Christ. "The blood of the martyrs is the seed of the church."

January 23, 1890, saw the death of Joseph Hardy Neesima, founder of the Doshisha University, the "One Purpose" University, that one purpose being to uphold Jesus Christ in Japan.

Neesima was the boy who found God through a geography which had as its opening sentence "In the beginning God". Wearied even as a boy with what was fruitless offering of rice to an immovable image he prayed to that unknown God, "Oh, Thou Unknown God, if Thou hast eyes, look upon me; if Thou hast ears, hear me and lead me to Thyself". The stumbling prayer was heard. Neesima made his way to America; helped by Mr. Hardy here he went through Amherst College and Andover Seminary, returning to Japan to pass on to other boys the knowledge "of God the Living God, for whom their

souls are crying out." At the end of his useful life with the words "Peace, Joy, Heaven" on his lips he went on to that land whence no traveler returns.

A Debate Brought Up-to-Date

BACK in the days of William Carey's beginning in arousing mission interest he asked the question, "Was not Christ's charge to evangelize the nations addressed to the disciples and not meant for us?" A profitable program discussion or debate might be "Resolved that obedience to the Great Commission is as necessary for us as it was for the early disciples".

A Summary (for the Blackboard)

"Into all the world."—Twelve men on a mountain in Galilee
One century later—Jerusalem to Spain
Five centuries later—Conquered Europe
Fourteen centuries later—Crossed Atlantic
Eighteen centuries later—Belted globe
Nineteen centuries later—Occupied all lands
Twenty centuries later—Christianizing all nations

—*Missionary Review of the World*

SECOND MEETING

Topic—The Encircling O of Going

Hymn—Forward Through the Ages

Scripture Reading—John 3:14-17, Matthew 28:19, 20

Prayer that all may go in gift, prayers, thought, some in person

Hymn—Jesus Shall Reign

Our Organization behind Those Who Go

Occupying Ripened Fields

Opening the Way

Operating Schools

An Echo Come Back, "In the Secret of His Presence"—Special Music

Offering God's Word

The O in You (See general program, The 1925 Program of Southern Baptists.)

Closing Prayer that 1925 Program may increase southern Baptist going

BEHIND our 544 missionaries is the whole Southern Baptist Convention, represented by the 36 members of the Foreign Mission Board, Dr. Love and Dr. Ray. These 36 members are secured by having one from each state and 18 from Richmond. The Foreign Mission Board is a corporation for sending out missionaries, directing their work, receiving and dispensing funds in the wisest way. It makes annual report to the Southern Baptist Convention in session. Who is Foreign

Mission Board member from your state? Through the state member each local church is represented on the Foreign Mission Board so it is in final essence you who make up the organization behind our missionaries.

Occupying Ripened Fields

(Map Study)

HAVE a large globe with continents plainly visible or a large-sized map of the world ready. Provide 17 tapes, one for each country in which southern Baptists are doing foreign mission work. Indicate on each tape number of mis-

sionaries gone out to that country, for instance China 287, Africa 31. With tapes all fastened over home city position on map or globe carry one at a time and pin on the continent and country it represents. You will then see the occupation of foreign mission fields by southern Baptists. Of all denominations statistics show one protestant missionary in South America to 154,000 people, in Africa and India 1 to every 186,000, in China one for 163,000. There is one doctor to 1 million in foreign lands, 1 to 700 population here. Said Jesus in parable: "Occupy till I come". Now the fields are white, ready for harvest. In South America people come in such large numbers the small buildings will not hold them. In Africa they want to know how to approach the one Great God. China's unsettled condition demands a God of Peace. Paul Kanamori said about Japan: "It is a fatal mistake to think that Japan does not need more missionaries. For the past 50 years missionaries' work has been chiefly ploughing or seed-sowing. Now the harvest time is at hand. Reaping must be done quickly. In answer to the question, 'What is the chief obstacle to Christianity in Japan today?' I can only say that it is the same the world over—Sin. This is the real stumbling block. It is not necessary to spend much time on secondary things—*Preach the Gospel*".

Opening the Way

MANY missionaries devote their full time to preaching the Gospel; they are the evangelists. Other missionaries also passing on to others show forth the message of love by other means. Medical missions is often the opening wedge making way for the evangelist. "Oh", said a Hindu woman, "Your God must be a very good God to send a doctor to the women. None of our gods ever sent us a doctor". In our 9 hospitals on foreign fields with 16 men physicians and 3 women doctors, with 7 nurses, last year shows 294,422 treatments reported. Busy people these

doctors and nurses who open the way! Frequently the demonstration of Christian love in the gentle care of a patient is proof of the love of God whom the doctor and nurse serve. People who go from our hospitals almost invariably go after accepting Jesus Christ as Savior and going lead others to Him. One man whose eyesight was restored and who came to see also the Light of the World, returned to his home city miles away and brought back 16 others who were blind, leading them all on a rope. It became a cord of love drawing them also to Jesus. A girl in another one of our hospitals had been warned against listening to the reading of God's Word and the praying. While she grew better she more and more trusted the missionaries who were kind to her until she decided she would listen and listening she believed. Medical missions often open the way for Jesus to be made known.

Operating Schools

THROUGH 17 theological schools, 8 women's training schools, 5 colleges, 57 high or middle schools for boys and for girls, through 31 kindergartens and 742 primary schools, southern Baptists operated in going to a grand total of 35,106 students in 1923-24. In all of these schools the Bible is taught, chapel exercises are part of the daily program and there are many Y.W.A.'s, R.A.'s, G.A.'s and Sunbeam Bands also developing the knowledge of God's world-embracing love. The good of our schools is not limited to the students immediately in contact with our teachers there but through the students homes are reached as songs of Jesus are merrily hummed or Scripture verses repeated and prayers made. Frequently when a missionary goes on an itinerating trip, meeting people ready for accepting Jesus Christ and asking where they learned of Him, the answer is, "So-and-so from your girls' school—so-and-so from your boys' school lives in our town". Going operates well through schools.

(Concluded on Page 35)



NOT TO DISAPPOINT THEM

EARLY in the fall letters were written to ask for detailed information about the land and wall needed for the Boys' School at Yangchow and the finishing of the Girls' School building at Shiuchow. Our missionaries answered as quickly as possible but not in time for their enthusiastic "thank yous" and descriptions of the school activities to be included with the Week of Prayer literature. Each one was just sure that Sunbeam Bands would give \$2,500 in the Lottie Moon Offering and that R.A's. and G.A's. would bring in \$2000 in the same way to do these China building tasks. We must not disappoint them: let every counselor and leader give much emphasis to the gifts of our young people just at this time.

Miss Mary Moorman writes about

the \$1,500 for the land and wall needed by Yangchow Boys' School: "At present our school is in a new house built of old material near the moat of the old city. Last term I had 112 pupils enrolled. I have six Chinese teachers—an essay teacher, drawing, music and mathematics teachers. I teach the English classes and Bible. The building is much too small for the number of pupils we have but two small courts have been turned into rooms and that helps. This is only a higher primary school and if a high school course could be added we would keep our boys here to grow up in church work. I have much for which to praise the Lord. Last Lord's Day I was much encouraged in the Lord when I saw in my Sunday school class so many of my boys who have finished this school.



BOYS' SCHOOL, YANGCHOW, CHINA
See how they need land and wall!

When I began with them in school they were very bad but now are much changed. Some 22 have united with the church in the last two years. There are now 95 in school in spite of the terrible war going on. They are boys from all classes of society, mostly from the substantial middle class. Many more would come if we had room but we must buy land first. The next thing after buying the land will be to build a wall around it as soon as possible or all the earth will be carried away and holes dug for sand. Then too the wall is for safety. When I first came to China the walls chafed me a bit but when I was on furlough the last time the homes had such an unprotected look. Walls are a necessary adjunct here in this land. This whole city is surrounded by a high wall and now the gates are shut earlier than usual adding to our feeling of security".

Letters came hurrying back from Miss Nell Putney and Mrs. M. W. Rankin about this unfinished Hakka girls' school, Khoi Min at Shiuchow. Khoi Min means "Open the understanding, impart enlightenment or knowledge". That certainly is the business shining Sunbeams, alert G.A's. and

radiant R.A's. would like to have part in; bring in generous gifts at the Lottie Moon Offering then.

Miss Putney writes: "Did you ever hear a piece of news that was too good to be true? Well, we are just so excited over the gift Sunbeams and G.A's. and R.A's. are going to make that we can hardly wait. You are just going to bundle up old Santa and send him across the Pacific to complete our Girls' School building. I believe you really will do it and my heart is full of thanks". We can't disappoint our missionaries.

Mrs. Rankin reminds us that Khoi Min is our only grammar and middle school for the 30 million and more people in all Hakka Field. From this school must come all the southern Baptist teachers and women workers—how it will help to finish the building. It stands on the top of a hill overlooking the city, and it is unfinished! The girls study very hard because they have English and Bible besides the regular school subjects. Bible is taught every day and the girls love it. There is a thirty minute devotional service every morning and evening, the girls leading the night service—rather like a G. A.



GIRLS' SCHOOL, SHIUCHOW, CHINA
Let Sunbeams finish it! R.A's. and G.A's. will furnish it.

meeting. All the girls in school this year have become Christians. They will help in the semi-annual revival held in the city church, visiting in the homes and talking about the Gospel to heathen friends in the congregation.

LAST year our gifts during the January Week of Prayer did not quite come up to these aims set as minimum for this year but we have grown numerically, we should have grown spiritually and with the incentive of these definite objectives surely we can do this for Him. If counselors and leaders will read carefully the programs sent out for observing the day of prayer in each of our young people's organizations they will see that the plan is for the Sunbeams to give at least \$2,500 to complete the Girls' School at Shiuchow; then for the G.A's. and R.A's. to give \$1,500 to buy land and wall for the Boys' School at Yangchow and \$500 to furnish the Girls' School at Shiuchow, making at least \$2,000. When you recall that there are 2,375 Girls' Auxiliaries, 1,305 Royal Ambassador Chapters and 5,514 Sunbeam Bands, we know that those amounts are not large. On the other hand, sad but true in the past, all of the organizations do

R.A's. and G.A's.—\$2,000
A REAL GIFT for a REAL NEED

not observe this special prayer program. Perhaps into every set of New Year Resolutions, which R.A's., G. A's. and Sunbeams have thought or framed, the keeping of this prayer program has gone; pray that it may be so. But meanwhile urge your particular society—of course *yours* is pressing on toward A-1 and follows this prayer program—to give as liberally as possible. Someway having a definite objective, knowing that over there they are eagerly waiting, watching and praying that we will give these sorely needed amounts, should make us even more careful to fill full our envelopes.

The Educational Department of Foreign Mission Board has a splendid set of posters showing pictures of our work in China. Are you using them in connection with your foreign mission study book? "The Book of a Chinese Baby", "Chinese Lanterns" and "Torchbearers in China" are the suggested books for Sunbeams, G.A's. and R.A's. The posters are in three sets showing (1) Our Churches and Preaching Places; (2) Our Educational Missions; (3) Our Medical Mission Work; price 20 cents per set or the three sets for 50c. Order from Educational Dept., Foreign Mission Board, S.B.C., Richmond, Va.

Sunbeams—\$2,500
In China they are praying that we'll give it!



YATES ACADEMY STUDENTS AT DRILL, SOOCHOW, CHINA
To this academy the Lottie Moon Offering hopes to give \$20,000.



FROM OUR MISSIONARIES



IN MACAO

HOW happy we are in the hope that, if the Lottie Moon Offering reaches \$50,000, our Macao need of water supply and sewerage will receive \$1,000. It is not optional with us whether or no we have the sewerage system as the Public Work Department demands that all foreign built houses be thus supplied.

Innumerable obstacles have prevented my writing earlier. For instance: one early morning a distracted father came to say that his infant daughter was ill. Much of that day was spent with the anxious parents, who were overwhelmed with sorrow when the case was pronounced to be spinal meningitis and hopeless. Still another day was occupied when the little form was carried to the quiet cemetery owned by the Macao Baptist Church, the cemetery being some distance beyond the barrier gate. Only a five months' old baby—but the funeral procession was a sermon every step of the way! Our little band of Christians is always ready to show practical sympathy when a fellow-member suffers. Therefore, quite a number followed the tiny coffin which had a simple cross of flowers laid on the top. Many a passer-by remarked on the difference it made being Christians, who would hold a funeral for so small a child, the heathen not considering that a child of that age possesses a soul.—Mrs. J. L. Galloway, Macao, China

SOW THY SEED

ABOUT two years ago a party of us women went out to a country church near Laichow. The first woman to call on us was one above fifty years of age. She heard the Gospel gladly and intelligently. When asked if she had ever heard it before, she cried: "When I was a child in my home town in Pingtu County I saw a foreigner named Moo". She described her ap-

pearance and I knew she meant our own beloved Miss Moon. She told how at first she was afraid but said that Miss Moon was so kind and so attractive that before she knew it she and other children were on the kong (brick bed) by her listening to her talk about the Heavenly Father. After forty years she still remembered!

On the following day we went out to the village. In one home we found a woman who is an earnest inquirer. We asked her when she first heard and she reminisced to a period more than thirty years ago. Two men, one of whom was a foreigner, rode on horseback through her home-town. Whether he was Dr. Hartwell of our mission or whether he was a northern Presbyterian no one knows but anyway the two men rode through and stopped to rest. Like their Master before them they preached as they rested. This woman, a girl then, was impressed but she was already engaged and, of course, her mother-in-law would not consent to her going into a strange religion. But she hid the seed-thought in her heart and never forgot it. Some ten years went by. As a married woman, carrying her little son, she went one day to a fair in the big market town not far away. There she heard a Chinese Baptist evangelist preaching the Gospel of Jesus Christ. Again she wanted to study this "new doctrine" but this time it was her husband who would not permit it.

Another decade passed and our party came to her village. For the third time she heard the Gospel story. Finally her husband gave his consent and she gladly drank in the Words of Life every chance she had.

Do not the incidents stated above prove Isaiah 55:11? "In the morning sow thy seed and in the evening withhold not thy hand".—Alice Huey, Laichow, China



UNION NOTES



ROUND TABLE

5,753 societies observed the January Week of Prayer last year. Will your society be in the number reported this year? "Four months: then cometh the harvest!"

GREAT was the grief of the W.M.U. Executive Committee when it received the resignation of Miss Blanche White as W.M.U. field worker. So south-wide had been her popularity that it was hoped she would feel that it indicated the favor of God and would not consider other work. Two years ago the Union secured her for this work and from state to state she has gone in attendance upon local, associational, district and state meetings. Universal has been the praise accorded her work and her personality, many saying of her: "She is aflame with missionary zeal and knowledge". No wonder, therefore, that the "missionary" Union is grieved in losing her and yet she is not lost to Union enterprises for her new position is that of W.M.U. corresponding secretary for Virginia. Back to her native state, therefore, she has gone, carrying to it her glowing missionary zeal and also an intimate knowledge of "best methods" as used in W.M.U. organizations throughout the south. In the Virginia headquarters she will find three southwide W.M.U. trophies: the lavender pennant for the largest proportionate net increase in the total number of W.M.U. organizations of all grades, the G.A. pennant and the Y.W.A. pennant. It will not be surprising if in May her state is made official custodian for another year of these three pennants and also of the Sunbeam and R.A. pennants and of the silver loving cup for A-1 Standard of Excellence organizations! Certainly wherever she went as W.M.U. field worker she won trophies for the Union and therefore for God whose co-laborer the Union longs to be.

17,099 mission study classes were held last year. Will your society swell the total for this year? "Four months: then cometh the harvest!"

OF unusual importance this particular year is the proper forwarding of the Lottie Moon Offering of the January Week of Prayer. Each state has promised to advise its societies among the women and young people just how to mark the offering so that without fail it will go forward as the Lottie Moon Offering for China. The minimum aim is \$50,000, a goal which will with great difficulty be reached if every member and every organization do not carefully mark their offerings: "Lottie Moon Offering for China", thus helping the willing-hearted but every busy treasurers to forward them for this one specific cause. Please turn to page 4-6, reading there how the missionaries in Chengchow, Yangchow and Soochow are eagerly hoping and praying that the full \$50,000 will be reached. Then, please read "Our Young People's Pages" and the "College Y.W.A. Department", seeing there how greatly needed also is the equipment for Shiuchow and Laichow. Even so will Hwanghien and Macao be blessed if every one gives "good measure, running over" and if each gift is carefully designated "Lottie Moon Offering for China".

1,986 organizations made A-1 last year. Will your society be of standard grade this year? "Four months: then cometh the harvest!"

SUPPLEMENTAL to the Wednesday's program of the January Week of Prayer is the material found on pages 4-6 of this issue. Please make good use of it. As this goes to press the additional information from far northern Hwanghien

has been delayed but from southern Macao came the message as given in the department entitled "From Our Missionaries", the appeal of Mrs. Galloway being all the more impressive since she and her husband are the only evangelical missionaries in the great gambling city of Macao. Side by side with Mrs. Galloway's article is one from Miss Huey in Laichow. Please use both of them with your Wednesday's program of the January Week of Prayer, showing at that time the pictures on pages 18 and 26.

752 new Women's Missionary Societies were reported last year. Will your society organize and foster one this year? "Four months: then cometh the harvest!"

TO the W.M.U. corresponding secretary was given the privilege of attending the annual meetings in Maryland at Baltimore, Virginia at Norfolk, South Carolina at Greenwood, Georgia at Savannah, Alabama at Opelika and Tennessee at Murfreesboro. Almost without exception each had a record-breaking enrollment, each had a highly interesting program and each was blessed with a deeply devotional spirit. Coming as they did near the close of the 75 Million Campaign and on the eve of the 1925 Unified Program, each of them naturally centered its program around these two large enterprises. Hearty was the welcome given by each Union to the visiting missionaries, whether from the homeland or the foreign fields. Enthusiastic also were the sessions devoted to young people's work, several pageants being most effectively presented. In nearly every state quite a few of the delegates were former students of the W.M.U. Training School in Louisville, Ky., and at some time during the meeting they gathered together to talk about their alma mater. Other delightful social and "enlistment" features were mission study, Y.W.A. and G.A. banquets. Practically without exception every day in each state there were departmental conferences to discuss methods in personal service, mission study, young people's work and associational advance. With but few exceptions the officers were re-elected, the outstanding exceptions being the choice of Miss Blanche White to succeed the well-beloved Miss Lizzie Savage, whose health forced her to lay down her work as W.M.U. corresponding secretary in Virginia. Two of the states were celebrating their Golden Jubilees: South Carolina marking the 50th anniversary of its Central Committee and Tennessee the same year of its state Convention.

2,137 young people's societies were organized last year. Will your church report a full graded W.M.U. this year? "Four months: then cometh the harvest!"

WHILE out on the field in attendance upon the state meetings the W.M.U. corresponding secretary was invited to gatherings in Washington, Richmond, Spartanburg, Laurens, Gaffney and Augusta. The "one" in Washington was really "two-fold", the first being the monthly meeting of the large society at Calvary Baptist Church and the other being an "Emergency Luncheon" for all the societies in the District of Columbia, it being held in the First Baptist Church with plates for 300. The meeting in Richmond was also two-fold. Two of the three days were spent out at the University of Richmond in attendance upon the Virginia Baptist Student Conference. The evening of the third day a large audience of men and women gathered in the historic First Baptist Church of Richmond to hear about the work in Japan and China, the pastor, Dr. Geo. W. McDaniel, planning most loyally for the meeting. Two-fold also was the engagement in Spartanburg, where Rev. W. L. Ball, the pastor of the First Baptist Church, had thoroughly advertised the meetings. On Saturday morning the society of his church was hostess to the entire association, a large number accepting the invitation and showing marked interest in the program. Then on Sunday night Mr. Ball gave up his preaching hour to a talk on S.B.C. work in the orient. In the

meanwhile another two-fold engagement had been filled at Gaffney, S. C. There on Saturday afternoon the members of the Woman's Missionary Society and quite a few women from the other churches gathered for a social hour in the home of Mrs. G. G. Byers, whose beautiful voice for many years has led at the southern W.M.U. annual meetings. In her church, at the cordial invitation of its pastor, Rev. C. V. Cook, the morning hour was used for a missionary talk. From the foregoing it would appear that all of the engagements were double but the two exceptions were Laurens, S.C., and Augusta, Ga. At Laurens, under the leadership of Pastor Weston Bruner, delegates from all over the association gathered at the First Baptist Church to plan for each church's part in the 1925 Unified Program. It was indeed a Spirit-filled meeting. At Augusta, with the courteous cooperation of Rev. E. L. Grace, the pastor of the historic First Baptist Church, an afternoon meeting for all the societies in Augusta was held in that church. Immediately from that cordial gathering an auto drive was made to Waynesboro for supper in the friendly home of Mrs. Frank Burney, the chairman of the Margaret Fund Committee. Refreshed in body and mind the hours before the arrival of the Savannah train were used in discussing the future work of the Margaret Fund Committee. If you have not already done so, please study the list of Margaret Fund students as given on page 19 of December ROYAL SERVICE. As though they were your very own children, your very own sisters and brothers, remember, please, these 64 boys and girls in your prayers and plans.

853 organizations helped with White Cross work last year. Will your society take part this year? "Four months: then cometh the harvest!"

RETURNING to her beloved work in north China, Mrs. W. W. Adams wrote in "mid-ocean" the following note to ROYAL SERVICE readers: We are again and for the third time out upon the ocean wending our way to old Cathay. The days spent in the homeland were days of gladness and rest and fellowship. How grateful we are to southern Baptists for this kindness to us—the granting of a year in the homeland once in seven years. You cannot know what a blessing it is to us! We thank you, too, for your many kindnesses to us while we were with you. We thank you especially for your interest in the work we are striving to do, but it is your work, too, and of course you are concerned about it. After speaking in eight states we realize as never before that your prayers are with us. With thanks to our Father we take courage and press on to the work.

58,902 subscriptions and renewals were received by Royal Service last year. Will you make possible a victory of 62,000 this year? "Four months: then cometh the harvest!"

EAST and west journeying in rapid succession give a staccato appearance to my section of Union Notes this month. Alabama colleges were visited in a splendid row—University, Alabama College at Montevallo, Newton Junior College, Jacksonville State Normal—with a sprinkling of associational meetings between at Tuscaloosa, Oxford, Newton and Selma. Stepping up to Illinois next brought the inspiration of participating in the fine annual meeting of a border state. Mission interest ran particularly high as Miss Neale Young brought messages of her work with the women of Africa W.M.U. With Miss Beswick and Miss Baugher as leaders the prospects for continued development in Illinois work is promising. Experiences in Arkansas for the first state R.A. Conference at Ouachita College gave encouragement for R.A. activities. Mrs. Lawrence is to be congratulated in every way as is also state W.M.U. committee which supported her new venture. Dr. Dicken opened Ouachita doors to the boys and the students were veritable "big brothers" to them while counselors and speakers were entertained by

the Arkadelphia W.M.S. There were 152 in attendance at this first conference. Dr. W. O. Carver was chief speaker bringing in unique way messages from Southern Baptist Boys around the World and regarding The Boy and His Bible. May this be the first of many R.A. college conferences specializing on the boy in missions, in his church and home relationships and in his future college enrollment. Stopping off five days in Mississippi on the return journey gave the inspiration of going with Miss Traylor to Blue Mountain, Clarke, Mississippi Woman's and Hillman Colleges. The Y.W.A. activities in each are in wideawake operation. Yet eastward to Washington for their annual meeting with a Crusader-Sunbeam Rally, a Y.W.A. meeting and a mission talk at Temple Sunday school thrown in for good measure! Being in the capital city has always unusual joys. There was one day in Baltimore touching a few of the Goucher College girls, feeling again the stir of energy that always comes in the relation of what W.M.U. has come to be since her small beginnings in Baltimore. East and west friends made the journeying delightful and your secretary faces the new year more and more indebted for the kindnesses so generously given.—*Juliette Mather*

11,939 subscriptions to World Comrades were received last year. Will your children and your junior organizations help to attain the aim of 15,000 this year? "Four months: then cometh the harvest!"

VISITS in Missouri always send your field worker away humming "The Rosary". Mrs. Reynolds sent with me her most precious pearl, Miss Beagle, and together we gathered blessed experiences as we visited in St. Louis, Kansas City, St. Joseph, Liberty, Columbia and Mexico. Two meetings missed Miss Beagle but cordially received your field worker, as Bowling Green welcomed representatives from three associations in all-day session, and Fulton entertained an associational emergency meeting. As I "name them one by one" the temptation is strong to write at length about each one, but space forbids. Three pearls force me to linger a moment. College Y.W.A.'s in William Jewell and Stephens and the newly organized Auxiliary in Hardin College are witnesses to the faithfulness of Mrs. Mangum and Mrs. Harvey in Liberty and Mrs. O. K. Armstrong, ably assisted by Miss Jessie Burrall, in Columbia, as they have led the women in those two college centers to really "foster" the girls in their midst. Mrs. Pollock is largely responsible for the organization of a Y.W.A. in Hardin, as she promises Mexico's loyal support. Every Baptist school in Missouri, where girls go up for training, now has a real, live, working Y.W.A.—The "cross" of leaving Missouri was lightened by the knowledge that New Mexico's annual meeting and Missouri's gift to New Mexico, Miss Amy Goodman, waited at Clovis. "Little New Mexico", do we say? Those who saw that large and enthusiastic group of women who came a day early to the state convention that they might transact W.M.U. business, will never use the word "little" in this connection. Mrs. Schumaker, who has served the Union so willingly during the past six years, laid down the president's gavel and Mrs. W. C. Thomas, of Roswell, took it up. She has already won the love and confidence of the women who represented the Unions of the state in Clovis. Rev. N. A. Coxsey, of Carlsbad, believes so firmly in the Royal Ambassador work that he consented to lead the state in this most important branch of our Union and will give Miss Goodman splendid support during the next year.—Never too busy to undertake another service, Miss Northington cheerfully planned a Tennessee itinerary which brought me immediately to the postponed state meeting in Murfreesboro, finding time to attend personally three of the ten meetings held in Memphis, Covington, Dyersburg, Martin, Bolivar, McKenzie, Lexington, Huntington, Junction City and Paris. "Meeting the Challenge" was the subject of the president's address and right nobly have Tennessee women met the challenge as they have gone forward during the thirty-five years of their organized history.—*Blanche Sydnor White*

SECOND QUARTERLY REPORT From August 1, 1924 to November 1, 1924 OTHER CAMPAIGN OBJECTS Included in First Table

States	Ministerial Relief	Christian Education	State Missions	Orphanages	Hospitals	Miscellaneous	Totals
Alabama	\$ 1,052.44	\$ 6,763.78	\$ 3,993.34	\$ 2,456.90	\$ 570.47		\$ 14,836.93
Arkansas	64.95	6,805.12	2,157.15	15,312.47	1,748.70		26,088.39
District of Columbia							
Florida	159.81	1,227.97	2,289.84	799.03			4,476.65
Georgia						26,793.45	26,793.45
Illinois	95.91	931.76	748.84	429.38	17.44		2,223.33
Kentucky	1,259.51	8,512.03	5,564.56	1,709.87	1,330.89	53.00	18,429.86
Louisiana	142.31	10,151.70	3,557.84	1,992.38	1,589.16		17,433.39
Maryland			193.80		9.00	691.95	894.75
Mississippi	599.00	10,680.00	8,118.51	2,781.87	1,032.67		23,212.05
Missouri							
New Mexico	16.50	557.50	74.63	409.52	177.59		1,235.74
North Carolina	2,075.19	14,521.87	6,204.69	5,617.28	1,364.63	317.15	30,100.81
Oklahoma	271.57	3,382.17	4,058.61	1,210.91	676.43	405.86	10,005.55
South Carolina	807.38	13,743.59	4,164.43	3,399.54	1,274.83	807.38	24,197.15
Tennessee	3,428.18	25,711.37	12,855.69	5,142.27	9,427.50		56,565.01
Texas	1,175.98	7,668.34	2,841.94	489.99	2,547.95	41,854.71	56,578.91
Virginia	3,690.41	14,761.57	12,581.83	3,468.94	1,549.96		36,052.71
Totals	\$ 14,839.14	\$ 125,418.77	\$ 69,405.70	\$ 45,220.35	\$ 23,317.22	\$ 70,923.50	\$ 349,124.68

WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION Second Quarterly Report from August 1, 1924 to November 1, 1924

MRS. W. C. LOWNDES, Treasurer
As Reported by State Treasurers

August 1, 1924 to November 1, 1924	Alabama	Arkansas	District of Columbia	Florida	Georgia	Illinois	Kentucky	Louisiana	Maryland	Mississippi	Missouri	New Mexico	N. Carolina	Oklahoma	S. Carolina	Tennessee	Texas	Virginia	Total
W. M. S.—Foreign	\$ 529.47	\$ 414.99		1552.80	10518.26	682.06	10322.20	3372.25	418.86	1067.25		\$ 1239.06	\$ 908.94	\$ 2164.57	\$ 9454.31	\$ 18285.65	\$ 6075.06	\$ 13135.27	\$ 102617.95
Home	3539.28	602.33		1390.08	7012.17	424.80	4330.57	2585.40	287.67	7328.65		680.02	4534.47	1337.06	147.00	9873.99	3693.42	7868.87	52949.28
Bible Fd. S. S. Bd.											50.00								50.00
Margaret Fund																			
Training School	817.66	1002.00	27.40	506.55		124.17	2882.94	199.08		909.13	453.21	4.00	1827.32	287.43	2545.60	815.03	19.50	709.00	13363.64
Other Campaign Objects	13270.91	22962.59		4221.08	24542.62	1973.75	18916.70	16324.08	887.95	23212.05		1203.77	24629.17	10005.55	19987.94	54856.96	54821.36	31008.89	523716.29
Y. W. A.—Foreign	429.94	40.07		65.47	682.78	42.67	532.90	122.02	49.41	475.00		82.97	1168.67	723.37	3382.13	3382.13	121.82	1229.69	6187.81
Home	251.94	27.56		60.58	461.85	25.28	298.86	93.54	32.28	250.00		41.48	585.33	257.18	253.18	305.44	91.00	707.90	3468.08
Bible Fd. S. S. Bd.																			
Margaret Fund																			
Training School				50.00	1028.00	21.25	1040.26	597.88	177.95										
Other Campaign Objects	994.79	211.80		151.32	1616.49	179.44	1040.26	597.88	177.95	95.00		11.20	3309.60	243.40	408.21	1146.40	1327.84	2903.91	13049.99
G. A.—Foreign	97.07	28.59		30.18	45.21	9.82	100.46	23.21	2.04	75.00		7.85	145.14		76.40	39.58	4.00	408.21	1306.49
Home	59.12	20.00		30.00	30.14	5.82	54.30	17.80	1.36									552.89	819.60
Bible Fd. S. S. Bd.																			
Margaret Fund																			
Training School																			
Other Campaign Objects	237.68	4.00		12.00	105.47	28.98	194.55	113.75	4.75									500.00	61.85
R. A.—Foreign	29.23			7.13	23.05	4.68	19.07	3.57											24.66
Home	17.80			5.00	15.37	2.88	10.30	2.74											5.80
Bible Fd. S. S. Bd.																			
Margaret Fund																			
Training School																			
Other Campaign Objects	70.25			1.39	53.79	33.44	36.06	17.49	2.00									863.55	3155.89
S. B.—Foreign	115.90	25.00		29.81	124.91	36.78	124.91	36.78	1.75	400.00		13.96	459.53	139.92	264.45	25.69	309.78	1962.31	1575.75
Home	68.99	10.50		27.57	135.73	20.00	67.52	28.20	1.17	150.00		9.99	201.00	60.00	186.24	14.01	6.00	621.22	2671.24
Bible Fd. S. S. Bd.																			
Margaret Fund																			
Training School																			
Other Campaign Objects	273.29	10.00		90.86	475.06	7.74	243.29	180.21	22.08									136.69	730.30
W. M. U. Specials	\$ 5510.83	\$ 23728.43	\$ 40	\$ 8320.80	\$ 46959.61	\$ 63635.86	\$ 37093.89	\$ 23017.89	\$ 1688.29	\$ 143708.08	\$ 572.27	\$ 3323.79	\$ 94295.85	\$ 13941.05	\$ 42494.16	\$ 986719.57	\$ 96955.73	\$ 61499.75	\$ 654365.33

TOTALS: For Foreign Missions, \$113,996.78; Home Missions, \$65,057.72; Bible Fd. S. S. Bd., \$365.54; Margaret Fund, \$1,355.96; Training School, \$3,634.31; Scholarship Fund, \$6,208.56; Campaign Endowment and Enlargement, \$4,460.33; W. M. U. Specials, \$320.00; Other Campaign Objects, \$349,124.68. Total, \$643,923.33.
Value of Boxes to Missionaries, \$37,347.73



HOME DEPARTMENT



MARIE DURAND

MARIE Durand, the daughter of a Protestant Huguenot pastor of France, when only fifteen years old was imprisoned in the year 1730 for her faith in Christ in the grim Tower of Constance, situated in the Mediterranean marshes on the southern coast of France. She had been affianced to a pious young man who was also arrested for worshiping with the Protestant group. Marie, not knowing the fate of her father, who was arrested at the same time, and separated from her lover yet, such was her serene faith, became as a ray of sunshine to the dejected company of women she found in the great gloomy hall of her prison. She bore her hard lot with a grace that could only come from the God for whom she now suffered. She devoted herself to the aged and sick and being better educated than her fellow prisoners she became their comfort and leader, read the Scriptures to them and led in the psalm singing. By her gentle influence she kept them from despair. Occasionally a compassionate governor or his wife would contrive to allow the prisoners to receive a letter. One such forbidden epistle came to Marie from her father; he wrote: "Our God has permitted that we should experience trials but thanks to Him I have always found consolation in trusting in Him. We pray for all, even our enemies. God give them grace to see the wrong they do to us and to themselves". In the same envelope, Matthew Searse, her betrothed, wrote: "My darling, I write to assure you of my regard for you and extreme sorrow at our separation. I could neither eat nor sleep until my dear intended father-in-law cheered me with the hope of a speedy reunion and of good days yet to come for you and me, when we three shall see one another again". But these hopes were never realized. Marie's father was executed

for his faith and her lover, after twenty years of imprisonment without being permitted to see her whom he had loved since the happy days of their youth, was banished from France. At this time Marie had still eighteen dreary years to wear out in her tower. In the early days of her imprisonment she had received the news of the martyrdom of her only brother. And so the years dragged on until the time came when the arm of persecution began to lose its vigor, the advancing tide of a more enlightened public opinion had come to relieve the disconsolate Huguenot church. Some of the women in the Tower of Constance were released, among them Marie Durand. This was in 1768, but it was too late to bring the joy of reunion to this gentle spirit. Her health and loved ones, with the exception of the only daughter of her martyred brother, were gone. She had entered the prison a blooming girl full of life's bright hopes; she came out of it a blanched, withered cripple. It was a marvel that she survived at all. The Christian church, although its members were very poor themselves, allowed her a tiny pension. She spent the eight remaining years of her life with her beloved niece, ever blessing God for the quiet days which succeeded so many terrible and sorrowful years in the Tower of Constance. "Faithful unto death" Marie Durand now wears the crown of life forevermore. Though written of another the following lines well suit the life and death of Marie Durand:

"The recreant soul, that dares to shun the debt
Imposed on human kind, must first forget
Thy diligence, thy unrelaxing use
Of a long life: and in the hour of death
The last dear blessing of thy passing breath".

(Concluded from Page 6)

gods. Her older grandson is a Christian and he had almost persuaded her to believe, but she feared to cast out her idols and break her vegetarian vow. We prayed and plead with her that abstaining from meat was of no merit as only the blood of Jesus could cleanse us of sin. She said that she believed in Jesus and finally agreed that on the second of the next month she would break her vow. Then she asked, "Since I believe in Jesus will I have to take down my idols?" She knew that she must, but she feared her daughter-in-law who was then in the next room very angry because we were there. As we were telling her that there was only one God and this brass god was no protection to her, the younger grandson, a lad of about twelve, moved forward and pointing to the corner where the god sat said, "Let's take him down now". The aged grandmother did not consent then, but the next morning she came to the chapel with a bright face and said that just after we left she burned her idols, and that morning she ate eggs for the first time in twenty years. We praised the Lord that He had worked in her heart and that she did not wait until the second of the next month to break her vow. After that Grandmother Sung scarcely missed a day service. Pray that she may grow strong in the Lord and that her daughter-in-law, who now has left home on account of her mother's faith, shall also know the Savior's pardoning grace.—Katie Murray

(Concluded from Page 23)

Offering God's Word

MUCH going is already done by distributing Bibles, portions of the Scriptures, leaflets, Bible verses on picture cards. In the Orient there is grave respect for the printed page and it is seldom allowed to be lost or wasted. Frequently our missionaries meet people who have read a bit of Scripture on some tract and have waited years for more reading like it. Our Foreign Mission Board has established 6 publishing houses in order to give Christian litera-

ture in the language of the people to be reached.

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	Misc.	123	
62,000	Totals	31,687	30,436

Week of Prayer for World-Wide Missions January 4-10, 1925

The following leaflets are needed for that program:

	Cents
<i>Woman's Missionary Society</i>	
Sunday—The Pearl Divers.....	2
Monday—Marcellina	4
Tuesday—The Japanese Woman in Her Own Country.....	5
Wednesday—Miss Lottie Moon's Life.....	4
Thursday—Stories from Hungary.....	4
Friday—Nana the Mother.....	4
Saturday—The Land of Manana.....	2
<i>Young Woman's Auxiliary</i>	
The Wicked Wing Ti.....	2
<i>Girls' Auxiliary</i>	
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