

Our Mission Fields

VOLUME IV

OCTOBER, 1909

NUMBER 2

Union Motto, 1909-1910

"The people that know their God shall be strong and do exploits."—Dan. xi: 32



Literature Room, Office of Woman's Missionary Union, Baltimore.

World Survey

Cuba, Mexico and Central America

China, The Middle Kingdom

PUBLISHED QUARTERLY BY

THE WOMAN'S MISSIONARY UNION

Auxiliary to the Southern Baptist Convention

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

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Our Mission Fields

Our Mission Fields is the official organ of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

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Our Mission Fields

PUBLISHED BY THE WOMAN'S MISSIONARY UNION,

AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION.

15 WEST FRANKLIN STREET, BALTIMORE, MARYLAND.

FANNIE E. S. HECK, Editor.

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Calender of Monthly Topics, Woman's Missionary Union.

September—Missions West of the Mississippi and State Missions. Woman's Missionary Training School, Louisville, Kentucky, opens September 29th, 1909.

October—World Survey. Enlistment month. Missionary Calendar for 1910 on sale.

November—Central America and Cuba.

December—The Middle Kingdom. Christmas Offering for Foreign Missions.

January—The Home Basis of Missions. First week in January the week of prayer for world-wide missions.

February—Missions in Africa.

March—Southern Problems. First week in March the Week of Prayer and Self-Denial Offerings for Home Missions.

April—Japan, the Teacher of the East. Books of Woman's Missionary Union close April 30th.

May—Indians as American Citizens. Meeting of Southern Baptist Convention and Woman's Missionary Union, May 11th, Baltimore, Md.

June—Brazil and Argentina. Bible Day in the Sunday Schools—Second Sunday in June.

July—Cuba, the New Republic.

August—Italy, Sardinia and Sicily.

Aims and Apportionment of the Woman's Missionary Union

1909-1910

Home Missions	\$85,000
Foreign Missions	115,000
Training School (support)	3,000
Training School (endowment)	7,000
Margaret Home (support)	1,200
Bible Fund	2,000
Total.....	\$213,200

To reach these aims it will be necessary for the Union to increase its contributions 48 per cent. for Home Missions and 19 per cent. for Foreign Missions.

On this basis the following apportionment was made and adopted at the Annual Session of 1909:

NAME OF STATE	FOREIGN MISSIONS	HOME MISSIONS	TRAINING SCHOOL		BIBLE FUND OF S.S. BOARD	MARGARET HOME
			SUPP'T	END'T		
Alabama . . .	\$ 7,500	\$ 6,500	\$275	\$500	\$100	\$100
Arkansas . . .	3,100	1,300	100	250	65	35
Dist. of Col. . .	1,000	300	50	—	15	15
Florida . . .	1,700	1,500	175	100	40	40
Georgia . . .	16,900	12,700	315	1500	200	125
Kentucky . . .	9,800	6,000	450	1000	180	100
Louisiana . . .	2,350	2,350	75	100	100	56
Maryland . . .	2,400	2,000	125	200	50	65
Mississippi . . .	3,900	3,500	125	200	65	65
Missouri . . .	4,800	2,400	150	500	15	65
North Carolina . . .	12,170	10,000	260	800	200	100
Oklahoma . . .	600	600	25	50	—	10
South Carolina . . .	14,430	11,000	210	200	175	150
Tennessee . . .	7,800	8,000	150	500	540	65
Texas . . .	7,300	5,200	175	500	175	90
Virginia . . .	19,250	12,800	350	1000	180	125
Totals . . .	\$115,000	\$86,150	\$3000	\$7400	\$2000	\$1200

UNION NOTES

The Missionary Calendar for 1910, prepared by the Woman's Missionary Union for members of the Union and Christian Workers, will be ready for distribution October 15th. Price, including postage, 15 cents. This third issue of the Missionary Calendar will be beautiful in form and interesting in material as well as an invaluable guide to daily united prayer for Home and Foreign Missions. Orders should be sent to Woman's Missionary Union, Literature Department, 15 West Franklin Street, Baltimore, Md.

For the third time October will be observed as enlistment month by the Woman's Missionary Union. If the Union is to fulfill its full mission to the churches of the Southern Baptist Convention, this campaign of enlistment must continue until the one tenth of women and children now active in our societies gather in the other nine tenths. The societies are urged to send to their committees promptly full statements of the numbers added by this effort.

No ready-made dress will fit every size and shape of woman. So no ready-made program will meet the needs of every missionary society. *Our Mission Fields* rather than being the ready-made garment is the cloth out of which each society may cut what will best suit its needs. It is a source-book in which every leader of a Woman's Missionary Society, Young Woman's Auxiliary, Junior Auxiliary, Sunbeam Band or Order of Royal Ambassadors may find material suited for her particular work. This is the nearest approach which can be made to a universal program and it will be the constant endeavor to make it of greater service to all.

One copy of *Our Mission Fields* is sent free each quarter to ten thousand societies engaged in missionary work. One copy is sent free to all the Women Missionaries on our foreign fields. In addition to these there are more than three thousand subscribers, composed of ministers, B. Y. P. U. leaders, workers in other denominations, and leaders of missionary societies, who find it necessary to have a copy to cut as well as one to keep.

The Training School has every prospect of a much larger opening this year than last. This means a building crowded to overflowing. Enlargement in the near future is imperative.

On July 1st the Woman's Missionary Union moved into more convenient and commodious quarters at 15 West Franklin Street, Baltimore, Md. Members of the Union visiting Baltimore are cordially invited to call and see how their work at headquarters is carried on.

The "Special Objects" for the Woman's Missionary Union in 1909-1910 are:

Foreign Missions—

Woman's Missionary Societies to support all women on foreign fields.

Young Woman's and Junior Auxiliaries to contribute \$8,500 for the mission property at Shimonoseki, Japan.

Sunbeams and Royal Ambassadors to contribute \$8,500 for support of missionaries in Africa.

Home Missions—

Woman's Missionary Societies to contribute \$35,000 for Mountain Mission School Work.

Young Woman's and Junior Auxiliaries to contribute \$8,500 for work among the immigrants.

Sunbeams and Royal Ambassadors to contribute \$8,500 for missions among the Indians.

As well established and as well beloved as is the Christmas Offering, there is yet much to be desired in the increase of contributors and the amount contributed. The societies are earnestly requested to observe the following plans: First, to distribute the Christmas Envelopes not later than the 1st of December. Second, to urge members to put aside a definite amount of their "Christmas Money" for this gift to God not later than December 15th. Third, that the ingathering of the Christmas Offering be made on or before Christmas.

MAGAZINE REFERENCES.

MEXICO, CENTRAL AMERICA AND CUBA.

- A Land Without Missionaries—*Missionary Review*, July, 1909.
Panama, Central America and Mexico—*Independent*, July, 1909.
* Mexico (Picture)—*Century*, July, 1909.
Tomorrow in Cuba—*Harper's March*, 1909.

CHINA.

- Great Awakening in Manchuria—*Missionary Review*, February, 1909.
New Education in China—*Atlantic Monthly*, April, 1909.
Along the Great Wall of China—*Harper's*, July and August.
* Pastor Hsi—*Missionary Review*, February, 1909.
* † The New Ruler of China—*Century*, April, 1909.
* † The Dowager Empress of China—*Cosmopolitan*, April, 1909.
† ° Chinese Children at Play—*Everybody's*, August, 1909.
† ° Games that Chinese Children Like—*Delineator*, July, 1909.

HOME MISSIONS.

- * Unto the Heart of These—*Everybody's*, July, 1909.
* † Higgins, The Man's Christian—*Harper's*, July, 1909.
* Neighbors—*Harper's*, July, 1909.

MISCELLANEOUS.

- * What Mt. Holyoke Has Done For Foreign Missions.
† Experiences in Labrador—*Century*, June, 1909.

LEAFLETS.

FROM W. M. U., LITERATURE DEPARTMENT.

World's Survey—Homeland Thoughts, free. Reply to an Attack on Foreign Missions, free. A Decade of Development, free.

Cuba, Mexico—A Message from Cuba, 2 cents. Southern Baptists in Cuba, free. A Bit of Mexico, 5 cents. How Domingo was Converted, 1 cent. Mexico—Flag Series, 5 cents. Priest and Penitent in Mexico, 1 cent. Woman in Mexico, 2 cents. Juan, Panchita and Paz, 2 cents. (For children.)

China—Some Things the Gospel has Done for the Women of China, 2 cents. Soldier, Pastor, Martyr, 2 cents. Shin Fat, 2 cents. (For boys.) How Chinese Children Learn to Worship Idols, 1 cent. (For children.) Blue Orchid, 2 cents. (For children.) Child Life in China, by Rev. J. C. Owen, 2 cents. A Year's Work in China, free.

NOTE—Articles marked * of especial interest to Young Woman's Auxiliary. Articles marked † to Juniors and Royal Ambassadors. Articles marked ° to Sunbeams.



Program for October.

WORLD SURVEY.

Hymn.

Prayer.

Bible Reading.

Poem—My Father's World.

Essays—America, The School of the Nations. The March of the Nations.*

Our Part—Review of the Progress of Home and Foreign Mission Boards and Woman's Missionary Union in 1908-1910. (See Paragraphs Home Survey 12; Foreign Missions 12, 13, 14; Woman's Missionary Union 15, 16, 17.)

General Discussion—Whom should we enlist and how shall we enlist them.

General Business—Prayer and Dismission.

*If desirable, the Survey may be given by paragraphs in Home and Foreign survey, being read by different members.

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WORLD SURVEY.

Hymn.**Prayer.****Bible Reading**—From Man to Man, John 1:35-51.**Poem—**

MY FATHER'S WORLD.

This is my Father's world.
I rest me in the thought

Of rocks and trees, of skies and seas,
His hand the wonders wrought.

This is my Father's world.

He shines in all that's fair.
In the rustling grass I hear Him pass;
He speaks to me everywhere.

This is my Father's world.

From the shining courts above
The Beloved One, His only Son,
Came—a pledge of deathless love.

This is my Father's world.

Now closer to heaven bound,
For dear to God is the earth Christ trod,
No place but is holy ground.

This is my Father's world.

Should my heart be ever sad?
The Lord is King—let the heavens ring.
God reigns—let the earth be glad.

—*Mattie D. Babcock.*

1.
The World-wide View.

The time is past when a world-wide survey of Missions could confine itself to Mission reports. To understand the hope and prospect of rapid growth in the field of the world one must understand the trend of governments, the movement of armies, the ferment of reform, the educational awakening and the openings of commerce as well as the movements of Home and Foreign Mission Boards. This is God's world and it is our unalterable belief that He is shaping its history to that day of triumph when all men shall know and acknowledge Him Lord over all.

In a brief review such as this, one can only direct thought to this world-wide view with the hope that not only for this study, but for the years to come each student may be keener-eyed to see the hand of God as the maker of present as well as past history.

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Are there at this time indications that God is shaping the affairs of the world in such a way as to make possible a world-wide turning to Him, is a question that calls for the deepest thought and interest of every Christian mind.

THE HOME MISSION SURVEY.

2.**The School of the Nations.**

Our own country claims our first consideration. Here the nations are going to school. Is the curriculum all good? Or if not good, is it improving? Conflicting voices, noisy opinions, near views, cry and counter-cry make the answer difficult. The local view is so engrossing that we fail to see or comprehend the larger one. Some general currents may, however, be discerned amid the eddies.

3.**Municipal Reforms.**

We turn first to the signs of hope and mention as one of great promise the Municipal Reforms. The wide-spread demand for reforms and purity in city government, the acceptance of the doctrine that the city or town government is as good as the town deserves, and that bad government reflects upon the character of every citizen is becoming wide-spread and is laying the responsibility on the best element to demand the best government.

4.**Public Health.**

Following this is a wider interest and concern for the public health. While this may grow from the selfish root of self-preservation, since the whole suffers with the parts, the result will be a lower death rate and a higher standard of cleanliness in the city as well as the country home.

5.**Temperance Wave.**

Of great importance is the temperance wave that has swept over the South and to some extent over other sections. The vitality of this movement is evinced by the fact that the revenue on whiskey was cut down last year by some five million dollars.

6.**National Responsibility.**

Under various names and amid conflicting opinions a place among the nations as protector and colonizer has been thrust upon us. From the isolated nation of fifteen years ago, self-sufficient and self-absorbed we have become a world-factor in the making and protection of nations. The responsibilities assumed in Cuba, Porto Rico, Panama, the Philippines and the arbitrator between nations in the eastern as well as the western hemisphere have developed a world consciousness which has led to sober thinking and self-examination.

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**7.
The
Churches.**

Among the churches there is a most evident awakening to the need of Home Missions. Following this is a demand for a broader, more uniform and united advance along certain definite lines of attack. We now begin to realize that not only have we been

playing at Foreign Missions, but at Home Missions as well.

**8.
Disregard of
the Sabbath.**

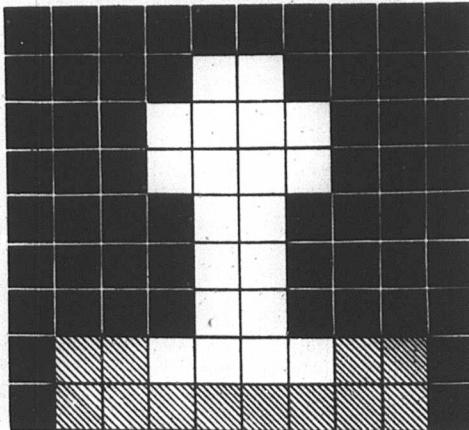
To set over against these hopeful signs we see the growing disregard of the Sabbath, not only in the West, but in the South as well. Stop a moment and contrast the Sunday of today with that of even fifteen years ago and the change will become painfully evident.

**9.
Untouched
Thousands.**

While the churches in certain sections of the cities are filled every Sunday, large sections have no churches, and large parts of the population are untouched by religious observances. The population of the United States is 90,000,000 (ninety millions) of these 20,000,000 are members of Protestant churches; the Roman Catholic church claims about twelve millions by counting the family as well as the individual.

This leaves a population of fifty-eight millions in the United States outside of any church, or eighteen millions more than the entire population of Japan. The seating capacity of the church buildings of the country is probably one seat to every tenth person.

IS OURS A CHRISTIAN NATION?



POPULATION OF U.S. (About) 90,000,000.
 PROTESTANT MEMBERS (White Sq.) 20,000,000.
 OTHER SECTS (Shaded Sq.) 12,000,000.
 OUT OF THE CHURCH (Black Sq.) 58,000,000.

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**10.
Semi-
Conscious
Christians.**

More alarming than all this and indeed the root of it is the semi-conscious Christian life of professing Christians; the semi-consciousness that hears but never dreams of doing; the semi-consciousness that cries for reform but makes no practical effort to bring it; that approves the golden rule, but does not obey it; that takes the standards of the world in honesty and goodness rather than that of the beatitudes which calls the Saviour Lord, Lord, but does not the things He commands; the semi-consciousness that busies itself about the non-essentials and forgets the weightier matters of truth and honesty and righteousness; the semi-consciousness that sleepily proclaims the church unable to cope with "present conditions" and so sleeps on.

Yet for all these faults, for the seeds of which each should search her own soul, there is growing hope, and with much to hinder, the sum of the year marks progress. What this progress would be if we gave ourselves wholly to producing the fruits of the Spirit in all goodness and righteousness and truth—none can estimate.

**11.
Our Own
Home
Missions.**

The awakening of Southern Baptists to the Home Mission call is clearly shown in a contrast of the past year with the preceding one. The total gifts were more than three hundred and two thousand dollars (\$302,000), an increase of \$37,000 over the previous year. This, however, is only fifteen cents per member for Home Missions. The growth for five years is as follows:

1904	\$127,850
1905	\$137,850
1906	\$167,899
1907	\$220,829
1908	\$248,138
1909	\$283,436

FOREIGN MISSION SURVEY.

**1.
The Foreign
Mission
Conscience.**

That the world conscience or the Foreign Mission Conscience of the Christians in America is growing, and that there is a wonderful increase in the result of their work in foreign lands cannot be questioned even by the most skeptical. Mr. J. Campbell White gives us this excellent summary of last year's work.

Despite of the severe financial depression last year, when it might have been expected that the offerings to Foreign Missions would seriously shrink, they actually increased by \$602,000 from the United States

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and Canada over the gifts of the previous year. The income on the Foreign Mission field was even more remarkable. It increased last year by \$1,360,000. The total gifts on the various foreign fields were \$4,844,000. This is forty-eight per cent. of the total amount contributed to this object by the Protestant churches of North America. Another striking fact is the increase of native converts last year by 164,674, or over 450 per day. It took about one hundred years to gain the first million converts, or until 1896. The second million were added in twelve years (1896-1908). They are now being added at the rate of a million in six years. The church membership in the United States increased one and one-half per cent. last year, the increase in the membership of American Missions abroad was twelve per cent. While an average of two members for each Protestant minister were added to the local church membership in the United States, there was an average of forty-one for each ordained American missionary abroad."

2. More and more does the heroic appeal of Foreign Missions stir the young men and women of the churches. To go is the first appeal. If not to go, to send, is the cry. Those who go are but the indication and Missions. of the larger number who stand behind them. The growth in "Goers" from the colleges has hardly been more remarkable than the "Givers."

Since the beginning of the Student Volunteer Movement in 1886, 3,861 registered volunteers have gone to the Mission fields, while many others have gone through its influence in the churches and colleges. 1,000 institutes of higher learning have been reached and influenced. A year ago more than 23,000 students in colleges were enrolled in Mission Study Classes. When this movement began, less than \$10,000 a year was being given to Missions by all the institutions of Canada and the United States. Last year 23,000 students and professors gave over \$116,000 of which more than \$76,000 was for Foreign and \$46,000 for Home Missions.

It particularly interests us to note that one-third of the volunteers now on the field are women.

3. Spain. A glance at the conditions prevailing abroad, both in Europe and Asia, shows two continents in the seething ferment of political, educational or religious change. At the present writing Spain is in the throes of a revolution led by the Moors. After the overthrow of the Moorish kingdom which so long flourished on the Spanish peninsula, many Moors remained Spanish subjects. The descendants of these once proud conquerors have now risen in revolt. The methods which the Spanish Government is taking to suppress the insurrection, are said to be

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most brutal, though every effort is being made to keep the details from those outside of Spain.

In the meantime, though the reading of the Bible is opposed by the priests, the Bible house of Los Angeles has printed in Spanish for distribution in that land, 390,000 New Testaments and other portions of the Bible.

4. France. The agitation caused by the strong measures taken by the French Government in the inspection of the Roman Catholic Schools and the religious orders, has been slow in subsiding. The majority of the French people claim no religion.

"France has a population of 39,000,000. Of these there are not more than 650,000 Protestants, and allowing for the Jews and other non-Christian sects, there remain about 38,000,000 nominal Roman Catholics, but the priests themselves confess that at the outside not more than 4,000,000 can be said to be following their teachings in any way. The people are said to be drifting away from all belief in the church and from the control of the priests. One of their priests states that while in some villages a number still attend mass, in others the church was so deserted that on Sunday mornings the attendance consisted only of the priests, his servants and the sexton, while in some churches grass was growing between the stones on the floor."

"Never was there a more important or critical time in the spiritual history of a great and brave people than the present. Never was there a time when the comparatively small Protestant force more needed the sympathy, prayer, and material aid of the Christians of other lands. May it be granted in full measure."

5. Russia. Although the manifesto of the Czar declared that there should be religious liberty in Russia, the persecution of the Russian Baptists goes on. When recently a number had gathered for conference, some 200 were thrown into prison for two months. The treatment they received was dreadful on the plea that they were enemies of holy Russia, Church and State. Politically Russia is unhappy and restless and the end is not yet.

6. Turkey. One of the most dramatic episodes in history has been enacted and is still on in Turkey. A year ago Young Turkey demanded and obtained a constitution. The Sultan forced to outwardly submit, fomented rebellion. But New Turkey would not be deceived. The Sultan, the most brutal and despicable of men was seized, thrown into prison, and his brother, whom he had kept prisoner for years, put in his place. One of his last acts was inciting the Moslems to rise against the Armenians. One of the awful massacres which have darkened so many pages of Turkish history followed, some 20,000 Armenians being killed.

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The outcome of this struggle of the old against the new, freedom against despotism cannot yet be predicted. The Turkish Empire has a population of about 29,000,000, of whom two-thirds are Mohammedans. More than thirty missionary societies are at work among this population, but largely among the Armenians, Copts and other Christian sects. Hitherto the Turkish army has been composed entirely of Moslems, but it is now announced that twenty-five per cent. of the army will be composed of Christians. It is hoped that this will lessen the danger of attacks on Christians.

6. Persia. In 1907 changes began to occur with amazing rapidity in Persia. The people demanded a constitution and obtained it. A corps of newspapers sprang up. The cities began to seethe with new political ideas. This young Persia is very ignorant and is asking to be taught. It believes that science has given the West its pre-eminence, and so is asking for modern science. All this has not come about without rebellion and counter-rebellion, but through many vicissitudes, Persia is destined to take her place in the advancing civilization of the East.

7. India Is in a state of political unrest, demanding of England a part in the governing of their own land. Every year 15,000 students graduate from the universities established by the English Government, and this young India demands more freedom, more independence.

8. Japan and China. In Japan, and much more in China, there is the unrest which comes of change. Japan has made marvellous progress in modern civilization, and China is following in the way her smaller neighbor went some forty years ago. Of these changes and the demands they make upon the Christian world, we will speak in the December study. Suffice it now to say that the day of great things in China is not coming, but *has come in*, and that Japan, more than any other nation, will be her teacher. Shall New China be heathen or Christian?

9. Africa. Turning for a moment to Africa, we find great advance in railroads, highways and commerce of all kinds. In a recent address, Roosevelt declared Africa to be not only the finest playground in the world, but a white man's country. The nations of Europe have divided Africa among themselves, and are shaping it to their uses. The building of the railroads by the use of infected native workmen has scattered the deadly sleeping sickness, once confined to small sections, until it has assumed national proportions. Regions once populous are now completely devastated. No cure has been found for those once infected.

The greatest political event of the year is the union of South Africa into one British colony. The States of Cape Colony, Natal,

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the Transvaal and the Orange Free State are united under a constitution very similar to that of Canada. Under this constitution, qualified black subjects, of whom there are many hundred thousands and who vastly outnumber the white people, can vote, but members of parliament must be of European races. The work of various missions goes on with unabated zeal, in some sections with marked success, in others very slowly.

10. Lands to the South. Returning to our own continent we find in Mexico many signs of promise, while Cuba is slowly coming to its full estate of freedom. These countries, with Central America, still almost untouched by missionary effort, being our topic for November, will then be more fully studied.

11. South America. South America is far too large a topic to be treated in a paragraph, but the year has brought to this continent no great political or religious upheavals. The tide of immigration continues to pour into Argentina, the number arriving 1st year being equal to that which came to the United States ten years ago, or in 1898. Like the United States in North America, Argentina in South America promises to be the meeting place of the nations.

12. Our Foreign Work. Turning now from this hasty glance at the religious condition of many parts of the world we ask what advance has been made in our Foreign Mission Work.

The past year has been one pre-eminently of re-enforcing and strengthening our work in the various mission fields. While we have reached out after some new territory, we have tried to strengthen the work already opened. The Board has felt that it was best to provide comfortable homes for the missionaries, chapels for the young churches, schools to train the children of native converts and others who could be received, to better equip seminaries for our theological students, to strengthen our publication plants, to build new hospitals, and in other ways give increased power to our missionaries, so that they may be more efficient and more effective in the work to which they are giving their valuable lives. It has taken a large amount of money to put our work on a better footing in these foreign lands, but we believe that it has been a wise expenditure of funds for the advancement of the Master's Kingdom. Let no one suppose that we have supplied all the immediate needs. We have calls for help which aggregate over \$300,000 more.

13. Many Causes for Rejoicing. As we look back over the year there are many causes of rejoicing. Last year 42,659 were treated by our medical force in mission lands. There were 176 students in our eight Theological Training Schools. We are training 3,864 students in our schools of various grades. We are adding to the Foreign Missionary force of the world 231 American Missionaries.

These missionaries baptized 2,905 converts last year.

The total membership of Foreign Mission churches under the care of the Southern Baptist Convention is 16,596. These converts and the missionaries gave last year for the support of their own churches and mission work around them more than \$40,000, or nearly a tenth as much as the 2,000,000 Baptists of the Southern Baptist Convention gave for Foreign Missions.

14. The Out-reach. While strengthening the stakes we have this year lengthened the cords of our work. Not only has each mission put out further outposts, but new work has been undertaken. Taking over from the Northern Baptists, a large part of the territory in Japan, formerly held by them, puts millions more of people before us to be evangelized. Beginning work in Manchuria adds millions more. This is no time to wait, indifferent and idle, while the doors of the nations are thrown wide open and our God is bidding us enter in and give them the bread of life.

15. The Union. A survey of the Mission activities of the Southern Baptist Convention would be incomplete without some mention of the Woman's Missionary Union. While the financial report of the Union did not show the great increase of the previous year, its report was nevertheless a good one.

The increase in the number of societies, especially among the Sunbeams and the Royal Ambassadors, the new organization for boys, was particularly gratifying. The Margaret Home for the children of Home and Foreign Missionaries has had more under its care than ever before. The Training School for Home and Foreign Missionaries at Louisville, Ky., reached almost its uttermost capacity, the present building being able to accommodate only forty pupils and teachers. The first \$20,000 for permanent endowment lacked, at the time of the annual meeting in May, \$7,000 of completion. Since then this has been reduced to \$5,000. It is imperative that this be completed at once that the Union may enter upon plans for enlargement. Resolutions looking to this end were passed in Louisville and the plans will soon be placed before the Union.

The total monied aim for 1909-1910 is:

Foreign Missions	\$115,000
Home Missions	85,000
Bible Fund	2,000
Margaret Home	1,200
Current Support, Training School	3,000
Permanent Endowment, Training School	7,000
 Total	 \$213,200

16. The Motto. The motto has deep and searching thoughts wrapped up in it. "The people that know their God shall be strong and do exploits." Dan. 11:32. Knowledge of God is the source of strength. The failure to know Him brings weakness and failure. Therefore back to God—question Him for plans, look to Him for strength, attempt in His wisdom, not your own, and accomplish. The thoughtful mood is the one commended for the year. How shall we each, as individual Christians, live nearer God, finding each some personal service to the poor, the sick, the degraded as an expression of her love? How can we win the other nine women to our work of love? How much owest thou the Lord for the extension of His kingdom at home and abroad? Is it not at least one-tenth of our income? These are the questions that the Union for this year presses on all its members.

17. In Conclusion. We stand—we Southern Baptists—a host bearing the name of Christ and 2,000,000 strong. We are the largest denomination in our great Southern territory. Perhaps every third man and woman in the South must draw their religious lives from our churches or go untaught. In foreign lands millions depend upon us for a knowledge of God, which, if we do not give will never be theirs. And yet, and yet, we average to our Home Board, our great evangelizing agency outside of our own churches and our own States, fifteen cents a year and to our Foreign Board, our only medium for reaching the rest of the world, twenty-two cents a year. God help us as a great host of His people to see our duty and do it.

Program For Young Woman's Auxiliary.

[Based on material given in general program].

Music, the Young Woman's Auxiliary Hymn—"They that be wise."

A Young Woman Who Dared—Esther, 4:13-17; 5:1-6.

Sentence Prayers, copied from the Scripture and read with bowed heads.

Poem, This Is My Father's World.

Aeroplane Views : Home Missions, Foreign Missions.

[Divide the members, half giving brief statement of some condition in our own country, favorable or unfavorable to Home Missions, half giving news of some Foreign Mission lands. The statements may begin, "From my aeroplane I see," or some similar expression].

A Prophecy, Essay forecasting the state of Foreign Missions ten years hence based on advance of last ten years.

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Discussion, Should every Christian girl ask herself this question : "If called to be a missionary would I really be willing to go." Plans to Increase Our Membership.

Looking Forward, Shall we have a Mission Study Class this Fall? Who shall be our leader? Shall we study "The How and Why of Foreign Missions"? Business, Dismission.

Program For Junior Young Woman's Auxiliary.

Juniors Called to Order.
 Hymn, "They That Be Wise", founded on Motto of Auxiliaries—
 Dan. 12:3.
 Scripture Reading, A Little Missionary—II Kings 5:1-15.
 Sentence Prayers, copied from the Bible.
 Poem, This Is My Father's World.
 The Missionary Outlook, Home Missions, reading paragraphs 2-12,
 Home Mission Survey.
 Foreign Missions, reading paragraphs 3-12, Foreign Mission
 Survey.
 What Students are doing for Missions, paragraph 2, Foreign
 Mission Survey.
 Discussion, How can a girl make Missionary money.
 Plans to enlist other girls.
 Business, Dismission.

Program for Royal Ambassadors.

[Based on material in general program].

Chapter Called to Order.
 Royal Ambassadors' Commission and Declaration repeated in con-
 cert. (See R. A. Manual.)
 Singing Royal Ambassadors' Hymn.
 Prayer.

Report of the Ambassadors. Each member is an "Ambassador" who returns from viewing some phase of Home or Foreign Mission work and makes a brief report of what he saw. As "I found Spain in a state of revolt, I could find little Mission work in this country, but one Bible house was printing 390,000 Testaments and portions of the Scriptures." Encourage the members to look up additional facts

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about the place or phase of work he "saw." If Chapter has two monthly meetings, devote first to reports from Home Mission work, and second to Foreign Missions.

Poem, This Is My Father's World.

Missions When I Am a Man, a forecast by an older boy.

Discussion, Should a boy give a tenth of his money to the spread of God's kingdom at home and abroad?

Plans to enlist other boys.

Assignments of Duties. Assign to each Ambassador a country from which, during the entire year, he shall be expected to make a report at each meeting.

Business, Dismission.

Sunbeam Band Program.

FIRST MEETING.

Enlistment Day.

Opening Exercises.

Bible Reading—Leader and nine children. Addition. What sum in addition do we find in II Peter 1:5-8? Subtraction. What should we try to subtract from our lives? (Col. 3:8.) Multiplication. What should be multiplied? (Jude 2.) Division. With whom should we divide? (Deut. 15:7 and 10.) Measures. What kind of measure should we give? (Luke 6:38.) Fractions. When shall a fraction or part become the whole? (II Cor. 13:9 and 10.) Interest. What rate of interest may we expect in heavenly things? (Matt. 13:8.) Percentage. What per cent. will be ours? (Matt. 19:29.) What Profit? (Mal. 3:17.) What Loss? (Mark 8:36.)

Prayer—Hymn—Minutes.

Paper—Why We Have a Mission Band.

Music—(Selected).

Recitation—

ROOM FOR CHILDREN.

Sweetly o'er Judea's valleys
 Sounded far a voice of old,
 Like a strain of angel music
 Floating down from gates of gold,
 "Let them come—the little children,
 Hinder not their eager feet,
 Sure of such, my heavenly kingdom,
 Theirs is service glad and sweet."

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We have found there's room for children,
 We have found there's work to do;
 All our hearts and hands enlisting,
 May we to that work be true.
 In the great and glorious army,
 Battling with the hosts of sin,
 We can march with banners flying,
 We can help the victory win.

Paper—Special Work Sunbeams Have Done. (If the children of your State support a missionary or have helped in any special work like the school at El Paso, the churches at Cardenas or Canton or the School at Ying Tak, have a paper written telling of these. The Leader may make a talk in place of the paper.)

Music—Roll-Call—(If a child has brought a new member he should stand in answer to his name).

Enrollment of New Members.

Words of Welcome—By President of Band.

Recitation—

(Recitation for a little girl).

I s'pose I must give to the heathen
 A part of my money,—O, dear!
 My Hildah's best dress is so faded.
 Her hat looks old-fashioned and queer.

'Tis strange how that somebody always
 Needs something I wanted myself;
 I think I will hide my dear dolly
 Away on the uppermost shelf.

(Recitation for a little boy).

That's just what I thought, little sister,
 Till mamma was saying one day
 That children, as well as the big folks,
 Must give just as well as to pray.

But if they begrudged ev'ry penny,
 The Lord for their gifts would not care;
 I'll wait for my bicycle longer;
 Can't Hildah her faded dress wear?

(Recitation in concert).

Our hearts we will give to the Saviour,
 Our feet all His errands to do,
 Our voices, our hands and our pennies,
 That others may come to Him too.

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Collection—Hymn—Adjournment.

Note to Leaders—Make this meeting as attractive in every way as possible, and see how many new members can be brought in. The Sunbeams have undertaken great things in the \$8,500 for Foreign Missions, and \$8,500 for Home Missions. It will not be possible to reach these amounts unless many of the unenrolled children are brought into the Band work.

SECOND MEETING.

SUBJECT—The Margaret Home.

Opening Exercises—Music, etc.

Talk—By Leader explaining the Margaret Home. (See leaflet.) Begin by asking if their mother and father ever went away for a few weeks and left them at home. Did they get auntie or some cousin to come and stay with them? Suppose they were to be gone a year, could auntie stay as long as that? Two years? Three years? Four years? Suppose the home had to be given up? Would they take you children with them? Yes? But what if there were no schools for you to attend in that country? Suppose the climate made you sick and you could not grow tall and strong? If they had to stay in that country, what would they do about it? Tell how Margaret Home is for just such cases with our missionaries and their children. Show picture of Home. Ask if they would like to know something of the children staying there now. Lead up to the following readings:

1. Nina Entzminger is the big girl in the Margaret Home. Her parents are missionaries in Rio de Janeiro, Brazil. She has brothers and sisters who are in Brazil, but she came to the Home to finish her education. Nina stands first in her classes at school and is taking music lessons. "She plays delightfully," said someone who has heard her, and she is devoted to her music.

2. Fontain Hamilton is the next big girl and she, like Nina, is a girl of fine character. She has an unusually good voice, though she has not begun voice lessons yet. Her mother is a missionary in Texas, and her father is dead. Nina and Fontain help about the house work just as they would do at home.

3. The three children of Mr. and Mrs. Nelson of Maranahao, Brazil, have been in the Margaret Home from its opening. They are fine boys, go to school in Greenville, and hand in good reports. They busy themselves daily with the hundred and one things to be done where there are a cow, chickens and a large garden.

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4. Ivo Nelson is now such a big boy he will soon leave the Home. His father and mother are expected almost any time now, and they will take Ivo with them. He is a handsome, manly fellow, and is the fastest runner and the best at ball of the boys he plays with. He and his brother Inor like to build, to drive nails and to make all sorts of things. Not long ago the boys and girls from the Margaret Home spent the day with some friends on Paris Mountain, near Greenville. They enjoyed swinging in a large swing up there, and Ivo Nelson said he thought he could make one. A lady who has done much for the Home, and who dearly loves these children, got the material for such a swing and sent it to the Home. Soon the boys were at work on it, and no doubt now are having a good time swinging.

5. The youngest member of the Margaret Home now is Hawthorne Nelson, who is ten years old. He is very much interested in the chickens and loves to hunt for eggs. Sometimes he comes in from looking for eggs and goes to Mrs. Wallace with both hands up and palms spread out. This means "no eggs." Mrs. Wallace tells him how very, very disappointed she is at this. Suddenly, from his sleeves, his many pockets, and from the bottom of his blouse, the eggs come rolling, while Hawthorne laughs and laughs and tells Mrs. Wallace that he was "just foolin'."

6. The three little Tipton children spent nearly a year in the Margaret Home. Now they are on their way back to China, where they will stay until they are old enough to go to school. Mrs. Wallace says the place is not the same since these little folks left. Their mother died in China more than two years ago, but they have had every care in the Margaret Home. William, the baby, was the pet of the Home, and it was hard to let him leave. He was a little delicate baby, too young to talk when he entered the Home. When his father came for him, he found him a sturdy young fellow, talking of everything he saw. Mr. Tipton came at night and the next morning he was trying to make William talk. At breakfast he called to him from the other end of the table, "William, you are no good, no good at all!" William put both chubby hands over his beautiful brown eyes, the sweetest eyes any little Sunbeam ever did see. Peeping between his fingers in the most cunning way at his father he said in his baby language, "Peet-a-boo, I tee 'oo, peepin 'hind 'at tair (chair)."

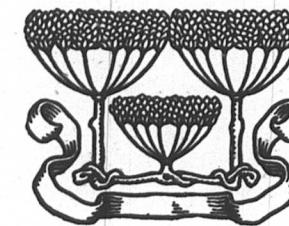
7. One day one of the boys (we will not tell his name) was naughty. Mrs. Wallace was passing through the yard on a very cold day and called to this boy to water the cow, Daisy. Later on Mrs. Wallace found the poor cow dripping wet and shivering and shaking with cold. Not knowing what was the matter with the cow, Mrs. Wallace hastily called the cook, and then the boy, to see what could be done. "Did she drink when you watered her?" asked Mrs. Wallace. Then she found that the boy had watered her on the outside

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because, he explained, that was the way to water a "Daisy." This kind of mischief had to be punished, so the boy spent most of that day in bed that he might have time to think, and so remember not to do things of that kind again.

Music—Adjournment.

NOTE TO LEADER—At the Woman's Missionary Union Convention in Louisville, it was recommended "that wherever it is deemed wise, the Bands be given the State apportionment of the Margaret Home." Some States have already adopted this plan, and the Sunbeams are paying the running expenses of the Home. Your State Superintendent will inform you as to this, and also the amount apportioned to your State.





Royal Palms in Cuba.

Program for November.

MEXICO, CENTRAL AMERICA AND CUBA.

Hymn.

Prayer.

Scripture.

Mexico. (Paragraphs 1-6.)

The Isthmus. (Paragraphs 7-11.)

Cuban Outlook. (Paragraphs 12-14.)

Prayer—Hymn—Business—Dismission.

Hymn—The Islands Are Waiting for Thee.

Prayer.

Scripture—I Pet. 1: 3-25.

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MEXICO, CENTRAL AMERICA AND CUBA.

1. Our Topic. For our topic this month we have grouped together Mexico, Central America and Cuba. In one study it is manifestly impossible to do justice to so large and interesting a field, but our Home and Foreign Mission fields and features have so multiplied that they outnumber the months, and must be grouped if we would year by year keep in touch with their growth.

In the present group there is, however, much in common. Their language is the same, the history of their colonization, their climate, their products, their point of view, and their religious condition. They are the results of Spanish colonization in the continent of North America, and each has gone through a long and fiery struggle to free itself from Spain's intolerable yoke.

Mexico, first to obtain freedom and establish a stable government, has made great advances. Central America, the hot-bed of revolution, has been to us an unknown country, and is far behind in all that makes for stable government. Cuba, last to throw off the yoke, is trying to stand alone, with the United States as its defender, both from internal and external enemies.

2. Mexico. In former studies we have gone from city to city in Mexico, viewing them first with the eyes of a tourist and then of a missionary; we have also reviewed their long and heroic struggle for freedom, and given something of their present political condition.

We turn to Mexico now for a brief view of our Southern Baptist Mission work among its 10,000,000 people.

Geographically our Missions are divided into the Northern and Southern Missions. The former has six main stations and seventeen American missionaries, the latter four main stations and fifteen missionaries.

From the mass of figures that offer themselves we select only three, lest all be forgotten. The first is chosen to show the vigorous campaign being carried on by our missionary force. The small corps of missionaries have organized forty-five churches and have more than twice as many regular preaching stations. The second figure testifies that even in Mexico the Gospel message has only to be heard to attract and convince. The number added to the churches last year was 380. A small number? Let us see. It was an average of eleven and a fraction for every Foreign Missionary, man and woman. You will recall that we learned last month that the average additions to each minister in America, surrounded as they are by a host of Christian workers, was two.

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Moreover it was an increase of something more than twenty-five per cent. of the church membership, while the increase in America was one and a half per cent. At this rate it will take the Southern Baptist churches in Mexico four years to double themselves. At the present rate of increase how long will it take the churches in America to double?

One more revelation from the table of statistics and we are done. The 1,653 members of our Mission churches in Mexico, gave out of their poverty, \$4,809, or an average of nearly three dollars. The average contribution of Southern Baptists to all church purposes, pastor's salary, church buildings, Sunday Schools, State, Home and Foreign Missions, was less than four dollars.

Comparing the possessions of the Mexican Baptists with those of Southern Baptists, we suppose it is far short of the truth to say that *in proportion to what they had the gift of the Mexicans was ten times as liberal as that of the Americans.*

Let us turn now to some dissolving Mexican views. We are in the city of Saltillo, Northern Mexico, and in the Madero Institute. During the past year fifteen of the young Mexican women gathered there were baptized and three others professed conversion. Soon after one of these was compelled to go home on account of ill health. In a few weeks her life had come to an end. In the thoughtful sadness that attended the announcement of her death, one of her classmates said, "It seems that the Lord just let her come to Madero Institute to learn to love her Saviour that He might take her home to be with Him." Who can know His ways?

The scene changes to Southern Mexico. We see Miss **4. A Missionary Training Class.** S. E. Jones surrounded by a group of dark-eyed Mexican girls. It is her Missionary Training Class. They are from the school at Toluca, which last year had ninety-nine boarders. "By her good judgment, her tact and motherly care, Miss Jones has contributed far more than can be estimated to the success of the year's work.

The class is in addition to the regular school work. The object is to train Mexican girls for practical missionary—*i. e.*, house to house work. The Bible is studied with a view of dealing with the real hearts' needs—the unconverted, the sick, sorrowing or needy. Biblical truths in opposition to Catholicism, Mormonism, spiritualism and other false isms, and tradition, which our Mexican Christians have to combat are specially studied. Music is stressed, and a practical knowledge of sacred music is required.

Judging from the success of some of the members in teaching Sunday School classes, the Sunday School feature is invaluable.

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Miss Jones gives the best methods and helps for teaching and conducting Sunday Schools, and the results are seen in many ways.

The first class of graduates from this school will go out next year and will be a strong factor in Christian work in Mexico.

5. The Woman Doctor. We go now to the clinic of Mrs. C. L. Neal. "I opened my office for practice," she says, "giving special clinics to the poor two afternoons in the week for twenty-five cents (Mexican) each patient and furnishing the medicine free. Many were not able to pay

the twenty-five cents, but I turned none away. The work opened well, but so soon as the priests and bishop learned that I had services for the patients, the opposition began. They denounced my work from the pulpits and threatened to excommunicate the people. The religious services have been a great obstacle in the way of building up a practice, since they do not want to hear the Bible read, and later a doctor opened his office with free consultations on the same street in the next block. They can go there where there are no Protestants, no services and no money to pay.

"Besides other doctors in the city make very low rates to the poor. There is, however, a great need for hospitals here, and I would that the Baptists had a good one in Mexico."

6. The Cry for More. Looking over the reports from our missionaries, we find that each one is well nigh overcome with the unmet needs of his field; they ask for more, not for themselves, but for others. One sums up the needs of Mexico thus: "Our needs are many. But it seems

at present that one of our greatest needs is more workers. Not only missionaries, but educated, consecrated native preachers and teachers is our 'crying need' at this time. We need three or four native workers where we have one. We need more day schools. We need better equipment for the schools we now have. We need more money for Bibles and tracts for distribution among these people, thousands of whom are now willing to receive and read anything we have for them. We need the prayers and spiritual co-operation of every Baptist in the Southland. We need more and more the presence of the Holy Spirit to guide and help us in our work."

7. Central America. But if the needs of Mexico are great, what of those of Central America. We quote from Frederick Palmer, who knows this *terra incognita* at first hand. In an article entitled "A Land Without Missionaries," he says, "Only satire would call Central America Chris-

tian today. Its people are lapsing into paganism. By people, one means the native Indian who, with those of half Indian blood, make up nearer four-fifths than three-fourths of the 3,000,000 who live between Mexico and Costa Rica.

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"In Guatemala, Honduras and Nicaragua, the priesthood has fallen into the lowest state of any countries in Christendom, not in the Caribbean region. By all the standards of Christian civilization, Central America is worse than the Philippines under Spanish rule.

"If you are looking for real church ruins, go to Central America. Many churches are disused, and those that are not are almost invariably in disrepair. The people, poverty-stricken and hopeless, take little interest in them—religious ideas, and with them moral ideas. What support there is for religion comes from women of the better class."

8. Spanish Politeness. "All the glowing reports of progress sent to America indicate a desire to be in style. When the dictator tells you that school attendance is compulsory, he is being polite. He knows that it is so in your country. When you examine the compulsory system you see that it is suspended indefinitely, like the constitution.

"This does not mean that the sons of people of means are not educated. Every capital has some form of institution called a university. These universities bestow degrees as liberally as the army makes generals. One president was introduced to me as his Excellency-President-General-Doctor-Lawyer. But for all the ambition of the wealthy class for education at least eighty per cent. of Central Americans cannot read a line of print."

While, as the writer from whom we have quoted avers this is a land practically without missionaries, there is still some hope of a better day. This was shown by a missionary conference held in the old city of Guatemala at about the same time as our Southern Baptist Convention met in Louisville. The little candle yet lighted only serves to make the great darkness visible.

9. The Canal Zone. Across the narrow extreme of this neglected country the United States purchased a strip of land ten miles wide by fifty long. It was 1904 that our Government got possession of the Canal Zone from the Republic of Panama, a country in which revolution ran so rank

that there had been fifty-seven in fifty-four years. The purchase was made, as everyone knows, for the purpose of digging a canal, and the eyes of all Americans have been on the Canal Zone. Across this zone our Government is now with remarkable facility bringing to a successful completion the greatest engineering feat of the ages. The estimated cost was \$300,000,000, and the period of construction eight years. It is now thought that the construction will be finished before the eight-year limit and for less than the original estimated cost.

Almost co-incident with the entry of the American army of engineers went the American missionary. The American Episcopalians, tak-

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ing over a work which was formerly carried on by the English Church, now have nine stations for the natives, and six for white people. The Wesleyans are doing some work, and since the beginning of the year the Methodist Episcopal Church dedicated its first house of worship in Panama.

10. The Baptists in the Zone. In 1905 the Home Mission Board of the Southern Baptist Convention began mission work in the Canal Zone. In that year it sent out the Rev. J. L. Wise of Louisiana, who, with his young bride, became our first representative in mission endeavor among all the confused and ever-changing classes of people who foregathered to the ten-by-fifty-mile strip of land in the tropics, which boasts a frontage of two oceans and a 600-foot-high mountain belt in between, also a railroad and one of the most beautiful and annoying of rivers, and a number of thousands of Central American mixed-blooded negroes that the census-taker has never yet been able to make definite; nor yet has this official been able to give a satisfactory account as to the temporary population brought in, in connection with the canal construction, for this varies with the passing months. Our present force of workers is six.

At the northwest terminus of the canal, that is the Atlantic terminus, is Colon. At the southwest terminus is the city of Panama. These two cities do not belong to America, but near Colon the Government has built a lovely town, which is called Cristobal, while in the suburbs of Panama, it has built Ancon, another beautiful town which overlooks from the hills the Pacific. Along the line of the canal and the Panama railroad which parallels it, there are now a number of towns. Among the most important of these are Culebra, Empire, Gorgona and Gatun. At each one of these places the Home Mission Board now maintains a mission.

11. Demands of the Hour. The double purpose of these stations is to meet the religious needs of the Americans, and from each center to extend their influence among the people of Panama, and indeed into the more remote States of Central America. We very greatly needed several modest chapels. The Sunday School Board has been very generous and donated \$2,500 for the chapel at Colon, the northern terminus of the canal.

It is all-important that we establish a good school in Panama City in the near future. A school of the right sort would have far-reaching influence in all parts of Central America, and it would be largely self-supporting. We must go speedily to the Canal Zone with additional force and better equipment.

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12. The Last Year in Cuba. From the southern end of our own continent it is but a short step to the island in which our interest never lags—Cuba. Here the spirit of every worker is hopefulness. When we remember that after the Cuban War our entire Mission work had to be reorganized, since it was then indeed a church scattered and parted, the following summary is one of great interest and meaning:

We have at present to our credit in the entire field, a force of twenty-five workers, including teachers, and five students for the ministry, all of whom do active work. We have eighteen organized churches and thirty preaching stations. These churches represent a total membership of 1057, and have in their Sunday Schools 943 children, who receive weekly instruction in the word of God. Including the Sunday Schools and prayer meetings, seventy-six services are held weekly by our force. We have a total property value of \$175,000, four schools, a successful self-supporting semi-monthly Baptist paper.

13. Taking Definite Shape. For five years the Cuban Baptists have met in Annual Convention. The Southern Baptist work is in the four western provinces of the island, and the Isle of Pines has taken definite shape. The extreme length of this territory is four hundred miles, and in it are found all classes of soil, adapted to every variety of tropical and semi-tropical product. Pinar del Rio has long had world-wide fame for the quality of its tobacco. Havana is the commercial metropolis of the island, and always will be. Matanzas and Santa Clara are unsurpassed in sugar production, the latter being perhaps the richest province on the island, and having the second city in commercial importance, Cienfuegos. In all the provinces citrus fruits flourish. This territory contains about three-fourths of the population of the island, or approximately one and a half millions.

In these four provinces are many real cities, such as Pinar del Rio, Havana, Matanzas, Cardenas, Sagua la Grande, Santa Clara, Cienfuegos and others, besides many smaller towns and villages.

When the representatives gathered from little churches scattered over this region, they found that four new churches had been organized, and eight new stations opened. More hopeful still, reports showed that the total membership had increased twenty-three per cent.

Among the matters of chief interest was the completion of the large and commodious church in the important city of Matanzas. Erected at a cost of \$13,000, it is an ornament to the city, and a credit to our denomination. It has seating capacity for four hundred, besides appropriate Sunday School rooms. Its construction has greatly encouraged and strengthened the pastor and congregation.

Another subject of unfailing interest was the Cuban-American

College. The school has had a good year, enrolling sixty-one, and employing six teachers. More and more it is serving as an agency to interest new families in the church services. The recent coming of Rev. W. W. Barnes of North Carolina, as permanent principal, puts it in condition for a forward movement.

But in and through all, with much promise for the future, showed the desire of the Cuban Christians to help themselves, financially and in the evangelization of their own people.

14. In all their struggles towards political independence, Cuba has had the active sympathy of the United States. **An Active Sympathy.** For them we made war on Spain which cost us many lives in field and camp, for them our leaders reorganized and cleansed their cities, for them we have assumed and discharged large obligations. Shall we Christians be less solicitous to give them political than real soul freedom.

Since our last study of this palm-shaded isle it has passed through the ordeal of the elections with success, and now for the second time is experimenting with the problem of self-government, while the last vestige of American occupation passed with the recent departure of our troops from the island.

Cuba and the United States are closely allied, and whether the former shall prove herself fully capable of self-government or become a part of the republic that delivered her from Spanish tyranny, the marvelous island presents a mission field of commanding importance. Its location, half way from New York to Panama, at the gateway to the Gulf of Mexico and just across the gulf stream from our mainland, makes it increasingly significant in world-affairs. Steeped in superstition and sin and given over to sensual pleasures, the need of the pure, simple Gospel is well nigh as great as that of any pagan country. Cuba's accessibility, with the powerful influence of our American ideas constantly pressing upon her people, makes the island a field of surpassing opportunity.

If a pure religion is ever to flourish in Cuba it must be planted and watered by the Christian of America.

Program for Young Woman's Auxiliary.

Music.

Missionary Symposium—Recent missionary events of importance.

Prayer for special features of mission effort.

Dissolving Views—Illustrated by Mexican pictures.

The Great Canal—Its commercial and religious possibilities.

A Republic in the Making—Cuba.

Discussion—Resolved that the United States has fully discharged its duty to Cuba.

Plans—For the Christmas Offering.

Business—Dismission.

Program for Junior Young Woman's Auxiliary.

Music.

Scripture—A girl doorkeeper, Acts 12, 5-17.

Prayer.

Some Things I Have Read—Missionary Items. Some Mexican Girls. Some Deserted Churches. Some Cuban Baptists.

Home Question—Am I as faithful a Christian as the Mexican girls of whom we have read?

Practical Plans—How shall I make my Christmas Offering?

Assignment of Work for the Month.

Distribution of Christmas Offering Envelopes—Appointment of program committee for Christmas Offering ingathering. Appointment of committee to look up those whose Christmas the Juniors could brighten.

Business—Dismission.

Program for Royal Ambassadors.

Opening Exercises.

Scripture Reading.

Some Royal Ambassadors—Dan. 1.

Reports from Ambassadors assigned last month.

Uncle Sam and His Neighbors—Mexico, paragraphs 2, 3, 4, 5. Cuba, paragraphs 7, 8, 9, 10, 11, Central America, paragraphs 12, etc. Essay.

A Story of Heroism—How Uncle Sam stamped out fever in Cuba and Panama.

Discussion—Would a man at work in Panama be more defenceless against temptations than when at home? Why? (Write reasons on blackboard as they are given.) Which of these would be your reason? What temptations would it subject you to? Are they the weak spots in your armor? What would a knight do to the weak joints in his armor? Would it be best for him to know they were there? What if he knew and neglected or refused to mend them before battle? What if he were careless and did not look for the weak places?

Would his ignorance protect him? Is ignorance of weakness worse than weakness? Reasons? Try by these to draw out the boys on self-knowledge as self-defence.

Practical Question—Shall we have a part in the Christmas Offering.
Assignment of Duties.
Dismission.

Sunbeam Band Program.

FIRST MEETING.

SUBJECT—The Indians.

Opening Exercises.

Talk by Leader—(See note.)

Reading—A Sunbeam Among the Indians.

(1) Hazel Brendel is the little three year old daughter of Mr. and Mrs. J. G. Brendel, our missionaries to the Pawnee Indians. One of the chiefs named her "Pawnee" when she was a tiny baby, and many of the Indians still call her by that name. They all love her very dearly. She will go with her father and mother to a camp and sit down on the ground as quiet as can be, or she will sit in the lap of one of her Indian friends. This pleases them very much and makes them feel highly honored. One of the Christian Indians is Mrs. Shotwell. She weighs nearly 300 pounds and cannot speak English, but she is a great favorite with Hazel. Often Hazel sits in her lap or takes her by the hand and leads her around.

(2) One day when Hazel was a very little baby, her mother took her to a tepee where one of the oldest women of the tribe lived. This old Indian would have nothing to do with Mrs. Brendel, but when she saw the baby she wanted to take her in her arms. She made all sorts of queer noises, pointing at the baby's light hair, blue eyes and little white hands and face. She kept saying "squaw," "squaw," until Mrs. Brendel laughed and said, "Yes, the baby is a 'squaw'." The wife of a chief thought so much of Hazel that she made her a pair of little beaded moccasins just like the Indians wear.

(3) Our Indian Mission is near the Government Station, where all the Indian children are kept in school from September until the last of June. Hazel is a great favorite with the girls, and she will go to any of them. Susie and Julia are her special friends. When Julia carries her on her back as the Indians carry their babies, Hazel laughs with glee. The girls love to teach her words in Pawnee, and she sings the first verse of "Come to Jesus" in their language. This pleases the Indians very much.

(4) Hazel shakes hands with all the Indians as they come to church on Sunday. Many Sunbeams would be frightened at the big

Indians with their long hair, feathers and beads and with blankets wrapped around their shoulders. But Hazel holds out her soft white hand to be clasped in their big dark ones.

(5) When Hazel plays "visit" with her mother, she comes in with her little quilt around her, and her doll on her back. She says, "Mamma, tell me take me blanket off." Mrs. Brendel will say, "Howdy do, Indian. Take your blanket off." Then Hazel takes her quilt off and sits down on the floor for a visit.

(6) Hazel says she is a "Un-eam," for she knows about the Sunbeam Bands. She has a doll and some paper dolls sent her by Sunbeam friends. One day she was playing with her dolls and her mother looked to see what she was doing. She had the dolls all standing up in a row and was praying and telling them about "Je-Je." One doll kept falling over and at last little Hazel shook her and said, "Now you be still while I tell you 'bout Je-Je." Then she prayed for the friend that sent the dolls and said, "Make her a good girl, and don't let her get hurt."

(7) At night when Hazel is undressed and put in her little bed her mother says, "Now, Hazel, talk to Jesus." Hazel puts her little hands over her face and uses her own baby words, talking to Jesus as she would to her mother. She always begins by asking, "Make baby a good girl, make mama a good girl, make papa a good girl." Everybody is a girl to her. She prays for her Indian friends and often for her friends far away.

Closing Exercises—Adjournment.

NOTE TO LEADERS—The Sunbeams have been asked by the Home Mission Board to give \$8,500 for the support of our Indian Missions. That the children may be interested and informed, the programs for this month are on Indians instead of the Woman's Missionary Society topic. Get special information from your State Band Superintendent about your part in this \$8,500 and tell the children. Indian pictures and curios can be collected by the children and will help in arousing interest, holding attention and fixing facts. See back copies of *Our Home Field* for Indian stories and pictures.

SECOND MEETING.

SUBJECT—The Indians.

Opening Exercises.

Review by Leader—Have children tell all they can remember of Hazel Brendel and her Indian friends. Ask about special Sunbeam Home Mission work, etc. Drill them until they know it thoroughly. This may be done at the beginning or close of the meeting.

Readings—The Osage Indians.

(1) Our missionary to the Osage Indians is Rev. J. A. Day. He travels from camp to camp preaching wherever he can gather the Indians to listen. On one visit to a camp-fire boys came to beg him to show his big pictures to all the people. After the supper of beef and pork and "squaw bread," Mr. Day preached to them. Henry Tiger Eye was his interpreter. Then Mr. Day opened the roll of Sunday School pictures and told the Bible stories. Henry Tiger Eye was allowed to take a picture as he had helped, and he chose "Daniel in the lion's den." Just then a baby Indian, three years old, began to cry at the top of his voice and to jump straight up and down because Mr. Day was putting away the pictures without giving him one. As he was the chief's baby, the missionary opened the roll and gave him a picture of the infant Jesus, but there were not enough pictures for all.

(2) Rev. J. G. Brendel is our missionary to the Pawnees. There are about 650 of these Indians and Mr. Brendel knows them all by name. They all know him and go to him as their true friend and helper. They now have a nice church building, and many of the Indians have already learned to "walk in the Jesus Road," and others are interested in hearing of Jesus.

(3) Mrs. J. G. Brendel writes: "The Lord is wonderfully blessing our work. Hardly a Sunday but some Indian comes out on the 'Jesus Road.' Last Sunday Mr. Brendel baptized nine, five have recently been baptized and five more are awaiting baptism. Three of the strongest men in the tribe were baptized last Sunday, which means a great victory for Jesus over the old heathen religion. Help us to praise the Lord. Oh, how happy these Indians become when they find Jesus! How their dark faces shine. One of the women said, 'I don't want to go home I want to stay all time at church and talk about Jesus.' It is wonderful."

(4) We have a missionary also to the Arapahoes, Mr. King. He is doing a wonderful work there. The chief of the tribe is named Left Hand. He is now old and blind, but his voice is as strong and clear as ever when he calls his people to church. He was once a great fighter and called his tribe to follow him in war. Now he has learned to love Jesus and tries to get all the Arapahoes to follow him in the "Jesus Road." He is very happy now because both of his sons have become Christians.

(5) Some of the Indian names sound queer to us. There is Bird Chief, White Rabbit and Mrs. Bear-going-up-hill. Among the Pawnees we find Chief White Eagle, Lone Chief and Skedee Jake. When a festival is being held these chiefs still wear the fine feather head dresses that reach to the ground in the back. They are made of special feathers from eagles and many birds must be caught to furnish enough feathers for one headdress.



A Chinese Family.

Program for December.

CHINA, THE MIDDLE KINGDOM.

Music—Prayer—Scripture.

Poem—Our Hero Missionaries.

Readings—The Causes of China's Awakening. The New System of Education. Our Educational Opportunity.

Items—Some Changes in China. (A number of changes mentioned briefly by different members, as foot-binding, opium smoking, etc.)

Plans—The Consummation of Our Christmas Offering.

Week of Prayer—For World-wide Missions, January 2-8. How can all the women of our Church become for one week an unbroken Band of Prayer.

Business—Dismissal.

CHINA—THE MIDDLE KINGDOM.

Music.

Scripture—The Proclamations of the Coming King.—Luke 1: 28-33; 46-55.

Prayer.

Poem—

OUR HERO MISSIONARIES.

They have journeyed far on a stormy tide
To the friendless shore and the strange hillside,
Where the wild winds sigh and the darkness creeps;
For their hearts are sad with a world that weeps,
And theirs is a love that never sleeps.

Where the stress is great and the battle long
They strengthen their faith with psalm and song;
And if for guerdon they have defeat,
The hymns of their angels are ever sweet,
And they take their rest at the Master's feet.

God is the source of their secret strength.
They trust in Him, and they see at length
That morn is breaking after the night,
And the harvest fields are gold and white,
While shines around them God's fadeless light.

But who shall follow where they have led?
Who live and labor and love instead?
Oh, hearts of faith, earth waits for you;
Be strong and brave, be firm and true,
Faithfully promise, and nobly do!

—Marianne Farningham.

I.
The Middle Kingdom.

In the old days of China's self-sufficiency, when to her all learning was bound up in the sayings of Confucius, and all those who were not Chinese were barbarians, China to the Chinese was the Middle Kingdom, the rest of the world but vague outlying provinces. The war with Japan, when the little island kingdom with but a handful of inhabitants compared with China's 400,000,000 easily and completely conquered her, gave this self-sufficiency its first rude shock.

The war of Japan and Russia when Japan not only conquered Russia, but took and held what she would of Chinese territory, completed the awakening of Chinese leaders.

2.
The Old and the New.

The Boxer rebellion, intervening between these two wars, was more than an uprising against Christianity. It was the last stand of the old order against the new. The missionaries typifying the new, in religion, in race and in learning, bore the brunt of the revolt, and arguing that to crush the ideas they stood for, they must crush those that had accepted them, they sought to sweep the Chinese Christians from the country. How nobly the Chinese converts bore the test, and how many thousands died the martyr's death rather than recant, is a proud page in Christian history.

To the Chinese government, however, it taught a political rather than a religious lesson. They saw Christian powers as one arrayed against them, and shoulder to shoulder with them, Japan newly accepted as their ally, on her acceptance of Western ideas and standards of international law. It was evident to even the Dowager that China could not live apart from the rest of the world, but to hold her place among the nations must learn their ways, not for imitation, but self-protection. She therefore inaugurated an era of reform analogous to that instituted by Japan forty years ago.

3.
The Era of Change.

In the two words, protection and patriotism, we have the key-words of the wonderful changes taking place in China today. These have not been undertaken without wise and far-reaching planning. To recast the laws of 400,000,000 people so that they may at once meet the conditions of their lives and put them in touch with a newer system of life is a gigantic undertaking, calling for the wisest statesmanship. Neither can any enactment bring about these changes in a day. To accomplish such reforms peaceably without great financial distress or widespread revolt, is a far greater feat than the winning of battles, and China should have our sympathetic interest in her struggles towards better government. The changes begun and contemplated include the penal code, the army, transportation and education.

4.
The Educational Reform.

We must, to understand the importance of the educational reform, recast our ideas of the relation of education and the State. With us education is a matter of circumstances or personal taste. A man may or may not be a college graduate and yet reach the highest position in the gift of our government. Not so in China, for 2,000 years the school has been the *one door* to political office. Moreover, the curriculum was one; every man wishing to hold office or position of respect among his fellows; must be moulded by one pattern; must know the Chinese classics as taught to his ancestors 2,000 years before. All Chinese learning looked backward, not forward, though it chained China fast to a dead past.

OUR MISSION FIELDS

Now to change the educational ideals of those who must inevitably be the rulers of China is to change China; the stroke of the pen that dictated this change was one of the most important in the history of the human race.

We will therefore in this study give ourselves largely to the consideration of these educational changes, with a view to their bearing on missions. A recent writer in the *Atlantic Monthly** gives an interesting account of the proposed educational changes. "Changes in the educational system," says the author, "have been attempted before, notably in 1898; but the conservatism of the official classes has always succeeded in defeating any plan of thoroughgoing reform. After the Boxer troubles, however, even they could no longer escape the conclusion that changes were necessary, if China were to resist the inroads of foreign powers. A commission, appointed in 1904 to study the educational situation, submitted a complete plan for a national public school system. Receiving the sanction of the imperial government, this plan became the authorized programme for educational changes throughout the empire. In September, 1905, an edict was issued which abolished the customs of 2,000 years. The old literary examinations, by which men had obtained the right to official appointments, were entirely discontinued, and there were substituted for them examinations in which subjects of modern learning were given a prominent place. In December, 1905, the importance of educational matters was further recognized by the creation of a National Board of Education, charged with the duty of superintending the enforcement of the imperial decrees on educational matters.

The two essential elements in the Chinese reform are the creation of a *public school system*, and the introduction of *Western subjects of study*."

The system is based on that of Japan, which was largely copied from the United States.

6. Chinese Thoroughness. With Chinese thoroughness the scheme mapped out was not one of go-as-you-please; it reached from the lowest to the highest grades, and even dictated the minimum number of pupils which must be in each.

"There is to be a kindergarten, followed by a lower and upper primary school, with courses occupying five and four years in which reading, history, mathematics, geography, elementary science and gymnastics are taught. Every large village and district town is to have a higher primary school for every 400 families; next comes the high school, while each provincial capital is to be supplied with a college. The coping-stone of the whole system

* The New Education in China. Paul S. Reinsch. *Atlantic Monthly*, April, '09.

5.

Getting Ready for the Change.

is the University of Pekin, with eight faculties and forty-six departments. But this is not all. Not only is the grade of schools given, but the number of schools and pupils. In each provincial capital there are to be at least 100 primary schools with 5000 pupils. In each district, there shall be forty such schools, with at least 2000 pupils, and in each village at least one with an attendance of forty."

7.

OUR MISSION FIELDS

"One of the greatest difficulties occasioned by the new system of education lies in the heavy expense which it entails. Buildings have to be secured and furnished, teaching materials and text-books provided, and teachers of sufficient acquirements employed. Under the old régime, schools were almost entirely supported by private enterprise. Neighborhood school associations provided for elementary teaching, while in the larger towns educational bodies or officials backed the higher schools. In many localities, the question of securing a building equipment was solved by turning ancient Buddhist temples and monasteries into schools, and using pious funds for the purchase of maps, books, chairs and desks.

"Private munificence has been strongly appealed to by the officials. A person endowing a certain number of schools will be given the title of a Chairman of the Gentry; especially generous gifts are acknowledged by the Emperor in person."

8. Martyrs to Education. Private schools continue to flourish, and such is the enthusiasm for education that men and women are willing to die for it. "Within the last few years, it has frequently happened that some person desirous of founding a school, and lacking the means to do so, has in truly Oriental fashion appealed to his or her townsmen by committing suicide, after writing out a touching request for aid in the new cause. A Tartar lady at Hankow who had founded a school for girls was unable to secure sufficient money for carrying on the work of the institution. In order to secure her object, she determined to commit suicide. In her farewell letter, she stated that she felt the need of the school so much that she would sacrifice her own life and thus impress the need upon those who were able to give money. Her act had the result desired, as after her death money came flowing in from many sources.

9. A Farewell Letter. But in the case of female education it is not primarily the lack of funds that causes the difficulty. Many believe that the educated woman will bring disgrace upon her family and be untrue to all her duties as wife and mother. A short time ago in an interior village in Kiang Tu, a woman, ambitious to become educated, killed herself after bad treatment by her husband's relatives. Her farewell

letter was everywhere copied by the Chinese press. It has become a national document, and almost a charter for the new movement. In her letter she says : "Maintaining that they will be severely censured by their relatives, once I enter a school and receive instruction, they have been trying hard to deprive me of life, in order, as they say, to stop beforehand all the troubles that I may cause. At first they intended to starve me, but now they compel me to commit suicide by taking poison. I do not fear death at all, but how can I part from my children who are so young? Indeed, there should be no sympathy for me, but the mere thought of the destruction of my ideals and of my young children, who will without doubt be compelled to live in the old way, makes my heart almost break."

10. Missionary Education. In the mids' of this stupendous educational awakening is there need for missionary schools? To this the missionaries of every denomination reply that this is the hour for educational work. That the door of the school room is today the open door to the life of China. In the first place it must be remembered that many of the plans outlined are still far from accomplished. While the standards of education have changed there are few Chinese teachers prepared to teach the new branches demanded. Mrs. Joshua Levering, the Union's representative in a trip round the world, tells of a sign which proclaimed that under it lived the learned so-and-so, prepared to teach the English language to the letter G. This is indicative of the thirst for the new learning and the lack of those who can impart it. Aged Chinese teachers have formed themselves into night classes and bend long over the new and strange books. If they can find a young man who has in mission or foreign schools learned these things, they gather round him eagerly, and literally a child can lead them in these new ways.

Moreover it must not be forgotten that with the reform goes what almost amounts to a re-deification of Confucius. Buddhism is a foreign religion to the Chinese having been brought from India. Now they say turn out this foreign religion with its gods and superstitions, and let us go back to the teachings of our own great teacher, Confucius. This explains why Buddhist temples are turned into schools, and Buddhist idols are thrown into the rivers. Confucianism is stronger than ever, and Christian students are in almost every case debarred from Chinese schools by religious tests. For a double reason, then, this is the hour of the Christian school—first, that we may teach the teachers of China, and second, that the 150,000 Christians may have schools in which their children can be taught:

11. Our Schools in China.

Southern Baptists have long done primary school work in China; out of these have grown boarding schools for boys and girls of a more advanced grade, and at Shanghai we have a high grade Baptist College in the making. In former studies we have visited a number of these schools of ours, from the primary day schools taught by a Chinese Christian, and visited once or twice a week by the missionary to the boys' school at Chefoo, the Eliza Yates' School for Girls at Shanghai or the Graves' Theological School at Canton. The statistics of last year (1908-1909) show that we have in China seventy-nine day schools with 1400 pupils. Nine boys' boarding schools with 428, twelve girls' schools with 528 pupils, four women's training schools with thirty-seven scholars, three theological schools with 122 students, and crowning the system, one college with fifty students. From everyone of these schools comes the cry for more room, and the assurance that if we had twice the present accommodations we would yet not have room for all who apply.

We must, if we would understand the possibilities of any undertaking, look at its history not for one year, but for many years past. Of what mission schools have and can accomplish, the Girls' Boarding School

in Canton in which the Sunbeams are so much interested is a fair example. It had an enrollment of 128 Chinese girls last year. The school is a feeder to our woman's work among the Cantonese speaking people of the two southern provinces of China. Since its founding, some twenty years ago, many girls and women have gone out from its walls to bless and brighten Christian homes, to do Bible woman's work, to teach in our mission schools, and otherwise to teach by life and word what it means to be a Christian. Could the Sunbeams see the Chinese children who come from Christian homes and compare their lives with those of the heathen children around them, I am sure they would be glad for every Christian girl that went to their school.

13. A Woman's Training School. Connected with this is a Woman's Training School, but here we must recast our ideas of a training school as we know it. It is not an orderly gathering of young women preparing themselves for a life of mission service. It is a gathering of women young and old, who for a few weeks or a few months come

down to Canton to be taught "more perfectly in this way," who with rare exceptions cannot read and know but few verses of Scripture. In Canton Mrs. Green has charge of this woman's school, and in connection with it she has arranged to take the preachers' wives and young women with little children, such as give promise of being useful for the Gospel, and train them for service. She will endeavor to train

the wives of our preachers to be helpers together with them in the propagation of the Gospel rather than hindrances as many of them have been in the past. This extensive work of the ladies of these schools is made possible by an efficient body of native helpers, trained by the missionaries, just as they are now helping to train others.

- 14. Overweights of Joy.** Would you have "Overweights of Joy?" Then join Miss Mackenzie in her school work in Yangchow. She has charge of a boarding school of thirty girls, and during the first part of the year gave her time from three in the afternoon until dark to the women in the

Bible school. "Joy," she says, "has been the keynote of service throughout the year 1908. Joy—'overweights of joy!' Joy in seeing our girls, my jewels, grow fair in the sunshine of our Father's love; joy over the recovery of our beloved co-workers, Miss Moorman and Miss Parker, the return of the latter to China, and both of them taking up full missionary service, relieving me of work among the women and giving me more time for the school. I have had great joy in teaching our women and girls, and in seeing the hundredfold results in their lives. For instance, Miss Whang, our converted nun, after two years of hard study, is able to help Miss Parker in the Bible school and to conduct evangelistic services for women, and Mrs. Dzang, one of the sweetest of Christians, and over whom I have labored most of all, a real help to Miss Moorman in her house-to-house visiting, and to us all by her living the Gospel before the people we are trying to win for our Lord Jesus. Several times when my strength seemed unequal to the work, and when I have been urged to rest, to give up part of it, to teach our girls and let the women go, there comes a question, 'Is all this work worth while and for the glory of our Lord Jesus?' Yes. Better a year of such blessed work, helping these loved ones of our Lord's up to the heights of service for Him, than a millennium of saving one's own life."

- 15. A Theological School.** Were our time long enough we would gladly look in upon other friends of ours winning overweights of joy in Chinese school rooms—Miss Lanneau, Miss Wileford, Miss Price and many more, but we turn from

these for a glance at that which has been well called the crown and glory of our training forces in South China—The Graves Theological Seminary, named for its founder and life-long teacher, Dr. Graves, on the fiftieth anniversary of his going to China.

Last year the forty-six students came from twenty-one districts. They are studious and seem to realize the opportunity and privilege of the hour. Many of the students engage in Christian work at night and on Saturday and Sunday, helping to preach at the chapels or selling tracts. During vacation many of them preach or act as col-

porters. From last summer's work they reported: "Preached in 228 places and conversed with 1452 persons on the subject of Christianity," yet this is only a partial report of the work done. The outlook for this institution, probably the greatest factor in the Christianization of this section, is the most encouraging. This school has set apart the first day of each month as "Missionary Day," when the student body is addressed by one or two able speakers. In fact this school is fast adjusting itself to the new conditions of China and doing a work which will have a far-reaching effect in awakening China.

- 16. Shanghai Baptist College.** To cap our system of schools by a college which would give to the Chinese a complete and rounded Christian education, had long been the dream of our missionaries. Other denominations were seizing the opportunity to mold the future leaders of the nation

in both secular and clerical walks of life. There was not another great denomination in China without the beginnings of a university, with large plans for its development. Baptists had been content to take no part in raising up educated laymen, to say nothing of training a thoroughly equipped ministry. Therefore our young men who have been ambitious to secure a thorough education have been compelled to seek their training in the institutions of other denominations, with the result that most of them have been lost to our work. To meet this need Yates College was planned. The Northern Baptists, feeling also the need of a high-grade college, asked to join us. The whole plan was then expanded into a college and seminary, the whole to be known as the Shanghai Baptist College, the first building to be called Yates Hall.

The first plans were to put the buildings on a ridiculously small lot, with all other plans in proportion. There has been, and is now, the greatest possible danger of making plans on too small a scale and of being satisfied with too little. After eight years of planning and building we have come to larger plans and higher ideals than we would have been satisfied with at the beginning, and we are trying now not to limit our ideals for the future and thus block the way of natural development.

- 17. The School That Would Not Wait.** But the theological school which was to be part of the college would not wait. "Before building operations had been begun, the theological seminary of which Dr. R. T. Bryan is president, was opened in rented quarters. After one year the seminary has

been moved to our new site. There are now forty-two students in attendance. Of these nineteen are married and a regular school has been organized for the instruction of these women, under the care of Mrs. White. There is also a day school for the children of the students, which will eventually develop into the

practice school of pedagogy of the college. The students spend considerable time each week in evangelistic work, some preaching in the adjacent villages, some holding regular services in Shanghai, and some following the line of the new railway toward Soochow. In many of these places we expect to open regular chapels. Besides the other services held on the compound, a Sunday afternoon evangelistic service is held, with an attendance of from 100 to 300.

18. A Look at the College. The college now stands on twenty-seven acres of land, on the bank of the Whangpoo River, which forms the harbor for the port of Shanghai, and six miles from the center of that great commercial city. The imperial government is spending millions of dollars in the improvement of the river and harbor, so that ships from America, Japan, Europe and all the world, besides the myriads of junks and steamers plying between Shanghai and other parts of China, are constantly passing. Truly this institution stands in the eye of the fleets of the world.

Building was begun in May 1907. Seven buildings of brick, stone and Oregon pine have been completed. Of these buildings, Yates Hall is the chief. It is three stories high and has a chapel seating 400, and nineteen rooms for offices, library, reading room and class room. It is a fitting memorial to the one whose honored name it bears.

19. The Opening of Our College. On the tenth of February, 1909, the usual time for the opening of all school work in China, the doors of Yates Hall were thrown open for the first time for the admission of college students. Forty-five students were received and went regularly to work under the two foreign and six Chinese teachers.

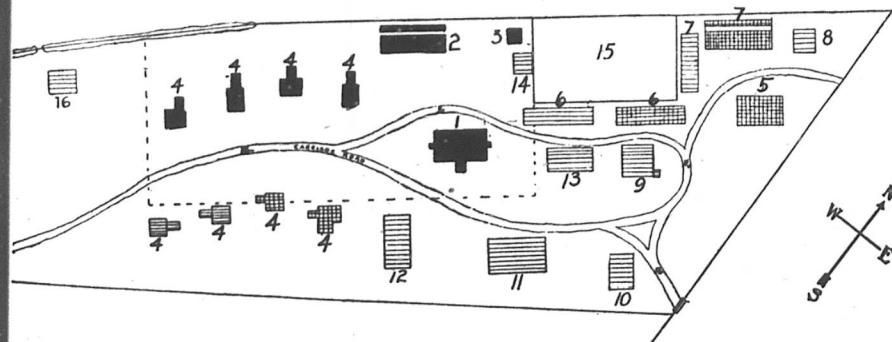
That the people of Shanghai appreciate the coming of our new college there can be little doubt. The attendance at the laying of the corner-stone was most gratifying. And during the time of building the kindly interest of many in important positions, including the American consul, has been manifest. The Chinese gentry have been able to show their appreciation in a most practical way. They have assisted us most materially in securing from the Chinese Government the new carriage road which is now being made, connecting us with the system of roads within the limits of the foreign settlement, and now they are equally forward in helping us to secure other favors from the government in the way of connections with the Shanghai city electric light, telephones and water supply.

Up to the present \$65,000 has been expended in lands and houses. But this is only a beginning. As the head of the educational work of the Baptists of the United States, North and South, as an institution

growing out of the religious needs of a great people, there is no bounds to its possibilities. The trustees looking forward for twenty years have summed up a total need of nearly \$400,000. Why not?

If we consider the thousands of students who must be prepared for the work, if we are to grapple with the gigantic problem of the evangelization of this great empire, who can say that a half-million dollars is too much to put into this institution.

18. Forward. And so the cry in China is forward. We have prayed for open doors and the doors are open. We have prayed for willing hearers and they have been given. We have asked for opportunities, and thousands have been thrust upon us. Will we be true to our prayers, and in this day of opportunity go forward?



By the courtesy of the Baptist Missionary Magazine.

A CHRISTMAS THOUGHT.

"Would he find room, the human Christ
Whom once the manger-cave sufficed?
The Son of Man who loathed pretense,
To whom all caste was foul offence?
Would he find room who would not care
A whit for incense, psalm or prayer
From those who need to learn again
That love of God is love of men?
Would he, by millions now approved
Because far centuries removed,
And gilded with the name of God,
If now perchance he bore the load?
Or delved half-naked under ground?
Or if among the children found

OUR MISSION FIELDS

Chained to the loom? Or, hark, ye proud!
An alien in the steerage crowd?
O ye, who are so slow to see
God is in all humanity,
Who still go stumbling to your doom—
Would he find room? Would he find room?

Program for Young Woman's Auxiliary.

Solo—Prayer—Hymn.
Song of Young Woman's Auxiliary—They That Be Wise.
Scripture—The woman who defied God. (Jezebel.)
The New Education in China.
Some Martyrs to Education.
Overweights of Joy.
A Chinese Training School.
The Shanghai Baptist College.
Essay—The Late Dowager Empress.
Changes in China—(Gathered from many sources).
Plans—Christmas plans perfected, plans for observing week of prayer.
Business—Dismission.

Program for Junior Young Woman's Auxiliary.

Hymn—Prayer—Scripture.
Garments of Love—Acts 9: 36-43.
Readings—Some Martyrs to the New Education in China. A Farewell Letter.
Overweights of Joy.
A Mission Training School.
Shanghai Baptist College.
Paper—What a Chinese Boy Learned at School.
Plans—Christmas Plans Perfected.
Question—How Shall We Keep the Week of Prayer.
Business—Dismission.

Program for Royal Ambassadors.

Hymn—Are Your Windows Open to Jerusalem?
Scripture—An Ambassador at Prayer. Daniel.
Prayer.
Reports of Ambassadors from Different Countries.
New Education in China.

OUR MISSION FIELDS

Our Mission Schools.
Our College at Shanghai.
Debate—Resolved that the conversion of China is more important than that of Japan.
Plans—For meetings during the week of prayer.
Assignment—Of Christmas duties.
Business—Adjournment.

Sunbeam Band Program.

FIRST MEETING.

SUBJECT—New Rulers of China.

Opening Exercises.

(1) The death of China's emperor, Kwang Su. A little more than a year ago, news was flashed all over the world that the emperor and dowager empress of China were dead. They died within a day of each other on the fourteenth and fifteenth of November. At first it was thought that they had been poisoned or put to death in some way, but now this is no longer believed. The name of the late emperor was Kwang Su which means "Illustrious Successor." He was thirty-six years of age when he died. He was weak and easily led by those who had stronger minds. China passed through many stirring times during his reign. Among these were the war with Japan (1894-1895) and the Boxer troubles in 1900, when so many missionaries and Christian Chinese were put to death.

(2) Story by Leader of some of the brave Christians who died in the Boxer outbreak, rather than give up their belief.

Music.

(3) Tsze-Hsi-An, the late Dowager Empress. The life of the Dowager Empress of China reads almost like a fairy tale. Her father was a Manchu nobleman, who, having lost all his money, became very poor. To keep himself and his family from starvation, he sold his daughter to a rich merchant. She was a family slave or "pocket daughter" as the Chinese say. Her "pocket parents" were kind to her, and she was given some education. Her feet were never bound. She did the family marketing and so learned something of business methods, and saw more of the city life than most Chinese girls see. She was said to be the most beautiful girl in the empire, and at the age of eighteen began her royal career in the emperor's palace. She

was known as the Empress of the West. After the death of the emperor, her young son was made emperor, and she became the real ruler. Her son died more than thirty years ago, but she was not willing to give up her rule. She adopted her young nephew, Kwang Su and had him made emperor. Later when he tried to rule, as he wanted to, she made him sign a paper ordering himself to give up the throne and making her ruler.

(4) The New Emperor of China. The new emperor of China, little Pu-Yi, is only three years old. Poor baby! He cried when they took him from his parents to the royal palace. The old dowager empress had ordered him to be brought that he might study and prepare to become the ruler of China in place of his uncle who had just died. On the second of December this baby took his seat upon the throne of China. He rode to the throne room with his father in a beautiful sedan chair. As the court was in mourning for the late emperor, there was not a note of music. At one place in the ceremonies the little emperor offered sacrifices before the memorial tablets to the late emperor and dowager empress. When all the courtiers and princes present bowed before little Pu-Yi, he moved his baby head and hands to right and left in answer to their greetings. His new name is Hsuan Tung, which means "Proclaimed Leader." Shall we not pray that this baby emperor may learn to know and love God, and so lead his people in righteousness?

Music.

Roll-Call—Answered with name of a missionary in China.

Music.

Collection.

Adjournment.

NOTE—A three year old child may be put in a large chair and made to represent the little emperor and the enthronement scene acted.

SECOND MEETING.

SUBJECT—The Chinese New Year.

Opening Exercises.

Minutes.

Roll-Call—Let each child answer with some fact about China.

(1) At twilight, one week before the Chinese New Year, all Chinese homes are in a stir. The kitchen gods that have been worshipped every fifteen days during the year are about to be taken down. First there is a little feast for the family. Then these paper gods are taken from their place on the walls and their mouths covered with something sweet and sticky. This is to keep them from telling any-

thing bad they have heard during the year. Then they are folded up and burned.

(2) For one week there is no kitchen god in the house. Then people begin to go about the streets selling new gods. They are only bright colored pictures on paper, and above them is printed the Chinese calendar. No one must say "buy" kitchen gods, although money is paid for them. The Chinese say, "I want to invite a god."

Music.

Recitation—Selected.

(3) The night before New Year's Day, there is a great noise in every city. Bang! bang! go the firecrackers, and whiz! go the rockets. Gay papers are pasted on the houses to keep away evil spirits. Over some front doors little mirrors are hung. If a wicked spirit tries to enter the house, he will see his own ugly face and be scared away, thinking some bad spirit has gone there before him.

(4) The family sits up all night eating and waiting for the morning. At the first glimmer of day, the head of the house goes out, spreads down a carpet and bows to the spirit of happiness, offering it food. After this the whole household joins in the worship of ancestors, followed by the popping of crackers and the burning of incense.

(5) As soon as it is broad daylight the round of calls begins. Everybody is dressed in the best and gayest clothes, and it is wonderful to see the bright colors and fine garments. No one must speak a word like "tiger," "death" or "devil," for they will bring disaster. Foreigners are safe on the streets then, for nobody will bring bad luck on themselves by calling out "foreign devil." Children are given candy and presents, and so must always be glad for New Year to come.

(6) One of the funny sights during the New Year is a procession of Chinese boys playing riding horse. As the horse has no feet we wonder how they manage. We find that each boy has two baskets fastened to his waist, one in front and one behind. They are hidden by a covering of bright green cloth. To the front basket is fastened a head with a long neck like a giraffe's. It is covered with green cloth and a tail of the same is fastened to the other basket. As the boys caper and run, the baskets wobble and look very much like a live animal. The boys go from house to house, making as much fuss and having as much fun as boys the world over.

Music.

Collection.

Adjournment.

NOTE—By questions draw from the children the terror that must surround people who believe in wicked spirits, and impress upon them the wrong of all superstitions.

TREASURER'S REPORT, APRIL 20th, 1909, TO AUGUST 1st, 1909.

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

WOMAN'S SOCIETIES.		YOUNG WOMAN'S AUXILIARY.						BANDS AND ROYAL AMBASSADORS.						TOTAL.		
States.	Fore'n. Home.	S. S. Board.	Marg't. Train'g Home.	Fore'n. Home.	S. S. Board.	Marg't. Train'g Home.	Fore'n. Home.	S. S. Board.	Marg't. Train'g Home.	Fore'n. Home.	S. S. Board.	Marg't. Train'g Home.	Fore'n. Home.	S. S. Board.	Marg't. Train'g Home.	
Alabama	604 01	235 03	45 85	179 35	185 87	123 95	1 00	10 00	84 38	87 22				\$ 1581 66		
Arkansas				17 00										12 50		
Dist. of Columbia				6 25	19 70	14 64	6 91	1 91		2 60	67 55			17 00		
Florida	223 45	302 98	136 08	365 17	286 57	362 70	3 05	3 55	27 25	228 08	84	11 40	43 99	8531 73		
Georgia	4202 23	2548 63	82 39	25 74	38 71	211 90	95 17	21 54		8 97	74 00	45 82	2 26	11 00	645 90	
Kentucky	835 11	430 00	136 00	175 50	98 85	8 65	17 50			2 50	10 32	4 50		2 50	1902 72	
Louisiana	125 50									24 00	1 00	10 83			288 57	
Maryland	129 87	24 90					1 50								191 50	
Mississippi	544 59	347 20					78 55	144 65							1114 99	
Missouri	632 92	874 64					28 65	178 00	44 95	31 00		20 15	12 25		1821 96	
North Carolina	1668 53	3034 30	9 32	6 60	388 50	274 19	482 95			42 25	149 68	696 18	4 54	12 10	3 20	
Oklahoma	81 90	117 32			6 50	3 65	6 00	6 00		1 25	6 66	1 25			6763 64	
South Carolina	2218 12	1896 51	62 25	238 95	450 85	219 65	248 80	15 71	10 31	90 85	234 92	271 14	21 20	16 27	21 10	
Tennessee	626 41	1067 15	26 90	14 50	12 00	367 21	350 55			117 39	72 70				6135 13	
Texas	2588 50	1183 11			28 70	40 00									2635 01	
Virginia															40 00	
TOTAL	14581 54	12272 52	246 50	669 54	2267 48	1681 27	1748 65	18 76	22 31	477 21	1287 38	1585 70	28 84	69 54	88 69	\$3725 83

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Georgia		18 28		18 28
Louisiana		122 00		122 00
Missouri		158 00		158 00
North Carolina		50 00		50 00
Virginia				110 00
TOTAL	463 28		72 00	535 28

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