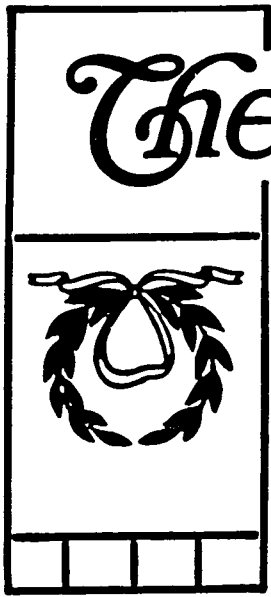


VOLUME
LXIII.

DECEMBER, 1912

NUMBER
6.



FOREIGN MISSION JOURNAL

MRS. L. E. HALL
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THE GREAT WALL OF CHINA.

PRICE 35 CENTS PER ANNUM.

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RICHMOND, VIRGINIA.

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NOTE.—Names and location of our Missionaries appear on third page of cover.

The Foreign Mission Journal

The official organ of the Foreign Mission Board of the Southern Baptist Convention. It is illustrated with many pictures from foreign lands and filled with news from our mission fields. It also contains glimpses of the world-wide work. The JOURNAL should go into every Southern Baptist home.

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and they that turn many to righteousness, as the stars forever and ever."

The Foreign Mission Journal.

Entered at the Post-Office at Richmond, Va., as Second-Class Matter.

Vol. LXIII.

DECEMBER, 1912.

No. 6.

EDITORIAL NOTES.

CHRISTMAS OFFERING FOR CHINA.

This is the year of all years when the Christmas offering for China should be made unusually large. The letters of all our missionaries are burdened with the sense of responsibility and realization of the glorious opportunity before them. They are pleading for more workers, but the financial condition of the Board makes it impossible to answer their appeals favorably. A well known and fully informed authority says: "The changes in religious matters are even more remarkable than those in political and military affairs. The old religions of China have received their death-blow. Confucianism has lost its hold on the progressive party and, being counted as opposed to republicanism and as favorable to the old regime, its books and its teachings are rigidly, perhaps too rigidly, excluded from the government schools. Idolatry seems to have been discarded very largely because the people seem to think that it was a part of the old system, and ought to go with it. Numerous idols have been destroyed, and many temples are being used by the government, either as quarters for the soldiers or for other military or educational or governmental purposes. The temples are little frequented, partly because the faith of many in the power of idols is vanishing, partly because people do not have money to buy incense and other things needed in worship. The Buddhist nunneries have been abolished by a decree of the new government. The buildings are to be used as schools or public halls."

This does not mean that China is rapidly becoming a Christian nation, but it does indicate a wonderful opportunity to preach the gospel to these millions of people. Surely, if our people could be fully awakened to the realization of this opportunity, the Christmas offering would be hearty and far larger than ever before.

NOT A PERFUNCTORY PERFORMANCE.

Is there not danger that in the annual recurrence of this Christmas offering, it may become a merely formal matter with little heartiness and enthusiasm in it? Let us remember that it is not an offering to China but an offering to the Lord for the evangelization of China. We can well make it a real thank-offering both for what has been done in this great country, since the gospel is at the bottom of all the marvelous changes that have taken place, and also for the present opportunity. The Christian world has never faced conditions so favorable for reaching a mighty nation with the truth as it is in Christ Jesus. Can we not realize how the heart of our Lord must be burdened for these lost millions, and can we not put ourselves under the yoke with Him and make sacrifices in order that we may give the Bread of Life to these perishing millions? At this Christmas season when we are rejoicing over the first coming of our Lord to earth, let us pray for China and make our gifts in the spirit of Christ-like sacrifice in view of the fulness of the times for the coming of Christ to China.

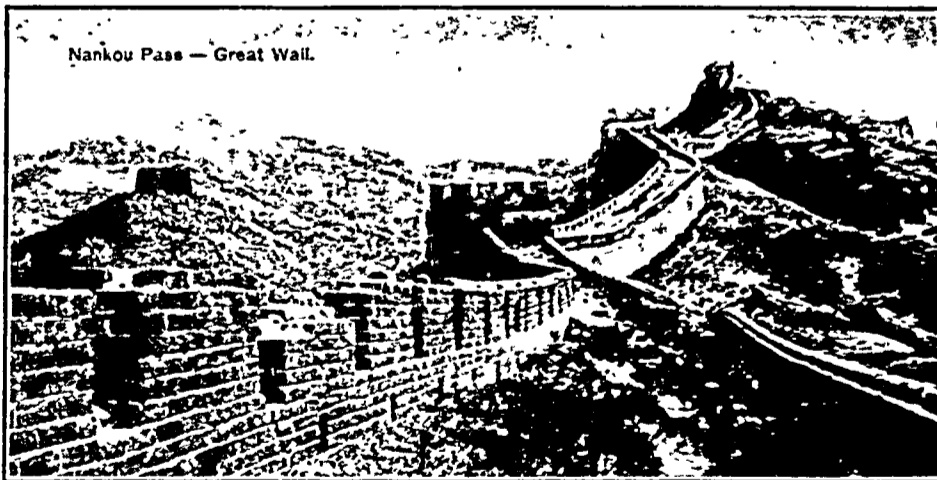
ENLIST ALL THE WOMEN.

We venture to make the suggestion that each missionary society appoint committees to canvass the entire membership of the church among the women and seek to get all of them interested in this special offering. The State Conventions have all met and this offering affords almost the first opportunity of doing something large to help our foreign mission work. The receipts of the Board are far behind what they were a year ago. Can we not make this Christmas offering so large that this deficit in receipts may be wiped out and a large advance made over the receipts of last year?

Would it not also be well to enlist our Sunday-schools in this special offering? In what way can the Sunday-schools enter more nobly into the Christmas spirit than by making such contributions? "It is more blessed to give than to receive." Our young people will be greatly blessed in receiving gifts at this season; why not increase their blessedness by letting all have a part in this special offering for the evangelization of China?

CHINA'S GREAT WALL.

The picture on the front cover of the Journal gives some idea of this stupendous

**ON TOP OF THE GREAT WALL**

monument to the skill and industry of the Chinese. This great wall was built two hundred years before Christ and extended from the sea 1,250 miles into the interior.

As may be seen from the accompanying picture, the wall is very wide on top. It is from fifteen to twenty feet in height. It was built at immense cost as a barrier against the "Northern Barbarians." It might have answered its purpose in those ancient days, but fortunately, it could not stop the march of Western ideas nor the progress of the gospel. This is abundantly shown in many striking articles in this issue of the Journal.

THANK-OFFERINGS.

From time to time people send us thank-offerings in appreciation of some great blessing which has come. This is in accordance with what God taught His people in ancient times. It seems that these special thank-offerings were acceptable to Him. When we consider the manifold mercies of God upon us, we ought to make offerings regularly, but when we consider in addition the special blessings which come, we ought to make special offerings of thanksgiving. The writer believes that gratitude is a part of good religion. Where anyone has not the feeling of gratitude, it shows that somehow the heart is wrong. We will agree to this principle in our dealings with our fellowmen, and yet how often we forget to return thanks for what God has done for us. Look around you now as we come towards the close of the year, and see the numberless blessings which God has conferred upon you—good health, return to health of some loved one, the conversion of some in your family, the temporal blessings which have been conferred on you—yea, numbers of causes for which you ought to give God thanks. Will you in return make a thank-offering to Him for His continued blessings? There are people who give tens,

hundreds or thousands of dollars in this way to God.

Our great Foreign Mission Work is needing help at this time. We are so hampered with our indebtedness that we are not able to answer urgent, pleading calls from the missionaries on the foreign fields. You could help to change this. Will you not make a liberal offering to God? Do not wait. Do this thing now which will honor the Lord and will prove a blessing to you.

RIO BAPTIST SEMINARY.

We are glad to be able to present to our readers a recent picture of the students and faculty of our seminary in Rio de Janeiro, Brazil. The group does not contain all of the students who are now in the seminary but it gives a good conception of the men who are preparing to give the gospel to the people of Brazil. Among them are a number of splendid young men from among Russian Baptists who live in the

southern part of Brazil. Reared in that country they know the language and people and they have the sterling qualities which are found in the brethren who have done such great things in Russia. The students as a whole are fine men and we may expect them to become a mighty power for the evangelization of Brazil.



FACULTY AND STUDENTS, RIO BAPTIST SEMINARY

Seated in front from left to right are Profs. Langston, Taylor and Piani. These brethren are well known among Southern Baptists and they are doing a splendid work in training our young men in the Seminary.



AS YOU FAIL, CHRIST FAILS.

Mrs. Nathan Maynard, who was for many years one of our missionaries in Japan, tells in an article in this issue of the Journal an interesting story concerning Captain Luke Bickel, a noble Baptist missionary now laboring in that country. Late one night a rough sailor who had been converted came to Captain Bickel to talk with him about one of his friends in whom he was very much interested. The Captain suggested sending a Bible to the man. The sailor said in substance, "The man does not need a Bible, for he is watching you. As you fail, Christ fails; as you live, so Christ is revealed to him."

What a tremendous meaning in this thought for every missionary! Thousands of eyes are turned upon him, and their mute appeal is saying in thunder tones to his conscience, "As you live the Christ-life, he succeeds; as you fail, Christ fails." How important for the missionary to stand in such an attitude towards the Master that he can say, like Paul, "It is no longer I that live, but Christ liveth in me."

Ah, yes, that is true of the missionaries! We all agree to it readily. But, brethren, it is just as true of us all here in the homeland. The success or failure of our lives in relation to Christ makes its inevitable

impression upon the lost millions out yonder. The vital problem of the missionary enterprise is not on the foreign fields, but it is here at home among the churches. The difficulties on the fields are great; but they will pass like mists before the rising sun when the Spirit of Christ rules among the churches and in the lives of the people at home.

In the first place, the spiritual life of the missionaries is not likely to rise much above the level of life at home. In more senses than one the missionaries represent the churches. If the tides of life run low here, how can we expect a high tide there? If our heralds are to go forth as flaming evangelists, filled with the power of the Spirit, they must be reared and trained in an atmosphere of spiritual life and power. If they are to live the Christ-life among non-Christian people, they must learn the secret of it before they are sent out. Hence, if we fail the missionary fails, and so Christ fails among the heathen nations.

Again, the non-Christian nations are not ignorant of how we live in Christian lands. The world has become a vast neighborhood, a mighty whispering gallery. Words and deeds echo around the earth. One of the most serious tasks of the missionary is to remove the impression that the gospel has not done here what he claims it will do among the people to whom he has been sent. Is that impression true or false? Whose fault is it that such an impression prevails? We need not argue these questions; for this is unquestionably true: If we who profess to follow Christ would truly live the Christ-life, the heathen world would soon know it and come flocking to the banner of Jehovah.

It is also true that more Christ-like living, a higher order of spirituality, would mean far larger contributions to missions. Christ was profoundly missionary in spirit and teachings. His supreme thought was a world-wide kingdom—a world conquered by his gospel of love. A man filled with the Spirit of Christ is bound to be intensely missionary. Christ's heart yearns

over lost men in every land, and so will the heart of every one who is truly Christ-like. Christ died for lost men everywhere, and he who lives the Christ-life is willing to lay down all, even life itself, that men may be saved.

Such statements may seem like commonplace truisms, but alas! they have so little grip upon our hearts! Mission work everywhere is hampered and hindered in the face of most glorious opportunities because the great majority of Christian people are unwilling to do the easiest thing for Christ—give a reasonable portion of their means to send and equip the men and women who are pleading to be sent. Let this break upon our hearts strong and clear—Christ is failing because we fail just at this point. If all our people would begin to be Christ-like and make sacrifices for a lost world, Christ would succeed gloriously in every heathen land.

Once more, and most important of all, success in living the Christ-life would mean a mighty revival of prayer. While other things are important in missionary work, prayer is absolutely essential. The humblest and most obscure Christian can wield a mighty influence on the foreign fields by way of the throne of grace. One of the most marked characteristics of our Lord's days on earth was his prayer-life, and now "He ever liveth to make intercession." When we become like him in constant devotion and prayer, we shall see signs and wonders in all lands. If we could have an "upper chamber experience" for all of God's people, Pentecost would be repeated for the whole world, and the power of the Spirit would destroy all the strongholds of Satan. If we fail in prayer, the Suffering Servant can not see the travail of his soul and be satisfied.

If we will yield ourselves to Christ and let him live in us, a stupendous missionary awakening will spread over the land, and our workers will throng the white harvest fields which are waiting—and wasting for lack of reapers.

NOTES OF INTEREST.

Rev. C. J. Lowe has decided to move from Wuchow, China, to Kwai Lam, so as to be in closer touch with the people among whom he works. For a number of years our missionaries have felt that someone ought to be up in the Kwang Si Province, where we have hundreds of members in our churches. We are glad that Brother Lowe has decided to move up into this section. He is very anxious to have helpers, especially a Christian physician with him. May the hearts of our people at home be opened to send out men and women so much needed in the work.



Rev. J. C. Daniel of Hwanghien, China, writes: "The work, every phase of it, is doing real well, but oh, how one wants to be a dozen men instead of one."



Rev. W. W. Lawton and family are on their way home and will likely arrive in this country before the December Journal is printed. They have been out nine and a half years without returning for a rest. Both Brother Lawton and his wife are noble, consecrated workers. We rejoice that they can have a well-earned furlough in the home land.



The conditions in Mexico are such that our work there has been very much hindered. A number of the missionaries are waiting in this country feeling that it is not safe for them to be at their stations in Mexico. We hope that it will not be long before peace is restored throughout the Republic, and we trust that when it is restored the conditions for evangelizing that country will be better than ever in the past.



The International Review of Missions published by the Continuation Committee of the Edinburgh Conference, is of great value to pastors and laymen who desire to

keep well informed on the great world movements in mission work. It is a large quarterly and the subscription price is \$2.00 per year. Subscriptions should be sent to the Missionary Education Movement, 156 Fifth Avenue, New York, N. Y. All subscriptions should be received at that office before December 6th to insure prompt delivery of the January issue.



As has been announced, the Southern Baptist Laymen's Convention is to be held in Chattanooga on February 4-6, 1913. The committee aims to secure two thousand representative laymen and one thousand pastors as delegates. The program will receive the most careful and prayerful consideration and the committee invites suggestions from every quarter. The committee feels that more important than large numbers or a thoroughly satisfactory program is the manifestation of the presence and power of the Holy Spirit. An earnest request is sent out that all who will do so, join the Convention Prayer Circle made up of those who will offer every morning upon awaking a prayer for God's blessings upon the convention. Full information can be had by writing to J. Harry Tyler, Chairman, 226 Biddle St., Baltimore, Md.



The fifth annual meeting of the Medical Missionary Conference will be held at the sanitarium, Battle Creek, Michigan, beginning December 31st, and holding over January 3rd. These conferences occupy a field by themselves, having for their chief object the encouragement of the medical branch of missionary work. A very cordial invitation is extended to all Christian missionaries to attend this conference. All members are to be entertained free for one week by the institution. Inquiries may be addressed to The Medical Missionary, Battle Creek, Mich.



Numbers of appeals come to us to open

new work either in the countries in which we already have missions, or to take up work which has already been begun by someone. The Board is anxious to press the cause in every way possible, but our missionaries as well as the people at home will have to realize that on the first of November we were burdened with an indebtedness of \$243,000. Our receipts for the year up to that time were far behind what they were at the same time last year. Under these circumstances the situation is very trying. The appeals that come from the missionaries are heartrending. The checks which come in from the churches are heart crushing, or rather we might say the smallness and fewness of the checks that come from the churches are heart crushing. Let us all take this matter in prayer to God. Oh, that He would make us willing and glad to give for the advancement of His Kingdom. We beg that earnest prayers go up from closets and family altars and pulpits that our God may move mightily among us.



We take pleasure in publishing the following request with reference to the Laymen's Convention. "Will you not join our Convention Prayer Circle made up of those who will offer every morning upon awaking a prayer for God's blessing upon this gathering? If so, please send your name and address to me." J. Harry Tyler, Chairman, 226 Biddle St., Baltimore, Md.



Miss Genevieve Voorheis, of Pernambuco, Brazil, arrived in New York, October 20th. She will spend her furlough in Arkansas, her address being 1305 Louisiana Street, Little Rock.



A very interesting occasion on November 3, 1912, was the celebration of the fortieth anniversary of the pastorate of Dr. J. B. Hutson with the Pine Street Baptist

Church, Richmond, Va. Dr. Hutson is the honored president of the Foreign Mission Board. He has been a member of the Board for thirty-one years and its president for ten years. In 1872, he took charge of the Pine Street Church, which before had been a mission having one hundred and sixty-seven members. He has baptized thousands into its fellowship. There are now one thousand eight hundred and nineteen members. The pastor is greatly beloved and esteemed both in the church and city in which he has so gloriously and successfully labored for these forty years.



We have just received the following interesting testimony: "I am a tither. Previous to the time that I began to tithe, ten years ago, I never had been able to give anything scarcely to the church and nothing to missions. But since that time I have always had something to give, not only to the church, but to a great many other things to which I never thought of giving before, as well as to missions.

God has not only prospered my business and makes it possible for me to have a little something to give, but guides me in the selection of my helpers which makes my business a pleasure, and makes it possible for it to get along harmoniously whether I am here or not."



We have just received from the Woman's Missionary Union a copy of the missionary calendar of prayer for Southern Baptists for 1913. It is beautifully printed and in every way the arrangement is most admirable. A copy of this calendar ought to be hung up in every Southern Baptist home. An excellent addition to this calendar is the daily Bible reading. Do not fail to get a copy at once so as to have it ready for the first of January. The price is fifteen cents, postpaid. Address, Woman's Missionary Union, Literature Department, 15 West Franklin Street, Baltimore, Md.

OUR WESTERN FIELD SECRETARY.

At the general meeting of the Board, attended by the Vice-Presidents of the various States last January, it was decided that three Field Secretaries should be appointed—one for the Eastern District, comprised of Maryland, District of Columbia, Virginia, North and South Carolina, Georgia and Florida; another for the Central District—Kentucky, Tennessee, Alabama, Mississippi and Illinois; and a third for the Western District—Louisiana, Texas, Arkansas, Missouri, Oklahoma and New Mexico. This action of the Board was endorsed by the Convention in Oklahoma City when it adopted the report of the Committee on Expenses of the Foreign Board, which suggested that "The efficiency of the Board would be greatly increased by putting additional Field Secretaries at work as soon as possible." As has already been announced in the Journal, Dr. C. J. Thompson has been secured for the Eastern District, Dr. C. D. Graves for the Central District, and Dr. C. C. Coleman for the Western District. We take great pleasure in presenting to the readers of the Journal a short sketch of the life and work of Dr. Coleman.

Rev. Cornelius C. Coleman was born at Aberdeen, Miss., August 26, 1877. His father, Col. George C. Coleman, was a gallant officer in the Confederate army. His mother, before her marriage, was Miss Annie B. Cunningham, of Scotch-Irish descent. Both parents belonged to old Georgia families and both were members of the Baptist Church.

At the age of thirteen Brother Coleman was converted and joined the Aberdeen Baptist church, and when seventeen years of age he was licensed to preach by the same church. After finishing the high-school Brother Coleman entered Bethel College, Ky., and received in 1898 the A. B. degree. In 1901 he received the full diploma with the degree of Th. M. from the Southern Baptist Theological Seminary. In 1908 Simmons College conferred upon him

the honorary degree of Doctor of Divinity. He was ordained to the ministry December 24, 1899, Dr. John R. Sampey preaching the ordination sermon at the Forks of Elkhorn Baptist church, Woodford county, Ky., where for two years Brother Coleman was student-pastor. •



DR. C. C. COLEMAN

He entered upon the duties of his first regular pastorate in 1901 at the West Washington church, Washington, D. C. He remained there for four years, completing an up-to-date meeting-house and seeing a great missionary advance. The first offering taken there for Foreign Missions was twenty dollars; the last, seven hundred dollars.

In 1905 Brother Coleman accepted the call of the First Baptist church, San Antonio, Texas. For four years he labored there, completing a modern church house, paying it out of debt, raising during that time \$50,000 for all purposes and receiving 570 new members. While there the annual Foreign Mission offering grew from \$160 to \$1,500, and is still growing. He was

married June 7, 1905, to Miss Juliet Cox, daughter of Col. Albert Cox, of Atlanta, Ga. The First Baptist church of Abilene, Texas, called Brother Coleman December 20, 1908, and on March 1, 1909, he accepted the pastorate. During nearly four years' pastorate here the church has received over 800 members, and contributed in round numbers \$100,000 for all purposes, in spite of protracted droughts, and made a good advance on Foreign Missions, the largest single year's offering being \$1,780.

During this same period the church has planned and completed a handsome modern meeting house at a cost of \$60,000. The auditorium seats 2,000 people, and with twenty-seven separate Sunday School

rooms the building is equipped in every way to handle the many-sided work of a church of 1,200 members, which is its present membership. As pastor-evangelist Brother Coleman has assisted in many successful revival meetings, both in colleges and churches. When in Washington, D. C., he was Vice-President of the Foreign Mission Board, and since moving to Texas has been a member of State Mission Board, Education Commission, a trustee of the Southern Baptist Theological Seminary, a trustee of Simmons College, and a director of the Baptist Standard and of the Western Evangel, and in various other capacities has been actively identified with all our general work.



IT GOES ON FAMOUSLY.

T. B. RAY.

I was surprised the other day when a friend asked me if the work of the Educational Department was to be dropped while I am working on the Judson Centennial Movement. I replied, "No, indeed; we are stressing the educational work as never before. The organization of Mission Study Classes in the churches is progressing splendidly. The colleges are taking hold more promptly than ever. Never have we offered such a fine array of mission study literature, and never were we better prepared to serve those who wish to do mission study work.

Let no one get the impression that the work of the Educational Department is to be neglected. The Educational Secretary is at his post. The business is so well organized here in the office that it could run on indefinitely without an Educational Secretary. The volume of business is greater than ever, and is being handled with efficiency and dispatch. The Convention, when it launched the Centennial Movement, ordered that the Educational Department be given such additional help as might be found necessary. We are ex-

pecting soon to have additional help which will give still further impetus to the mission study movement. We have been using some of the missionaries this fall in setting up mission study. Dr. Bryan and Brother Dozier, notably, have been busy for weeks in the colleges, and the work they have done has been highly gratifying.

So we have taken every precaution that there be no slackening of effort to organize mission study. This work is being pushed vigorously. Never was there such a hopeful outlook before this department. Never was there such enthusiasm for mission study in the churches. Our new book called "Brazilian Sketches" is having an enthusiastic reception, and the other books, new and old, are doing splendidly. Everything goes well with mission study. The only anxiety we have here is about the large number of churches that have been intending to organize Mission Study Classes, and are still putting the matter off. If you have not yet tried this method of work, now is your time. We are ready to serve you. Let me urge that it is exceedingly important that you get your classes started early in the season.

THE JUDSON CENTENNIAL AND MISSIONARY POLICIES.

Mission policies and principles are being considered more seriously than ever. The growth of the cause and the rise of new conditions which create new calls, make it necessary to plan afresh mission policies so as to insure the greatest efficiency and economy.

When our various Missions were requested to report to us the needs they thought the Judson Centennial Fund should meet, they began to study anew the policies they should pursue for the next few years. It is hardly possible to overestimate the value of this study to the Missions, as well as to our Board. That they have done their work well can be seen from the following quotations. These quotations assure us of the wisdom and statesmanship of our workers at the front.

If the principles laid down here can be successfully carried out, the value of the Judson Centennial Movement to the native churches will be far in excess to the amount of money our churches at home put into this enterprise. The further we go into the organization of this Centennial Movement the more profoundly are we impressed with the prospect of its becoming one of the most far-reaching blessings our churches at home and abroad have ever received. God help us all to see what a day of opportunity this Movement brings to us.

Before making out the estimates of the needs to be met by the Judson Centennial Fund, the South China Mission passed, for its guidance, the following resolutions:

"(1) We must not, in any way, pauperize or lessen the self-respect of our Chinese Christians, for, of necessity, sooner or later, they must lead and control in every department of the work.

"(2) Our aim must always be to help the Chinese to help themselves, and so the question that we should have before us continually in making estimates of money

needed is, How can money be used to help the Chinese Christians most to help themselves?

"(3) We are persuaded that we shall do most to develop faithfulness in our Chinese fellow-Christians by trusting them, and so, to the fullest possible extent, we should put real responsibility upon them. Even if they make some mistakes, they will learn from their own mistakes, while ours probably will do them only harm.

"(4) We must safeguard the interests of our Board and those in our homeland who contribute to this work without doing violence to our confidence in the Chinese. Here center many of the problems of our work, and we need great wisdom in order to solve them.

"(5) It is our opinion that no money should be appropriated out of the special Centennial Fund except for permanent equipment, and only for property that is owned either by a church, a particular Board of the Chinese Association, or the Chinese Association, or by our Foreign Mission Board. We believe that almost without exception the money should be spent at established and important centers where the work has passed out of the experimental stage.

"(6) As a general rule, in the erection of new church buildings, or school buildings, which are to be under the control of our Chinese Christians, or for improvements upon existing buildings, no money should be appropriated until the Chinese Christians, or the particular Chinese Board concerned, have contributed or raised from Chinese sources at least one-fifth of the sum to be used in the purchase of land or the erection of building or buildings. We recommend that the Mission hold the title of the property, or in some way safeguard the gift, until the Chinese concerned have secured from Chinese sources at least one-half the total cost of the prop-

erty; and then, if there shall appear no reason to the contrary that the property pass to the Chinese conditional upon it being used in perpetuity for the purpose for which it was originally secured."

The North China Mission pursued the same course that was followed by the South China Mission, and passed the following resolutions:

"Our Committee met in Hwanghein and spent two and a half days together going thoroughly into the needs of our fields before we presented anything to the stations. We first decided on some general principles to guide us in making estimates.

(1) While we do not ask for any money for primary education from this Fund, we consider these schools the foundation of our whole educational plan, and urge upon the several stations the imperative need for multiplying and developing them.

(2) That each of our stations shall have a well-equipped Academy for boys and one for girls. The Boys' Academy to have a capacity of not less than one hundred and fifty and the Girls' of at least one hundred.

(3) That in each case a residence be placed in connection with the school.

(4) That better facilities be provided for the evangelistic work, commonly called among us 'Class Work.' This is most important for the development of our church members and the instructing of inquirers' classes.

(5) That suitable equipment be provided men's medical work in each of the stations where we have a hospital for men.

(6) A suitable meeting-house for each of our main stations. This need is already met in two stations, viz., Hwanghien and Pingtu. For Tengchowfu and Laichowfu it means enlargement, urgent in both cases, to meet the needs of the congregation and to save the buildings. For Chefoo, Tsingtau, Laiyang and Dalny, it means the buying of site and the erection of new buildings, except that in Chefoo the lot is secured, and we understand the money for the house appropriated, so we do not put Chefoo on the list."

Richmond, Va.



TURQUOISE CLOUD---A TRUE STORY OF A CHINESE GIRL

MISS JEWELL LEGETT.

(We have received from Miss Legett this pathetic story of the suffering and death of a Chinese girl. We wish very much that we could give our readers the entire story as it was written, but space forbids, and we can only present its main features.)

When Tsei Yuin, whose name means "Turquoise Cloud," was a very little girl, her mother, who was a "secondary wife," was turned out with her little children to beg. She carried the babies through the snows of winter and the heat of summer—a very common sight here—until life became unbearable, when she gave the children away and herself to a wicked life.

Tsei Yuin had been sold into the family of a silversmith to become the wife of his son. When her mother went out to beg, she sent the girl to her mother-in-law to become a "Tai Yang" bride. That is, she was to be a slave in her future home until the time for the marriage. Here she was put to work at all the drudgery of a Chinese home. When she was seven years of age her feet were cruelly bound and the binding was done in such a bungling way that her feet became infected and she could not walk, but was compelled to crawl as she went about her work. In this pitiful condition she was found by Miss Dutton, one of the missionaries, whose heart

was wrung in sympathy, and she begged the privilege of taking the child away and bringing her up as her own. But this did not mean that the engagement was to be broken. Rarely anything but death breaks such an engagement in Chia. At the missionary's home the little feet were unbound and carefully treated. She was sent to the mission school, and seven or eight years of training made her an earnest Christian, a beautiful girl, who had everybody's love and a great favorite with her schoolmates. It was a happy life for the girl — the only happy years she ever knew. When the missionary had to return to America there was no one to take the

girl, and the only thing that could be done was to send her back to her mother-in-law. Here, again, she entered into the awful life of slavery, and, worst of all, the mother-in-law had her feet shamefully bound up again; but she paid dearly for her foolishness. Before a year was gone Tsie Yuin was on the kang helpless, because of poisoned feet. She was brought to the mission hospital, and kindly treated, but the poor girl continued to grow frail, and it was soon found that she could not get well.

It was not possible to keep her in the hospital indefinitely, and at nineteen years of age, Tsei Yuin gathered her few belongings together and went home to die.

The mother-in-law would not have her now, and the mother was compelled to take her to her own home. There followed almost a year of gradual weakening under conditions that a Western mind can scarcely imagine and a Western pen hesitates to write. Who dares picture even

to his own heart the nights of horror in that heathen home, and the days of helpless suffering and longing in the girl's heart to slip away from it all. Miss Jones often said, "Tsei Yuin might get well if



HAPPY GIRLS IN PINGTU SCHOOL

she wanted to." Who wonders that she did not want to live?

The visits of Christian friends and the missionaries were bright places in her days. One day Miss Jeter said to her, "Whom have you in heaven, Tsei Yuin?" She gave the name of a schoolmate. "Whom else?" The name of another schoolmate. "Whom else—the most loved one?" After a long while, as if she had been having a look into heaven before she answered, she said softly, "Jesus." When her mother heard that she said, "Tsei Yuin had a dream the other night. She dreamed that she saw her schoolmates, and a moment after, Jesus. He was passing on the way, and the road before him was beautiful, for it was strewn with the green branches of trees and with leaves and flowers. Tsei Yuin called and asked him to take her with him. He answered, 'I am going to Jerusalem now, but I will stop for you on my way back.'

The end came in the midst of all the

awful confusion and turmoil of a heathen home. She just slipped her hand into that of the nurse, who had cared for her so long and patiently, with a look of sweet content. We talked awhile about heaven, and the Bible woman prayed, standing among a wondering crowd.



GROUP OF BIBLE WOMEN, PINGTU, CHINA

A day or two later the nurse was hurriedly called. This time pandemonium reigned in the hot little room. We were not allowed to go near her, as a soothsayer had told her mother that Tsei Yuin had been dead for two days, and that a devil was possessing her body. Hence it was dangerous to approach her. Miss Jones asked the two Bible women to stay with the girl, that she might not be left alone amid horrible heathen last rites, and they

remained close by her until the end came, singing and praying with the hope that she could understand, though she could make no sign. Hearing that a killing draught was to be given her at noon to drive out the supposed demon from her body, they said to each other, "God can take her now. Let us ask Him to do it." They knelt and prayed earnestly. Then they arose, went close up beside the girl and sang "There is a happy land," where sin, sorrow and bound feet are forever unknown. There was a slight shudder, and the soul of the beautiful girl was winging its way through the turquoise clouds to the "happy land."

Shortly after this the old mother-in-law came and there was a shameful scene as she and the girl's mother blamed each other for her death. At four o'clock Christian friends held a simple funeral service and carried the casket to the grave.

Friends, this all true story will cause your hearts to bleed, but one beautiful fact shines like the morning star out of all the darkness; Tsei Yuin knew the Saviour, lived a true Christian life, and went home to Him. But what about the millions of girls who have never heard of Him, whom no missionary has ever discovered or rescued, who have no schools, hospitals, nurse or Christian friends—no one to sustain them in the hour of trial?

Pingtu, China.



WHAT THE LIFE OF A MISSIONARY MEANS TO THE PEOPLE.

MRS. NATHAN MAYNARD.

I want to give the readers of the Journal a beautiful illustration of what the missionary means to those among whom he works. It is found in a recent address of Captain Luke Bickel before the Student Volunteer League of Japan, and was delivered during their summer conference. Captain Bickel was a seaman before God called him to the

mission field; and now he is again a seaman, sailing up and down the waters of the Inland sea, anchoring his gospel boat alongside many hitherto untouched islands, and carrying the blessed truth of a Saviour to many a heart, hungry for peace. His work has been a wonderful one, and the story of the conquest of these islands for

Christ would thrill your hearts if he would only give it to you. But he is a very simple, modest man, and seeks no fame for himself. As we occasionally read these heart-stirring incidents of his work, we can but hope that he is keeping a "log book" that shall some day prove an inspiration to other workers. He is from England, but under our Northern Baptist Board, hence allied with the work being done in Japan by the Baptists of America.

In this address he lays stress upon many points of great importance in mission work, but dwells especially upon the close relationship that should exist between the missionary and those he is trying to save. There had been a ruffian sailor wonderfully converted on one of these voyages, and although a rough, untutored man, had gone at once to others, telling the story of his conversion, and of Christ as he had received him. Not as a theologian would have told it perhaps, but as a satisfied heart would try to tell it to one unsatisfied.

One night just as Mr. Bickel was retiring he came to the deckhouse door. It was half past one. Mr. Bickel had just returned from a long walk around the island, where he had met with, and talked to many. He

was very tired, but he had a little talk with the man, then asked him if he would take a Bible to a certain man on the morrow. He shook his head, "No, no, Captain, he does not need that." "But why not?" "It won't do him any good." "But why?" "Because it is too soon. That is your Bible and thank God it is now mine. but it is not his Bible." "What do you mean by that?" "Why simply that he has another Bible, you are his Bible, he is watching you. As you fail, Christ fails. As you live Christ, so Christ is revealed to him." Captain Bickel says: "Friends, I did not sleep that night. I knew it in a way of course, but to say, "As you live, so Christ lives in that man's soul, in that house, in that village, in four hundred villages. God help me! I had been called thief, liar, foreign spy, traitor, devil, in public and private, and had not flinched, but to face this! 'As you live, Christ lives, in a hundred thousand hearts. As you fail to live Christ, Christ is crucified again.' What wonder that the message of the converted ruffian sank deeply into my heart! What wonder that I slept not!"

True, true of the missionary,

And no less true of you and of me.



SUI HEUNG---A SOUTH CHINA GIRL

MRS. CARRIE BOSTICK LAKE.

It was nearly time for the opening of the fall session of our Canton Girls' Boarding School, and the girls were gathering from north, east, south and west. I was sitting in my room when I heard steps approaching, and looking up from my book, I saw one of our former pupils leading in a pleasant-faced stranger of some twenty years of age, whom I knew at a glance to be a married woman by the way her hair was arranged. She was introduced to me as "Sui Heung" ("Fragrance").

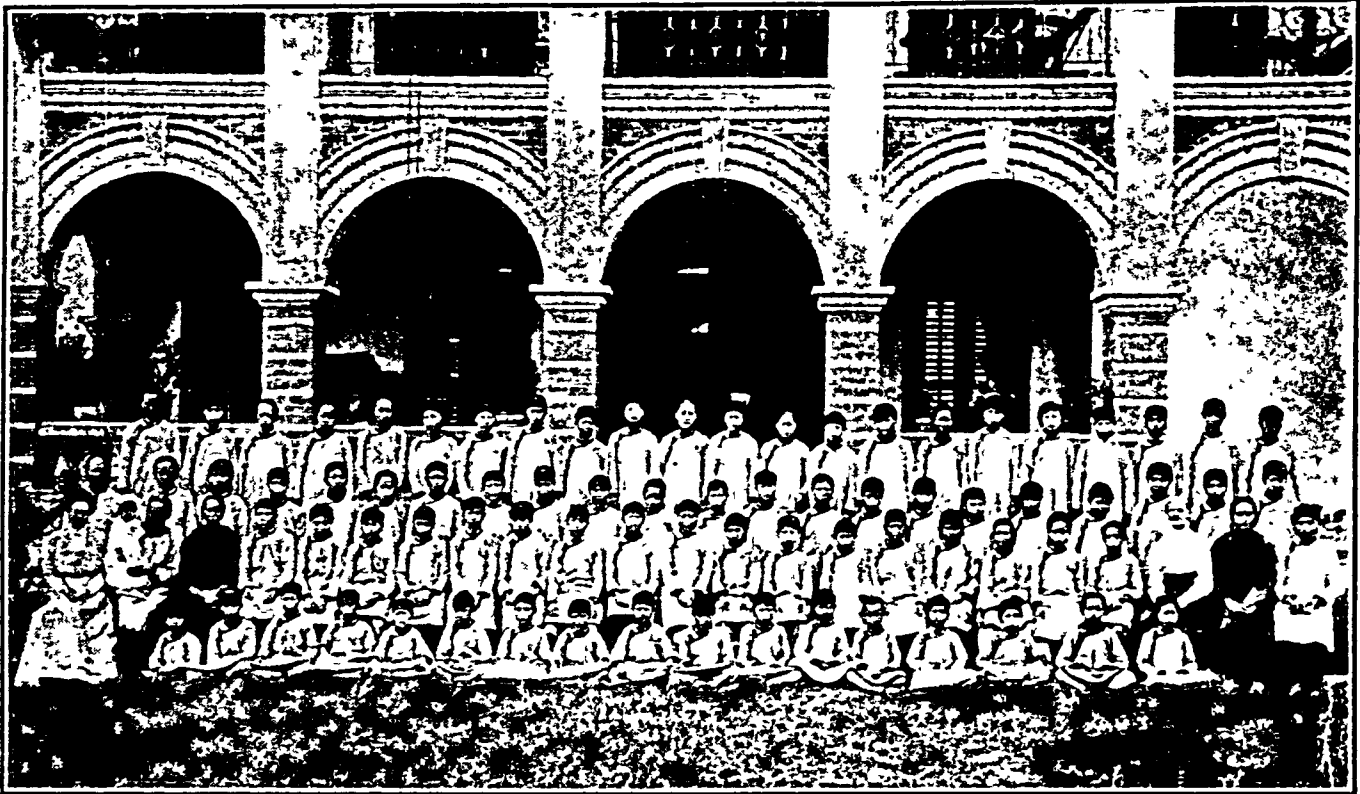
More than two years have passed since then, and I have learned to love Sui Heung very dearly. Her life story is a strange

one, and, to me, intensely interesting. She first saw the light in an out-of-the-way village in the San Ning district, about one hundred miles southwest of Canton. Into this village, not a ray of gospel light had penetrated, nor has to this day, so far as I know. So this little, none-too-welcome Chinese girl was brought up amid all the darkness and ignorance and superstition of a heathen environment. In her childhood days, such a thing as a little girl's being taught to read would have been unthinkable, in her community. No, to help take care of the pigs and chickens, to bring water, and help her mother with the

drudgery about the house was considered good enough for her.

When she arrived at what they regard as a marriageable age, her parents considered the question of a suitable match for her.

tian home near our Baptist compound (campus) in Canton. One of the first things that interested this young couple was the salvation of Sui Heung. A hard time of it they had getting the consent of the old



GIRLS' BOARDING SCHOOL, CANTON, CHINA

Finally, after much bargaining, she was sold to a woman in a neighboring village to become the wife of her stepson who was with his father in far off America. When the day for the wedding came, what did it matter to all of them that the groom in the case was ten thousand miles away? As is often done in such emergencies, a rooster was taken as a substitute for the bridegroom, and the nuptials went merrily on.

But this strange marriage was in the end the means of bringing a blessing to Sui Heung, because after it she took up her abode in the home of the husband whom she has never seen, and this has brought about her introduction to us and to Christianity, in this way: A few years before, an older brother of her husband, who had been living in America, came home to his father's native village, on fire for the salvation of his people. He has since married one of our prettiest and best boarding school pupils, and they have a sweet Chris-

mother-in-law back in the village to their bringing her to Canton to school, but patience and perseverance at last won the day, and she was allowed to come. What a happy, joyous day that was in the girl's life! From the first, she took to her new surroundings with the enthusiasm of one who knew the value of it all. She won for herself a warm place in the hearts of us all, pupils and teachers, and made good progress in her studies.

She will probably never see her husband. He was born in America, has married in America, just as his father has done, and declares he will never go to China. Nevertheless, the little woman who was married to him in his absence and without his consent—or the consent of either of them, for that matter—is looked upon by all the Chinese as a married woman, is supported by her husband's people, and acknowledged and named by them as a member of their family. Of course, she will never be al-

lowed to marry anyone else, nor would she think of it.

There are plenty of such cases in dark China; but thank God! through such influences as our Christian schools and the faithful Bible-women, who go through the length and breadth of the land proclaiming the gospel, womanhood is being uplifted. We Baptists now have both a Bible-woman and a flourishing day-school for girls near Sui Heung's village.

And Sui Heung herself has told me that she is trusting in the Saviour! She has, however, so far lacked the courage and

the time I left China to come home on furlough, she had not returned to the boarding school. How we are all praying and



GROUP OF MRS. LAKE'S BIBLE WOMEN

longing that she may become an out-and-out Christian! It would be a comfort to know that you Y. W. A.'s, especially, had taken upon your hearts this less favored sister of yours and the many like her so nearly your own age, who need your love and sympathy, beyond the seas.

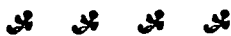


MRS. LAKE'S GIRL'S SCHOOL, SAN NING CITY

faith to make a public profession, and, I fear, the recent revolutionary broils in Canton may have frightened her, for up to

for Christ. Who will help, by prayer and gifts, to make this possible?

Greenville, S. C., November 1, 1912.



LETTERS FROM THE FIELD.

A FINE REPORT FROM THE FAR SOUTH.

My dear Brother:—Our work here is very encouraging, though we are not hav-

ing a great number of baptisms. In less than two years this little mission has grown to nearly one hundred and seventy-

five members, but a good many of them came in by letter. Three churches have been organized, and there are a good number of interesting outstations. I recently baptized two new converts, and all three of our stations in the city are frequented by large congregations of attentive hearers. These preaching points give promise of an ingathering in the future.

I am now giving a great deal of time to Bible study. We have three good Sunday schools in the city, but our forces are quite small. The school in the afternoon is carried on by the teachers of the two which meet in the forenoon. It falls to my lot to teach two Bible classes and preach once on Sundays, so from 10 o'clock A. M. until 10 P. M., I am on the go.

On Friday nights the teachers meet in one of our worship halls, on which occasion I try to give them a practical explanation of the lesson to be taught the following Sunday. Many who are not teachers attend these institutes. We usually have about thirty present, and some of them are developing such interest that I hope they will make effective Sunday-school leaders by and by.

Our work in the interior is moving along very rapidly. Brother Andrade, no doubt remembered by his many friends there, is doing excellent work. I wish I had some more helpers such as he.

This is a great and promising field, and needs more attention than one missionary can give. So I would be glad if you could send another brother here. Then you see it has been more than six years since I went home on a furlough, and it will not be a great while until my physical condition will demand another. To allow this new work to drag along for a year without a missionary would not be wise; for there is no missionary nearer than seven hundred miles of this port, therefore it would be impossible for him to look after it.

Fraternally yours,

ALBERT L. DUNSTAN.

Porto Alegre, Brazil.

ONE DAY'S HEALING AND TEACHING.

Recently at one of the appointments which I had in Laiyang county, about eighty miles distant from Hwanghien, I was greatly impressed with the idea that there is as good opportunity afforded the medical missionary to show forth the benevolent side of Christianity in China today as was there for the seventy when the Lord sent them forth to heal and to preach. The command which the Lord gave the seventy to go heal and preach, I believe is



DR. MARY YUEN, DR. YUEN
Well Trained Native Physicians who work with
Dr. T. W. Ayers. in China.

as much a command to me as to the seventy, and when I can get away from the hospital here I find great joy in going to the country to heal and preach. On the day to which I refer above it was known that I was to be in Choo Kia Iswang, a small village where we have several Christians, and the largest house in the village had been prepared for me and soon after I arrived the people began to come in and the house was soon full. There together we had a blessed time, preaching and hearing, healing and being healed, and when the day closed I found that I had treated one hundred and seventy-six patients, and a much larger number than this had heard

what is necessary to do in order to have the Great Physician save them from eternal suffering.

The Presbyterians have a church in this village, and at the same time I was there, two Presbyterian missionaries were there to hold a service. After I had been treating the people for about an hour, one of the Presbyterian brethren came to our place and said as we had nearly all the people he had come over, and I invited him to preach, which he gladly did. And at the noon hour, dear old Dr. Corbett, one of the Presbyterian missionaries who was there, said they had trouble in holding the people they had at their church. They all wanted to be where healing and preaching was being done.

I was not only impressed that the Lord's plan of healing and preaching is the best plan to reach a heathen people with the gospel, but from the pleasant association had with my Presbyterian brethren that day I was impressed, as I have ever been, that there is no necessity here for federation or division of territory. The Pedo-Baptists here understand my position as a Baptist and I believe they respect me for it. I do not believe Baptists can any more afford to sacrifice principle in China than can they in America. I believe the Lord led me to this village where the Presbyterians have had a church for several years, and we now have Christians enough there to organize a church, and the brethren proposed to build a chapel, and we will probably organize a church there this year. In doing this we expect no friction with our Presbyterian brethren, who believe in division of territory and exchange of membership.

T. W. AYERS.

Hwanghien, China.

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A HAPPY BIRTHDAY.

This is my birthday and I am radiantly happy. My wife and seven children are all in blooming health, and I have not been quite so well in my present existence.

I used to hate for my birthdays to come on Sundays, but it was all right this time. It rained and hailed in torrents, yet more than a hundred were at church. God gave us a shower of blessing. After my sermon the congregation continued in prayer, some weeping and sobbing for more than forty minutes. They were praying God to save China and the Chinese for Christ in this great crisis. We do feel that the next two years will largely decide the future.

Four hundred millions of people are just now hungering and thirsting. They will soon be satisfied with something. For the first time since my connection with the Seminary I am thoroughly dissatisfied with my work. I feel like resigning and going out after souls. I am not sure but that it would pay everybody engaged in educational and medical work to lay it all aside and do nothing but save souls for two years. I wish every church in the world would have at least one prayer for China each Lord's Day for the next two years. I would that every Christian who bows on God's footstool would offer one petition for China each day for these years.

Our annual Seminary Chatauqua class for pastors, evangelists and colporteurs has just closed, and we have entered upon our regular curriculum.

Last Thursday I was invited to deliver an address at the opening of the new Presbyterian Hospital and Girls' School in Teng Chow. A layman who visited Tengchow saw the need and gave thirty thousand dollars gold with which to equip this old station. It was our first station in Shantung and their first. They have tried for years to get equipment. but their Board thought that old men looked best in old clothes. This wealthy layman saw the need and met it with magnificent results.

Yours sincerely,

W. CAREY NEWTON.

—❖—
A VISIT TO CAVE DWELLERS IN CHINA.

I thought you might be interested in a short account of a trip I made into the

country recently where one of our Christians had a relative who had been to Chengchow and heard the gospel. Her sister, a very old woman, was a believer, and her peaceful, trustful death made quite an impression on many of her people.

The country where we found ourselves was hilly, the soil very soft dirt, and the people all live in caves that they have scooped out of the sides of the hills. They seem to be fairly prosperous and well-to-do there, from a Chinese standpoint, and it is pleasant to see how contented they are with their cave-houses; they tell me they are cool in the summer and warm in the winter, and better for coolness in summer than any mountain resort. One great objection to these dwellings, however, is that the only light they get is from the doorway, and they have so many fleas, which torment one night and day, though these are not drawbacks to a Chinaman!

We crossed a river in a ferryboat to reach these ravines, and had quite a long way to walk till we reached our kind hostess's dwelling and were obliged to make several visits of quite long duration by the way.

In the first house the lady prepared some dainties for me to eat, and as I sat and talked many neighbors filled the cave-room till we had quite a congregation. It was not long till they were listening attentively to the story of blind Bartimeus and his prayer, "Jesus, have mercy on me," was taken up by many a lip as we lovingly and tenderly spoke to them of their personal need of this great Saviour, of whom they were hearing for the first time. After a time we went on further and again we were intercepted by another friend who begged us to stay and talk in her house. We sat out on a cleared space in front of the cave and many crowded around while we again told them the gospel, this time using our Lord's parable of the Prodigal Son. When we rose to go, however, this good woman refused to let us off and insisted on our spending the night at her

home! After much persuasion, however, and a promise of staying with her on my next visit, she allowed me to go on, she and two other of her friends coming along to spend the night with me.

It was dark when we reached our hostess's home, and we were tired and hungry; yet crowds of fresh hearers came in and begged me to talk to them. Presently our hostess produced a fine fresh persimmon, and after I had eaten it I felt much refreshed and was able to talk on for a long time while she made ready some supper. One old woman especially touched my heart; she was sitting on the dirt floor beside my chair asking questions and showing much interest; her hair was white and her face wrinkled with years, and feeling that she was nearing the end of her days I pressed it on her that she must decide to trust Jesus since he had died to take her to heaven. She said earnestly, "Oh, I am not worthy; he will not look at me!" We had further talk with her, the Christian women getting down beside her on the dirt floor, and the next morning as I was leaving, emboldened by the example of our noble host and hostess who took down their kitchen god before the eyes of many neighbors and burnt it in the fire, she touched me on the arm and asked me to wait just a moment longer till she ran home and fetched hers. I did so, and soon she came with the paper god torn to fragments in her old, trembling hand, and she put it into the flames.

The people begged me to stay longer and teach them, but I felt it would be better to go home and rest and pay them another visit later, so with difficulty I got away.

Truly, my heart is touched for them, for they are as sheep without a shepherd.

I realize that here is a great door opened, but souls are never won without a struggle, and there are many adversaries. I write to you, dear friend, that you may "help together" in prayer. Will you ask for me that utterance may be given me, and that I may speak boldly and as I ought to speak in Jesus' name, and that God will

bless my witnessing to the saving of many precious souls?

The Lawtons are on the eve of going to America; we shall miss them, but we look forward with joy to the arrival of the Salees and the new workers. It is a great joy

to welcome more helpers, and we thank God, who has put it into their hearts to come and into your hearts to send them.

Very sincerely yours,

ALICE REA HERRING.



ECHOES FROM THE FIELD.

A WHOLE FAMILY BAPTIZED.

Missionary John Sundstrom writes from Kong Moon: The opportunities in spite of oppositions are simply overwhelming, and there never was a time when workers were more needed than now right in this field. It makes our hearts sad beyond measure that there is none to take over the women's work when Mrs. Sundstrom and I leave for furlough. If we were not so run down in health as we are we would gladly stay another year. We have four organized churches within the Kong Moon field with a total membership of three hundred and eighty. The total additions to our church by baptisms so far this year is thirty-seven, for which we thank God and take courage.

There is one incident in connection with our work among many others, which I wish to relate namely, how a whole family was saved within ten weeks time. I mentioned in my previous report about how a young man was saved on his deathbed. A lady, who was and is still an enquirer, visited the family of the sick man and she told him the best she could and as much as she herself knew and told him to pray to the living God. He became much interested and on their next visit this lady brought Mrs. Sundstrom and the Bible woman to that house, and they showed him the way "more perfectly." He was pleased to hear the preaching and the singing with the little organ adding to its charm. I intended to see him on my next visit to that town, but on the morning of that day we had a letter of invitation to come to the funeral. We came too late however for they had already taken him to the hill, but we held a meeting in the house with them and

showed them the importance of turning from sin to Christ. They were in the right mood to listen and showed eagerness to know the way of peace. They told us that shortly before he died, he got up and knelt by his bed and prayed, then laid down again and shortly after passed away peaceful and happy. His experience made a deep impression on them all. His brother, who was an opium smoker, took a stand for Christ and was baptized about a month later. He is saved from his opium habit too and is now in the Graves Theological Seminary, because he said he wanted to study the Bible. His mother (a widow) and sister were baptized later.

On September 6th, eleven persons were baptized in Kong Moon, five of whom were girls from one of Mrs. Sundstrom's schools in Kong Moon and also the mother of one of these girls. There was great indignation on the part of some of the relatives of these girls, and they threatened to break up the school, but everything there is quiet again.

We see great possibilities for the future and we hope the Board will do all that is possible to do to strengthen the work in this important field, within the compass of which, from my latest search and calculations, there are nearly three millions of souls.

We are glad to see that the new government is determined to deal severely with the more outward forms of crime and disorder. Every gambling place, opium den and house of ill fame in Kong Moon and all larger centers is closed, and robbery and looting are heard of but little in this neighborhood.

Let us ever remember that Christ and Christ alone can lift and preserve this mighty nation. Not education, though good in its place, not art nor culture can regenerate this people; but the message of Calvary is the only power to change and transform. God grant that the craze and cry for education may not stifle the cry for evangelization. But, there is danger. The method of Paul is still the excellent way.



THE NEED OF POWER AND WORKERS.

In a letter telling of the sad death of his little boy, Missionary W. B. Glass, of Hwanghien, China, says: The seminary opened on the 12th of September with the regular students and the evangelists of our mission in attendance. The work was done by Mr. Newton and the two Chinese teachers. After the death of our little boy, I took the remains to Chefoo for interment. I am now just getting to work regularly.

The work in the mission seems very promising now. Somehow we all seem to feel the lack of power. We need a great fire kindled by the Holy Spirit in all of our hearts. Pray for us that it may be so.

Our mission has reaffirmed its conviction that we should open work in the city of Laiyang. The time is propitious and the need is urgent. I think we could manage about the other workers for that place if the Board could see its way to send a physician. It is hardly fair to ask families to go there without a doctor in reach. Can't you do this much for us soon?



TWO CHURCHES ORGANIZED.

Rev. C. A. Leonard writes from Laichowfu: With the harvest season nearly ended and the people's mind at peace again politically, our minds turn to the coming

months with much hope. There are great opportunities out before us. The people better understand us and many are not only willing but anxious to hear the gospel. The church here has taken on new enthusiasm since the revolution and is planning for greater things. There have already been forty baptisms this year. This is doing well considering interruptions incident to the revolution. The Christians feel, however, that we should do even better than this and they are in earnest that the future will see the bringing in of more lost ones to the Lord than formerly.

At our church meeting last Sunday, Christians to the south and to the west were granted by the church letters to form two new churches. This was a move of much importance. The church at Hwang Whoa (Yellow River) will be organized Sunday the 24th of November, with about twenty-five members. The church at Dai Ke Dzuang will be organized about the same time with perhaps more than twenty-five members. At both of these places there are many other Chinese who are interested and with regular organized churches there good results will follow. At Hwang Hwoa a lot has been given for a church building and the Christians have subscribed liberally for the building, which will probably be erected soon. Brother Morgan writes that he is bringing out a tent for evangelistic work and these two churches are hoping to borrow it and organize in it.



WONDERFUL BLESSINGS.

Miss Jewell Legett writes from Pingtu, China: I should like to talk with you a long while about the work here. It is wonderful, God is blessing our work and that of the Chinese far beyond our brightest hopes.



OUR WORLD SURVEY.

A RECEPTION TO DR. SUN BY THE CHURCHES.

A writer in the Missionary Herald tells

of an enthusiastic reception accorded Dr. Sun Yat Sen by the churches in Peking: on the occasion of his visit to that city..

In a short address, Dr. Sun began by saying, "Men say that the revolution originated with me. I do not deny the charge, but where did the idea of the revolution come from? It came because, from my youth, I have had intercourse with foreign missionaries. Those from Europe and America, with whom I associated, put the ideals of freedom and liberty into my heart. Now, I call upon the churches to help in the establishment of the new government. The Republic cannot endure unless there is that virtue and righteousness for which the Christian religion stands, at the center of the nation's life. The Christian religion now has complete liberty. There is nothing to interfere with its bounding forward to take the land for Christ."



THE OPPORTUNITY OF MISSION SCHOOLS.

Dr. Proctor, who has been for some years connected with the Union Baptist Seminary at Shanghai, in an article in the Chinese Recorder gives some interesting facts concerning the school situation in China. The total number of mission-schools is three thousand seven hundred and twenty-eight, with over one hundred thousand pupils. The Chinese Government reports forty-two thousand schools, with a total enrollment of one million, five hundred thousand students. While the government schools altogether outstrip those under missionary control in numbers, the quality of teachers and management of the mission schools far surpass the others. It will take a generation, at least, for the government schools to reach the standard of the mission schools which have the opportunity of furnishing the model for China's education development. Seventy-five per cent. of the text-books used in the government schools have been prepared by Christians, or under Christian supervision. More than one-third of the teachers in the government schools have studied, for a longer or shorter time, in the mission schools.

Thus, it appears that the educational

work of the missions has furnished the new China a model for its schools, most of its text-books and a considerable portion of its teachers. When the government system of schools covers the whole country, it is estimated that there will be one hundred thousand schools instead of forty-two thousand. If the present policy continues, there is no reason why mission schools cannot furnish teachers for government institutions up to the measure of their ability to produce them. In this way, mission schools, if properly supported, though few in number, may be able to indirectly shape the policy of the government in the education of the youth of China's four hundred millions.



THE DAY OF OPPORTUNITY IN CHINA.

The new government has proclaimed religious liberty and there is a turning towards Christianity and a readiness, if not an eagerness, to study it, unprecedented in the history of China. The Chinese are exhibiting new desires and faculties for leadership that are demanding the attention of all who are interested in Christian work among them. A new era has already arrived for all Christian work there—a chance which no one expected so soon, and favorable even beyond our fondest hopes. Many earnest Christians are in positions of influence and power, and the people themselves seem to be deserting their temples and the worship of their ancestral gods. Christian education is eagerly sought, and men trained in Christian schools have every opportunity to serve the new republic. Never has so sweeping a change occurred in any country; the opportunity it offers to the Christian Church will never be repeated, because it brings four hundred million of the non-Christian world literally to the door of the Church for instruction and guidance. — Missionary Herald.



OLD AGE OF INDIA'S WOMEN.

One of the saddest things in India is

the cheerless, hopeless condition of aged women, who are visibly drawing near to their journey's end, and who, in Christian lands, are considered especially entitled to all the respect and loving attention that the younger generation can lavish upon them.

As soon as a person in India—a woman in particular—becomes too old or infirm to perform the duties required of her, it is her business to die and not to encumber her relatives. Her toil for husband and children in the days of her strength are forgotten, her self-denials which meant increased comfort to them, are no longer remembered. Her day is over; she is no longer needed; she is overcrowding the home; and, as an Indian proverb says, "The house says, 'Go, Go,' the burning-ground calls, 'Come, come.'"—*The Missionary Review*.



ARRIVAL OF A VOLUNTEER LAY MISSIONARY.

Many noted last April the arrival in India of Mr. George O. Halbrook, a devoted, finely cultured Christian layman, who for many years past has been supporting with his gifts work in Vikarabad. He has come to India as a voluntary missionary to spend the remainder of his life doing what good he can among the people he so long has loved but never seen. He writes back to America his first impressions in these interesting words: "The thousand miles of railway from Calcutta to Vikarabad were a panorama of India's woe—the gaunt, emaciated men, stript to turban and loin cloth, toiling like bronze specters under the sun; the dispirited, disfigured women toiling beside them; the hopeless, suffering children. But the Vikarabad mission is like a different world, showing the possibilities. I have long loved the place, but the half was never told me."—*The Missionary Review*.



PRAYER AND MISSIONS.

By making his own church a praying church the home pastor may augment the

spiritual power and fruitless of the foreign missionary movement. Prayer and missions are as inseparable as faith and works; in fact, prayer and missions are faith and works. Jesus Christ, by precept, by command, and by example, has shown with great clearness and force that He recognizes the greatest need of the enterprise of world-wide evangelization to be prayer. Before give and before go comes pray. This is the divine order. Anything that reverses or alters it inevitably leads to loss or disaster. This is strikingly illustrated in the wonderful achievements of the early Christians, which were made possible by their constant employment of the irresistible, hidden forces of the prayer kingdom. They ushered in Pentecost by prayer. When they wanted laborers they prayed. When the time came to send forth laborers the Church was called together to pray. Their great foreign missionary enterprise, which carried forward its work so rapidly through the Roman Empire, began in prayer. One of the two reasons for establishing the order of deacons was that the apostles—that is, the leaders of the Church—might give themselves to prayer. When persecutions came the Christians nerved and braced themselves by prayer. Every undertaking was begun and ended in prayer. In this we find one secret of the marvelous triumphs of the early Christian Church.-- John R. Mott.



FOREIGN MISSIONS AND THE KINGDOM.

Many people think of foreign missions as an effort to convert from a religion of their own to Christianity a few heathen who are hardly worth saving, who can hardly be made good for anything in this world, whatever may be their prospects for the next. The truth is that foreign missions lay the foundation for building the kingdom. Without that work of evangelization the kingdom can never come. The man who prays, "Thy kingdom come," and who gives nothing to missions is, consciously or ignorantly, a hypocrite, and mocks

the Almighty. We ought to remember that Asia and Africa are just as truly provinces of Christ's kingdom as Europe and America. Millions will be His happy subjects in those dark continents, and a Christian civilization will there be developed brighter than the world has known. Jesus has confidence in His gospel and bids His disciples spread it broadcast over the earth, knowing that it will not return unto him void.—"If Christ Were King," by A. E. Waffle.

MISSIONARY THOUGHTS.

"An ordinary contribution box has become an instrument by which the contributor as he sits in his pew can touch every continent and do a work for Christ where his own footsteps can never tread."

"He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or Chinaman is by way of the throne of God."—Missionary Review.



FINANCIAL STATEMENT.

Our financial table shows some improvement over last month, when our receipts were \$12,968 less than they were on the 15th of October last year. Our receipts up to the 15th of November were \$5,437 less than they were on that day last year. Some of the States, as will be seen from the table, have gone ahead—namely, Georgia, Texas, Missouri, North Carolina, Louisiana and the District of Columbia. Kentucky reports almost as much as was reported last November.

Now that nearly all of the State Conventions are over, let us hope that our foreign mission contributions will be greatly increased. Of course, up to this time in nearly all of the States the work of the State Boards has had the right of way. Let us see to it that from now on our foreign mission offerings are earnestly pressed.

As will be seen from a number of articles in this Journal the Christmas offering for China ought by all means to be larger this year than ever before. Let us all press forward until our receipts each month are much larger than they were last year. It would be a great inspiration if we could enter the foreign mission campaign early in the new year with our receipts showing a substantial advance.

Again we beg that all treasurers will

send forward promptly the contributions which come into their hands.

The following table gives the apportionment for 1912-13. the amount received up to the 15th November, 1912, and the amount received up to the same date last year:

Receipts for Foreign Missions From May 1, 1911, to Nov. 15, 1912.

	Apport.	1912	1911
Virginia ...	\$85,000	\$15,235 73	\$18,781 10
Georgia ...	86,000	14,979 99	11,984 74
Texas	85,500	13,102 99	12,344 29
S. C.	52,000	12,637 15	14,530 19
Missouri ...	23,600	10,635 12	8,286 59
Kentucky ..	46,000	9,654 54	9,658 52
N. C.	50,000	6,637 49	3,729 64
Tenn.	37,600	5,317 83	7,389 33
Alabama ...	38,500	4,951 27	8,369 51
Maryland ..	18,000	4,785 17	6,438 19
Louisiana .	10,500	2,688 58	572 93
Mississippi	42,000	2,133 18	5,023 41
D. C.	5,000	1,439 14	836 89
Florida ...	10,000	1,360 76	2,227 56
Oklahoma .	5,000	803 53	835 93
Arkansas ..	11,500	126 01	604 38
New Mexico	1,500	88 67	—
Illinois	1,000	2 50	—
Other S'rc's	9,300	1,199 55	1,593 39
Totals ..	\$618,000	\$107,779 20	\$113,216 59

Woman's Missionary Union.

15 WEST FRANKLIN STREET, BALTIMORE, MD.

MOTTO: "GO FORWARD."

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Prepared by Mrs. W. R. Nimmo.

PROGRAM FOR DECEMBER, 1912.

Subject: China.

THE WISE.

Once in the ages long ago
Over the seas afar,
Wise men I trow
With hearts aglow
Followed a shining star.

Followed its mystical moving light
That led by a weary way
To the humble home of the Lord of might,
Where their gifts they spread as His royal
right,
And worshipping knelt to pray.

O, still me thinks in the lands that are
new,

In the dawn of the day that we live,
They who are wise—is it I?—is it you?
Follow the light that leadeth them true,
Follow with treasure to give.

Some follow in a far and fiery clime,
And some in the city's soil,
They offer their homes, their gold, their
time,
Their gifts of speech, their gifts of rhyme,
Their heads, and their hands' hard
toil.

Look to thy wondering, heart of my heart!
Is it on the star-marked way?
Receiveth the King the Kingly part?
Of all thou hast, and al lthou art?
O be of the wise today!

EDNA LINSLEY GRESSITT.

1. Singing: "Hark! The Herald Angels Sing."
2. Bible Lesson: Isaiah, 1: 1-6. Luke 2: 8-14.
3. Prayer: For Faithful Hearts.
4. Singing: "Oh Come All Ye Faithful."

- | | |
|---|---|
| 5. Responsive Bible Reading: Matt. 2: 1-12. | 9. Readings: Paragraphs 1, 7, 8 in O. M. F. Program for December. |
| 6. Paper: Our Christmas Offering. | 10. Singing: "Oh Worship the King." |
| 7. Distribution of Envelopes. | 11. Business. |
| 8. Prayer: For Grateful Hearts. | 12. Chain of Prayer. |



TWO OPINIONS

Woman is a mindless, soulless creature.
—Confucius.

The most important thing in China just now is that the women be educated.
—Yuan Shi Kai.



THE NEED OF PRAYER

If ever the missionaries and the native church of China needed the prayers and help of God's people they need them now; the present situation means the opening of a wider door for the Gospel. A Chinese

Christian recently sent this message to us: "Tell the Christians of America that the door is open in China, at last, but tell them that it will not remain open indefinitely; if they are to enter they must enter now."



YUAN SHI KAI'S ATTITUDE TOWARD CHRISTIANITY

At the time of his election as President of the Chinese Republic, the Christians of Peking decided that they would hold a celebration in honor of the event and invited him to attend. In response to their invitation he said: "Truly there are many difficulties to overcome and much to be done, and I exhort you as Christians to help in the great undertaking I have to face. One thing I have determined—that is, that there shall be religious freedom throughout the

land. I thank you for your prayers and interest at this time, and can only wish that the churches which you represent may be more prosperous than ever. I recognize the value of the work you are doing, educationally and religiously, and look to you as intelligent men to instruct the people as to their duty, and I will do what I can to give Christianity the place she should have in this land of China.



EDUCATIONAL WORK

A missionary on the field, says: "You can assure the people that as big as the results of missionary education have been, they are going to be far bigger in the future. We have not realized what an incubus the Manchu throne was on the progress of Christianity, nor how ready the people would be for the gospel but for them. It is a mighty good riddance. There may be disorder and the millenium may be deferred for a year or two yet here in

China, but it will never be as bad again as the China we knew of yore.

The Christians, especially the young people, are enthusiastic supporters of the Revolution. Those in charge of our higher schools are at their wits' end to know how to deal with the restless desire on the part of the students to go home and "exert themselves for the country" especially as the young patriots have very vague notions of what direction their exertions should take.

NEW CHINA

All over China, South, Central and North, the people are awake to receive what the outside world has to give. Western learning has gained a foothold. Idolatry is waning. The "no god" society is popular among students, and the western custom of divorce is gaining ground. Especially in South China, where commercial intercourse was first opened to the outside world, and first touched by missionary zeal, the people are very kindly disposed towards the missionaries. Southern Chinese are of admittedly strong character, aggressive, keen and bold. They will make a large contribution to the composite of Chinese Christian character and when they obtain a larger share in the actual working of the church it will go forward more strongly and speedily than it has in the past.

Now is the time to get hold of the Chinese youth of both sexes through efficient schools. The new conditions will demand an evercreasing number of men and women of moral power. The ability of the Chinese mission schools to meet this demand will be measured by their efficiency.

In Central China the queue has disappeared and with it will go the old self-satisfied, intolerant conservatism of China's people. Many non-Christian young men were preaching against idolatry as a useless and wasteful custom, even before the revolution; and it is very possible that

the new government may become image destroyers. What will take the place of their idols is a question the Christian world must answer, and answer to Him who gave us the great commission. That the millions of souls for whose enlightenment we are responsible will now be far more accessible there is no doubt. The new leaders welcome our assistance in preparing the people for self government. Indeed, there is danger that the tide may turn toward Christianity so strongly that it will be impossible for the present forces of workers to properly prepare them for admission to the churches.

In North China it is almost impossible to appraise the present situation or to forecast the future. The revolution is less generally understood and conditions are rather chaotic. Country itineration is dangerous but schools and hospitals remain open, while Red Cross and relief work grasp every opportunity for service and cultivation of good feeling. Whatever political and social changes come in the future, there seems to be assurance of a friendlier attitude toward Christians everywhere, and a much greater openness to Christianity on the part of all classes. This is attested by recent letters from several Chinese evangelists, who report increasing sales of Christian books and a growing eagerness, everywhere to hear and study the truth as it is in Jesus.



WHY ONE WIFE

A woman missionary in China was taking tea with a mandarin's eight wives. The Chinese ladies examined her clothing, her hair, her teeth and so on, but her feet especially amazed them.

"Why," cried one, "you can walk and run as well as a man!"

"Yes, to be sure," said the missionary.

"Can you ride a horse and swim, too?"

"Yes."

"Then you must be as strong as a man!"

"I am."

"And you wouldn't let a man beat you—not even if he was your husband—would you?"

"Indeed I wouldn't," the missionary said.

The mandarin's eight wives looked at one another, nodding their heads. Then the oldest said softly:

"Now I understand why the foreign devil has never more than one wife. He is afraid!"

A CHINESE TRIBUTE TO CHRISTIANITY

General Lan Tien-wai, of the Chinese Revolutionary Army, has been in the United States on his way for a visit to Europe. While in New York in September he made a public address in which occur the following striking words:

"Although I am not a professed Christian myself, I believe in Christian principles. I

have been associated with Christians and missionaries whom I like very much because of their sterling character and brotherliness. During the revolution the Christian natives were of great help to the Revolutionary camps and served in the Red Cross. I believe that Christianity is the kind of religion that China needs."



THE JUBILATE

Since the organization of the Woman's Missionary Union in 1888, it has gathered to itself much cause for rejoicing because of increased numbers, greater interest and larger gifts.

When the union holds its annual session in May, 1913, it will celebrate its twenty-fifth anniversary. As this will be a time of rejoicing the name of Jubilate has been selected for our celebration. The big Ju-

bilate will be but the beginning of smaller Jubilates to be held in societies, Associational meetings, State annual meetings and other gatherings of Southern Baptist women throughout the year, from May, 1913 to May, 1914.

Come to St. Louis and help us to inaugurate this joyful year and "make the voice of praise to be heard."



THE WORLD IN BALTIMORE

Through the month of November the world was reproduced in miniature by twelve thousand Baltimoreans. A large temporary building of two stories, and with thirty-six thousand square feet of floor space was erected. This was connected with the Lyric Theatre, in which the Pageant of Darkness and Light, the musical feature of the exposition, was given. The Pageant is a musical drama of great events in the history of missions. Five brilliant episodes, full of life and color, taken from the four corners of the earth, were presented every afternoon and evening during the exposition.

The total expenses of "The World in Baltimore" Exposition are estimated at \$100,000. A group of business men in Baltimore subscribed to a guarantee fund amounting to nearly \$50,000. It is not the purpose of the Exposition to make any profit, but to spread accurate knowledge of the great work of Christianizing the world. It is the expectation, however, to make all expenses and repay any amount which the guarantors advance. Should there be any profit, it will be turned over to the Missionary Exposition Company for the furtherance of missionary education.



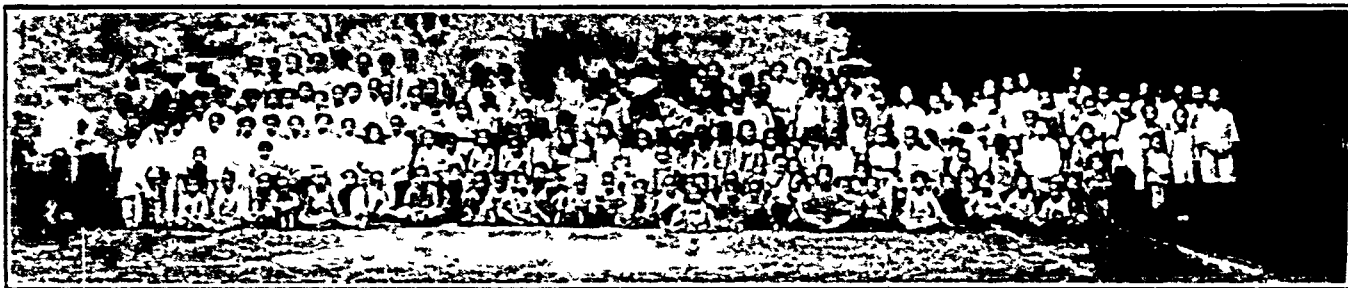
A LETTER TO SUNDAY SCHOOL CHILDREN

This picture shows some of the women and children who come to our afternoon Sunday-school for outsiders. A great many of them were afraid of having their pictures taken, and ran away. I want to tell

you about this school. We have Sunday-school in the mornings for the church members and their children, and for the school boys and girls. The one in the afternoon is for outside women and children, our

neighbors. It was started a little over a year ago, and until the war broke out last fall we considered thirty a good attendance. On Easter Sunday we had over five hundred, mostly children, that was unusual. We often have two hundred and fifty or three hundred. Some of them can sing "Jesus Loves Me" and "Precious Jewels"

The children just love the cards that come from America. This spring our supply of cards gave out, and we had to use some that we get here in China. The children were disappointed and some stopped coming because they couldn't get "foreign cards" any more. I am hoping you will save up your cards and send them to us



AFTERNOON SUND Y-SCHOOL, SOOCHOW, CHINA

as well as you can, and they love to sing.

Mrs. McDaniel and Miss Lannean teach them to sing. Besides a number of songs, they are taught to repeat some Bible verses, the ten commandments, and a list of questions and answers about God, Jesus, and the true doctrine. Then they are taught to sit quietly in their seats when they come in. That is something new to them, for they don't learn it in school as you do. When they go to school they study out loud and seem to try to see who can make the most noise. We sing several hymns and then divide them into classes. The Christian women and school girls are the teachers.

to use out here. But we can't use soiled cards, so please try to send only clean ones. Sometimes more cards are ordered in the Sunday-schools than are needed. We can use these left over cards. It doesn't matter how much out of date they are. I hope a great many of you can send us cards, for this is a way in which you can help in China. Just send them to me at Soochow. Mark them "printed matter" and the postage will not be so much. I shall appreciate this, and so will the Chinese children.

Sincerely,

LETTIE SPAINHOUR.

Soochow, China.



SPECIAL NOTICE

Please call the attention of your Sunday-school Superintendent to the article above. Many other missionaries could use these cards and would greatly appreciate them. We can tell you where to send them. Be sure also to read the announcement on the back of this Journal concerning our Missionary Album. You will be interested in it.

TREASURER'S REPORT FROM AUGUST 1, 1912, TO NOVEMBER 1, 1912,

Second Quarterly Report from Treasurer of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, Mrs. W. C. Lowndes, Treasurer.

STATES	WOMAN'S SOCIETIES					YOUNG WOMAN'S AUXILIARIES					BANDS				
	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Margaret Home	Training School
Alabama.....	\$ 1,119 69	\$ 725 85	\$ 2 57	\$.....	\$ 266 30	\$ 47 15	\$ 31 90	\$ 29	\$.....	\$ 23 20	\$ 37 80	\$ 28 00	\$15 10	\$.....	\$ 50
Arkansas.....	627 60	561 87	.....	10 00	13 80	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Dist. of Columbia.....	62 67	53 06	1 00	2 00	7 00	3 25	3 25	.....	.....	.....	.....	.....	.....	.....	.....
Florida.....	187 61	105 98	14 25	.....	56 65	1 75	.....	.....	.....	.....	1 17	9 43	1 25	.....	.....
Georgia.....	2,782 11	1,396 48	71 93	.....	.....	331 71	155 31	10 45	.....	.....	126 53	116 86	37 70	.....	.....
Kentucky.....	928 43	342 03	20 50	.....	292 62	87 26	42 00	.....	.....	10 00	93 84	51 00	1 30	.....	.....
Louisiana.....	.....	.....	.....	12 00	19 25	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maryland.....	509 34	187 87	2 50	4 25	13 75	23 93	14 56	.....	.....	1 00	15 00	4 00	.....	.....	.....
Mississippi.....	872 86	651 30	12 20	14 50	88 00	421 52	303 00	.....	.....	125 07	.....	.....	.....	.....	.....
Missouri.....	1,224 76	623 21	.....	55 53	185 20	62 75	65 60	.....	.....	.....	1 50	2 70	.....	.....	.....
New Mexico.....	.....	.....	.....	2 93	9 87	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Carolina.....	1,422 46	775 63	52 75	21 32	572 23	165 98	91 02	4 55	3 61	161 29	264 17	218 75	56 56	86 38	16 94
Oklahoma.....	286 05	235 12	27 87	.....	102 63	7 00	.....	.....	.....	114 00	.....	.....	.....	.....	.....
South Carolina.....	1,974 96	995 10	76 70	12 95	621 42	211 20	138 22	5 25	6 75	95 03	308 82	222 69	9 45	50 99	13 30
Tennessee.....	976 82	875 05	22 30	.....	52 00	147 93	53 10	.....	.....	.....	39 00	30 75	.....	.....	.....
Texas.....	2,361 97	2,526 90	45 75	62 85	135 47	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Virginia.....	2,140 08	793 42	89 80	.....	807 45	144 45	80 18	2 26	.....	161 75	664 70	92 75	2 15	.....	12 95
TOTALS.....	\$17,457 34	\$10,852 87	\$392 67	\$201 40	\$2,643 64	\$1,655 93	\$ 985 04	\$ 22 80	\$ 10 36	\$ 691 34	\$1,492 53	\$ 776 93	\$128 51	\$137 37	\$ 46 69

STATES	ROYAL AMBASSADORS					TOTALS
	Foreign	Home	S. S. Board	Marg't Home	Train'g School	
Alabama.....	\$ 3 85	\$.....	\$ 29	\$.....	\$.....	\$2,302 49
Arkansas.....	.....	.....	.....	.....	.....	1,216 17
Dist. of Columbia.....	5 00	12 35	.....	.....	.....	110 48
Florida.....	.....	.....	.....	.....	.....	858 12
Georgia.....	12 80	8 67	08	.....	.....	5,058 68
Kentucky.....	6 00	.....	.....	.....	.....	1,875 03
Louisiana.....	.....	.....	.....	.....	.....	81 25
Maryland.....	.....	.....	.....	.....	.....	776 25
Mississippi.....	.....	.....	.....	.....	.....	2,498 45
Missouri.....	.....	.....	.....	.....	.....	2,221 17
New Mexico.....	.....	.....	.....	.....	.....	12 85
North Carolina.....	9 26	8 45	2 00	.....	.....	3,878 40
Oklahoma.....	.....	.....	.....	.....	.....	772 67
South Carolina.....	.....	.....	.....	.....	.....	4,645 83
Tennessee.....	.....	.....	.....	.....	.....	2,196 95
Texas.....	.....	.....	.....	.....	.....	5,132 94
Virginia.....	117 80	36 90	.....	.....	2 25	4,598 39
TOTALS.....	\$ 154 71	\$ 66 37	\$ 2 37	.....	\$ 2 25	\$37,716 12

Of the above amount for the training School, \$1,517.49 has been given for the Student Fund.

Value of Boxes to Home Missionaries and Mountain Schools

STATES	WOMAN'S SOCIETIES		Y'NG WOMAN'S AUXILIARY		SUNBEAM BAND	TOTALS
	Home M'snery	Mtn School	Home M'snery	Mtn School		
Arkansas.....	\$ 100 00	\$.....	\$.....	\$.....	\$.....	\$ 100 00
Kentucky.....	330 84	.....	.....	.....	.....	330 84
Mississippi.....	145 75	68 70	36 00	.....	.....	248 45
North Carolina.....	.....	.....	.....	.....	13 75	13 75
Texas.....	350 00	.....	.....	.....	.....	350 00
TOTAL.....	\$ 926 59	\$ 66 70	\$ 36 00	.....	\$ 13 75	\$ 1,013 04

The Foreign Mission Journal.

Young People's Department.

THE STORY OF MARTIN LUTHER'S CHRISTMAS HYMN.

It was Christmas eve. Luther had retired to his study, where he was earnestly engaged preparing his Christmas sermon for tomorrow, whilst his wife, Katie, was busy attending to her household duties. But these, on that particular evening, proved too numerous and required so much time and attention that, feeling unable to do all that was to be done, she popped her head into her husband's study and, almost out of breath, said in a trembling voice, "Dear doctor, I cannot possibly get through with my work, of which there is still so much to do. Please oblige me by taking your seat beside the cradle in the nursery and watching little Paul, so that I can go on with my work unhindered." And Luther, without making any excuse as to what he had yet to do in preparing his sermon for tomorrow, rose up at once, took his Bible, followed his wife into the nursery and sat down at little Paul's cradle, just as Katie had requested him. And as he sat there gazing upon the little frail and helpless babe sleeping so sweetly, the sight so deeply affected him and so filled his heart with thoughts of that other

heaven-born Child, whose birth they were about to celebrate, that he could no longer refrain his lips from giving utterance to the joy he felt; and so, taking down his lute from the wall, he began to play and sing, and sing and play, till he had composed the following beautiful lines.

Away in a manger, no crib for a bed,
For the Christ-child who comes is the
head.

The stars in the bright sky looked down
where he lay—

The little Lord Jesus asleep on the hay.

The cattle are lowing, the baby awakes,
But little Lord Jesus, no crying he makes.
I love Thee, Lord Jesus, look down from
the sky

And stay by my side until morning is nigh.

Be near me, Lord Jesus, I ask Thee to stay
Close by me forever, and love me I pray.
Bless all the dear children in Thy tender
care.

And fit us for heaven to live with Thee
there.



OUR CHRISTMAS OFFERING FOR CHINA

Some writer has given the sweet name of "Tiny yellow flowers of the world" to the little boys and girls in China. These children do not live as our dear boys and girls live. Their homes are not like ours. The Chinese parents lack the love and care that Christian fathers and mothers bestow on their children. We are glad to say that a change is coming over old China. This is due to the mission schools that invite the boys and girls to their rooms; and it will not be many years until the children of China will grow up as bright and wise as those in Christian

lands. Let us help to make their lives useful and beautiful.

Do I hear you say how shall we help them? Just take five minutes to think of our best Christmas gift, the gift God gave to this world one Christmas day many years ago. When Christ was born He brought peace, love, joy and salvation to all. Now what may we do for Him? Love, worship, obey and give. A good Christmas offering from the Sunbeams will mean schools for little children in China. Read John 3:16.

THE LITTLE CHINESE SAMUEL

The missionary had come, in his tour, to a Chinese village, where a church was organized many years ago but had not grown much. Imagine the sorrow of the missionary to find that there was not a single person asking to join the church at the communion service!

With heavy heart, he rose to speak to the people in the dingy room—the women on the right, the men on the left, which in China is the place of honor. The air was thick with dust from the dirt floor, while above, from the cornstalk ceiling, cobwebs hung heavy with the dirt of years.

Among the group of boys in the front of the room was a six-year-old, round-faced little fellow, listening intently and occasionally looking at the bread and wine spread out on the table in front of the pulpit. The table did not look much like the ones you see in our churches in America on communion Sunday, for in foreign lands the missionaries must use such bread and wine as are found there. But when the heart is full of love, it is small matter if the bread and wine are quite different from the kind we use.

Here in this Chinese church the bread was a tough biscuit in a rice bowl; the wine was only jelly from the missionaries' camp supply, thinned with water. On the side opposite the boys' bench sat the mother of the little six-year-old, her eyes turned lovingly on him. Her husband was a graduate of a Christian university, while she was a teacher in the girls' school of the village.

As the missionary spoke of the love and the pity of Jesus, the boy's face was full of sorrow and soon he left the room in tears. The Chinese pastor followed him outside to learn what was the matter.

"I love Jesus," said the weeping child,

"and I want to be baptized and join the church."

In glad astonishment, the pastor questioned him, prayed with him and told him to keep on learning, so that he might join the church when he was older. Then the little lad returned to his backless bench, but had sat there not many minutes when he again began to cry, this time more intensely.

Once more the pastor followed him out, talked with him, prayed with him and comforted his heart by saying that he would at once tell the church elders of his wish to be baptized.

When the missionary finished speaking, the pastor arose, and with trembling voice told of his talk with the little boy who wanted to confess Jesus now.

Deeply moved, the elders asked the lad to stand before them and he was placed on a stool in front of all the people. Fearlessly he stood there, eager for examination, looking as the missionary said afterward, more like an angel than any child he had ever seen. His sweet young mother came without a word and stood with her arms about her little boy.

They found by asking questions that the little fellow knew how to pray, that morning and evening he asked God to help him become a minister and that his mother had taught him to sing many hymns. Like Hannah, she had given him to the Lord when he was but a baby.

So he gave his childish witness to his love for the dear Jesus, who loves the children of China as those of America. And you may be sure that he was allowed to become a member of the church in his village.

The missionaries call him the little Chinese Samuel.

—Selected.

CHRISTMAS EVERYWHERE

Everywhere, everywhere, Christmas to-night!

Christmas in lands of the fir tree and pine,

Christmas in lands of the palm tree and vine;

Christmas where snow-peaks stand solemn and white,

Christmas where corn-fields lie sunny and bright;

Everywhere, everywhere, Christmas tonight!

For the Christ-child who comes is the Master of all

No palace too great and no cottage too small;

The angels who welcome Him sing from the height,

"In the city of David a King in his might,

Everywhere, everywhere, Christmas to-night!

Then let every heart keep its Christmas within,

Christ's pity for sorrow, Christ's hatred of sin,

Christ's care for the weakest, Christ's courage for right,

Christ's dread of the darkness, Christ's love of the light;

Everywhere, everywhere, Christmas to-night!

So the stars of the midnight which compass us around

Shall see a strange glory, and hear a sweet sound,

And cry, look! the earth is a flame with delight

O sons of the morning, rejoice at the sight!

Everywhere, everywhere, Christmas to-night!



HOW TO DRESS FOR A CHINESE ENTERTAINMENT

The dress is a loose-fitting robe of silk or brocade, with loose, wide sleeves. The robe falls over a skirt of silk. The hair is drawn back smoothly in a knot standing out at the back. A pretty entertainment is the "Moon Festival." Fruit and cakes, round in shape, are offered on tables in full sight of the moon. On this occasion a large moon of silver paper may be hung up. Paper Chinese lanterns and dragons may be used for decorations. Candles and incense burning help to make a good ef-

fect. There should be baskets of rice, nuts and fruit, in which branches of pine tree are inserted. These blankets are supposed to bring good fortune and to mean, "Ten thousand years' provision." Congratulations and gifts are exchanged, and then the cakes, fruit and nuts are eaten. Formalities are exaggerated in Chinese customs. There is much bowing and clasping of one's own hands together. A guest of honor is seated at a table alone and served with special attention.



ATTENTION

Let all Sunday-school children and workers among the young people read the letter on page 187. It suggests some good missionary work for the children.

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