

UNION WATCHWORD
1917-1918

Herein is My Father glorified, that ye bear much
fruit; and so shall ye be My disciples.—John 15:8

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



MARY AND ELIZABETH



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MARCH—Cuba and Panama	SEPTEMBER—State Missions
APRIL—Church Building Loan Fund	OCTOBER—Foreign Mission Survey
MAY—W. M. U. Training School	NOVEMBER—South America
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When stamps are sent in payment for leaflets or Royal Service kindly send, as far as possible, those of the three-cent denomination, allowing one or two cents for postage on leaflets.

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EDITORIAL



CHINA

A NEW voice for the old message" was the subject of an editorial in a recent number of *The Continent*, one of our great religious weeklies. In his discussion of the subject the editor asks if there ever has been a time when there were so many good ideas afloat in the world as there are today, and adds that there are sincere men in all countries with proposals for correction and safety. "Even in lands that have been considered heathen," he tells us, "so many leaders are talking advance and reform that it would seem safe to let them alone to work out their own salvation. Yet" he continues, "the question arises whether any of these voices have the note of authority or conviction which will be needed to make them effective."

When such a question is put to the Christian there can be no affirmative answer unless the voice is giving us the message of Moses and the prophets, unless the voice is giving us the great fundamental message that proclaims the Gospel of salvation, as Mr. Best makes clear in his editorial.

"The multitudes were astonished at His teaching: for He taught them as one having authority, and not as their scribes." "And He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great command. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth and the prophets."

Plans for making the world worthy are not new and the big things needed are familiar to most people when they pause to think. This is true of China as it is of other parts of the world, but China in her great awakening amidst the tumult of changing conditions is hearing many voices calling unto her. Most people who are interested in this great country and have made any study of the subject are familiar with conditions there, have excellent ideas and can suggest many practical plans for the uplift and even the Christianization of China, but the things that need to be said in China today, as in the world at large, are things that have always needed to be said. China's needs today are the same as last year and the same as in all the years that have preceded.

The missionaries whom we have sent there have delivered their message, have planned and wrought effectively, and have left behind them a great heritage. But just as the personnel of our force is constantly changing so their methods must be ever changing. They have the message, they have the same imperishable task, but the problem is to find the most effectual method for delivering that message and to use the most improved means to carry on the work. As Mr. Best has so aptly expressed it: "When new men utter the voice of Christianity to the present day they must use the language of the present day." In other words, have a new voice for the present message. In China the message the missionary has to give and the work he has to do should have increasing possibility of power because Christianity has been tried, and in many places in multitudes of ways it has been proved a tremendous success. It is a force that has been loose in China for years and it stands on its record. Our missionaries, however, are facing a problem that is world-wide and that challenges the very stronghold of Christianity. They must deliver the message in the present times. Our task is to solve that problem by using the instruments given into our hands. For China they are prayer and gifts.

In a daily paper, a few days before President Wilson's proclamation declaring October twenty-eight as a day of prayer for American success, we saw where a woman's organization in a certain city, fearful that in these stressful days of war and tumult the anxiety for the temporal welfare of the soldiers would eclipse the more vital spiritual needs, decided to plan a day of prayer. A day was therefore set apart on which the women of that city should meet for united intercession for the spiritual welfare of the soldiers and the nation. United, intercessory prayer is the most powerful instrument we of the church at home have at our command to use in behalf of our standard bearers in their struggle to establish the kingdom of God in China,

and in all of our foreign fields. The Union has so planned that the women all over the southland may have the opportunity to wield this great weapon during the season of prayer in January. Let every woman avail herself of this opportunity to join in united prayer that our missionaries may be given the knowledge and the strength to speak with the effective voice as they proclaim the old but ever-living message of salvation.

Again we saw in a daily paper of Richmond, Va., that a number of the women had begun to agitate the question of Christmas presents for the "Richmond Blues", an organization in which they are deeply interested. The last few words embodied a thought that caught our attention. How true it is that those things in which we are most interested call out our best thoughts, demand our time, and cause us to plan far in advance that we need not fear for the ultimate success of the thing that holds our interest!

The Lord needs our gifts and the Union is planning a great Christmas gift for Him. Many women are already arranging for a share in this offering to the Lord for the great and needy field of China. Are you who read these lines planning in advance that your gift may be worthy of the One to whom you give it, or are you to leave the Lord out? We know no better words in which to urge you to these two great duties than those of our president in his proclamation calling for a day of prayer when we shall engage "in solemn prayer that God's blessing may rest upon the high task which is laid upon us, to the end that the cause to which we give our lives and treasure may triumph, and our efforts be blessed with high achievement".

CHRISTMAS BELLS

I heard the bells on Christmas day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men!

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime
Of peace on earth, good will to men!

And in despair I bowed my head;
"There is no peace on earth," I said,
"For hate is strong,
And mocks the song
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep;
"God is not dead, nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"

—Henry Wadsworth Longfellow



BIBLE STUDY



TOPIC—The Crowning Day

I. *The Day of Christ*: 2 Cor. 1: 14; 1 Cor. 1: 8; Phil. 1: 6, 10; 2: 16 these references relate wholly to reward and blessing of saints at His coming. I find no mention of the "Crowning Day", but of a day when *reward for service*. Matt. 16: 27, to those who are "eternally saved through the finished and all-sufficient work of the Lord Jesus" shall be the first matter to be settled. John 1: 12; Eph. 2: 8, 9; Rom. 4: 5-8. Reward or loss. 2 Cor. 5: 10; 1 Cor. 3: 11-15; Rom. 14: 10; Eph. 6: 8; Col. 3: 24, 25. "These passages show sins are not in question, nor the final destiny of the believer, for this rests solely upon the atoning work of Christ." The issue is, reward or loss. *Salvation* depends wholly upon the finished work of Christ and our acceptance of it in His Word; our *position* in His kingdom will depend upon our faithfulness in His service. "Behold I come quickly, and my reward is with me to render to each man according as his work is." What a stimulating power the hope of His coming is to diligent service! The coming One is the Alpha and Omega, the first and the last, the beginning and the end! "This Day" is the end of the pilgrim pathway.

II. *Eternal Life* is the free gift of God, Rom. 6: 23, imparted by the Holy Spirit. John 3: 5-15. Christ in us. Col. 1: 27. We must therefore work out that which is within. Eph. 2: 10; Titus 3: 8. Bear fruit. John 15: 8. Let our light shine. Matt. 5: 16. Live no longer for ourselves. 2 Cor. 5: 15. Seek the salvation of every creature. Mark 16: 15. All service done unto our Lord Jesus shall be rewarded by Him, according to the faithfulness of His redeemed ones.

III. *The Crown of Life*. James 1: 12; Rev. 2: 10. Not only they who suffer for Jesus, but they who *endure* with patience and constancy shall receive the crown of life. The enduring of temptation must be from the principle of the love of God reigning in the heart. "Only those can be qualified to reign with Christ who are willing to be a tried people." 2 Tim. 2: 12.

IV. *Incorruptible Crown*: 1 Cor. 9: 24-27; 1 Peter 1: 3-9. This glorious prize may be obtained by all who restrain from self-indulgence, ever fighting against fleshly appetites and inclinations. There must be constant self-denial. Matt. 16: 24. We must strive lawfully. 2 Tim. 2: 3-5. Holy fear of ourselves and not presumptuous confidence is the best security. 2 Cor. 4: 11; Eph. 4: 22-24; Rom. 6: 11.

V. *The Crown of Rejoicing*: 1 Thess. 2: 19, 20; Prov. 11: 30; Dan. 12: 3. At the coming of our Lord Jesus Christ all must appear before Him, the faithful and unfaithful. The glory and joy of our ministry will be to present those won to God through untiring efforts. 1 Peter 4: 13; 5: 1. Those who have a hunger for souls will be partakers of the glory to be revealed.

VI. *Crown of Glory*: 1 Peter 5: 4. The chief Shepherd, Jesus Christ, shall judge all who have had care of the flock of God. The feeding of others is the privilege of all who are themselves fed. Heb. 5: 12-14; Jer. 16: 16.

VII. *Crown of Righteousness*: 2 Tim. 4: 8. The glory and joy of this crown will abundantly reward all hardship and toil of present warfare. This is promised "to all who love His appearing". They love to think of His first appearing when He came to take away sin. Heb. 9: 26. They long for His second coming on the great day when He shall appear to their joy. Heb. 9: 28. The crown of righteousness is purchased for believers by the righteousness of Christ. It is sure to all who love, prepare and long for His appearing. "Yea: I come quickly. Amen: Come, Lord Jesus." What a joy to cast those crowns at His feet! Rev. 4: 11.—Mrs. James Pollard

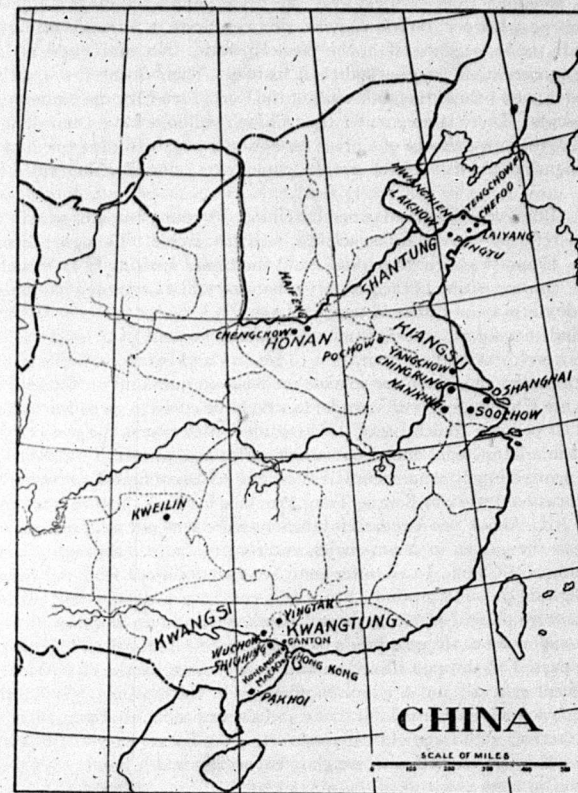
"Lo! these have come,
Followers of Him who gave
His life their lives to save;
And now their palms they wave,
Brought safely home."



PROGRAM FOR DECEMBER



The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Woman's Missionary Union Literature Department, 15 West Franklin St., Baltimore, Md. For a few cents, leaflets suggested in this number can be obtained from the same address.



MISSION STATIONS IN CHINA; SOUTHERN BAPTIST CONVENTION

CHINA

HYMN—Fling Out the Banner

BIBLE STUDY—(Page 6). PRAYER

CURRENT EVENTS

HYMN—Hail to the Brightness of Zion's Glad Morning

THE WALLS OF CHINA—(pars. 1, 2, 3)

BAPTISTS IN CHINA—(pars. 4-9). CLOSING PRAYER

I refuse to acknowledge that there is anything I ought to do I cannot do.—*Mary Porter Gamewell*

Stretching across the great continent of Asia is the mighty Chinese republic. 1. **The Walls of China** Two centuries before Christ the ruler of China decided to protect his people from invaders, to cut them off from all communication with the world. So along the boundary there was built a great wall almost 1500 miles in length, with towers for defense breaking its gray monotony. As the country was cut off from the world, so the cities were shut off by lofty walls. There are more than 1,550 of these walled cities in China now. And about Peking, the capital, was built twenty-five miles of grim, gray wall. "At intervals of two or three miles are the massive iron-bound gates surmounted by a three-storied tower, rectangular in shape. And in the center of all rise the pink walls of the Forbidden City, shielding from ruthless eyes the royal palace buildings." These walls are typical of China's past history. With a civilization centuries in advance of ours, they have had no influence in the forward march of the Western world. No intercourse with the outside world; exclusive conservatism has marked their history. Their country was walled in; their cities were walled in; and behind the pink walls of the Forbidden City the emperor held himself aloof from his people. There is no wonder that China's millions have been difficult to reach and slow to receive the new message of Christ, for not only are the walls typical of her history; but they are a "figure of the lives of the people around every one of which was a wall of pride and prejudice".

But a new day has dawned for China. A young emperor sought to introduce reforms in education, science, and commerce. 2. **A Breach in the Walls** Though the old Dowager Empress asserted her power and the Boxer uprising in 1900 seemed to show the opposition of the people to changes, still a beginning had been made and the China of to-day is not the China of ten years ago.

To-day we find instead of an emperor, a president; instead of a rigid exclusion of the "foreign devils", a welcome and an invitation to traders and teachers; instead of the system of education of centuries ago, there are schools modeled on ours and on those of Europe. In our own colleges are Chinese indemnity students who have come to us to learn that they may teach and rule their people. Indicative of this attitude of welcome is the story of a Governor's tea which is told in a letter from one of our missionaries in Canton:

"Invitations printed in gilt came from His Excellency Chue Ching Lan to the foreign community doing educational work in Kwang Tung Province inviting them to a tea at his yamen, 3:30 P. M., July 3rd. About two hundred invitations were sent out and, of course, all invited went. We went to the yamen in sedan-chairs, entering the palace through a large gate in a high wall, so common in China. In an outer court we were let down from our height on men's shoulders and alighted on solid ground. From this court we walked a few yards to another portico court where we presented our cards and were conducted up and down a few steps and through a few passageways to the governor's reception room. At the door his private secretary received us. We passed on through this room and were greeted by the Hon. Mr. Heinzleman, the American consul general, and a Chinese official. On the veranda His Excellency Chue Ching Lan greeted each with a warm hand shake and showed each into the garden. The garden was cool and attractive, with large old banyan trees, a tea house, easy chairs and tea tables, curious grottoes and walks shaded with isinglass coverings, and a band playing sweet music all the while.

"After we had chatted in this most inviting place for perhaps an hour, we were conducted to a long banquetting hall in which were arranged small tea tables. Four persons sat at each table and were plentifully served with sandwiches, cakes, candies, fruit, tea and ice cream.

"During the tea His Excellency Chue Ching Lan gave his address. I quote it below as it will give you some idea of the interest he has in as well as the appreciation he expresses for the educational work being done by the missionaries in Kwang Tung Province. The governor speaks Mandarin. His address was interpreted in English by the private secretary and copies given to each mission during the tea. Both the English and American consul generals also spoke in behalf of the people.

"After we had sat a long time at the tea tables, we were again directed to a part of the

garden where chairs and benches were arranged and a photographer ready to take our best smiles. Then we said our good-byes and left the yamen to the music of the band playing 'God Be with You Till We Meet Again'."

Address of the Governor Chue Ching Lan at his tea given to the foreign community doing educational work in Kwang Tung Province, July 1917:

"Ladies and Gentlemen: It is highly gratifying to me in seeing that so many ladies and gentlemen representing different branches of education have responded to my invitation by coming here this afternoon, and before I say anything more I must first extend to you my hearty welcome to this yamen.

"Since my coming to this province it is one of my policies of government to promote education in this part of the country. In promoting education with the intent and purpose of keeping China as a great nation in the twentieth century, though it may be sufficient to rely upon our own systems and materials, which are not perfect, we must gather and introduce into the country knowledge and methods of various kinds from countries outside China.

"I am happy to-day to be able to say that side by side with our own educational system I find you, ladies and gentlemen, carrying on educational work of various branches; such as philosophy, medicine, elementary education and kindergarten. With the addition of your knowledges and methods our people may say that they have perfected themselves with the knowledges of the world.

"You, ladies and gentlemen, have come from thousands of miles from your homes and have sacrificed your time and money for the introduction of your good and valuable knowledges and systems into our country—all with the well wishes to our people. I have visited a large number of your institutions and I am more than pleased with your splendid work and success. I doubt very much if my vocabulary of praise is adequate enough for the purpose of praising your well-organized systems, but I am sure I am voicing the mind of our people who have derived great benefits from your work that they are grateful to your great exertions for which you deserve our highest encomiums.

"It is with this grateful and appreciative feeling that I have invited you to my tea-party this afternoon and as the chief administrator of this province, who is responsible for the education of its people, I tender you my sincerest appreciation.

"Taking this opportunity I beg to offer you, ladies and gentlemen, my best wishes that you will after the summer vacation which you so well deserve return to your tutorial duties with renewed vigor and energy."

3. **China To-day:** China's walls are falling down and now is our opportunity there. If we do not arise to the occasion to-day, tomorrow it may be too late. As Rev. Robert P. Wilder said at a recent meeting of the China Inland Mission in London:

"China seems to be at the parting of the ways. Shall she choose materialism or Christ? Politically and morally her needs are great. One of her sons, a professor in a Chinese college, has said, 'Doctrines of equality and liberty have been interpreted as authorizing a general lawlessness of conduct at home, in the school, and in public. The most ardent reformers in China can scarcely wish that the new order, with its many untried innovations, should altogether supplant the old virtues that have held together for so long the component parts of this heterogeneous empire.' Among these, filial respect has always occupied a prominent place, but even this is threatened . . . China is to-day in pressing need of men, men who are willing to sacrifice their lives for a good cause. You cannot find this type in schools which train men to be physically and intellectually strong, but not morally strong.' China needs a true religion that teaches men to honor the Supreme Intellect and 'to minister, but not to be ministered unto'. The men who possess the qualifications to minister can only be found in the school of Christ."

Rev. A. E. Trued, a missionary in Honan, China, emphasizes this same fact of the need for immediate work in China: "There is a critical situation. If Christianity does not conquer China now, that country will drift from paganism into atheism. What that would mean to the world no one can now dare to predict. China may some day rule the world. Under evil influence China will avenge herself upon the world for the wrongs she has suffered. There is

no country that can muster such an army as China. And there are no people in the world who can endure such hardships and privations as the Chinese. They are a hardy race, and able to subsist under conditions where other peoples would perish. China will not always meekly submit, but will some day come to her rights. Only one thing that can cause the Chinese to love foreigners is the power of the Gospel."

4. Baptists in China

What of the work which southern Baptists are doing for Christ in China? It is a work of which we may well be proud and ashamed at the same time: proud because of what has been done; ashamed of what our lack of interest and support has forced to be left undone. Last year we spent on the China missions \$219,454. Thirty-six cents of every dollar contributed to the foreign mission work go to China. We have there a working force of 168 missionaries; 133 churches with a membership of 19,636. Of schools we have 376 with an enrollment of 9,242 pupils. We have 7 hospitals, 13 foreign physicians, 6 foreign nurses, and last year treated 63,296 different patients. These statistics sound big and encouraging, but we must always remember that China has more than four hundred millions of people and we touch but a small fraction of them.

We are going to take a brief survey of our work, first making ourselves familiar with some of the terms the missionaries use in describing their fields. "A station is a strategic center from which the Gospel spreads by precept and example through the city, surrounding villages, and country places. The missionaries live in these cities and by teaching, preaching and medical work, minister to the people in the section for which the station is responsible. Out-stations are cities and villages where churches, chapels and schools are established and are in charge of the natives under the supervision of the station, visited as often as possible by the missionary in charge."

5. Central China Mission

Our mission work in China is grouped into five missions: the Central China, Interior China, North China, Pakhoi, and South China Missions. The Central China Mission consists of five stations located in the largest and most strategic cities of the Kiangsu Province. They are Shanghai, Soochow, Chinkiang, Yangchow, and Nanking.* If time would permit it would be of the greatest interest to visit each one of the stations and see the workers and the work. In Shanghai we would find the oldest and largest work in the mission. Wouldn't it be interesting to visit one of their woman's societies which is supporting a Bible woman and giving besides about \$136 a year, a good record for a W. M. S. of Chinese women, isn't it? "There is also a Y. W. A.; an R. A., and a Sunbeam Band, which have helped to open up a playground for poor children, putting in swings, see-saws and going themselves to teach games and invite the children to Sunday school. They also sent a contribution of money and clothes to the famine sufferers in the north. They prepared a Christmas program of songs, stories and presents for about 100 little poor children. It was an inspiring sight to see them leading these little children to school and playing with them. Last year their collections amounted to \$58.27." We ought to stop long enough in Shanghai to visit the Eliza Yates Girls' School with its hundred students, 75 of whom are boarders. Think what it will mean for those seventy-five girls to go to their homes after a year of Christian teaching and training and association with the seven teachers who give their entire time to the school! In Shanghai also is the Baptist College and Theological Seminary where 178 students studied last year, 28 in the seminary.

The Sunday school in Soochow, a city of 500,000 people, is remarkable for the way in which its influence is reaching out into the city. "The morning Sunday school is given over largely to the church membership, together with the students of the two high schools, two primary schools, and the kindergarten. In the afternoon the Christian students, teachers and missionaries conduct Sunday schools here in the main church and in two chapels. Sometimes as many as 1,000 children receive instruction in these three places, but the regular attendance is about 300. This gives the young Christian good opportunity for self-development and at the same time they render valuable service." Not content with the city work the missionaries and native evangelists go out into the country districts. Among the out-stations are six organized churches and three schools. We should feel very proud of the 115 students in the Yates Memorial Academy, 44 of whom are Christians. This school will mean much in the sending

*Locate missions and stations on the map.

out of trained workers for Christ in China. The report of the school closes with this plea: "We would be unfair to our home constituency if we closed this report without some reference to the further needs of Yates Academy. Our chief need just now is larger school grounds. This we must have if we expect to command the patronage of Chinese students. The government schools are giving them ample grounds and buildings, and we can do no less if we want to turn students in our direction. If it were simply a matter of education, we need not bother ourselves, for the government schools could provide this, but the government schools do not and cannot provide Christian education. However, the advantage of learning the unsearchable riches of Christ in our Christian schools, as great as it is, will not in itself draw students to us. To do this we need an efficient staff of teachers, both native and foreign, well-equipped buildings, and ample grounds. We now have all but the latter."

In Yangchow the hospital has done a wonderful work notwithstanding the fact that it has been handicapped for lack of workers, two of the three members of the foreign staff being away last year. Yet 10,288 patients were treated and Christian services held in the hospital every morning. We are reminded of the story of a missionary doctor in China. To a visitor at her hospital she sadly said, "I have just made the greatest mistake of my life." "Why, how is that?" the visitor asked. "It seems to me your work is so fine there can be no big mistakes here." "Three weeks ago," the doctor answered, "I operated on a woman with cataract and the operation was successful." "That doesn't seem a mistake but a success to me, to give sight to the blind." "Yes, but think," came the discouraged reply, "the woman went home to her village and she has sent me since then more than a hundred women with cataracts and I have had to turn them away. I could have helped them, but the blind can live and my time must be given to those who will die without me." Think of a country where a doctor must make the choice between giving sight or life, knowing that there is no one to do the work he leaves undone. Do you wonder our missionaries break down under the strain, not so much of the work they do, but of what they must leave undone?

"The territory of the Interior China Mission consists of about a dozen counties in the northeastern part of the great province of Honan and two counties adjoining some of these, but lying in northern Anhwei Province; these counties together having a population of ten or twelve millions—more than the combined population of any three of our southern states. Ours is a vast and still very needy field and wide open to our Gospel message. Our three main stations are Kaifeng-fu, Chengchow and Pochow, from which we work, with as much regularity as possible, twenty other places called out-stations. The foreign force who are striving to bring this vast population the glad news of salvation to be had alone through Christ, consists of ten men and thirteen women, one man and his wife just out and engaged in the study of the language in the Peking Language School, and one woman at home on furlough."

General Survey. Difficulties. 1. *Poverty*. It is a truism that great riches and dire poverty are both blighting in their effects on humanity. If America as a nation is suffering from the former, China, especially North China, is suffering from the latter to a degree which mere words are absolutely inadequate to express. Only by unceasing labor and the practice of an economy, such as is in the realm of the impossible for the average American, do the masses of the Chinese of Shantung Province live. Poverty, to a certain degree, is wholesome, but beyond that degree takes away the possibility of developing the highest and best that there is in man. For example, just now there comes news from Hwanghien of scores of people freezing and starving during the recent severe weather, and as one dies, others rush to snatch his rags for their own ill-clad bodies. The writer believes that in very few cases it is not over-work, but rather contact with such features of Oriental life that makes nervous wrecks of many missionaries.

2. *Ignorance*. And the ogress of ignorance, poverty's twin sister, still grips with an iron hand the masses of China's population. It is ignorance, not of one generation, but of ages; the ignorance of men and women whose forefathers "became vain in their reasoning, and their senseless heart was darkened, . . . they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator . . . for this cause God gave them up". The last quoted phrase, thrice recurring in the first chapters of Romans, applies

with peculiar force in China. When you remember that the majority of our Christians come out of such darkness, you may realize that at this stage of our missionary endeavor our greatest task is not the winning of men, which is now comparatively easy, but the nourishing and developing of these "babes in Christ".

3. *Maintaining Number and Increasing Efficiency of Our Foreign Staff.* For the missionaries on the field the difficulty of maintaining an adequate staff for the work, even at its present proportions, just now looms large. 1916 was a very hard year on the health of North China missionaries. We are also hampered, particularly in Christian education, by a lack of specialists. Had we only properly equipped specialists just now, the writer feels that we could immediately take great strides in training native teachers (one of our sorest needs), and possibly in training for other vocations. Report of Foreign Board, 1917.

But the work of the North China Mission is decidedly not all discouragements. Among the encouragements are named: *Steady Growth*. "Our annual baptisms now number twice as many as we had Christians altogether ten years ago." *A Friendly and Receptive Attitude of the People. Awakening of Leaders.* And the *Spread to the West*; by which is meant the home missionary activities of the native Christians in the provinces to the west.

"We are loath to leave behind a year's work in our Master's service that has meant so much of joy in things accomplished, and it is with a feeling of reluctance that we pass into the responsibilities of the new year. With praise to God for His goodness in the past and with high hopes and courage we pass on, placing our lives and the future in the care and keeping of our God, who 'doeth all things well', knowing that our Master hath a work for each of us to do." With three hospital buildings, 79 schools, 43 churches and 70 out-stations, our missionaries have had their hands so full that they have drawn up a statement of the additions to their forces which they consider necessary. These are three evangelists, fourteen women and three men teachers, a doctor and two general workers, an architect and a business manager. Let us pray that the way may be opened for these workers to be sent to them.

8. **South China Mission** The Pakhoi Mission has but two foreign workers and they were compelled to be away from their work because of ill-health for almost six months. During their absence the native evangelist and the colporteurs carried on the work in a very praiseworthy way.

9. **The Pakhoi Mission** What is going to be our answer this Christmas season to China's appeal? Are we going to say to our missionaries, Advance where the opportunities are so great? Or are we going to say, Retreat? Upon us as agents of God depends the enlargement of His work in that distant land. We cannot go, but we can send. As a Christmas gift to Christ, let us think of our offering this month, and let it express as largely as possible our love for Him.

10. **Our Christmas Offering**

Ah Kwan, or the Little Girl Who Had a Prayer Meeting

A year ago Miss Lulu Whilden, who had given forty years of her life to China, died in South Carolina. Among her papers was found a manuscript containing stories culled from her experiences. The W. M. U. of South Carolina published these under the title of "Life Sketches". The following story is but one of the many in this book that make real to us the heart of mission work.

"Behold, I send you forth as sheep among wolves,"—or rather as a lamb among them—so was little Ah Kwan placed. She came from a heathen home and first heard of Jesus in our mission school.

Something drew me to the child almost from the first. She was bright, intelligent, attractive, but this alone could not, I think, account for the deep interest which I felt in her nor explain why in seeing her, my heart was always drawn out in prayer for her early conversion. It was, I think, the Spirit prompting the petition which was afterwards to be granted.

One morning Ah Kwan came to school and said to an older pupil, who was a Christian: "Last night I saw three angels. They wore white garments and had shining wings. At first I was afraid, but they said, 'Little child, do not be afraid, we have only come to tell you to worship the true God.'"

The child had probably heard at school of angels with white robes and shining wings and at night, thinking over it until falling asleep had dreamed of seeing them. But the dream had made a vivid impression upon her mind, so vivid that she thought she had really seen a vision of angels, and that they had spoken these words to her. So she said to the Christian girl: "I want you to teach me a prayer to the true God." Whether the prayer which followed was too long to remember or too difficult to comprehend I cannot tell, but I know that the same day she requested the Chinese teacher to give her a book containing a printed prayer to the true God, adding, "There is a woman in our street who knows how to read and I will ask her to teach it to me."

The book was given her; she sought out the woman, and was taught by her the prayer. Pleased with the idea that now she could do as she thought the angels had told her, she went home and calling her younger sister to her, said, "Kneel down by me and I will teach you how to pray to the true God." Just as she had commenced, however, the heathen mother overheard it and rushed in saying angrily, "Ah Kwan, never let me hear you praying to Jesus again. If you pray to Him I will beat you."

Slowly and sadly the child arose from her knees. One thing she had learned that day; it was not safe to pray to Jesus in her own home. When she prayed it must be elsewhere or, if it in her home, it must be done secretly. No one at the mission school would be angry; no one would beat her there for praying to Jesus. So, as soon as school was dismissed in the afternoon, she would slip up-stairs and kneeling in the little room up there, whisper her evening prayer to Jesus.

One day, after her lessons were finished, she sat with her pen writing on scraps of paper. One of them she dropped on the floor. After school was dismissed, the Chinese teacher picked it up and found written on it these words: "Believing in Jesus, though dying, we have life everlasting." The teacher said that those exact words were not to be found in any of her books and it was probably the thought which was most prominent in her mind and therefore she had written it down.

Though accustomed to praying alone in the quiet retreat up-stairs, she was not satisfied with this. One day she said to the Christian girl to whom she had spoken before, who had first tried to teach her to pray: "Let us go up-stairs and have a little prayer-meeting." So they commenced with two, or rather three, for Jesus was there. Other members of the school hearing of it joined them. It was a daily prayer-meeting which continued for two weeks. Eight girls were than meeting for prayer, at its close, one of them professed conversion and was baptized.

She was eight years old when she first came to school, and continued to attend two years. After she left school, I lost sight of her for about a year. One Sabbath morning I caught a glimpse at our Chapel door of a bright little face, which a moment afterwards I recognized as Ah Kwan's. She took her seat by my side with such a glad and satisfied look, it was like a home-sick child getting home again.

"How is it now, Ah Kwan?" I asked. "Do you pray to Jesus now?" "Yes," she replied, "I always pray to Him, but I do not dare let mother know it, and I ask a blessing at each meal, but I dare not let her know that either. When everything is ready I say, 'Mother, I must go to my room a minute,' and run to my room as fast as I can. Then I put my hands over my eyes and say, 'Thank you, Jesus, for giving me food to eat,' and hurry back to the table. Mother often scolds and says, 'Ah Kwan, why is it that when the meals are ready you always leave the table?' but I dare not tell her that I go away to thank Jesus." "Do you read your Bible now?" I asked. "Yes," she replied, "but I dare not tell mother that either. She says, 'Ah Kwan, get your books and study your lessons; do not forget all you have learned at school.' So I get my Bible and read, though she does not know that my school-book is the Bible."

Poor little lamb! Truly among wolves (though in her own home) and yet faithful and true to her convictions of duty all the time.

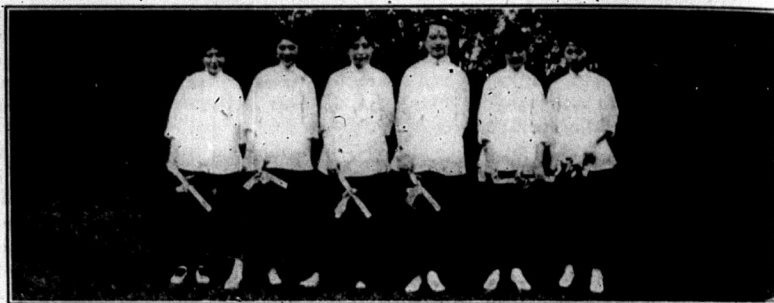
Gladly would I have sheltered her from all unkindness, but I could not. The Good Shepherd was watching over His little lamb and, when the way was rough, taking her in His arms and carrying her in His bosom.



Y. W. A. PROGRAM



Note: Y. W. A., G. A. and R. A. programs are merely suggestive and are to be adapted by leaders to the requirements of their auxiliaries. The paragraphs referred to in program outlines will be found in general program which begins on page 7. For helpful leaflets see page 3.



GRADUATING CLASS, 1916, CHINESE CHRISTIAN SCHOOL

Hymn—Joy to the World

Read in Unison Psalm 103

Prayer

Hymn—O Little Town of Bethlehem

Bible Reading—Isaiah 9: 1-7

Hymn—Hark, the Herald Angels Sing

- (a) Report of Educational Work in China or Intensive Study of Educational Work in One Territorial Division

- (b) The Hospital Work in China

Hymn—Silent Night

Dismissal with Sentence Prayers

OUR EDUCATIONAL WORK IN CHINA

Educational work is conducted by our missionaries in all five territorial divisions of China, namely: Central, Interior, Northern China, Southern China, and Pakhoi. This work can be summed up under the following headings: kindergarten, primary, academic, theological, normal, college, and Bible schools. Of course the work varies in different stations according to their needs and facilities.

This work is hindered in many places for lack of sufficient accommodations. For instance, the enrollment of students in Shanghai Baptist College and Seminary is kept down because of the need of more dormitory rooms. As soon as this is met the student body will be increased. At the Carter Girls' School of Hwanghien the necessity of enlarging their

quarters is particularly felt as the girls who wish to enter usually have to be put on a waiting list. The Canton Woman's Boarding School was forced to refuse admittance to some applicants this fall as they were already overcrowded. This was done only after some classrooms had been converted into bedrooms and four mat-sheds had been pressed into service. These are just a few cases of insufficient accommodations for educational work. Land, buildings and proper teaching apparatus are needed in other fields. Poor and inadequate equipment must not be allowed to exist in any of our schools if we wish to attain success, for China is awakening to the desire of her people for education. The government is willing to give land and build schools that its children may be educated. Mission schools alone teach the Bible and are interested in the conversion of their pupils. If, therefore, we allow our schools to drop below the standards of government schools, we will not only fail in our educational work but will lose our greater opportunity of presenting Christ to the future citizens of China.

Now when it seems that our responsibilities are particularly heavy it is most gratifying to know that the Chinese who have attended our schools, as well as our present students, appreciate our educational work. The fact that some

(Concluded on page 31)



COLLEGE Y. W. A. PROGRAM



Topic—China

Hymn—Where Cross the Crowded Ways of Life

Scripture Lesson—John 19: 9-18

Prayer

Our Work in China (See General Program)

Hymn—I'll Go Where You Want Me to Go

Current Events in China (See magazines)

Closing Prayer Preceded by Silent Prayer that God Will Call Some of Us to Go and Some to Send to China's Aid

The Story of Ah Kwan (See page 12)

When a baby is born in a Chinese home the neighbors ask, "Is it the Great Happiness or the Small Happiness?" If it is a little girl, the answer is "The Small Happiness", a happiness, still not one to be jubilant over. And for herself it is usually a life of small happiness that she is beginning. Though the edict has gone out against foot-binding, that custom is still almost universal in interior China and it is typical of the cramped lives of most of her young women. In her early teens, the girl is engaged to a man whom she has never seen. A "go-between" arranged the match and her parents are paid a handsome sum for her, perhaps even enough to buy a cow or a mule. After her wedding she is called not "wife", but "daughter-in-law" and under her husband's parental roof she is apt to see much more of her new mother than of her husband. Here her experiences are mostly very bitter. She is considered a servant rather than a daughter. Not until she has grown children can she expect to have any respect shown her. Her life is bounded by four dirty walls; her knowledge confined to sweeping, cooking and sewing. However, for some of China's women is dawning a new day. Christianity has brought the spirit of liberty. The mission schools have opened to her new visions of happiness and service. There are meetings to which the women are invited that they may learn of One who can make even their sordid lives beautiful. The government is establishing schools and one governor has the ambition to make education compulsory even for the girls.

What part are we having in bringing new life and hope into the lives of China's girls and women? In our Baptist schools there are almost three thousand girls who are being daily taught of Christ and trained for His service. Are we doing our share in this wonderful work? America is the land of freedom. Let us through our gifts this Christmas help in teaching the girls of China how to use the freedom that will some day be theirs.

TWILIGHT WATCH STUDIES A HEALTHY CHRISTIAN LIFE

FIRST TWILIGHT: Life and Its Source: What is life? John 17: 3; Romans 8: 6; Luke 12: 15, 22-23. Whence comes life? John 1: 4; 3: 16; 10: 10; 6: 35, 63; 11: 25, 26; 20: 31; I John 5: 11. Have I entered into this life?

SECOND TWILIGHT: Growth and Direction of Growth, Tests of a Healthy Life. Growth: Luke 2: 52; Eph. 4: 15; II Peter 3: 18. Purpose of life determining direction of growth: John 5: 30; 4: 34; Mark 1: 38; 2: 17; Luke 19: 10.

Is Christ's purpose mine that I may grow into His likeness?

THIRD TWILIGHT: The Test of Relationship. To God: Mark 12: 30; John 15: 4. To those around us: Mark 12: 31; 2: 15-17; Luke 7: 34-50; Mark 10: 17-22; John 3: 1-21.

Am I like Christ in touch with God and responsive to all I meet?

FOURTH TWILIGHT: The Test of Activity. Matt. 7: 16-20; John 5: 36; 14: 12. Condemnation of the lazy: Matt. 25: 24-30. Service: Matt. 25: 34-40. The example of Christ: John 9: 4; Luke 22: 27. The source of power: Matt. 17: 20. Can my life stand this test?



G. A. PROGRAM



Subject—Our Girls in China
Hymn—O Little Town of Bethlehem
Prayer
Scripture Reading—Luke 2: 8-19
Hymn—Silent Night
Interesting Facts about Some of Our Missionaries in China
Prayer—For Our Missionaries and Their Work
Contest—A Chinese School
Hymn—Joy to the World
Mizpah

Contest: A Chinese School

Decorate the room with holly and evergreens.

Appoint four teachers from the older girls and have each prepare one of the following topics:

1. China—its location, size, chief geographical features, natural resources, industries, government, etc.
2. Chinese people—their number, occupations, customs, etc.
3. Missionaries to China—names, where from, stations, kind of work doing, etc.
4. Southern Baptist Missions in China: names and locations, chief stations, number of missionaries in each, churches, schools, hospitals, etc. (See map, page 7.)

Divide girls into groups and have each group progress from one teacher to another at the end of each five minute period until all have had each lesson. The teacher states each fact in a short sentence and the girls repeat it after her in humdrum fashion, one or more times.

At the end of the four periods gather all the girls together and hold an examination which may be oral, in the form of a match, or written. Use lists of questions prepared by the teachers on each topic. Have the four teachers collect the Christmas offering envelopes in Chinese trays or gay paper balloons. (Envelopes should be distributed early in December.) During the collection the Leader might repeat slowly and impressively several Scripture verses on giving or a solo might be introduced.

Some of Our Young Women in China

Miss Margie Shumate of West Virginia, lives with Miss North at Shiu Hing, Interior China. She writes the most interesting letters about the queer things they do in China and often illustrates them with funny little pictures of boys and girls in pigtails. Sometimes she makes long trips into the country telling about Jesus and she says the women listen very eagerly and want to know more about Him. On one of these trips Miss Shumate wrote about sleeping in the same house with pigs and goats and chickens and fleas.

Miss Pearle Johnson of North Carolina is at Shanghai, our oldest and largest Station. She has a G. A. for her girls and they often use the same programs from ROYAL SERVICE that we have. She says of her girls, "I have the dearest girls in the world to work with. I find them very bright and responsive, even though at times they show in their uncontrolled lives many things we have to lovingly but firmly remove."

Miss Olive Bagby of Virginia works at Soo Chow. She is the jolliest, sunniest, happiest friend a girl could want. Surely when her Chinese girls see her they must want the sort of religion that makes people so winsome.

Mrs. Ben Rowland who lives at Ying Tak was Miss Perle Harrison, the Sunbeam missionary from Arkansas. She looks very much like a real Chinese when she plaits her hair down her back and puts on her native costume. Mrs. Rowland calls her little folks in her primary school her "chick-a-biddies". Their pictures are as cunning as can be.

Mrs. Frank Connelly of Ping Tu is a daughter of Dr. Sears, one of our missionaries, and was born in China. She went back to China last year to work in her old home town. Of course, she will not have to spend two years learning the language as most of our new missionaries do, but can go right to her work with the people.

We have many other women missionaries in China who are just as nice as these, but there is not time to tell of all of them. (For pictures and life sketches of our new missionaries to China see *Home and Foreign Fields*, Sept. 1917.)



R. A. PROGRAMS



Prepared by Mrs. R. L. Bonsteel

FIRST MEETING

Topic—Workshops in China
Hymn—O Come, All Ye Faithful
Scripture—Isaiah 9: 1-7
Prayer—For Work in China, Especially Our Boys' School at Hwang-hien
Hymn—A Volunteer for Jesus
Business. Offering. Prayer.

Southern Baptists are working in five divisions of China. These are given below. Use map of China to locate one city in each of these divisions, have five boys point out and tell of some special work in each place. (Use S. B. C. report for 1917, pages 188, 205, 206, 211, 215, 224, 228, 231, 242, 243.)

Central China: Shanghai. An international port. Contains U. S. Post Office. Educational center for all denominations. Shanghai Baptist College and Theological Seminary located here.

Miss Pearl Johnson, teacher in one of the boys' schools, writes: "An interesting thing about the boys' school is the fact that it is taught in a part of an old temple. Isn't it a happy thought that prayer to our living God now daily ascends in the place where in past years false worship went up to idols? A large number of splendid boys attend this school, they have as teacher a very earnest Christian Chinese."

Interior China: Chengchow. Here we have medical and evangelistic work. Larger and more efficient houses for worship and work are much needed in this city.

North China: Huang-hien. Our splendid hospital in this city ministers not only to the body, but also to the spiritual needs of the patients and has sent out this year four young native doctors. It has added to its staff a brilliant young Chinese doctor.

Pakhoi: This mission station has only two missionaries. The native Christians do much of the work and have given this year \$64.00 towards the support of the mission.

South China: Canton. The Graves Theological Seminary and the China Baptist Publication Society are located here as well as the Woman's Boarding School and Girls' Acad-

emy. Educational work goes hand in hand with evangelistic work. In this field are needed three evangelists, one doctor, eleven women for school and evangelistic work, three kindergartners and three young men for educational work.

SECOND MEETING

Topic—Christ for China
Hymn—Joy to the World
Luke 2: 8-20
Prayer—That Christ May Be Born in Many Chinese Hearts This Year
Hymn—Once in David's Royal City
Reading—"True Christmas Giving"
Ingathering of Christmas Offering
Hymn—I Gave My Life for Thee (Sing while gifts are being laid on table)
Dismissal with Lord's Prayer

Chief Counselor in charge:

An industrial revolution is now taking place in China, concerning this a recent writer says: "This revolution demands vision, imagination, and statesmanship on the part of America. 200,000 miles of railroad instead of her present 6,000, hundreds of blast furnaces, mining machinery, flour, paper, sugar, and cotton mills, telephone and telegraph systems, chemical works, power plants and factories of many kinds soon to be needed in China will call for unlimited capital and technical equipment." Do Christians not see the opportunity to invest prayer, gifts and personal effort for Christ in China?

Says the same writer: "With the abolition of opium, China is being exploited by liquor and tobacco firms of America and Europe in an effort to introduce the use of alcoholic intoxicants and cigarettes. A cigarette in the mouth of every man, woman and child is the slogan of an American tobacco company. It is now estimated that half the cigarette consumption in the world is in China." Could not our R. A.'s adopt a slogan something like this, "Christ for every man, woman and child

*2 cents from W. M. U. Literature Department, 15 W. Franklin St., Baltimore, Md.

(Concluded on Page 31)



SUNBEAM PROGRAMS



Prepared by Mrs. C. A. Leonard, China



CHRISTMAS EVE AT BAPTIST GIRLS' SCHOOL AND KINDERGARTEN, SOOCHOW, CHINA

COME AND SEE A CHRISTIAN CHINESE SCHOOL

We invite our pastor and every member of a missionary society in _____ Church to come to our Sunbeam Band meeting at _____ on December —, 1917.



We each hope to bring as our
CHRISTMAS OFFERING
a penny for every star and stripe in our flag.
Come and see us do it!

THE SUNBEAMS

To Leader: *The above invitations can be made by the Sunbeams with colored crayons and should be sent to all other missionary organizations in the church. The program is planned to represent a Christian school in

*The rehearsals required for this program will more than take the place of a second meeting. Envelopes for Christmas offering should be distributed early in December.

China, the Leader being teacher. Have children sit in small chairs in circle with teacher. Children enter singing:

Jesus loves the little children,
Loves to help them to do right:
Brown or yellow, black or white,
All are precious in his sight.

(Tune "Tramp, Tramp, the Boys are Marching.")

HYMN—Stand Up, Stand Up for Jesus

SCRIPTURE LESSON—Ephesians 6: 10-17

LEADER: Who are the soldiers in our country?

BAND: The young men who are strong and brave to fight for the protection of our country

LEADER: Who are the soldiers of Jesus?

BAND: The Christians who are strong and brave to fight for Jesus

LEADER: Who are the enemies of our country?

BAND: Those who do not love us and who wish to destroy our lives

LEADER: Who are the enemies of Jesus and His soldiers?

BAND: Those who do not love Jesus and who wish to destroy all that is good

LEADER: How can God's people win these enemies as friends of Jesus?

BAND: By putting on the Christian soldier's uniform as described in the Scripture lesson. (Here the different parts of "the whole armor of God" should be named, attention being called to the fact that there is no piece for the back.)

HYMN—Only an Armor-Bearer

PRAYER—For Our Country's Soldiers and for the Soldiers of Jesus

ANNOUNCEMENT: By smaller children

Dear mothers, fathers, friends and all,
The Sunbeam Band to-day
Invites you to be present
To hear what we shall say.

Now see your own dear children
And think what you would do
If we were all in heathen lands
And didn't belong to you.

We are going to play to-day that we
Are children over there
Where, gathered in the schools, we're taught
To know God's love and care.

There are so many thousands there
In dark, dark heathen lands
Who want to know the way of light,
Now think what this demands:

The very best from you and me*
Who have so much to give.
Let's give with joy and gladness
And teach them how to live.

(*Note: At this line have the children point to the audience and then to themselves.)

DIALOGUE

TEACHER: What shall we sing to-day?

CHILDREN: Jesus Loves Me

TEACHER: All right. I felt that you would choose that one for we love it so in our Christian schools here in China. (While it is being sung, there enters a 12-year old Chinese girl, dirty and very poorly dressed.)

GIRL: May I come to your school?

TEACHER: Why do you want to come here to school?

GIRL: Because the children tell me that they are happy here and I want to be happy, too.

TEACHER: Are you not happy at home?

GIRL: Happy? Indeed I am not happy.

TEACHER: Why?

GIRL: Because at home if I make a noise, I'm told that the gods will punish me. If I cry when my bound feet hurt me, they revile and beat me and all the good things to eat are given to my brothers.

TEACHER: Will your mother be willing for you to come here to school where we teach about the one true God and Jesus who loves little children?

GIRL: She beat me the other day when I told her I wanted to pray like the Sunday school teacher taught us to do but I do not mind being punished if I can come here to school every day.

TEACHER: We are glad to have you come to our school. Sit here in this nice chair and help us for we have some work to do this morning. (To all the children) To-day we are going to build a town where Christian people live and see all the good things the children, who love Jesus, enjoy because they serve Him and do not bow down to false gods. (Use either penny houses from 10 cent store or use kindergarten blocks and build the town on a table or draw streets on blackboard and along the streets pin houses cut out of magazines.)

TEACHER: Now think, for there are lots of things for those who love and serve the true God to enjoy. Who will suggest the first house to be put in our town?

ONE OF THE CHILDREN: Church and Sunday school. (Pins picture on board.)

TEACHER: How the children do love to go to Sunday school!

ANOTHER CHILD: A Schoolhouse (Pins picture on board.)

TEACHER: Yes, indeed, most of the little girls and boys in Christian towns go to

school, learn to read, write, sing and do many other useful things.

HEATHEN GIRL: You haven't put the temples at the ends of the streets.

SEVERAL CHILDREN: No, they do not have such temples in Christian towns for those who love Jesus do not worship idols nor build such temples.

TEACHER: There is something which helps the people when they are sick. Who can think of it?

CHILD: Hospital (Pins picture on board.)

TEACHER: Yes, hospitals are wonderful places where people go with many kinds of diseases, have clean white beds to lie on and have good Christian doctors and nurses to care for them. But you have not named the very best house of all.

CHILDREN: We cannot think. You put that one up for us.

TEACHER: The best of all (pinning picture on board) is the Christian home, where the children are taught to love Jesus, where the mothers and fathers love the little girls as much as they do the boys and teach them every day so that they will grow up to be useful men and women.

HEATHEN GIRL: I wish I lived in a town like that.

TEACHER: Yes, dear child, we would all love to live in a town such as this is with plenty of churches and schoolhouses and hospitals and Christian homes. Now let us bow our heads and ask the Heavenly Father to help the people in China to put away false gods and serve the true God. (All bow their heads and the teacher prays a short prayer.)

TELLING THE STORY: School Days in China* (After the telling of this story, a chord is sounded on the piano and the children march to the side of the room carrying their chairs and singing: "Jesus Loves the Little Children"; see page 18.)

FLAG DRILL: Prepare five strips of colored paper or cloth about 5 inches wide and 30 inches long, the colors being red, yellow, blue, white and black. Prepare two rods, each 4 feet long and let two of the twelve-year-old boys, standing 30 inches apart, hold them in an upright position. Then have two of the seven-year-old girls, holding up the black strip, recite verse 1 as given below and then fasten the ends of

their strip at the bottom of the poles. They then take their stand four spaces beyond the boys holding the poles. Then two of the eight-year-old boys, holding up the white strip, recite verse 2 as given below, then fasten the ends of their strip to the poles just above the black strip and take their stand by the seven-year-old girls. Then, two of the nine-year-old girls do the same with the blue strip, recite verse 3 and take their place by the eight-year-old boys. Then two of the ten-year-old boys, holding the yellow strip, recite verse 4 and take their stand by the nine-year-old girls. Then two of the eleven-year-old girls do the same by the red strip, reciting verse 5 and taking their place between the ten and twelve-year-old boys. The twelve-year-old boys then raise the poles aloft while all twelve of the children recite verse 6 in unison.

1. See this strip of black we hold?
It tells what sin has done
In heathen lands of darkest night
With gods of wood and stone.
2. This white is light that shines so bright
Where our missionaries go
To preach and teach God's love and power,
His mercies there to show.
3. This blue is faith in God not seen
By heathen in their sins.
God's Spirit shines into their hearts
And the light of faith begins.
4. This gold is heaven's glorious day.
No sin nor sorrow there.
In heathen lands where truth is sown
Heaven's light shines bright and clear.
5. The blood of Christ this represents,
God's precious gift to men.
He loved the world and gave His Son
To save them from their sin.
6. Four hundred millions 'neath this flag
In China live they say.
To give them teachers, good and true,
We make our gifts to-day.
Oh, Father, grant in all our schools
The children may be taught
The life of Christ and through His love
To Thee may soon be brought.

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*Order for two cents from W. M. U. Literature Department, 15 W. Franklin St., Baltimore, Md.



FROM OUR MISSIONARIES



FROM THE YORUBA COUNTRY

The thing that impresses the new missionary most deeply is the great need of Christian work among the Yoruba people, and the longer a missionary remains here the greater and more real the need becomes. There are five Christian churches in this city of at least one hundred thousand people. Three of these are Baptist. There are many, many Mohammedan mosques scattered over the city, and in every native compound there are heathen shrines to every god the people in that compound worship. One cannot walk out in the city without seeing idols of many kinds. Sometimes it is a stone, sometimes a tree, sometimes a wooden figure, sometimes a certain kind of beads which the natives wear around their necks, sometimes bracelets and anklets. Everywhere about us are the evidences of heathenism, consequently the crying need for laborers in the Master's vineyard.

I have been out here only fourteen months and as yet have not done much real work, as I have not been able to put much time on language study, which of course is a great handicap to me in doing efficient work. However my heart is in it and I can tell you just a little of what is being done here in Ogbomoso.

Work among the women has been sadly neglected in practically all of our mission stations. My husband is principal of the boys' academy, but during the two years he was out here alone he was so impressed by the need for work among the women and girls that he attempted to organize a society for them. One of the native workers has been very faithful in helping him with this work and the Lord has greatly blessed it. He began with only a few children. Soon the number increased and before a great while it was necessary to divide them into groups. There are now several groups meeting every Sunday afternoon for worship. After the services picture postcards, old Sunday school cards and pictures cut from magazines are given to the children. They are always eager for a picture or even a piece of paper with printing on it pleases them very much.

Since Mrs. Green returned to the field she

has taken charge of the children's band. They are called "Little Stars". Mrs. Green has them meet in her home and the average attendance is about thirty.

In our home each Sunday we have about thirty girls and young married women meet for Bible study and singing (they are all fond of singing). The majority wear more clothing than formerly and keep their bodies cleaner; some have become Christians and we are praying that their souls, too, may be kept pure and clean. There are also bands of mothers and old women which meet in the town for song and prayer services. You see a beginning has been made and, oh, how we need a young woman out here who could give her entire time to this work! When we think of the size of this city we seem indeed a small number to carry on the work of this mission, but when we think of the importance of our commission we thank God and take courage. Pray for the girls and young women who are coming from heathen homes, seeking for the light! There are so many places for them to stumble and fall and they are so weak and ignorant. It seems so hard for these people to really know Christ. They do not seem to realize that the Christian standard of morals is for them, they think that they are all right for the white man but not for them. Polygamy is one of the worst curses of these people, they cannot see that it is wrong. How much patience we need in working with them! Pray for us and pray for the Yoruba people that God may show them the light.

May God bless the work in the homeland and may He send more laborers to this needy field.—Mrs. A. Scott Patterson, Ogbomoso, Africa

DROPPED STITCHES

When a station has to be left without missionary supervision it is so easy for the people to become demoralized. The great enemy of the truth never goes on a vacation; if anything he works even harder when the missionary is away from his post. Consequently we had to do a good deal of work trying to get things back into running order. Since returning to our field, besides getting settled down

again to life in our "rented house", we have held two series of special services, elected and ordained three deacons, had one baptism with another candidate approved for baptism next Sunday, others applying for baptism, revived our woman's work and reorganized things generally.

We feel that we have taken a great forward step in the election of our deacons. Heretofore our church has had to work the best it could without these officers, but now realizing that we have men sufficiently "proven", the church has elected and elected wisely three energetic young men to help bear the responsibilities of the church work. Already they are showing their worth. The monthly meeting of pastor and deacons for the general discussion of the affairs of the church is meeting the situation as nothing else could.

One of the special series of meetings proved quite helpful. It was the means of clinching the interest of a number of people in this new section where the out-station was located. Since then we have been conducting systematic personal Bible study, trying to lead the interested ones to a thorough understanding and acceptance of the Gospel. As a result, we are hoping to baptize several people very soon. As we visit among these interested ones we see that they are using their influence to win others to Christ.

Perhaps our woman's work had suffered more than any other during our absence. On account of her poor health our other missionary could not devote much time or attention to the woman's society. After a couple of attempts we succeeded in getting together and instead of monthly meetings, as we had had heretofore, we are now having two meetings a month. We devote a good part of the meetings to Bible study—so needed among our women—but at the same time we keep our attention on the missionary aspect and forms of service that will contribute to the progress of our little church. We are encouraged with the part the women and girls are taking in the work. But with all the encouragement that comes from seeing the work grow, though slowly, we ever need your interest and prayers in our behalf. I trust that you will ever remember me and our little struggling band before the throne of grace and, whenever possible, write me something of cheer.—*Helen Taylor Quarles, Montevideo, Uruguay*

NOTES FROM SOUTH CHINA

Already the hum of activity is being heard on our Canton compound announcing the return of the students and the opening of the schools.

Pooi Ching Academy reopened on the 10th inst. with a record-breaking enrollment of 260 boys. Some 50 more applicants are awaiting the completion of the new dormitory now under construction. This enlargement was made possible by the recent gift of \$10,000 Mex. from a consecrated Chinese layman in Hong Kong. When we remember that two years ago there were only 85 students in this institution its growth seems truly remarkable.

We are pleased to report the recent arrival of Miss Flora Dodson who has been sent out by the board especially to assist Miss Anderson in the Normal School.

Mr. and Mrs. King will return to Kweilin next week, carrying with them three of the Anderson children whom they will keep during the winter. These young people have won all our hearts by their loving helpfulness to Bro. Anderson and family, since their recent bereavement. Immediately upon hearing the sad news they came down from their interior station and have remained with the family during the entire summer.

Quarterly meeting is in session here just now with some forty preachers and workers from the Canton district in attendance, the topics under discussion being Sin, Punishment, Redemption, Reward.

We regret to state that Mr. Tipton who has had a prolonged attack of fever, beginning in July, has not yet fully recovered. He seemed to be recuperating normally until two weeks ago when fever set in again. At present, he is in the Government Civil Hospital in Hong Kong.

Owing to Mrs. Lowe's need of hospital treatment, the Lowe family must delay returning to their station until some time in October.

Bro. Saunders has just returned from the fall class meeting at Yingtak, which lasted ten days. He reports a very helpful meeting, a new feature being that every delegate paid at least a part of his own traveling expenses. Misses North and Scarlet assisted Mrs. Rowland in the classes for women.

Again the "Death Angel" has visited our

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CURRENT EVENTS

THE WORLD FIELD

"There is a new man as well as a new woman in the Orient, and this man has a new ideal of womanhood and family life. In Bombay, I was shown, slightly out of the city, new separate houses building for Indian young married people who desired to break away from the patriarchal or group family, where the young wife is under the absolute sway of the mother-in-law. In some cases families not Christian are setting up that characteristic institution, the family meal. This alone means a revolution in the position of woman."

Mr. Wm. Fetter, the well-known Russian Baptist, is regularly sending a copy of a Russian Baptist paper to "Mr. Nicholas Romanoff" "to get him converted now that he has plenty of time to read".

In the three years of the Japanese Evangelistic Campaign those who heard the Gospel message were over 550,000 and those who heeded it about 20,000, one-fourth of whom have been baptized. In this campaign the Japanese leadership and their large gifts for carrying it on have been two notable features. The metropolitan daily papers through rented space in their columns have been important factors in the campaign. Christian messages and teaching have in this way reached the most remote hamlets.

During the past four years the number of Indians who have adopted the white man's costume have risen from 160,000 to 190,000, and during that same time those who can read and write English has increased from 55,000 to 75,000. In the same period there has been a forty per cent. increase in church attendance. "A decent national treatment of the redman, together with wise education and the beneficent influence of Christian missionaries, are rapidly transforming the Indian from a problem to a pride."

Child labor laws are unknown in Syria. In order to have money to start her married life which usually begins by the time she is

thirteen, a girl nine or ten years old often works thirteen or fourteen hours a day with little pay in the silk or carpet mills. The factories have no windows in order that the children may see nothing to distract them.

An American missionary in Nanking, China, is responsible for starting a movement among the Chinese which has resulted in the establishing of a Chinese Arbor Day. In 1916 tens of thousands of young trees were planted by the school children and soldiers all over the country. If this movement is encouraged it will mean the gradual reclaiming of the hills from which the trees were taken many years ago.

Various educationalists in this country are urging the establishing of an American Mission College in Mexico to do for that much harrowed country what Robert College has done for Turkey and the Levant.

From the Food Administration Office in Washington material is sent out to the religious press of the country and statements will appear from time to time in this column. "While our boys are offering their lives in the trenches, we are asking the folks at home to make their daily sacrifice at table in order to make victory possible and help suffering humanity. We are appealing to churches and other religious societies to undertake a definite campaign to enlist our people for food conservation, pledging them to use for themselves the foodstuffs not suitable for export, of which we have an abundance, and to use sparingly the wheat, meat and sugar which are so terribly needed to feed the hungry men and women of France and our other allies.

Food administration is an adventure in democracy. By self-control, not by decree; by co-operation, not by compulsion; to provision our allies sufficiently by conducting our own households wisely—that is what the Food Administration stands for. This is service into which every man, woman and child may enter."



TRAINING SCHOOL



MEMORIES AND VISIONS

I COULD scarcely enter our wonderful new house without a yearning look into the past. Precious memories and tender associations, great successes and sad failures are woven into that past, blessing and hallowing it. It is with a full heart that I find that past shining here and there in our new building like a golden thread to brighten and bless the new life.

It will be remembered that the student body pledged \$1000 to the Enlargement Fund at the Nashville meeting. Later it was decided by the alumnae that the amount raised by the students and alumnae should be appropriated to the building and furnishing of the principal's apartment. The fund grew and grew in most unexpected and remarkable ways as time went on, and not only has it built and furnished the apartment, but has also built a part of the foundations of the stately edifice. Would that I could speak today to all our beloved alumnae expressing my gratitude for their noble effort and joy in the fruition of their prayerful planning.

My apartment is a gem of beauty, convenience, and comfort. The bright living room with its mahogany furniture, its tapestry covered settee and davenport, its comfortable chairs and convenient desk, its draperies and rugs of dark old rose, and its splendid spaces for the students is a constant source of pleasure to me and I pray that it shall be a blessing to the entire school. In one corner stands a lovely little tea wagon with appropriate fittings, and here students and friends enjoy with me "the cup that cheers but not inebriates".

From this room you pass into a lovely blue and white bedroom, furnished in mahogany; where everything speaks of rest. The large closet and convenient bathroom supply such comfort as has never been mine, and I am daily realizing with swelling gratitude how much easier it is to do one's work under comfortable conditions and daily I praise God for those who have so abundantly blessed my life. With the strong incentive of their confidence, and amid the attractive surroundings provided by them, I pledge myself afresh to the work which my Father sends me day by day.

Last Spring our indefatigable students decided to provide funds for another beautiful touch to the new building and forthwith the money came! As the result two splendid standards rear their heads on the buttresses outside, giving light to all who come and speaking to those who pass of the great purpose of the "Lightbearers" who have gone out from this school.

On the Sabbath, when darkness settled over our city, the faculty and students gathered in the entrance hall, and after the principal told of the origin of these beautiful memorials to the alumnae on home and foreign fields, two students turned on the lights. As the brilliant rays dispelled the darkness all broke into the refrain so loved in Training School life.

There are wand'ers still, all without a guide

Out there, on the fringe of the night.

They are bound, and blind, to their gloom resign'd,

And 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."

The music of the fresh young voices filled the arches and spaces as the light conquered the darkness, and our hearts went out even to the ends of the earth to those who represent us as they wrestle with the powers of sin.

Dear alumnae, whether you carry the "Light" to far-off heathen lands or to the needy wastes of our homeland, hold your lamps bravely and high, remembering that with full confidence the "Sister Spirit" will keep the lights burning at home for you.—*Maud Reynolds McLure*



PERSONAL SERVICE



FOR THE SOLDIERS' CHRISTMAS

MANY a boy will be lonely this Christmas away from home and mother. One boy was sick in one of our camps and the Captain who was very fond of him came in to cheer him up. As he was about to leave the boy said wistfully, "Captain, would you mind kissing me?" And the Captain bent and kissed him.

The abnormality of the condition of thousands of men separated from home life and ordinary intercourse with their fellow-beings presents a strong and most compelling appeal and demands extraordinary efforts on our part. There are soldiers of freedom in camp, "in peril on the sea", patrolling our coasts, guarding our bridges. Let's help to make it "Merry Christmas" to them all!

Those of us in the neighborhood of cantonments are confronted by the responsibility of seeing that our soldiers are furnished with reading matter and games, good music and good companionship, as well as religious privileges. Now is the time for the churches to keep open house. Places should also be provided that the men when off duty and in town for recreation may find comfortable and decent quarters where they may sleep between sheets. Churches are turning unused rooms into dormitories by putting up cots for week-end accommodations, other buildings are secured and used for the same purpose. Said someone to an Englishman, "What has the church in England done for the soldiers?" And the reply graphically expressed was, "The church has missed the bus." May the American Church wake up quickly to its tremendous opportunity! Another feature is the take-a-soldier-home-to-dinner movement. The church may be canvassed for homes and invitations for the number of soldiers and sent to the camps with the invitation to Sunday morning service and the home-taking afterwards. Another feature which has worked successfully is the opening of the church parlors on Sunday afternoons after a dinner at the church or at a restaurant. Here the men could meet a committee of women young and old. Said a soldier when invited to such an affair, "Are

there any mothers there?" And, on being introduced to a beautiful gray-haired mother, spent his time at her side. The afternoon can be passed singing hymns and patriotic songs and tea be served before they disperse. This should be done not once but frequently. Special services should be arranged for them. At a recent and special communion service five hundred attended. In many cases where passenger accommodation on railroad or trolley is slow, automobiles may be requisitioned to bring the men to church. We are well aware that the forces of evil are thoroughly awake to this opportunity.

In August, we launched a campaign of knitting for the Army and Navy. For a time, through the courtesy of the Baltimore Red Cross Chapter, we were able to fill orders for wool and needles in Baltimore while a reorganization of the national Red Cross was pending. As soon as geographical divisions were made, we were enabled to send out the information as to the directors and source of supplies of the various sections. Sending of supplies from Baltimore necessarily had to stop. For those to whom this information will be of value and help, we announce the following: Maryland, Virginia and District of Columbia are in the Potomac Division. Mr. Henry White, Manager, 932 14th St., Washington, D. C.—Georgia, North and South Carolina, Florida and Eastern Tennessee are in the Southern Division. Col. William Lawson Field, Postoffice Bldg., Atlanta, Ga.—Mississippi, Alabama and Louisiana are in Gulf Division. Mr. Leigh Carroll, Postoffice Building, New Orleans, La.—Eastern Kentucky is in the Lake Division with Mr. James R. Garfield, 1034 Garfield Bldg., Cleveland, Ohio, as director.—Missouri, Arkansas, Oklahoma, Texas, Western Tennessee and Western Kentucky are in the Southwestern Division. Mr. George W. Simmons, 1617 Railway Exchange Bldg., St. Louis, Mo.—New Mexico is in the Mountain Division. Mr. John W. Morey, State Capitol, Denver, Col.—Illinois is in Central Division. Mr. Bruce D. Smith,

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ROUND TABLE

WITH the coming of December all hearts turn toward Christmas and the one thought is that all may be as happy as the "Season of Glad Tidings" is intended to make "all the world". Into these thoughts and plans there is always the element of sadness for one knows that, work as hard as she may, there will always be some little child without her doll and always some lonely widow with the oil all gone from the cruse. There is also the remembrance on the part of the members of the missionary societies that there are many millions of people all over the world who do not understand what Christmas really means and who do not know the One who made the first Christmas possible. For this purpose, they are in the habit of making an offering each Christmas and ask the Foreign Mission Board to use it in telling the women and children on our mission fields that Christmas is for them too. It had been truly wonderful to see the interest that has been manifested in this offering until last year our societies gave nearly \$41,000 to it. This year it is confidently hoped that there will be the usual 10% increase and that the offering will be at least \$45,000. The part given by the women will go for the woman's work in China; that by the auxiliaries, for the hospitals; that by the Royal Ambassadors, for the boys' schools at Ogbomoso, Africa, and Hwanghien, China; and that by the Sunbeams, for the kindergartens and schools for the little children. During the past year the death angel has claimed a large number of our splendid women missionaries in China and the thought will not leave us that they would not all have been taken, perhaps, if we southern Baptist women had sent them more co-workers. It is well known to us that the missionaries are over-burdened and that each of them is working beyond her strength. It is a shame and a very poor policy to send out the women missionaries, let them learn the language and the ways of the people and then, after they have won their way into the hearts of the very ones whom we long to have know about the Christ of Christmas, refuse to give

them the extra help that they need as the work progresses. They send word to us that they need the help; then word comes that, as the help did not come, they tried to do it alone and broke down but that they hope soon to be all right again. While they are resting, the work either stops perhaps never to be started again or else some already busy worker assumes it as a part of her work and then word comes that this helper has gone beyond her strength and she too must stop. Dear friends in the missionary societies, these things ought not so to be if we are still to rejoice when the happy Christmas season returns. It will be remembered that at the New Orleans meeting last May, the Foreign Mission Board was authorized to plan its work on a larger scale than the apportionment called for. Even this permission will not care for the many urgent needs for reinforcements if our workers are given the help that they so sorely need before they too shall fall at their post. It is hoped and planned that the board shall this year raise \$1,000,000 for its work, which will mean that our Union must raise one-fifth more than it planned for at New Orleans if we do our part in this extra effort. One suggestion which may prove practical is that each of us shall plan to give to our Christmas offering at least one-fifth more than we gave last year. Some may not remember, of course, and some may not have been in a society at the time but many will remember and it is to be believed that the Holy Spirit will bring it to our remembrance if we truly wish to know in order to give aright. There is no telling how effective this will be in increasing the foreign mission work and in relieving our over-worked women missionaries if only each of us will give one-fifth more than we did last year. In February, March and April of the coming year, it is planned to hold a large number of meetings in China so that those who have previously expressed a desire to learn the Christian way may have an adequate chance. The meetings will not be open to the general public but will be for inquirers only. This should mean great

things for the work and it is asked that Christians of all denominations remember the proposed campaign in their prayers. Among the speakers will be Mr. Sherwood Eddy whom so many of these inquirers heard during the large meetings which he and Dr. Mott conducted in China a few years ago. He will be assisted by such native Christians as Dr. C. T. Wang and Rev. Ding Li-mei. The literature and envelopes for the January Week of Prayer were early in November sent to the state leaders. Each society should by now be supplied but, if not, it may be by writing to its state leader. The priced leaflets should be ordered early from the W. M. U. Literature Department, 15 West Franklin St., Baltimore, Md., so that there may be no delay in preparing for the best possible programs. On September 9, Miss E. B. Thompson of Hwanghien, China, died after an illness of six weeks. She was at Chefoo at the time, having gone there for a little visit to her sister before sailing for her all-too-long-delayed furlough. When she became very ill, our trained nurse at Hwanghien, Miss McBride, went to her and gave her entire time to the nursing of her. However, she had gone beyond her strength and so there was no hope. When the end came, she was perfectly calm and was full of joy over her assurance that in the Valley of the Shadow there would be light. Our heart of sympathy certainly goes out to her co-workers and to the workers all over China. May some one speedily be sent to take up the work that she was doing. Through some inadvertence, overlooked until the present time, the names of those serving on the Commission on Circle Plans for the meeting in New Orleans were omitted from the commission's report as given in the minutes of that meeting. Because these workers gave such valuable thought and so much time to this work and because the Union so thoroughly appreciates their willing service, we take this method of correcting the oversight and of giving the recognition due their work on the commission. The following are the names of those who served on the commission, the report of which is found on pages 69-71 of the W. M. U. New Orleans minutes: Ala., Mrs. J. C. Wright; Ark., Mrs. C. M. Roberts; D. C., Mrs. W. E. Mooney; Fla., Mrs. M. M. Taylor; Ga., Mrs. E. R. Dorminy; Ill., Mrs. James Gore; Ky., Mrs. Robert Pryor; La., Mrs. George Crutcher; Md., Mrs. George

Stevens; Miss, Mrs. A. H. Longino; Mo., Mrs. George Campbell; New Mexico, Mrs. W. H. Long; N. C., Miss Eva Liddell; Okla., Mrs. L. M. Trexler; S. C., Mrs. W. S. Cook; Tenn., Mrs. H. D. Huffaker; Texas, Mrs. George Truett; and Va., Mrs. Wm. Ellyson. The chairman of the commission was Mrs. Cook of South Carolina. Optimism and the desire to progress were certainly characteristic of the October annual meeting of the Maryland W. M. U. The reports of the various officers showed decided advance during the past year and it is reassuring to know that practically the same staff of officers will have charge of the work for the coming year, Miss C. M. Woolford being president and Mrs. George Stevens, corresponding secretary. During the foreign mission hour, Mrs. P. S. Evans, Jr., of Nanking, China, made a most earnest plea in behalf of the women and children of China. "Lasting Foundations" was presented by seven Y. W. A. members and won increased interest in the W. M. U. Training School. "The Workers' Conference" was used for a discussion by Miss Dixon of the correspondence courses and of the Manual of W. M. U. Methods by the W. M. U. corresponding secretary. A distinct contribution to the campaign for the Church Building Loan Fund has been made by Miss A. Ruby Buxton of Virginia in the preparation of a one-act play, entitled "At the Brush Arbor". It is delightful and convincing to read and can but be even more so when presented as a playlet. It requires no costuming and no stage-setting other than some boughs of trees to represent the entrance to a brush arbor. There are only seven characters and no "long speeches" by any of them so it is a play which will require few rehearsals. The leaflet is free upon application to the Baptist Home Mission Board, Atlanta, Ga. The use of it by any society of women or young people should help them to raise their part for the Church Building Loan Fund, for when the members see the cause thus presented they will surely want to give as abundantly as they can to it. Mrs. Maud R. McLure, who represented the Union at the Illinois and Missouri meetings in October, writes as follows: "A program rich in helpfulness and inspiration was carried out at the meeting of the Illinois women in East St. Louis. Enthusiasm and efficient organization were the

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EARNING HER COMMISSION

"Whatever will become of the child I do not know! Her temper grows worse instead of better and I do not seem to be able to control her at all." Exclaimed Mrs. Blank.

The small object of these remarks stood flushed and turbulent before her mother and grandmother.

"I don't care," said the child, "I wish I could die, then father would have no 'ugly little girl' and no 'bad little girl' and you could love sister, she is your 'beautiful little girl' and your 'good girl'."

"My child, I never said that you were my 'bad' or 'ugly girl,'" said the astonished mother.

"No, but father calls me that. I wish I was dead, I do." Angry tears choked the tirade.

"Daughter," said the gentle grandmother, "don't worry about Lydia, she is just a little child yet and you cannot tell what the good Lord has in store for her. I predict right now that she will make a good and useful woman in this world if she lives. Come here Lydia."

Taking the "bad little girl" in her arms she said, "Grandmother loves you and feels sure that you will grow up to be a comfort to us all."

The little heart fluttered and thrilled at these words and was comforted by the tender caresses of her saintly grandmother. Her mother who dearly loved and grieved over her obstreperous, six-year-old daughter, had sought to control the terrible temper that threatened to ruin the life of her child.

One day when she was about ten years old, her mother determined to conquer her by whipping her until she broke her stubborn will, but not once did she yield or promise obedience. Finally the mother said, "I will give up and never whip you again, I'll just pray for you instead. I know the Lord can control you, I cannot." Then she broke down and wept with an almost breaking heart.

Astonished by this scene our "bad little girl" threw her arms around her mother and

said, "Oh mother, don't cry. I want to be good, why can't I?"

"I will pray for you, dear, I can do no more." Kissing the little girl she left her.

The mother kept her word and never again punished her, though she deserved it many times, for that temper was still a great trial to both. Sometimes a tender reproachful look was enough and like Peter of old it filled the child's heart with remorse. Often the loving, encouraging words of the dear grandmother came to her and helped her. Those words went through life with her, singing themselves into her heart and shaping her destiny. Although Lydia dearly loved her school and her books the advantages for an education in that section were very poor. The school months were only three or four of the whole year. Her mother read the New Testament with her and sought to have her read it through, this she did before she was sixteen.

When Lydia was twelve years old she was attending the Methodist Sunday school, there being no Baptist church near their home. As a result of this influence she felt a desire to become a Christian and spoke to her mother saying, "I am not going to be a Baptist like you and father, but a Methodist which I think is much nicer."

Her mother wisely replied, "Well, daughter, you are too young to decide about such an important matter, wait until you are older and have studied your Bible more and asked the Holy Spirit to guide you in your choice. I do not want you to follow me, follow the Lord. I will pray for you and I know He will guide you aright."

While waiting and reading she became interested in things foreign to religion. She was still a wilful and headstrong girl and gave her mother many a headache. But the mother faith did not fail and her prayers were unceasing. About this time the beautiful little sister was taken to be with Jesus, and in her grief Lydia said, "Oh, why didn't the good Lord take me, I am not pretty and good like sister. Perhaps He is leaving me for another chance to become a good and useful woman

like grandmother said," and, as always, the memory of grandmother's words comforted the young heart.

At fourteen Lydia was a woman in size and thought herself quite grown up. Parties and dances and having a good time filled her thoughts. Her mother deplored this worldly turn in her daughter's mind, but she begged hard to attend them and relatives insisted and promised to chaperone her, her father, too, said, "Let her have a good time while she is young." So with some sadness her mother helped to dress her for her first party.

Looking at her with a loving smile she said, "Yes, Lydia you look all right, but mother's heart is sad because all your desires are for worldly pleasures. You know that I am not willing to have you go to dances, but as others insist upon your going all I can say is to ask you to remember that I am praying for and trust you. I do not believe that these things will satisfy you and I do believe that God will show you a better way."

Unheeding for the moment Lydia went gaily away to this and many other social entertainments. Gay she could be but not really happy, her mother's words troubled her already awakened heart.

When Lydia was fifteen there was an "old time religion" revival meeting held in the Baptist church. Her mother, kept at home by a growing family, urged her husband to take Lydia to the meeting, this he did. As the Spirit had been striving with her ever since her mother had ceased to punish her it was easy for her to be among the first to go forward and give her hand to the evangelist; she was immediately followed by six or eight of her girl companions, the dancing crowd. What a relief came to her when she thus publicly asked for the prayers of God's people! All the way home she thought of nothing else and longed to have her father, who was a Christian but a very stern man, speak to her. But the word of encouragement was never spoken. When they arrived at home the anxious, praying little mother asked, "Were there any conversions?" "No," replied the father, "there were several foolish little children who should have been at home with their mothers who gave their hands to the preacher." When the poor girl heard this she felt heart-broken and many tears fell upon her pillow that night. The next morning she resolved to drop the whole matter of religion.

Her mother never ceased praying and the Spirit of God continued the work of conviction.

One evening when Lydia was about sixteen years old she came into the kitchen where her mother sat by the fire sewing while she waited for her husband to come to the evening meal. As she sewed she softly sang "Am I a soldier of the cross, a follower of the Lamb?" Lydia busied herself about the table listening to that sweetest voice in the whole world to her singing one of the sweetest of hymns. Suddenly her heart melted and slipping into the yard she fell upon her knees and cried to God for mercy. God heard and a sweet sense of peace and forgiveness enwrapped her. Quickly she came back to her mother's side saying, "I love Jesus, I must follow Him." The sacred joy of that moment was a blessed experience to both mother and daughter. Satan, however, used the fear of her stern father to keep her from a public confession and for three unhappy years she waited. It was not until she was nineteen that she made a full surrender at another revival meeting where a little girl put her arm around her and whispered, "Just give yourself up to Jesus, that is what He wants you to do." And that is what she did. She laid all her cowardice, all her deficiencies on the altar and was happy beyond measure. Then came the longing to win souls and for the necessary training to do this. But now came another delay caused by the severe illness of her mother whose life was despaired of. Lydia prayed earnestly that she might be spared to her family, God heard her and the mother recovered. On her return to church Lydia heard her first missionary sermon from Matt. 28: 18-20. That day was born the hope of becoming a foreign missionary. The education needed to carry out this high purpose seemed almost impossible, for her family were poor. Some years were spent in teaching and saving, but the struggle only increased her desire to carry the Gospel to those beyond. After ten years of brave effort with no pecuniary aid from her people, she sailed for China. Now more than ten happy, fruitful years have been spent in that country. God has blessed her in her work and has given her many splendid, congenial co-workers. Best of all her father now believes in and contributes to foreign missions. Truly has this "bad little girl" made good and earned her commission to preach the Gospel to the people of China.

—Cynthia Miller, Laichowfu, China



BOOK REVIEWS



THE MOFFATS

If you would read a book of absorbing interest, a book of tender romance, of unusual adventure, of steadfast devotion to a great cause, you will find in *The Moffats* just the book you want. Ethel Daniels Hubbard, author of *Ann of Ava*, has written in a charming way this life story of Mary and Robert Moffat.

We read of the early life of the young Scotchman and of the different influences which led to his becoming a missionary. In her sheltered home, we meet Mary Smith and learn of the pretty romance of Robert and this little English girl. We read of the sad parting, the long, lonely journey, the obstacles and dangers that Moffat encounters in the strange land. His wonderful experiences with Afrikaner the feared outlaw, the winning of this chief to Christ, and the lasting friendship between the missionary and the African, hold our close attention. Then comes the great day in Cape Town when Mary arrives to join Robert, the wedding and the trip in an ox-wagon for seven hundred miles to the new home. Many hardships and discouragements face the young missionaries, the land is dry and barren, the natives at first none too friendly and years of faithful earnest service pass away before one convert is made among the Bechuana people. As we turn page after page, we marvel at the lives of these pioneers and we wonder at the changes wrought among the natives. For forty-three years, Moffat "trekked over African veld, dug watercourses, reclaimed the stubborn soil, built houses and even a stately stone church, and translated the entire Bible and *Pilgrim's Progress* into a language which he had himself reduced to written form". Not alone in Africa did he witness for his Master's cause. On his furlough in England he spoke to crowded halls, by his appeals many young people gave their lives to Christian service, and through his influence, David Livingstone, "the peerless missionary of all time", devoted his life to Africa.

The book is decidedly interesting for young and old to read. It contains a number of attractive pen and ink sketches, some photo-

graphs of scenes in Africa and pictures of Mary and Robert Moffat. Paper .40, cloth .60 postpaid.

THE CHRISTIAN IN WAR TIME

In answering the question how shall the Christian conduct himself in war time, Dr. Frederick Lynch, author of this book, says that first the Christian "should see to it that never is the war degraded into a desire for aggrandisement, or for territory, or for revenge or retaliation," and second that "the Christian must insist that no element of hatred be allowed to enter this war". The author speaks of the Christian's attitude towards the "conscientious objector"; tells of many ways in which the Christian may serve his country and humanity; warns him of the vital need of keeping up and strongly supporting various Christian activities. "Indeed it would be a poor compensation to win this war against Germany and to let ignorance, crime, vice, poverty conquer us at home and to lose the great gains for the kingdom of God that we have made in foreign lands." In facing future conditions the author suggests the need of the Christian studying those international institutions which are claiming the attention of many in France, England and America—institutions which "are being proposed as substitutes for war."

Four additional chapters have been contributed by Dr. Charles E. Jefferson, Dr. Robert E. Speer, Dr. William I. Hull and Dr. Francis E. Clark. Dr. Jefferson answers the question: "What Can Christians Do in War Time?" Dr. Speer gives a stirring call for the missionary enterprise and shows how the war has added to "our missionary obligations". Dr. Hull's chapter bears the same title as that of the book, and Dr. Clark writes on "Christian Friendships After War."

The final chapter is the message from the Federal Council of the Churches of Christ in America which met this year in special session at Washington.

The book is a concise one of less than one hundred pages. Price .50 net.

Y. W. A. PROGRAM

(Concluded from page 14)

of our schools are self-supporting shows that the Chinese appreciate the value of our work. Other schools are paying most of their expenses and are receiving a relatively small amount from the board. Then, too, our work is being made more profitable and far-reaching as some of our graduates are entering the schools in the capacity of teachers. We feel here the serious need of higher education, for how much more efficient these native teachers will be when we are able to give them thorough and specific training along this line. The number of students who prepare for the ministry and Christian work will form a medium for spreading Christianity throughout China. Let us be untiring in promoting a work capable of such great results!

R. A. PROGRAMS

(Concluded from Page 17)

in China", and giving as their largest gift at Christmas an offering that will help this slogan to come true?

"About 1,500 Chinese students, the future leaders of their country, are in American institutions of learning today. Christians in America have a great opportunity to make an impression on their lives. 150 alumni of Chinese colleges met in Shanghai to discuss how they could build up the Christian church in China. Meeting with them was C. T. Yang, the Yale alumnus who resigned as general secretary of the Y. M. C. A. of China to become vice president of the senate. He conducts a Bible class in Peking made up of government officials."

SUNBEAM PROGRAMS

(Concluded from Page 20)

INGATHERING OF CHRISTMAS OFFERING (Let this be taken up by five of the five-year-old girls each having across the front of her dress five stripes to represent the flag of China. Baskets may be decorated with China's colors.)

LORD'S PRAYER IN UNISON

TELLING THE STORY: The Mary Gold Memorial

SUNBEAM HYMN—Be a Little Sunbeam*
BENEDICTION BY PASTOR

FROM OUR MISSIONARIES

(Concluded from Page 22)

mission. The cablegram: "Mrs. Chambers

*Order for two cents from W. M. U. Literature Department, 15 W. Franklin St., Baltimore, Md.

dead" received this week, while not unexpected, brings sorrow to all. We mourn the loss of one of our most faithful workers. May the Lord of the harvest provide others to take up the labors of these faithful ones whom He has called from our midst this year. Three of our sister workers have recently heard the call, "Come up higher". Mrs. Shepherd, Mrs. Anderson, and now comes the news that Mrs. Chambers is no more. "May the God of peace Himself sanctify wholly" those of us throughout China who, because of the thinning of our ranks, are being called upon to shoulder added responsibilities, that our "spirit, soul and body be preserved entire, without blame at the coming of our Lord Jesus".—Laurie Smith Williams, Canton, China

PERSONAL SERVICE

(Concluded from Page 25)

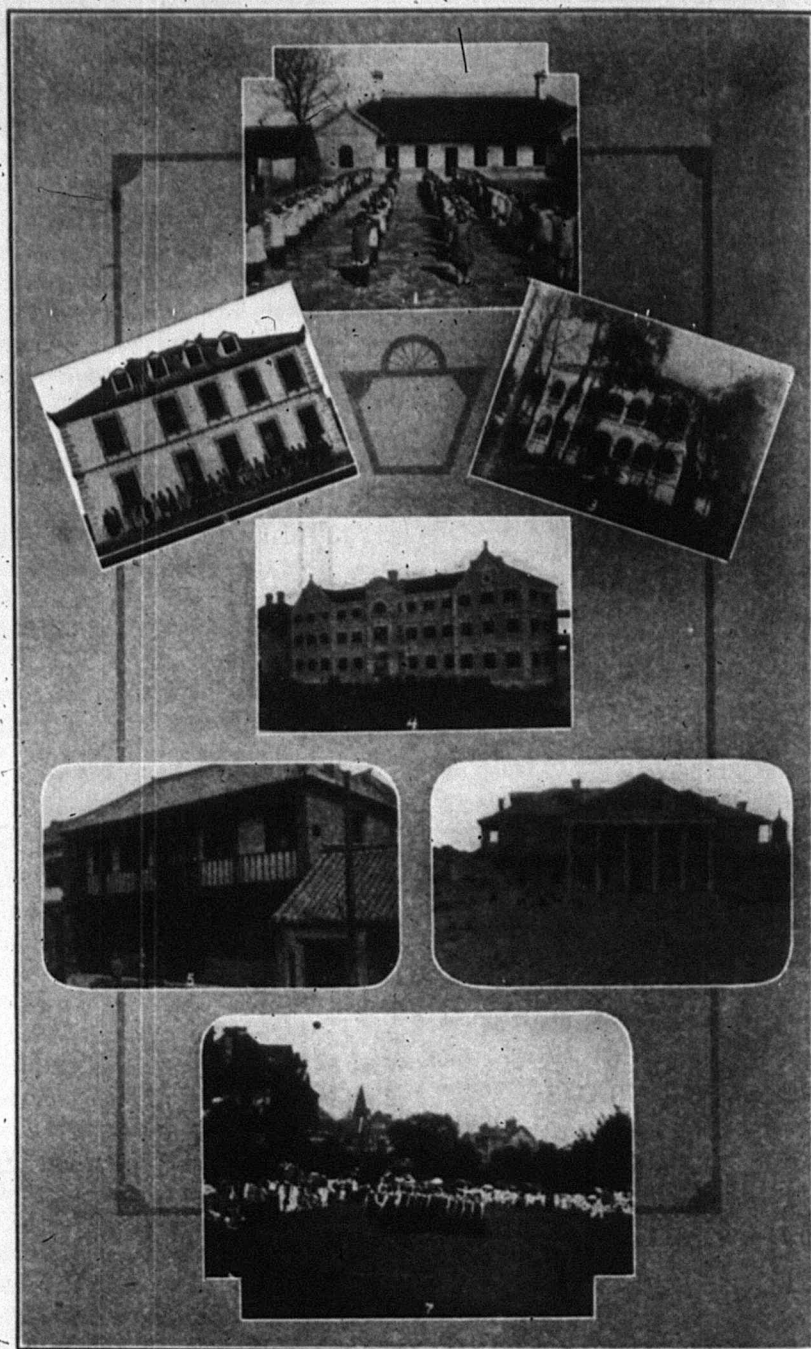
112 N. Adams St., Chicago, Ill. 'There is still great need for the sleeveless sweaters as well as the other knitted articles and it is hoped that the effort to make these will become widespread throughout the W. M. U. societies. Odds and ends of wool of all colors can be knitted or crocheted into 6-inch squares and then joined to make slumber robes two yards square.

UNION NOTES

(Concluded from Page 27)

noticeable features among them, for they had gloriously met their appointments. As principal of the W. M. U. Training School, I was happy to meet four of the school's daughters upon whose helpful service in the state there was always pleasant comment. Miss Marie Buhlmaier was wonderful in her plea for the stranger within our gates and Miss Pearl Caldwell, a Training School missionary to China, warmed our hearts by her vital message. During the three days' session of the General Association of Missouri four addresses were made by women. Miss Beswick, the corresponding secretary, gave an inspiring report of the year's work; Mrs. Ford, representing the Home Mission Society, spoke forcefully on the 'Conquest of the City'; Miss Buhlmaier told in her inimitable way of her work among the immigrants; and I spoke on the 'Importance of Christian Training'. At the close of the session a charming banquet was attended by nearly two hundred ladies, when the field workers gave bright, attractive reports of their varied experiences".

Order the above mentioned books at the quoted prices from Educational Department, Foreign Mission Board, Richmond, Virginia.



GIRLS' SCHOOLS IN CHINA

1. Effie Sears' School, Pingtu. 2. Carter School, Hwanghien.
3. Pooi Kwong School, Yingtak. 4. Pooi To School, Canton.
5. Williams Memorial, Chefoo. 6. We Ling School, Soochow.
7. Eliza Yates School, Shanghai.