

Our Mission Fields

VOLUME III

OCTOBER, 1908

NUMBER 2

Union Motto, 1908-1909, "Higher Things"

"Laborers wanted. The ripening grain
Waits to welcome the reaper's cry.
The Lord of the harvest calls again;
Who among us shall reply,
'Who is wanted, Lord? Is it I?'"

"The Master calls, but the servants wait;
Fields gleam white 'neath a cloudless sky;
Will none seize sickle before too late,
Ere the winter's winds come sweeping by?
Who is delaying? Is it I?"

**The Native Church—The Great Southwest
Children in Foreign Lands**

PUBLISHED QUARTERLY BY

THE WOMAN'S MISSIONARY UNION

Auxiliary to the Southern Baptist Convention

301 NORTH CHARLES STREET

BALTIMORE, MARYLAND

ENTERED AT THE POST OFFICE AT BALTIMORE AS SECOND CLASS MAIL MATTER.

Our Mission Fields.



THE Woman's Missionary Union desiring to place in the hands of each Society Leader a full and up-to-date program on the mission fields of the Southern Baptist Convention for each monthly meeting, in June, 1906, began the publication of *Our Mission Fields*. At the session of the Woman's Missionary Union, May, 1907, *Our Mission Fields* was adopted as its Official Organ. The general plan will be the same as last year while, if possible, it will be made to more closely reflect the Union's plans, purposes and aims. Our Mission Fields, the Woman's Missionary Union Departments in the Foreign Mission Journal and our Home Field, the Children's Departments in the Foreign Mission Journal and Kind Words, will be kept in close touch, following the same monthly topics of study.

The cost of this publication is large, but the Executive Committee of the Union believes it will be more than justified by the greater interest and consequent larger attendance and contributions.

We are, however, compelled to make and abide by the following rule, viz: Through its *State Central Committee* each Society will be supplied quarterly with *one and only one free copy of Our Mission Fields*. Other copies must be ordered through the Woman's Missionary Union Literature Department, at 5 cents each or 20 cents a year for the four issues. Leaders will find a second copy—"one to cut and one to keep"—invaluable.

Further material for essays, narratives, etc., will be supplied in Quarterly Literature, 30 cents a year, sent out as formerly by the Literature Department and following the same study course as the Topic Card and *Our Mission Fields*.

The Literature Department is prepared to supply leaflets on all mission fields and topics as well as all leaflets mentioned in the following programs.

Address all letters and Money Orders to W. M. U. Literature Department, Wilson Building, 301 N. Charles St., Baltimore, Md.

Our Mission Fields

PUBLISHED BY THE WOMAN'S MISSIONARY UNION.

AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION.

WILSON BUILDING, 301 NORTH CHARLES STREET, BALTIMORE, MD

FANNIE E. S. HECK, Editor.

CONTENTS

	Page
Systematic Benevolence	5
PROGRAM FOR OCTOBER—THE NATIVE CHURCH.	
General Program	7
Suggestions for Young Woman's Auxiliary . .	16
Two Sunbeam Programs	17-19
Suggestions for Royal Ambassadors	22
PROGRAM FOR NOVEMBER—THE GREAT SOUTHWEST.	
General Program	23
Suggestions for Young Woman's Auxiliary . .	33
Two Sunbeam Programs	34-36
Suggestions for Royal Ambassadors	37
PROGRAM FOR DECEMBER—CHILDREN IN FOREIGN LANDS	
General Program	38
Suggestions for Young Woman's Auxiliary . .	52
Two Sunbeam Programs	53-54
Suggestions for Royal Ambassadors	56
Treasurer's Report	57

Wanted in October, 1908

100,000 SOUTHERN BAPTIST WOMEN

TO ENLIST IN THE

WOMAN'S MISSIONARY SOCIETIES

25,000 SOUTHERN BAPTIST YOUNG WOMEN

TO UNITE WITH THE

YOUNG WOMAN'S AUXILIARY

25,000 SOUTHERN BAPTIST CHILDREN

TO UNITE WITH

THE SUNBEAMS

THE ORGANIZATION OF 100 CHAPTERS
OF THE ORDER OF ROYAL AMBASSADORS

THE NEW MISSIONARY SOCIETY FOR BOYS

CONCENTRATED
CONSCIENTIOUS EFFORT
CONTINUED

WILL MAKE ENLISTMENT MONTH SUCCESSFUL

Enlistment Literature Supplied Free on Application

Systematic Benevolence

"Laying by you in store as the Lord has prospered you."



EVANGELIZATION is more than proclaiming. It is getting the Good News of God in control of human lives. Systematic benevolence is a power to this end, an almost omnipotent force, because it is a wide-reaching embodiment of spiritual energy, and because it acts with the reliability of the universal energies. The mightiest forces of God are always systematic forces. The goodness of God is goodness in proportion as it is systematic, so that we can absolutely depend upon its workings. Systematic benevolence, or good-will, to use its Anglo-Saxon equivalent, is the only good-will that is really good. Haphazard good-will, haphazard benevolence, when a gust of feeling sweeps through the soul, otherwise no benevolence, is not good-will; it often does positive harm. Systematic good-will is the highest mark of distinctive Christian living. If a determined proportion of every dollar is given to God this regular system of proportionate giving lays every stroke of work under tribute to the Most High. The sooner all our benevolent energies become systematic and radiant the sooner shall we be in fact as well as in name the children of God.

L. CULL BARNES.

PROGRAM FOR OCTOBER.

THE NATIVE CHURCH.

"THE MIGHTIEST INSTRUMENT OF EVANGELIZATION.
THE NATIVE CHURCH."

Music.

Bible Reading—The Model Church. Romans 12.

Systematic Benevolence.

Prayer.

Battle Hymn of the Church.

The End and Aim of the Native Church.

How the Young Church in Mission Lands is Fulfilling
Her Mission.

The Missionaries' Work of Training.

The Present Needs.

Open Discussion—Enlistment month, how to make it count.

Prayer—For Our Brethren in Foreign Lands.

Collection.

Business.

Dismission.



TEACHERS AND STUDENTS OF THE SHANGHAI BAPTIST ACADEMY

Program for October.

THE NATIVE CHURCH

"The Mightiest Instrument of Evangelization, the Native Church."

Music.

Scripture Reading.

Systematic Benevolence.

Prayer.

Poem—

BATTLE HYMN OF THE CHURCH.
To be sung to the tune of Zion; 8s, 7s and 4s.

Hark, the tread of coming millions
Marching on—the hosts of God;
Coming from the isles and nations,
Ransom'd by the Savior's blood.
Hear them shouting!
"He hath wash'd us in His Blood!"

God His promise is fulfilling
To His well beloved Son;
Heathen nations to Him giving,
For a heritage, His own.
See them coming!
All to worship at His throne.

Christ is seeing of the travail
Of His loving waiting soul
In the triumphs of the Gospel
Over men, from pole to pole.
Hear their praises!
Like the voice of waters roll.

Soldiers of the cross, long waiting
For the coming of this day—
Toiling, weeping, watching, praying—
Courage take and march away!
"We have triumphed!"
Soon you'll hear our Captain say.

When the long retreat has sounded,
And our Chieftain leads the way,
By His conquering host surrounded,
To the realms of endless day;
Then, how blessed!
To have fought to win the day.

Hallelujah! Hallelujah!
Hallelujah to the Lamb!
All in Earth and all in Heaven
Sound the praises of His name!
Mighty Savior!
We will conquer in Thy name.

—Rev. J. Ford Sutton, D. D.

1. The Native Church.

Before entering intelligently upon any study it is necessary to know something of what we hope to gather from it. From the subject, the Native Church we wish to gather far more than an enumeration of position or numbers. We find in every land where Missionaries have labored for ten years or more a growing body of believers whom, for want of a better name, we call Native Converts. When these become numerous enough they are formed into churches, which in turn become the Native Church and still further growth brings us to the Native Association and other developments of Christian Church life. In the study of these growing Christian communities we wish to seek the answer to this question:

"If the personal presentation of Christ with a view to men's acceptance of Him as a Savior is to result as soon as possible in the organization of converts into self-propagating, self-supporting and self-governing churches, what progress has the Native Church today made to this end?"

2. A Fair Question.

The question is a fair and timely one. To consider it with entire justice, however, we would need the most intimate knowledge of the circumstances which surround the infant churches in each land—the hindrances of enveloping Catholicism, the deadening effect of a surrounding wall of Moslem prejudice, the unreasoning fanaticism of paganism and a thousand other things which no man who was not born in these surroundings can fully appreciate. Granted, however, that these surroundings are tremendous drawbacks to the life of the young churches, we put over against this the leavening power of Christ's Gospel. If the real truth is there, we argue, that, be the difficulties what they may, it will work to the desired ends. Are the native churches overcoming the odds against them? How is the training they receive at the hands of the missionaries helping to this end, and are there special methods which will lead in this direction more rapidly than others?

3. The Importance of the Native Church.

Some may ask why is this question of such importance. Let those who know the work as we cannot, answer. A missionary of wide experience answers for one great country thus: "China will never be evangelized by the British; China will never be evangelized by the Americans; China will never be evangelized by the Japanese. When China is evangelized it will be by the Chinese. No doubt the same thing applies with equal force to each nationality in which Mission Boards are working today. It is one of the fundamental facts of Missions. It is one that ought to be before us in the development of all our policy."

Another who has had large experience in directing mission work puts it even more strongly. "India" he says "must be evangelized by Indians, China by Chinese, Japan by Japanese, Korea by Koreans and Africa by Africans." And, he might well have added, Mexico by the Mexicans, Brazil by the Brazilians and so down the whole list of mission lands. "Where the Christian Church is founded" he goes on to say "the principal work of the missionary must be the education and training of the native church and ministry to this end."

4. The Hinge.

"The missionary is the hinge upon which this world-wide movement depends, but in the last analysis he is a foreigner and cannot get near the people." Natives can do the work of evangelization as foreigners cannot. They understand their own people, their habits, manners and customs, as foreigners cannot. No foreigner can become so thoroughly transformed into a native as to see with his eyes, think with his brain, fully understand his spiritual needs and appreciate the sacrifices he must make in breaking with his age-long environment. A native, who knows what heathenism is and also knows

by personal experience the power of Jesus Christ to save from sin, can find his way to the hearts of his own people far more readily than can a foreign missionary. The fact that by far the larger part of the converts are first taught by their own people proves this beyond a doubt.

**5.
The
Missionary
Multiplied.**

The message which our own Foreign Mission Secretary, Dr. R. J. Willingham, brings us from his recent tour around the world agrees fully with these views. "In foreign mission lands all that the missionary can do is to make beginnings, do foundation work. The hundreds of millions of heathen cannot be reached by the few missionaries here and there. But these missionaries are gaining converts. The very persecutions which these converts have to endure develop their courage and loyalty to Christ. Many of them go to speaking for Christ almost before they know it. They feel the need of more knowledge. The missionary soon finds that he is multiplying himself by training others to teach and preach. This is today one of the most important parts of mission work. What is true of the men holds good in large measure with regard to women, and hence we have a large number of Bible Women who are being trained by the women of our mission force, so that they can go among their own people and both read and explain God's Word."

**6.
Dignity.
Encourage-
ment.**

This view of the native church, too often overlooked by the church at home, adds dignity to each native convert and gives encouragement to the missionary and to the mission supporter. The number of missionaries required to evangelize the world, as sometimes stated, is so vast that it staggers us. But such "appeals to flood the foreign field with missionaries ignore the part that the native church is to play in its evangelization. They apparently assume that the native Christians have no responsibility for making Christ known to their countrymen, or that they will not discharge it, and that the entire burden of evangelization rests so exclusively upon foreigners that the people will never hear the Gospel unless great numbers of white men are sent to preach it. Such an assumption is fundamentally wrong."

**7.
The Need
and Work of
Missionaries.**

This by no means minimizes the need of missionaries. On the other hand it makes an increased demand on the home church for immediate supplies of the best trained, the broadest minded, the wisest men and women we possess. It would be very possible for the foreign missionaries to continue from year to year preaching on street corners, in market places and in traveling through villages making a few converts, without building up one self-propagating, self-supporting, self-governing church. While such work would call for self-sacrifice, it is evident that it would not call for the

wisdom, the forethought, the statesmanship of the missionary, who, through all efforts to evangelize, keeps in sight the unwavering purpose of making evangelizers, teachers, leaders, ministers and Christian educators of those who have heard and believed. In short, "one self-reliant, self-extending church is worth more to the cause of Christ than a dozen dependent ones."

**8.
New Light
on
Missionary
Questions.**

This view of the question throws light on many missionary enterprises, and answers the missionary critic. The school in all its branches, in this view, ceases to be judged on its merits as a more or less direct evangelizing agency, but becomes an absolutely necessary part of the training of the young church. From whence shall the future leaders both men and women come, but from those trained under the care of our wisest missionaries?

And shall we not send our wisest? Let the eloquent appeal made by Mr. Lake for China stand, as it well may, for the whole foreign field.

"Let it be remembered that all these reinforcements are needed, not so much to do the work themselves as to train the Christians to do it as only they, when properly trained, can do. The missionaries are no longer sowing the seed here and there and watering it with tears of persecution and with the martyrs' blood. They are generals, invited by at least partly aroused armies of converts, some of them strong, many of them weak, but scarcely any of them able to cope with the enemy. These ask us to send not merely patient plodders, but men and women of resourcefulness, Christian strategists, conquerors. These, and only these, can cope with the conditions—men who are capable of guiding the destinies of armies, corporations, universities, nations, but who will gladly serve our Master with the meekness of little children. Such, and only such, can guide the churches of awakening China into the glory of a redeemed China—and to find such men, and to send such men, and to support such men, and to furnish such men with the weapons of earth's greatest, grandest warfare, may our churches give themselves to prevailing, compelling prayer, and to earnest, ceaseless effort."

**9.
The
Present
Demand.**

The present demand for missionaries is very great. Of our own Southern Baptist Missions Dr. Willingham says: "If we could double our force this year it would not meet the imperative needs of the situation." Note the word imperative. Behind it there lies much. It means that unless the work is thus increased the ripe fields brought to fruitage by infinite pains will be lost and the progress of Christianity in these countries set back for years. But this immediate demand is not all. A committee who had for years been studying the world-wide field after comparing our home strength with that of other denominations and the needs of the great world says:

"Southern Baptists ought to have 10,000 soldiers in the war of conquest to take the world for Christ."

**10.
The Force
of the
Native
Church.**

Admitting then that the great work of the missionaries is to plant and train a self-propagating, self-supporting, self-governing church, let us ask to what extent this has been done. Is the present native church self-propagating to any considerable extent; is it growing towards self-support; is it capable of self-government? These questions are best answered by concrete examples and we gather here a number, chiefly from our own Southern Baptist work, which might be multiplied many times, from the annals of our own and other missions.

**11.
A Chinese
Christian
Endeavor.**

Mrs. Joshua Levering, who recently represented the Woman's Missionary Union on a trip around the world, gives us striking examples of the evangelizing work of Chinese Christians. "It is gratifying to know that in many of these native churches in China the missionary spirit is seeking expression in service. In the church at Yang Chow there has been organized a society for evangelistic work among the unconverted Chinese of the city. As a large percentage of church membership is from the country, only those living in Yang Chow are members of the organization. These native Christians, men and women, have at their own initiative and expense rented a 'preaching place,' where they regularly hold service. They also go out, two and two, for services in different parts of the city, a Chinese Christian Endeavor Society.

**12. A City
Mission
Society.**

In Shanghai the young men of North Gate Church have formed what might be called a City Missionary Society whose aim and purpose is to bring other young men to Christ.

**13.
A Woman's
Missionary
Society.**

The native women of the Shanghai Church sent five dollars (Mexican) to the five native churches in Japan. One of the Japanese pastors preached upon this fact as showing the generosity and Christian spirit of a people looked down upon by the Japanese, and yet superior to them in the Christian grace of giving."

**14.
Chinese
Giving.**

Mr. T. C. Britton gives us these instances of Chinese liberality: "There has been much talk in our church about preparing an enquiry room. Shortly before we left Soochow, in May, the brethren, seeing that we were unable to do it with mission money, met and

pledged themselves to pay for repairing and furnishing the room. At our last Kiang-su Baptist Associational meeting, nearly all the pledging for educational and mission work was done by the native brethren. I am glad to bear witness that it was more liberal than

ever before. And I have reason to believe that all will be raised and more beside."

**15.
Other
Instances.**

To these might be added such a number that choice among so many is difficult. A Woman's Society in North China gave more than 22,000 pieces of "cash" (a small Chinese coin) in one year. It is well known that a large part of the school work in Canton and Shanghai is paid for by Chinese Christians. Last year our missionaries and the 5,500 native converts in Southern Baptist Churches in China gave \$7,000.00 for the maintenance of the Gospel. When we remember that the Chinese Christians are as a rule poor this liberality puts American Christians to the blush.

**16.
Native
Schools.**

Since our South China Mission with Canton as its center is our oldest mission in China, we would naturally expect to find in it the greatest advance toward the ideal. The school work maintained and controlled by the Chinese Christians is evidence that they have made much progress to this end. We glance at several of these schools. First comes the Canton Baptist Academy, an institution of long and favorable standing, a purely native enterprise, never having received a cent of mission money. They have purchased a valuable lot adjoining our new compound, and are erecting new buildings, which, if the money comes to complete them, will be well suited to the needs of the academy. Such a school in the metropolis of China is a necessity, and should be the keystone of a series of Baptist boys' academies throughout the field.

A similar institution, on a smaller scale, has been running for two years at Hok Shan city, managed and supported entirely by the Chinese brethren. The work has been conducted in a large temple, which has been given, rent free, by the gentry. These institutions are needed, sorely needed; but, with the poverty of so many of our members, it is hard for them to compete with the government schools, heathen, or partly heathen and partly agnostic, which are springing up all over the empire.

At Shek Tong a boys' school has been running for several years. The attendance during the past year was thirty-five. Over \$600 has been subscribed for the boys' school building for Ying-tak, and Brother Simmons has agreed to give dollar for dollar.

From the time the church is planted, the ideal of ultimate self-support is held before it, and a number of our Southern Baptist Mission Churches in all fields have now reached this ideal. They call their own pastor, a native Christian, decide on his salary and pay it, maintain their own church services, and church and missionary activities. The missionary is the honored adviser and generous helper,

but he wisely advises rather than dictates and guides by influence rather than authority.

18.

Self-government.

The

Association.

The next step in self-government is the organization of associations. Dr. Willingham writing of such an association in China says: "It is interesting to attend the meeting of a native Baptist Association on the foreign field and see how they study and debate on questions before them; such as, Sunday observance, temperance, suppression of opium, doing away with foot-binding and other evils. It is noticeable that some of their strongest men are those who have been reared in homes of missionaries, or are children of converts. They received different views early in life and this had the effect of strengthening them in the right.

19.

A Baptist Association in Brazil.

Turning to Brazil you will recall that in our study of this country some months ago, none could have failed to be impressed with the earnest efforts of the Brazilian Christians to reach their own countrymen with the Gospel (see Brazil in *Our Mission Fields* Vol. 2 No. 3).

The effect of the organization of the Campos Baptist Association is told by Mr. Crosslands.

"We began the year by organizing the churches of the mission into an association, the influence of which is still manifest. On that occasion there came upon us a tidal wave of the revival spirit which has swept through the entire mission, resulting in a great work accomplished for the Lord. The missionaries, pastors, evangelists, deacons and messengers rededicated their lives unto the Lord, not only making the resolution to preach with more spiritual power, but to live better, to give more and do more face-to-face work. Every one returned to his church, spreading the news of a deeper consecration until community after community caught the spirit of the movement. So at the present looking back over the field and work done, one can see a more self-sacrificing spirit and consecrated life among the twelve churches of the mission. A goodly number of the brethren gave a tenth of their increase unto the Lord. Members that had been somewhat backward in giving are contributing liberally. Also the spirit of self-support is growing very popular. In another year we shall have some three or four churches that will be probably self-sustaining. The contributions during the year increased considerably. They nearly doubled those of 1906."

20.

The Chief Events of the Year.

After the Association naturally follows the Convention. The chief event of the year in Brazil was the organization of the Brazilian Baptist Convention in the First Church of Bahia. Following in natural order was the planning of great united efforts for Brazil and the out-reaching to neighboring lands, the organization

of the General Education Board of Brazil and the Brazilian Baptist Young People's Union. The former looking to a system of schools, capped by a well-planned and well-manned central college, was a great undertaking for Brazil. The acceptance of the invitation to send a missionary to open work in Chile which came from a large number of converts holding Baptist principles who are already gathered and wish to be organized into Baptist churches, was the beginning of Foreign Missions. Here we have the beginning of a convention, just as real, just as vital, and just as earnest in home and foreign work as that in one of our own states, with a territory as large as the United States.

21.

Steps Toward the Ideal.

Slowly but surely the churches in the different mission fields struggle toward these ideals. Even the poor African is no exception. They penetrate far into the interior with the story new to them treading down the way for the missionary, who finds converts and ready listeners awaiting him—nor is this all; they give as they pray, and last year the 886 church members, out of their poverty, gave \$1,579.25, or nearly two dollars apiece for the spread of the good news.

22.

The Hindrances.

To suppose, however, that the whole church in mission lands is possessed with evangelizing zeal would be a great mistake. Is the whole church at home? And through what sacrifice and difficulties they strive up to this height we cannot know. "In China, the moment a man determines to be a Christian all the forces of the empire try to pull him away from giving his life to Christian work. If he is educated the government, in its educational awakening, will offer him twenty or even fifty times as much as the church is able to give him. Story after story of young men who have refused such offers could be told." In Italy a young man was forced to flee from his own home, since his own father threatened to kill him for becoming a Protestant. But why enumerate further? Is it any wonder that many hesitate, and knowing the truth are tempted to hide it in their own breasts? Is not the wonder on the other hand, that so many, give up homes, lands and friends and lay down even their own necks for the gospel? If any would criticise, let them ask their own hearts if they would stand in their places and in humility pray lest they fall in time of far less temptation.

23.

The Infant Churches.

Yet for all this we have, we believe, proved beyond contradiction that the elements for self-propagation, self-support and self-government are in the newly planted churches in mission fields, and that in them lies the great hope of the conversion of these lands. Yet as another has said, "A child may be beautiful and may be potential,

but a child is at first ignorant and undisciplined and needs nurture, education and later inspiration. So notwithstanding all the zeal which the missionary has put into the churches, the infant churches are still infants." Years will pass, you and I will be gray, or have passed off the scene of life before there will not be a need and a cry for more missionaries, ever more, to train and guide and teach the growing church in mission lands—but ever the church under their care will be widening its work, lengthening its cords and strengthening its stakes until it stands alone triumphant.

24.

Prayer for the Native Church.

This is the desired end. To reach it there must be prayer; the native church waits its pentecost. "All the agencies we may employ—missionaries, Bible-women, schools, seminaries and hospitals—all the men and women we may send out from North America, are not equal to the accomplishment of the task of firing the native church with conquering missionary enthusiasm. This is a superhuman task, and no power but a superhuman power can give us the victory. The greatest thing for the attainment of this end is that there shall be a great volume of prayer poured out on the part of the church of Christendom that God's Spirit may come upon the young church filling it with the spirit of heroism and devotion and zeal for the spread of the gospel."

Suggestions for the Young Woman's Auxiliary.**Talks or Papers.**

- The Most Potent Factors in Christian Training.*
- If I were a Heathen Convert.
- Native Heroes.
- Native Heroines.

Discussions.

- How shall we enlist the young women of our church and congregation? It can be done, it should be done, it must be done. Let us do it.
- How and when shall we organize our Mission Study Class.

*These suggestions are in addition to the general program, and are intended to lead to further research along lines especially interesting to young women.

The Church and Missionary Education.
Minutes of Young People's Missionary Movement
1908.

Especially—Appeals of Oriental Christians.
The Strategic Hour in Eastern Asia.
Committee of Work for the Young in China.

Bibliography.

The How and Why of Foreign Missions—new mission study text-book.
The Young Men's Christian Association Round the World. *World's Work*, July, 1908.
Great Changes Impending in China. *World's Work*, March, 1908.
Southern Baptist Missions in China.

Leaflets.

A Bible Woman's Appeal—1 cent.
The Need of Prayer for Chinese Christians—2 cts.
Our Little Helpers in Japan—2 cents.

Band Program.

Arranged by MISS ELIZABETH N. BRIGGS.

FIRST MEETING.

SUBJECT—Children Who Helped.

Motto—"Let us go unto the house of the Lord."

Opening Exercises.

Bible Reading—II Kings 5: 1-4, 9-10, 14-15.

Prayer—Hymn.

Minutes.

Welcome to New Members—by President.

Greetings to New Members—by Leader.

Enrollment of New Members—(Enrollment Cards will be furnished by your State Central Committee.)

Hymn—Roll Call—new names having been added to roll.

Collection.

Song by little children.

Reading—

TAUGHT BY A CHILD.

The story is told of a little Chinese Christian boy. He chanced to be in a village temple, and was looking at the idols. An old man, very feeble, came in, laying a few incense sticks before an idol, began to pray, and then passed to the next idol, and so on the whole round of them. The boy approached the old man, with tears streaming down his cheeks.

"What are you crying for?" said the old man.

"Sir, I am crying because I am so sorry for you because you cannot live long, and do not know the way to heaven."

"What? Do you know the way to heaven?"

"I know that Jesus saved me, and will save you."

"Who is Jesus?" asked the old man.

The boy told him the story of God's love.

"Boy," he said, "I am over sixty years old, and have never heard such words. Come home with me, and you shall tell the old lady the story you have told me."

Four years after, Mr. J. Hudson Taylor accompanied the youth to the home of this aged couple, and found them truly devoted Christians. Said the old man: "But for this boy, my wife and I should have died in darkness."—*Selected.*

Reading—

THE IDOLS CONVERTED.

A missionary in India saw a native coming to his house with a heavy burden. He opened the sack and emptied out a number of idols.

"I don't want idols," said the missionary.

"You have taught us that we do not want them, sir," said the native, "but we think they might be put to some good use. Could they not be melted down and formed into a church bell?"

The hint was taken. They were sent to a bell-founder, made into a bell, and now call the native converts to worship.—*Selected.*

Reading—

ONLY A BOY.

There is a striking story of a certain missionary who was sent for on one occasion to go to a little village in an out-of-the-way corner of India to baptize and receive into church fellowship 60 or 70 adult converts from Hinduism.

At the commencement of the proceedings he had noticed a boy about fifteen years of age sitting in a back corner, looking very anxiously and listening very wistfully. He now came forward.

"What, my boy? Do you want to join the church?"

"Yes sir."

"But you are very young, and if I were to receive you into fellowship with the church today, and then you were to slip aside, it would bring discredit upon this church and do great injury to the cause of Christ. I shall be coming this way again in about six months. Now you be very loyal to the Lord Jesus Christ during that time, and if when I come again at the end of the half year I find you still steadfast and true, I will baptize you and receive you gladly."

No sooner was this said than all the people rose to their feet and, some speaking for the rest, said, "Why sir, it is he who has taught us all that we know about Jesus Christ."

And so it turned out to be. This was the little minister of the little church, the honored instrument in the hand of God for saving all the rest for Jesus Christ.—*Selected.*

Talk by Leader—Children on mission fields are not the only children helping. Sunbeams doing their part. Question on the work done last year and proposed work for this year. (See *Foreign Mission Journal*, July, '08, p. 27, also leaflets, "A Church or a Shed," and "A Chapel for Cardenas.")

Hymn.

Questions—with blackboard answers. (See note.)

Hymn—Adjournment.

NOTE TO LEADERS—Numbered slips with suggestive questions written on them should be given to the children. Corresponding numbers give the answers where necessary, and these may be written on the blackboard: 1. What was the special work of Southern Baptist Sunbeams last year? *Ans.* Build school in Ying Tak and Sunday School in Texas. 2. Did we finish this work? 3. What are we trying to do this year? *Ans.* Build Chapel in Cardenas, Church in Canton. 4. How many Bands in Southern Baptist Convention? *Ans.* 2,009. 5. What did they give last year? *Ans.* \$12,202.37. 6. How much is this for each Band? *Ans.* About \$6.10. 7. How many Bands in our State? 8. How much did they give of this \$12,000? (See minutes of W. M. U.) 9. How much is this for each Band? 10. Is our Band above or below this average? 11. What will we plan for this year? 12. How much is this for each child? 13. Will you give your part, etc?

SECOND MEETING.

SUBJECT—Sunday Schools in Foreign Lands.

Motto—"Enter into His gates with thanksgiving."

Opening Exercises.

Bible Reading—Deut. 6: 4-7.

Prayer—Hymn—Minutes.**Enrollment of New Members—Roll Call—Collection.****Hymn.****Reading—** PLAYING CHURCH IN CHINA.

We all played church when we were little, didn't we? Well, one day I found a number of little Chinese children playing church on the street corner. They had a low stool, under this were tied two long poles, which formed handles behind and in front of the stool. On this sat what you and I would call a doll—made of mud and painted in bright colors. A small tin lid was placed before it to receive the bits of stone, broken dishes, and the like which the boys had collected to represent offerings to the little play idol. The stool formed a stand very much like those they see the grown folks use when they parade the idols. I asked, "What is this?" "A fat babe," was the prompt reply of one cute, bright, "undressed kid."

"What do you do with it?" "We bump heads to it this way," he said, putting his hands together and suiting the action to the word. Larger boys would have stopped him, but I said "No," and holding up a stone, asked him now to bow to it. I assured him that his mud doll was no more God than the stone, and not nearly so useful. He understood my illustration, and accompanying words. I had not left them far behind when I heard them beating tin pans and with their mouths making tremendous noises, and I knew they were moving on with their play-worship.

This is the kind of church they have seen all their lives. You and I must pray and work for these children, who in their very play show that they have not the blessings of Christian parents, homes, and surroundings which you and I have known.—*Selected.*

Reading—

A CONTRAST.

It would make you happy to peep in at our Sunday School in China. When our superintendent looks into my room, and sees it full, nearly running over, of the smallest, cutest little "Brownies"—my pet name for them—he looks very happy, and says: "I'd rather have your class than any in the school."

Shall I tell you about this big Sunday School class of little children? Yesterday there were over seventy. All the seats were full, and many of the "Brownies" had to be lifted up on desks and turned into "wall flowers."

They all like to look at the big bright-colored picture illustrating the lesson and to hear about it. In a few minutes they can tell the story to me.

Then a boy comes with collection box, and gets the bottom of it covered with "cash." In place of them he leaves seventy-four little cards just like the big picture on the wall. On the back of each card is the golden-text in Chinese. While giving out the cards I read the text over and over to them and they soon know it by heart.—*Selected.*

Solo or Duet—Selected.**Reading—**

A CHILDREN'S MEETING IN JAPAN.

A native Bible-woman and I arrived Saturday afternoon, and went out for a walk through the town. We had gone but a short distance before a flock of children had collected about us, running on ahead to call their friends, shouting after us, and freely making remarks, such as, "Come and see the foreigner," "See how tall she is," "It's a man," "No it isn't, it's a woman," "She has on men's shoes." They followed us back to the hotel and we gave them picture papers and cards, and tried to make friends with them.

Sunday morning we went to a house for service. Over thirty children, leaving their wooden shoes outside, went in and sat on the floor with us.

Most of them were quiet and orderly. A few of them could recite "Blessed are the pure in heart, for they shall see God," which we had taught them the last time we were there, six months before, and could tell what it meant to be pure in heart. They learned another verse and promised to try to remember it till we should come again, and listened to a Bible story. Then they, by patiently going over and over it, learned to sing one verse of a hymn, much to their delight.

In the evening, at eight o'clock, when we went to a room we had hired for a meeting with older people, over fifty children swarmed in. We gladly taught them till nine o'clock, then gave them tracts, and sent them off, promising we would come again in six months.

—*Selected.*

Reading—

SUNDAY SCHOOL IN AFRICA.

The bell begins to ring at three o'clock, and one may see little children coming in great crowds from all directions, dressed in all sorts of peculiar costumes. Some of the very little ones wear only a string of beads, others a little piece of cloth, still others pretty little tunics, while a few others, along with the children of the mission homes, have on dresses, trousers and jackets. However, they are the same bright-eyed, laughing, mischievous boys and girls that we find the world over. A great many grown people come with them also, and with wonderful quietness all march into church, seat themselves

in their respective classes, with the teacher near by. The teachers are carefully instructed by the missionaries every Friday night so that they may be well prepared to teach the lesson.

The clear, sweet voices of the children ring forth in "Jesus Loves Me, This I Know," "Follow, Follow, I Will Follow Jesus," etc. After the singing and a prayer they begin the lesson. Every teacher manages to keep the undivided attention of his class for about twenty minutes. Then the superintendent asks questions in review along with the Golden Text, which all, even the smallest children, answer and repeat with great promptness. After another song and prayer they are dismissed.

Recitation—(Selected).

Hymn—Adjournment.

Suggestions for Royal Ambassadors.

Questions for Discussion.

Is a nation at its best when controlled by another nation? Why? Why not?

How does a grown man feel entirely dependent on another? What would you think the matter with him if he wished to be dependent? Which would you admire more a dependent or an independent man? Why?

Why would a church wish to be self-supporting? What is necessary for a man to be self-supporting? What for a church? Which is the healthy state for each?

Study.

Outline of the organization and government of Baptist churches.

Debate.

Resolved, That mission work in Roman Catholic countries is easier than in pagan countries.



A GROUP OF INDIANS AT PAWNEE, OKLA.

Program for November.

THE GREAT SOUTHWEST.

Service of Song.

Scripture.

Prayer.

Poem—A Prayer for Our Country.

The Great Southwest.

The Building Fund—Its Purpose and Its Need.

Some Cities of the Southwest.

The Story of the El Paso Mission.

Visits to the Pawnee and Osage Indians.

Prayer—for Missions in the Southwest.

The Blessings of the Mission Box.

Collection.

Business—Dismission.

OUR MISSION FIELDS

THE GREAT SOUTHWEST.

Now is Our Day of Opportunity in the Southwest.

Service of Song.

Scripture—Thoughts from a Dedicatory Prayer.—II Chron., 6: 12-42

Prayer.

A PRAYER FOR OUR COUNTRY.

Tune—"Sun of My Soul."
"For love of Christ and in His Name."

Land of our love, thy daughters meet,
In love and worship, at the feet
Of Christ, the Lord of lands, to claim
Redemption for thee in His Name.

The ceaseless tide of human souls
From either sea, that o'er thee rolls,
Grows dark with ignorance and shame;
We ask redemption in His Name.

Thy simple children of the sun,
From bitter bonds so dearly won,
Stretch forth their hands with us, and claim
A new redemption in His Name.

For homes of poverty and woe,
Where love upon the hearth burns low;
For holy childhood, born to shame,
We ask redemption in His Name.

Lord over all, as through the years,
We plant with joy or sow with tears,
Help us to serve, 'mid praise or blame,
For love of Christ, and in His Name.

—Mary A. Lathbury.

1. The Great Southwest.

In the last few years no part of our country has attracted more attention than the great section of country west of the Mississippi River and south of Kansas. The development of the West continues at a marvelous rate. We have become so familiar with the rapid changes taking place there, and the progress of all the South has been so amazing of late, that this Western growth does not seem so sensational as formerly. But the past year rivals in achievement almost any year in the romantic history of "the winning of the West." Perhaps to the past year belongs the pre-eminence in solid progress—in the class of men who have become citizens of the West,

the ideals that carried them there, the constructive forces put in operation, the actual harnessing of the mighty commercial resources of the country and in the exhibition of a healthy civic conscience. Fewer renegades now go to the West, and more citizens; there are fewer escapades, but there is more progress. Men of power, ideals, and money are now filling up the West. They are moving there with definite business aims and not simply to see the country. A great Anglo-American empire is here shaping into form. Society is becoming more and more fixed, even in the newer portions of the territory, and the missionary opportunity is, therefore, greater and briefer. We can save the West today; we will not be able to save it tomorrow. To one thing or another life here will surely settle down, and once fixed, will be hard to change. The present moment is the supreme missionary opportunity.

2.
The People. This great country has already gathered to itself a noble class of American citizens. Of course, most of the men of the West have come from other sections of the country, but coming to the West has wrought on their manhood. Certain elements and characteristics have come to the fore so that today the West presents a distinctive type of the American citizen. In contrast with the impaired, the physical and moral decay of large classes in our cities you have in the West a healthy, courageous, robust manhood. There are sinners here as everywhere, but the sinners of the plains have responsive and virile natures. They have healthy impulses and strong, vigorous personalities, which need only to be subdued to the gentle spirit of Christ to make them positive factors in the work of further redeeming this world. We may confidently look to the West for the very finest type of hardy, daring missionaries for the outposts of Christianity in foreign lands. They possess just the pioneer spirit so much needed in our foreign work.

3.
Texas. To see two of these States through the eyes of their Governors, will be of interest. Of Texas, Governor T. M. Campbell writes: "The boundless resources of Texas were little known to the outside world twenty-five years ago. That this State was an empire in domain was understood, and the mistaken idea that Texas was only suited for a home for long-horn cattle and picturesque cowboys who were handy in the use of their guns was about the sum and substance of Texas' reputation in many parts of the United States a quarter of a century ago. The changes that have been wrought during that period almost surpass belief.

In the development of her material resources Texas is leaping forward at a marvellously rapid rate. The population of the State twenty-five years ago was less than 2,000,000; it is estimated today

to be more than 4,000,000. The State had only about 5,000 miles of railroad twenty-five years ago. Today there are more than 15,000 miles of road, including main track and sidings. It was not known that rice could be grown in Texas twenty-five years ago; today Texas leads all other States in amount of rice production. Texas is rapidly becoming one of the largest wheat producing States. The vast region where wheat can now be successfully grown and is being rapidly placed in cultivation was a trackless plain considered hardly fit for grazing twenty-five years ago."

4. Missouri. Governor Joseph W. Folk of Missouri says of his great State: "Toward making the United States the foremost nation in the world, Missouri, in the past twenty-five years, has done much more than can be mentioned in the space here allotted to the purpose."

In education her progress has been most phenomenal. The number of her high schools has been increased from nine to 140, and today she has the largest school fund maintained by any State in the Union.

In finance and industry Missouri's record of progress reads like a tale of magic.

The finances of the State Government show a record equally remarkable and gratifying. Twenty-five years ago the Missouri State debt was \$10,948,000. Today Missouri has no State debt, and her tax rate is lower than any other Western or Southern State's."

5. The Great Southern Baptist Territory. More than 500,000 square miles of the best land on this continent lies in the Southern Baptist territory west of the Mississippi. The territory of the trans-Mississippi States in which the Home Board works is eighty thousand square miles larger than that of all Southern States east of the river. For several years practically two-thirds of the baptisms reported by the missionaries have been in this region. But so new is much of the country that there are now more than 2,500 churches in the territory without houses of worship. They meet in the open air, in "dug-outs" in stores and dance halls.

6. The Building Fund. It is largely for this region that the Home Board so greatly desires a Permanent Building Fund, adequate to such tremendous needs. It is a matter of worthy pride that the Woman's Missionary Union took the initial step in this direction, and has completed the \$20,000 for the Tichenor Building Fund. This was, however, but a beginning. The Convention has authorized and urged the Home Board to raise the sum of \$500,000 for this purpose. It will not be done in one year, but a concerted effort to raise the first \$100,000 will be made this year. This is the meaning of the Home Board's request that of the \$85,000 which they expect from the Woman's Missionary

Union, \$20,000 be for the Permanent Building Fund. This Building Fund is not an adjunct to mission work, but a need of its very life.

7. A Mighty Trophy. Texas is a trophy to the Home Mission Board of the Southern Baptist convention. The Home Board went there with the early settlers in 1850 and before, and it has stayed there ever since, aiding the religious forces at every stage of their career. It is now one of

the mightiest Southern commonwealths and the Baptists are in the lead. But, after such wonderful development, Texas still has on the great plains in the west a vast frontier territory. People are settling the salubrious and high plains by thousands. A section twice as large as South Carolina, from self-interested fibs of cattlemen long supposed to be too dry for cultivation, is just beginning to fill up and is being made to blossom like a garden.

Even the large resources of Texas Baptists are insufficient for the needs of so immense a frontier. There is still need for home mission work in Texas.

What Texas Baptists are doing for the salvation of their own State these figures for last year will show. For missions they gave \$216,000; for all religious purposes, \$1,170,000, and the church property is valued at nearly three and a half millions of dollars. Surely those who help themselves so nobly, deserve help.

8. The South-western Cities. The Southwest presents a peculiar aspect of the city problem. City growth, like other development in this new country, has been magical. The history of Kansas City, Oklahoma City, Muskogee, Shawnee, Amarillo, El Paso, Houston and a hundred other of these South-western towns would read like a romance. Modern civilization has waved its wand over districts lying about railroad terminals and railroad intersections and towns and cities have sprung up equaling in their appearance the fairy tales of old. Many of these cities took us by surprise and bounded forth to immense proportions before we knew they were started. In such cities sin holds high carnival today, but put on our guard by examples of rapid city development, we are given today a unique city problem in the Southwest.

9. A Monster of Missionary Need. Following in the footsteps of Dr. J. F. Love, the Assistant Secretary of the Home Board, let us visit some of these Western cities of magic growth. But ere we cross the river let us stop with him in New Orleans, which, while one of our oldest cities, is now taking on new industrial and commercial importance and is throbbing with a new life. Literal millions of money are being invested here in manufacturing looking to the utilization of certain Southern products and in anticipation of the opening of the Panama

Canal. There is, in the city of New Orleans one district containing 40,000 souls in which scarcely any evangelical work is being done. Across the river is a suburb of 30,000 people, and the only accommodation for worship is a front room of a poor man's cottage where a company of a dozen faithful Baptists meet once a week for prayer.

"To walk through this densely populated district on a Sabbath afternoon as I did," writes Dr. Love, "leaves one depressed for days and nights. Such swarms of young and old, the poor and vicious! It is a Babel and a Babylon, filled with unintelligible tongues and innumerable sins and crimes."

Here, after years of struggle, a splendid new building of the First Baptist Church is nearing completion. But what is this among so many? New Orleans stands, as one whose heart bleeds for it has called it, "A Monster of Missionary Need."

10.

A Stop at Houston.

Here, a night's ride from New Orleans, is a city with only two less lines of railroads than Chicago, and 165 passenger trains a day. In and out rush long train loads of cotton, lumber and oil, for Houston is the very center of these industries for all the Southwest.

Galveston is but 59 miles away and Greater Galveston and Greater Houston will in two years be connected with a deep water way canal.

11.

Magic Galveston.

Eight years is but a short time. Perhaps you can count on your fingers the large business houses which have been put up in your town in that time. Compare this with Galveston. Eight years ago Galveston was swept by the awful wave which carried almost one-third of the population into the Gulf and frightened another third into leaving the city. Within these eight years the population has been more than recovered and by the marvel of civil engineering on this continent, the city has been lifted bodily to an elevation of from one to ten feet, an indestructible sea-wall more than four miles in length has been constructed, and business and the industrial life of the city re-established. With its secure sea-wall Galveston is now becoming a city of greater importance than ever before. It is already the first cotton shipping port in the world. It has eight railroads and twenty-nine steamship lines. An average of nearly three ships a day left its wharves last year. The cotton received at Galveston during a single twelve months would load a train three hundred and sixty miles long. Such commerce, industry and wealth as this city presents, constitute a magnet which will certainly draw increasing thousands to it, and every thousand really calls for a new missionary. But in contrast to this, Galveston with its 40,000 people has only one Baptist Church.

The work for immigrants and foreigners at Galveston must be enlarged as well as the general mission work of the city. A city

with forty thousand people and one Baptist church presents a situation which the denomination must change speedily.

A long ride of 887 miles, all in the State of Texas, remember, brings us to El Paso, a city of particular interest to the Sunbeams, since they so generously helped to build the church for the 15,000 Mexicans of this Texas Town. El Paso and Galveston are fair examples of Western enterprise. The first of these cities was too low, and the Texas spirit raised it up, as we have seen; El Paso was too high, and the same spirit is literally cutting the mountains down and building the city over their stumps. From a village El Paso has, in a short while, grown to a city of 40,000 people.

From this center we can work out among the two or three hundred thousand Mexicans already in the State, and the great numbers who will follow them across the Rio Grande.

13.

The Founding of the Mission.

Since we are so particularly interested in this mission we pause a moment to learn something of its history. A little mission work for the Mexicans was begun in 1880. Two years later a little Mexican church was organized. The pastor of the First Baptist Church of El Paso loved and fostered the little Mexican church.

They bought a lot, but alas! no building followed. For some time after its organization the Mexican congregation seemed to flourish, but reverses and discouragements were suffered. Much of the time there was no pastor to look after the work. The membership scattered and some were proselyted. But there was a faithful few who continued in the faith. They prayed and worked and longed for a pastor.

It is very difficult for strangers to realize how hard it has been to lay foundation work in El Paso for Christ. It was exceedingly unpopular for a man to be known as an earnest Christian. He would be boycotted in business and hindered at every point. This place was under the control of gamblers, saloon-keepers, refugees from justice and cut-throats from all parts of the country. They hated churches and preachers.

If this was so among the Americans, it was particularly so among the Mexicans. In the last two years, however, the gambling saloons have been closed, and a great victory won for righteous government. At last the Lord heard their prayers and laid the matter upon our Home Board to send our much beloved brother, Rev. C. D. Daniel, to begin the work anew. He arrived two years ago last March to begin his labors among them. At that time there was a small adobe building which would seat about seventy-five people, and it was about ready to fall down. There were possibly twenty-five members left, all told, and a little Sunday-School meeting.

14. The Dedication.

Now having looked at the history of the mission, let us go with Dr. Love, the personal conductor of this imaginary visit to the Southwest, to the dedication of the church the Sunbeams helped to build. The big building was full to overflowing. The Mexicans had been talking of it for days, and they came in crowds. It would have been worth a trip to El Paso to have seen the beaming face of Mr. Daniels. A cut cannot show the real beauty or charm of the house. The young people who helped to build it, will we believe always follow it with their prayers.

15. Into Oklahoma.

From El Paso our Conductor plunged into what was a little while ago, "No Man's Land." Now we enter the State of Oklahoma, the youngest and the most marvelous of the Union in rapid advance. Oklahoma is 12,000 square miles larger than the State of Georgia and has perhaps fewer tillable acres of land than any State east of the Mississippi River. Its possibilities for agriculture are marvelous while it is probable that the richest oil and gas fields in the whole country are those now being developed in this new State. We do not wonder that thousands are flowing into this great commonwealth, but where men and women go surely the missionary ought to be sent. Oklahoma City with 40,000 people has dedicated a magnificent "White Temple" for the First Baptist Church. But beside this there is only one weak struggling church.

The Big Pasture of Oklahoma opened to settlers eighteen months ago is now a well-populated agricultural district. Farm houses dot almost every quarter-section and several towns have been established and already reached considerable proportions. We have in such a situation one of the most promising rural mission fields, and the towns offer us our best opportunity to possess cities as allies and not enemies to our cause.

16. The Pawnees.

But our particular mission on this journey to Oklahoma is a visit to the Pawnee Indians. In our Southwest territory there are 160,000 Indians, and among the Pawnees, we have, after many years of neglect, opened a mission. To these missions Miss Edith Crane paid a visit in the early spring, and we gladly look through her eyes on these interesting people. "The town of Pawnee, Oklahoma, where Mr. Brendel is our missionary," writes Miss Crane, "is the center of four bands of the Pawnee tribes, and the chapel and the cottage for the missionary, Mr. Brendel, are well situated on the edge of the town. If we could step in to visit Mrs. Brendel some day, we might be present at a council of the chiefs of the tribe. They come, bringing their wives and children to meet the missionary and talk over some plans in connection with his work. In the center

sits the handsome, intelligent interpreter, who brings the message of the missionary to his own people; and the conference is dignified and lengthy. It is a challenging sight—these silent, grave-faced men; some of them old, grim looking warriors, in their blankets, some young men graduated in recent years from Haskell or Carlisle. The challenge to us is to stir ourselves to new effort in behalf of a people whose treatment by our white race in earlier years has given them every reason to distrust and shrink from us.

17. The Grave Papooses.

When one sees the black-eyed, copper-cheeked papooses (stoical and silent even in that early stage of life, where they are wrapped too tight to cry!) and the sturdy little boys and girls of three or four, one feels they would make fine little people to bring up in a Sunbeam Band. But the only little Sunbeam is Mrs. Brendel's little daughter Hazel, for there are no professing Christians among the Pawnees, and though their mothers bring them to church, the children have nothing done for them as yet, except a Christmas tree which the missionary's wife provides when some Sunbeams are thoughtful enough to send her ornaments and little gifts to put on it. Perhaps some of the Bands would like to share in giving a Christmas party this year to the little Pawnees, and also to the little Osages, up at Pawhuska.

18. Among the Osage Indians.

Among the Osages we have three workers, Mr. and Mrs. Day and Miss Grace Clifford. Pawhuska is a hard field; for as yet there are very few among the Indians who have any real interest in the services at the neat, pretty little chapel. But it is an encouragement to know that among those few is one old woman, Newatsa, whose heart has been touched by the Spirit of God, and who, in spite of ridicule, tries to "walk in the Jesus road." It is an experience to quiet one's heart and lift one's faith, to hear this old Osage woman, when asked by Mr. Day to lead in prayer, speak to our Father and hers in a language strange to us, but all plain to Him. She often testifies, too, in the meetings, and her humble experience told by the interpreter after her, tells of a change somehow, wrought by the risen Christ, though she is Indian still, and ignorant.

19. Not Pity but Prayer.

Those who work in the discouragement and the baffling uncertainty of an Indian camp, ask no pity from us, for they have the joy of being in the circle of the will of God for their lives. But they ask and need our prayers that they may be kept strong and unshaken in the times of testing, and that God's Spirit may come with great power into the needy lives of these men and women and transform them into His image.

20. Two Dedications.

Having been introduced to these two missions by Miss Crane, let us return with Dr. Love for the dedication of the churches at Pawnee and Pawhuska. Though the floods had recently carried away a part of the town, the Lord's day broke beautiful and bright, and when the hour for worship came a goodly number of the Indians were at the mission ready to hear the Word. At the close of the sermon many came forward, indicating their desire to find the "Jesus Road," and to walk in it. A thrilling incident of the occasion was a most eloquent and impassioned address by Mr. James Murie, a full-blooded Pawnee. What a mighty power this man could be in his own tribe and among other American Indians if only he could be brought to an humble and obedient faith in Jesus Christ! Reader, pray for this. The last service of the day was very different. Although it was Sunday, the day is nothing to those who have not entered the "Jesus Road."

A great company had gathered at the Indian camp, for an Indian dance. They were asked if Dr. Love might speak to them before they began. To this they consented and here, as they waited to begin their heathen dance our Secretary told them of Jesus.

Next morning he hurried to Pawhuska where another neat chapel was dedicated, at the center of work for the Osage Indians.

Thus we have hurried over this great field. We have glanced at its rapid increase, its growing wealth and great possibilities. But men are greater than the forces they govern or the wealth they create. It is here that we should work for men and women and children who need to know of Christ. The need is so great and the missionary's salary so small that in this winning of the West for Christ, the Missionary Box has played, and will play, an important part. It is a great privilege to minister to the needs of our substitutes on the frontier, and we should pack into our boxes, love and thought and prayer.

22. Baptist Opportunity.

The conditions for Baptist evangelization are perhaps more favorable in the Southwest than in any other part of this country or in any other country of the globe at present. There is a spirit of democracy, personal independence in thought, the cherished rights of individual initiative among the men of the West, which affords Baptist democracy a favorable opportunity. The conventional restraints which fetter individual thinking in older communities where church relations and family connections prevail and throw their influence over every member of the community, are not in the way of evangelism in the Southwest. Each man feels responsible for the man-

agement of his own craft and is thrilled with a sort of manly confidence that he can do it without assistance or dictation.

To save the trans-Mississippi country and make it tributary to the missionary campaign of the churches of Christ is the greatest and most hopeful task claiming the immediate attention of Southern Baptists. Missionary lives and missionary money will produce results here not at present possible on any other mission field in the world.

Suggestions for Young Woman's Auxiliary.

Essays.

Pioneer Heroes.
Converted Indian Chiefs.
The Romance of the Southwest.
Our Newest State—Oklahoma.

Suggestions.

A Personally Conducted Journey through the Southwest. Make enlarged map of the Southwest with names of States, but without cities. Let leader begin at any given city which she puts in proper place on the map, and "personally conducts" party through in four minutes. She gives place to next "conductor," who not only places the city, and takes party through it, but makes proper railroad connections. Thus in turn, under care of twelve "conductors," visit the twelve principal cities of the Southwest.

Souvenirs.

Picture Post Cards of cities visited, or pictures of Southwest cut from magazines and mounted.

Bibliography.

The Challenge of the City—Mission Study Text-book.
Under Our Flag—Alice M. Guersey.
Life of Dr. I. T. Tichenor—J. A. Dill.
Historic Papers on Indian Missions—A. J. Holt, in our *Home Field*, 1908.

Leaflets.

He that Provideth Not for His Own—2 cents.
A Bride of the West—2 cents.
The Great Southwest—1 cent.

Band Program.

Arranged by MISS ELIZABETH N. BRIGGS.

FIRST MEETING.

SUBJECT—The Indians.

Motto—"Show us the Jesus Road."

Opening Exercises.

Bible Reading—II Cor. 9: 8-11.

Prayer.

Hymn.

Minutes.

Roll Call.

Collection.

Hymn.

Duet—CONSECRATION HYMN.

(Air: "Just as I Am.")

"Just as I am," thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come!

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

Reading—The Pawnees. Mr. Brendel and His Indian Friends. (See file of *Our Home Field* and select stories and incidents for the children.)

Hymn.

Reading—The Grave Papoose, (paragraph 17). (Discuss sending a Christmas box to one of the missionaries.)

Hymn.

Reading—Among the Osage Indians, (paragraph 18).
Two Dedications, (paragraph 20).

Recitation—

INASMUCH.

Stealing down across the ages,
Onward borne o'er land and sea,
Comes the loving voice of Jesus
Gently speaking unto me.

"Inasmuch as ye have done it"—
List, my soul, He speaks to thee—
"To the least of these, my brethren,
Ye have done it unto Me."

Unto Thee, O Master, surely
There is rapture in the thought!
But again I hear Thee saying
"Inasmuch as ye did not.

"To the least of these, my brethren,
Whom in suffering ye did see,
Humble though they were and lowly,
So ye did it not to Me."

Words of blessing, how we prize them,
Words of censure how we shun!
Which, ah, which shall be our portion
At the setting of life's sun?

Have we raised a fallen sister,
Have we whispered cheer and hope,
Have we held to lips all fevered
Love's cool, life-reviving cup?

Or have we passed on unheeding,
All absorbed in self, maybe;
"As ye did it to my loved ones
Ye have done it unto Me."

—Rose J. Clarke.

Examine Pictures for Indian Scrap Book.

Hymn.

Adjournment.

NOTE—Most attractive pictures of Indians and Indian life are to be found in magazines, papers and in advertisements. Ask the children to bring all they can find for an Indian scrap book. Back numbers of *Our Home Field* will help greatly in this programme.

SECOND MEETING.

SUBJECT—Thanksgiving.

Motto—Praise God from whom all blessings flow.**Opening Exercises.****Bible Reading**—Psalm 100.**Prayer.****Hymn.****Roll Call**—Let each child respond with verse on thanks or thanksgiving.**Minutes.****Collection.****Hymn.****Paper**—The First Thanksgiving Day in America. (By older member.)**Recitation—**

THANKSGIVING ALL THE YEAR.

For dear native land, for churches and schools,
 For friends, and for homes full of cheer;
 If I counted the blessings that come every day,
 Thanksgiving would last all the year.—*E.V.*

Hymn.**Invitation**—Enter, Pilgrim Fathers.—The Great Southwest and Its People. (Told by a member who extends invitation to the Pilgrim Fathers to visit this part of the country.)

Texas—(Told by a member representing Governor Campbell),
 Missouri—(Told by Governor Folk). Pilgrim Fathers Accept Invitation.

A visit to New Orleans—(Two guides show the city and tell of its growth. Pilgrims question them about the religious conditions, etc.)

A visit to Houston—(Two guides, etc.)

A visit to Galveston—(Two guides, etc.)

Hymn.

A visit to El Paso—(Two guides, etc.)

Pilgrim Fathers ask about Indians—(This may be in the form of a review from the previous meeting and all may answer).

Talk by Leader—What Have We as Sunbeams Done to Make Others Thankful? (Keep special objects before the children.)

Recitation—

A DOUBLE BLESSING.

Old Mother Hubbard went to her cupboard,
 But found there was nothing to eat;
 Pray what shall I do for a Thanksgiving stew?
 I have neither potatoes nor meat."

But living near-by was sweet Nellie Blye,
 Who said to this woman so old;
 "With you I will share *my* Thanksgiving fare,"
 Then both were more happy I'm told.

—*Selected.***Hymn.****Adjournment.**

NOTE—Two older children may be selected to represent the Pilgrim Fathers, and the plan carefully explained to them, questions suggested, etc., before the meeting. The Band might go in a body to take packages of groceries to some needy family, or they might bring their gifts for the Indian children as their Thanksgiving offering.

Suggestions for Royal Ambassadors.

Geography. { Map Study of the Great Southwest.
 { A Trip With Dr. Love.

Short Papers. { Indian Reservations.
 { Indian Schools Under United States Government.
 { Indian Religion.
 { Indians as Christians.

For Debate. { *Resolved*, That evil is less difficult to put down in
 { cities of rapid development than in cities of slow
 { growth.



GIRLS' SCHOOL AT YANGCHOW

Program for December

CHILDREN IN FOREIGN LANDS.

Do not Sin Against the Child.

Music.

Bible Reading—Teaching the Child. Deut. vi: 6-25.

Poem—He Touched My Hands.

Prayer—For Children in Foreign Lands.

Children in Catholic Lands.
The Children of Africa.
The Children of Japan.
The Children of China.
Nine Precious Jewels.
The Child and the Future.

Discussion.

Christmas Offering Plans.

Collection.

Prayer.

Dismissal.

CHILDREN IN FOREIGN LANDS.

Music—Over the Ocean Wave.

Bible Reading—Teaching the Child—Deut. vi: 6-25.

HE TOUCHED MY HANDS.

My hands were filled with many things
Which I did precious hold
As any treasure of a king's
Silver, or gems or gold.
The Master came, and touched my hands,
The scars were in his own ;
And at his feet my treasures sweet
Fell shattered one by one ;
"I must have empty hands," said he,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did oftentimes soil,
And render little worth.
The Master came, and touched my hands,
And crimson were his own,
And when, amazed, on mine I gazed,
Lo, every stain was gone.
"I must have cleansed hands," said he,
"Wherewith to work my works through thee."

My hands were growing feverish,
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came, and touched my hands,
With healing in his own.
And calm and still to do his will,
They grew ; the fever gone.
"I must have quiet hands," said he,
"Wherewith to work my works through thee."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not his, but mine.
The Master came, and touched my hands,
And might was in his own ;
But mine, since then, have powerless been,
Save his were laid thereon.
"And it is only thus," said he,
"That I can work my works through thee."
—Selected.

Prayer—For the Children in Foreign Lands.

1. **The Child.** The child, the child, the child! The education of the child, the home environment of the child, the rights of the child! Such are the words that ring from our platforms and head the columns of our magazines. At last the world has awakened to the fact that the "child is father to the man," and that an untrained, undisciplined child is the making of such a man.

While it may be true that there is danger that discipline may be too much relaxed; that the child may be trained in books and have failed to learn the lesson of self-control, yet the thought and study of the child and his needs cannot fail to bring great results in happiness to the child himself, and also make of him a far better and nobler citizen. We rejoice that the child in America is coming into his own in physical protection, in education and in the care and training of the church.

2. **The Child in Catholic Countries.** Our study today is the Child in Foreign Lands, where the child needs all that makes life desirable and helpful. If these lands are lands where the Catholic teachings dominate, the home-life of the child does not differ greatly from our own. His religious training, perhaps, begins earlier than with us. He cannot remember when it began. The pictures of the saints are familiar to him from infancy; he is early told stories of their miracles and their powers to intercede for and bless those who pray to them for aid. Each has the name of some patron saint, chosen according to the time of his birth. This saint is supposed to be especially interested in all who bear his or her name, and to his patron saint the Catholic child prays often and fervently. The services of the Church, with its images, its candles and stories of miracles appeals strongly to the child nature, taking such deep root in his thoughts that it is an oft repeated saying of the Catholics, that if they have a child until seven, they care not who has him later—he is a Catholic to the end.

3. **Education in Catholic Countries.** As we know, where the Roman Catholics have long been the ruling church, education has been confined to the few, as witness Brazil, where hardly more than half the population can read. But of late years, so universal has become the cry for education, that even these countries have not been able to withstand the universal cry for schools, and every country which aspires to a position in the affairs of the world, is, with more or less rapidity perfecting its system of public schools. A study of how far American ideals have effected and molded these schools may be found in the very interesting article, entitled "American Teaching Round the World," in the *World's Work* for February, 1908. What has been accomplished in Cuba, Porto Rico and the Philippines, the three Catholic

countries directly under the care of the United States, is marvelous. Here the American school teachers have gone side by side with the American soldiers, and the conquests of the latter have far out-weighted the former.

In every one of these schools we should rejoice. Since, as the Catholics themselves say, "Ignorance is the Mother of Devotion," superstition must die as ignorance dies.

4. **The American School.** In the countries of Central and South America there is yet great need of better schools, and as they look upon the United States as a model in this respect, they are eager for schools conducted on lines similar to ours. This gives the missionary school a great opportunity, for not only are the Protestant children kept from being made Catholics again, but often more than half of the pupils come from Catholic families, who gladly pay for the privilege. In Brazil the Missionaries seeing this great need and opportunity have formed with the Brazilian Christians a General Educational Board. This contemplates a system of schools with one central college. If we will give them the buildings, they believe that these schools will become in time self-supporting, proving a strong help in Mission work.

5. **The Sunday School.** The Sunday School is very attractive to the children in these countries. They like the songs they can sing and understand; the lessons, the teachers. But it is far from easy to gather the children. Their parents fear for them to go lest they learn the truths taught; and even many Protestant parents do not realize the importance of bringing their children to the Sunday School. But more and more the Sunday School is gaining ground and will be come a great factor of Christian Child-life.

6. **A Kindergarten in the Toe of Italy.** The Kindergarten plays its part in missions. Come with Mrs. Whittingill, of Italy, for a glimpse of thirty Italian tots. After traveling all night, she says: We reached Reggio Calabria, in the toe of Italy. Here nature has been more than prodigal with flowers, sunshine and luxuriant vegetation, but the people look ill fed and destitute. We went at once to the top of

the town to the Kindergarten, which is run by our evangelist and his ex-nun wife. Thirty tots are taught the elementary branches, the Bible and hymns, etc. Such ragged, pitiful and yet bright-eyed babies, it made my heart ache! Lessons were suspended in our honor. How well they sang for us—all the words from memory and with no instrument to lead them. Their ear for the tune is wonderful, while the ease of manner of the smallest child, all unconscious of holes, dingy garments and big, shapeless shoes—something to be envied. At twelve o'clock they are given a free soup. I went to see

the preparations, primitive but clean. Signor Bomba was cutting the black bread into wedges, the ex-nun placing the green and yellow earthenware bowls on the low bare tables, while the custodian of the church and cook, in his pointed, black velvet cap, dished out the savory mess of rice and vegetables. The drinking cups, tin cans, but tempting because spotless. These children come from the poorest parents, who worked out by the day and consequently were obliged to neglect them. We hope much good may be done by influencing these young lives. The ex-nun has a gentle face and much tact in managing these little folks. They are supposed not to come to the school until nine o'clock, but often arrive at six A. M. instead.

**7.
The
African
Child.**

Turning from these countries where the outward life of the child does not differ very greatly from that in our own, we go far South of Italy to the West Coast of Africa. Here life is different indeed, but the hearts of these black people are like our own in that they love children. One thing which impresses one in West Africa is the love of parents for their children. Every man hopes to be called father, and every woman mother. No man is too great or in too much of a hurry to stop and lift up a little child who had fallen, and say, "Po quay" (Don't cry.) Children are welcomed in every home, and the girls are treated as well as the boys, which is unusual in heathen countries. For a boy they must buy a wife, which is an expense; but, he will be a soldier and help to fight the wars of the country, and then he will be a man to swell the number of the family. For a girl they will receive a dowry of sixty dollars or more—a large sum in Africa—and this helps to keep the family treasury full; but when a girl marries she becomes a member of her husband's family, and her own family is made smaller.

**8.
The Death of
the First
Child.**

In West Africa the first child in a family or household to die does not receive a decent burial. It is not even washed or dressed, but is immediately carried out and buried in a hole; no one mourns for it, and no sacrifice is offered, as is their custom. This is done to disgust the other children of the family, for they have an idea that if the first one to die is well treated the rest will say, "It is not such a bad thing to die and be buried like that; I will die too and let them make a feast for me." And so, one by one, the children will all die. If several children die and others are born it is thought that they are the same children returning to life.

**9.
Schools
in Africa.**

Even the Africans are asking for schools for their children. Native kings in West Africa are asking our missionaries to send teachers to their towns that they may have a school for their people. In our mission we have fourteen primary day schools with 304 pupils.

The children and men and women as well, who wish to learn to read are taught reading and spelling in both English and Yomba, writing, arithmetic, geography and grammar and above all the Bible. In former studies we have learned from Mrs. Green something about her pupils and remember how just after Christmas they helped in a preaching tour. It sounds quite as if Mr. Green were talking of America when he says: "The hope of this country is her children." Enlightened children develop into enlightened men and women; enlightened Africa will develop into Christian Africa.

**10.
The Chief
Need.**

When asked after her return from her tour around the world, the chief need of children in the East Mrs. Joshua Levering's reply was in a word the same as Napoleon's when asked the chief need of France—Mothers. "The needs of children in the East are to a great extent those of children in the home land. As the happiness of a child is made or marred by the home life, so also is the character. Pre-eminent, therefore, is the need of Christian motherhood. A motherhood educated and trained in all that tends to the welfare, physical and spiritual, of the household—a type of motherhood, alas! too little known in the great East of today. This is the need of children, that through a mother's love and life they may learn of Him, who said 'Suffer the little children to come unto Me.'"

**11.
Bad Japanese
Babies.**

Turning to Japan we find the children an interesting study, and it may be a relief to know that Japanese babies do cry in spite of stories to the contrary. Japanese children, having no place for play except the streets, are always quickly attracted to any spot where a crowd may be gathering; so it is always easy to get them to listen to street preaching. They are also usually quiet and good.

Just see how many of the children carry babies on their backs! Boys and girls no more than five or six years old have smaller children strapped behind, and go about their top spinning and kite flying just the same, without much thought of the tiny fellow, whose poor little head seems bound to roll off sometimes. Do you think you would like to dress like Japanese children? How would you boys fancy having your heads shaved and wearing clothes just like the girls, to say nothing of the queer wooden shoes, that have to be held on with the toes? I do not think you would be able to run as fast as you do now, but you could enjoy tops and kites and many quieter games. If you were a Japanese boy you would not care to make as much noise as American boys do—that is, after you had ceased to be a baby. Japanese babies are the worst-spoiled youngsters in the world. They get everything they cry for, and until they are three or four years old they insist on being carried on someone's back all the time, except when they are asleep in bed at night. It is really pitiful to see so

many old grandmothers, hardly able to totter about, carrying big, heavy children perfectly able to walk. But the baby is the ruler of the household, and no matter how naughty he may be, he is never punished and seldom scolded. And, really, most of them look so charming in their gay-flowered *kimonos* that one feels it would be a great pity to have to treat them badly in any way.

12. Japanese Toys.

In no country have the children such fascinating toys as in Japan. As we go down the street we notice many toy shops all along the way, and I am sure the children at home would be delighted to have such fine places in which to spend their pennies. There are dozens of beautiful colored balls; "Humpty-Dumpty" in many forms; little china ducks that can truly swim; pieces of blank paper that are transformed into lovely pictures when placed in water; tiny boxes of stationery, with stamps and postal cards, all complete, with India ink and writing brushes; battledores and shuttlecocks; gaily colored large paper balls, that can be "blown up" and caused to float in the air in a most fascinating way; dolls of every description, of course, and dozens of other things, all different from the toys of America. And the best part of it is that everything is so cheap. Why, the china ducks cost only a fourth of a cent each, and the boxes of stationery are one and three-quarter cents. For ten cents we could buy enough toys to amuse ourselves for a month.

Those who have struggled with one alphabet would not care to learn a language that had several. But such is the Japanese. When a Japanese child is six years old he goes to school and begins to learn to read and write. It takes him a very long time, for he has many different kinds of "a, b, c's" to learn, each kind quite unlike all the other kinds. Then, after he has learned all these, he begins to learn another way of writing—the same way that Chinese children are taught. In Chinese writing, as you know, the words are not spelled at all, but each word has a sort of picture to represent it. The Japanese often spell a word out in their own alphabet and write the Chinese character with the same meaning beside it. Then, too, they often mix their writing, having a word written in Japanese and the next in Chinese, and so on. Of course all this makes their language very hard to learn, but at school their teachers are as kind-hearted as their mothers are at home, and do more than half the work for them. Then, too, their lessons are much shorter than those of our children.

14. Japanese Sunday Schools.

Mrs. Nathan Maynard tells us that the Japanese do not take naturally to Sunday Schools. It seems about the hardest form of Christian work for them to take hold of. They have thrown it too largely upon the missionary, saying, "the foreigner will draw the children." But she is awaking at last. In all the recent conventions and meetings to plan for the spread of the Gospel this great lack in her work is emphasized. Secretaries are traveling over Japan, visiting and putting new life into the Sunday Schools. New methods are being tried. Young people's unions are becoming common. Not only "Japan for Christ," but "our children for Christ" is becoming the rally cry of the church of today. But the children who do come love the Sunday School, and many have shown that they never forget its teachings even when they belong to families who are not Christians.

15. The Tiny Soldiers.

Ever since the Russo-Japanese war, when to the astonishment of the world the little kingdom of Japan beat the great Russian empire, the favorite game of the Japanese boys has been playing soldiers. But the drills and the marching are not confined to boys as Dr. Willingham saw in his recent visit to Japan. Education is compulsory. The child is considered as an integral part of the nation and is trained accordingly. From the cradle he is taught to love his country and to cheer the soldiers of his land with "Banzai."

Dr. Willingham tells of this Flag Drill: "We were very much impressed," he says, "with a scene at Kagoshima, Japan. A native young lady sent word to our hosts that on the next day there was to be a drill preparatory to the coming of the Crown Prince. Would not they attend and bring along their guests from America? Our friends wanted to know if we would like to go. We accepted with great pleasure.

Early the next morning the streets were alive with many children. In jinrikshas we went out to the military grounds. The young people were coming from every direction. Each school had its pupils marching together, attended by the teacher. These thousands of boys and girls and young men and women were arranged in long lines across the plain. At a signal of a trumpet all was attention. A man standing on a table gave a signal with flags and thousands of young people raised aloft two flags each—one the national flag of Japan, the other the battle flag. For about an hour and a half the drill continued. We said, 'This is wonderful; to drill these children from the cradle this way!' The missionary by us responded that these were only a few thousands; we must remember several million in Japan were being trained the same way.

"Oh, that somehow we could catch and drill these millions of young hearts for Him who is King indeed."

**17.
The
Christmas
Offering and
the Chinese
Children.**

As Christmas time draws near, many Southern Baptist women and children begin to think much of China, for year by year, as they prepare for Christmas in their own homes, they set aside a Christmas gift for mission work in China. This year we desire this gift to be far larger than ever before, because there are a thousand new calls for work and workers. Thinking of what it would mean for every Southern Baptist woman to give a Christmas gift of at least 25 cents for some Chinese woman or child, we determined to make a united effort to get those women who have given little or nothing to this purpose hitherto to give not less than this sum.

Christmas always brings the child close to us, and therefore this study of the Chinese child is doubly interesting at this season.

**18.
Children will
be Children
in China.**

"Children are children the world around," says Mrs. Levering, "and those of the East are much like those in our Western land. We are apt to think of them as different, and in many respects they are, for climate and custom make them so. As childhood is universal, so are its instincts and its impulses. In the prophecy of Zechariah we read, 'And the streets of the city shall be full of boys and girls playing in the streets thereof.' This was doubtless true of ancient Jerusalem, and it certainly is of the cities of the East today. Love of play is as characteristic of children in Asia, as of those in America. I was greatly surprised to see the children in China playing 'Diabolo,' and still more so when I was told that it was originally a Chinese game. Only recently was it carried to Paris, and from there introduced to England and this country."

"Battledore and shuttlecock is another favorite game with Chinese children, though for a battledore they use the inner side of the ankle. Flying kites is also a popular pastime, and men, as well as boys, will spend hours in this way. The kites are often works of art, and are made in beautiful and fantastic shapes."

**19.
Counting the
Birthdays.**

"The age of a Chinese child," Mrs. T. C. Britton tells us, "is reckoned not by his real birthdays, but by the number of New Year's days that he celebrates. So a child born in the last month of the year is supposed to be already one year old, and on New Year's Day, he is said to be two years old, or two San, which means literally, two lengths of age. Children in China dress just as their parents do, and in general the manner of dress now is like it was hundreds of years ago."

**20.
Bad Ways
and Queer
Plays.**

"The boy baby is always welcome. The girl baby is sometimes welcome. Laws have been passed against foot binding which will be an untold blessing to the girls of China. By the manner of treatment the little one receives, he becomes almost a tyrant. Parents, grandparents, and others must move at his bidding.

If one should be strong-willed enough to oppose him, the child falls down on the ground and rolls and screams and kicks until the repentant relative or nurse gives in and he triumphantly gets his desire.

"Like our own American children, Chinese children love to play and have a good time. They have a great many games both for the boys and girls. Some of their games resemble those of our own children. Kite flying and top spinning are very popular forms of amusement. Small boys and girls spend much time in summer hunting and caging the cricket and grasshopper, which they love to hear sing."

**21.
"Mother
Goose"
Rhymes.**

For the little ones there are "Mother Goose" rhymes, some of them quite like our own. We have in our "Mother Goose":

"The cock doth crow to let us know,
If we are wise the time to rise."

Theirs is:

"The day has come, I hear the cock,
Get up and dress, 'tis six o'clock."

You all know how to count "Little Pigs" on baby's fingers. Theirs is:

"A great big brother, and a little brother, so,
A big bell tower, and a temple and a show,
And a little brother *wee wee*, always wants to go."

Another is:

"This one's old, this one's young, this one has no meat,
This one's gone to buy some hay, this one's on the street."

And doesn't this sound natural?

"You dear little baby, don't you cry;
Your father's drawing water in the south, near by,
A red-tasseled hat he wears on his head;
Your mother's in the kitchen making bread.
Walk a step, walk a step, off he goes,
See from his shoe-tips peeps three toes."

And this:

"Fire-fly, fire-fly, come from the hill,
Your father and mother are waiting here still;
They've brought you some sugar, some candy and meat,
Come quick, or I'll give it to baby to eat."

And this:

"Lady-bug, lady-bug, fly away, do,
Fly to the mountains and feed upon dew,
Feed upon dew and sleep on a rug.
And then run away like a good little bug."

Some of their jingles relate to their own country and customs, like this one:

"The wily Emperor, Ch'in Shih Huang,
He built a wall both great and strong;
The steps were narrow, but the wall was stout,
So it kept the troublesome Tartars out."

And this:

"The small-footed girl with the sweet little smile,
She loves to eat sugar and sweets all the while.
Her money's all gone and because she can't buy,
She holds her small feet while she sits down to cry."

**22.
The Mother
and the
School.**

Mrs. Britton, like Mrs. Levering, says the first need of Chinese children is that of well trained Christian mothers, mothers who out of loving hearts will try to tenderly train their little ones to fear God and obey their parents. As in the tender years of childhood one is impressed more easily for good or for bad, efforts should be made to reach and influence the black-haired, almond-eyed children of China. Schools with strong Christian influence and constant Christian teaching are needed, in which the young of China can be trained into good morals and gentle manners. The kindergarten teacher can aid greatly in training the wee ones to right thinking and acting.

**23.
Street
Children and
the Sunday
School.**

Teachers who will patiently and lovingly gather the little children from the streets around her and instruct them, telling them of the love of Jesus and by teaching them to memorize hymns, prayers and texts of Scripture can do a great deal for the betterment of child-life in China. In the service that I have been holding each Sunday afternoon for the children from the streets, I have found them very responsive and they have learned hymns and texts very readily. They can answer catechism questions, and some of them say that they believe that Jesus can save their souls. Some of these children have been the means of leading their mothers to our services. It is for schools such as these that our own children are asked to save and send their picture cards which are so highly valued by the children and help in making them regular in attendance. All the missionaries would be glad of this help from the children.

**24.
The Week-
Day School.**

Next after the Sunday School comes the week-day schools of various grades, where all the teaching leads up to the Bible. How our missionaries grade these schools and how greatly they value them can be seen by this summary of school work in the North China

Mission. Forty day schools with 545 pupils.

Four boys' boarding schools, with 223 pupils.

Two girls' boarding schools, with 129 pupils.

Training School for Women, with seventeen pupils.

The Bush Theological Seminary, with fifteen pupils.

At the base of the system is the village school. These are conducted in the main stations and in the villages, and are taught by the Chinese, a missionary going to examine the pupils as frequently as possible. It is the policy to start schools only where the majority of the pupils are from Christian families. In this way the schools become truly a life-giving center wherever located. Besides teaching all the week, four-fifths of the teachers conduct Sunday schools and hold evangelistic services every Sunday. It is hard to estimate the transforming power of these schools in the villages where they are located.

Next comes the boarding school. The Girls' Boarding School at Ping-tu, North China, will serve as a picture of others as well. The pupils range in age from ten to twenty-six, and every one has unbound feet. The girls have done faithful work all through the year. There has been no sickness among them, the daily class in calisthenics being a means toward this end. Seven of the girls have been baptized, while more than twice that number have applied for baptism. About half the pupils are members of the church, and we are very much pleased with their spiritual growth. They are being trained to lead meetings. The outlook of this school is full of promise, especially as all the girls are either Christians or from Christian families. Some of the girls hope to finish the course in a few years, and then we will have some teachers for girls' schools. Some girls who come into these schools were betrothed in their childhood, before their parents became Christians, to heathen boys and must soon go into heathen families.

Following these in natural sequence comes the Training School for Women, where special preparation for Bible-Womens' work is given, and the Seminary where men are prepared as evangelists and preachers. To the series of unanswerable questions in the 10th chapter of Romans, closing with the question—"How shall they preach except they be sent?" might not this be added—and how shall they preach except they be taught?

**25.
Nine
Precious
Jewels.**

How nine precious jewels were gathered for Christ in the girls' school at Hwang-Hein, North China, is told by Miss Anna B. Hartwell. "We had had" she writes, "a precious little meeting with our girls, and each Christian in the school had agreed to take on her heart, to pray for, the soul of one of her schoolmates, out of Christ. She would also put forth every effort to win that other girl, first perhaps, necessarily to herself, but eventually, before the New Year should come to a close, to Jesus Christ, as her Saviour.

They were in earnest about it, and it was very sweet to see the spirit of love, unselfishness and winsomeness we had not seen enough of before, which it created in the school. The spirit of 'Some one is trying to win this one or that one—let us not be hinderers,' quieted many a threatened disagreement or dispute, and little acts of sacrifice, little but telling, came to be the everyday thing. The days and weeks went by, and finally, the joy in the presence of the angels over one sinner that repenteth, was echoed and re-echoed, and echoed again, in the hearts of His earnest little followers, as they saw one after another of their schoolmates, that year, being buried with Christ in baptism, and rising to newness of life—yes, one after another, until nine precious jewels had been added to the Saviour's crown.

**26.
The Child
and the
Future.**

In this review of child life we have treated the brighter side. There is a dark background to this picture and the care-free life is very short. Summing it up, it comes to this—we must have the children if we would have any land for Christ. Dr. Willingham's words of this make a fitting close for our study of child-life in mission lands. "One is impressed on visiting a heathen land with the blank, hard expression on the faces of the people; especially is this noticeable on the faces of the women and children. At times it seems that one can almost tell where Christianity has entered the hearts of the people by the changed expressions to be seen.

In Japan the child seems to be happier than in other heathen lands, due in part to the general cheerfulness of the people. In Japan, China and other lands the missionary is getting hold of the hearts of the boys and girls and leading them to Christ. On account of the lot of these children being so hard in their own homes, it is perhaps easier to reach them and win them with the gospel truth. The mission school is a tremendous factor in our work abroad. Thousands of boys and girls are seeing life from a new viewpoint. These children will soon be men and women with influence and power. A marvelous change is near at hand.

Suggestions for Young Woman's Auxiliary.

Papers.

Visits to mission schools, each by different member. Madero Institute, Mexico. The Girls' School at Sao Paulo, Brazil. The Baptist Theological Seminary at Rome. The Baptist Theological Seminary at Japan. Mrs. Green's School in Africa. Woman's Training School in China. Childrens' Ways and Plays Round the World. Mission Kindergartens.

Debate.

Resolved, That mission work among children is more important than among grown people.—Three debaters to each side of the question. Five minutes for first speech, two minutes each for rebuttal.

Discussions.

Our Christmas Offering. How? Where? When and by whom.

Bibliography.

Child life in Mission Lands—R. E. Diffenderfer. All About Japan.—Bell Brain. China for Juniors. Africa for Juniors. American Teaching Round the World—*World's Work*, February, '08. Y. M. C. A. Round the World—*World's Work* July, '08.

Leaflets.

Children's Series published by W. M. U.

Band Program.

Arranged by MISS ELIZABETH N. BRIGGS.

FIRST MEETING.

SUBJECT—Children in Other Lands.

Motto—"Suffer the Children to Come Unto Me."

Opening Exercises.

Bible Reading—Mark x: 13-16. Jesus wants the children

Prayer—Hymn—Minutes—Roll-Call—Collection.

Hymn.

Children of Roman Catholic Countries—told by Leader.

Reading—A Kindergarten in the Toe of Italy. (Paragraph 6.)

Solo or Duet.

Reading—The African Child. (Paragraph 7.)
The Death of the First Child. (Paragraph 8.)

MISSION BAND HYMN.

(Air: "Greenland's Icy Mountains.")

Afar across the ocean
The heathen nations grope
In darkness without Jesus,
No Christ in whom to hope.
O bless each loving effort
That we shall make for Thee
To send to them the tidings
Of glad salvation free!
And may the gospel trumpet
Sound through our own fair land
Till each and all for Jesus
Shall follow His command!
O shed Thy richest blessing
Upon our little band,
And may we labor for Thee
With willing heart and hand!

Reading—Bad Japanese Babies. (Paragraph 11.)
Japanese Toys. (Paragraph 12.)

Recitation—(Selected).

Reading—Queer A. B. C's. (Paragraph 13.)
The Tiny Soldiers. (Paragraph 15.)
The Flag Drill. (Paragraph 16.)

Hymn.

Discussion—Our Christmas offering for the chapel in Canton, China.
Aims, plans, etc.

Hymn—Adjournment

NOTE—Have Leader give the Christmas envelopes, or little bright-colored calico stocking, to the children at the last meeting in November. They can then be collected just before or just after Christmas. A full month should be allowed. Last year one Sunday School took a collection at the Christmas entertainment for special work of the Mission Band, and the \$22.00 added largely to the Christmas offering.

SECOND MEETING.

SUBJECT—Children in China.

Motto—"Peace on Earth, Good Will to Men."

Opening Exercises.

Bible Reading—The Angels' Song. Luke ii: 8-20. The angels told the good news; the shepherds told it; we must tell it.

Prayer—Hymn—Minutes—Roll-Call.

Hymn.

Recitation—

THE WONDERFUL STORY.

Come round me, my little children,
For I have a tale to tell,
More true than the fairy stories
You know and love so well—
So sweet that the angels above us
Have woven it into a song,
And up in the glory of heaven
Sing it the whole day long.
And I think that all little children,
E'en the tiniest baby thing,
Will learn this song
That the angels and children in glory sing.

There are thousands of little children
A great and pitiful throng,
Who never have heard this story.
And never have learned this song.

All over the world they are waiting
For the song so simple and sweet,
For the song the angels are singing
As they bow at the Saviour's feet.

'Tis for us who have heard it so often
To send it far abroad—
The wonderful song and story
Of Jesus Christ our Lord.

—Selected.

Reading—Telling the story in China.
Precious Jewels. (Paragraph 25.)

Solo.

Reading—Children will be children in China. (Paragraph 18.)
Counting the birthdays. (Paragraph 19.)
Bad ways and queer plays. (Paragraph 20.)

Song—By little children.

Readings—(By eight children). Mother Goose Rhymes. (Par. 21.)

Chinese Children—Told by leader from leaflet "Child Life in China."

Questions by Leader—Why should we care for children in China?
(Lead up to a clear understanding of the reason for their Christmas offering.)

Collection—(Make this as novel and impressive as possible.)

Hymn—Prayer—Adjournment.

NOTE—The Christmas Program may be used in connection with this meeting and the whole repeated one afternoon during the week of prayer held by the W. M. S.

Suggestions for Royal Ambassadors.

CLIMBING UP THE HILL.

Never look behind, boys;
Up and on the way!
Time enough for that, boys,
On some future day.
Though the way be long, boys,
Fight it with a will;
Never stop to look behind
When climbing up a hill.

First, be sure you're right, boys;
Then with courage strong
Strap your pack upon your back
And tug, tug along;
Better let the lout lag
Fill the lower bill,
And strike the farther stake pole
Higher up the hill.

Trudge is a slow horse, boys,
Made to pull a load,
But in the end will give the dust
To racers in the road.
When you're near the top, boys,
Of the rugged way,
Do not stop to blow your horn,
But climb, climb away.

Shoot above the crowd, boys,
Brace yourselves, and go!
Let the plodding land pad
Hoe the easy row.
Success is at the top, boys,
Waiting there until
Brains and pluck and self-respect
Have mounted up the hill.

—James Whitcomb Riley.

BAPTIST
Woman's Missionary Union
Training School

Louisville, Kentucky

Under the Auspices of
WOMAN'S MISSIONARY UNION AUXILIARY
TO SOUTHERN BAPTIST CONVENTION

Opens October 1st, 1908

The faculty has been carefully selected from earnest and consecrated teachers, several of whom are the professors in the Southern Baptist Theological Seminary. No tuition is charged. A matriculation fee of \$2.00 is charged. This entitles the student to medical attention for the session. Board, furnished room, light, heat, baths are given for \$3.00 a week. A limited amount of laundry is done at 40 cents a week. Books and incidentals vary with the courses taken. It is estimated that \$175 a session will meet all expenses except clothing and travel. For catalogues and application blanks, apply to

MRS. MAUDE REYNOLDS McLURE

Principal

321 East Broadway

Louisville, Kentucky

W. M. U. Literature Department,

301 N. CHARLES STREET,
BALTIMORE, MARYLAND.

Our Mission Fields,
Per Annum, 20 Cents.

Monthly Missionary Literature,
Per Annum, 30 Cents.

Junior Portfolio For Young People,
And Sunbeams, 10 Cents.

Young Woman's Auxiliary Badge.



A gold pin bearing the initials Y. W. A., interwoven,
will be mailed to any address on receipt of 65 cents.

Sunbeam Badge.

A pin bearing the interwrought initials S. B. in an olive
wreath. Price 15 cents; 2 cents additional for postage.



The manual of the Order of Royal Ambassadors and their
beautiful pin are now ready. The manual is free to all who
are interested in organizing boys' societies. The pins in
gold plate and enamel cost 25 cents each.

MISSION WORKERS' MANUAL, 5 CENTS.

Leaflets on all Fields and Phases of Mission Work.

News of East and West

FROM THREE W. M. U.
WOMEN



Series of leaflets has been issued giving three addresses delivered before the W. M. U. at Hot Springs, May 1908.

MRS. JOSHUA LEVERING

tells, under the title, "A Visit to Our Own," the fascinating story of her journey through the Orient.

MISS ANNA HARTWELL

of Hwang-hien, brings to the Union personal "Messages" from her women in North China.

MRS. M. R. McLURE

Principal of the Training School, Louisville, tells of the first year's testing of the school, under the heading, "Is It Worth While?"

Send for these if you want live news of the field.

Price, 2c. each, or 5c. for the three, (to cover printing and postage).

20 CENTS PER DOZEN

LITERATURE DEPARTMENT OF
WOMAN'S MISSIONARY UNION
BALTIMORE, MD.