

Our Mission Fields

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Our Mission Fields

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Calendar of Monthly Topics
Woman's Missionary Union, 1914

January—Ann Hasseltine and Adoniram Judson, Pioneer American Foreign Missionaries.

February—Rev. I. T. Tichenor, D.D., Home Mission Statesman.

March—Housing the Churches in the New West.

April—The Religious Appeal of South American Cities.

May—The New Louisiana Purchase.

June—Bible Work.

July—The Treasury of Training.

August—Building in the Land of Flowers.

September—Church and College versus Cathedral and Convent.

October—World Survey.

November—Cuba's Cry.

December—Building for the Future China.

Suggested Leaflets

From
Woman's Missionary Union Literature Department

OCTOBER—The World Today

| | |
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| Why I Believe in Missions..... | 2 cents |
| Is It Nothing to You? (<i>Poem</i>)..... | 1 cent |
| God's Challenge..... | 1 cent |
| The Story of a Carpet..... | 2 cents |
| Saved for Service..... | 2 cents |
| The Girl Who Had No Time..... | 2 cents |
| A Pageant of Missions (<i>Exercise</i>)..... | 4 cents |
| Vital Points in Foreign Missions..... | Free for Postage |
| Home Mission Survey..... | Free for Postage |

NOVEMBER—Personal Service

| | |
|---|---------|
| Humanity's House by the Side of the Road..... | 2 cents |
| The Story of Bamboo..... | 1 cent |
| The Story of a Popgun..... | 2 cents |
| The Big Brother Movement..... | 5 cents |
| Ruin and Rescue..... | 1 cent |
| What Bad Housing Means..... | 1 cent |
| Little Corners..... | 1 cent |
| Personal Service..... | 2 cents |
| A Prophecy of Better Things..... | 1 cent |

DECEMBER—China

| | |
|--|-------------------------------------|
| A Dream and Its Contrary (<i>Christmas Story</i>)..... | 2 cents |
| Christmas Pictures..... | 2 cents |
| China's Break With the Past..... | 5 cents |
| Light and Shade in China..... | 5 cents |
| The New Woman in Old China..... | 5 cents |
| China's New Flag (colored print)..... | 2 cents |
| Dr. Sun's Visits to Foochow and Canton..... | } 1 cent each or 5 cents per set |
| The Broad Knowledge Yard..... | |
| Types of Christian Women in Foochow..... | |
| Some Fruits of the New Education in China..... | |
| The Chinese Ideal of Motherhood..... | } |
| The Chinese Church in Tientsin..... | |
| Incidents in a Day's Journey..... | 1 cent |
| The Baptist Situation in China..... | Free for Postage |

UNION NOTES

The Spirit of the Jubilate

"Oh, be joyful in the Lord, all ye lands. Serve the Lord with gladness."—Psalm 100.

The Jubilate year is to be one of joyous freedom—a breaking away from the present time when less than one fourth of the women and young people of the Southern Baptist Convention are definitely interested in the missionary effort, and when many women who should give largely of their means still give little to missions. It is to be a coming by healthy advance into the time when, as Dr. John E. White said at the St. Louis Convention, every young person and woman belonging to a Southern Baptist church shall be a definite part of the work of the Woman's Missionary Union; when out of the heritage of the past deep foundations shall be laid for the future; when in every Baptist community as a memorial of the Jubilate year there shall be maintained some organized personal service work; and when side by side with the widow's mites there shall be brought to the Master's work the alabaster box of precious gifts by the hundreds and thousands of women belonging to the Union. Thus the Jubilate, standing for permanent equipment on the home and foreign fields, will bring an abiding good to all who join in the celebration.

KATHLEEN MALLORY,
Corresponding Secretary W. M. U.

From Our Missionaries

Amid the radical changes in China the heart of the missionary burns with a steady purpose. As Miss M. E. Moorman, Yang Chow, writes, so write they all:

How great and passing wonderful is the Father's love for each one of His children! His banner of love is always over us. Last year, in the midst of all the confusion of fleeing inhabitants, our minds were kept in perfect peace; staid and comforted with the blessed hope that, in the midst of it all, the Lord's descending shout would call us from scenes of earth away to dwell in the eternal calm of His presence. The Jubilee of God, the resurrection from among the dead, may happen at any moment. Some morning, when the morning star is shedding its soft lustre over a sleeping world, the climax of God's plans will have been reached and He, Himself will call us home with that sweetest of all words, "Come." The confusion of last year seems almost like a dream, and but for the occasional passing of squads of soldiers going to their drilling ground, we would scarcely remember there had ever been a rebellion. We have become so accustomed to the eccentricities of dress, one scarcely remembers the former dress at all. But amid

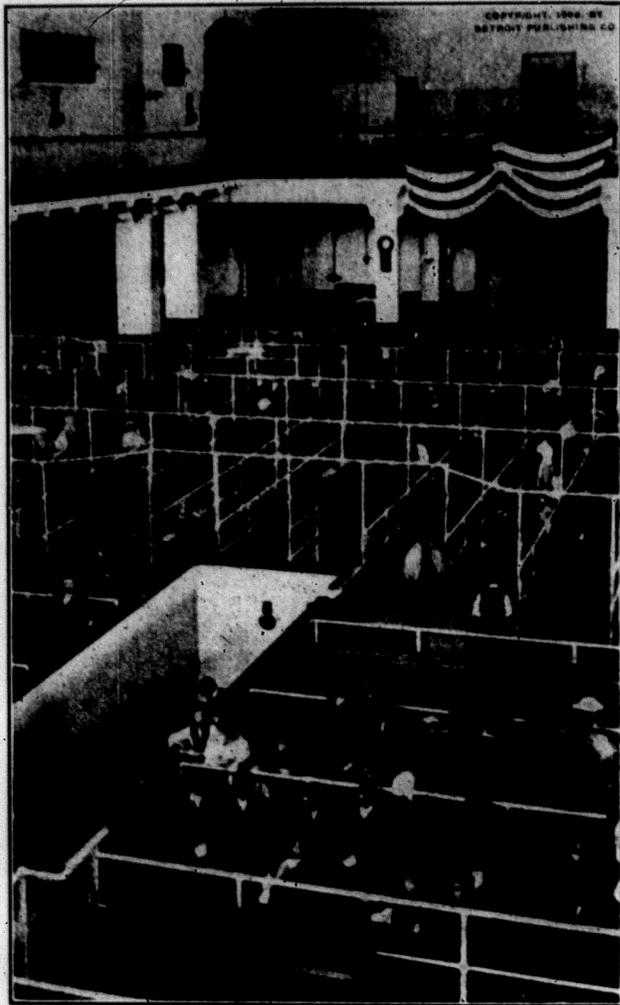
all these changes the stubborn heart of unbelief remains the same, and will until our Lord reveals Himself in mighty power. There seems to be an unprecedented revival among the Buddhists and other heathen cults of late. They have had a big initiation of about three hundred of the novices of late here in this city. Money has poured into their coffers like water. Two rows of nine candles each are placed on the head of each one to be initiated into their hellish rites. Each candle is lighted and allowed to burn until the flesh is scarred, leaving forever the seal of Buddha on his or her shaven head. In the midst of these horrible incantations attendant upon their initiations, and at opportune moment, an invitation was given to the bystander to follow Buddha. A frenzied rush into the circle and prostrations before the idol were the result and, in some cases, demon possession.

From Miss Nancy Lee Swann, so well known to many of us, comes an encouraging report of the work at Kaifeng, interior China:

It is a real privilege to have a chance to work in China today. Every part of the new Republic is wide open to those who would enter in. There is an unusually large opportunity, I think, up here in our field. As yet our Mission has but the three main stations: Chengchow, and Kaifeng in Honan, with Pochow just across in Anhwei Province. These three cities with the surrounding districts include some 5,000,000 people. I am in Kaifeng, the capital city of the province, with some 200,000 or 300,000 population. During the two years of preparatory language study I am living in the Girls' School in our compound, just outside the city itself.

A very good start for work has been made in Kaifeng. The Mission owns a Girls' School compound on which are now one foreign residence and one third of the plan for the Girls' School building, with ground for the residence for unmarried women missionaries. In the city we own the Chapel compound, and through Mr. Sallée's visit last year there a fund has been started in Kentucky for giving adequate equipment for the compound. Texas Baptists, as a part of the Judson Fund, have given \$50,000 for making a beginning toward a Boys' College, for which the Mission is negotiating to buy property adjoining the Girls' School compound. Meanwhile the Boys' School is using a rented compound in the city. In two different sections of the city are rented two rooms for mission chapels. This does not sound like much, but it means a beginning.

The way is wide open. Paul's question, "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" is followed by the exhortation (I Cor. 14:20): "Brethren, be not children in *mind*, but in *mind* be men." Through Paul's exhortation comes a statement of the call to the Christian men and women of America today. Let us as intelligent co-workers with God in His plan for the spread of the Kingdom face the situation in the mission fields. From Interior China comes the call to you all personally, men and women, who *have* because God *gave*.



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IMMIGRANTS AT ELLIS ISLAND, NEW YORK

Program for October

THE WORLD TODAY

The world's population in 1912 was 1,700,000,000; Christians—586,000,000, Mohammedans—226,000,000, all other non-Christians—888,000,000.

1. Hymn—Christ for the World. 2. Responsive Reading and Bible Study—Psalm 72. 3. Prayer. 4. Roll call of new members and welcome service. 5. Glimpses of Our Own Land (Section I). 6. Our Southern Neighbors (Section II). 7. Europe at present. (Section III). 8. Highlights and Shadows in Africa (Section IV). 9. Asia in Transition (Sections V and VI). 10. America's Mission (Section VII). 11. Special Music. 12. News from the Front (interesting things culled from recent magazines by several members). 13. Outline of plan for the year's work (with free discussion). 14. Chain of Prayer. 15. Hymn.

Bible Study—Psalm 72. What are the characteristics of the *King's* rule? (Note vs. 7 "Abundance of peace.") How does His reign differ from that of an earthly conqueror?—Vvs. 12-14, 16 (cf. Is. 14 : 26-27).

To one who looks out upon the changing world, **By Way of** "mutable as the sea," in the light of a sense of the **Introduction.** overlordship of Jehovah, there is a glowing certainty of power and purpose. So sudden are the changes that one hesitates to make a statement about China, Mexico, Turkey or South America, for the events of the next day may make it null and void; while even in our own land currents and counter-currents meet and mingle, and sometimes the forces of righteousness "seem here no painful inch to gain." Today's world is a world of violent extremes; we read the catalogue of crime in any of our papers, the reports of vice commissions or current fiction, and straightway we are almost ready to join the ranks of those who believe that the world is waxing evil with increasing momentum; then we read the splendid record of our fight against disease and wrong, of the awakening of the social and political conscience, and the accomplishments of such organizations as the Salvation Army, the Men and Religion Forward Movement, the Young Men's and the Young Women's Christian Associations, and the glorious victories of our missions at home and in foreign lands—and with new courage we take up the fight.

"Though hopes were dupes, fears may be liars;
It may be in yon smoke concealed
Your fellows chase e'en now the fliers,
And, but for *you*, possess the field."

The following glimpses of the world we live in are meant to give us sometimes a straight look at dark facts—a wholesome challenge—sometimes a cheering sight of victory won in the strength and to the glory of Jesus Christ our Lord.

I. AMERICA

1. The Panama Canal. The Panama Canal, after long years of uncertainty and labour, is at last nearing completion. "The canal workers have removed mountains," says one, "not by faith but by dynamite, steam-shovels, and railway trains"—yet, indeed, *by faith* in the last analysis. Far-reaching will the results be in commerce and industry and world relationships. At the present writing the differences with England are not settled—the latter country having refused to take part in the Panama-Pacific Exposition in 1915. Two results especially are noted by Emory R. Johnson, in "Scribner's" for July: "The Panama Canal will, of a certainty, bring the United States into closer touch with the Latin countries of North America and western South America. * * * * More frequent intercourse, and the larger commerce between the United States and Latin-American countries should prove mutually advantageous, politically as well as economically. The autonomous political development of all countries south of the Rio Grande is the desire of the United States. Whatever assistance the United States will be able to render its neighbors will be given in a cordial spirit, untainted by any selfish desire to acquire dominion or to exercise political control over any country.

"It is possible that the chief accomplishment of the Panama Canal may be one of which the people of the United States will scarcely be aware. The main obstacle to the successful development of our federal government has been sectional strife. * * * Every agency that more closely unites the different parts of the country makes possible better and more effective government. The Panama Canal, by increasing the economic interdependence of the East and the West, and of the West and the South, will promote the political unity as well as the economic solidarity of the country."

2. World Peace and Japan. The United States is emphasizing the idea of world peace. Secretary Bryan has received assent from most of the nations to his proposal concerning arbitration, Belgium at the present writing being the twentieth nation to endorse the plan. It is likely that Japan will accept the situation created by California, and not hold the government responsible for the attitude of a state. What the effect will be upon our general relations with Japan is not easy to foretell. Certainly it will not aid the missionaries, who have constantly to meet puzzling questions concerning the actions of a "Christian" nation. We

must clean our own house before we can expect our neighbor to entrust his cleaning work to us.

The Secretary of the Federal Council of the Churches of Christ in America has received a memorial from the Japan Mission of the American Board, deploring unfriendly legislation and requesting the Federal Council—which represents the Protestant Churches of America—to appoint a commission to study the whole question. * * * The missionaries state it as their belief that the solution is to be secured not by the adjustment of treaties, nor by the modification of laws, but only by the activity of the Christians of America.—*The Continent*.

3. The Negro—the Southerner's Problem. Mr. Weatherford, whose special apostolate is that of interesting educated Southern men in the needs and possibilities of work among Southern negroes, says that some 10,000 Southern white college men have been studying the negro problem, not only in text-books but by special investigation of juvenile delinquency, poverty, health, housing and sanitation. Many of the strongest men, both professors and students, have written him that these investigations have brought to them a literal conversion. A prominent worker for boys throughout the South told him that whereas, three years ago he could not find any white college men in the South willing to give time to the work for negro boys, at present he could get more volunteers than he could possibly use. The full importance of this awakened interest will be felt a few years later, when these college men have become the industrial, educational, political and religious leaders of Southern life.

4. World Conference of Christian Students. A remarkable gathering of student leaders from all over the world was recently in session at Lake Mohonk, N. Y. (June 2 to 8). Over 300 delegates and speakers came together from 40 countries, representing the 156,000 students of the world identified with the World Student Christian Federation. This was the tenth and the largest conference of the Federation. When the Federation was formed in 1895 there were 599 local organizations with 33,275 members. These have grown in number to 2,320 with 156,063 members.

The student leaders, with Dr. John R. Mott as General Secretary of the movement, are an able and consecrated body of men. The Federation was formed for the purpose of uniting the Christian students of the world in work for their fellow students, and to prepare them to take their place as Christian leaders of the next generation in every country of the world.

Dr. Mott reported that \$1,000,000 has been given for buildings for student work during the past four years since the last Conference. The number of students for the ministry has increased by 1,500 and the work has grown in strength and influence, especially in South

America and China. Two great needs were presented to the student world in order that they may develop in power. The first is more earnest study of the Bible as the foundation of spiritual strength, and the second is an advance movement in India, China and Russia during the next four years. India especially needs our attention, since here the anti-Christian forces are the strongest and most active.

The World's Student Christian Federation has accomplished great things through the blessing of God, but still greater opportunities are before it. "Not by might nor by an army, but by My Spirit, saith the Lord of Hosts."—*Missionary Review*.

Through the neighborhood of all nations today American Christianity is forced to face and conquer the gods of all the earth; this builds mountain-high the significance of Home Missions.—*John F. Purser, D.D.*

The Girls' Club of the *Ladies' Home Journal* is to raise a fund of \$1200 to be used for endowing a perpetual scholarship in medicine for Chinese women at the Union Medical College for women in Peking. The *Journal* subscribes one half and club members will contribute the balance.

"Each day an average of about 2,800 enter our ports. *One person out of every forty-five* in America has come here within the past twenty-four months. They know nothing of our institutions or our religion. What will American Christians do about it?"

II. SOUTH AMERICA AND MEXICO

1. **A Solution of the Problem of Self-Support.** It may be of interest to know that the youngest church in the North Brazil field, organized three years, the Torre Church, located in a cotton factory district of the Capital City, was the first to go to full self-support. We asked that it support a theological student. It did more. It is paying the student one-fourth more than was asked, contributes monthly to the student fund, to Home, Foreign and State Missions, and is fitting up its new building. With a membership of only ninety-one poor factory hands this church contributed during 1912, \$897.59 or almost \$10.00 per member, and should it continue throughout the present year as it has begun, it will contribute almost twice that amount. What is the secret of such progress? The answer lies in the fact that this church has had pastoral care from its beginning and has been taught that giving is a part of worship. The majority are tithers and some go even beyond the tenth. Give us missionaries of vision to instruct the pastors, and within a few years all the churches will be self-supporting and missionary.—*Report of Southern Baptist Convention.*

2. **"The Land of Unrest."** The *Literary Digest* says "Peace is raging in Mexico," and the situation of that distracted country could hardly be better put. There are some indications, however, of an end of the present anomalous situation.

Besides Great Britain, France and Japan, practically all the Central and South American countries are lending their support to the efforts of the United States to bring about a peaceful settlement of the Mexican revolution.

The President pointed out that the United States had nothing to seek in Latin-America but the "lasting interests of the peoples" and "the security of governments intended for the people and for no special group or interest."

The future course of this Government will be one of non-interference in the hope that the effect of its present efforts and the pressure of foreign governments will constitute a moral suasion that ultimately will bring about peace in Mexico.—*The Baltimore Sun.*

Meanwhile all Americans have been ordered to leave the danger zone, and all mission work will be practically at a standstill until a stable government is established. The attitude of the United States in demanding justice and honourable conduct in governmental as well as individual relations is being vindicated, and will have a beneficial effect in our Latin-American relations.

III. EUROPE

1. **An Epoch in Mission History.** The plan for making the twenty-fifth anniversary of the accession of William the Second to the imperial throne of Germany the occasion of a great nation-wide collection for German colonial missions, an enterprise formally sponsored by Duke Johann Albrecht of Mecklenburg, and heartily approved by the Emperor himself and by both houses of parliament, will appeal to many readers as the most beautiful and fitting of anniversary celebrations. But it is only to those who have studied Germany's past policy with regard to her Christian missions that the event will show its full significance as the apparent opening of a new and hopeful era. If Germany, the sanest and most enterprising of modern nations, proposes to give her missionary undertakings national support, there is no limit to what they may be able to accomplish.—*Prof. R. T. House.*

2. **The French Nation in Peril.** In France we have a nation caught in the terrible dilemma of clericalism or atheism. Morally the French people are, without doubt, in a perilous way. The terrible cancer of alcoholism spreads in all directions, and no measure seems adequate to check it. The recent French premier, M. Georges Clemenceau, has written

a preface to a great new study of the alcohol problem by a French engineer, M. Louis Jacquet. He is clearly frightened at the way things are going, also astonished at the impotence of the individual and the cowardice of the government before an evil "beside which the great epidemics of the past are no more than commonplace incidents in the human drama." But what to do? Here he puts his finger on that which is, after all, the chief remedy for every dangerous situation. He does not say, "Ye must be born again," but he does affirm that "the bottom of the problem is the need of changing men in their comprehension of life." In this he is unquestionably right. Liberty, equality, fraternity, popular education, anti-clericalism, all the formulas of French democracy are powerless against this stalking pestilence of drink. But an evangelical revival would break the grip of absinthe, as the Wesleyan movement broke the domination of gin in eighteenth century England.—*Record of Christian Work.*

3. Difficulties of Baptists in Russia.

Though the constitution of the Russian Empire nominally guarantees religious liberty, the Baptists in Russia, like the Doukabors and Stundists of old, are being subjected to many minor forms of persecution. For instance, from Odessa, Rev. V. Payloff reports that he has been obliged to pay a fine of \$250 for performing a marriage ceremony for two members of his own church because the police discovered that the bride had not formally declared before the magistrate her separation from the Orthodox communion.

In the province of Livonia all the Baptist chapels are reported to have been closed and padlocked by the secret service agents of the Czar.

The general government also threatens to promulgate a rule forbidding Protestant preachers to travel from place to place on preaching tours. If the rule is put into effect it will confine each pastor's efforts to the one town where he is registered as a resident.—*Missionary Review.*

4. The Balkans.

Some of the strongest influences in the Balkan revolution can be traced directly to the Christian schools that have been educating young men for leadership, and teaching them the principles of liberty and fraternity. There is no country that has not been permeated by the gospel principles, and the results of the leavening are beginning to appear unmistakably.

"However the great powers of Europe seem to contrive against their weaker Balkan neighbors, nothing so far has occurred which has been sufficiently powerful to set back the growing feeling of a common destiny among the races of the Balkan peninsula."

IV. AFRICA.

The following items, from the *Missionary Review*, show how needed and how worth-while are African missions:—

The latest religious statistics for the Dark Continent give 9,000,000 as adherents to Christianity, 40,000,000 Mohammedans, and 81,000,000 pagans. If the entire population were divided among the ordained missionaries now at work, each would receive 88,000 persons as a parish.

Many Africans from Southern Nigeria are engaged in mining at various places on the railway line from the coast to Coomassie in Ashanti. The Bishop of Accra (Gold Coast) says of these immigrants: "The Yorubas are always notable for being earnest Christians, and do great credit to the missionaries in Southern Nigeria, whence they come. We get Bibles, and other literature for them from Lagos, in their native language. They often establish their own church communities and build a church without any assistance from outside."

The little negro Baptist Church at Wathen on the Kongo, established last year 52 new outposts. Of its 196 evangelists, 92 are supported by the church itself and 104 are voluntary workers. The total church membership is 1,995, so that every tenth member is an evangelist. Can any church in America match this showing?

The government of Egypt, through the minister of education, recently ordered 460 Bibles, 400 New Testaments, 20 reference Bibles and 20 copies of the concordance for their schools. This is the first time the Bible has been introduced into the government schools of Egypt.

After a recent visit to Uganda, Harlan P. Beach writes in the *Sunday-school Times* of the people of Mengo, the capital city:

1. Uganda—A Wonderful People.

"The men and women, and especially the bewitching children all about, seem to be of a different order from those seen in British East Africa. Here nearly every one is well clothed, the men usually in a long, well-made white garment, the women in a draped gown extending from just below the arms to the ankles, and the children in miniature replicas of the dress of their elders. Where have you ever seen such grace in the feminine figure as here? From babyhood, when the two-year-old girlie demurely places on her shaven head a tiny wad of cloth for a cushion, upon which she deposits a foot or two of sugar-cane, and then walks away in absolute uprightness, nicely balancing her sweet possession, to the matron whose equally smooth pate sustains a pint bottle of medicine or a hundred pounds of bananas; this gracefulness of movement and perfection of figure have been evolving. But the unexpected politeness of old and young is even more fascinating. You are thanked—on being asked whether you had a restful night—for having slept so well; the lad walking in the same direction with you, of course, insists on carrying your camera; the spotlessly dressed student comes silently behind you as you drudge up the slope of Namirembe and gently pushes you to the top, whether you are aged 60 or 30.

2. **A Wonderful Church.** "The Mengo Church gathers some 600 children from a region 10 miles in diameter. The poor boys and girls have done what they could in their own neighborhood, but they are filled with a passion for the regions beyond, where savagery is still rampant; and they have been planting spare bits of garden, whose produce they monthly contribute to the furtherance of the Gospel in remote regions, the aggregate netting some \$60 a year. In a single month they have brought in 1,800 pounds of seeds to be sold for the cause. Missions have made the people of Uganda a nation of readers. Churches are planted everywhere, though they are often 'churches in the house.' Then comes the church-school, where all learn to read."

3. **King Daudi, King of Uganda, in England.** The young King of Uganda will be followed with interest during his visit to England. He is a son of Mwanga, the king of Uganda who murdered Bishop Hannington in 1885, who persecuted the Church of Christ, who was notorious for his profligacy, who cut short his own career by rebelling against the British Government in 1897, was exiled, and who, in the quietness of a little island in the Indian Ocean, received the light and was baptized. A few years after his death his body was brought to Uganda and buried in the tomb of his father, Mutesa, and on the cross to be erected on his grave these words are to be inscribed in the native language, "At eventide there shall be light." Now his son, an educated Christian boy, is visiting England accompanied by his tutor, J. S. R. Sturrock, and three chiefs. Of the three chiefs who are accompanying him, two are prominent members of the church in Uganda, which has now a following of 80,000 baptized persons.

4. **Islam Making Rapid Gains.** German East Africa is the leading German colony, a state with twice the area of Texas, with about the population of Pennsylvania. It is literally true that this Christian state is being Mohammedanized more rapidly than it is being Christianized. The chief reason for the vast increase in proselytizing among the Mohammedans in Africa is a very curious one. When the Arabs were still permitted to enslave the natives, there was never any thought of winning them to Mohammedanism, for "the Faithful" are all brethren, and one cannot be the slave of another. But when various Christian governments stopped the nefarious traffic, and the bodies of the blacks could no longer be exploited, the enterprising Moslems at once went to work on their souls with an energy which Christian missionaries would do well to emulate, if they do not deem it wise to follow all their methods in detail. In German East Africa the government preserves an attitude of absolute religious neutrality. All beliefs are on an absolute equality; the children in the public schools hear nothing of the Bible, much less

of Christian doctrine; and missionary enterprises, although not discouraged, are left entirely without assistance of any kind.

V. THE NEARER EAST

Look at India, the East Indies, Egypt and North Africa, Persia and Turkey—Christian powers rule the Moslem world. More than half the 200,000,000 of the Moslems are under the dominion of the Protestant Christian powers.

1. **A New Dawn in Turkey.** An American Board leaflet says: "But a new day is dawning for Turkey. Her crushing defeat at the hands of those she has persecuted and despised is likely to affect the Turks in the same way that the victory of Japan over China affected the Chinese. It will force them to realize their need of Western civilization and learning. Already the valis, the pashas, members of parliament, and the more enlightened generally are beginning to send their children to our American Board schools, and these genuine 'Young Turks' are very eager for our Western education. Some of our schools are overcrowded through the influx of Mohammedan pupils. The long expected break is evidently at hand, and we may expect to see the Moslem work take on large proportions at no distant day. Who can question that God intends our country to be the regenerating influence for Turkey and the Turks?"

2. **Discontent in Eastern Turkey.** The disasters in the western end of the Turkish Empire are awakening uneasiness in the eastern portion. The Arab and Syrian populations, dissatisfied with the shiftless Turkish administration, are demanding local autonomy and the use of Arabic in schools, courts and government offices. This is the old claim of the Albanians, and, if refused, may lead to the detachment of another province from Turkey. Many of the Syrian leaders, both Moslem and Christian, look with envy on the prosperity of Egypt and would gladly see their own country under an English protectorate. Such a protectorate would undoubtedly open the way for the fulfilment of the Jewish hope of reoccupation of Palestine on a large scale, and would be fraught with consequences of significance to all communities in which Jews live.—*Record of Christian Work.*

VI. ASIA

1. **Japan Today.** The changes that have taken place in Japan within the last fifty years are marvelous indeed and reveal the progress made in many particulars. In commerce she has made rapid strides and has discovered her intellectual ability, as her splendid schools testify; she has become proud and ambitious on account of her military achievements; but the great discovery, namely, that Jesus Christ and His kingdom should be over

all and first of all, has not yet enriched the millions in Japan. Nevertheless a most significant change has recently taken place in the attitude of the government toward Christianity. Not only Japanese statesmen but other thinking men are convinced that Japan must have a different basis for her spiritual and moral life.

2. **Five-sevenths Unreached by the Gospel.** During the last eighteen months, the missionary leaders of Japan have undertaken to find out the exact religious condition of the Empire and most thorough-going investigations have been made. The results announced are the greatest challenge that has ever been sent out from Japan, namely, *that of the 50,000,000 people in the Empire, 35,000,000 are without gospel privileges.* That means a greater population than is now found in all the States of the United States west of the Mississippi River.

The committee reports that there are living in the country districts and in over 4,000 towns, each ranging from 2,000 to 20,000 in population, fully five-sevenths of the entire population of Japan. This town and country population has been practically untouched by Christian work as yet. They are sending out a challenge to the churches of America to send them evangelistic missionaries to place one in each district, say of 200,000 or more people.

When one considers the fact that in Japan there is practically no Sabbath, that the chief currents of social and political life are quite anti-Christian, that there has been a distinct revival of Buddhism and ancestral worship, and that five-sevenths of the entire population are at this time without gospel privileges, the magnitude of the task that is before the Christian forces appears stupendous. It is not a task too great for God to win this Empire by means of a Spirit-filled Church. —*Missionary Review.*

3. **Dr. Mott Among Students of the East.**

The wonderful world tour of Dr. John R. Mott and Mr. Sherwood Eddy in the spring of 1913 has had many and diverse results. But this marvelous journey had its inspiring climax in the evangelistic meeting held at all the great centers, with Dr. Mott and Sherwood Eddy as chief speakers. Both men have had wider experience in such work among the students of the world than any other two evangelists, and each unhesitatingly asserts that never before had God so manifestly blessed His Word and the faithful testimony of His witnesses. In China alone an aggregate attendance of 78,230 was registered at the evangelistic meetings, with a total of 137,569 at these and the auxiliary lectures held in connection with them. Of this number 7,057 enrolled themselves (1) to make a careful study of the four Gospels; (2) to pray to God each day for courage and wisdom to find the truth; (3) to obey Christ as fast as their reason and conscience say to them "Christ is the Truth." Scores have already been baptized. Government officials

so heartily appreciated the unique opportunity that public examinations were postponed, special buildings in one city were erected at their expense, and certain of their own number were deeply impressed by the searching gospel messages.

So marvelous were some of those meetings, and so nearly were they related to miracle, that a well-known missionary leader characteristically remarked, "After what I have witnessed, I would not go around the corner to see the walls of Jericho fall down." It would doubtless be within the truth to say that at least a quarter of a million of Asia's strongest students and young leaders were directly or indirectly affected by these clear expositions of Christian truth and the appeal to give body, mind, and soul into the keeping of Jesus Christ. If an Indian leader could truthfully say that the conferences had advanced by a full generation the cause of missions in the field concerned, it may be asserted with equal truth that never since the dawn of history has Asia seen within so brief a period such multitudes of her youth and future strength pressing into the Kingdom of God. This is a challenge to the church universal to enter in and possess the goodly lands of the East.—*Sunday-school Times.*

4. **A New Religion in China.**

In commenting on the recent religious meetings conducted by Mr. Eddy and Dr. Mott, in an editorial under the foregoing heading the *Outlook* says: "We hardly realize the religious change which is sweeping over China. The total result is indicated by Mr. Brockman, secretary for northern China; he says that during the recent tour of the secretaries through China there were more 'inquirers' from among the supposedly inaccessible classes—that is to say, the officials, gentry, and literati, or government student class—than from the same classes during the entire first century of missionary effort! In Japan the student audiences that heard the Association secretaries speak were encouraging because they averaged about eight hundred. In India they averaged a thousand. In China, however, they averaged no less than two thousand. The attendance at no Chinese city exceeded that in Mukden, the capital of Manchuria, namely, five thousand a day. Particularly notable was the attitude of the governor of the province. Though not a Christian, he was impressed enough with Christianity to pay the expenses for the auditorium where the meetings were held. Among the inquirers at Mukden were thirty-six officials from government institutions. All these facts indicate that the individual Chinaman is turning to Christianity as never before."

Election day in China fell on December 11. There were as many candidates for each office as there were electors. Having no party organization nor presidential primaries, each family preferred to vote for its favorite son. But they are learning, just as we all do, by mistakes.

What a power this body of men and women of the Church is in

keeping things steady in the nation! China would not last long if it were not for the stability of the Christian in the land.

VII. THE MISSION OF AMERICA—"IN GOD WE TRUST"

"There is a worthy role for some great people to play, a noble ambition for individuals and for nations to cherish. Let us listen to the clarion call to lead the van of an army unarmed with guns, the army of the Prince of Peace. It is for us, before all others, to hold out to men everywhere the priceless gift of the peace Christ left with His followers. When we look at the conditions that we face today in Europe, in nearer and farther and middle Asia, in north and central Africa, and in every part of North and South America, do not our hearts thrill with the opportunity close at hand, and inexpressibly urgent to be, as individuals, and as a people, in social and political and commercial affairs, in our own country and in other lands, heralds and messengers and advocates of peace in truth and righteousness and fraternal love? The whole world, Orientals of all races certainly, are responsive, far more than we think, to philanthropic, unselfish, fraternal appeals. For making such appeals successfully, Americans are far better situated than any race of Europeans, the Swiss alone excepted.

If we aspire after the power of world-wide influence, aspire to be world conquerors, let us be heralds, not of the world's peace, which ends one war to begin another, but of Christ's peace, permanent, fraternal, unbroken."

Tune—"Germany."

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

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

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

—"The Ministering of the Gift"
(Pageant of the Y. W. C. A.)

Program for Young Woman's Auxiliary

Make the October meeting a "set of samples" (to borrow a dry-goods expression) for the year. Invite all the girls of the church, if possible of the community, and give as attractively as you can some outline of the interests of the coming winter, using the calendar in the front of *Our Mission Fields* as guide. The new study book, "In Royal Service," the Judson Centennial and other leaflets and reports of the Southern Baptist Convention and Woman's Missionary Union will be found helpful. Use costumes, pictures and all other means of holding interest. The following may be used as an invitation card:

What Do You Know About the World You Are a Part Of?

Do You Dislike Studies?

Would you like to hear of a people who never saw a book?

Are You Interested in Education?

China is putting in a whole system; Turkey and Africa have to do it still.

Do You Enjoy Studying Characters?

The mission field has produced some of the greatest pioneers and statesmen of history.

Are You Interested in Woman's Suffrage?

Then learn of a country where woman is not even given a name, much less a vote.

Are You Just a Simple, Home-loving Girl?

There are millions of your sisters in whose language there is no word meaning home.

Are You Interested in the Growth of the Kingdom of God on Earth?

You can learn the latest movements of His mighty army in the mission study classes.

Do You Want to be a Cultivated Woman?

The study of missions promises a wider intelligence, a larger culture, and is interesting, practical, and thoroughly modern.

Program for Royal Ambassadors

Make this preparatory meeting for an enlistment campaign. After brief but alive opening exercises led by the boys (cf. July Program), have a simple, frank talk with them about their future lives—always stressing present preparation. (The following articles may be used.) Link this on to the coming-year's interests for the Royal Ambassadors and have all plans for the year discussed freely and voted on by the chapter.

THE WORTH OF A BOY

What it may mean to the world to save a boy may be seen from the following statement:

Jonathan Edwards was born in 1703—two hundred and ten years ago. One thousand three hundred and ninety-four of his descendants have been identified, of whom—

13 were presidents of great universities.

65 professors in colleges and universities.

60 doctors of medicine.

100 clergymen and missionaries.

75 officers in the army and navy.

60 prominent authors.

30 judges.

1 vice-president.

3 United States senators, several governors, members of Congress, framers of state constitutions, mayors of cities, and ministers to foreign courts.

15 railroads, many banks, insurance companies and great industrial enterprises have been indebted to the Edwards family for careful management.

33 American states and several foreign countries, and 92 American cities and many foreign ones have been beautified by the influence of this family.

Something to be proud of, isn't it?

Here is what might have been written of him or his, had he not been enlisted on the side of right:

Max Jukes was born in 1720—seventeen years after the birth of Mr. Edwards. His descendants have been identified as follows:

310 found homes in almshouses.

300 died from want in childhood.

440 were viciously diseased.

50 notorious for immorality.

7 murderers.

Many habitual thieves.

130 convicted more or less often for crime.

Not one of this man's descendants ever contributed anything in either wealth or character to the public weal; but, on the contrary, each one is declared to have cost the public over \$1,000, or all of them a grand total of \$1,250,000.

Which kind of man are you going to be?—*Virginia Men and Boys.*

Rules for Boys Who Wish to be Strong

These are the training rules Dr. C. Ward Crampton gives the boys of the Public Schools Athletic League at New York:

Go to bed at 9 o'clock, after a thorough wash and a cold splash over chest and trunk; teeth and gums well scrubbed.

Bedroom windows open top and bottom.

Rise not a minute later than 7 o'clock. Go through two-minute drill and hygienic exercises. Clean face and neck and scrub hands. Finish up with a big cold splash and hard rub all over. See that feet and legs are clean and rub hard to get them into condition.

Breakfast and all meals: No coffee; no tea. Drink milk, a little at a time.

Chew all food to a pulp. Ask your teacher what foods to avoid. No smoking. Cut out all habits you know are bad.

Exercise in the fresh air, equivalent to a slow mile run a day. Walk 10 miles a week. If you lose weight you lose vitality; stop work.

Before school look yourself over. "Am I clean from head to toe? Are all my clothes clean and in order down to my skin? Do I stand up like an athlete."—*Louisville Evening Post.*

Band Program

FIRST MEETING

Subject—The World Today.

Motto—"Faithfulness."

(For opening exercises, etc., see program for April, 1913.)

(Note to Leaders—As the October meeting in most societies begins the new year of work it is a fitting time for the leader to stress faithfulness in attendance, in whatever work the Band undertakes for the coming year, in gifts for the schools and kindergartens—the special object the Sunbeams are asked to support—as well as faithfulness individually, at home and in school work.)

Note the following among the recommendations of the Committee on Sunbeam Work:

1. That we thank God for the advance in our Sunbeam work this year, and that we make this a *Jubilate* year.

2. That we organize one thousand new Sunbeam bands before another year.

3. That we endorse the objects for the Sunbeam contributions—the support of the kindergartens and schools on the foreign field and our mission schools in El Paso, Tampa and Cuba, with a moneyed aim of \$19,672 for the two objects.

4. That we accept the Standard of Excellence.*
5. That we urge that every leader subscribe to the magazine "Everyland" and try to see that a copy goes into every home of her Sunbeams.
6. That we teach the children the Bible way of giving a tenth of their all.
7. That we use the Bible as a text book and *emphasize memory work*.
8. That we use our Foreign Mission Journal and Home Field, teaching the children to memorize the names of our fields and missionaries.

FAITHFULNESS

A civil war incident related by N. S. Bouton:

"I was a soldier in the civil war," said Mr. Bouton, "and after the battle of Stone River was detailed to take command of some men and bury the Union dead of our brigade. A trench was dug about the width of the Sunday School (say 50 feet) and each body was laid in the trench, and as there had been soldiers detailed from each company who knew those that were dead, the name and the company were cut upon a piece of wood to be used as a headstone. When the bodies of the Union men were buried we then buried those of the Confederate dead; adjacent, off to one side, we found the body of a Confederate Captain of a Louisiana regiment and close against it a little black and tan dog. It was very small, could almost lie in the palm of your hand. The dog tried to prevent the soldiers touching the body of his master but they pushed him aside and buried the body. When the body was buried and a little mound rounded up, the little dog stood on the soft earth of the mound and turned round and round, making a little basin in the mound, and finally laid himself down upon the grave. I went to a neighboring house close by, told them to look out for him, feed him, and try to get him into the house. I went back there about six months later, and upon inquiring found that the dog had just come to stay permanently at the house.

"The lesson to be drawn from this little story is one of faithfulness and love. The little dog loved his master, who had probably carried him in his outside coat pocket; had fed him and had taken care of him, and the dog showed his faithfulness, and the lesson to us is that we should show our love for our heavenly Father and our Saviour who cared for us. If a little dog loved his master so much, who had only fed and cared for him, should not we love God, who loves and provides for us so bountifully, giving every blessing?"—From "Faithfulness," A. B. Farwell, 19 S. La Salle Street, Chicago.

*For the Standard of Excellence see W. M. U. Report for 1913, page 45.

TO LIFT OR TO LEAN

There are two kinds of people on earth today;
 Just two kinds of people, no more I say,
 Not the saint and the sinner—'tis well understood
 The good are half bad and the bad are half good;
 Not the rich and the poor, for to count a man's wealth
 You must first know the state of his conscience and health;
 Not the humble and proud, for in life's little span
 Who puts on vain airs is not counted a man;
 Not the happy and sad, for the swift-flying years
 Bring each one his laughter and each one his tears.

No; the two kinds of people on earth that I mean
 Are the people who lift and the people who lean.
 Wherever you go you will find the world's masses
 Are always divided in just these two classes;
 And oddly enough, you will find, too, I ween,
 There is only one lifter to twenty who lean.
 In which class are you? Are you easing the load
 Of overtaxed lifters who toil down the road?
 Or are you a leaner who lets others bear
 Your portion of labour and worry and care?

—Ella Wheeler Wilcox.

Refer to Woman's Missionary Union program, current magazines, especially "Everyland" (which may be ordered from the *Literature Department*, 50 cents a year), for news of the world which will help the children feel the responsibility of America for the world. Closing Hymn—(Tune "O, Mother Dear Jerusalem"). "America."

AMERICA.

O, beautiful for spacious skies,
 For amber waves of grain,
 For purple mountain majesties
 Above the fruited plain!
 America! America!
 God shed His grace on thee,
 And crown thy good with brotherhood
 From sea to shining sea!

OUR MISSION FIELDS

O, beautiful for pilgrim feet
 Whose stern, impassioned stress
 A thoroughfare for freedom beat
 Across the wilderness!
 . America! America!
 God mend thine every flaw,
 Confirm thy soul in self-control,
 Thy liberty in law!

O, beautiful for heroes proved
 In liberating strife,
 Who more than self their country loved,
 And mercy more than life!
 . America! America!
 May God thy gold refine,
 Till all success be nobleness,
 And every gain divine!

O, beautiful for patriot dream
 That sees beyond the years
 Thine alabaster cities gleam,
 Undimmed by human tears!
 . America! America!
 God shed His grace on thee,
 And crown thy good with brotherhood
 From sea to shining sea!

—Katherine Lee Bates.

SECOND MEETING

Motto—"The World Children for Jesus."

Opening Exercises. (cf. Band Program, April, 1913.)

Lesson—The Children in our mission schools.

Quiz by the leader on the names of our mission schools. (cf. Southern Baptist Convention Report, 1913), showing them on map and having the children mark the places with stars.

(Cut from the Southern Baptist Convention Report, the Judson Centennial leaflets, Foreign Mission Journal and Home Field, interesting news from each school; which different children may tell.)

OUR MISSION FIELDS

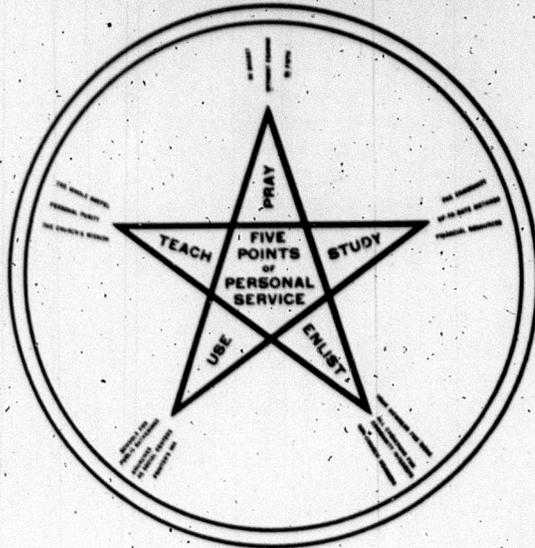
TWO PRIMARY SCHOOLS

The picture of a Primary school in America comes often to my mind. A big room, low, broad windows, low blackboards, low desks and seats, a long, low table in the broad space in front, surrounded by little chairs, flowers and pictures and objects of many kinds—everything to attract and interest the perhaps fifty children. The blocks and colored straws, the boxes of printed letters to help in word and sentence building, the sewing cards and water colors, all are considered a natural part of the equipment. Then the daily program: ten minutes for this recitation, and fifteen minutes for that busy work exercise at their desks; then a motion song, the opening of windows, and a skip around the room. When the next lesson is reached, a room full of eager little faces, all alert for what the teacher has to impart, awaits her.

Contrast with this the daily scene in a Chinese school or even in our Mission day schools. Think of the small equipment, a poor room, often with a damp cement floor, a single blackboard, benches with no backs and too high for many of the children's feet, one teacher with three or four classes, the irregularity in attendance due to bad weather or family occasions. Think, too, of the *absolute lack* of anything to interest or help the children in learning their lessons. Several mothers have said to me when putting a little seven or eight-year-old girl in school: "Don't ask her anything this term. Let her sit in school and hear the others until the eye of her understanding is opened." How stupid for the child, how easy for her to learn to be lazy and sleepy in school. Another difficulty is the difference in ages in those all starting together—girls from seven to seventeen are often in the same class. How can methods which appeal to one, reach the other? As far as I see, they cannot, and as long as our schools have such mixed ages, the teacher will have to adapt herself to the conditions and let the older girls go on faster and the little ones more slowly.

A method for teaching the little ones is by laying the written characters with split peas. Each little child may be provided with a small cloth bag filled with split peas or lentils. This can be kept in her desk. After the teacher has taught the new reading lesson for the day, she can write on the blackboard the new characters and have the children watch her carefully. Then write with chalk on each child's slate the characters just learned and the children do the rest. They place the split peas neatly on the written characters, and then lay them several times freehand. This not only has a real educational value, but can keep the children busy and happy for at least a half hour each day.—*Miss Stewart, of Hankow (from "Woman's Work in the Far East.")*

PERSONAL SERVICE
TO MAKE CHRIST KNOWN AS REDEEMER AND KING



Program for November

"When a man loves God he is saved; when he loves his neighbor society is saved."

"From every woman, according to her ability, to every woman, according to her need."—Charles Stelze (adapted).

1. Hymn—O, Master, Let Me Walk With Thee. 2. Bible Study. 3. Prayer. 4. Personal Service defined (Paragraph 1). 5. The Dangers (Paragraph 2). 6. The Living Way (Paragraph 3). 7. Personal Service in a Southern Town (Paragraph 4). 8. Some instances of Personal Service (Paragraph 5). 9. Prayer. 10. Discussion. 11. Hymn—Lord, Speak to Me. 12. Lord's Prayer in unison.

Bible Study—Isaiah 58 : 1-12. Is *our* worship wholly acceptable to God today? (Read vs. 6 and 7 in terms of today and search our own hearts first; then look to the community about us to see where *our* personal service lies.) Isaiah 41 : 6—The Spirit of personal service.

1. Personal Service Defined.

Personal Service, the most recent department of the work of the Woman's Missionary Union, has behind it "the simple and unselfish desire to help." But the crudest effort to help another soul brings always the sense of personal impotence and the need for a higher power. Thus naturally the vital point of our star of personal service points upward—*prayer*, secret, ceaseless and strong in faith. Our desire to help and our prayer will lead us to *study*—first, conditions in our community, that we may know *whom* to help; then the best methods, that we may know *how* to help, and the material resources at our command that we may *enlist* every member of our Woman's Missionary Societies for work, every Christian for service to the community, and non-church members that through learning to love their brothers they may learn to love God also. In this work we are privileged to *use* schools for public gatherings, churches as social centers, (that the wrong of the closed church may not be done to our communities,) and that great force for compelling attention and securing interest—*printer's ink*. Through all these agencies we must *teach*, first and always the whole Gospel—Jesus Christ as Saviour and as Lord; we must teach, too, the sacredness of the body as the temple of the Holy Spirit; and the churches' mission to proclaim the whole Gospel to the whole world. So again we are brought round to our starting point of prayer, for without it our service is but husks to the starving.

2.

Overemphasis against the substitution of social service for spirituality of Social Service. Dean Shailer Mathews, president of the Federal Council of Churches in America, issues a warning in the church. He says: "Picnics are not the equivalents of prayer-meetings and Sunday-school baseball leagues have not yet developed into revivals. A Protestant church cannot be an ethical orphan asylum; it must be a home in which souls are born into the newness of life. True, the church wants its ministers to be alive to the needs of the hour in politics and industrial reform. Yet most of all do Americans want to be assured of God and immortality, and the worth of righteousness. When they ask for 'the bread of life' they will not be satisfied with treatises on eugenics. Christ enjoined social service and plainly taught that His treatment of men in the last day would depend on their treatment of each other here. And yet He laid the emphasis on the new birth, on the supreme love for him out of which all love for one's fellows and all true social service flows. There is little doubt that there is a tendency in many places to substitute the outer service for the inner principle of the Gospel. The supreme passion for saving the souls of men is the one thing needful for the church of today, and all the social services, the sweet charities that have characterized the Gospel in the generations of the past will beautify and sanctify our own. Paul puts the emphasis

on the saving Gospel as the supreme thing when he says: "For I determined not to know anything among you, save Jesus Christ, and Him crucified." (1 Cor. 2 : 2.)

Do we still ask "How can we do personal service?"

3. "He that abideth in Me, and I in him, the same beareth much fruit."

"The Living Way."

A Christian woman staying for a time among strangers in a boarding-house in a great city realized that the atmosphere of the house was spiritually dead, and her soul cried out for more and yet more of Christ within herself. Her whole prayer was: "Thy will be wrought in me and for me and through me."

Abiding in this prayer and in *absolute confidence* that it was being heard and answered, she lived simply and naturally her commonplace life among those who were in a whirl of pleasure-seeking and worldliness.

One morning soon after her arrival she chanced to be at breakfast with no one else present but a young lad. He expressed pleasure at being alone with her, saying, "I want you to tell me how to be a Christian." Gladly she told of Jesus and His power to save. Then a woman in deep perplexity and doubt came, asking for spiritual light. And almost daily another and another sought her help, entirely on their own initiative; until there was scarcely one in the house whom she had not been able in some way to reach and often to help.

Her one work was to keep in the closest touch with Christ. He did all the rest.—*Mrs. Henry Sperry, Nashville, Tenn.*

*Personal Service in a Southern Town

Nellie V. Bullock, Meridian, Miss.

1. **The Need.** Personal service under the direction of the Woman's Missionary Union seems peculiarly suited to the South. In other sections of our country there are many organizations for moral, industrial and hygienic improvement; but, as yet, such organizations are not general in the South, and there is a felt need of this particular work being undertaken by the Personal Service Department. In fact, to do our real duty toward the upbuilding of the life and character of mankind, this essential feature cannot well be omitted.

2. **A Call and a Promise.** Our better judgment condemns us when we think that Personal Service is only for our foreign missionaries, some special worker at the ports, or for those accessible to the slums of the cities. Surely not one of us, no matter where our lot is cast, nor what vocation in life

*Paper read at St. Louis, May, 1913.

we follow, can refuse our services and so displease our triune God who gave us this beautiful life. Consider the significance of the weighty question in I John 3 : 17: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" This does not apply just to worldly possessions, but it means that we should share with our fellow-man everything within the realm of our mental, physical and spiritual powers. Now turn to Isaiah 58 : 10-11 and note what an infinitely glorious promise from our God: "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually and satisfy the soul in drought; and make fat thy bones, and thou shall be like a watered garden; and like a spring of water, whose waters fail not." Has not every human being contributed something toward making me what I am? Has not the chisel of every member of society contributed a blow to the marble of my life and influenced its destiny? Then, why should the spirit of mortal be selfish? Webster says, "If we work upon marble, it will perish; if upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowman, we engrave on those tablets something which will brighten all eternity."

3. **You? or Somebody Else?**

There is some form of personal service in which every Woman's Missionary Society in the South may, and should in the strength of our great Commander engage, and there is not a person in any sphere of life, who has been washed in the blood of Christ, but can render personal service. Yet personal service is the highest service. It behooves us as Christians, to use every legitimate means of bringing our fellowmen closer to God. Hope, desire and prayer must precede accomplishment. It is an inevitable fact that whatever goes through the mind must reappear in the character and physical condition. So, let us covenant together and think and pray for these things.

"There are battles in life we only can fight,
And victories, too, to win,
And somebody else cannot take our place
When we shall have entered in;
But if somebody else has done his work,
While we for our ease have striven,
'Twill only be fair if the blessed reward
To somebody else is given."

4. Some Forms of Worth While Service.

Lift up your eyes and look on the field! Do you not understand the truth of these words: "The harvest is plentiful and the laborers are few?" "The harvest of immortal souls saved from eternal damnation, and lives saved to honor Him who gives salvation.

5. For the Mothers.

Among these and perhaps the most to be pitied are the poverty-stricken families that have forsaken the ill-cultivated farms for the mill or the factory in town. One of the best ways to help these is through the mother, for mother love is, when roused, the strongest; when enlightened, the truest leaven in the hand of the social worker for elevating the home. Practical lessons in economy in the preparation of nourishing foods, in sanitation, given in a sisterly way by the worker, coupled with earnest prayer and godly conversation, will bring great results. At one Mother's Meeting the use of flour sacks as dust or dish cloths was mentioned. Sometime after that a mother of eight children (four boys and four girls) showed three neat, pretty and nicely laundered dresses (one for a girl of thirteen), saying as she did so, "These dresses cost me not over forty cents. I have learned to use flour sacks, so that my children can go to Sunday School." These dresses were made from the sacks, and neatly trimmed with the remaining scraps of their last year's dresses.

A Mother's Meeting for the unenlisted in our Woman's Missionary Societies and a cottage prayer-meeting is practical, and needed in nearly every Southern town. Yet, not even these can take the place of the home visiting.

6. Trained Workers Needed.

A Society or a Church in the average town is blest, indeed, if it has at least one of its members, a consecrated, tactful woman who has taken a course at the Training School, to come back home to work with, and for her own people. If such a Church has not a worker, but one willing to take up the work, but lacks the means, then I think for the members to assist her is a splendid investment.

7. In Hospitals.

To meet the needs of those sick or in distress, a hospital committee is formed. This committee, besides visiting the sick, carrying flowers, writing letters, etc., holds a weekly prayer-meeting in the hospital with convalescent patients, having soft, sweet music with violin accompaniment—singing songs in which all may take part. This committee also keeps on hand, gowns, sheets, pillow-cases, towels and everything of the kind needed for men, women and children in sickness, and lends them out in poor families as doctors and nurses find they are needed. These articles are laundered and an account kept of the places to which they are sent.

8. Town Betterment.

Cooperating with the parent Teachers' Association, a branch of the Mothers' Congress, much is done toward getting and keeping children in school, beautifying grounds, encouraging manual training, encouraging purity work, domestic science, civic improvement, etc.

This association meets every two weeks, usually in the different school houses.

9. The Rest-room.

A rest and reading room with an earnest Christian woman in charge is of inestimable value to the self-supporting girl. A very large per cent. of these girls have no mother nor father—others are away from home, and though they are brave and noble, yet at times they are lonely and long for someone in whom to confide and receive love and counsel. At this room, those who cannot go home spend their noon hour eating their lunches, chatting, reading, or embroidering. A story-telling hour for children, Bible study, clubs for boys, and sewing classes may also be had at these rooms. Time will not permit me to tell of the numerous ways our Woman's Missionary Societies near ports and mill districts may be used of God to stimulate and give cheer to those of the districts.

Some talented young women of the Y. W. A. are giving the tenth of their talent to help children who are deserving and eager to learn, but could not acquire training otherwise.

10. The Foreigner.

Then the foreigners are in our midst. We could not go to them, but God has sent them to us. A Mothers' English class is most helpful. If it can be had at night, more are able to take advantage, especially Syrians, since many of the women are away during the day. An afternoon Sunday School is receiving God's blessing—here much home visiting is needed. One society is meeting the Chinese laundrymen question in this manner. Through the Woman's Missionary Society a consecrated Christian doctor in whom the Chinamen had confidence was led to see the great opportunity. After he had worked prayerfully, patiently and faithfully for three months the Chinamen were attending church and Sunday School.

11. Boys and Girls.

You say we haven't the slums in our towns. No, but if you investigate, you will find that you have boys and girls who are receiving no moral, mental or spiritual training; and even the physical training they are receiving is questionable. God help us to realize something of the value of a life and soul. While a schoolgirl I had a dream which seems ineffaceable from my memory. I dreamed I saw my roommate, who was not then a Christian, walk out on a swaying

plank over a bottomless pit in an effort to reach some flowers. As the plank swayed with each step, it seemed but a short distance between life and an untimely death. My anxiety and suspense reaching its climax, I sprang from the bed, crying "Save her!" Women of all the South, what are we doing to save the girls? Oh, that we might do more preventive work; then there will be less rescue work, and in uplifting and saving the girl, we help the boy. Of all the vital questions and problems that confront us this, in my judgment, is paramount.

Don't fail to use the Boy Scout and the Camp Fire Girl movements under Christian leaders for boys and girls of the town. The enthusiasm and good results brought about by these movements in our Southern towns is almost incredible.

We have among us in the public schools, children who need medical attention but are unable to secure it. Some have found ways of having free clinics for these and are often able to prevent sickness.

12. **The Negro.** But have we overlooked or neglected the negro? The problem of Christianizing the negro has been met thus: At a meeting of one society, when a program on the negro was to be carried out, a consecrated negro school teacher was asked to talk to the women. The result was a work begun among the negroes in that town; white women visiting by turns with the employed colored woman, who gives her time for the uplifting of her race. It is expected that much good will result from the Bible classes, domestic science classes, etc., thus organized.

13. **The Consumers' League.** The Consumers' League has been one of the forces at work for industrial betterment, and by cooperation with this effort every individual may have her part in helping ameliorate working conditions. All factories and tenements that conduct their business under sanitary conditions, that do not employ little children, that use such modern inventions as protect life and limb, and that keep those hours of labor which are not destructive to the highest ideals of life, are furnished with a label which is placed upon the garments, testifying to the fact that they have been made under conditions which have not wrought destruction. Look for these "Consumers' League" labels when you purchase; demand that your dealers handle only such goods, and you create a demand for clean wares—those wares which are not stained with the blood of little children and women. Let us begin at home in this broad field of national salvation, and be sure that we live and let live. Let us do unto others as we would have them do to us. Let us be sure we have dealt honestly in the purchase of our goods. Cheap goods may mean that we are the exploiters of some other woman's home or health.

"May every soul that touches mine—
Be it the slightest contact—get therefrom some good,
Some little grace, a kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life;
One glimpse of brighter sky beyond the gathering mist
To make this life worth while,
And Heaven a surer heritage!"

Have our lives touched those who are lonely in heart; those who have lost loved ones, with a future empty of that which they held dearest; those confined to the dull routine of work while their hearts burn for some large world of action; those who suffer in silence misunderstood motives, failure in business, the slavery to sin, the ceaseless torment of conscience, the loneliness of helplessness of old age, the eternal struggle with poverty, and all the countless other sorrows of our fellowman?

14. **Our Answer?** The very thought stirs to motion every fibre of my spiritual being, and arouses a feeling and sympathy deeper than I have ever felt before. God, give us all a wonderful inspiration, and may we retain it throughout our lives. May we so live that when that mighty Reaper, whose name is Death, places his icy fingers upon our being, we may be able to say truthfully in the words of Henry Drummond, "Almighty God! if there is any more good I can do in this world to Thy glory, before Thou takest me, let me do it."

SOME INSTANCES OF PERSONAL SERVICE

Maud Reynolds McLure, Louisville, Ky.

The obligations of personal service should never be evaded by one whose financial ability is limited, for the call to such service is just as clear to the woman who must count her pennies as to her whose bank account is large.

1. **A Shower**
"twice blest
—it blesseth
him that
gives and
him that
takes."
In a settlement last winter a mother's club whose members were largely from the "submerged tenth" cooperated in personal service of a high grade. There was found by the investigating committee of the club a woman who had recently been divorced from her drunken husband because of his cruel treatment and non-support. The Associated Charities had paid her rent, and the Juvenile Court had sent provisions, but the committee found her kitchen and table furnishings consisted of one broken pot, a cup, and two cracked plates.

The five children were all sick and cross from the effects of vaccination—compulsory, and rightly so, at the public school. That committee was composed of mothers whose larder was far from full, but their hearts were full of sympathy, and on their report it was decided by the club to give the woman a kitchen shower. This was scheduled for two o'clock the next day, but by ten the packages began to arrive. Here came a boy whose unnaturally bright eyes and flushed cheeks showed the presence of tuberculosis; there a mother whose cleanliness and open, bright face crowned with beautiful white hair would never let one guess that she often went hungry for days together; then a woman who had scrubbed all night in an office building. On and on they came bearing gifts which meant a little more self-denial in their own homes. One mother went to take care of the sick children while the honoree came to the shower. The face of the latter was beautiful in its gratitude, and her lips spoke her thanks, but the real blessing of that shower was to those mothers who gave from their scanty store and whose faces radiated happiness. The pathos lay in the pitcher which had a three-cornered piece gone from its spout, and the spoons from which the tin was worn away. None could look on the table so generously filled with useful but somewhat worn gifts without a tightening of the throat and a word of thanksgiving to the Master for that touch that makes the world kin. Many influences combine to shape a life and it is a blessed privilege to have even a small part in so beneficent a work. Dr. Hugh Black says, "There is none so bereft of power, so barren of opportunity, that he may not share in the burden and the glory of the Kingdom of Heaven. It cometh not with observation; not a thought or an effort or a prayer is lost; not a kindly deed, or a gentle word is spent for naught. The patience of the sufferer, the faith of the lowly, the prayers of the saints, the love of loving hearts, the ministry of kindly hands, are as incense swung from the censers of the angels."

2.

**What a
Y. W. A. Did
for Bessie.**

Seven years ago a city missionary was sent by a physician to see a family which lived in a dark basement, the only shelter provided for them by a drunken father. She found a baby boy hovering on the brink of eternity, and in a short time the little soul was gathered to the heart of the tender Shepherd. The missionary provided burial for the little one and has never lost touch with the family. She it was who inspired some Y. W. A. girls to do real constructive work in the life of Bessie, the frail little girl who must go to work in order to help the family. It was found that the child could make two dollars a week, so the Y. W. A. decided to pay this amount, through the Associated Charities, to the family and let the child attend the public school. These girls also furnished many of her clothes and kept in touch with her in such a way as to be an incentive and inspiration to her. Bessie went to Sunday School, and

as time went on conviction of sin came to her from reading her Bible. This gripped her so strongly that she was well-nigh sick with weeping when the missionary visited her, and her conversion was simple, clear and convincing. Through the kindness of the Y. W. A. she was kept in school through the grammar grades, but at sixteen it was necessary for her to go to work, or the other children in the home would starve. She began work in a dry goods store, but the father would not allow her to stay because of the low wage, so she went into a cigar factory where the pay was higher. It took only five weeks of work in that close atmosphere to develop a cough that racked the delicate frame, and Bessie became ill. Again the missionary lent help and the sweet-natured, refined girl was placed in a good home in the suburbs where, in healthful surroundings, she has grown strong, helps in the household tasks and is greatly beloved by the childless couple. Girls of the Y. W. A., think what it means to do such service!

3.

**"Think
Naught a
Trifle."**

A beautiful woman, under whose stylish clothes there beat a loving heart, was in a drug store in a city. As she waited for her order to be filled her attention was attracted by a little boy who climbed down from his load of wood and came into the store. The torn stocking, the old-fashioned clothing, the shy manner, all made their appeal. He asked for soda water, but the clerks seeing a tempting opportunity for sport, teased him by jokes and perplexing questions which hurt and disconcerted the child. Finally they set before him a glass of carbonated water. The boy tasted the unaccustomed, biting drink, and his eyes filled with tears of disappointment and mortification and the color came to his cheek. The interested sympathetic lady stepped to the side of the child and put a few questions to him. Then, in a clear distinct voice which was audible to the clerks, said, "My little man, I'm sorry, but they don't know how to fix good soda water here. Come with me and I'll take you where they make the best soda water you ever drank." Taking his hand she led him across the street and ordered just what he wanted, sitting beside him while he enjoyed it. Her impulse was to pay for the drink, but she refrained when the boy proudly drew from his pocket a tobacco bag and carefully counted the pennies which meant wealth to him, and which he wanted to spend. A kind goodbye from her, a flash of gratitude from the innocent eyes of the boy, and they were gone, but the day was brighter for both. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

On October 25th, 1912, the Training School settlement was opened; opened as a workshop where the Training School students could have opportunity for practicing the theories they acquire; opened to help the neighborhood, not alone on Sunday, but on every day in the week; opened to show the spirit of neighborliness to those who

need neighbors; opened in the belief that, with Christianity as a foundation, a settlement may be a feeder to the church and a mighty force in the coming of the Kingdom.

It is the aim of the settlement:

1. To reach the little children, that their tiny feet may be started in the upward path.
2. To inspire the older boys and girls with ideals that shall help them to improve their environment and shall give them strength against the awful temptations that sweep over them.
3. To interest the young people in sane and wholesome pleasures, that their energies may be rightly directed.
4. To help the women to be better home makers, more careful wives and mothers, better Christians.
5. To give Christ to the neighborhood.

Program for Young Woman's Auxiliary

(Prepared by Miss Susan Bancroft Tyler, Baltimore, Md.)

THANKSGIVING MEETING

[*Note*—If the Y. W. A. is located in a city or a college town, have the Membership Committee responsible for inviting and bringing to the meeting all the Baptist girls in the college in the town, especially those away from home.]

Read in unison the Jubilate Psalm : 100.

Hymn—

Bible Reading—"Who is my neighbor?"—Luke 10 : 25-37.

Prayer—

Topic—"Personal Service."

Have one member report an imaginary visit to Hull House, Chicago, and an interview with Miss Jane Addams, pioneer woman worker along social service lines.

Have another member give a short account of the great social work in the cities today, among the neglected children:—the Daily Vacation Bible School Association.

At the end of the meeting show a map of the city, town or county in which your society is located. Star on the map the location of all Personal Service work being done by the Baptists, such as mother's meetings, sewing schools, clubs for boys and girls, etc.

IS your Y. W. A. represented in any of this work?

WILL your Y. W. A. add another star?

Have the society pledge some definite Personal Service along with the Jubilate gift.

*One of the most interesting phases of Personal Service for young women is to be found in the rapidly increasing number of the Daily Vacation Bible schools in our southern cities. The movement had its origin in 1901 in New York City, in the buildings of the Baptist City Mission Society, and for four years it was carried on in other Baptist churches in that city. The present National Director of the movement became deeply impressed by the neglect of three great opportunities:

1. "*There were the idle children*, myriads of whom, during the summer vacation, crowded the streets, in which costly church buildings stood grim, silent and untaxed, while the children, without any oversight, became more and more demoralized in contact with evil companions.

2. "*There were the idle church buildings*, with pleasant, cool rooms, and sometimes attractive grounds, shut off, during the hot summer days, from any practical service to the children of the neighborhood, whose fathers and—in many cases—mothers were absent at work. Here was a unique opportunity to render community service to un-shepherded childhood irrespective of creed or race.

3. "*There were the idle students* from over six hundred institutions of learning, whose summer vacation coincided with that of the children. Many of these were known to hunger for some real worthwhile service, and many had the additional stimulus that comes from the necessity of finding work.

"By combining these three factors the Daily Vacation Bible School movement was started. The movement called for a school combining social service with soul service; it called for a school uniting Sunday-school lessons with social settlement activities; it called for a school that should be definitely Christian in atmosphere."

In 1905 these schools were opened in churches of other denominations in New York, and two years later different cities took up the work. With this growth and extension, it seemed advisable to create a national organization, so we have today the National Daily Vacation Bible School Association. The growth of these schools since the organization in 1907 has increased from 19 schools in that year, with their 70 teachers, to 160 schools in 1912 with 707 teachers.

In these schools every day for six weeks, many thousands of boys and girls from the congested and foreign quarters of the cities learn beautiful Bible stories, and are taught to sing hymns and patriotic songs; each day, too, a habit talk is given and the children are instructed in different kinds of manual work, such as sewing, hammock making, basketry, raffia work, etc. A daily salute to our flag instills patriotism among even the youngest children.

*Material obtained from literature published by the Daily Vacation Bible School Association.

"The spirit of service and ministry is the keynote of the Daily Vacation Bible School movement: Service to children by children." The schools aim to have the children visit during the early days of the session some neighboring children's hospital or day nursery, and then each group of little workers is urged to make some suitable gift for their sick comrades. Last year 160 children's hospitals received gifts made by the children in the Vacation Bible Schools and 20,000 children gave their pennies for extension work in new communities.

Some results from last year show "that many thousands of the children enrolled in these schools have no religious home life, and belong to no church or Sunday School; these schools, however, covered as much worship and Bible work as the same number of Sunday Schools could overtake in seven months. In the majority of cases the schools are followed up by new organizations, new forms of church activity or new enrollment in the Sunday Schools. In not a few cases, Italian and other Sunday Schools will be established this year, and even churches have grown out of them. Many boys' clubs and girls' clubs are already arranged for the coming season in these schools."



DAILY VACATION BIBLE SCHOOL

Program for Royal Ambassadors

Make this meeting a starting point for real personal service on the part of each member of the chapter. Have letters to read from the Boys' School at Toluca and from one of our Indian Mission stations (written by the Mexican and Indian boys themselves, if possible),

telling some of the things the boys would like to have for their school or Sunday School. See how your Royal Ambassadors could earn money to send them what they want.

Discuss your community, your church. How can the Royal Ambassadors help? Would the Primary or Junior teachers like a sand table? The boys can make it.

Tell of the Big Brother movement started in New York some half dozen years ago by some Christian men who wanted to be brothers to the newsboys and bootblacks that served them. The Royal Ambassador boys can practice being brothers.

Brothers

"What have I said to make you sad,
Big Brother?

What do you care for a kid that's bad,
Big Brother?"

"The city is full of temptation still,
Of the things that hurt, and the things that kill;
If I don't care for my boy, who will,
Little Brother?"

"Will you take me back, as you said you would,
Big Brother?
Will you stick to me till I do make good,
Big Brother?"

"There's never a thing you could say or do
To shake the faith I have in you;
We started as pals—we're pals straight through,
Little Brother."

"What do you hope I'm going to be,
Big Brother?
What do you see in a kid like me,
Big Brother?"

"I see the child that the feet, rough-shod,
Of the streets have trampled and torn and trod;
I see the very image of God,
Little Brother."

"Why aren't there more good friends like you,
Big Brother,
To show us boys what we ought to do,
Big Brother?"

"It's the old, old question, lad, to make
The eyes grow wet and the heart to ache;
But we'll have the men—when the men awake,
Little Brother."

—The Churchman.

Band Program

*FIRST MEETING

Quiet Music.

Greeting Song.

Teacher—"Are you glad to be here?"

Children—"I was glad when they said unto me, 'Let us go into the house of the Lord.'"

Prayer.

Song—"I Think When I Read that Sweet Story of Old."

Teacher—"Before Jesus went to His Heavenly Home, what did He ask His disciples to do?"

Children—"And He said unto them, 'Go ye unto all the world, and preach the gospel to every creature.'"

Teacher—"Where is that passage found in the Bible?"

Children—"Mark 16 : 15."

Offering—Taken for missions in a toy ship.

Offering Song—"Give, Said the Little Stream."

Offering Prayer—

Jesus, bless our gifts of love,
Give them something sweet to do;
Let them help to tell the story
Of our Saviour's love so true.

Birthday Service

(Count pennies in the Birthday Bank and add to the Missionary Collection.)

Song—"I Love to Tell the Story."

Recitation—

Whisper Song

I want to send a Whisper Song
Across the waters blue,
And say to all the children there,
"Jesus loves you, Jesus loves you."

And if they should not quite understand
They'll wonder if 'tis true;
So I will keep on whispering still,
"Jesus loves you, Jesus loves you."

*From the South Carolina S. S. Promoter.

Song—"I Am So Glad That Jesus Loves Me."

Teacher—"What is Jesus' invitation to the children?"

Children—"Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

Teacher—"What children does Jesus love and want to come to Him?"

Children—"The children of every nation."

Lesson—"The Children of All Countries." Let the leader tell the stories of several children in our own and other countries, making them real by costumes, if possible, dressing one child as Indian; one as Mexican, Chinese, etc.

Song—"The World Children for Jesus."

Prayer—

Lord bless the little children,
Wherever they may be—
Far out in the silent prairie;
Down by the sounding sea.

Like flowers in the crowded city,
Like birds in the forest tree—
Lord bless the little children,
Wherever they may be.

Children Recite, with motions—

Their idols are silver and gold—the works of man's hands.
They have mouths, but they speak not.
Eyes have they, but they see not.
They have ears, but they hear not.
Noses have they, but they smell not.
They have hands, but they handle not.
Feet have they, but they walk not.
Neither speak they through their throats.
They that make them are like unto them.
So is every one that trusteth in them.
But our God in the Heaven, He will bless
Them that fear the Lord, both small and great.

Song—"Jesus Loves the Little Children."

Closing Prayer.

Closing Song.

All Repeat Doxology—

Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son and Holy Ghost.

OUR MISSION FIELDS.

SECOND MEETING

This meeting should take the form of some personal service on the part of the band. Find some children's hospital, a shut-in, an orphans' home or other institution to which the children could bring some pleasure, with pictures, singing, or other treat. In a case of a cripple, arrangements may be made to have him taught basket or hammock weaving. Have the visit result in some permanent good (not merely taking a Thanksgiving dinner to a family, in which there is the danger of pauperizing the recipients). See Woman's Missionary Union program for other suggestions for personal service.

"God make my life a little light
Within the world to glow;
A little flame that burneth bright
Wherever I may go.

God make my life a little flower
That giveth joy to all,
Content to bloom in native bower
Although the place be small.

God make my life a little song
That comforteth the sad;
That helpeth others to be strong
And makes the singer glad."

"I shall pass through this life but once. If there is any kindness I can show, or any good thing that I can do, let me do it now, let me not delay or neglect it, for I shall not pass this way again."—*Hegeman.*

"Have you had a kindness shown? Pass it on.
'Twas not given for you alone. Pass it on.
Let it wipe another's tears,
Let it travel down the years,
Till in heaven the deed appears.
Pass it on!"



May this picture of our kindergarten at Wuchow be an appeal to you to pray for this work and may it be a call to someone to go and help to gather China's children into the shelter of the fold!—*Julia Meadows.*

Program for December

CHINA

1. Hymn—"Joy to the World." 2. Prayer. 3. Bible Study. 4. Summary. 5. The Chinese a race to be reckoned with (Paragraphs 2 and 3). 6. Then and Now (Paragraph 4). 7. Testimony of Southern Baptists (Paragraph 8 and *Foreign Missionary Journal*). 8. Recent Events (Chinese articles in recent magazines). 9. The Future (Paragraphs 6-8). 10. Silent Prayer. 11. Hymn—"Oh, Little Town of Bethlehem."

Bible Study—Micah 5 : 2; 4 : 1-7. Psalm 100.

(Let us link up in our Christmas Bible Study, as we celebrate the birthday of our Savior, the thought of His long-foretold coming and its meaning to every nation of the world, with our Jubilate, being very sure that we cannot truly rejoice in His coming until we have done every possible thing we can to make His coming known to those others who wait in darkness until we shall bring the light.)

Summary.—The Southern Baptist Convention Mission in China was organized in 1845. We now have 54 men and 90 women missionaries, while the Chinese workers number 209 men and 78 women—431 workers among 400 million—who during the past year have baptized over 2,000, making a total membership of between 11,000 and 12,000. Our work is now divided into four parts, Interior China having last year been added to the three former divisions of South, Central and North China. The needs which will be met by the Judson Centennial Fund include equipment for our educational work, that the boys and girls of our Chinese church members may not be forced, to secure an education, to attend the growing Government schools, whose influence is bound to be atheistic.

This equipment includes:

1. Schools to save our young men and women to Christ and the churches.
2. Sanitary houses to preserve the health of our valuable workers. Is it not a shortsighted policy, even in dollars and cents, to sacrifice \$12,000 worth of missionary (for a reasonable estimate of service is 20 years) for the want of a \$2500-water-supply?
3. Hospitals to heal, and to teach Christ as well as scientific medicine.

"The revolution has changed the aspect of all mission work in China, but in no branch is this more true than in medical work. There is a growing belief in things foreign, and at the same time a wonderful spirit of independence, that will in not many years displace the foreigner entirely. It is because the native practitioners are so utterly incompetent that the better class of Chinese are willing to come to the foreigners at all for help. This fact shows the strategic importance of providing, under Christian influences, modern scientific training in medicine for the young men of New China."—*Foreign Board Report.*

In a little magazine published in China, "Woman's Work in the Far East," there occurs the following:
1. A New Era for Women: "The *Nu To-Pao*, a monthly magazine for the women of China, has been obliged to enlarge its borders, and now consists of 62 pages." This simple sentence has in it the essence of all that has happened in China in the last hundred and six years. For what has happened in China has been a complete about-face from the attitude of Confucius—looking only to the past—to the modern future-facing stand. "And there is no explanation of her awakening * * * other than this, that through the missionary

propaganda life and power from the Lord Jesus Christ have flowed into China. The most important English publication in all China as an index of Chinese public opinion (practically the semi-official organ of the Chinese Government), the *National Review* of Shanghai, said editorially: that if we were asked to say when the Chinese modern movement began we should name the day on which Robert Morrison landed in China." Fifteen years ago there was not a daily newspaper in China outside of the foreign treaty ports; now in Peking alone there are forty-seven dailies. The one thing, of many, in which the modern movement differs most from the stagnation of the past is in the place that it gives women. Confucius, in all his thousands of characters, never once uses one relating to women; in the old China she was considered unworthy of mention, even often unworthy of a name. In the new China, perhaps the most encouraging sign of the future of the nation is the new emphasis put upon the uplift of its women, evidenced by organizations and magazines especially for her.

2. A remarkable summary of the situation in China was given by Rev. Frank Bible, of Hangchow, in an address before the Convention of the Young Women's Christian Association, in Richmond, portions of which are quoted below:

"There can be no study more important to men and women of our day than an effort, if it be possible, to apprehend the significance of movements now in progress in China. One must begin with the breaking down of ideas which the white man has held for some five hundred years with regard to his place in the world. It has become fixed among us all that the only real brain power, the only intellectual capacity that is really first class is that of the white man. And yet if the Chinese people can be measured in a way which is fair when applied to any people in the Western world, it will be found beyond any possibility of doubt that they are among the world's great peoples, great in their intellectual power, great in their intellectual capacity.

"When one turns to Chinese history one realizes, for example, that these people are the discoverers of the mariner's compass, and the idea of water-tight compartments in vessels, and of silk and porcelain, and gun-powder, and the whole idea of high explosives; that they are among the world's great engineers, the first builders of cantilever and suspension bridges, and more than all else, the builders of the great wall of China which begins at Shanghai, throws its stretches across great deserts, bridges over deep streams, dips into canyons like those of the Rockies, and climbs the tops of mountains five thousand feet high. With its eighteen hundred miles of length it is the largest thing done by man until we built the Panama Canal. Yet we have said that the Chinese are an inferior people.

3.
With a
Productive
Country.

"We must take into account as we try to estimate the part which these people are to play in the world, the fact that they have the largest and richest natural resources of any one people in all the world. I am aware of the fact that we Americans have always claimed that. And yet the Chinese people have, to begin with, 1,000,000 square miles of land more than we have in the U. S., even with Alaska. It is richer in natural fertility, and it has been farmed by men who although they have no strings of letters after their names to indicate that they are scientists, and who have not been to an agricultural college, stand out supreme among the men of the world in this; that they know how to grow more things on less land, more persistently, without exhausting the ground than any other people in all the world. I could take you to rice fields, where men have grown a crop of rice every summer, and a crop of wheat every fall and winter each year, for the past one or two thousand years. What do you suppose any field on an American farm would look like after we had farmed it a thousand years?"

"Not only so, but under these fields there is every known mineral, especially 'the two feet on which modern civilization stands,' coal and iron—more than in any other country in the world—while her unequalled waterways are illustrated by the fact that the fleet which commemorated the Hudson Centennial could steam up the Yang-tse River and anchor safely at Han-kow, 700 miles from its mouth, in the interior."

4.
Then and
Now.

So much for material things; to turn next to the awakening of a people as great as this. The movement has been an intellectual one, and "there has been no intellectual movement unless it be the Renaissance—equalling that taking place in China, or so significant in its influence on the world's future.

a.
Education.

"The old educational system of China, inadequate as it was for modern training, had a number of good elements, one of them being the fact that under that system a man remembered what he learned. I remember the tragic way in which the old system disappeared. In 1904, 10,000 men came up to the city of Hangchow from all over our province and went one by one into the little wooden cells where they sat ten, twelve, twenty-five, thirty-six and one man seventy-two hours, writing steadily. Two men died under the strain, undergoing the most tremendous test of the human memory found in any educational system anywhere in the world. We supposed that in 1907 men would come back in the same way as they had done for thousands of years, whereas in that year inside the very walls where the old examination cells used to stand there were the buildings of a modern normal school,

and across the street a modern college, and a little further down a law school and two military schools. Today there are 1,700,000 students in China's schools, with about 80,000 teachers, neither teachers nor students efficient in our sense of the word—it is impossible that they should be in so short a time—but the significance of the intellectual movement involved is not lessened a whit by the fact that the course lies, to a large extent, on paper.

b.
Trans-
portation.

"Only thirty years ago the first railway was built in China by an English corporation and purchased by a group of Chinese, who, in Oriental fashion, bowing courteously, said to the English builders: 'It is our railway?' 'Oh, yes, it is your railway.'" "Well, we do not want it." They tore up the track, threw the ties into the river, took the locomotives down to the island of Formosa and threw them on the beach to rust. Now the longest railway journey that can be taken in the world would be from the city of Hangchow, northward through Shanghai, to Peking, to Mukden, and thence across the Trans-Siberian Railway to Europe.

c.
Revolution.

"One might turn now to other aspects of the Chinese movement, and realize the great political change which has taken place, more peculiar than the others, though by no means more significant. You know the story of the Revolution, how a little man, driven out of his own land, hunted by the Chinese secret service from San Francisco, to Chicago, to New York, kidnapped in the streets of London to be sent back to certain death, and having at one time a price upon his head amounting to \$5,000—how that little man organized the most modern political revolution the world has ever seen. He kept it so absolutely quiet that not one of the hundreds of men watching China for just that sort of thing realized that it was approaching. He organized it so wonderfully that when the premature explosion of bombs in Hankow disclosed the movement seven months before they planned to move, it carried the whole mass of Chinese people with it. There has been no movement in all the world so rapid, and no movement so free from bloodshed; city after city was taken without the firing of a shot. And on the first of January, 1912, three months after the movement had been inaugurated, there was convened in the city of Nankin, the Chinese old-time capital, a government called the First Provisional Government of the Republic of China. It had at its head this little man, Dr. Sun Yat Sen, a member of one of the Congregational churches of Canton. He had as his private secretary a young man from another Christian church. Two of the eight members of the Cabinet were members of Christian churches. The president and vice-president of the First Continental Congress of China were Christian men, and 25 per cent. of the entire

membership of that first Assembly was drawn from the little insignificant group of Christian men in China.

d.
A Moral
Evil Con-
quered.

"Turn, then, to the great opium curse which has bound the Chinese as no curse has ever bound people in our world. I suppose it is impossible to estimate the number of people who used opium. It is the lasting* shame of England, who twice forced it upon China when she wished to throw it off. When the missionaries began a decade or so ago the efforts to free China from the curse it brought nothing but smiles from the opium merchants. And yet today if you want to hear the most bitter vituperation possible in the English language enter one of the opium warehouses in Shanghai where sixty million dollars worth of opium is held without a market. And ask those men why the Chinese market has been closed. They will tell you that the missionary is responsible for it all. And under the grace of God and through the power of the Lord Jesus Christ what they say is true. Today in the city of Hangchow there is not one public opium den, where in the old days there were thousands." Dr. Arthur H. Smith says: "The Chinese government has made more progress in the fight against opium than any other country, of which I have any knowledge, has made against a similar evil." (cf. America and the liquor curse.)

5.
Southern
Baptist
Testimony.

The same testimony to the power behind the Revolution, and the urgent situation that it has created, come from our own missionaries. C. G. McDaniel, of Central China, says: The United States was not able to elect a President until four years after the Revolution. Perhaps no country in the annals of the world has made history so rapidly as China in the past few years. That so great a number of people, scattered over so vast an area, with so ancient a history behind them, should undergo so many radical changes, politically, socially and morally, in so brief a period, is nothing short of a miracle.

P. H. Anderson, of South China, writes: The recent Revolution, resulting in the establishment of the Chinese Republic, was, no doubt, the greatest single political event in the history of the world. But the most important fact connected with this revolution, which affects directly one-fourth of the world's population, and indirectly the whole world, is the power that made it possible. It was Christianity; and Christianity, too, that made it almost a bloodless revolution, and Christianity is having a great part in shaping the policies of the new Republic. This is our day in China, if we could but take advantage of it. If the Foreign Mission Board and our constituency in the home land will stand by us, if they will send the men and women we so

* March 7, 1913. Announcement of the English Undersecretary of State for India: "Not another ounce of opium is to be exported to China."

much need to strengthen the weak places in our work, if they will furnish the money we need to enlarge and develop it, and if we can keep humble before Him, we Southern Baptists will bring the service that we owe to South China, and to Him to whom we owe our all.

The following remarkable letter was written, in regard to China's Day of Prayer, April 27, 1913, by the Consul General for the Dominion of Canada, Lu Ting Tien: **Recent Happenings.** "As you lift up your voices unto the Lord in behalf of China, I beg of you to do so with a knowledge of her present difficulties, with a heart attuned to her cry of distress, with a vision of her tremendous possibilities.

"China is at the parting of the ways. She stands on the edge of the right road. But just how to go forward, just how to meet and pass over the obstructions that loom up—these are the things that she wants to know. Some of these obstructions have been there a long, long time, and we are responsible for them. Others were put in our path by hostile forces, outside influence. Please pray for them, too.

"Our cry now is for inspiration and guidance. We feel the need of help such as is not within human power to give. God was the confidant, the guide of Washington, of Lincoln, of Gladstone, of Queen Victoria. Through you we would invoke His blessings upon our great undertaking."

China's changed attitude towards Christianity is expressed by many of the makers of the new republic.

1. President Yuan contributes \$1,000 yearly towards Christian missionary work. He has openly expressed his desire that the new China may be built upon the foundation of Christianity as the old China was built upon the foundation of Confucianism.

2. Vice-President Li Yuan Hung, military leader of the revolution, and with the possible exception of Dr. Sun Yat Sen, the most widely beloved man in China today, has voiced his strong desire that more missionaries may come to China and penetrate into the interior provinces where yet they have not gone. "We will do all we can to help them," he has said.

3. Though not a Christian himself, the manager of the Nanking Railway said recently: "Confucianism has supplied China with precepts in the past, but China imperatively needs Christianity today to supply her with moral power. Many leading men are turning toward Christianity as the hope of China; it is a sign of the times."

4. In order to accommodate the thousands of students who attended special meetings recently held by Dr. Mott in Manchuria, the governor of the province erected, at his own expense, a large auditorium which for several days was crowded to the limit with fully 5,000 government students and teachers. The provincial Commissioner of Education sat upon the platform throughout the meetings.

7. **What of the Future?** Recent events add point to the questions whether after all China can yet have a stable republic, whether the diverse provinces of such vast area can sink their differences in the spirit of brotherhood, whether the powers will refrain from grabbing spheres of influence and concessions long enough for China to settle her own problems, what effect the growing sense of nationalism will have upon the relation of the foreign missionary to the native Christian leaders—a thousand and one questions of the future.

Though it is possible to give too much weight to the fact that Yuan Shi Khai is paying the salary of a Y. M. C. A. secretary in China, that the government of China asked that April 27, 1913, be set apart as a day of prayer for guidance, it is not possible to miss seeing the power of God in them all.

"Although everything is changing and it is beyond human ken to know the final result, yet there are certain great forces at work which will not disappear. The surface may be stormy, but the waters beneath are still. Believing as we do in a God of history, we can await in patience and faith the working out of His plan in regard to this country. Because it is a transition period, the opportunity to influence China is all the greater. Before the new civilization crystallizes, now, during the time when everything is in solution, the most determined effort should be made to win China for Christ."—*F. Hawks Pott, "The Emergency in China."*

8. **Death? or Life?**

"China is facing the greatest disaster that has ever fallen upon a race in all the world's history. I would to God that if China cannot be led into the light she may go back into the darkest superstition of her ancient heathendom, because China coming out into the light is finding that her old religious life is slipping slowly but certainly from her hands. I could tell you stories of temples turned into police stations and schools, of idols taken from their pedestals, thrown into the streets to decay, of temples and monasteries destroyed, of a large race turning away from its idols. I have seen some terrible things in China. In my experience with foreign relief work there have been times when human flesh could hardly bear what one's eyes were forced to see. But what I have seen is nothing in comparison with what lies before China as one of the possibilities of a great race losing its faith in the existence of any god, all belief in any obligations of right, all basis of morality, all hope of a future life, and all sense of spiritual fellowship. There is no tragedy that confronts the human soul like that, and that hangs like an impending doom over the whole mass of Chinese people, unless something can be done. And what is the something? There is but one thing that China needs. She needs spiritual life. Her problems falling upon her, as problems have never fallen upon one

people at one time in the world's history, can all be solved if only she has that divine power which is the only hope of solution of similar problems in our western world. There is only one way in which spiritual life can in a large measure flow into a people that do not have it, and that is by there coming into the midst of that mass a man or a woman in whom the Lord Jesus Christ dwells."

9. **The Answer Lies With Us.** This is the Christmas season of our Jubilate year; how better can we show our rejoicing, our gratitude to God for His unspeakable gift, than by bringing to Jehovah a free-will offering, larger in money, larger in prayer, larger in the giving of our own selves than we have ever dreamed we could give. This is *our opportunity*—dare we belittle it, or pass it by?

In the light of recent events in China and in the light of the first Christmas carol—"Peace on Earth"—let us each one answer.

Hymn: "God Is Working His Purpose Out"

God is working His purpose out,
As year succeeds to year:
God is working His purpose out,
And the time is drawing near—
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be fill'd with the glory of God,
As the waters cover the sea.

From utmost East to utmost West,
Where'er man's foot hath trod,
By the mouth of many messengers
Goes forth the voice of God.
Give ear to Me, ye continents—
Ye isles, give ear to Me,
That the earth may be fill'd with the glory of God,
As the waters cover the sea.

March we forth in the strength of God
With the banner of Christ unfurled,
That the light of the glorious Gospel of Truth
May shine throughout the world:
Fight we the fight with sorrow and sin,
To set their captives free,
That the earth may be fill'd with the glory of God,
As the waters cover the sea.

All we can do is nothing worth,
 Unless God blesses the deed,
 Vainly we hope for the harvest,
 Till God gives life to the seed;
 Yet nearer and nearer draws the time,
 The time that shall surely be,
 When the earth shall be fill'd with the glory of God,
 As the waters cover the sea.

Program for Young Woman's Auxiliary

Prepared by the Young Woman's Auxiliary of the Second Baptist Church, Richmond, Virginia.

Hymn—"Joy to the World."

Bible Readings—Isaiah 52 : 7-10; Isaiah 60 : 1-5; Isaiah 61 : 1-4; Malachi 3 : 16-18; St. Luke 2 : 4-14.

Prayer—For our missionaries and work in China and for a large Christmas Thank Offering.

Roll Call—Each member answering with the name of some missionary in China. Perhaps each could tell something interesting about the missionary she names.

Business.

Solo—"Holy Night."

Our Topic—"China."

Short Talks—

1. Evangelical Work.
2. Educational Work.
3. Medical Work.
4. Larger Opportunities Offered by Change of Government.

Exhibit of Chinese Curios, brought to the meeting by the members.

Young Woman's Auxiliary Hymn—"O Zion Haste."

Closing Prayer.

Dear Y. W. A. Friends—Greetings and good wishes to you all from Interior China! It is not just China, that covers too much to be definite enough—Southern Baptists have four missions in China, the new one open now; South China Mission centering around Canton; Central China Mission centering around Shanghai; North China Mission largely in Shantung Province; and this Interior China Mission with most of its field in Honan Province.

How do we get up here? After leaving the ocean steamer in Shanghai, the traveller uses a river steamer up to Hankow, the Chicago of China. Hankow is really three cities, one a student center, one an industrial center and one a commercial center. From Hankow there is a railroad up to Peking. To get to my city, Kaifeng, the traveller gets off at Chengchow, almost the half-way station, and takes a cross-road fifty miles to Kaifeng, the capital city of Honan Province.

The Kaifeng railroad station is outside the walled city almost a mile. Our compound is very near this station. The traveller can see the two foreign buildings on our compound from the train. If you get off the train, walk back on the track a short distance, cross diagonally one big field; there stands our compound gate which says in perfectly good Chinese that this is a Girls' School.

Now personally I have nothing to do with this school, but because there is no other place two of us keep house in part of the building. I expect to live out here next year, after which I hope to move into the city and open work among young women there. I have been told that there are at least one thousand girls in government and private schools. Out of a population of two hundred and fifty or three hundred thousand, even though this is China where the mothers throw away the girl babies, there surely are five or six thousand girls and young women in their homes. Most, almost all, of them never heard the Gospel, cannot read, write, know nothing of taking care of their bodies. So next year with a young Chinese woman trained elsewhere for my assistant and an old woman to accompany us, with God's leadership I plan to make a beginning for a Y. W. A. in Kaifeng in the years ahead.

It won't be easy, I know. I haven't found that educated young Chinese assistant yet, and nobody has given the money to make possible a building in the city as a center for this work. Friends don't know about it yet, and haven't sent money for buying pretty things to make it attractive. Yet it is all my dream, while day by day I study the difficult but interesting Chinese language. Out here there is "set before us a door opened, which none can shut."

May God bless you all as you are helping us to enter this door, and training others to come soon to help!

Sincerely,

Kaifeng, Honan, China.

NANCY LEE SWANN.

Program for Royal Ambassadors

(For order of business see July program.)

The Christmas meeting of the boys should be very definitely a stimulation to practical service. The Christmas box for the Toluca

School, or for one of the Indian missions or a home missionary, should have gone by November 1, but there will surely be found some crippled boy, or some other in the community, to whom the Royal Ambassadors Chapter could bring the spirit of Christmas. In the leader's talk strike the note of the continuance of the true Christmas spirit, and link it up with the Jubilate.

Band Program

FIRST MEETING

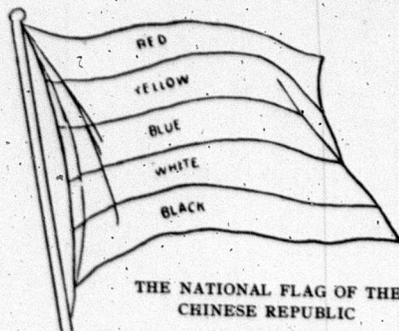
(For second meeting use Christmas Program prepared by W. M. U.)

Motto—China for Christ.

Opening Exercises—Hymn—Prayer.

Bible Study—Luke 2 : 9-22.

THE CHINESE FLAG



THE NATIONAL FLAG OF THE CHINESE REPUBLIC

Early in May came the recognition of the Republic by the United States and the consequent jubilations. If you could have been there on the afternoon of the 8th, when all the students of the city gathered on the campus of the University and marched to the American Consulate to tender their thanks and show their feelings of fellowship.

The movement was started

by the Government schools, the mission schools joined in, and it was estimated that there were about 4000 in the procession when it finally reached the Consulate. The Governor sent the military band to head the procession, and they marched the two miles or more to the tune of "Marching Through Georgia," to which the University boys sang a most effective song in English. Each school had two standard bearers, one with a big Chinese flag and the other with an equally large United States flag, and every boy in the parade had a small one of each country, so you see how gay the line was, and how thrilling it was to see the flags of our two big republics being carried through the streets together. At the Consulate they packed into the compound until it was a solid mass of humanity and flags, and still there were a lot of them left outside. As they entered the gate, the American flag

which always flies from the top of the flagstaff, was hauled down and the American and Chinese flags were hauled to the top of the mast together, amid enthusiastic shouting from the crowd. Then their representatives made a nice little speech expressing their gratitude and their hopes for the republic, ending with "Long live the United States of America." The band struck up the tune and we sang our national anthem with proud and happy hearts. The acting Consul made a little speech in return, there was more singing and cheering which sounded like a pretty good imitation of a big football game at home, and the procession departed in as orderly a manner as they had come. It was one of the unique occasions of China's history, and I am glad to have been here for it. I am daily regretting that I did not get here before the revolution, for already so many picturesque customs and manners have vanished, and if you don't hurry up and come there won't be anything interesting left.—*Extract from letter K: H. V. W., Nanking.*

CHRISTMAS THOUGHTS

There is a better thing than the observance of Christmas Day—and that is, keeping Christmas.

1. How to Keep Christmas. Are you willing to forget what you have done for other people, and to remember what other people have done for you?

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed Life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you can keep it for a day, why not always?

But you can never keep it alone.—*Henry van Dyke.*

OUR MISSION FIELDS

We come from the gloom of the shadowy trail,
 Out away on the fringe of the night,
 Where no man could tell, when the darkness fell,
 If his eyes would behold the light.
 To—the night,—
 To—the night,—
 To the darkness and the sorrow of the night,—
 Came—the light,
 Came—the light,
 Came the wonder and the glory of the light.

There are wanderers still, all without a guide,
 Out there on the fringe of the night,
 They are bound and blind—to their darkness resigned,
 With never a wish for the light.
 To—their night,—
 To—their night,—
 To the darkness and the sorrow of their night,—
 Take—the light!
 Take—the light!
 Take the wonder and the glory of the light!

—From "Pageant of Darkness and Light" (Young People's Education Movement, 156 Fifth Avenue, New York City. Price 25 cents)

Poem—

What can I give Him,
 Poor as I am?
 If I were a shepherd
 I would give a lamb.
 If I were a wise man
 I would do my part.
 But what can I give Him?
 Give my heart.

—Christina Rossetti.

Hymn—"O, Little Town of Bethlehem."

A CORRECTION

In the program for July the statement was made that the son of Dr. Holt was the first white child born in Oklahoma. A letter from Dr. Holt calls attention to the fact that Oklahoma State was formed from a union of Indian and Oklahoma Territories. Dr. Holt continues: "I wrote that my son, Robert Buckner, and my daughter, Mrs. Mittase Lockey, were the first white children born in what was afterwards Oklahoma Territory; *not* Oklahoma State."
 We are glad to correct this error.

TREASURER'S REPORT, FROM MAY 1st, 1913, TO AUGUST 1st, 1913

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

| States | Woman's Societies | | | | Young Woman's Auxiliaries | | | | Bands | | | | | | |
|-------------------|-------------------|------------|-------------|-------------|---------------------------|-----------|-----------|-------------|-------------|-----------------|-----------|-----------|-------------|-------------|-----------------|
| | Foreign | Home | S. S. Board | Marg't Home | Training School | Foreign | Home | S. S. Board | Marg't Home | Training School | Foreign | Home | S. S. Board | Marg't Home | Training School |
| Alabama* | \$ 1036 17 | \$ 657 60 | \$ 90 | | \$ 16 00 | \$ 44 80 | \$ 67 92 | | \$ 1 00 | \$ 37 94 | \$ 37 37 | \$ 52 59 | | | |
| Arkansas | 344 00 | 282 05 | 25 00 | | 17 50 | 155 50 | 135 00 | | | 127 31 | 2 20 | 10 00 | | | |
| Dist. of Columbia | 80 29 | 31 04 | | | | | | | | | | | | | |
| Florida | 195 78 | 194 08 | 8 80 | | 4 40 | 355 85 | 222 43 | | | 9 80 | 10 34 | 1 25 | | | |
| Georgia | 2487 98 | 1163 91 | 23 53 | | | | | | | 53 98 | 76 17 | | | | |
| Illinois | 959 27 | 349 23 | 17 30 | | 155 52 | 153 75 | 35 55 | 35 | | 32 20 | 15 24 | 2 00 | | | |
| Kentucky | 123 83 | 85 48 | | | 3 45 | 5 00 | 1 00 | | | 8 38 | 18 09 | | | | |
| Louisiana | 122 13 | 94 24 | 6 25 | | 33 00 | 10 58 | 14 38 | | | 16 97 | 2 37 | | | | |
| Maryland | 983 75 | 911 70 | 20 00 | | 19 90 | 88 00 | 60 48 | | | 3 10 | 3 75 | | | | |
| Mississippi | 645 76 | 354 73 | | | 51 00 | 46 78 | 22 38 | | | | | | | | |
| Missouri | | | | | | | | | | | | | | | |
| New Mexico | | | | | | | | | | | | | | | |
| North Carolina | 2319 84 | 4682 80 | | | 73 30 | 402 76 | 639 15 | | | 330 06 | 677 04 | 40 | | | |
| Oklahoma | 2314 80 | 1401 98 | 88 10 | | 332 27 | 274 94 | 247 20 | 7 79 | | 132 66 | 211 88 | 272 16 | 22 91 | | 50 38 |
| South Carolina | 1441 85 | 1464 77 | 9 20 | | 332 27 | 109 45 | 157 56 | | | 22 65 | 34 39 | | | | |
| Tennessee | | | | | | | | | | | | | | | |
| Texas | 3023 04 | 1781 71 | 31 95 | | 865 43 | 426 10 | 265 72 | 3 00 | | 374 47 | 181 90 | 128 63 | | | 49 40 |
| Virginia | | | | | | | | | | | | | | | |
| Totals | \$16048 44 | \$13454 82 | \$231 03 | | \$1571 77 | \$2073 51 | \$1910 27 | \$11 48 | | \$470 63 | \$1228 74 | \$1331 02 | \$217 78 | | \$105 48 |

| States | Royal Ambassadors | | | | Totals | | | |
|-------------------|-------------------|----------|-------------|-------------|------------|------|---------|---------|
| | Fore'n | Home | S. S. Board | Marg't Home | Foreign | Home | Foreign | Home |
| Alabama | | | \$ 1 00 | | \$ 1953 29 | | \$ 2 50 | \$ 5 00 |
| Arkansas | | | | | 1098 56 | | 516 80 | 80 00 |
| Dist. of Columbia | | | | | 81 33 | | 80 00 | 20 00 |
| Florida | \$ 1 90 | \$ 4 13 | | | 465 95 | | 10 00 | 56 08 |
| Georgia | | | | | 4390 22 | | 410 64 | 94 15 |
| Illinois | 3 05 | 1 05 | | | 1745 11 | | 64 5 | 78 80 |
| Kentucky | | | | | 245 23 | | 30 60 | |
| Louisiana | | | | | 299 92 | | 105 64 | |
| Maryland | | | | | 2083 33 | | 30 60 | |
| Mississippi | | | | | 1127 50 | | 59 80 | |
| Missouri | | | | | 9167 21 | | | |
| New Mexico | 41 84 | 73 32 | | | 73 30 | | | |
| North Carolina | | | | | 5440 87 | | | |
| Oklahoma | 41 31 | 35 42 | 3 57 | | 3239 87 | | | |
| South Carolina | | | | | 13 15 | | | |
| Tennessee | | | | | 7563 14 | | | |
| Texas | 30 45 | 58 46 | 7 71 | | \$38974 83 | | | |
| Virginia | | | | | | | | |
| Totals | \$118 55 | \$172 38 | \$12 28 | | | | | |

JUBILATE OFFERINGS REPORTED BY STATE TREASURERS.
 In Addition to Above
 Jubilate Offerings sent to Foreign and Home Boards will be given in our next report.

The above amount for the Training School includes \$301.67 for the Scholarship Fund.

In Royal Service

Our Jubilate Anniversary History Book for Southern Baptist Young People and Women:

Because we are in royal service,
Because truth is more fascinating than fiction,
Because this history is about ourselves,
Because it has been written by our president, Miss Fannie E. S.
Heck—

We are all looking forward to the early fall when this new book will come to us. The first edition will be large but will soon be exhausted. It is, therefore, advisable to order early. Send to Dr. T. B. Ray, Foreign Mission Board, S. B. C., Richmond, Va. Price, cloth 50 cents, postage 8 cents; paper 35 cents, postage 6 cents.

W. M. U. Pin



When the beautiful and significant official seal of the Woman's Missionary Union, designed by Miss Emma M. Whitfield, daughter of Mrs. Theodore Whitfield, who presided when the Union was organized in 1888, was adopted at the St. Louis Annual Meeting, it was also decided that a pin should be made after the same pattern. This has been done. The pin is gold enameled in lavender, made in three grades, but alike in appearance. These pins are dainty, unique and artistic. The prices are as follows:

| | |
|---------------------------------------|--------|
| All gold (14k) with safety catch..... | \$4.75 |
| All gold (10k), safety catch..... | 3.75 |
| Gold filled pin..... | 1.00 |

On sale at W. M. U. Literature Department, 15 West Franklin Street, Baltimore, Md.

In loyal unity may these pins be worn.

Jubilate Programs

Suggested programs for city, district and community having only one Baptist church are now ready. Any society, church or district desiring to hold a Jubilate meeting should send to its state headquarters for free copies of programs. Extra copies at 5 cents each or 50 cents per dozen can be procured from Woman's Missionary Union Literature Department, 15 West Franklin Street, Baltimore, Md.

Jubilate Song Folder

Containing words and music of songs and hymns sung at the great Jubilate meeting of May, 1913, and to be sung at all subsequent Jubilate meetings during the year is now on sale.

Price, 5 cents per copy.
Per dozen, 50 cents.
Per hundred, \$3.75.

In addition to Jubilate Song Folder, single copies, words and music, of organization hymns can be secured at the following prices:

"The Woman's Hymn," single copy 2 cents, 10 cents per dozen.
"O Zion Haste," single copy 2 cents.
"Be a Little Sunbeam," single copy 2 cents.
"The King's Business," single copy 3 cents.
"Take the Light," 5 cents per dozen copies, words without music.
"Take the Light," 2 cents per single copy, music without words.
"One Hundredth Psalm," 8 cents per copy.

Order any of the above music from Woman's Missionary Union Literature Department, 15 West Franklin Street, Baltimore, Md.

The Treasure Temple

In addition to our regular apportionments, our Jubilate gifts for home missions are to be given to the church building loan fund; and for foreign missions to new buildings on the foreign field. We have, therefore, changed the mail mite box to one made after the pattern of a temple. The little "Treasure Temple" stands four-square, is very attractive and is now ready for occupancy by "tithes and offerings." These will be furnished free from W. M. U. state headquarters. To other organizations they will be sold at 50 cents per hundred from Woman's Missionary Union Literature Department, 15 West Franklin Street, Baltimore, Md.

W. M. U. Literature Department

15 WEST FRANKLIN STREET

BALTIMORE, MD.



Young Woman's Auxiliary Pin

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

Sunbeam Pin

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



Royal Ambassador Pin

Beautiful in its design of crown and olive branch. Gold plate, enameled in blue and white. Price 25 cents.

A Pageant of Missions

A New Exercise Leaflet

This pageant is based on the program used in final Jubilee held in New York City, 1911, and can be presented out of doors if desirable, and will, therefore, be well suited for use in the Jubilate meetings held throughout the Southern states during the summer months. The exercise contains a description of costumes to be used in presenting the pageant.

Price 4 cents.

Woman's Missionary Union Literature Department
15 W. Franklin St., BALTIMORE, MD.

A Jubilate Lucky Find



The Jubilate ideal—the beginning of many good things! One of these is the changing of

Our Mission Fields

from a quarterly to a monthly magazine. Use your Jubilate as an occasion to help to this good end.

Appoint a Committee on Literature to work before, during and after your Jubilate to increase the subscriptions to

Our Mission Fields

LOOK FOR LUCKY FINDS



If every subscriber will find three new subscriptions, add them to her own and send to us, we will become financially able to make a monthly magazine of

Our Mission Fields

Single subscription, 20 cents per year

Send your lucky find of three subscriptions and your own to
Woman's Missionary Union, Literature Department
15 West Franklin Street, Baltimore, Md.

Name.....

Address.....

Name.....

Address.....

Name.....

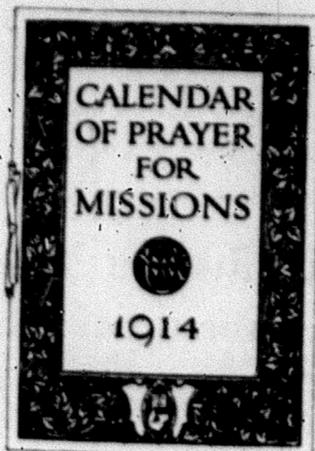
Address.....

Name.....

Address.....

If you cannot send four, send as many as you can.

**Jubilate Issue of Calendar of Prayer
for Southern Baptists
1914**



As our Jubilate year is just a little different from other years, we are presenting the Calendar of Prayer in a slightly different form, a booklet in purple and gold, with the Woman's Missionary Union seal wrought into our beautiful cover design.

The edition will be larger than ever this year, but it will be well to order your calendar early. The uncountable value of prayer remains ever the same; do not let us forget all the blessings we have received through definite, united prayer during the last twenty-five years, but claim the promise of greater things through the united petitions of a larger prayer circle.

No southern Baptist woman would wish to be omitted from the blessed privilege and solemn obligation of prayer for our home and foreign missionaries.

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