

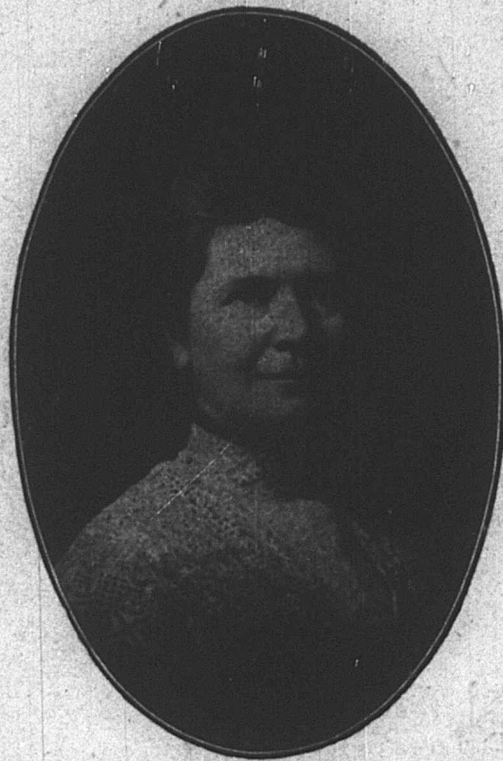
Our Mission Fields

VOLUME VI OCTOBER-NOVEMBER-DECEMBER-1911 NUMBER 2

UNION WATCHWORD, 1911-1912

"Our Sufficiency is from God."

-II Cor. 3:5



MRS. HENRY W. PEABODY

*To whose Thought and Prayer we
owe the Jubilee Movement*

PUBLISHED QUARTERLY BY
THE WOMAN'S MISSIONARY UNION

Auxiliary to the Southern Baptist Convention

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

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

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

EDITH CAMPBELL CRANE, Editor

CONTENTS

	Page
Calendar of Topics	4
Financial Statement	5
Magazine References	7
Suggested Leaflets	8
A Membership and Magazine Campaign	9
Baptist World Alliance Woman's Committee	10
Jubilees	11

PROGRAM FOR OCTOBER—WORLD SURVEY OF HOME AND FOREIGN MISSIONS.

General Program	13
Program for Young Woman's Auxiliary	21
Program for Junior Auxiliary	21
Program for Royal Ambassadors	22
Two Programs for Sunbeams	23

PROGRAM FOR NOVEMBER—MISSIONS EAST OF THE MISSISSIPPI RIVER.

General Program	29
Program for Young Woman's Auxiliary	37
Program for Junior Auxiliary	38
Program for Royal Ambassadors	39
Two Programs for Sunbeams	40

PROGRAM FOR DECEMBER—OUR MISSIONS IN ASIA, CHINA AND JAPAN.

General Program	47
Program for Young Woman's Auxiliary	55
Program for Junior Auxiliary	56
Program for Royal Ambassadors	57
Program for Sunbeams	58

Calendar of Monthly Topics

Woman's Missionary Union, 1912

January—A Million Women—Study of Organization.

February—Japan.

March—The Foreigner, East and West.

April—Christian Stewardship.

May—South America.

June—Mountain Missions.

July—Mexico.

August—Missionary Training.

September—The Country Church.

October—The World-Field.

November—The City—A Menace? An Opportunity?

December—China.

Apportionments for Societies and Bands

State	Foreign	Home	S. S. Board	Marg't Home	Train'g School		Totals
					Cur.Ex.	En't't.	
Alabama.....	\$ 9,300	\$6,200	\$ 100	\$ 60	\$ 170	\$ 400	\$16,230
Arkansas.....	3,550	2,350	25	20	60	150	6,155
D. of C.....	650	450	10	25	10	35	1,180
Florida.....	2,050	1,350	40	20	50	125	3,635
Georgia.....	25,700	17,150	190	175	550	1,000	44,715
Illinois.....	200	500		5	5	5	715
Kentucky.....	10,700	6,300	100	100	415	600	18,215
Louisiana.....	2,300	2,300	25	25	60	175	4,885
Maryland.....	3,000	2,000	50	50	75	225	5,400
Mississippi.....	5,400	3,600	80	75	110	270	9,535
Missouri.....	5,000	3,200	25	50	125	400	8,800
New Mexico.....	50	50	5	10	5	15	135
North Carolina..	14,700	9,800	250	110	280	650	25,790
Oklahoma.....	900	900		10	50	150	2,010
South Carolina..	17,600	12,500	200	160	210	1,000	31,670
Tennessee.....	10,800	8,000	200	75	175	400	19,650
Texas.....	10,250	4,750	100	80	200	400	15,780
Virginia.....	20,350	13,600	100	150	450	1,000	35,700
Totals.....	142,500	95,000	1,500	1,200	3,000	7,000	250,200

Apportionments for Young Woman's Auxiliaries for Home and Foreign Missions

State	Foreign	Home	Totals
Alabama.....	\$ 840	\$ 550	\$1,390
Arkansas.....	300	200	500
D. of C.....	30	25	55
Florida.....	60	40	100
Georgia.....	2,125	1,400	3,525
Kentucky.....	1,380	900	2,280
Louisiana.....	25	18	43
Maryland.....	300	175	475
Mississippi.....	330	200	530
Missouri.....	240	160	400
North Carolina.....	1,800	1,200	3,000
Oklahoma.....	50	50	100
South Carolina.....	1,900	1,250	3,150
Tennessee.....	1,200	880	2,080
Texas.....	860	572	1,432
Virginia.....	2,060	1,380	3,440
Totals.....	13,500	9,000	22,500

Apportionment for Bands for Home and Foreign Missions

	FOREIGN	HOME	TOTALS
Alabama	\$ 420.00	\$ 280.00	\$ 700.00
Arkansas	500.00	340.00	840.00
District of Columbia	15.00	10.00	25.00
Florida	150.00	100.00	250.00
Georgia	1,200.00	800.00	2,000.00
Kentucky	570.00	380.00	950.00
Louisiana	95.00	65.00	160.00
Maryland	100.00	70.00	170.00
Mississippi	60.00	40.00	100.00
Missouri	45.00	30.00	75.00
North Carolina	1,575.00	1,050.00	2,625.00
Oklahoma	25.00	25.00	50.00
South Carolina	1,875.00	1,250.00	3,125.00
Tennessee	1,130.00	840.00	1,970.00
Texas	740.00	380.00	1,120.00
Virginia	2,000.00	1,340.00	3,340.00
Total	\$10,500.00	\$7,000.00	\$17,500.00

Apportionment for Royal Ambassadors for Home and Foreign Missions

	FOREIGN	HOME	TOTALS
Alabama	\$ 26.00	\$ 18.00	\$ 44.00
Florida	6.00	4.00	10.00
Georgia	90.00	60.00	150.00
Kentucky	40.00	26.00	66.00
Louisiana	10.00	10.00	20.00
Maryland	15.00	10.00	25.00
North Carolina	175.00	116.00	291.00
South Carolina	120.00	80.00	200.00
Tennessee	8.00	6.00	14.00
Virginia	260.00	170.00	430.00
Total	\$ 750.00	\$ 500.00	\$ 1,250.00

MAGAZINE REFERENCES

WORLD SURVEY

Saving America to Save the World.—*Home Field*, February, 1911.
 Is Mankind Advancing?—*Survey*, May 6, 1911.
 World Movement.—*Outlook*, May 14, 1910.
 Happenings of a Year.—*Home Mission Herald*, August, 1911.
 The Baptist World Alliance.—*Standard*, July 1, 1911.

MISSIONS EAST OF THE MISSISSIPPI RIVER

Immigrant Movements in the South.—*Home Field*, August, 1911.
 A Day at Pier 29.—*Home Field*, July, 1911.
 Factory Introspection.—*Survey*, May 6, 1911.
 Brightening the Life of the Toiler.—*World Today*, April, 1911.
 Meeting the Needs of 150,000 People.—*Home Mission Herald*, August, 1911.
 The Awakening of the Cities.—*World's Work*, June, 1911.
 Home Missions East of the River.—Free for postage.
 The Church and the Working Woman.—*The Standard*, July 29, 1911.
 The Local Church and the Immigrant.—*Missionary Voice*, August, 1911.

CHINA

Missions in China.—*Foreign Mission Journal*, March, 1911.
 China's Grapple with the Opium Evil.—*Everybody's*, April, 1911.
 Jasmine, a Little Maid of Cathay.—*Everyland*, September, 1911.
 A Chinese View of China's Need.—*Missionary Review of the World*, June, 1911.
 What the Orient Can Teach Us.—*World's Work*, July, 1911.
 China's New Foreign Minister.—*World's Work*, August, 1911.
 The Story of a Chinese Famine.—*Spirit of Missions*, August, 1911.

SUGGESTED LEAFLETS

From Woman's Missionary Literature Department

WORLD SURVEY

- Missions and Social Reform—2 Cents.
- The Sorrows of Heathen Motherhood—2 Cents.
- Saved for Service—2 Cents.
- The Garden of the King—2 Cents.

MISSIONS EAST OF THE MISSISSIPPI RIVER

- How to Help the Immigrant—5 Cents.
- Musings of a Hungarian Baby—2 Cents.
- Wanted—A Chance (Mountain Girls)—1 Cent.
- The Value of Littles—2 Cents.
- The Story of a Young Southern Toiler—2 Cents.
- The Church and Modern Industry—2 Cents.
- Children in the Textile Industry—4 Cents.

CHINA

- Ping-ti's Discovery—2 Cents.
- Wonder Stories—3 Cents.
- Lost on the Hills of Tang—5 Cents.
- A Christmas Festival—5 Cents.
- Chih—2 Cents.
- The Light of a Diamond—2 Cents.
- Heathen Heart Series—4 Cents.
- Christine's Christmas Thought—2 Cents.
- The Story of a Garden Flower—2 Cents.

A

MEMBERSHIP AND MAGAZINE

CAMPAIGN



Growing out of the Jubilee movement of 1910-1911, there has come to many missionary leaders the thought that the women's societies of all denominations might very well make a simultaneous effort, each among its own body of women, to secure new members and new subscribers for the magazines. And so in the month of October there will be a country-wide campaign for these two purposes, and we hope that the women of the Woman's Missionary Union will take an active interest in carrying it on in our churches. We all confess that one of our saddest failures is along the line of the numbers of women in our churches who are not taking part in the organized missionary work. Will it not be an inspiration to make a fresh effort to win them this fall, knowing that everywhere a canvass is being made among all Christian women to enlist them in the missionary societies of their churches? Ask your Methodist, Presbyterian, Episcopalian friends or acquaintances in your town whether their denomination is not making this same effort, and plan and pray with them for a general awakening of your community to the greatness of the privilege of service in missions, and to the necessity of reading the missionary magazines.

The plans may be simple, but they must be clear and definite. If you have not already received leaflets and membership cards from your State Corresponding Secretary, write to her for them, so that the members of your society who are to make the canvass of the women members of your church may have what they need to do their work on a uniform plan and with success. Let us make this autumn a time to be joyfully remembered for its forward step in increasing the active membership of the Woman's Missionary Union.

But that is not the end in view. It is, that the purpose of God may be wrought out more perfectly, more quickly, through the obedient praying and giving of His people—that souls and lives too, may be saved to His service through us. Then let us not throw aside this whole plan as being "too much trouble," nor yet undertake it lightly and half-heartedly, but take hold of an old problem with new courage and faith in Him for whose sake it is done.

Baptist World Alliance Women's Committee

Most of the readers of *Our Mission Fields* have perhaps already seen in various denominational papers the notice of the very profitable woman's meeting which took place in Philadelphia in connection with the World Alliance; but *Our Mission Fields* cannot forego the telling of it also. There is nothing very unusual or strange about the fact that there was a woman's meeting, for the coming together of so many of like purpose from various environments and conditions gave to all a deep and abiding interest in the viewpoint and the work of one another.

Our English sisters brought a thoughtful and earnest message, though they humbly professed themselves very sure that the American power of organization put our work ahead of theirs; the Russians were full of simple earnestness and the conviction that wins; and the contribution of information, encouragement and wit, from the here and there, fitted in a mosaic of many-colored beauty.

Once having met in this close and sympathetic way, it was impossible not to make some permanent plan for keeping in touch. It was an interested group of leaders from all the American and many other general women's organizations that met on June 23 and agreed to form the Woman's Committee of the Baptist World Alliance. The various general organizations are asked each to appoint one member of this committee, so that every great body of Baptist women will have a point of contact with all the rest. So we trust by half-yearly exchange of bulletins about the women's work in each country to enter more into helpful sympathy and prayer for all these interests. It was beautiful to see the warm pleasure of the Russian women, for example, in the thought that this sisterhood of service gave them the assurance of understanding and sympathy in their sore struggle.

The choice of officers for the committee resulted in the election of Mrs. Donald MacLeish, the president of the Foreign Society of the West, as chairman, and of Mrs. M. C. Kerry of London, secretary of the Zenana Mission, as vice-chairman, while the Woman's Missionary Union furnished the secretary.

Will not all Union members think upon this new relationship into which we have entered, and ask God's guidance for the Woman's Committee?

Jubilees

Beginning in October there is to be a series of thirteen jubilees in Southern cities, similar to the great meetings of women in the North and East last winter. A Southern Extension Committee of women, located in Nashville and made up of women from six or seven denominations, is making plans for this tour. It is expected that Mrs. Peabody and Miss Miller of the original jubilee party will be among the speakers, and much interest is being manifested on all sides in this united effort to deepen the missionary activity of our Southern women.

Following are the places selected for the jubilees and the dates tentatively arranged:

Norfolk, Va., October 10 and 11.
Greensboro, N. C., October 13 and 14.
Charleston, October 17 and 18.
Jacksonville, October 20 and 21.
Atlanta, October 24 and 25.
Birmingham, October 27 and 28.
Mobile, October 31 and November 1.
New Orleans, November 3 and 4.
Memphis, November 7 and 8.
Little Rock, November 10 and 11.
Oklahoma City, November 14 and 15.
Dallas, November 17 and 18.
San Antonio, November 21 and 22.

It is planned also that we shall ask the Christian women in smaller cities and towns to observe the jubilee by interdenominational meetings, even where outside speakers cannot be secured. These should be arranged in each State to follow the great jubilee in its largest city; and whenever possible the women are urged to go to the official jubilee celebration in their State that they may carry back to their own towns the stirring messages they will hear.

Send to the Southern Extension Committee, 810 Broadway, Nashville, Tenn., for literature on this topic (a small charge is made for Bulletins), and let us Baptist women be eager and ready to use this happy means of enriching our spiritual life and service, and furthering in our cities the zeal of Christian women for the work of our Master.

Program for October

WORLD SURVEY OF HOME AND FOREIGN MISSIONS

"Nothing less than a church whose individual members are tremendously in earnest can evangelize the non-Christian world."

1. Hymn. 2. Prayer. 3. Bible Study. 4. Poem—"Thy Kingdom Come." 5. The Kingdom at Home (Paragraphs 1, 2). 6. Responsibilities of Southern Baptists (Paragraphs 3-5). 7. Bearing the Burden of the Weak (Paragraphs 6, 7). 8. The Kingdom Abroad (Paragraphs 8-12). 9. Are We Willing to Pay the Price? (Paragraph 13). 10. Review of Progress of Missions for the Year (See S. B. C. Minutes, 1911). 11. Prayer for Southern Jubilees. 12. Business. 13. Dismission.

Hymns and Opening Prayers.

Bible Study—Promises of world-wide reach: (1) Gen. 22: 15-18, Blessings to all the world from Abraham's descendant. (2) Ps. 2: 8, The nations to be given to the Son. (3) His salvation for all, Isa. 45: 22, 23. (4) His world-wide rule, Dan. 7: 13, 14. (5) The heavenly gathering place of the nations, Rev. 21: 23, 24.

Poem—

The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.—Hab. 11: 14.

Thy kingdom come—on bended knee
The passing ages pray,
And faithful souls have yearned to see
On earth that kingdom's day.

But the slow watches of the night
Not less to God belong;
And for the everlasting Right
The silent stars are strong.

SECTION OF THE GREAT COMPANY GATHERED IN FRONT OF GRACE TEMPLE
AT THE WORLD'S ALLIANCE MEETINGS

THE BAPTIST CONVENTIONS

And lo! already on the hills
The flags of dawn appear;
Gird up your loins, ye prophet souls,
Proclaim the day is near,—

The day in whose clear shining light
All wrong shall stand revealed;
When justice shall be throned in might,
And every hurt be healed;

When knowledge, hand in hand with peace,
Shall walk the earth abroad,—
The day of perfect righteousness,
The promised day of God.

—Frederick L. Hosmer.

I. Today as never before we are speaking easily and in many connections of "the world." We are thinking in terms of the vast stretches of whole continents, brought by steam and electricity, and by a growing interest in humanity, to become one in our thinking. We take a World Survey quite as a matter of course among our missionary topics. This year the attention of many thousands of people has been centered upon the world as the mission field by the great Missionary Exposition, "The World in Boston," which has been so successfully demonstrating before their eyes the actual facts of life and work in all countries. Thirty thousand visitors on a single Saturday, eight thousand of that number being boys and girls, were brought face to face with the wonderful missionary object-lesson in Mechanics' Hall, in Boston. They saw the world's need with their own eyes: and many thousands more during the month of its continuance learned the present-day facts of practical missionary service at home and abroad, presented by young men and women who had thoroughly studied the section of the exposition they were to explain. So we have a new idea of the possibilities of taking a World Survey when we hear how men and women of faith and energy are literally bringing the world into the cities where this exposition goes.

How deeply interesting it would be if we, as we have our study this month, could look with our very eyes in swift succession upon the parts of our own home land where missionaries are at work (and that means every kind of community); and also have before our gaze the marvelous changing panorama of the other countries! But we must cultivate a missionary imagination, for few of us can

stand in the midst of a real missionary exposition, and yet we need to have keen and clear in our hearts and minds the picture of the work of God, going on day and night against tremendous forces of evil.

2. In general, the sense of responsibility for the religious conditions in the United States appears to be growing among the Christian churches. For example, Southern Methodists have greatly increased the power and importance of their Home Mission Department of the Board of Missions; have created a special commission to plan a general forward movement in organized work among foreigners, negroes, mining and factory populations, and have set higher the relative amount of money to be appropriated to Home Mission work in the coming year.

How do Southern Baptists stand in relation to Home Missions? The joyful thought, "No debt," is perhaps the first one that occurs to us; and with vigor and determination we turn to look upon the task and how it stands at present.

We are becoming accustomed to the thought that our tremendous work is to make ever more thorough the Christianizing of our national life; and no part of our population gives us more concern than the foreigners who are so frequently non-Christian. In the latest obtainable figures from the Immigration Commissioner (those for 1911 are not yet to be had) we find that the immigrant tide has once more gone to the million mark. To be accurate, 1,041,570 came in last year—53,730 of these went to live in States where the Southern Baptist Convention works, and though the proportion of that number to the whole is not large, being just a little over one-twentieth of all who entered, 53,000 souls are a great many to be added to our number of responsibilities. Let us think of them as individuals needing, many of them, what we have. In addition to the established work among foreigners at such important points as St. Louis, El Paso, Tampa and Baltimore, the Board has this year been able through the co-operation of Virginia women to place a missionary, Miss Tweedy, at Norfolk, where, as in all seaport towns, a motley array of nationalities offers plenty of problems to the earnest lover of his country and of humanity.

3. In the Highlands. In our peculiar responsibility as a denomination in the Southern Mountains the year has brought much blessing. Twenty-six mountain schools represent the centers of influence we maintain, and steady changes in the raising of the moral tone, the revolution in

sentiment toward temperance, and the vast improvement in the home life wrought by the girls who have been in these schools, are some of the notable features specially to be remarked upon.

4. **Negroes.** The work* among negroes must ever be one of vital importance to us. There is growing up, judging by written and spoken words, a keener sense of Christian responsibility for these who so largely serve us than we have ever possessed before. Says our Home Board Report:

"The fact that the greater responsibility, as well as the greater opportunity, for helping the negroes rests with the white people of the South has come to be well recognized by Southern people, both white and black, and also by many prominent people of the North. There are evidences that a more wholesome feeling is growing up between the races in the South. We have every assurance that the lines upon which Southern Baptists are doing their work for the negro have been wisely laid and are bringing forth results which point to the permanent welfare of the negro."

Thirty-five co-operative negro missionaries have been employed by the Board in conjunction with the National Baptist Convention, and they report 2642 baptisms.

5. **The Country.** The country church problem is becoming an interesting one. The country church is supposed to be safely ours; but our Home Board, as that of other denominations, realizes that there is no guarantee of permanent possession of the country districts unless we study them to see and meet the changes and shiftings of population and of interest that are taking place. Here is a new feature in our World Survey, and one that will very likely be discussed at length in "The Home Field" in the coming year.

6. **The Social Message.** Again, this year is marked by a great growth in the sense of the responsibility that must be faced by Christian churches for the social conditions in the community. In the small town it is somewhat easier for our churches to keep close to the spirit of the Master's great loving care for all men—for we know everyone and the spirit of Christian neighborliness readily goes out to a seen need. But it is in the larger cities that we lose our bearings and forget that we are the keeper even of our unknown brother. Why should it concern us that children, too young to carry the burden of labor, are stunting their souls and bodies in hard work and

*For an excellent presentation of this whole subject, read "Negro Life in the South," W. D. Weatherford, Y. M. C. A. Press, New York. Price, 75 cents.

bad atmosphere? Why should we care if women in factories are overworked and underpaid? Why should we be troubled if working men and women with twelve or fourteen hours' work a day, and sometimes seven days' work a week, are too exhausted to hear or listen to the message of Christ's gospel? The answer is, partly, because we are human just as they are, and we cannot ignore their injustices, but chiefly, because our Lord loves them and wants to reach their bodies and souls with His liberating power of salvation.

Dr. Gardner's convention sermon at Jacksonville, along this line, made a profound impression. Says a writer in the *Baptist World* of that sermon on social responsibility:

"That was a momentous moment when at the climax of his thought he arraigned the churches for fleeing the slums in the cities for club-like comfort in self-indulgent conditions, and for not returning to the slums like Peter in 'Quo Vadis,' who, when fleeing the city with its dangers and problems, met his Master pressing on to the center of the suffering and danger. He pronounced that the churches should pitch their abiding places more and more towards the slums if they would be Christian and not tend to paganism. Such churches but cry out Lord, Lord, and do not the things commanded them.

"Then it was that the great congregation was swayed as the storm sways the forest. That was a great hour, and the spiritual response of the people inclines us to feel that it was the hour of a new birth in our conception of the mission of our churches."

7. **World Alliance.** The sessions of the Baptist World Alliance, too, were remarkable for the emphasis they laid on this great truth of the need for an awakening among us all, men and women, to feel that our churches have a great work to do in bettering the conditions in our cities which almost force young lives to grow up in drunkenness, vice and sin of every sort. The English speakers were especially strong and convincing, and the Women's Missionary Societies would do well to study the proceedings of that Alliance, so as to catch the trend of this great current of fearless thinking and action.

8. **The Continent.** Turning now to the world without our borders, the great and absorbing topic on the lips of all Baptists this autumn is the work of God being wrought on the Continent of Europe. The story of the Russians is becoming well known, and also the growth of the ardent evangelical spirit in Moravia, Hungary, Bohemia and Bulgaria; and those who did not know many of the facts about the sufferings, the courage, the persistence, the spiritual longings of the

men and women there have begun to learn, through the reports of the Alliance meetings, how the Holy Spirit is turning thousands of them to the Bible as their guide and to Christ as their one Hope. There are hundreds of Baptist churches now on the continent, of which none, perhaps, is attracting more attention than the congregation in St. Petersburg under the leadership of William Fetler.

9. Latin Lands.

The Roman Catholic countries show marked evidences of unrest and a turning away from the old order. Italy is in the midst of a great religious renaissance, says a recent writer in the *Missionary Review*, as well as an educational movement of great promise, and the two work toward the same end of liberty and enlightenment. Mexico, in the uncertainty and dimness of her new political dawn, is likely yet to have pain and trouble enough. It is a cause for gratitude that in the struggles that have taken place no lives of missionaries have been lost, and so far as can be learned no mission property destroyed. South America presents an increasingly inviting field for effort. Says one of our missionaries in Brazil:

"We are on the eve of a most remarkable revival all over this vast mission. We feel it in the air and we feel it in our very hearts. The Lord is opening up places never before thought of and hearts until now untouched. Invitations to preach, to teach and to baptize are constantly reaching us. Besides all this, the mission is being opened up in other most remarkable ways. The Federal Government is turning its eyes to the needs and opportunities of this immense north of Brazil. Railroad concessions, new harbors, newly-discovered precious mines, all are combining to make this the opportunity of any man's life to take this north of Brazil for Christ and the Baptists."

The Argentina prospects, both from the viewpoint of opportunity in the Republic and vitality in the Baptist Convention, are bright with promise. Of which of our own S. B. C. State Conventions can it be said, as it is said of the Argentina Baptist Convention, that the average gift per member for foreign missions last year was \$1.82?

10. Africa.

In various sections of Africa encouragements and threats of coming danger lie close together. In Zululand the past summer the Diamond Jubilee of the founding of their missions, 75 years ago, has been celebrated; and the great mass-meetings of both white and native Christians have been so deeply spiritual in tone as to promise an awakening of real power. On the other hand, the West Coast, especially in our S. B. C. Mission territory in Southern Nigeria, has

seen a decrease in mission forces and a growth of Mohammedan power. It is said that in almost every street in Ijebu Ode, an important town near Lagos, there is a mosque. This suggestive fact could be duplicated in many other divisions of Central Africa, where hitherto only fetichism had to be met by the missionary. It is not strange when we learn that in Cairo there has been organized a Mohammedan "Society for Invitation and Instruction"—in other words, a foreign mission board of Mohammedanism, with the avowed purpose of carrying their faith to the "Lands of the Book" (Bible) as well as to the tribes of Africa.

11. The Far East— India and Japan.

India is difficult to refer to without enlarging upon the interesting conditions there. Perhaps the most significant fact is the new view of caste which even the Brahmans are taking. The idea of brotherhood is permeating society, growing out of the Christian teaching, and it is a wonderful spectacle to see Hinduism bestirring itself to uplift the outcast and lower classes. It is no small tribute to the power and the example of Christianity.

Japan continues to hold our attention as a mission field where the work is not yet done. Much attention has been attracted in this year by very strong evangelistic campaigns in several cities of the Empire. The Baptist forces are now united in their Seminary work at Tokyo, and much strengthening of our native leadership is expected from this union. Some writers refer to the annexation of Korea by Japan as having a very great bearing upon the progress of Christianity. Japanese Christians are frequently sent as Government officials to Korea, and among Japanese churches a warm interest in Korea's evangelization is often evident.

12. China.

Here is the greatest register of changes in all the world field. The rapid advance in the attack on opium, which the Government has been making, surprises those of us who expect China always to be deliberate in her movements; the prohibitions against gambling in the Southern province of Kwangtung and the public meetings to advocate enforcing it; the development of educational plans which have already given thousands of schools and not a few colleges to the people; the projection of a uniform system of coinage; the establishment of a modern Cabinet instead of the old Grand Council at Peking—all these things pass before our eyes and mean new opportunities for the Kingdom of God in China. What shall we say of the advance of antifoot-binding sentiment among women, and the practice of queue-cutting, which for the Chinese men is equally

significant? Surely China is accepting the new at every point. One very encouraging fact also is the appointment of Liang Tun Yen as Minister of Foreign Affairs, for he is a Yale graduate and has so long resided in the United States that he can deal with the nations without provincialism or ignorance of the real conditions outside of China.

Religiously, the growth of the Chinese Student Volunteer Movement is a wonderful feature of this year. Not only did 100 students publicly acknowledge Christ in a university evangelistic meeting in Shanghai, but large numbers of Christian students have offered for Christian work in their own country. Says Mr. G. Sherwood Eddy, writing from China: "In no place in the world is there such opportunity as in Asia for the investment of prayer, money, life."

13. How Are We Meeting It?

Here is a glimpse of the world in the light of God-given opportunity. Yet a glance at the reports of the Christian missionary bodies shows that very many report a debt, and the lovers of God's Kingdom see with pain and some fear the prospect of only a little real advance in the next year. The possibility of being too weak and feeble to go out into the superb purpose of God for us, should send us first to seek the cause of our failure, and then to set it right so that God may use us, our time and hearts and money. A writer in the *Missionary Review* says, speaking of the general deficits:

"We are convinced that the chief cause is the general lowering of spiritual life in many of our churches and cities, in the prevailing laxity of ideas in regard to the necessity of salvation through Christ alone, and in the increase of luxurious and selfish living. We are not pessimistic, but we believe in looking the facts squarely in the face and in putting first things first."

And our *Foreign Mission Journal* says:

"There is nothing to save us now unless we can be fired with a passion to make this land truly Christian and to take the world for Christ. It is the only task left that is large enough and calls for sufficient devotion and courage to make us truly heroic."

Let our World Survey mean to us not only a world vision, but a personal desire to see it realized, and a personal seeking of the Father that He may teach us to pray through this crisis.

"Sometimes the problems of the world make us forget that God is omnipotent," remarked a missionary at the recent conference in Clifton Springs, N. Y. Let us remember He is great enough even to conquer our self-love and ease, so that all of us may go out and be transformed into living flame for his Kingdom's sake.

But "The price of shining is burning."

Program for Young Woman's Auxiliary

Poem—

Bible Lesson.

Hymn—

Previous to this meeting, divide the society into two groups and tell one group to look up the country, people, customs and work of our own denomination in our home fields, and have the other group study up along the same lines in our foreign fields. (Use information in *Our Mission Fields* and minutes of Southern Baptist Convention.) Then ask two girls who write shorthand to be with you at this meeting. When the time comes for the mission topic, let each group take a separate part of the room, around a table. Appoint an editor for each one, and have a stenographer with each. Tell the others they are all reporters, and to give to the editor and stenographer the information gathered along the lines of country, people, customs and our Baptist work. One group will edit the paper, "Our Home Land," and the other group "Our Neighbor's Land." Let the articles be concise, full of information and with personal experience when possible. These papers to be read at close of meeting, and if possible passed on by three outside judges, who will announce their decision as to the best paper.

Reports—Business.

Dismission.

Program for Junior Young Woman's Auxiliary

Hymns—Y. W. A.

Scripture Reading—Two Messages for Us.—I John 1:5; I John 3:11.

Prayer—Our Message to our Saviour.

(A sentence prayer by each, sending a message above for ourselves or others).

Cablegrams—Let the leader before the meeting announce two leaders from among the girls, one for *home* and the other for *foreign* missions. Then tell the two leaders to divide the rest of the girls belonging to the society between them, and each girl on both sides bring to the next meeting short items of information or interest relating to home or foreign missions, according to the side they are on. At the time of the meeting let the leader or president of the society have on hand a number of

regular *telegram blanks*, which she will get the two leaders of sides to distribute—one to each girl. Then in a given time tell each girl to write out a message of from twenty to fifty words, telling of some fact they have learned about the field or work on the side they represent. Let those on the *home* side write theirs and send to the *foreign* side, and those on the *foreign* to the *home*. After the expiration of a given time the offices of both home and foreign sides close, and the leaders read the cablegrams as received.

Minutes—Treasurer's Report—Business.

Hymn—Prayer—Adjournment.

Note—Information to be gathered from *Our Mission Fields*, S. B. C. Minutes, Home Field and Foreign Mission Journal.

Program for Royal Ambassadors

(Have a Tramp Social.)

Opening Song Service.

Devotional Thoughts—Leader repeating Ps. 100: 4, 5, six boys following with Bible prayers, Ps. 117; Ps. 103: 1-5; Deut. 33: 13-15; Ps. 8: 9; I Chron. 29: 11; Ps. 72: 19.

Singing—"There's a Wideness in God's Mercy."

Start for a tramp to the woods, visiting imaginary mission stations. Have boys prepared to give facts, incidents or story of each station. (Collated from general program and S. B. C. Minutes, 1911.)

The Continent (paragraph 8). Latin Lands (paragraph 9). Africa (paragraph 10). China (paragraph 12). (Further information can be found in back numbers of *Our Mission Fields*, *Home Field*, *Foreign Mission Journal* and S. B. C. Minutes for 1911). Speak of Home Missions (paragraphs 2, 3, 4) at start and finish of tramp; of Foreign Missions (paragraph 1) while afield. This would be a good time to practice yell. Without much trouble the lunch could contain products from many countries, such as Africa, pineapples, oranges, sugar-cane, melons; China, chickens, rice, tea; Japan, apricots, plums, pears; Italy, lemons, figs, almonds, dates, olives; Mexico, sugar, cocoanuts, vanilla; Brazil, fruit, nuts, coffee; Cuba, bananas, sugar-cane; Home products, wheat, beef, lamb, peaches, apples. Have short business meeting before starting home. Sing Ambassadors' Hymn or "Now the Day is Over." On arrival at home adjourn.

Band Program

(Arranged by Miss Elizabeth N. Briggs.)

FIRST MEETING

SUBJECT—Primary Schools in Foreign Lands.

Motto—"O, what are the children saying away in these heathen lands?"

Opening Exercises—Hymn—Bible Reading—Matt. 15: 21-28.

Jesus healing the daughter of a foreign woman.

Prayer—Hymn—Roll Call—Minutes.

Collection—Hymn.

Talk by Leader—Tell that the Foreign Board has asked the Sunbeams to give this year to schools for children in foreign lands. It is just twenty-five years since the Sunbeams were first organized. Now there are 3144 Bands and about 80,000 boys and girls in these Bands. The Foreign Board asks for \$10,500 from them. Tell the amount apportioned to your State, then amount expected from your Band. Write on blackboard the amount already given and show what must be added to it to reach the full sum.

Recitation—

THE PLEA OF THE CHILDREN.

O, what are the children saying
Away in these heathen lands,
As they plaintively lift their voices,
And eagerly stretch their hands?

"O, Buddha is cold and distant,
He does not regard our tears;
We pray, but he never answers;
We call, but he never hears.

O, Brahma in all the Shastras,
No comforting word has given,
To help in our earthly journey,
No promise or hope for heaven.

O, vain is the Moslem prophet,
And bitter his creed of 'Fate';
It lightens no toil to tell us
That Allah only is great.

We have heard of a God whose mercy
Is tenderer far than these;
We are told of a kinder Saviour
By sahibs from over the seas.

They tell us that when you offer
Your worship he always hears;
Our Brahma is deaf to pleadings,
Our Buddha is blind to tears!

We grope in the midst of darkness—
With none who can guide aright!
O, share with us, Christian children,
A spark of your living light!

—Margaret J. Preston.

Talk by Leader—Explain that the Band is to be divided into seven equal parts. Each group to be given a certain country or countries to study during the year. Each group also to be given a color. Colors and groups as follows: Red, Africa and Italy; orange, China and Japan; yellow, Cuba; green, Mexico; blue, Home Board schools; indigo, Brazil and Argentina; violet, Mountain schools. Each group is to have a captain (larger girl or boy). These captains are to conduct the meetings in charge of their groups; to keep the scrapbooks (see note); try in every way to have the members of their groups attend the Band meetings regularly. Each group may add to its numbers any new members not already belonging to the Band. Appoint captains. Appoint or arrange groups.

Hymn or Selected Music.

Readings—Mission Schools in Mexico.

1. Chihuahua. This school is in charge of Rev. J. W. Newbrough. He writes: "Our school did a good year's work. The enrollment reached 132. The revolution has greatly affected the income of the school."

2. Guaymas—Girls' Boarding School at Guaymas.—In October, 1910, a school for girls was opened at Guaymas, State of Sonora. Rev. Frank Marrs, missionary in charge of the Pacific Coast field, was the promoter of this new enterprise. In his mind and heart had grown the plans that bore fruit in the establishment of "El Colegio Occidental," as the new school is known to the Mexican people.

The principal of the school, Miss Beulah Bowden, writes: "We now have ninety-four students enrolled, of whom seven are boarders. Other applications have been received for places for students able to pay half their board, but for lack of funds we were unable to admit them."

"We have two native teachers, both graduates from mission schools, and both good workers. Miss Cox, appointed missionary to Mexico in October, has the English department."

3. Industrial School at Parral.—This school, under the management of Brother P. H. Pierson, has been changed from Parral to Santa Rosalia, where a better field is offered. Of Brother Pierson's work Brother Newbrough says: "The school at Parral has done a good year's work, and has made it possible for some thirty-eight boys to attend school that would have had, in the majority of cases, absolutely no chance of doing so. The plan is to give an industrial training to each pupil. Agriculture has so far been the principal industrial feature, but carpentry, shoemaking and brickmaking are contemplated as early additions."

The Guadalajara school, under the care of Mr. Sanders, makes the following report: "This year, since January, 1910, when I took charge of the school here in Guadalajara, has been happy, and we feel that our Father is with us and is blessing us in a truly wonderful way. During the spring term we were busy getting our bearings and maturing plans for the new school year. The enrollment last spring was forty-four, and the boarding department small. This year, since our term opened in August, we have enrolled sixty-four—twenty-two boarders and forty-two day pupils. Though we are glad to get day pupils, and often do much in training and giving them the gospel, our real work and most effective results are with our boarders. When we have the girls here where we can give them some knowledge of real home life, and teach them to live the gospel day by day as well as to know the Bible intellectually, we are giving the future home-makers a basis for training the next generation. Our two native teachers are graduates of the Toluca school. Though this is their first experience, their work is satisfactory. Both teach in Sunday-school, and help in other phases of church work."

Six of our girls were converted during our protracted meeting in October. Five were baptized, and the sixth is waiting only for the consent of her father.

In the preparation and rendering of our Christmas program we were much encouraged to see how readily and well our girls, of whom all except four are doing what is practically their first school work, learned the parts assigned them. One of our co-workers said that the girls showed an improvement of which any school might be proud. We hardly think that eighteen more obedient and lovable girls could be found under similar circumstances, either in the States or in Mexico. We almost always make suggestions rather than demands, and with few exceptions the suggestion is all that is necessary.

Our classrooms are in the mission house, a little more than six blocks from our home, where we occupy two rooms, sharing the dining-room and the kitchen with the girls. Though we have an ap-

propriation to rent a house for the school, the Catholics seem determined to make us keep in our own little corner, for though I have tried and tried, I have not been able to rent a house. Houses are plentiful, but Protestants are not wanted. Now, this is a serious problem, and as time goes on, I really do not see what we are to do.

O, that we had the money to buy a little plot of ground and build such a house as we need! It is essential to have a mission property at all stations, and in a fanatical town school work without a school home is an undertaking of which no one would want the responsibility. Yet these people must be taught. Who will help to teach them by giving us a place in which to teach?

Hymn—Adjournment.

Note to Leaders—In taking up the objects as given to the Sunbeams by the Home and Foreign Boards, each leader must use much originality and take much time to prepare the meetings. School work in these various countries will give a broad outlook for the children, and may be the means of greatly expanding their sympathies and knowledge. Back numbers of *Our Mission Fields*, *Foreign Journal*, *Home Field*, *Prayer Calendar* and other mission or religious magazines and papers will offer much material for the programs. The children should be encouraged to collect pictures and items about the fields. Each group may make a scrapbook, and a display of these may be made when they are finished. Pictures may be exchanged between the groups, and the impulse to collect and to "swap" be turned to a missionary purpose. Where it is not best to attempt seven scrapbooks, one may be easily made by the whole Band. For pictures and items on Mexico, see *Foreign Mission Journal*, July, 1911; June, 1911; January, 1911; October, 1910; July, 1910, etc. The schools as listed in these programs are the ones assigned to the Sunbeams by the Foreign and Home Boards. They should be carefully noted by the leaders.

SECOND MEETING

SUBJECT—Primary Schools in Foreign Lands.

Motto—"The whole wide world for Jesus."

Opening Exercises—Hymn—Prayer.

Bible Reading—Psalm 118, read alternately by girls and boys.

Hymn—Minutes—Roll Call—Collection.

Hymn—

THE WHOLE WIDE WORLD FOR JESUS.

(Air: "The Morning Light is Breaking.")

The whole wide world for Jesus!
This shall our watchword be
Upon the highest mountain,
Down by the widest sea.
The whole wide world for Jesus!
To him all men shall bow;
In city or on prairie,
The world for Jesus now.

The whole wide world for Jesus!
The marching order sound:
Go ye and preach the gospel
Wherever man is found.
The whole wide world for Jesus!
Our banner is unfurled;
We battle now for Jesus,
And faith demands the world.

Readings—Baptist Schools in Brazil.

1. *Collegio Progresso Brasileiro*, Sao Paulo, Brazil. This school is under the management of Mrs. W. B. Bagby. She is assisted by Miss Annie Thomas and Miss Kate Carroll, who is a kindergarten teacher. During the year the college has made progress in many ways. The number of pupils was larger than in any past year, reaching the total of 175. The school is growing in popularity with the people, and is greatly helping the Baptist cause. The time has come when the Baptists of Brazil must provide for the education of the young people. They must not be left to the priests and nuns, who try to bring them up to become Roman Catholics.

2. The School at Bahia. This school is in charge of Rev. C. F. Stapp. He is doing a great work, but is kept back for lack of more teachers. One of the things that saddens the heart of the missionaries is to see the children of Baptist parents attending schools where they are taught to turn against the Baptist Church, and even against their fathers and mothers. In one city in Brazil a public school teacher who is a strong Roman Catholic once asked the Protestant parents to let her take their children for an outing. The parents allowed the children to go. The teacher took them to an idol by the roadside and forced them to kneel before it.

3. The School at Nova Friburgo. Rev. A. B. Christie is at the head of this school. There were 63 pupils enrolled last year. This year there is a promise of a larger number than ever before. There are 17 boarding pupils. Twenty-seven of the pupils this year come from the homes of Baptist or Presbyterian parents.

Hymn—

Reading—A Baptist School in Italy.

The city of Reggio was the scene of the terrible earthquake only a short time ago. The Baptists suffered much in the disaster. Since then the work has been growing. The help given by the Baptists to the sufferers gained friends for the little band of believers. The day school now has 120 pupils. The work is in a better condition than ever before.

Readings—Baptist School Work in Africa.

1. Ogbomoso. The school in this place is under the direction of Mr. and Mrs. S. G. Pinnock. There is an average daily attendance of 52. Mrs. Pinnock graded the classes carefully last year. The examinations at that time prove that good work has been done. One boy from the highest class will enter the training school for native workers. Two other boys will go to the industrial school at Saki. We are now receiving most encouraging reports from Mr. and Mrs. Pinnock. Twelve students came in early in February, and the work has shown steady progress. Brother Pinnock says: "On Wednesday evenings the students conduct open-air services, and also on Sunday evenings. In this way they are having practical training in evangelistic work."

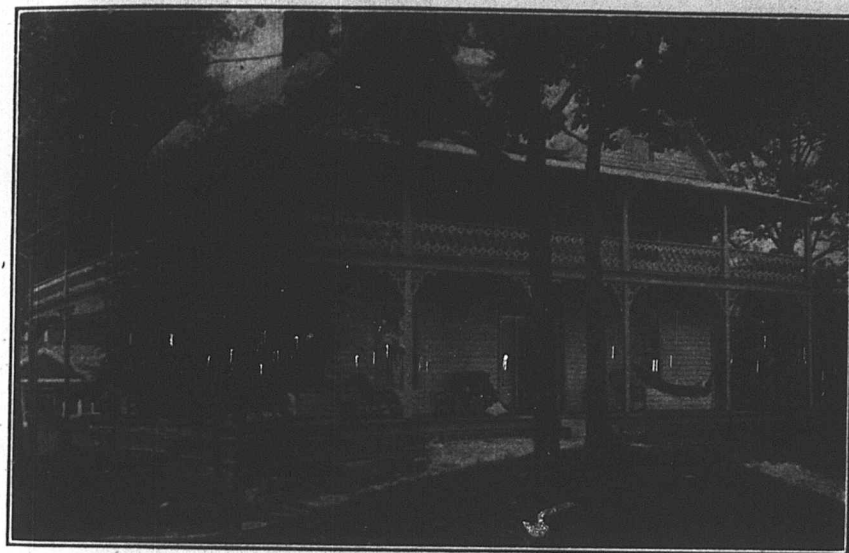
2. Girls' Boarding School at Abeokuta. Mrs. W. T. Lumbley has full charge of this school. She gathers the little African girls about her, teaches them to read, write and sew. But the greatest thing that she does for them is to tell them again and again the story of God's love and of His tender care. Some of these little girls have been given to her by their mothers. Mrs. Lumbley will keep them with her until they are grown. May we not join with her in praying that they may all become noble Christian women?

Music—(Selected.)

Prayer for all of the schools.

Hymn—Adjournment.

Note to Leaders—For further material for this meeting see back files of *Our Mission Fields*. Also see *Foreign Mission Journals* as follows: Brazil—April, 1911; March, 1910; October, 1910. Italy—June, 1911; May, 1910. These also have pictures to be used in the scrapbooks. Africa—January, 1911.



Girls' Dormitory, Murphy Institute, N. C.

Program for November

MISSIONS EAST OF THE MISSISSIPPI RIVER

"That country is the richest which nourishes the greatest number of noble and happy people."—Ruskin.

1. Song Service. 2. Invocation. 3. Silent Prayer, followed by Sentence Prayers. 4. Paper—The Land and the People (Paragraphs 1, 2). 5. The Mission of the Mission Schools (Paragraph 3). 6. The Mission of the City (Paragraphs 4, 5, 6). 7. The Little Children of the Poor (Paragraph 7). 8. Finally (Paragraphs 8, 9). 9. Prayer for Large Results from Jubilee Meeting. 10. Business. 11. Hymn. 12. Dismission.

Hymn and Opening Prayer.

Bible Lesson—A Thanksgiving Psalm (read responsively), Ps. 103. Quotation Service—a favorite verse of praise from each member. Causes for Thanksgiving in our mission work East of the Mississippi.

Poem—

THE SERVICE OF MAN.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man!

In haunts of wretchedness and need;
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for thee,
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.

O Master, from the mountain side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O, tread the city's streets again.

Till sons of men shall learn Thy love
And follow where thy feet have trod;
Till glorious from Thy heaven above
Shall come the city of our God.

—Frank Mason North.

**I.
The
Southeast.**

East of the Mississippi River and South of the Ohio lie the most of the problems that face our Home Mission Board in their enormous task of correlating and linking up the forces of God's Kingdom for the Christianizing of our land. Here there is a challenge to the best thought and most devoted prayer of which men can be capable, to study and plan for not only the right expenditure of Home Mission funds, but the working out of new methods to meet new conditions. Let us remind ourselves that in the ten States comprising this section the Board has this past year helped to maintain 347 missionaries, of whom some are entirely under the direction of the Board, and some supported co-operatively with the State Boards.

The story of the work of these men and women cannot be told in figures, but one fact shows the definite growth in our churches and missions as a result of their work: 4600 baptisms were reported by them for the past convention year.

Two kinds of communities which are in our midst, and which must not be forgotten, are the *mining* and *mill* towns. The Board's report looks toward these places of opportunity for Christ's message with long-ling eyes:

"No systematic, combined effort on any large scale has been undertaken so far by Southern Baptists among the mills and mines. Here knowledge, wisdom, energy and co-operation are all important. The social unrest, the question of labor and capital, and other kindred disturbing elements in our civilization call for a new emphasis upon Home Missions."

And it waits upon our gifts to enter into those fields with workers. To many of us the mill town is an everyday reality, and we know its needs; and the local churches and State Boards, for example in South Carolina, are already conducting successful work in many of them. Women missionaries have proved themselves essential in these mill villages, because the home life of the people, which they touch so beautifully and so constantly, is where the seed planted in the church service must be watered and fostered. The building up in knowledge and faith of those who join the churches, as well as the winning of the unsaved, is a blessed part of their ministry. Two brief reports from two of these mill village missionaries reflect a little of the varied and efficient work they are doing:

"The following is the summary of ten months' work: Visits, 1100; conversations, 89; literature distributed, 417; garments distributed, 103; Sunbeam Bands led, 21; Boys' Bands led, 66; Girls' meetings, 14; general Children's meetings, 17; Mission Study classes, 20; other meetings, 101.

"There have been so many conversions among my children this year that it has seemed the most beautiful year's work I have had. I have frequently had a hundred children in the meetings on Sundays. The development of our young people into Christian manhood and womanhood is worthy the best service there is in us to give."

"It takes about a year to get acquainted on a new field, and where there are three combined in one, more time is needed. That is what I have been doing this year, and working as best I could. The marked success is in my Sunday-school class of women and girls, who not only take greater interest in their studies, but show by their increased gifts that they desire to do something for the work.

"Missionary societies have become steadily enthusiastic, increased in membership and more benevolent. Mission study classes have been well attended, and the textbook, *South America*, has been very instructive and full of wonderful information. Visiting in the homes has been faithfully kept up, as this is a very important part of the work. Many sick ones have been looked after, and while not satisfied with what has been accomplished, my desire has been to make the most and best of daily opportunities.

"Summary of work: Religious visits, 1355; conversations, 455; Sunday-school sessions, 71; other meetings, 85; missionary meetings, 93; mission study class sessions, 16; literature, 1000."

But the growth of the cotton-mill industry in the Southeast makes it probable that far larger numbers of operatives will be grouped in villages about these monster factories than are now living and working there. May the Home Board be enabled by a loyal constituency to enter into this inviting field when it is ripe.

3. Mountain Schools.

The unique field of Christian work in the Southeast, as everybody knows, is in the glorious mountains of which we are so justly proud. We never tire of the story of how the labors of teachers and missionaries in these thinly populated districts—but *richly* populated if we measure by possibilities of character—are rewarded in the boys and girls that are sent out to serve the Master everywhere. Twenty-six schools, and another in all likelihood soon to be opened, give us just so many opportunities as a denomination to make an indelible impress for righteousness and unselfish service upon the entire community surrounding each school. Every Y. W. A. member especially may count it a joy and privilege to make her Home Mission offerings toward this really great work, which brings to girls longing for education, opportunity and ability the desire of their hearts. The young men of these schools have naturally gone out more into the work of the world than have their sisters, and a few words from one of them now studying in the Louisville Seminary, Mr. Fred F. Brown, will better show the meaning of these schools in their lives than any description could do:

"Nine years ago it was my privilege to enter one of these schools. Since then I have gone on through college and seminary. Looking back from this viewpoint some things that the two years spent in the secondary school in the mountains meant to me, stand out very clearly.

"In the first place the school gave me splendid preparation to enter college. We who entered college from the preparatory school found that our work had been so thorough and comprehensive that

we had no trouble taking and holding our places with students from other schools. The excellent preparatory work done by this system of schools is now recognized by our Southern colleges.

"Then there was another preparation, or experience, that was even more important, though more difficult to define. This was the Christian spirit which pervaded the very atmosphere. There was nothing ostentatious about it—it was simple, wholesome, irresistible. Many of us boys who were Christians, but had never done any active work, found ourselves walking out on Sunday afternoons with the ministerial students to a beautiful shady grove at the foot of the mountain—'Locust Grove,' a hallowed spot to many of us. There we would sit in the grass or on logs and have heart to heart talks, tell our experiences and struggles, have a few short prayers, and return to our rooms. Before we knew it we laymen were interested and active in Christian work. Then some of us began to hear in this favorable atmosphere the quiet, insistent voice calling us to definite Christian work. It was years later before some of us obeyed the call, but we look back now and thank God that we were placed in an atmosphere through which He could speak. One other thing I must mention: that is the conception of life that was held steadily before us. It was the conception of service—not what can I get out of life, but how much can I really put into life. Life was presented to us not only as an opportunity to serve, but as a challenge to us to throw every ounce of our strength into the battle. Somehow there was a perpetual challenge kept before us that appealed to red-blooded, broad-shouldered men. And this ideal of service was contagious. Few students left the school and went to work, whether in the school-room, the office, or on the farm, without a fixed purpose to count for the very most as a *servant*.

"I have not mentioned the influence and inspiration of our Godly teachers. Everything said above is a testimony to the consecrated, cultured men and women who, on meager salaries, were and are giving themselves to the work of character building and training for service.

"This word from a former pupil of Mars Hill is but an imperfect expression of the gratitude felt by the great majority of nearly 5000 students who last year attended the 26 Baptist schools in the mountains of the South."

4. The Cities.

It is the cities which constitute, perhaps, the most immediate, pressing and menacing problem of Home Missions in this great territory; for with but two or three exceptions the largest cities touched by the Southern Baptist Convention work lie east of the

great river. It is in them, as the Home Board reminds us, that the majority of the foreigners who come South settle; it is in them that the great economic changes take place, the industries that grow like magic, the increase of population, the rising standard of luxury, the increasingly burdensome life of the very poor; in them that the forces of good seem most often checked and ineffectual against the cunning and superhuman intelligence of evil. When we learn that Jacksonville has increased 100 per cent. in its population in 10 years, Tampa 140 per cent., and Jackson, Miss., 170 per cent., we begin to feel that there is more of an evangelization task on our hands than we have planned for, because as everyone knows, the city seems to increase its need for a pure and effectual presentation of Christ's message more rapidly as its population grows. It has been said of Baptists by more than one of our own number that we have always had our greatest success in the country districts. If so, we must set ourselves with a mighty will to learn how our work can become most effectual in the city, for the saving of the city is the crying, the insistent, so far unanswered, question of the day.

5. Hard or Easy?

In a recent article in the *Missionary Review of the World* Mr. Joseph E. McAfee has a suggestive word to say about the difference between the West and the East as fields of Home Mission endeavor. While recognizing the very real claims of the frontier sections upon our helpfulness during their times of formation and growth, we cannot fail to see there is truth in the words that follow:

"The place to seek the hopeless look, the bewildered countenance, the despondent spirit, is among the so-called Home Mission fields of the older sections of the country.

"These Home Mission fields of the East and Middle West are comparatively 'easy berths,' but for the woe-begone feelings and for hopeless drudgery go to these 'easy fields.' The men in the 'hard' fields of the frontier are the fellows who wear the cheery countenance, move with the springy step and are sure there is a God in the heavens—however pessimistic they may be over His present reign on earth."

And again:

"Some time ago I received a letter from a young man who had just completed his theological course and had assumed charge of a church in a back-east, stagnated community. He announced: 'I can not stand this. The devil is so little active here that the work is not even entertaining.' He went West in a few months to a section where the devil wears red paint and whisks his tail till the atmosphere fairly scintillates. The truth is, the young fellow fled the hard

field and sought the easy. The former field was somewhat more than twice as hard, for there was a double task: he must first stir up the devil and then fight him. The first half of the task is often even more trying and delicate than the second. The biggest devil the home missionary of today has to encounter is stagnation."

6. The Challenge.

"The 'older sections,' now so rapidly spreading over our land, are exceedingly uninteresting as home mission territory as the common run of missionary enthusiasts view the case. It is usually very difficult to work up missionary enthusiasm unless there is a cowboy or a case of stark physical need thrown in to furnish 'color.' Young ministers, the majority of them, avoid the old, stagnated home mission fields, or try to, as they would avoid contagion. But when the new emphasis has been well placed no enterprise will so throb with interest. The young fellow who can try out his brains on a community where all traditional methods have played out, where the old homogeneous population has given place to a cosmopolitan aggregation gathered from the ends of the earth—a spectacle which many an Eastern community now presents—will find the chance to get so fully at the sheer essences of human life and of the divine redemption that he will run in where he now runs away.

* * * * *

"Brains must have the emphasis of the new Home Missions, sanctified brains. Home Missions have always had heart in them, but today and tomorrow they need brains to give direction to the power of the heart-beat. And the brains need to be at the task every day in the year. The three cardinal graces of this ministry, as of all human character, are faith, hope and love. But the three technical graces are mixableness and sticktoitness and gumption, or, to couch the ideas in more refined phrase, sympathy, perseverance and ingenuity—and the greatest of these is ingenuity. At least it is one of most pressing demand just now. How to get out of the ruts and not suppose that cheap sensations will do the work is the test of today's saving grace."

We may feel these sparkling words to be somewhat unsatisfying if we are hunting for specific suggestions about *how* a church may increase its effectiveness. But there is need for such words to be said, to rouse our thoughtful young men and young women to look afresh into the actual conditions of their own towns and see in what ways, by what methods, the saving message of Jesus may be brought to those people. When 50 per cent. of the entire population of this

country is found to be living in cities which occupy 7 per cent. of the area of the land,* we know that our greatest task and our greatest opportunity alike are in the city.

7.

Suggestions. To the Y. W. A.'s especially and to other societies as well, or Sunday-school classes of adults, an excellent recommendation is that they spend six weeks in making a "Community Study." An outline study may be had from the Missionary Education Movement, 156 Fifth avenue, New York, for 35 cents, which will greatly help in interesting both young men and young women in the church's extending its influence and helpfulness more and more into the town.

Our Methodist friends are making a great success of their neighborhood houses, or Christian settlements, which are centers of real power for permanent good in many cities. The very practical problems of better housing, and better care of the children in poor sections, are occupying, as they should, more and more the thought and labor of Christian men and women, for as Dr. Charles Gilbert Davis says:

"The most pitiful victim of modern city life is not the slum child who dies, but the slum child who lives. Every time a baby dies the nation loses a prospective citizen, but *in every slum child who lives the nation has a probable consumptive and a possible criminal.*"

Perhaps your Personal Service Committee, in consultation with the pastor, may find that the Christian men and women have a power to help correct such evils as the conditions that make a slum child a consumptive or a criminal.

8.

The Down-town Church.

Finally, there is a word of protest that needs to be said in almost every city against the prevailing custom of deserting down-town churches, or churches away from the desirable residential sections. In the burning words of Charles Rogers Woodruff:

"Why should not the churches be found thickest in the slums? Surely the need of religion is as great there as on the fashionable streets, and yet statistics show that there are more churches in the latter places than in the slums. What would we say of a general who placed his strongest forces in the most strongly entrenched places, and left the weakest spots, where the enemy was the most numerous and active, unprotected? Yet this is what we are doing in the religious warfare on vice and crime."

*See "The City," by C. R. Woodruff, American Baptist Publication Society, Philadelphia.

9.

The Two Agencies.

As ever, we find that the work of Home Missions is a complex one, not all to be done by the local church, and not by any means all the heavy burden of its responsibility to be upon the Board. But when by a real and heartfelt sense of the needs of the unlovely people all about, the local church is stretching out "a loving hand to wrestlers with the troubled sea," and at the same time gallantly helping the Board to meet others' needs unseen, but very pressing, it is fitting in with Christ's thought of service to "Jerusalem and all Judea."

Program for Young Woman's Auxiliary

(Note—Make this a real Thanksgiving meeting as well as a Missionary one.)

Hymn—"Praise God from Whom All Blessings Flow."

Scripture Reading—Our Thanksgiving Psalm—103.

Prayer—Several short prayers of Thanksgiving for our blessings as a nation, a church, a society, for our homes, our dear ones, for the privilege of being a girl in the twentieth century.

Our Topic—Missions East of the Mississippi. In preparation for this meeting give one of following topics to three girls: (a) Mines and Mills; (b) Mountain Schools; (c) The Cities. Tell each girl to study up the needs, the opportunities, the work done along the line of her topic. At the time of the meeting arrange the room as much as possible to look like an office. Announce that it is the office of the Home Board at Atlanta, the leader of the society representing Dr. B. D. Gray, the secretary and treasurer other officers of the Board. Then let the three girls representing the three lines of work be the workers from these fields, and come to the Home Board office and present the state of things in their field and the great need for more help. Let each one make her talk an earnest plea; then let the leader (representing Dr. Gray) bring out reasons why the Home Board can do more than it is doing, and the need for every girl and woman to be at work.

Prayer—For our work East of the Mississippi.

Reports—Secretary's—Treasurer's—Committees—Business.

Question (to be discussed)—Is our society doing its best for Home Missions?

Hymn.

Prayer—That each member of the society may realize what a need there is for personal consecration, personal service. After a brief silence, dismissal.

Note—Information in *Our Mission Fields*, S. B. C. Reports and *Our Home Field*.

Program for Junior Young Woman's Auxiliary

(Note—Make this a real Thanksgiving meeting as well as a Missionary one.)

Hymn—"Praise God From Whom All Blessings Flow."

Scripture Reading—*Our Thanksgiving Psalm*—103.

Prayer—Sentence prayers by each for God's gracious kindness and blessings.

Our Topic—Missions East of the Mississippi. In preparation for this meeting give the ten States east of the Mississippi to ten girls, and tell them to look up the work the Baptists are doing in the State they each represent, and what is needed to further the work. At the time of the meeting have either a map of the United States east of the Mississippi (or one drawn on blackboard). If a map, get inexpensive narrow ribbon and gold or silver paper stars with mucilage on back. If a map on blackboard, get a box of colored chalk; then as each girl comes forward, when she is to represent the State given her, let her take the ribbon and stars (or a piece of chalk) and put one end of the ribbon on Atlanta, Georgia, pasting it down with star, and take the ribbon to the State she represents and paste it there with star. If using a blackboard, draw with chalk a line from Atlanta to State represented. Let each of the ten girls do this as she is called on, and each one tell how the Home Board at Atlanta is reaching out to these States and the kind of work they are doing there, and what more is needed.

Prayer—Let the leader make an earnest plea for the work and the workers of these States, and the Home Board and its problems.

Hymn.

Minutes—Treasurer's Report—Committees—Business.

Prayer—The Lord's Prayer (softly and slowly.)

Dismissal.

Note—Information to be gathered from S. B. C. Minutes of 1911; W. M. U. Minutes, 1911, and *Our Home Field*.

Program for Royal Ambassadors

(Invite mothers to this meeting.)

Hymn—"Walk in the Light."

Scripture—Luke 10: 25-37.

Prayer for youthful missionaries, for God's blessing on the boys of America in the cities, churches, schools and homes by one of the mothers.

Hymn—Mother's Favorite Hymn.

Quiz by Leader or Ambassador-in-Chief—Is this a Christian country? How many States and Territories in the United States? How many States south of the Ohio and east of the Mississippi rivers? (Paragraph 1.) Tell something of the work of the Home Mission Board in these States. (Paragraph 1, S. B. C. Minutes, 1911.) If you were a home missionary, would you prefer to work east or west of the Mississippi River? Why? (Paragraphs 5, 6.) Singing, "Stand Up for Jesus."

Have on blackboard some arrangement like the following: Doors of Opportunity—(1) For mountain boys. (2) For foreign boys. (3) For the boy in the factory or mill. (4) For poor city boys.

Recitation—"Open the Door." (See *Foreign Mission Journal*, May, 1911, Young People's Department.)

Have four ambassadors tell in turn of open doors.

First Door—Tell true story of a mountain boy. (Paragraph 3.)

Second Door—(See *Our Mission Fields*, April, 1911, page 31, paragraph 10.)

Third Door—(Paragraph 2.)

Fourth Door—(Paragraph 4.)

Business—Plans for Christmas offering, distributing envelopes—Dismissal.

Band Program

(Arranged by Miss Elizabeth N. Briggs.)

FIRST MEETING

SUBJECT—Home Mission Schools.

Motto— "Our best with heart and hand
For God and native land."

Opening Exercises—Hymn—Prayer.

Bible Reading—Hosea 14: 1-4.

Hymn—Roll Call—Minutes—Collection.

Hymn.

Recitation for a boy and a girl—

THE YOUNG PATRIOT.

Who is He?

The boy who loves the right,
And scorns to do a wrong;
Whose heart is pure and light,
Whose will and purpose strong;
Who takes his noble stand
"For God and native land."

Who is She?

The girl with heart aglow
For truth and purity;
Who scorns an empty show,
And seeks to do and be
Her best, with heart and hand,
"For God and native land."

—Exchange.

Talk by Leader on Mountain Schools—(See Note.)

Readings—

1. In that section of the Southland known as Appalachian America, with its nearly 3,000,000 mountaineers, good schools are few and far between. Less than half the white children of school age are enrolled in school. With this great problem, the scattered schools—founded by Christian effort—are struggling.

2. Some of the boys and girls who come to these schools have never seen a railroad; therefore, need not trouble about carfare. Often they walk 40 or 50 miles to reach the school. Many come from little cabin homes in such places as Burning Springs, Lost Creek, Clay Hole, Shoulder Blade and Sassafras. The principal preparation for their departure in September is to get the plowing, or work of gathering the fall crops, as far along as possible, so there will not be too heavy a burden left on the shoulders of the family at home. The boys often wear homespun suits, and their belongings are few and easily packed in small compass.

3. A surprising number of these young mountaineers are descendants of Revolutionary ancestors. Their great-grandfathers were a part of that brave army of patriots who defeated the British in the battle of King's Mountain, and sent Cornwallis toward Yorktown. The same resolute spirit which led their ancestors to victory seems to characterize many of the present generation as they wrestle with the problem of obtaining an education.—*Christian Herald*.

4. Seldom do these young people, hungering for education, have money enough to pay more than a small share of their expenses. There are few ways of earning money in the mountains, except by the sale of the crop or some animal which the family are too poor to spare. But the determined young mountaineer who has Scotch, Irish, German or French (Huguenot) blood in his veins pluckily resolves to secure work, that he may defray his expenses.

5. Money is often secured in strange ways. One boy captured a wildcat; on his way to the city zoo it escaped from its cage and ranged through the baggage car until its destination was reached.

6. A young man came 30 miles on horseback and sold his horse—the only property he possessed—to pay for a year at college.

7. That many of these students are a credit to themselves is illustrated in the case of a young man who, at the age of 19, could neither read or write. In two years, however, he was alternately teaching a country school and attending college, finally being graduated with honors.

Hymn.

Recitation—

CHRIST'S LITTLE LAMBS.

If you should find a little lamb
Out in the dark and cold,
You'd want to take it home, I know,
And put it in its fold.

And you would give it food to eat,
And make it snug and warm;
You'd put it in the shepherd's care,
Lest it should come to harm.

Christ's little lambs are not all safe,
They're wand'ring everywhere;
If we love Him as Peter did,
Why, aren't they in our care?

And we must lead them back to Him,
Our Shepherd strong and good;
His fold is large enough for all,
And He will give them food.

—Selected.

Note to Leaders—A map of the mountain school district may be had by application to the Home Board. This may be enlarged and special marks put by the various schools as they are studied. For information on mountain schools, see *The Home Field*, May, 1911; March, 1911; February, 1911; December, 1910; *Foreign Mission Journal*, May, 1911.

SECOND MEETING

SUBJECT—The Margaret Home.

Motto—

"Little folks can tell the story
Of the Saviour's love so sweet."

Opening Exercises—Hymn.

Bible Reading—Love for others. I John 3: 14, 16, 18, 23.

Prayer—Hymn—Minutes—Hymn.

Recitation—

LITTLE MISSIONARIES.

Little folks as well as great ones
May be missionaries true,
If they only will be willing
Even little things to do.

Little feet can run on errands;
Little hands do deeds of love;
Little tongues speak words of kindness,
Pleasing unto God above.

Little folks can tell the story
Of the Saviour's love so sweet,
And to those who never heard them
Blessed gospel songs repeat.

—Selected.

Talk by Leader—Explain what the Margaret Home is, why given, where located, etc. (See leaflet). Show picture of Home. Tell of the new House Mother, Mrs. Sallie Hudley Harris, formerly of Richmond, Va. She is an ideal House Mother and devoted to the children under her care. She plans to make everything very happy for them. She is arranging for a play-room, where the children can have good times together when they cannot play out of doors.

Reading—

A VISIT TO THE MARGARET HOME.

On Wednesday, March 1, Miss Crane and the writer left Virginia for a visit to the Margaret Home. We had written that we should reach Greenville by 9.30 P. M., and when we arrived at the Home Mrs. Harris, the "House Mother," was expecting us, and came out to welcome us. Mr. Cannada followed her, and, taking charge of our baggage, seconded Mrs. Harris' hearty welcome, making us feel that we had come into a real home.

This feeling grew as we entered the dining-room, finding there a glowing fire, a table set for supper and Mrs. Cannada with her baby in her arms. In a few moments Fountain Hamilton, the daughter of the Union, entered. She is the daughter of our missionary of the same name, who lost his life in the yellow-fever scourge in Brazil. As we enjoyed a cup of hot tea and sat chatting together, it came over

one of us at least, that the Margaret Home was a home in the best sense of the word. The temptation to sit talking into the night was strong, but we realized that the next day would be a busy one, so we went to our rooms and postponed further conversation till morning.

After breakfast, which was preceded by old-fashioned "family worship," conducted by Mr. Cannada, we went over the house, and found it even more beautiful and attractive than we had anticipated. The rooms are large, airy and well furnished, some of them beautiful. The grounds only needed numbers of young people playing and romping in them to make them ideal. The stone wall recently added gives an air of dignity most attractive, and Miss Crane, who had seen the place without it, said it was a decided improvement.

We had time to become acquainted with the Cannadas, whom we found to be very charming people, genuine, earnest, unaffected Christians, whose one desire seems to be to do the work they have undertaken. It was a pleasure to know that they and Mrs. Harris have become fast friends, and that the Home has been to them and their two children as their own home during this period of enforced rest. The mutual help they and Mrs. Harris found in each other shows what possibilities the Home has as a resting place for our tired missionaries. One could but wish that the donor could realize what the Home has meant to this family this winter.

Mrs. Harris' home-making talent is already seen in many ways, and we were told that the place grows more homelike daily. If our missionaries could visit the Home and see the advantages it presents for the care and education of their children, we should soon have it overrun.

As we turned our faces homeward next day our hearts were full of gratitude for the gift of the Home, and for the "House Mother," who seems just the woman to whom a mother would choose to entrust her children.

MRS. JULIAN P. THOMAS.

Chairman Gen. Board Margaret Home.

Reading—The Margaret Home.

To see Mrs. Harris so perfectly at home and managing everything so beautifully, you would not call her the "new house mother." She is a real mother, and makes a real home for the children. Not long after her arrival (September, 1910) Brother Cannada and family came to the Home. All would be joyed to know what a sweet haven of rest it has been to Brother Cannada at this time, when the trouble with his eyes has kept him from his regular work.

The household being small, Mr. Cannada and his family boarded in the Home for several months. He watched the construction of the new stone fence around the grounds, and made himself useful in many ways about the place. Mrs. Cannada and the baby made delightful members of the Margaret Home family. Edith Cannada entered Greenville College while she was with her parents in the Home. In this way the Margaret Home is proving indeed a home for the missionaries' children and a resting place for the missionaries.

Collection.

CHILDREN'S OFFERING HYMN.

(Air: "Onward, Christian Soldiers.")

Here we come with gladness,
Marching as we sing;
Willing offerings bringing
Unto Christ our King.
Though we cannot see him,
Yet our Master dear
Smiling, waits and watches
O'er the offerings here.

Refrain.

Coming, coming, coming,
Willing gifts to bring;
Serving, praying, giving,
Honors Christ our King.

Hark, the money dropping,
As we march and sing!
Some of us have earned it
Working for our King;
Running little errands,
Working cheerfully,
Giving self for others,
Blessed charity.

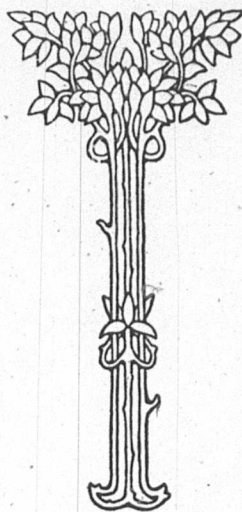
Now, our Heavenly Father,
These our offerings take;
Bless the gift and givers,
All for Jesus' sake.
Thus we'll spread the story,
"Jesus died for me;"
Unto Him the glory
Evermore shall be.

(Have a box or basket on the table to receive the offerings. As the children march and sing, let them pass the table and drop in their offerings.)

Prayer—Especially for the Margaret Home.

Adjournment.

Note—Many of the State W. M. U. ask the Sunbeams to contribute the amount apportioned to the State for the Margaret Home. It seems best, therefore, to keep the children in touch with the Home by an occasional meeting on this subject.



Mothers in school with babies too small to work, Wu Chow, China

Program for December

"The free gift of God is eternal life in Christ Jesus our Lord. What shall we render unto God for this unspeakable Gift?"

1. Music. 2. Bible Lesson. 3. Prayer—That Christ may be born in many heathen hearts. 4. Hymn. 5. China seeking knowledge (Paragraphs 1, 2). 6. The Influence of Christian Ideals (Paragraphs 3, 4, 5). 7. Interesting to Southern Baptists (Paragraphs 6, 7, 8). 8. A Call to Christian People (Paragraph 9). 9. A Precious Gift (Paragraph 10). 10. Plans for Christmas Offering. 11. Hymn—"I Gave My Life for Thee." 12. Prayer—For grateful hearts and proportionate gifts. 13. Business. 14. Dismission.

Hymn.

Prayer.

Bible Lesson—(1) The coming peace and light for China, as for all nations, Isa. 9: 1-17. (2) Two Christmas songs, Luke 1: 68-79; Luke 2: 29-32.

Poem—

A MISSIONARY'S PRAYER.

I go among unloving hearts:
 Lord, go Thou with me there,
 And let me breathe Thy love alway,
 Just as I breathe the air.
 Let each day's hard and thankless task
 Be temple-work for Thee,
 And every meal communion
 And a feast of love to me.
 May I through all the noisy streets
 In Thine own peace rejoice,
 And hear above the noise and strife
 Thy Spirit's still, small voice.
 So shall Thy glowing love be lived
 Ev'n in the common place;
 And hearts unloving feel the throb
 Of Thy rich, seeking grace.

"The great missionary movement is God's, and we are only part of it."

**I.
God's
Movement.**

This sentence, spoken by a missionary at the Clifton Springs Missionary Conference during the past summer, fixes our eyes upon a great and glorious fact which we do well to remember as we look upon the changing face of the Far East today. God is working His purpose out with a swiftness and a beauty that gives us a deeper assurance than ever of Divine Leadership in the great enterprise. Japan and China, the two greatest factors in the development of the East, illustrate His guidance of the missionary movement, and both draw our attention to them—and our warm interest; but since in the first issue of *Our Mission Fields* for 1912 the former will be given a full study, the present program will deal only with China.

This year has brought a continued growth of China's intellectual awakening. Typical of the growing interest of the youth of that land is the eagerness of the young Emperor for knowledge of all kinds. We are told by those who know the court life at Peking that he is never weary of learning what is being invented or discovered in the great world of Western science and experiment. Clocks are his favorite diversion; a miniature electric railway is operated in the Palace grounds, with his own hand sharing in the running of it; bicycles, motors, and even an aeroplane, have been brought in at his command as rapidly as he learns of their existence. "Anything

that moves" might be said to be his motto. And best of all, this young ruler is studying the Bible. The gift of that great silver-bound Bible to the Empress Dowager by the Christian women of America and England, 17 years ago, planted a seed in the Palace which may yet bear a richer harvest than anyone has dared to hope, for it was the thing that started imperial curiosity about the sacred book of the Jesus men, and gave the Emperor his purpose to study it.

The young people of the Empire are indeed students. Besides the vast number of Government schools which are now being opened, we must be encouraged by learning that 80,000 children and young people are studying in mission schools of Protestant Christians, and 16,000 of these are girls or young women.

The spiritual awakening continues to be manifest as last year in many quarters of the Empire. Manchuria, Hinghwa, Hwanghien, Nanking, Yangchow, Soochow have all been the scenes of extraordinary revivals.

These in many cases have been general movements among all denominations and have given to the Christians, first of all, a great deepening of life and of power in prayer; thus have resulted in the definite decision of hundreds to enter the Way.

**2.
Spiritual
Arousal.**

The last few years have brought out in a wonderfully convincing way the moral earnestness of the Chinese, and nothing shows this fact more clearly than the rapid and thorough-going way in which they are dealing with their greatest national curse—opium.

In 1907, let us remind ourselves, came the first serious effort of Chinese leaders to get rid of the production of the poppy. A plan was agreed upon, limiting the amount of ground that might be planted with this beautiful poison, and lessening it year by year, until in the tenth year the growing of it should stop altogether. To show how this plan has been worked, we have only to look at such a report of this from Bishop Bashford of the M. E. Church:

"No other nation on earth has grappled with a great national evil more earnestly, and upon the whole more successfully, than China is grappling with opium vice. In the winter of 1904 and 1905, traveling for thirty days in the Szechwan Province, I saw one-third of the arable land devoted to the poppy. The opium evil was the most discouraging fact in China in 1904. Last winter I traveled over the same roads, in the same province, and did not see a single poppy growing. Doubtless some opium is grown in some out-of-the-way places, and Chinese merchants foreseeing the shortage bought and

buried vast quantities of opium, which they are now selling. But the fact that while the consumption of opium has decreased, yet opium is selling for five times as much as it brought two years ago, shows that there has been a vast decrease in its production throughout the Empire. Upon the whole, the opium reform is the most encouraging fact in China in 1910."

We are told, too, that the purposeful will of the officials has been so bent upon the rapid removal of this drug that China is really ahead of her own plan and has already decreased the amount used by three-quarters, of what was consumed when the first edicts prohibiting the unlimited planting of the poppy were issued. Contrast this with our treatment of the liquor evil.

Next in order, if one were enumerating the most frequent vices of the people, would come the passion for gambling. In fact, the Government used this national habit as a means of raising money to pay their indemnities after the Boxer movement! The people will gamble, said the leaders. Why then should not the Government get the benefit? So it ran great schemes and games of chance and profited by the results to the extent of several millions of dollars. But the Province of Kwangtung, in which Canton is situated, took up the matter as being one of the great evils and weaknesses to be fought, and its first popular assembly was brave enough to do it. William T. Ellis, whose work in the Laymen's Movement has been so strong and able, describes what he saw in Canton a few months ago when this victory was celebrated:

"The provisional provincial assembly recommended that the gambling monopoly be abolished and all the licensed gambling houses closed. This was not a casual and unpremeditated action on the part of the assembly; at first the 'interests' were powerful enough to defeat the bill, but the delegates heard from their constituencies, and the enactment was the result. The viceroy, who himself told me that he had been greatly assisted in the work of the government by the provisional assembly, promptly complied with the suggestion of the representatives of the people, and the result was that on the last day of the third moon every gambling house in the province was shut, and an extra police force appointed to see that there should be no surreptitious gambling.

"The day following was a red-letter one in the recent history of Canton. A great celebration of the overthrow of licensed gambling had been arranged. The result left no doubt in anybody's mind as to the popularity of the reform. A throng greater than any that had lined the streets of the city within the memory of old inhabitants

turned out to see the procession. Business was suspended. More than a million people—some say two million—saw the parade, which took two and a half hours to pass a given point. Quiet and orderly though the throng was, it yet was outspoken in its approval of the anti-gambling act.

"A dragon, sixty-five feet long, was a popular feature as it wound its undulating length along the street. So was the lion—the lion that devoured gambling. Floats represented the evils of gambling—a gambler entirely dressed in pawn tickets; a man leading his son to be sold to pay a gambling debt; a family entreating the gambling father not to sell his child; a criminal in chains on his way to execution as a consequence of a gambler's crime; a tableau of the three consequences of gambling—beggary, prostitution and slavery—these, with banners containing appropriate mottoes, made up the body of the exhibit.

"The world will see whether or not the Chinese are incurable gamblers; certainly they have taken heroic steps in the direction of moral reform that would do credit to the most modern of Christian nations. This deep sentiment in favor of an improvement of moral conditions is one of the most hopeful signs on the Chinese horizon. A people accustomed to think upon moral questions and to honor virtue, they are early showing themselves unsatisfied with any merely superficial improvement."

Famine and plague, as well as great reforms, have made a part of Chinese history this year. We have all read the story of the suffering from the former, the swift and almost inevitably danger of death from the latter, and have found our faith shrink before the trials our missionaries and the native Christians have had to face. With the coming of the new harvest and the effective measures taken by the missionary doctors to prevent the spread of the pneumonic plague, there has grown up a feeling of great thankfulness that the sharpness of this trial has abated. Already God has shown how He can use even such horrors to serve His great purpose, for Rev. J. T. Proctor, Shanghai, says that there is growing up in the Chinese heart a new appreciation and respect for the ambassadors of Christ, who during this time of great suffering and difficulty have so heroically served the people in danger. The medical missionary has had his or her special opportunity for preaching the unsearchable riches of Christ through loving service in these months; and the laying down of at least one life, that of Dr. A. F. Jackson of the Scottish Mission in Manchuria, in his devotion to the plague-stricken people, is the best possible lesson of Christian love. It reminds one

5. Hard Lessons.

of what was said by a non-Christian Chinaman in connection with another beautiful sacrifice: "Only a Jesus man would do that."

**6.
Our
Forces.**

In this vast seething nation, whose changes have been hinted at, what are our present S. B. C. forces? By far the greatest number of our missionaries are located in China—145 missionaries (of whom 88 are women) out of our total of 273 foreign missionaries in all our fields. Sixty-six churches, besides many more out-stations, are reported. Not least in importance, and increasing in power and effectiveness every year, are the native Chinese workers, of whom the Board lists 24 ordained men, 181 unordained men and 97 women at work.

**7.
As Seen by
Mrs. Sallee.**

The interior mission of our Board, the "baby mission" of all the Chinese stations, has a warm-hearted and vigorous missionary through whose clear eyes we love to look at the work there. Mrs. W. Eugene Sallee wrote not long ago in speaking of the present conditions at Chengchow:

"As I saw the men and women come in so orderly, many with Bibles and hymn books wrapped in their blue handkerchiefs, and sit with thoughtful, upturned faces to catch every word from the speaker's lips as he opened up God's Word to them, I could not help but contrast this scene with the congregation which met in Chengchow just four years ago when I first came to China. Then the people seemed to come only to 'look see.' Some would come in peddling their small wares, while others had their vegetables, cloth, mutton or live chickens, evidencing that they were on their way from market and stopped in to see what the foreigners were doing. Often a boy in the street would scream for his mother, and she from within the chapel would scream back at him. Sometimes a bridal procession would pass in great pomp, or the sound of hideous music would announce the approach of a funeral procession, then the chapel would be almost emptied of its congregation. As the men either sat on the benches or squatted around in the chapel, they would pass around the social pipe, and each one of a number of friends smoking the same pipe, in his turn, making the air noisome with the fumes from the poor tobacco.

"At that time the women came in to see the wonderful foreign lady, and would ask right out in the meeting how old she was, and where she was from, how many sons she had, where her husband was, etc. But during the days of last week in striking contrast we saw the people as though they were transformed. Indeed, a large

number had been and many others were deeply interested to hear all about the New Life."

**8.
Mrs.
Gaston's
View.**

Mrs. J. McF. Gaston of Laichowfu gives us this little picture of a Sunday-school in present-day China. Are we worthy of her closing words?

"Perhaps you would like to look in upon our Sunday-school as I saw it this morning. The janitor, who is one of the brightest young men in the Boys' School, has the church nice and clean, and rings the bells on time. He is meeting his school expenses by this work. The superintendent and some of the teachers are on hand half an hour before the school opens. The scholars come in, in orderly array, and sit well up to the front—the boys, about twenty in number, on one side, and the girls, fourteen, on the other, with a screen between. How intelligent they look, and neat in appearance! How glad we are to see the girls in their pretty broad shoes. The Woman's Bible Training School occupies another section of the church. From this we hope to get valuable Bible women. The church members and congregation in general fill the larger part of the church at the Sunday-school as well as preaching hour, for there is no distinction—all the church members are also members of the Sunday-school. Lastly, the primary department comes in—a squad of little boys on one side, and the tiny girls on the other, with their gay garments and bright faces looking like a bunch of flowers. These dozen or more are in our day schools for small children, and already show the effect of Christian training. Behind them comes a motley crowd, varying from six to sixty—the street children whom we hope soon to bring into the day school and under its transforming power. Oh, for a young woman to give her whole time to this important work!

"All is quiet at the tap of the first bell, and the exercises begin with 'Jesus Loves Me, This I Know,' or some hymn familiar to the children.

"The Chinese small boy is essentially the same as the American small boy—full of wriggles and troublesome propensities, but interesting and lovable when you find the right side of him.

"I soon take my crowd of small boys and girls out to an adjoining room, where, with the aid of a Bible woman, they are taught. Dr. Gaston takes out a class of older boys and has one of the senior boys of the school to assist him in teaching. The other missionaries all have their duties, suggesting and directing, but always, as far as possible, calling out the talents of the Chinese themselves as teachers and workers. It is good to look in sometimes and see six or more classes, each with an intelligent Christian Chinese as a teacher.

"Now, I have shown you our Sunday-school in its different phases—and for what purpose? That you may know us better and pray for us more earnestly and intelligently. I well know that what has already been accomplished here is due to the faithful work and prayer of Brother Lowe and the other missionaries in answer to the prayers of you at home."

9.
**What is
Needed?**

Individual interest—which could be illustrated by hundreds of stories of actual men and women whose lives have been transformed—and the general national conditions in China, make a tremendous two-fold summons to the Christian heart. A missionary who has worked for many years there enumerated at the Edinburgh Conference some of the ways in which our work in China should be affected by the changes that are taking place. Let us look at them:

1. A greater responsibility put upon the Chinese Christian leaders, who are increasingly able to plan and execute great advance among their own people.
2. A marked change in our attitude toward the people of other races—the lowering of our Anglo-Saxon race pride.
3. A vast increase of faith and prayer for power from on high.
4. A real purpose to Christianize as well as evangelize China.
5. A more effective Christianizing of our own land for the sake of its influence on the East.

"No man," said this speaker, "can forecast the future who leaves God out of the reckoning." So the final conclusion is that China's need draws upon us for a greater confidence and faith in God.

Again, the words of the president of the Shanghai Baptist College, Rev. J. T. Proctor, are weighty. He says in substance that China's changes and outlook demand a new crisis in American Christian lives. How much are we willing to sacrifice that she may have a Christian Church as the most powerful influence in her new civilization?

10.
**Christmas
Thoughts.**

For years the Christmas offering has been a part of the Union's plan. Let it not grow a commonplace with us! The returning of the season "wherein our Saviour's birth is celebrated" brings us all sorts of joyful thoughts and generous impulses; and as we grow with the years it is a possible thing to make those impulses stretch to a wider horizon. There seems no more fitting and beautiful way to express our love to Him than to do for those other sheep what will bring to them the Christmas joy. Let us welcome the little envelope and the united effort to bring Him, for China, a true Christmas gift.

YE DID IT UNTO ME.

(Matthew 25: 40.)

"What shall I give to thee, O Lord?
The kings that came of old
Laid safely on thy cradle rude
Their myrrh and gems and gold.

Thy martyrs gave their hearts' warm blood,
Their ashes strewed Thy way;
They spurned their lives as dreams and dust
To speed Thy coming day.

Thou knowest of sweet and precious things
My store is scant and small.
Yet, wert Thou here in want and woe,
Lord, I would give Thee all."

There came a voice from heavenly heights:
"Unclose thine eyes and see;
Gifts to the least of those I love
Thou givest unto Me."

—Rose Terry Cooke.

Program for Young Woman's Auxiliary

Poem—A Missionary's Prayer.

Solo—"O Little Town of Bethlehem."

Scripture Reading—Luke 2: 8-20.

Prayer—For the coming of the Christ in our own lives.

Reports—Secretary's—Treasurer's—Committees—Business.

Our Topic—China. How Christ came into the life of a Chinese woman. From chapter 5 of "Western Women in Eastern Lands," by Mrs. Helen Barrett Montgomery, on page 229. Take the story of Mrs. Ahok, and give it to some member of the society who has a good memory and ability in impersonating. Let her thoroughly know this life story, and then at time of meeting let this girl come dressed in a regular Chinese costume. Introduce her as Mrs. Ahok, and then get her to tell to the society her life story and how Christ came into her life.

Short Paper—What do we as young women in a Christian land owe to the women of China?

Poem—"He Did It Unto Me."

Offering—Make a feature of this Christmas offering. Let each member bring hers forward, and as she gives it repeat a verse of Scripture or make a sentence prayer.

Prayer—For the coming of Christ into all lives; for our work in China; for blessings on our offerings.

Hymn—"I Will Sing the Wondrous Story."

Prayer—Silent prayer with bowed heads.

Dismission.

Program for Junior Young Woman's Auxiliary

Solo—"O Little Town of Bethlehem."

Scripture Reading—Luke 2: 8-20.

Prayer—For the coming of Christ in our own lives.

Hymn—"Joy to the World."

Minutes—Treasurer's Report—Committees—Business.

Our Topic—China. Give to five members the following topics. Let them come to meeting prepared to tell to the others just what they have learned. If all five can be dressed in Chinese costume and impersonate Chinese girls, it will add so much to the meeting:

- (a) Outline on blackboard map of China and give a brief history of country.
- (b) The people; their religion; superstitions.
- (c) Some modern reforms.
- (d) What the religion of Christ *has done* for the girls and women of China.
- (e) What a Chinese girl would tell us is still needed in China.

Poem—"He Did It Unto Me."

Offering—Make much of this Christmas offering. Let each member come forward and repeat a verse of Scripture or make a sentence prayer as she gives it. Have Chinese box or basket for the offering.

Prayer—For God's blessing on this offering; for those who give it; those to whom it goes.

Hymn—"I Love to Tell the Story."

Prayer—A moment of silence with bowed heads, then all softly repeat: "The grace of our Lord Jesus Christ be with us all." Amen.

Adjourn.

Note—Information to be gathered from a history of China: Our S. B. C. Minutes, 1911; "Western Women in Eastern Lands;" *Foreign Mission Journal*, and religious and daily papers.

Program for Royal Ambassadors

Missionary Song Service.

Prayer—For China.

Bible Lesson—Birth of Jesus foretold, Isa. 9: 6, 7. Gift of salvation to all, Isa. 55: 1-4. The Birth of Jesus, Luke 2: 8-14. God so loved the World, John 3: 16. An earnest question, Ps. 116: 12. A true Answer, John 14: 15. His commandments, Mark 12: 3, 31. Paul's Advice to a Young Man, II Tim. 1: 8, 9, 10.

Hymn—"Thou Didst Leave Thy Throne."

Prayer—II Cor. 9: 15, in concert.

Paper—Two Great Evils in China. (Paragraphs 3, 4.) Draw an outline map of China. Mark on it largest rivers and towns. Write on blackboard names of principal S. B. C. stations. Have an ambassador mark mission stations on map with red chalk, telling number of missionaries, stations, native helpers, etc. (Paragraph 6, Southern Baptist Convention Minutes, 1911). Make collection of all possible pictures concerning Chinese boy-life. Mount these on large cardboard. Have another ambassador describe them. Give him a week's time to study cardboard. Show, if possible, the different ways boys of China eat, sleep, etc.

Two Short Talks—(1) A Contrast. (Paragraph 7.) (2) A Sunday-School in China. (Paragraph 8.)

Be sure to have some one tell the beautiful Christmas story, showing that only true love can dwell where Christ dwells.

Recitation—Luther's Cradle Hymn—"The Little Lord Jesus."

Singing—"It Came Upon a Midnight Clear."

Plans for Christmas offering—Assignment of Duties—Business—Dismission.



"Spread Gospel Girls' School," Wu Chow, China

Band Program

(Arranged by Miss Elizabeth N. Briggs.)

SUBJECT—Primary Schools in China.

Motto—"We will spread the story, 'Jesus died for me.'"

Opening Exercises—Hymn—Prayer.

Bible Reading—Matthew 2: 1-12.

Hymn—Minutes—Roll Call—Collection—Hymn.

Reading—The Wuchow Girls' School.

It pains me to tell you, dear Sunbeams, that we have no regular kindergarten work among the 70,000 of Wuchow or among the 7,000,000 of Kwong Sai Province. This is one of our greatest, if not the greatest need. At Wuchow we have an interesting Sunday-school class for children, where we trust the prejudice against the foreigner is being worn away.

In our schools for girls and women we have had to accept children under school age—eight years—to live in the school with their mothers. These, with the Christian children or children of Christian

parents, are promising material for a kindergarten, which we hope someone will soon take up.

The children of Wuchow are missing their God-intended rights for childhood, and we ask you to pray that God will speedily call some one to this great work to fulfill the prophecy, "A little child shall lead them."

Sincerely yours,

JULIA MEADVIN.

Reading—A School in Interior China.

Children of China are very interesting to me, chiefly, I think, because the Chinese are not interested in them *at all* in the right way.

A little girl is not cared for, is not wanted, and hence, in most cases, is mistreated from her birth. Her name may be "Wanted a Brother," or if there are several sisters they may be called "First Born," "Second Born," "Third Born," etc. It is very rare that she ever possesses a real name if she is born in a heathen home.

The Chinese away yonder in the interior are afraid of the foreigners who come in. They hear that we have only come to spirit away the souls of the children, thus often as I pass some children, the big girl will run with the baby into the yard, or clamp her hands over the child's eyes, so that the "green-eyed foreigner" may not perform any of her wily deeds upon the unsuspecting infant.

They also say we have come to take out the eyes and hearts of the babies to make medicine.

In striking contrast with their thoughts comes out our real motive, even that of our Lord Jesus Himself "to seek and save the lost."

The glorious thing about it is that when the children come to know us they love us and do not fear us. It is sweet to hear them sing, "Jesus Loves Me," in Chinese. It will not be long, I trust, until the people of the far interior know the real motive of our coming to them, and then they will want to come to our schools.

What a grand thing kindergarten work would be to bring the children up under the right sort of influence, thus making a tie doubly strong between child and missionary and mother and missionary!

Our interior China mission has no work for little people, but our forces are so small that we can't do all we would like, but we hope to take it up gradually.

Very sincerely,

MRS. W. EUGENE SALLER.

Reading—

A SCHOOL AT PINGTU.

Formerly the little girls of Pingtu county—even those whose parents were Christians—had no educational advantages whatever. Then there came the glad day when a boarding school for girls was opened in Pingtu city. This school has now grown from a small primary school with one teacher to a high school with five teachers, two of these teachers being graduates from the Effie Sears Memorial School.

Nineteen hundred and nine saw the consummation of our hopes for little village schools for girls as feeders to the Effie Sears Memorial School. We began that year with five little schools and 39 pupils in all. In 1910 we had 11 schools and 142 pupils, showing how the work quite naturally grew when the "doubting Thomases" were convinced that girls *could* actually learn as rapidly as boys and stand as good examinations.

We hope gradually to arrange our school system so that our girls will have four years in the village schools before coming to the city.

CORA H. OXNER.
(Mrs. J. M. Oxner.)

Memphis, Tex., July 15, 1911.

Note to Leaders—Only one program has been prepared for December as the Christmas Offering Program is supplied for the second meeting. For further information on schools in China, see *Foreign Mission Journal*, July, 1911; December, 1910; May, 1911; May, 1910; April, 1910.

TREASURER'S REPORT, FROM MAY 1, 1911, TO AUGUST 1, 1911
First Quarterly Report from Treasurer of Woman's Missionary Union, Auxiliary to Southern Baptist Convention
MRS. W. C. LOWNDES, Treasurer

States	WOMAN'S SOCIETIES				YOUNG WOMAN'S AUXILIARIES				BANDS			
	Fore'n.	Home	S. S. Board	Marg't. Home	Fore'n.	Home	S. S. Board	Marg't. Home	Fore'n.	Home	S. S. Board	Marg't. Home
Alabama.....	476 43	152 75	4 35	4 00	38 70	86 87	28 65	1 05	58 86	49 32	16 73	4 00
Arkansas.....	243 60	450 20	10 00	9 00	10 00	10 00	28 65	1 05	58 86	49 32	16 73	4 00
Dist. of Colum.....	5 00	3 17	13 08	4 15	10 90	12 60	10 00	21 90	6 00	7 91	50	80
Florida.....	207 72	168 77	72 52	612 57	189 31	103 99	22 00	32 00	133 63	73 93	9 52	13 22
Georgia.....	3931 80	1165 69	74 74	68 96	285 25	53 05	22 00	1 25	81 69	64 16	1 00	13 30
Kentucky.....	933 68	330 91	17 10	68 96	5 00	32 00	21 00	1 00	1 00	10 00		1 00
Louisiana.....	229 55	98 80		50	19 80	14 78	16 94		17 50			
Maryland.....	456 39	135 55		4 00	10 00	15 67	18 66		11 50	153 75	586 99	21 15 90
Mississippi.....	871 84	428 33		57 00					64 40	182 77	201 83	34 17 25 17
New Mexico.....	1742 35	3910 69		13 56	63 75	288 30	529 65	2 00	21 65	26 90	2 00	15 35
North Carolina.....	1865 43	836 42	68 53	33 90	371 83	928 97	200 40	19 10	247 23	470 38	175 03	20 00 9 60
Oklahoma.....	1002 89	686 98	25 35	2 15	50 00	35 40	46 35	8 00	386 31	1096 50	1181 92	64 13 92 39 38 75
South Carolina.....					252 58	345 72	245 33		33 05	31 90		
Tennessee.....	3732 74	2342 81	34 00	44 67	1813 70	1400 67	1241 06					
Texas.....												
Virginia.....												
TOTALS.....	*15837 42	10815 07	247 15	314 41								

ROYAL AMBASSADORS TOTALS

States	Fore'n.	Home	S. S. Board
Alabama.....	922 71	3 00	
Arkansas.....	747 25		
Dist. of Colum.....	8 17		
Florida.....	441 43	2 00	
Georgia.....	6455 39	2 80	59
Kentucky.....	1861 57		
Louisiana.....	338 35		
Maryland.....	643 96		
Mississippi.....	31 50		
Missouri.....	1412 62		
New Mexico.....	15 00		
North Carolina.....	7382 53	60 37	
Oklahoma.....	37 00		
South Carolina.....	4457 21		
Tennessee.....	1922 23	7 77	
Texas.....	18 42		
Virginia.....	8024 54	19 06	
TOTALS.....	101 20	95 72	59 34789 94

*This amount includes \$544.10 for the Jubilee Offering.

The above contributions for the Training School include \$434.30 for the Student Fund.

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States	HOME MISSIONS				MOUNTAIN SCHOOLS		TOTALS
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North Carolina.....	141 41	9 10	5 85				156 36
Virginia.....	252 52				125 00		377 52
TOTALS.....	393 93	9 10	5 85		125 00		534 88

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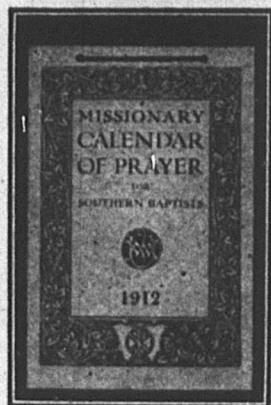


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