

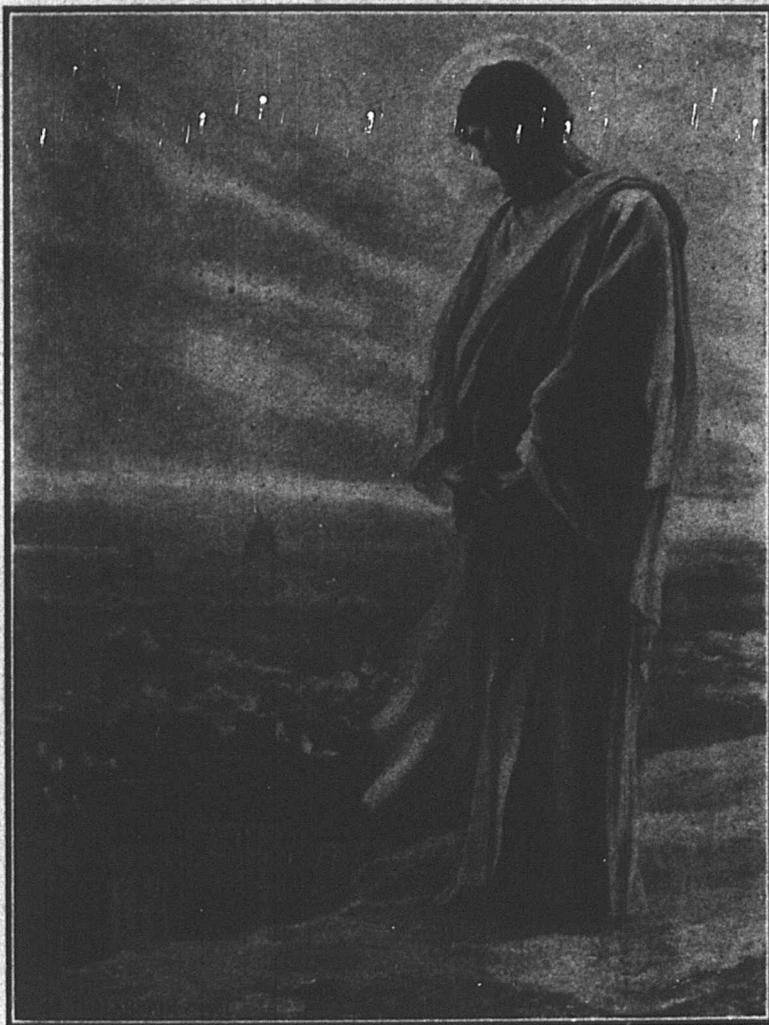
Our Mission Fields

VOLUME VII OCTOBER-NOVEMBER-DECEMBER, 1912 NUMBER 2

UNION WATCHWORD, 1912-1913

"Teaching them to observe all things whatsoever I commanded you."

—Matt. 28: 20



JESUS WEeping O'ER THE CITY

PUBLISHED QUARTERLY BY
THE WOMAN'S MISSIONARY UNION
LITERATURE DEPARTMENT

Auxiliary to the Southern Baptist Convention

16 WEST FRANKLIN STREET - - - - BALTIMORE, MARYLAND

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Our Mission Fields

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Our Mission Fields

PUBLISHED BY THE WOMAN'S MISSIONARY UNION
LITERATURE DEPARTMENT
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION

15 WEST FRANKLIN STREET BALTIMORE, MARYLAND

CLARIS I. CRANE, Editor.

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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.

FROM OUR MISSIONARIES

While the whole world stands on tiptoe to see what China's next move will be, there is no doubt about what ours should be. The following extract from a letter written from Shanghai, China, by Miss Lottie Price gives promise of future great work for missions in that interesting country:

"It is better than ever to be in China these days when we are making history so fast we can hardly keep up with it. Many of the events you will know long before a letter can reach you.

"Perhaps I could not do better than to give you an account of one of my trips with a Bible woman into the country. We started in the early morning and took a train to Quiensan, and from there we took a boat to Dong Zz. You may remember that Dong Zz is the place where they had a riot last summer and demolished the preaching place, putting to flight the evangelist and his wife.

"The place has been repaired and the fourteen members, all men, came back with renewed zeal. Many of the women are trusting the Lord Jesus, but have not yet come into the church. They would come every afternoon and stay for a couple of hours studying hymns and a simple catechism. Those who are more advanced take the Gospel of Mark. One of our richest joys is to give the words of life to these people who want it, for, thank God, some are hungry for the truth. One family for whom I had been praying showed great interest. My prayer had been that they might all be brought to the Lord Jesus and we might have the example of a Christian family in the place. The husband has been a member of the church for about a year, and the wife is always ready to listen and be taught. A widowed sister in the home, I believe, is trusting in Jesus, and she brought another married sister and an old aunt, both of them really seeking for the light."

Of the great opportunity in educational work, Mrs. Langsten writes from Rio de Janeiro, Brazil:

"I have charge of the girls' dormitory of our Rio College, but this year have only the girls of the superior course.

"The school opened on February 15 for the primary courses and kindergarten, and on March 5 for the superior courses. Our college is gaining for itself the reputation of an honest school—in other words, it fulfills the promises of its catalogue. At this building we have both boys and girls for the mid-day meal, 50 to 55 each day.

"Just now the door of education stands wide open for us here in Brazil; never before have we had such an opportunity. To hold the position our school is gaining, that of leader in a city of a million people, we need necessary equipment that one is hardly able to give, handicapped as it is by debt. It would be hard to fail, but God is leading and He knows and will do what is best. We reach many homes through the children of the school, and much visiting is done in the homes.

"Dr. Taylor teaches a class in sacred history, using the Bible as a text-book.

"We also have a Sunday-school of 40 or 50. We are all busy and happy to see the cause is taking a strong hold on Brazil.

"I always appreciate my Calendar and keep with it day by day."



MAGAZINE AND BOOK REFERENCES

OCTOBER—WORLD FIELD

Articles in current numbers of *World's Work*, 1912; *Missionary Review*, 1912; *Literary Digest*, 1912; *Foreign Mission Journal*.

The Social Work of Christian Missions—Alva W. Taylor.

The Decisive Hour—John R. Mott.

A Very General Survey—*World's Work*, April, 1912.

NOVEMBER—THE CITY

City Missions and Theological Students—*Missionary Review of World*, August, 1912.

Children and the City—*Missionary Review of World*, March, 1912.

Can We Save the City—*Missions*, May, 1912.

Scope of City Mission Work—*Missions*, April, 1912.

The City of Chicago—*McClure's*, April, 1911.

Working Girls' Budgets—Series in *McClure's*, 1911.

Story of a Debt—*World's Work*, January, 1912.

Facing the City Problem—*The Home Field*, August, 1912.

The Redemption of the City—Sears.

The Challenge of the City—Strong.

The City, the Hope of Democracy—Howe.

The Burden of the City—Horton.

Wage-Earning Women—McLean.

Children of the Poor—Strong.

DECEMBER—CHINA

How China's Republic Was Born—*World's Work*, May, 1912.

Yuan Shi Kai Favors Missions

Hankow During Dark Days

Harvard Medical School Branch in Shanghai

Interesting Items About Things Chinese

} *Missions*, June, 1912.

The Chinese Church—*The International Review of Missions*, June, 1912.

Some Results of Revolution in China }
China and Opium Again } *Missionary Review of World*,
Another Christian Governor } August, 1912.
Proposed University }

New China's Difficulties—*World's Work*, July, 1912.

Religious Liberty for China }
Problem Facing Chinese Republic } *Missionary Review of World*,
Influence of American Chinese Students } May, 1912.
Opportunity in China }
Christian Unity in China }

Religion in China—*Missionary Review*, March, 1912.

A Chinese Christian Church }
Conversion of Loh of China } *Missionary Review of World*, July, 1912.

The Chinese Student in America—*North American Review*, January, 1912.

Revolution in China—A. J. Brown.

China's New Day—Headland.

The Young China Hunters (for children)—Headland.



SUGGESTED LEAFLETS

From Woman's Missionary Union Literature Department

OCTOBER—World Field

Missions and Social Reform.....	2 Cents
A Missionary Force.....	2 "
The Garden of the King.....	2 "
Counting on Us.....	2 "
Women as Factors in God's Kingdom.....	2 "
Saved for Service.....	2 "
Sorrows of Heathen Motherhood.....	2 "
Facts and Figures.....	Free for postage
Progress of the Gospel Among the Nations.....	Free for postage
Great Southern Wealth and Its Consecration.....	Free for postage

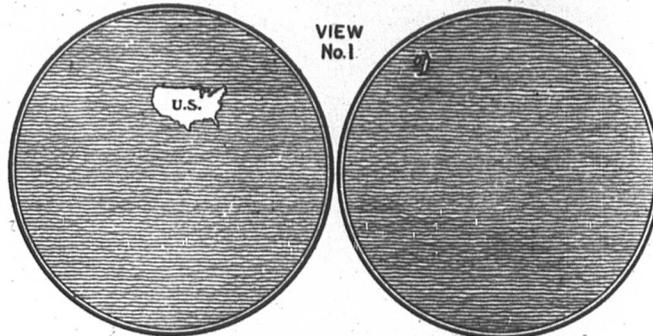
NOVEMBER—The City

Salvation of the City.....	1 Cent
The Peril of the City.....	1 "
The Problems of the City.....	1 "
Facing the Facts.....	2 "

DECEMBER—China

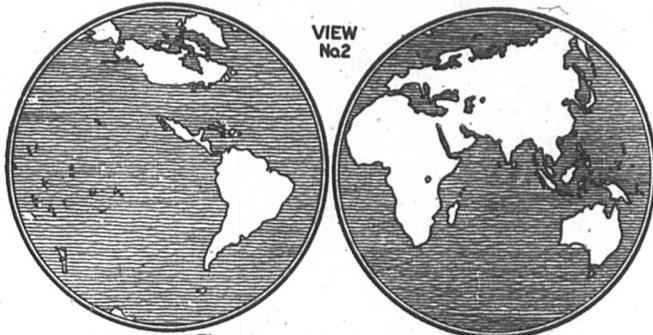
Over the Teacups in China.....	2 Cents
My Christmas Thank Offering.....	2 "
Heathen Heart Series (4 leaflets).....	4 "
How Mr. Li Became a Christian.....	1 "
Ling Te's Letter.....	3 "
Lost on the Hills of T'ang.....	5 "
Not Wanted—a Sister (Sunbeams).....	1 "
Ping Ti's Discovery.....	2 "
The Light of a Diamond (Medical).....	2 "
Old and New China.....	2 "
Wonder Stories.....	3 "
A Doctor's Reasons for Going to China.....	2 "
A Christian Dying in a Heathen Land.....	Free for postage

THREE VIEWS OF MISSIONS. WHICH IS YOURS?



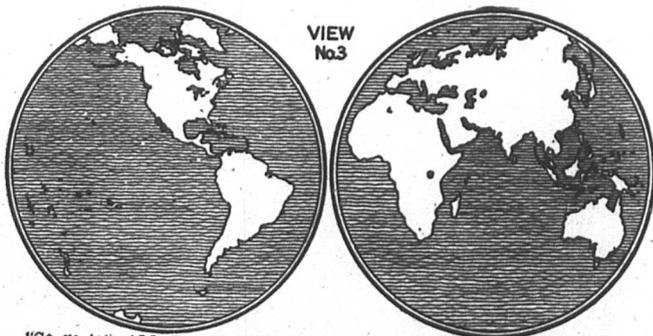
VIEW
No.1

"Jerusalem and in all Judea and in Samaria."



VIEW
No.2

"The uttermost parts of the Earth."



VIEW
No.3

"Go ye into ALL THE WORLD and preach the Gospel to every creature."

From *The Missionary Survey*.

Program for October WORLD SURVEY

"The field is the world."

1. Prayer for World-wide Evangelism.
2. Hymn.
3. Bible Study, "The World Field."
4. The Unity of the World Today (Introduction by Leader, Paragraph 1).
5. Changes in Industry (Paragraph 2).
6. The Political Situation (Paragraph 3).
7. New Movements for Social and Educational Progress (Paragraphs 4 and 5).
8. The Religious Basis (Paragraph 6).
9. Baptist Resource and Responsibility (Paragraphs 7 and 8).
10. Discussion—The Society's Aim for 1912-13.
11. Prayer.
12. Closing Hymn.

Bible Study—The World Vision of Jesus.—Matt. 13: 38; 25: 32; Mark 16: 15; Luke 24: 47; John 10: 16, and the Quiet But Sure Growth of the Kingdom, Matt. 13:31-33; Matt. 24:14.

I. Unity of World Today. At no time in the history of the Christian Church have these words of Christ, "The field is the world," been so significant as they are today, for at no time previous to this has it been so possible to look upon the world as a whole. The ends of the earth have been drawn together until this world of ours, which

we are only too apt to think of as two hemispheres, made up of many colored and utterly dissimilar countries, has been spoken of as a neighborhood, a whispering gallery, and in many other terms signifying its essential unity, which Christ Himself was emphasizing as he interpreted His parable. Not the least remarkable part of the present situation is the rapidity with which the most hermit like nations—Japan, China and Korea, for instance, have dropped their policy of isolation and have flung open their doors to all things Western; within two generations Japan has developed from an insignificant feudal government into an acknowledged world power; while Sir Robert Hart, a great and wise observer of Chinese life, says that during the first forty-five years of his residence in China the country was like a closed room without a breath of fresh air from the outside world, but that the last five years reminded him of being in a room with all the windows and doors wide open and the breezes of heaven sweeping through.

2. From Wheelbarrow to Pullman. In nothing is this spirit of change and reorganization more evident than in the amazing changes that have taken place in the industrial and economic world. When Stanley was looking for Livingstone it took him 103 days to make the journey from the East coast of Africa into the heart of the continent;

now the same journey, such as Colonel Roosevelt might have taken, can be made, on a well-conducted railroad; in three days. Only six years ago if one wished to go from Peking to Han-kow, in Central China, he must make a long and weary journey of fully forty days by ox-cart and wheelbarrow, but these ancient conveyances are now rivalled by a fast express which covers the same distance in 36 hours. Also in China thousands of miles of telegraph lines, trolley systems in the principal cities, electric lights and telephones, postoffices, policemen and enormous iron foundries and flour mills, make a photograph of Han Yang look as if it were taken in Pittsburgh, and startle us into realizing that the giant is indeed thoroughly awake and progressive. Even so secluded a ruler as the Amir of Afghanistan is having macadam roads built through his empire, and ordering automobiles, pianolas and Victor Talking Machines brought in for his amusement.

Not only have the nations of the world accepted innovations from the west, but they have been quick to make the most of their own resources; iron foundries on the Pacific Coast have been known to import pig iron from China, because it is better and cheaper than what is obtained here; the Chinese Government is offering rewards for the development of the vast coal and oil deposits—enough to supply the world for a thousand years or more (and Wu Ting Fang, in an article published in *Hearst's Magazine*, urges Americans to encourage more trade with China), which is destined to become one of the great trading powers of the world. Even South America, sluggish and unprogressive as she seems, is rivalling Canada as a commercial country, and far outranking the Orient; and the opening of the Panama Canal, which will bring Peru, Bolivia and Columbia 7000 miles nearer to the ports of the United States, promises an even greater future for this great continent which produces four-fifths of the world's coffee, one-half of its rubber, and untold mineral wealth. Speaking of the agricultural resources of South America, the *London Times* says: "Thither must Europe look in the future for its bread and meat."

3. A Restless World.

One thing that has helped to make possible these widespread industrial and economic changes is the political unrest and change that is visible not in one country alone, or here and there, but practically in every part of the world simultaneously. In South America and Turkey an age-long despotism has crushed all attempt at political freedom and has jealously kept its Mohammedan subjects from contact with the outside world, the revolution of 1909 put the young Turks in power, and they have since been only too eager

in their demands for western learning, which they know will aid them in their struggle for popular government. That much is still to be desired is true, but the very existence of a reform movement means the breaking down of Islam—"When Islam begins to reform it is no longer Islam."

Meanwhile, in a country which possesses one-fourth of the world's population, the swiftest revolution and the most complete upheaval that the world has ever seen, has delivered China from the iron rule of the proud self-sufficient Manchus, and established a constitutional government, and brought to the front world citizens such as Yuan Shih Kai and Sun Yat Sen, who see that China's greatness depends not upon her isolation from the world, but upon the way in which she takes the best the world has to give, and in turn contribute to the world of her best. Sun Yat Sen is himself an earnest Christian, and Yuan Shih Kai, though a Confucianist, says in a message to the missionary association of Peking: "As far as I understand the principles of Christianity, those are the principles which I wish to see propagated in China."

4. Social Unrest.

The outstanding characteristics of non-Christian peoples have always been carelessness of human life, cruelty to children and the degradation of women. It is an unwritten law in Christian countries that in case of disaster, such as the recent Titanic horror, that the safety of the women and children should be the first consideration; in heathen countries the law is reversed and the men seek first their own safety.

An inevitable result of the many other political changes for the better is the slow but sure awakening of the nations to the question of bettering social conditions among their people. By far the most startling example of this is found in India, where the caste system, hoary in age and hitherto constituting the greatest problem of Christian missions, shows signs of weakening, so much so that not long ago a conference was held in which members of many castes met to discuss what could be done for the outcasts, who have always been despised and ignored according to the Hindu religion itself. "A Brahmin starving may not partake of food upon which the shadow of an outcast has fallen." But the most significant development which India is witnessing in common with the rest of the Orient is the changed attitude toward women. When Duff tried to reach and educate the women of India, he was met by the scornful reply: "Teach my horse to read and then you can teach my wife;" and it is no wonder that he exclaimed: "You might as well try to scale a wall fifty feet high as to educate Indian women!" And yet today that wall has been scaled, and not only India, but all the Orient is realizing the truth of the statement that the condition of women is

evidence of a country's progress, as is evident in the Chinese decree against bound feet, the admittance of Turkish women to political mass-meetings, as well as the demand for the education of women throughout the East.

**5.
An Era of
Education.**

Education in general is in the forefront of the modern world movement. As a result of missionary schools and colleges, there is today a great wave of enthusiasm for learning; so that many who would not otherwise be interested in Christianity go into mission schools for the sake of their education. It is for this reason that our Board is asking for so large an appropriation for educational work, as the Judson Centennial Fund of a million and a quarter dollars, one million of which is to be applied to the permanent equipment of the educational work on our foreign fields. One of the greatest educational propositions in which we are engaged, in common with other Baptists, is in the formation of a Theological Seminary to be founded in Russia, in order that the leaders of the new Baptist movement may be well qualified for their tremendously important work. Moreover, the example of Christians has led many governments to establish government schools for their own people. In Turkey, for instance, opposite the American Mission Normal School in Sivas, stands the Turkish Normal School, which marks a new educational era in Turkey; while China, Japan, India and South America are demanding the best possible western teacher to train their youths.

Today China alone has more students than the United States, Great Britain, France and Germany put together, in addition to the many hundreds who are studying in other countries. It is very important for us to reach these students of today who will be the leaders of tomorrow, and there was never a time when they were so ready, as they are today, to study and accept the religion of Jesus Christ. There is in China today a Student Volunteer Movement numbering over 400 students who have determined to put their lives into the Christian ministry, in spite of the fact that in order to do so they must suffer persecution from their families and give up well-paid government positions. Nor is China the only land where education furnishes such a great factor in the evangelization of a country; students representing twenty-seven nations, the majority of which we would call "heathen," though we *should* call them non-Christian, are banded together into a great Student Movement, called the "World's Student Christian Federation," and through it they try to plan for the very best ways of winning students to Jesus Christ and for sending them out from college to work for Him.

**6.
The
Religious
Impulse
Behind All
Growth.**

We have spoken of the industrial and economic, the political and social, and the educational changes that have occurred as though they were apart from the great religious significance of the work of world-wide missions; and yet we cannot help seeing how all these changes have been used by God to help spread His Kingdom, and that back of them all has been, and is, the power of Jesus Christ. Christian missionaries did not set out to start revolutions, or to build railroads, or set in motion new educational methods, or merely change social customs; they started out to preach Jesus Christ, and as they taught the great ideals of brotherhood, of justice, of liberty, of kindness to children and women, and equality, men aroused from their sluggishness, they began to have new desires, and new energy to carry them out, and the progress which had come to the Christian nations of the West came inevitably into the life of the East, because wherever Jesus Christ is there is the abundant life. The very fact that better conditions prevail is evidence that there Christ has been working. Even in a country such as Siam, whose religion is Buddhism, the government has made the Christian Sabbath a legal holiday—it is the beginning of greater things. In the past missionary century twice as many have been added to the professing followers of Christ as in all the preceding eighteen centuries, and the splendid characters of men like Sun Yat Sen and Dr. Yam or Korea, though perhaps above the average, are striking examples of the uplifting and transforming power of Christ. Again, in countries such as Italy and Spain, where the most corrupt forms of Roman Catholicism have enslaved the minds and souls of the people, there has been a reaction, encouraged by many thinkers and scholars, against the Church's rule and toward a personal study of the Bible and investigation of the claims of Christ. This, after all, is the true foundation of personal and national religious strength, and it gives us great hope for the future in Latin countries. To some the wave of interest in so-called foreign missions seems a menace to the development of America; it may be necessary to recall the fact that the past 50 years which have shown the greatest period of foreign missionary expansion the world has ever seen have also marked the greatest advance in work at home; and one of the greatest by products of the Laymen's Missionary Movement is the Men and Religion Forward Movement, whose object is to awaken and deepen the life of the home and church by personal evangelism, Bible Study and Mission Study and to relate the church to the community in social service. The rise of this movement is evidence that Jacob Riis

spoke truly when he said, "One dollar invested in Foreign Missions generates ten dollars worth of interest in Home Missions."

7. Baptist Responsibilities.

In this time of great opportunity and advance, what is the responsibility of the Baptist people? In the first place it is to *know* what the conditions are.

Do you know:

1. That there are 1,000,000,000 unevangelized people in the world?
2. That the Baptists are responsible for 61,340,000 of this number?
3. That 27,180 are on seven fields?
4. That the Baptists send out 1 out of 3500 members to foreign fields?
5. That it ought to be 1 out of every 500 if we provided for our share?
6. That the Baptists are the second largest and richest Protestant denomination in the United States?
7. That the contributions of 2,421,203 Southern Baptists last year amounted to \$580,408?
8. That for next year the Board is asking for \$618,000, and also for \$1,250,000 as an Equipment Fund?

Let us look at the fields in which Southern Baptists are at work—"seven in number and strategic in location: Argentina, with seven millions, a country rich and growing rapidly"—with 16 of our missionaries. "Brazil, with twenty millions, one of the ripest harvest fields in the world"—with 46 of our missionaries. Uruguay, with 1,112,000 people and 2 S. B. C. missionaries. "Mexico, with thirteen millions, our sister republic of the south who greatly needs our help," we have given her 33 missionaries. "Italy, with thirty-four millions, the fountain head of Romanism"—our force there consists of 6 missionaries. "Southern Nigeria, in Africa, with six millions, the gateway to all the central part of the Dark Continent, the battleground between Islam and Christianity"—and there are 11 of our number. "China, where in four great sections we are in touch with 156 millions, but where there are hundreds of millions more untouched"—and 141 of our representatives are in that land of opportunity. "Japan, with twenty millions, the leader of the Orient, with a marked reaction just now in favor of the Gospel," and 18 Southern Baptists in that Empire.

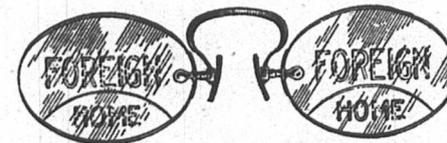
"These are our fields, great and ripe, calling, calling for laborers and equipment." Are we giving an adequate response to that call?

Quotations from "Facts and Figures of our Foreign Missions." W. H. Smith

Can we give an adequate response?

Three things are necessary in meeting the need that is presented to us—men, money and power. We boast of our 2,000,000 Southern Baptists; do we not? But if all of those 2,000,000 had put themselves at God's disposal and were willing and eager to help bring in His Kingdom in whatever way He desired, would it not be a simple matter for Him to find among us all the missionaries He needed? And if the average gift of Southern Baptists were even \$1.00 per year instead of \$0.23, would it not be a simple matter for the Foreign Board to have \$2,000,000 at its disposal—enough to meet its immediate needs and to start new work? And the greatest factor of all—the power that must control the men and money—may be ours, if we will but make use of it. Mr. John R. Mott says: "Prayer is the method which relates the irresistible might of God to the missionary enterprise. * * * How to multiply the number of Christians who, with truthful lives and clear, unspeakable faith in God, will individually and as a church, wield this force for the conversion and transformation of men, for the breaking down of all that exalts itself against Christ and His purposes—that is the supreme question of Foreign Missions."

"There is nothing outside the power save that which is outside the will of God." May we all learn to use that power as "intercessory foreign missionaries"—as those who will "Take no rest, and give Him no rest till He establish and till He make Jerusalem a praise in the earth."



THE CORRECT CHRISTIAN EYE-GLASSES

Program for Young Woman's Auxiliary

REUNION MEETING

Hymn—"Oh, Zion Haste."

Prayer—For all Y. W. A. Work.

Welcome to new members.

Talk on the Changing East (Paragraphs 1-5). Supplemented by clippings concerning recent events from current magazines and newspapers.

Discussion of the following questions:

1. What agency does most to make the world a "neighborhood?"
2. Is it of advantage to the United States to be on friendly terms with (a) South America?
(b) China?

Why?

3. What would you say to a critic of missions who contended that missions are a waste of men and money?

4. Given the responsibility of the S. B. C., what is the share of this society in gifts of life, money and prayer? (Make choice, if possible, of one or more workers for whom the members of the society shall become intercessory missionaries.)

Business.

Prayer for the Field.

Closing Hymn—"O, Master, Let Me Walk With Thee."

Program for Junior Auxiliary

This meeting may be made a generator of enthusiasm for the winter's work by arranging a series of simple "moving pictures" in which the girls and boys of the church may take part, showing world events. Pictures which will serve as guides may be ordered from the Young People's Education Movement, 156 Fifth Avenue, New York City—send for catalogue, 10 cents; and from Literature Department, Box 41, American Baptist Missionary Union, Boston, Mass.

The following scenes are suggested:

1. Landing of an immigrant family and inspection by Government officials. (Dress one girl with the flat headdress, highly colored bodice and short, full skirt of an Italian peasant; a boy in velvet

trousers and gay blouse; six or seven children of varying sizes, similar costumes, all laden down with corded boxes, bundles, oranges, etc. Have the platform arranged with several bare benches and a high desk to resemble an immigrant station, with several boys in uniform to represent American officials—one stands at the door to examine the incoming Italians, marking a chalk mark on those found with defective eyes or other disqualifying conditions. The immigrant shows the amount of money he has, demonstrates his ability to work, etc., and the members of the family that are allowed to enter are dismissed, while those that must be deported are taken in another direction. Let one represent Miss Buhlmaier assisting the family. Details as to costume may be found in the leaflet, "A Trip Around the World," 5 cents, 15 West Franklin street.

2. A "Bible Burning" in Brazil.

3. Kindergarten Scene in Japan. No. 390, Y. P. E. M.; No. 355 and No. 312, price 1 cent each, Amer. Bap. Miss. Union.

4. Stanley's Meeting with Livingstone (described in Blakie's Life of Livingstone), No. 343, Amer. Bap. Miss. Union, 1 cent.

5. Traveling in Africa. No. 252, Amer. Bap. Miss. Union, 1 cent.

Program for Royal Ambassadors

Hymn.

The Lord's Prayer.

Reports—Minutes.

Business.

Hymn.

Scripture Reading in Concert—Rom. 10: 13-15.

"By Wireless"—Arrange platform to resemble a wireless receiving station. Have the operator "relieved" every five minutes, giving each one a country to receive information from. The countries should be assigned beforehand, with suggested bits of information. The boys may choose the method of receiving the message, i. e., a newspaper story of the finding of Livingstone by Stanley (cf. "In Darkest Africa," Stanley, or "Personal Life of David Livingstone," Blakie); an S. O. S. call from Mexico (cf. quotation from letter of Dr. Chastain in Our Mission Fields, July); news from the front (items about China, revolution, etc., in current Our Mission Fields.)

Prayer for the World.

Hymn—"Onward, Christian Soldiers."

Band Program

(Arranged by Elizabeth N. Briggs.)

FIRST MEETING

.SUBJECT—The World Field.

Motto—

"And all the dear babies, wherever they grow,
So cunning, so precious, so wee,
Are God's darling children; and Jesus loves them
Just as He loves you and me."

Opening Exercises—Hymn—Prayer.

Bible Reading—Luke 2: 8-14. Impress the thought of verse 10,
last clause—Good tidings for all people.

Chain of Prayer—Hymn—Minutes—Roll Call.**Hymn.**

MONEY FOR MISSIONS.

Reading No. 1—

"The first legacy to foreign missions was given by Sallie Thomas. She was a poor woman supporting herself as a domestic servant. Her wages never exceeded the pittance of fifty cents per week. Out of this sum in a long and industrious life she managed to save the really remarkable sum of \$345.83, and this she bequeathed at her death to the American Board."

Reading No. 2—

Some time ago the Foreign Mission Board of the Protestant Episcopal Church received a one-dollar bill and an unsigned note: "The first money received from the Government by a midshipman in the navy," it read. "Please apply to foreign missions." What a noble example! The young sailor, while faithfully serving his own country, had his heart so turned toward the need of the world as to give the first dollar he earned toward sending the gospel into other lands.

Reading No. 3—

The total gifts of all the world last year for the spread of the gospel in foreign lands amounted to \$25,297,074. America gave nearly one-half of it.

Reading No. 4—

The gifts to foreign missions during the year 1911 from churches of the United States and Canada was \$14,358,000. Ten years ago only about half this sum was given.

Reading No. 5—

Last year, by bequests and other offerings, the United States gave to foreign missions \$12,290,005.—*Selected.*

(Lines may be drawn on the blackboard, each inch representing one million dollars.)

Hymn.**Selected Music.****Readings—**

WHAT MISSIONARIES HAVE DONE.*

Missionaries have translated the Bible into about seven-tenths of the world's speech.

Missionaries have done more than any other one class to bring peace among savage tribes.

One missionary alone, Robert Hume, in India, distributed, through a great Indian famine, \$1,000,000 of relief funds.

Perhaps the most useful drug in medicine is quinine, and the world owes it to Jesuit missionaries of South America.

All the museums of the world have been enriched by the examples of the plants, animals and products of distant countries collected by missionaries.

It was missionaries who discovered the Moabite stone, thus unlocking the records of a forgotten empire; also the Nestorian tablet, by which a new chapter in early Christian history was recovered.—*Selected.*

Recitation—Selected.**Readings—**

OUR MISSION FIELDS

HOW THEY CARRY THE BABIES.

All the mothers that we know are always so anxious to have their babies carried very carefully in order that nothing may happen to their little backs, which at first are very weak. The carriage in which the baby is to ride is very carefully lined with soft pillows, and the one pushing the carriage is constantly on the watch for ruts or uneven places in the road or street. If a mother is carrying the baby in her arms, she is very careful whenever she goes down stairs or even walks across the room.

In the lands where they do not know how Christ treated little children and how much he loves them, the people often treat them as if they were grown-up people and could take care of themselves; or else they abuse them, because they have been taught that if fathers and mothers show their love for their children, the angry gods will punish them.

In Japan, when the baby is about three days old, he is taken out for his first glimpse of the world, strapped on somebody's back, and that is the way he goes every day until he can walk on his own feet. Usually his little sister is the nurse. She does not seem to mind the burden, for she plays ball, tag and runs races just as if she carried no load. The baby, too, seems to enjoy the bouncing about that he gets, for he hardly ever cries, although his head bangs back and forth against his little nurse's shoulders most of the time.

In Africa the babies are also tied on to their mothers' backs. When the mother goes into the field to work, the baby goes, too, and when he takes his nap his head falls back and the hot sunshine glares down into his little face.

In India the baby rides upon the mother's hip and seems as contented and happy as our babies are in their soft carriages.

Often these little boys and girls are dropped and injured, and the sun injures their eyes, so often they are blind.

Today we are sending our missionaries over to these lands to tell the people how to care for boys and girls, and so help them to grow up strong and well as God wants to have them.—*Mission Day-spring.*

Recitation—

MISSIONARY WHEELS.

A Collection Jingle.

Pennies, nickels, dimes we are,
Rolling near and rolling far;
Little wheels, how swift we go,
Bearing to a world of woe
Tidings of the Lord we love,
Messages from heaven above.

There are bigger wheels, you know—
Quarters, halves, yes, dollars too!
Set them rolling, friends, and see
What a buzzing there will be—
How the tidings that they bring
Will make lonely hearts to sing.

If a big wheel you can start
With its message to some heart,
Do—O! do not be content
With a nickel or a cent!
But the big wheel—friend, don't wait;
Drop it quick upon the plate!

—*Missionary Gem.*

Collection—Hymn—Prayer—Adjournment.

SECOND MEETING

SUBJECT—The World Field.

Motto—

“Let us share the heavenly favors
Show'ed upon us from above;
Let us bring unto the Saviour
Those who never knew His love.”

Opening Exercises—Hymn.

Bible Reading—Luke 2: 8-18. Review last Bible reading and stress in this verse 17, "They made known abroad the saying."

Prayer—Hymn—Minutes—Collection—Hymn.

LITTLE STORIES OF MISSION LANDS.

Reading No. 1—

Not many years ago the people of the New Hebrides were fierce cannibals and killed the missionaries. Now they are sending the gospel to others. A sick missionary who could live no longer in that climate wished to go to Korea, where the weather is cooler and where there was great need of workers. The New Hebrides Christians gave the money that they had been saving for two years to build a new church and sent him as their missionary to Korea.

Reading No. 2—

A German missionary from the province of Shansi, China, tells of a man who came to the mission station to buy a Testament. He lived a long way off, and had never seen a foreigner or heard a preacher of the gospel. A copy of Matthew's Gospel had come into his hands, and he wanted to know more of the doctrine. When he arrived at the station the missionary was not at home. The man waited, and in the meantime read the New Testament through nearly three times. When the missionary returned the visitor was ready for baptism.

Reading No. 3—

A missionary had preached Jesus in an Indian village where that holy name had never been heard before. When he was about half a mile on his way home, he heard a man calling after him, so he waited. On coming up with him, the man said: "Sahib, this Jesus of whom you have been telling us, when did he die for us? Was it this year or last?" And the missionary wrote to a friend: "I was ashamed as I told him that it was over nineteen hundred years ago."

Reading No. 4—

An English missionary in India tells of a native church member whose entire family was swept away by cholera. He went off broken-hearted to another place, but after a few months returned with a list of fifty-two names marked "ready for baptism," and added that

nearly all the other pariahs of the place were under instruction. "I must stay here and guard these children whom God has given me in place of mine own," he added.—*Selected.*

Recitation or Selected Music.

THE BIBLE IN MANY LANDS.

Reading No. 1—

THE BEST BOOK.

A high-class Porto Rican gentleman said the other day: "I am not a Protestant, but I think your Bible the best book ever printed. I have read it through and marked the places I like best. I want my boys to learn as much of it as they can. That is why I send them to your school."—*Selected.*

Reading No. 2—

KING KHAMA'S JUBILEE.

King Khama, chief of one of the tribes of South Africa, has celebrated the jubilee of his baptism. At the capital, Serome, about ten thousand of his people gathered, and Khama made a touching address, reaffirming his loyalty to Christianity. Holding up the New Testament, which Queen Victoria presented to him so many years before on his visit to England, he repeated her words on that occasion: "Walk according to these words, and it will be well with yourself and with your people."—*Selected.*

Reading No. 3—

BUYING BIBLES WITH DOG TEETH.

This is the way they do shopping in Ulawa, one of the Solomon Islands, in the South Pacific: When the boat containing cases of Gospels and Testaments arrives, the dark-skinned folk come hurrying to buy them. Each one gives two dog teeth in exchange for a book.

The richest man on the island is the man who owns the largest number of dogs, because he owns the largest number of dog teeth. Any kind of a tooth will not answer. Only two special teeth in each dog's mouth are used for barter.

Hundreds and hundreds of dog teeth are being exchanged for copies of the Scriptures in this way.—*From the Missionary Review of the World.*

Bible Reading—Luke 2: 8-18. Review last Bible reading and stress in this verse 17, "They made known abroad the saying."

Prayer—Hymn—Minutes—Collection—Hymn.

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Recitation or Selected Music.

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Hundreds and hundreds of dog teeth are being exchanged for copies of the Scriptures in this way.—*From the Missionary Review of the World.*

Reading No. 4—

HER FATHER'S WILL.

A missionary in Brazil was making her usual visits when she came upon a poor, ignorant woman in rags, but whose face was radiant. She was sitting in her little thatched hut with a copy of the Gospels in her lap and an "A B C" book by her side.

When she saw the missionary, she said: "O senora, I'm an heiress. Just think of all these riches for me!"

The missionary saw her labor hard to read the words and asked: "Why do you take so much trouble to read?"

The reply came: "It is His will. Just think how ashamed I would be to meet my Lord and have him ask, 'Did you receive the inheritance? Did you read my will?' and I should have to answer: 'No.' O, senora, I want to learn it by heart, for he left it all for me."—*Selected.*

Hymn.

Roll Call—(Responded to with mission facts.)

Hymn—Prayer—Adjournment.



Program for November

THE CITY: A MENACE—AN OPPORTUNITY.

“THE CITY—THE PROBLEM OF THE CHURCH.”

1. Invocation.
2. Hymn—America.
3. Bible Study.
4. Prayer.
5. The City Growth and Its Causes (Paragraph 1).
6. The Profit Side (Paragraph 3).
7. The Four Counts Against the City (given by four members in turn; Paragraphs 5, 6, 7, 8).
8. Forces for City Uplift (Paragraph 9).
9. The Mission of the Church of Christ.
10. Prayer for the Church in the City.
11. Hymn.
12. Distribution of Christmas Offering Envelopes.

Bible Study—I. The Man Built City—Gen. 4: 17; Its Evils—Payment of Less Than a Living Wage—Jer. 22: 13; Sweatshops—Mic. 2: 1 and 2; Greed for Property “Land-grabbing”—Amos 2: 7; “Sins Against the Child”—Gen. 42: 22.

II. The City Built of God—Rev. 21: 2-4; 10-22: 5; The City Joyous 2-4; The City Beautiful—10-23; The City Hospitable—24-26; The City Pure—21: 27; The City of Crowned Labor—22: 3-5.

SUMMARY.—*The Growth of American Cities.* In 1800, soon after the close of the War of Independence, the proportion of the population dwelling in cities of 2500 and over, was 3 per cent.; by the end of the Civil War it had grown to 16 per cent., and by the census of 1910 it is shown to be nearly 40 per cent. From 1900 to 1910 the urban population increased 34.9 per cent., the rural only 11 per cent., while in seven States there has been an actual decrease in country population. The five largest cities in the United States are New York (now second city in the world), Chicago, Philadelphia, St. Louis, Boston. Baltimore, our largest Southern city, is seventh in population; New Orleans fifteenth, and Louisville twenty-third. Statistics are from World Almanac, 1912.

**1.
The City-ward Tide.**

Perhaps the most striking fact in the history of the latter half of the 19th century is the unprecedented growth of the cities. This is true even of the old world; Rome has doubled her population since 1890; in Belgium and Holland the cities are growing more rapidly than the increase of the total population; while in Australia, a typical agricultural country, the population of cities is already two-thirds that of the whole continent. Nevertheless, it is especially noticeable in the United States, where the year 1800 found only 3 per cent. of the people living in far scattered towns, with the center of population 23 miles east of Baltimore, while in 1910, 42,623,383 people were in cities to 49,348,883 in rural districts, with the center of population far to the westward in Bloomington, Indiana. Nor has the movement ceased. Mr. H. G. Wells in "Anticipations" goes so far as to prophesy that in time London will exceed 20 millions and New York twice that number. This may sound visionary, yet cold statistics show that people are already living in certain blocks on Manhattan Island at a density which, continued over the entire city, would give New York a population of over 197 millions.

**2.
Causes of the Drift.**

What are the causes of the city-ward drift? Improved methods and machinery of farming have made it possible for four men to do the work formerly requiring fourteen, thereby forcing ten into other pursuits (all other pursuits than agriculture are more or less intimately connected with city life); the use of machinery instead of hand looms and hammers in the home shop has drawn men and women into the factories and the factory towns, improved facilities for transportation have made it easier to reach the city, and have likewise made possible a vastly increased food supply. In former times there was a natural check upon city population in the recurrent plagues that were brought about by the herding of great masses of people, by unsanitary and insufficient water supply and by the impossibility of transporting food in proper quantity and quality. It is now possible to have adequate water facilities and to transport food from a great distance. "The natural restrictions to the growth of great cities has been removed." Thus we see there are resistless economic causes at work, on the one hand forcing the population into industrial and city life; on the other making possible the concentration of large numbers of people in small areas. Add to this the drawing power of city life. The change to the city satisfies "a part of man's desire for a larger life, for freer social intercourse, for amusement—here opportunity and fortune are to be found, here business centers, here life is full and human. The city is El Dorado, the

promised land which fires the imagination. Failure may come, but there is the chance, and life, movement and recreation even in failure. The streets, the parks, the theater, the church, one's fellows—all make up the canvas of life even to the poorest.*

**3.
Advantages of City Life.**

"Moreover, the city has given to the world culture, enlightenment and education along with industry and commercial opportunity. Not only is public education generously adapted to the needs of all, but night schools, art exhibitions, popular lectures and concerts, college settlements, the parks, playgrounds, public libraries, newspapers, all these are bringing enlightenment at a pace never before dreamed of." The city is fast undertaking public activities unknown a generation ago. Our forefathers carried weapons for their own protection, cleaned, lighted and paved, if they chose, the streets on which they lived, cared for the health of their families, and, through the church, for the education of their children. A man's house was his castle; he built it and governed it as he saw fit. Today a man receives far more from the city. "It protects his life and his property from injury; it oversees his house construction and protects him from fire; it cleans and lights his streets and collects his garbage; it educates his children, supplies them with books, and in many instances with food. It offers nature in the parks, supplies him with opportunities for recreation and pleasure through concerts, lectures and the like. It administers justice, inspects his food, safeguards him from contagious disease, protects him from burglary, supplies nurses, physicians and hospital service," and in a thousand ways exerts a beneficent guardianship.

**4.
The Price.**

Yet for these benefits the city exacts an awful price, paid in human lives and human suffering; its gains are reaped often at the cost of virtue and the home. A Western visitor writes: "Your New York will soon be a place of hotels, theaters, banks, stores, palaces, railroad stations, museums, churches, tenements, flats, clubs, gambling houses and worse"—but not of homes. "Lack of homes is the first penalty New York is paying for its greatness." The tenement-house and the congested block (1672 persons to the acre in one block in New York), caused by the exorbitant land values and the lack of sufficiently cheap and rapid transit, bear their direct fruit in evils physical, mental and moral.

**5.
Physical.**

England was most sharply awakened to the physical effects of overcrowding, when, at a call for military service, out of 11,000 men offering themselves from the factory city of Manchester 8000 were reported

* The City, the Hope of Democracy. Howe.

so deficient in stamina and physical strength as to be rejected. A respectable Bohemian family of eight was forced through poverty to live in a typical White Chapel tenement. In the dark and ill-ventilated rooms the father contracted tuberculosis and soon died. His ten-year-old girl was jostled by a playmate and fell to the ground. The fall, which would have scarcely bruised a healthy child, brought on tubercular meningitis, and, after two days of agony, death. Measles, whooping-cough and other so-called "minor children's ailments" take appalling toll of these sickly children of the tenements. Booth has estimated that a London-born family is extinct in three generations. There are grave physical results from conditions of which the following may be taken as typical: A family of three living in three rooms with *twelve* boarders—but what of the moral results? "Centers of disease, poverty, vice and crime. All the conditions which surround childhood, youth and womanhood in New York's crowded tenement quarters make for unrighteousness. Most terrible of all is the indiscriminate herding of all kinds of people in close contact, the fact that mingled with the drunken, the dissolute, the improvident, the diseased, dwell the great mass of the respectable working men of the city with their families." "Modern tenements have denied man sunshine, fresh air and privacy, without which there can be neither health nor morality." Conditions such as this are all too common in most of our large cities, and many smaller ones are proportionately as bad.

6.

Moral.

Close upon the heels of poverty, hunger and disease, follows crime. Though having only one-fifth of the population of England and Wales, London furnishes one-third of the criminals. "No man is a pauper, a failure or a criminal from choice." A generation ago it was considered that poverty was a disgrace. Now we are forced to recognize that social conditions are such that a man through no fault of his own may be brought with his family to destitution. When so many thousands exist on the bare margin of a living wage it takes very little in the way of sickness or loss of work to plunge whole families into the abyss. From investigations made by Robert Hunter, one-third of the people in New York go hungry. Such conditions, together with the object lessons in successful crime that every great city affords, make up a pressure toward evil which bears crushingly upon every dweller in the city.

The boy with no home but the single sleeping—working—cooking—eating—dressing and carousing room of the whole family, no playground but the city street, where all forms of play are against the traffic laws, no legitimate outlet for his energies, becomes an outlaw by instinct, joins "the gang," and for sometimes little more than a

harmless prank spends a night in the police station, and by contact with the hardened criminals there is impelled more rapidly along the downward path. Evil of a more subtle sort the city fosters in the crime of the stopped ear and the closed eye. The pressure of competition, the complexity of industrial life and the blunting of the social conscience make it fatally easy to evade direct responsibility, so that it was possible for such a catastrophe to have occurred as the Triangle Waist Co. fire in New York City, in which 146 people, 90 per cent. of whom were girls, were burned within locked doors. In the departments of the city government no one could be found guilty or punished as a warning against such criminal negligence.

7.

The Foreigner.

The foreign influx is an increasing menace in our city growth. Paris, considered the most cosmopolitan city of Europe, has a foreign element of only one-twelfth of her population; London has less than one-thirtieth, while of the population of New York City four-fifths are of foreign parentage. So far the immigrants have gathered in the cities of the North; there will be, however, in the future, a turning of the stream of immigration toward the South. Workers in cotton mills are now almost 100 per cent. native Americans; with increase in spindles and uplift of workers (compare experiences of New England, where workers were formerly native, but pushed up to other occupations), foreign labor will be brought in increasingly. Witness already the following advertisement:

Foreign labor in demand in the South. Information and assistance may be secured from the Immigration Bureau of South Carolina.

There are certain tendencies of the foreigner which it is well for us to recognize.

1. A tendency to drift cityward.
2. A tendency to gather in segregated groups according to race and language.
3. A tendency to fall under domination of some member of their own race and be led by him—a bar to clean municipal government, ruthlessly used by bosses.
4. A tendency, almost irresistible, to hold to the Continental Sunday, with open saloon, amusement halls and resorts.
5. A tendency to cling to a lax Catholicism, with its attendant evils, or an almost equally strong bent toward atheism, anarchy and class hatred.

There is much of good in these alien peoples that come to our shores, but these characteristics, common to almost all types of immigrants, pouring in at the rate of a million a year, constitute a distinct menace to the cities of the United States.

"Yet there are splendid possibilities. Foreigners who are coming among us in vast numbers I have come to regard not as a menace, but as an opportunity. They are responsive to the touch of kindness and hospitable to spiritual approach. Reinforcement by the children of the foreign-born would mean a new lease of life to many a downtown church. Instead of regarding the advent of the foreigners the last straw that breaks the camel's back, we are coming to see that he may prove the very salvation of our churches."—*Edward Judson.*

8.
The
Moloch
of Modern
Times.

But by far the most fearful menace of our city life is its sacrifice of childhood. Even of those able to go to school many thousands are habitually hungry. Mr. Spargo is authority for the statement that "the estimate that fully 2,000,000 children—of school age in the United States—are badly underfed is not exaggerated." While Mr. Robert Hunter says of New York that "from 60,000 to 70,000 children often arrive at school hungry." Many thousands, however, cannot go to school, but are forced into the ranks of breadwinners in babyhood.* Children of 2½ years help their tenement-house mothers in their sweatshop work. At 3 they can straighten out tobacco leaves, at 4 put covers on paper boxes, between 4 and 6 sew buttons on trousers and pull basting threads. At 7 they can dip candy from 7 in the morning to 7 at night; or with tiny, aching fingers and straining eyes tie hundreds of minute knots that hold the fashionable willow plumes; and all these things are actually done—and for the very stores at which patriotic women trade. Moreover, scarlet fever, diphtheria or other contagious disease in the house is no bar to the work. The half-made garments may be used as covers for the patient while the sewing goes on." "Child workers breathe coal dust in the breakers, lint in the cotton mills, sawdust in the furniture factories and alkaline dust in soap factories. In felt factories the air is filled with fibers of wool, in tobacco-houses with a fine, snuff-like poison-laden dust; the naphtha of rubber works, phosphorous of matches, the lead of type foundries—all attack the lungs of children who are exposed to them during the hours of work." Encouraging progress has been made in the fight for a proper age limit and healthful conditions of factory labor for children, but the fact remains that we would allow no twelve-year-old child of ours to work 8 or 10 hours at a stretch as thousands of mothers are forced to do by necessity. "For a day, or a night, at a stretch these little children do some one monotonous thing—abusing their eyes in watching the rushing thread,

* Children of Toil.

dwarfing their muscles, bestowing ceaseless, anxious attention for hours—when science says that for a young mind a strain of twenty minutes, is enough."—*Edw. Markham.* Are we not, as Jefferson Davis said of the drafting of boy soldiers, "grinding the seed corn?"

Not only physical, but moral degeneration lays hold upon the child in industry. "The newsboy's service is demoralizing; but the messenger boy's is infinitely worse. Boys are sent at all hours of the day or night into all sorts of places, doing all-night work between all-night houses and all-night people." The hotel lobby has its share in the demoralization of bellboys of twelve, thirteen and fourteen years. Mr. Spargo, in the Bitter Cry of the Children, says: "No writer dare write a truthful description of the moral atmosphere of hundreds of places where children work. No publisher would dare print the language current in the average factory." And as for the city's toll of girls from 12-18, who barter unskilled labor for less than a living wage—no one has computed the number of those who go down in the struggle.

By the census of 1910 we learn that "25 per cent. of the women of the United States over 10 years of age are wage-earners, domestic servants, stenographers and typewriters, workers in cotton mills, woolen mills, in the paper mills and shoe factories of New England, cotton fields of the South, hop fields of Oregon, canneries of California, the glassworks of Pittsburgh, the garment factories of New York, cigar factories of Philadelphia and Baltimore. In great multitudes they tramp to their work in the morning, labor at break-neck speed in overcrowded shops during the day, tramp back to their poor homes during the evening, then out on the streets, to the moving-picture shows or the dance halls for their recreation. For they are young—fully one-half under 21."

9.
Challenge
to the
Church.

The arraignment of the city might have many more counts, but are not these enough for conviction—poverty, disease, crime, sins vs. womanhood and childhood too hideous to recount? Will the church withdraw, admitting by withdrawal that the Christ she uplifts is inadequate for the needs of the city, or will she so live that universal gospel as to prove that it does give relief from the woes of the masses, that it can uplift the foreigner, the ignorant, the fallen—that the power He promised is sufficient to transform the menace of the great city into a glorious opportunity for the power of God to make it "the center of a robust, clean, beautiful civilization into which the nation's life may pour without danger of corruption?"

* The American City—Wilcox.

First, however, we must be honest enough to confess that the church has not measured up to her opportunity. The withdrawal of churches from downtown sections to uptown residence districts; too often already provided with church buildings, can only be termed a shirking of responsibility, whether conscious or unconscious. It is to be noted in the smaller towns as well as in the large cities.

It was this failure of the church to minister to the submerged masses that led to the formation of other organizations for community uplift. Yet one must never lose sight of the fact that all such agencies draw their inspiration and their strength from the teaching and example of Christ, and would be impossible in a non-Christian country. There is, it is true, a native hospital in Bombay, but while it receives cows, dogs, and even insects, it has never ministered to a human being. Every social movement, therefore, that has arisen because of the principles of Jesus Christ owes to Him recognition of His Lordship.

In the Open Church Mr. McCulloch says: "Nearly all the social movements that were not based on religious motives perished, while the religious movements that adopted social methods experienced a new birth. Social work must be religious because life is essentially religious.

**10.
Forces
Working
For the
Uplift of
the City.**

First in point of time among the movements for human uplift is the Charity Organization Society. This began in the early 19th century, under the leadership of church men, with certain general objects, viz: to organize charitable work; to receive applications for aid and serve as a medium for bringing relief; to give needy ones work; to meet special need in times of public disaster; and to remove conditions

that produce poverty."—*Redemption of the City—Sears.*

Among the activities carried on are lodging-houses, "wood-yards" (to distinguish between the "won't-works" and the "can't-get-works"), fresh-air movements, penny savings banks to stimulate thrift, Provident loan societies to guard the poor from loan sharks, day nurseries for the children of working women who must leave their babies to the care of others, tuberculosis and tenement-house commissions. Through all these varied means the Charity Organization Society seeks to uplift the standards of the community, the State and the nation. A work supplementary is that of the settlement, which confines itself to the immediate neighborhood, defined as "A home in the poor quarters of the city where educated men and women may live in daily personal contact with working people." The residents become a part of the community life. They lift up by getting under rather than by reaching down from above. They are

not afraid of sin or the sinner and attack evil at the root. The settlement worker does his most effective work in the home with individuals. He becomes the trusted adviser and friend of the poverty-stricken and distressed.

"A great social force, because it is primarily a religious force," is the characterization one makes of the Salvation Army. No one who has read in Harold Begbie's "Twice-born Men" of the human derelicts made seaworthy can fail to recognize the worth of this organization. "It has proved its ability to use the wastes of an industrial age—waste material, broken chairs, old toys, old tools and instruments, cast-off clothing, waste of whatever sort. But it has used to even greater purpose the waste bits of humanity—the socially, physically and morally unfit. Waste materials are turned to the account of waste beings."*

The Association Movement—represented by the Young Men's and the Young Women's Christian Associations—is becoming increasingly a force in the uplift of the city. The Y. M. C. A. offers educational courses, a wholesome social life and physical training to thousands of men who have no other such opportunity.

It goes into railroad and machine shops, factories, mill and mining towns, foreign quarters, labor organizations in the spirit of brotherly kindness. Yet its message is primarily religious, as it represents the church at work six days in the week.

Many and varied are the forms which newly-awakened sense of brotherly responsibility has taken: first, the Juvenile Court, under the impulse of Judge Lindsay of Denver, with its system of probation and personal interest in the delinquent child, has resulted in the enormous lessening of juvenile crime; second, the Junior Republics, where the boy who has started on the wrong track learns to control himself, to work faithfully and with joy, and to become an honest, self-respecting and loyal citizen; third, the Children's Playground Association, which recognizes the scientifically proven facts that play "not only toughens the muscles, hardens the bones, educates the senses, strengthens the lungs and the heart, but also quickens the mental processes, sharpens the wits and tends to develop the moral nature—is, in fact, an essential part of a normal childhood," and therefore seeks to give every child in all our cities a place and a chance to play; and finally, the National Consumers' League, which bands together those who would lift the burden of the overworked by buying only such goods as have been "made under clean and healthful conditions," thus striking a blow at the sweatshop, the factory

* *Redemption of the City—Sears.*

or store that overworks and underpays its employes and the employment of child labor, and other abuses of the weak by the strong.

The attitude of many church members toward such social work is that of John, when he came to Jesus in overzealous haste, "Master, we saw one casting out devils in Thy name, and we forbade him, because he followed not with us." And the rebuke of Christ was real, though quiet, "no man shall do a mighty work in my name and be able quickly to speak evil of me—he that is not against us is for us." An English writer has said, "it is a large field, and there is room for many plows." So let the church, rejoicing in all that has been done "in His name"* (and that alone will endure), set herself to those things which she alone can do. "Where the individual church has accepted the high task of leadership in the ministering which makes for human betterment—and in spirit and method is adapting itself to its community in service as well as for worship—it has become marked as an 'institutional,' or in later phrase, a 'socialized' church." The down-town church should feel its responsibility toward the community that has grown up around it, should study the needs and fit its work to supply them. Lack of funds may bring about a friendly co-operation between a down-town and a suburban church with mutual benefit. Here is a neighborhood swarming with children—the church that would fulfill the mission of Christ may offer a kindergarten, a playground for healthful, directed play, vacation schools, classes in domestic science for the future housekeepers, and manual training for the boy who might otherwise become "the man without a job," wholesome and safe amusements for the young people, Baraca and Philathea classes for the young men and women. "Suppose you touch the boy, not only on his religious side in an effective way at Sunday-school, but often and regularly between the Sundays—by means of a children's hour, boys' club, gymnastic classes and other recreative functions—he comes to love and respect you, he feels that he has found a friend, new ideals spring up in his mind, and you see his whole spirit softened. Yet the socialized church has not discovered any new Gospel. Kindergartens, nurseries, clubs, classes and philanthropic agencies are ways of serving, but they are more. They are points of contact for the inter-play of Christian influence. It would be a calamity so to emphasize the social teachings of Jesus as to lose sight of the pre-eminent stress which he laid on in her motive and heart purity. 'Ye must be born again,' declares the most imperative need of every soul."

* The Socialized Church—F. M. North.

II. The Call of the Hour.

"The call of the hour is for men and women trained in mind and heart, alive to the play of the many forces which operate in the city life, and, above all, in whom the Christ is incarnate to give their lives without stint for the redemption of these peoples and localities. The challenge of the city is a challenge to the denominational forces as a whole, aye, to the whole Christian church. The city is a great home-mission opportunity. Uptown and suburban churches have their own peculiar responsibility. In nothing short of a lavish expenditure of money and of life among alien peoples and in communities adverse to Christianity can the redemption of the city be wrought."

Program for Young Woman's Auxiliary

Hymn.

Prayer.

Bible Study (cf. W. M. U. Program).

This meeting should be made, if possible, to issue in real service. As knowledge is the first requisite, a "know your city campaign" would make a strong foundation for further interest. Rural societies may inform themselves in regard to the nearest city and discover needs which they may fill at long distance—gifts of clothing, flowers, fresh-air work for city children. Assign the following to different girls to discover and report at meeting:

1. What are the child labor laws of your State?
2. Make a list of the trades in your own town that employ children under 15; if possible discover the number of children employed.
- 3, 4 and 5. Discover number of factories, stores, etc., that employ women and the number employed.
6. The Christmas season means desperate weariness to thousands of workers in the United States. Write to National Consumers' League, New York City, for pamphlets giving individual instances. Urge the buying and mailing of presents by December 15. (This may be used to lead up to distribution of Christmas offering envelopes; let our gift to God come first.)

(In a large city the above information may be obtained from the local Young Women's Christian Association.)

1. What do you consider some of the advantages of living in a city?
2. In the country?
3. Do you consider fresh air and good sanitary conditions sufficient to redeem the city? Why not?
4. Has the church fulfilled its obligation when it has preached the gospel?
5. Which do you consider the greater factor in attracting men to the saloon—the liquor or the social surroundings?
6. If the church deprives people of certain questionable amusements, is she obligated to provide wholesome substitutes?
7. What solution would you suggest for present-day city problems?
8. What opportunities for service are before *this* society?

Prayer.

Business.

Closing Hymn.

Program for Junior Auxiliary

If a stereopticon is available, lantern slides showing city conditions may be ordered from the League of Social Service, New York City.

Read aloud portions of "Little Citizens," Myra Kelly; of "Aliens or Americans," 50 cents, Young People's Educational Movement, New York; of "Burden of the City," 50 cents, Revell Company, New York. "Children of Toil."

If possible, get in touch with some city church or mission and help its Christmas festival by making tree ornaments or supplementing in any way that is needed.

Suggestions given to Royal Ambassadors may also be adopted.

Program for Royal Ambassadors

In order to bring home to the boys the interdependence of our life today, the leader may ask each boy in advance to take some article in common use and count the people through whose hands it must necessarily pass, i. e., bread: maker or baker, grocer, wholesale flour merchant, miller, farmer. (In the country the process is much simpler.)

"Back of the leaf is the snowy flour,
And back of the flour is the mill;
And back of the wheat is the sun and the shower
And the dew and the Father's will."

Other articles chosen may be shoes, nails, muslin clothes, chairs, bananas and coal. Choose some articles of local manufacture, encourage personal investigation, visits to mills and shops and interest in those employed. Perhaps some Christmas thought for others may be suggested by the contact with different types of boys.

Band Program

(Arranged by Elizabeth N. Briggs.)

FIRST MEETING

SUBJECT—The Children of the City.

Motto—

For, "As ye do it unto these," said He,
"Ye do it unto me."

Opening Exercises—Hymn.

Bible Reading—Christ and a little sick girl. Mark 5: 22-24, 35-43.

Prayer—Hymn—Minutes—Roll Call.

Collection—Hymn.

Reading—

"INASMUCH AS YE DID NOT."

There is a legend which runs as follows:

Many years ago, in a little village near Jerusalem, it was announced that Jesus was going to pass through the village and visit every family. Several families cleaned their homes, so that they would be perfectly clean when Jesus came.

One lady was cleaning her house, and while doing so a knock was heard at her door, and on opening the door she found a little boy standing there who had neither shoes nor stockings on his feet. "Well, what do you want?" she asked.

"Will you please give me a piece of bread?" asked the child.

"No," she answered quickly; "I have no time for such as you. I am preparing for a great One."

The little boy turned away with a sad heart as she shut the door in his face.

She had hardly got back to her work when another knock disturbed her, and on opening the door this time she saw a little girl with a shawl wrapped around her naked body.

"Please, lady, can I come in a minute to get warm?" asked the little girl.

"No; I do not want you to dirty my floor and rugs. So go your way."

"Just let me come in the hall, please!" pleaded the child.

For an answer the door was closed in her face.

The lady again went to work, and a third time a knock disturbed her. This time she looked out, and on seeing a poor old man she would not open the door, but pretended she was not at home, so the man went away. She waited all day and Jesus did not come.

That very night she fell upon her knees and asked the Lord why he had not come to see her that day, and He answered her by saying that he could not come Himself, but had sent three people instead, and she had rejected every one of them.—*Selected.*

Recitation—

THE CHILD AT THE DOOR.

There's a child outside your door;

Let him in.

He may never pass it more;

Let him in.

Let a little wandering waif

Find a shelter sweet and safe

In the love and light of home;

Let him come.

There's a cry along your street
Day by day.

There's a sound of little feet
Gone astray.

Open wide your guarded gate
For the little ones that wait,
Till a voice of love from home
Bids them come.

There's a voice divinely sweet
Calls today;

Will you let these little feet
Stray away?

Let the lambs be homeward led,
And of you it shall be said:
"Ye have done it faithfully
Unto Me."

—*Mary A. Lathbury.*

Special Music.

Reading—

JIMMY'S CLUB.

A gentleman sat in a plain office puzzling his head over a perplexing question. He was the agent of a benevolent society organized to help the poor of a great city. The trouble was this: Thanksgiving was at hand, and he had not money enough to do all that he wished to do the coming day. He knew too many families who lived at starving point to whom Thanksgiving brought little apparent reason for thanks. Suddenly three or four soiled faces peered through the window. A timid knock followed. Five street boys and two somewhat tattered little girls trooped in. The agent recognized them as members of a city mission evening school. He said: "Well, children, what can I do for you today?"

Jimmy fumbled in his ragged pocket and slowly produced a large handful of pennies and small change. "We fellers are a club," said Jimmy, with a grand air. "There's twenty of us, mister."

"We girls are in it too," interrupted the girls.

"We, all of us, and the girls too," responded Jimmy. "We came from Cummin's alley, and we're a club to help Thanksgivin'. Here's—here's nine dollars and ninety cents."

The agent stared at the large sum, collected at what cost of self-sacrifice only the givers could say.

"It's for them that can't get no dinner," exclaimed the little spokesman. "There's plenty poorer than us, mister. We didn't care if we didn't have a dinner two or three days, so'st we might give real poor folks one."

"How many dinners will nine dollars and ninety cents get?" asked a little girl rather hungrily.

"What kind of a dinner?" inquired the agent.

"O, turkey and stuffin', and puddin'!" cried the children eagerly.

"That will cost perhaps twenty-five cents a piece," said the agent, "and your money will give a fine Thanksgiving dinner to as many as thirty-five hungry people."

That club of twenty poverty-stricken children worked until nine o'clock on the night before Thanksgiving distributing thirty-five dinners to people "poorer than themselves."

This is a true story, and one that should make our blood tingle with something akin to shame.—*Selected.*

Talk by Leader—Ask children if they would like to undertake some special Thanksgiving work. Have a plan ready to suggest and appoint a committee to work it up.

Hymn—Prayer—Adjournment.

SECOND MEETING

SUBJECT—The Children of the City.

Motto—

Others, Lord, yes, others—
Let this my motto be:
Help me to live for others
That I may live like Thee.

Opening Exercises—Hymn.

Bible Reading—Mark 10: 13-16—Jesus blessing the children. Matt. 18: 1-6—Jesus charges kindness toward children.

Prayer—Hymn—Minutes—Roll Call—Hymn.

Reading—(A "cut-up story" for several children)—

RED AND WHITE ROSES. (A True Story.)

Shall I tell you where I found them—these red and white roses? I am sure that you think at once of a beautiful June morning and a rose garden. But it was not in such a garden that I found my red and white roses.

One icy winter day our washerwoman failed to appear as usual at our house. She is a faithful, dependable woman, and fearing she might be ill or in trouble, when evening came I set out to find her.

I knew the ramshackle old tenement in which she had a room, but lost myself in the pitch-dark halls of the house, and so knocked on the wrong door. A voice inside said "Come," so I opened the door—and I shall never forget what I saw. Sitting on the cold, bare floor in front of the boxes were four little girls; the eldest about eight, the youngest certainly not more than three. The mother of the children was there, too. And—would you believe it?—it was in this dark, cold, dismal place that I found the red and white roses.

For on the boxes were piles of cotton rose petals and wire and green paper, and with them the pale, thin, half-frozen and half-starved little children were making *artificial* red and white roses.

The mother was there, too, working as fast as her stiff fingers could. The tiny three-year-old was almost asleep, yet making valiant efforts to keep awake, her blue fingers still winding the stems.

It did not take many seconds to find all the money I had with me, and to place it on the box before the mother, saying: "Get coal and wood, and bread and milk," while I gathered in my arms the sleepy baby and the child who was crying. Poor, poor little "foreigners!"

It would be a dreadfully sad story for you if you could do nothing to help make the sadness less. But you can help, and you do whenever you bring to your Band meeting money for these little foreigners.

As I went home (but not until there was a brightly burning fire in that freezing room, and the tired children had been comforted with warm milk), I thought of a family of happy, well-cared for children, who, with their father and mother, delighted to follow the "cheering up business."

Well, I told them the story and suggested that they might, if they chose, make a happy New Year for those little foreigners.

They *did* choose, and I wish you could have seen those transformed little flower makers on New Year's Day—and indeed through all the year—when in the kindergarten they became the happiest, most gleeful little *Americans* you can imagine.—*Selected.*

Recitation—

"OTHERS."

Lord, let me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—others.

Help me in all the work I do
To ever be sincere and true,
And know that all I do for you
Must needs be done for others.

And when my work on earth is done,
And my new work in heaven begun,
May I forget the crown I've won
While thinking still of—others!

Others, Lord, yes, others—
Let this my motto be:
Help me to live for others
That I may live like thee.

—Selected.

Hymn or Special Music.

Reading—

TAKING CARE OF ONE.

Many years ago an invalid lady, whose home was in the country, visited a large city near where she lived on a sultry summer day. She had business in some of the smaller streets and alleys, and was appalled at the number of pale, puny, sick babies in their mothers' arms, who were literally dying for a breath of fresh air. What could she do? "I cannot save all," she said, "but I can save one. There is room for a mother and her child at my home." She took the one mother and her child to her country home and kept them for a fortnight. Then she took them home and brought others. Her neighbors followed her example. The next summer the number of children entertained amounted to hundreds, and the next to thousands. Another woman who lived in the city could not give a cent, but she wrote of the work. It was published in a New York newspaper. A woman of wealth read the article and sent the editor a thousand dollars, with the request that a fund be opened for this noble purpose. The fresh-air charity was the result. It all grew out of the little deed of the woman who took care of one.—*Exchange.*

Recitation—

HELP ONE.

"Some children roam the fields and hills,
And others work in noisy mills;
Some dress in silks, and dance and play,
While others drudge their lives away;
Some glow with health and bound with song,
And some must suffer all day long.

Which is your lot, my girl and boy?
Is it a life of ease and joy?
Ah! if it is, its glowing sun
The poorest life should shine upon.
Make glad one little heart today,
And help one burdened child to play."

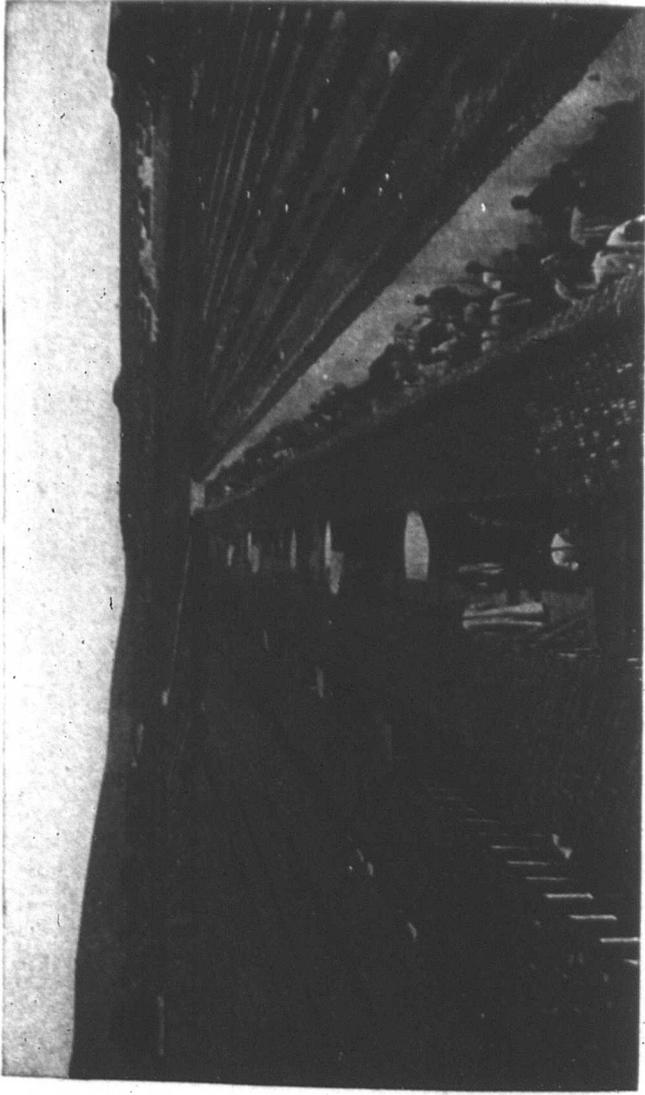
—Selected.

Report of Thanksgiving Committee—(If this meeting is before Thanksgiving the committee may report what is planned and the Leader may impress details of the plan.)

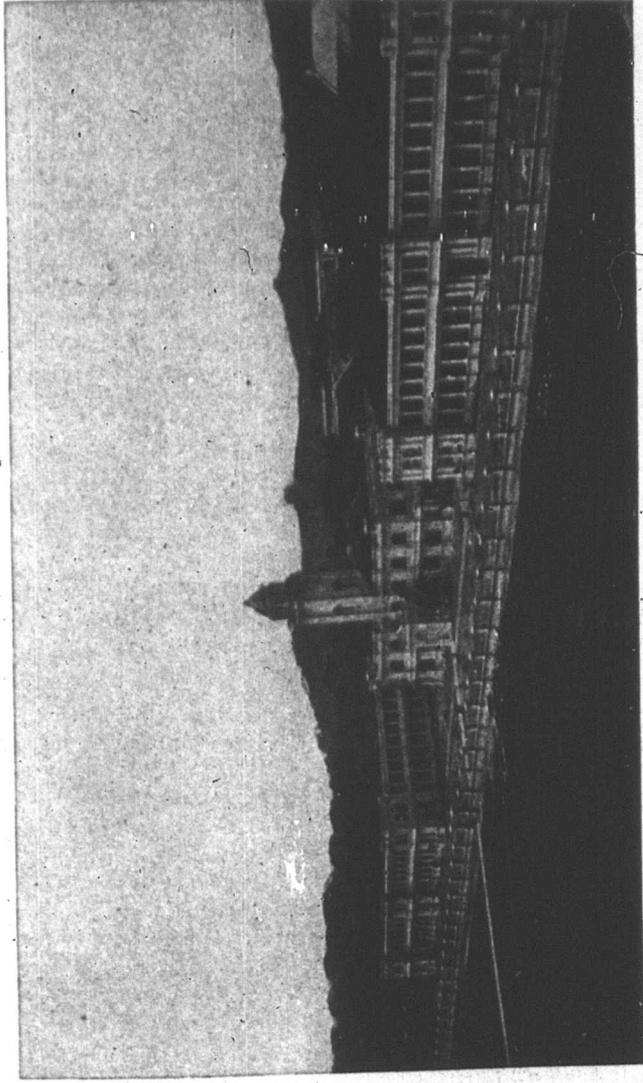
Prayer—Hymn—Adjournment.

Note—Arrangements should be made in November for the Christmas Offering. Secure special programs, envelopes, etc., from the Woman's Missionary Union office of your State. Give the children at least a month in which to save and earn their offering.





Ancient Examination Halls, Nanking. Each scholar was shut into one of these cells to be let out only when his Examination or Essay was complete



New Government School, Canton

Program for December CHINA.

"When China is moved it will change the face of the globe."—Napoleon.

"China is moving—but whither?"

1. Hymn. 2. Prayer. 3. Bible Study. 4. Business. 5. Summary (by leader). 6. Causes of the Chinese Revolution (Paragraphs 1, 2 and 3). 7. The Revolution (Paragraph 4). 8. Leaders of New China. 9. The Place of Christian Missions (Paragraph 6). 10. The Churches' Opportunity—A Christmas Gift to China. 11. Business. 12. Hymn—Oh, Zion Haste. 13. Closing Prayers.

Bible Study—Is. 9: 2-7.

"The people that sat in darkness"—illustrate from conditions in China.

"In the shadow of death"—death of the soul far more terrible than that of the body.

"Thou hast increased their joy"—how in the past year?

"For * * * a son is born"—the deep-lying cause of all social and political uplift is the birth of that "Son of Man" two thousand years ago.

The names of Jesus—and how they fit men's needs.

SUMMARY.—Chinese historians trace the legends of China for 30 centuries before Christ; authentic history can be carried 2000 years B. C., but the marvel of it is that the China of those early days was practically the same in civilization as the China of yesterday—but not as the China of today. She was ruled by native emperors, except for two dynasties—the Mongol house of the great Kublai Khan, 1280-1368, and the late Manchu dynasty, 1644-1912. The Manchus introduced the shaven head and queue as a sign of inferiority, have kept the positions of power, forming the bulk of the rapacious official class, and are hated by the Chinese. Many efforts to overthrow the dynasty were made before the successful one of the present day.

Protestant missions in China began with Robert Morrison in 1807. The Southern Baptist Convention established the first of its missions in any country in China in 1845. At the present time we have 140 missionaries, divided among the North, Central and South China Missions. There are 9990 native church members.

3797 boys and girls in schools, 5775 in Sunday-schools, 14 hospitals and dispensaries with 9 medical missionaries. During the past year, in spite of the turmoil of the Revolution, 1437 were added to the churches.

Nothing in the history of nations is more marvelous than the story of "Changing China." She has been what Confucius said of himself, "a transmitter and not a maker, believing in and loving the ancients" like a man with head turned looking back over the road traveled, today she is like the same man with eyes to the front pressing on up to higher levels. And when we realize that for some four thousand years China has been modeling her life upon the Golden Age of the Emperors Yao and Shun, and has now within a little more than ten years turned to copy the formerly despised nations of the West, whose envoys she formerly refused to receive unless they entered the palace upon their knees, we ask in amazement the cause.

Isaac Taylor Headland in "China's New Day" suggests three reasons for China's about face. The first was a great and costly war, the second a small but precious gift. Since the Tartar wars of the Emperor Chin, who lived 221 B. C. and built the great wall to keep out his marauding enemies, China has had no foreign wars of any consequence. Therefore the overwhelming defeat in 1894 by her small and hitherto despised neighbor, Japan, came as a bitter surprise. Peace once made, with characteristic thoroughness the great men of China sought to know why they had given way before their enemy. They found that Japan had been learning from Western nations, and that this contact with the white race had made them powerful. Chang-Chi-Tung, China's greatest Viceroy, and other statesmen urged the people to study Japan, and the scholars to translate books from all the European languages into Chinese, but especially those books which had made Japan strong. The sting of defeat had roused the great nation from her thousand-year sleep, but she was not yet fully awake.

The second touch that awakened her was a gentler one; a simple thing enough. A small number of women joined together to give another woman a gift. In 1894 the Empress Dowager celebrated her sixtieth birthday, and among the numerous presents that came to her was one from the American, European and Chinese Christian women in the Empire. As it came to the Empress Dowager it was in a pine box; this being opened disclosed a carved

1. Changing China.

2. Japan. Roused by War With

3. Guided by the Silver Book.

teakwood box, which, in turn, yielded a red plush box (red signifying happiness in China); then a silver box in which the gift itself was found—a silver-bound New Testament in Chinese. No one knows whether the Empress Dowager ever read the book; it was not through her that its influence came into China; necessarily, but through a boy in the palace. The boy's name was Kuang Hsu; he was a nephew of the Dowager Empress, and had been placed by her upon the throne on the death of her son, the former Emperor. He had from a little boy been interested in foreign inventions, first toys—especially mechanical ones—then as he grew older, clocks, music boxes and other mechanical devices. He heard of the "fire-wheel cart," and straightway had a miniature railroad in the grounds of the winter palace. The foreign "methods of sending messages by a flash of lightning" and of talking across a hundred miles, the "talk-box" or phonograph all appeared, with many other Western inventions, in the imperial palace. Everything foreign he studied with care, and the day after the silver-bound Testament was presented to the Empress Dowager, Kuang Hsu was having portions of *Luchia fu yin* (gospel of Luke) copied for him to study. "This opened to him a new line of investigation," for he learned that not only this wonderful book, but many other foreign ones had been translated into Chinese. Day after day he sent for books, until "he had bought every book that had been translated out of the European language into Chinese." For three years, the young Emperor studied his books, "devouring them with a passion only those can understand who know the Chinese character," and out from the study of these books, with the New Testament, came edicts—edicts so revolutionary and advanced that officials gasped, while those who knew China well said it would take the country two centuries to reach such a standard. One edict established a Board of Education, with a university in Peking and colleges in the provincial capitals (18 provinces in China proper). By this the old learning, the exact knowledge of the ancient classics—thousands upon thousands of characters so accurately learned that it was said that one could start a scholar in the middle of the "five books" and he could repeat on to the end or back to the beginning, so woven into the warp and woof of Chinese character that every event could be matched with a Confucian maxim—was to be swept out of the way to make room for the learning of the West. Another edict established a Board of Railroads. There were but a few hundred miles of railroad in the whole empire, but Kuang Hsu looked forward to the time when the whole land would be opened up by these carriers of enlightenment. Perhaps the most radical of the young Emperor's edicts was that establishing a Board of Mines. Almost every mineral, precious metal

and precious stone are stored beneath the mountains and valleys of this great country, but only where the outcrops come to the surface have the Chinese dared to mine. Why? Because the feng shui—spirits of wind and water—would resent any delving into their earth land. So the poor in China gather every twig, even every weed, for fuel, when rich coal fields are below, dreading to incur the anger of these powerful spirits. Railroads, with their tunnels and embankments, would enrage the feng shui, so the Chinese hated those who would build them, going even so far as to tear up and cast into the river a partly-completed road, in order to placate the angry spirits. Kuang Hsu was willing to run counter to the deep-grounded superstitions of the people in order to improve their condition. But he was going too fast for his people. Alarmed for the Government, the Empress Dowager deposed him and assumed the regency once more.

She came at a critical period, when the last blow came that roused the sleeping giant. This was the open discussion and overt acts looking to the dismemberment of China by the foreign powers. The beginning of this lay a century before in the "Opium" and "Arrow" wars with Great Britain, which resulted in the opening of five treaty ports and the indefensible forcing of the opium trade upon a reluctant people. Foreign encroachment went steadily on, Russia in Manchuria, England at Hongkong, the gateway of South China, France advancing along the southern border. "In all China's coast line of 3000 miles she did not have a single harbor in which she could mobilize her own ships without the consent of the foreigner." Not content with this, "Western nations boldly discussed the dismemberment of China as certain, and writers disputed as to which country should possess the richest parts of the empire, whose impotence to defend itself was taken for granted. The English papers in China republished some of these articles and added many of their own, so that speedily all the better informed Chinese came to know that foreigners regarded China as the 'carcass of the East.'"

Then two German priests were murdered in Shantung, and the German Government not only exacted indemnity for lives and property, but seized Kiao-chou Bay and wrested from the Chinese Government the exclusive right to build railroads and open mines in the province. Russia then "requested" Dalney and Port Arthur, England Wei Hai Wei, France Kuang Chou and Italy San Men. "Shall we pretend innocent surprise that the irritation of the Chinese rapidly grew? Suppose that after the murder of the Chinese in Rock Springs, Wyoming, some years ago, a Chinese fleet had seized New York,

* The Chinese Revolution — Brown.

Boston, Charleston and New Orleans? Would the American people have made any protest? Was it an entirely base impulse that led the Chinese violently to oppose the seizure of their country by aliens? Can we blame the Empress Dowager for being angry and issuing the following edict: "The various powers cast upon us looks of tiger-like voracity, hustling each other in their endeavors to be first to seize upon our innermost territories. They think that China, having neither money nor troops, would never venture to go to war with them. They fail to understand, however, that there are certain things which this empire can never consent to, and that if hard pressed we have no alternative but to rely upon the justice of our cause, the knowledge of which (in our breasts) strengthens our resolves and steels us to present a united front against our aggressors."

Then came the Boxer uprising, with which the connection of the Empress Dowager is an unsolved and much discussed mystery. Whether or no her sympathies were with the Boxers, after the Boxer movement had been crushed and the swift and terrible retribution of the allies had come, that astute woman, realizing that not by force could China rid herself of these old men of the sea, resolved that the only course was to learn from the foreigners that had so humiliated her.

In every province the old examination halls, long rows of tiny cells, in each of which a scholar was locked to write his essay based on the Confucian books, were razed to make room for the modern college buildings required by the new education. (See illustration, pages 46-47). It is estimated that there are now 42,000 such modern schools, colleges and universities established by the Government. As before this the only schools teaching such subjects were the mission schools, their influence in affording models and furnishing teachers has been incalculable. By the Imperial Edict of 1908 "all boys over eight years of age must go to school, or their parents or relatives will be punished." The world was therefore amazed to see the reform edicts of Kuang Hsu again issued, only this time backed by the power to enforce. Education according to Western models was instituted wholesale. The Railroad Edict was reaffirmed, and there are now 6300 miles of railway built and 6000 projected, 1930 under Chinese management. The ball, once started, gathered momentum, and without the aid of edicts the telephone, the telegraph, electric cars and lights and other Western inventions multiplied rapidly. There are 200 Chinese newspapers, over 4000 post-offices (as against 446 in 1902), 40,000 miles of telegraph, while trolley cars and electric lights are a feature of the large cities.

The Empress Dowager, we have said, reaffirmed the reforms of the discredited young Emperor, but she went even farther. "She conceived the gigantic undertaking of destroying the opium traffic, regardless of revenue, and thus blotting out the worst curse that was ruining her people. The extent of this undertaking can only be compared with an effort to destroy the liquor traffic in the United States. It is not necessary to review the development of the opium traffic, nor to refer particularly to Britain's part therein. Suffice it to say that it had secured a stronger hold upon the Chinese than alcohol upon the American people. Thousands of acres of land all over the empire that should have been used for growing wheat and corn were used for growing the poppy. In 1906 she issued an edict that the poppy cultivation should be decreased one-tenth each year for the next 10 years, there being an agreement with Great Britain that, if China should do so, she would decrease her importations 10 per cent. annually until the traffic was done away with."

The good faith of the Government, in spite of the fact that the loss in revenue amounts to forty millions in carrying out these provisions, has been matched by the determination of the people. Innumerable opium dens have been closed, public burning of opium pipes is frequent—5000 at once in Han-Kow—while instances are reported of such determined resistance to the habit that death resulted. "Never before in all the history of the world has any non-Christian nation conducted so resolute and successful a warfare against a vicious indulgence. It is impossible to doubt that the Chinese nation has become thoroughly aroused regarding the evils of opium, and that it is making a magnificent struggle to abate them, a struggle in which it ought to have all possible support from the Christian nations of the world."

5. Outbreak of Revolt. The second great act of the Empress Dowager was to issue an edict giving constitutional government to China after a nine years' gradual development of local self-government. The local councils, though devoid of executive power, were a powerful spur to the spread of new ideas and ideals which China was so rapidly absorbing. The spirit of unrest was permeating all classes; racial pride, hatred of the oppressive rule of the Manchus and the new patriotism joined forces. The almost simultaneous deaths of the Emperor and the Empress Dowager only hastened the revolution that was bound to come. By the Empress Dowager's decree the Government was left in the hands of the Baby Emperor Pu Yi, with Prince Chun as Regent. To the situation, which required a master statesman, Prince Chun brought only petty diplomacy, pursuing the reactionary policy

of appointing Manchus to all important posts, when the call of the nation was "China for the Chinese." Fed by such fuel, the fire of disaffection grew. A local uprising in Szechuan against the foreign loan for the Han-Kow Szechuan railway gathered headway and swept into adjoining provinces, taking form as the Chinese revolution. Han-Kow and Wu Chang were taken, Shanghai opened wide her gates, Nanking, the ancient capital of China, fell after a stubborn resistance. There the Chinese Republic was set up, with Sun Yat Sen as President, December 29, 1911, and on February 12, 1912, the Manchu dynasty gave way. "The end came with such startling swiftness as to show at once the rottenness of the foundations upon which Manchu rule rested and the dignity and orderliness of the Chinese people. Never was so vast a revolution so quickly and peaceably consummated. There was serious fighting at only a few places, and even that was far less sanguinary than sensational newspaper dispatches led the western world to believe. Comparatively small bodies of troops were engaged. There were not as many men killed and wounded in the entire revolution as in any one of several battles of the American Civil war or the Russia-Japan war. In most places the revolutionary sentiment was so overwhelming that the Imperial officials yielded without opposition. Within five months from the outbreak in Sze-chuan and three months from the attack on Hankow, fifteen of the eighteen provinces had gone over to the Revolutionists, and the tide of victorious revolt had swept down the Yangtze to the sea. Today the Ta-ching Manchu dynasty, whose haughty emperors had ruled 'The Middle Kingdom' as 'Sons of Heaven' for nearly three hundred years, has passed off the stage; and a Chinese, Yuan Shi Kai, whom the Manchus had contemptuously sent into obscurity of private life, now wears the robes of power as President of the great Ching-hwa Republic."

6. **Leaders of the New China.** Yuan Shi Kai had held many and varied posts under the Imperial Government, the best known, perhaps, being that of Viceroy of Shantung during the Boxer uprising. With his troops drilled by western methods, he put down the Boxers with an iron hand, so that not one foreigner under his jurisdiction was killed. This farsighted policy was later approved by the Empress Dowager, who gave him high honors, but with the accession of the Regent Prince Chun came his political downfall. He was dismissed from his high office without cause. He retired with dignity to private life, but when the troubles of the nation began to overwhelm the frail bark of the regent, he was recalled as the only man capable of saving the day. Waiting until the Manchu leaders were brought to the end of their rope, lest once saved they might again oppress the

Chinese, Yuan Shi Kai at last consented to assume the difficult position of bringing order out of chaos. He assumed control of the Imperial Government and entered into negotiations with the Revolutionists, seeking to avoid bloodshed and effect a union on terms which would be best for the whole nation. No one could doubt that the Manchu rule was doomed, but there was grave question whether the Chinese people as a whole were sufficiently developed or united for the responsibilities of a republic. Yuan seems to have held with many statesmen that China's safest course was the institution of a strictly limited monarchy, with an elected parliament modeled on the English Government. This difference of opinion caused the setting up of the republic in the South, of which Sun Yat Sen was elected President. This showed that the people had declared for a republic, and no course was left to Yuan Shi Kai but the delicate one of persuading the Manchus to withdraw. At last, on February 12, 1912, the long suspense was ended by an Imperial Edict announcing the abdication of the Imperial Family. Three days later Sun Yat Sen resigned the Presidency of the Republic, and the National Assembly at Nanking elected Yuan Shi Kai President of the now united Republic. "An election to such an exalted post, by such a people, in such circumstances, by a unanimous vote, was surely a high tribute both to Yuan Shi Kai and to the men who elected him. On March 10, amid impressive ceremonies, he was formally inaugurated President of the mighty nation in which, only a few months before, he had been a private citizen under the Imperial ban."

Yuan Shi Kai is a Confucianist, but his attitude toward Christianity has always been a sympathetic one, as shown by his actions during the Boxer uprising and by the choice of a Protestant missionary as tutor for his son; and one of his first messages as President was sent to a service of thanksgiving for the Republic, held by the Christians in Peking, in which he praised the work of Christian missions and promised religious liberty.

Yuan Shi Kai is spoken of as the ablest man in China; but China has another great leader in the man who voluntarily resigned in his favor. Dr. Sun Yat Sen is of humble birth, being the son of a coolie of Canton. As a boy in Hawaii, he came in touch with missions, and upon his return to China united with the Congregational Church, of which he has since been a consistent member. His advanced ideas brought him into conflict with the Imperial Government, and he became an exile. He journeyed from one country to another, organizing the Chinese colonists for the coming revolution. Though without rank or influence, he won not only the love and loyalty of his countrymen, but the confidence of foreigners, who financed his

plans. When the revolution began he returned to China, was hailed as leader, and upon the institution of the Republic elected President. "But as soon as the abdication of the Manchus was announced and he was assured of the loyal adherence of Yuan Shi Kai to the Republic, Sun Yat Sen resigned the Presidency in an address of mingled modesty and dignity worthy of the finest traditions of patriotism in any land. It was a scene of historic impressiveness when the National Assembly, in accepting his resignation and electing Yuan Shi Kai, justly declared that Sun Yat Sen had afforded the world 'an example of purity of purpose and self-sacrifice unparalleled in history.' Breadth of mind to conceive vast plans, skill in persuading large numbers of men to accept them, courage to brave powerful foes, fortitude and determination which no discouragement could shake, force of character so to impress his countrymen that, on his return after an absence of fifteen years, ambitious revolutionary leaders instantly acknowledged his supremacy, wisdom and modesty to see that he ought to make way for another, and moral grandeur to carry out this self-effacing purpose—such a combination of high qualities the world has seldom seen. And in and through all, Sun Yat Sen has a Christian faith which opposition of relatives could not prevent him from openly confessing.—Brown, *Revolution in China*.

"The general impression of people is that Christianity had much to do with it. There is some truth in that. While Christianity did not interfere with political affairs, it did and does fight with evil, corruption and sin. Many men of action have inhaled the pure atmosphere of Christian birth and were moved consciously or unconsciously by the Christian ideal of national righteousness, purity and love to overcome all manner of evil, and in this sense, the religion of Christ did much and helped much indirectly in the recent revolutionary movement in China."

7. The Place of Christian Missions.

In fact, it is currently reported in Canton that 75 per cent. of the leaders of the revolution are Christians themselves or well disposed toward Christianity. "Missionaries and Chinese Christians were against the Manchu dynasty because it was corrupt and the enemy of liberty and progress."

"Any form of government that is administered in the spirit of justice, humanity and enlightenment has nothing to fear from Christianity; but a government that is characterized by fraud and greed and oppression has everything to fear from it, whether it be that of a Manchu Emperor in China or of a Republican political boss in the United States."

"The Gospel will do in China what it does everywhere—fight vice, cleanse foulness, dispel superstition, purify society, promote intelligence, transform life, elevate woman, and give fitness for the wise and beneficent use of power."

In China today "the Gospel of Christ is exalting ideals, creating Christian character and strengthening moral purposes. Chinese individuals are being welded in the fires of modern life into a Chinese nation. Old China memorized Confucian classics; new China studies modern science. Old China was a loose aggregation of individuals; new China is developing national unity. Old China was helpless in international affairs; new China is becoming a world power. It has been well said that the revival of learning, the religious reformation, the rise of constitutional government, the development of scientific knowledge, the introduction of labor-saving machinery, and the new spirit of human brotherhood, which in Europe and America were scattered over several different countries and centuries so that the white race could, in a measure at least, adjust itself to them by degrees one at a time, have in China occurred in a single country all at once."

8.

China—The Yellow Peril or the Yellow Pearl.

There is bound to be a new China—it is not, however, a foregone conclusion that it will in the end be a better China. Cheng Ching Yi continues: "The new form of government needs a new type of men—men of life, of principle, of courage, otherwise the nation will remain in its weak condition. There is where Christianity is called upon for assistance."

And rightly so, for is not the constant result of the Gospel of Christ the development of just such character as China needs?—Eph. 4: 14-15.

*"The most solemn responsibility rests upon the Christian churches and upon their missionaries. Having declared those truths which always and everywhere awaken the minds of men, they must continue their work. They cannot set in motion such vast forces and then abandon their efforts when the old walls begin to crumble and the air is filled with flying debris and clouds of dust. The overshadowing question today is whether the people of God will be equal to the new emergency. God has chosen to work through his people, and will his people in Europe and America respond to his call? How soon and how adequately will the Christian churches of the West meet the extraordinary opportunity which China now offers?"

"Sir Robert Hart declared that the only hope of averting 'the yellow peril' lay either in partition among the great Powers, which he regarded as so difficult as to be impracticable, or in a miraculous

* The Chinese Revolution—Brown.

spread of Christianity which would transform the national character." It is true that there are scattered through the 18 provinces of China 300,000 members of Protestant churches; it is true that there are 4299 Protestant foreign missionaries—but what are they among a population of 433,000,000 souls?

"Grant that the work of direct evangelization must be done chiefly by Chinese Christians, there is still much for the missionary to do. Allowing for those who, on account of illness, furlough or other duties, are temporarily non-effective, 10,000 missionaries for China would not give a working average of one for every 50,000 of the population."

"So great an opportunity as God now offers in China is a sovereign summons. It demands of us the enlargement of our horizons, the expansion of our faith, the acceptance of our duty, and the eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of His world-wide kingdom by an unprecedented advancement. May the Church in China and in the West be found equal to this opportunity!"

Program for Young Woman's Auxiliary

Hymn—"Angels From the Realms of Glory."

Prayer.

Talks on the following: China.

A peaceful *past*.

A kaleidoscopic *present*.

An unknown *future*.

Questions for discussion:

1. Was Kuang Hsu right or wrong, and why?
2. What is the difference between the killing of a Chinese by an American mob, and the killing of an American by a Chinese mob?
3. What reasons could you give for Chinese hatred of the foreigners?
4. What have missionaries done to dispel this hatred?
5. The present forces in China are 4697. If they should be raised to 10,000, as suggested, what increase ought Southern Baptists to make?
6. What can we, as individuals, do *this* Christmas to make God's Christmas gift known to China?

Sentence prayers for our missionaries and for reinforcements.

Business.

Hymn—"Oh, Zion, Haste!"

Dismission.

Program for Junior Auxiliary

Hymn—"Once in Royal David's City."

Prayer.

Map Work—Run ribbons to the principal stations in South, Central, Interior and North China.

Some Chinese Puzzles—Give each girl the name of some famous Chinese man or city, with the letters cut apart and shuffled.

Give a short time for each to discover the name she has been given.

Some Chinese Nursery Rhymes.

The wily Emperor, Chin Shih-huang,
He built a wall both great and strong;
The steps were narrow, but the wall was stout,
So it kept the pesky Tartars out.

The small-footed girl with the sweet little smile,
She loves to eat sugar and sweets all the while.

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

Reading—"Who Will Open the Door for Ling Te?"

Sentence Prayers.

Hymn—"Oh, Little Town of Bethlehem."

Program for Royal Ambassadors

Opening Exercises.

Roll Call—(Answer by giving curious customs of Chinese.)

Map Exercise—Locating the three divisions of S. B. C. work—with main cities occupied—by letting each boy paste a gold star on the map.

Ping-ti's Discovery—(See leaflet.)

Prayer.

Offering—Taken up in two baskets, one hung on each end of a stick, the Chinese way of carrying things.

Hymn.

Games—(See R. A. Manual.)

Or adapt "Young China Hunters," Headland. Price 20 cents.

Band Program

(Arranged by Elizabeth N. Briggs.)

SUBJECT—China.

Motto—

May China long endure,
By Christ made free.

Opening Exercises—Hymn—Prayer.**Bible Reading—**Isaiah 65: 1-4; Isaiah 66: 18-23.**Prayer—Hymn—Minutes—Roll Call—Collection—Hymn.****Talk by Leader—**Changes in China (based on W. M. S. Program.)

NEWS ITEMS FROM CHINA.

Reading No. 1—

There are now 35,188 educational institutions in China.

Reading No. 2—

The movement against opium grows stronger day by day in China. Thousands of opium pipes have been destroyed.

Reading No. 3—

Of the 1558 walled cities in China, over 1100 have no resident missionary.

Reading No. 4—

In Foochow, China, the representatives of three denominations have united their kindergarten work under one management.

Reading No. 5—

Several wealthy and prominent Chinese who have become Christians are doing a noble work for their fellow-men. A high Chinese official, recently converted, is now supporting 20 evangelists at an expense of \$7000 annually. Another Chinese Christian supports a hospital where 50,000 patients are treated each year.

Reading No. 6—

For the first time in human history the Christian Sabbaths are marked along with Confucian feasts and holy days in the Chinese calendar. This calendar is, in a way, an official book. It is a guide to correct conduct for the year, telling what days are best for visiting, for offering presents, and so on. It is said that three out of five Chinese houses possess these books.

Reading No. 7—

The Government of China stands ready to take every educated Chinaman and pay him ten times the salary he can receive as a minister; and yet in a few months Ding Li Mei, the Moody of China, secured the signatures of over 600 of the brightest young men to a pledge that they would enter the ministry as soon as their education was completed.

Reading No. 8—

"These last few months have recorded marvelous changes. Christianity has leaped over one hundred years and landed on solid ground. Every queue is cut off over at the university. The Christian calendar was adopted on January 1, 1912. There is going to be confusion confounded for several years. Feasts, worships and birthdays are at sixes and sevens, and folks don't know 'where they are at.' After this year there will be no China New Year vacation, but two weeks at Christmas. Then we will get a longer summer vacation."

—Selected

Hymn—**Reading—**

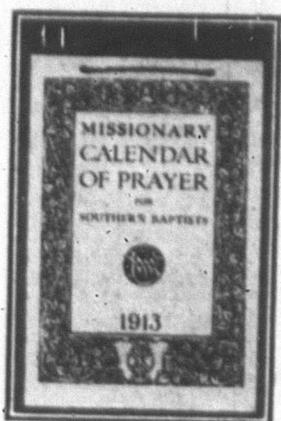
CHINESE NATIONAL HYMNS.

The following has been composed by a Chinese in San Francisco and proposed as the national hymn of China. Its distinctly Christian character is to be gratefully noted:

God bless our native land,
Her strength and glory stand
Ever in Thee.
Her faith and laws be pure,
Independence secure,
May China long endure,
By Christ made free.

Missionary Calendar of Prayer

For Southern Baptists
1913



LET us continue in prayer for our Missionaries and for Mission Work. The Calendar of Prayer gives the names and stations of missionaries as well as other subjects for prayer, has many appropriate Bible verses and beautiful poems and quotations.

A new feature for this year will be daily Bible readings on some given topic. Thus we will be united in thought as well as in "all prayer and supplication, praying at all seasons in the Spirit . . . for all the saints."

The Calendar will be ready for sale early in October. Last year's edition was exhausted in March. Order early.

Price, 15 CENTS, postpaid.

Woman's Missionary Union
LITERATURE DEPARTMENT

15 West Franklin St., Baltimore, Md.