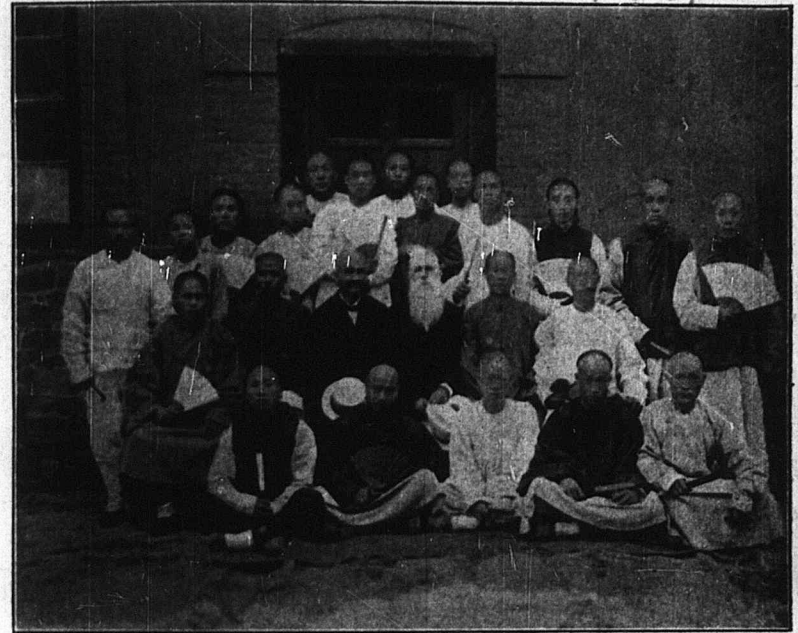


Our Mission Fields

No. 1

Vol
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1906-09



STUDENTS IN BUSH THEOLOGICAL SEMINARY, WITH DRS. J. B. HARTWELL
AND C. W. PRUITT, TEACHERS.

The Outlook.

Japan—The New World Power.

Our Foreign Neighbors.

Following the Course of Study given on the Mission Topic Card.

PUBLISHED QUARTERLY BY THE WOMAN'S MISSIONARY UNION,
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION,
WILSON BUILDING, 301 N. CHARLES ST. BALTIMORE, MD.

Our Mission Fields.

THE Woman's Missionary Union desiring to place in the hands of each society leader a full and up-to-date program on the mission fields of the Southern Baptist Convention for each monthly meeting, has prepared the following programs. Similar programs following the study topics of the year as given on the Mission Topic Card will be published each quarter in groups of three. *The*

The cost of this publication is large, but the Executive Committee of the Union believes it will be more than justified by the greater interest and consequent larger attendance and contributions. *ne*

We are, however, compelled to make and abide by the following rule, viz.: Through its *State Central Committee* each society will be supplied quarterly with *one and only one free* copy of *Our Mission Fields*. Other copies must be ordered through the Woman's Missionary Union Literature Department, at 5 cents a copy or 15 cents for four yearly copies. Leaders will find a second copy—"one to cut and one to keep"—invaluable. *"*

Further material for essays, narratives, etc., will be supplied in Quarterly Literature, 30 cents a year, sent out as formerly by the Literature Department and following the same study course as the Topic Card and *Our Mission Fields*.

Address all letters and Money Orders to W. M. U. Literature Department, Wilson Building, 301 N. Charles St., Baltimore, Md.



Three Missionary Programs

JULY, AUGUST AND SEPTEMBER.

Japan—The New World Power.
Our Foreign Neighbors.
The Outlook.

PREPARED BY THE WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C.,
WILSON BUILDING, 301 NORTH CHARLES ST., BALTIMORE, MD.



The Outlook.

"Workers Together with God."

Hymn.—"Look ye Saints, the sight is glorious."

Prayer.—Thanksgiving for the privilege of taking part in bringing the world to God.

Bible Reading—The Outlook.—John 4: 35; Acts 1: 8; Rom. 14: 11; Phil. 2: 9-11; Rev. 7: 9; Rev. 21: 3-4.

Prayer.—For worthiness to take a larger part in hastening the day of Christ's triumph.

What times are these into which the Baptists of the South have come! The denomination has found itself and is heading out for the open sea. Lord Beaconsfield said, "Success in life depends on being ready when the opportunity comes." We know not which stirs the heart more deeply, the thought of what our people have done in getting ready or the sunlit vision of what may come if only they go up and possess the land. They have constructed their agencies more wisely than they themselves know.

Dr. Richard Fuller once under the power of a great vision exclaimed: "When I think of what the Baptists of the South are doing, my soul stands erect within me and glorifies God!" But what would he say—what would the fathers say, those men who wrought their work in this Convention in the days of struggle, if they could look today on things we see and have opportunities which invite us to larger achievement?

They saw our day—saw it by faith—and were glad, and constructed the things they had in hand, making ready for the things which have come to us. Once in a vigorous discussion, when some one had placed himself in the way of progress and justified himself by a plea to what the fathers did, Dr. John A. Broadus in a power of passion answered, "Shame on us, shame on us, if standing on our fathers' shoulders we cannot see further and reach higher."

Figures may be dry, but you can hardly imagine the millionaires bored by the figures to his credit or the general by the numbering of his hosts. No more should we be bored when we pause to count up the ranks of Southern Baptists. They are the hosts of one grand division of our King's army, our comrades in the fight, those to whom we owe first allegiance, first aid, first sympathy because we have taken our place in their ranks for conquest. This is the place we answer roll-call. Alas, for him who shirks! What a host they are! Within the bounds of the Southern Baptist Convention there were reported last year (1905) 21,802 separate churches of baptized believers with a membership of 1,889,427. This constitutes the largest association of Baptists in the world. Into these Southern Baptist churches there came in 1905, 105,905 persons by profession of faith—or in other words one-eighteenth of the whole number were added as recruits. There is then no danger of a falling off in the strength of the "home base".

While we are numbering up the Southern Baptist hosts, it were well to glance at those marching under the same denominational banner the world over. In the United States there are 4,753,598 members of Baptist churches. This includes the large number of colored Baptists who in faith are in unison with the great Baptist brotherhood. It is very difficult to obtain reliable figures from them, however. The art of the statistician does not seem to be appreciated and sometimes the figures given are estimates that must be far from the facts. In other lands there were reported through the various hand-books of the Nations, 890,886 communicants of Baptist churches; so that as far as a careful scrutiny shows, there are in the world 5,643,955 persons in active membership in Baptist churches, united in a common faith and holding to the same view of the doctrines and ordinances of the New Testament. Baptists in England, Sweden, Germany and even Russia, are active and evangelical, while the heathen countries present a continually growing membership, notable for zeal and attachment to their faith. In China the number of Baptist martyrs during the disturbances of recent years has been large, many willingly dying instead of renouncing their faith in Christ.

Numbers, however, are not always a matter for justifiable pride. A great army uselessly marking time is of less value than a small one covered with deeds of valor. **Effective Features.** To a corps of twelve Christ confided and intrusted his scheme of world conquest, and they almost fulfilled it within a generation. It is more to the point to discover how this vast host of Southern Baptists—how *we*—are organized for world conquest, and how we are doing our God allotted part to that end.

Perhaps the Southern Baptist Convention is at once the simplest and the most effective agency for Mission work ever devised. Any child can understand its working plan. By common consent the Baptist Churches of fifteen Southern States and Territories came together and placed their work for Home and Foreign Missions in the hands of four great agencies:—The Home Mission Board in Atlanta, the Foreign Mission Board in Richmond, the Sunday School Board in Nashville, and the Woman's Missionary Union in Baltimore. In perfect love and harmony these four agencies pursue their work during the year—receive funds, send out missionaries, prepare mission and Sunday School literature, strive to reach each one of the 12,000 churches within Southern Baptist bounds, and at the end of the year come up to tell with joy, to the gathered representatives from Florida to Maryland,

Georgia to Indian Territory, what these churches have accomplished through them.

To view so vast a work adequately it must be looked at in sections, and as Home Board work is "home base" work we turn to that first.

5. The Home Board. With great unanimity and enthusiasm, the Convention one year ago, at Kansas City, ordered a forward movement for Home Missions, calling for nearly one hundred per cent increase in contributions. In planning work for the new year, the Board enlarged the appropriations far beyond anything ever before undertaken. The work in various cities clamored for enlargement; the mountain school work had been so wonderfully blessed that nothing short of one hundred per cent increase would measurably meet the demands there; the needs of the great West were daily increasing; forces and facilities in Cuba, the Isle of Pines, and Panama were not meeting half the urgent calls from those fields; while hundreds of homeless and debt-laden churches were crying to us for help. We had to enlarge. Deaf ears and blind eyes and hard hearts might ignore these calls of distress, but not we who have eyes to see and ears to hear and hearts to feel. The action of the Convention voiced the feelings of our Board. The enlargement was made. At the same time, in many places former help had to be continued until the weak could be made strong. Thus we have the double work of lengthening the cords and strengthening the stakes.

The number of our workers has largely increased during the year. Last year, all told, we had 718 missionaries; this year we have had 880. Last year we had 10,551 baptisms; this year, 15,436. Last year we received 145,705; this year, 176,411,23 a gain of more than 30,000,00

In many sections of our territory great revivals have been enjoyed. This is especially true in the Territories and Texas. The harvest is white unto gathering, and God has mightily blessed the reapers. In Cuba, too, the evangelistic spirit among our workers is more marked than ever, and the converts more numerous.

6. Work for the new Nation. In Cuba our work is full of encouragement. We are on the threshold of great things. We must not delay in sending reinforcements, however. We must go into the interior towns and villages and countryside with evangelistic fervor and patient work, whilst we press our missions in Havana and the other cities.

Cuba is to become a great country. Its natural wealth of soil and climate is beyond calculation. It will be dominated more and

more by Americans, and whether it is ever annexed to the United States or not, our people in the years to come will hold a dominating influence over the island. Our day of opportunity is at hand. Let us seize it and bring the redemption of Cuba before we lose this God-given opportunity.

Closely allied to this work in Cuba is that in the Isle of Pines in Tampa and Key West.

By virtue of its salubrious climate and fertile soil the Isle of Pines will continue to attract visitors and permanent settlers from the States. Its relations with Cuba will become more intimate and important, and our work among the Cubans there must be pushed with vigor.

Tampa has between 10,000 and 12,000 Cubans and some 3,000 Italians. The Cuban population is quite transient, and is constantly moving to and fro between Cuba and Tampa.

We very greatly need the addition of a good man and his wife for that field. Next to two additional workers, our greatest need in Tampa is a good chapel. We cannot do effective work without better equipment.

Key West is two-thirds of the way from Tampa to Havana. It is an old town, with more than 20,000 inhabitants, about one-third of whom are Cubans, with an equal number of whites and a like number of Negroes. Our church at Key West has had various misfortunes from scourges of fever, constant removals, and some internal dissensions. At present things are in a hopeful condition.

At the recent meeting of the Union the special object

7. A Chapel at Colon. for contribution asked by the Home Board on that occasion was \$3,000 for the building of a much needed chapel in Colon which like many another Cuban town might be swayed Christ-ward, could such a building be expected. The cause was eloquently presented by Mrs. B. D. Gray who had recently visited the City of Columbus and half the necessary amount subscribed. It is believed before the close of the year Southern Baptist Women will have built this house of worship to stand as a memorial of their gathering in 1906.

In the States of the Convention, in all of which the

8. Nearer Home. Home Board renders aid either by co-operation with the State Mission Boards or by support of some special branch of Mission work, the Home Mission work is broadly divided into that east and west of the Mississippi. Among the many deeply interesting special features, are the Mountain Schools in Georgia, North Carolina, South Carolina,

Tennessee, Kentucky and Alabama. Work among the Negroes, the Indians, Foreigners and Immigrants. To this long list will this year be added the department of Evangelization, for which a special appropriation of \$25,000 was approved at the recent Convention. As these features will be taken up in the monthly studies as the year goes on, a bare mention of them now must suffice.

9. **Paper.**—"The South as a Mission Field."

10. **The Home Work Outlook.** The recent report of the Home work to the Convention concludes most hopefully. Dr. B. D. Gray, the Secretary, says: As we began, so must we close this report, with thanks unto God for His manifold mercies. The Spirit has been given in large measure. His converting and saving power has wrought miracles of grace in all parts of our great field.

In the mountain school work gratifying progress has been made, in larger gifts from the people in the communities where the schools are located, in better work done in the schools because of improved facilities, in a deepening of the spiritual life of the teachers and student body, and in the wholesome influence of the school work upon the people in the various school communities.

In Cuba the spirit of evangelism is the striking feature of the year's work. In the various States and in Cuba we have spent nearly \$38,000 for lots and church buildings, and have some \$18,000 or \$20,000 projected already for the next year.

We are thankful also for the growing spirit of unity and fraternity everywhere observable among our Baptist people. We have been led by the Divine hand into a large place. We have come to where the horizon is broader, where the perspective is grander. We have become delocalized. Our vision now comprehends the whole field.

11. **A Benevolence and A Business.** Dr. J. M. Frost in closing the very interesting report of the record of our great organized forces which we shall mention—the Sunday School Board calls it a Benevolence and a Business—Will you bear with more figures which refer to your working capital? If so, read this contract of the Sunday School Boards' work now and ten years ago.

The Board is a combination of benevolence and business—a business conducted for benevolence. And the assets, although accumulated from its business and serving as the basis of the Board's

operation, are also an asset of the Baptists of the South as they federate and co-operate in the Southern Baptist Convention. To see, therefore, even its money value, we must count both the expenditure in benevolence and the residuum in business—to the gifts of \$169,688.06 must be added the accumulated assets of \$142,601.05 aggregating the grand total of \$312,289.54, nearly one-third of a million, which the Board presents to the Convention as the result of its business for these ten years from Chattanooga, 1896, to Chattanooga, 1906.

The institution and business make a powerful projectile force, constantly augmenting itself within, and all the while increasing its output in benevolent operations. It is felt in all our enterprises.

The Board's Sunday School literature, permeated with missionary thoughts, the books, the tracts, the free distribution of Bibles make it a great mission force, holding the mighty army of recruits close to the great *appointed work* of Southern Baptists.

12. **Recruits Versus Conquest.** Having looked at the two Boards specially charged with broadening the source of supply at home for conquest abroad, we may put the final test to the value of our recruiting agencies by asking, who goes to the front, how are they supported, who is charged with their direction—what conquests do they make? To answer these questions we must turn to the Foreign Board, the agency through which Southern Baptists are demonstrating their right to be considered a world power. Let us confess at once and with regret that their power abroad is not commensurate with their power at home. On the other hand we recognize with joy that they are like a young Sampson testing their sinews, pushing out into new avenues, lifting greater burdens, bearing a larger share of the Christian world's burden. To rejoice our hearts, to prove that the recruiting agencies have done magnificent work in the past ten years, take this significant fact: Southern Baptists have in the past ten years made a greater proportionate increase in their Foreign Mission work than any other mission organization except one whose work had hardly begun ten years ago. In these ten years the increase has been 144 per cent.

13. **The Reverse of the Picture.** But lest we boast, let us glance at the reverse side of the picture. Although we gave \$315,248.84 last year to Foreign Missions, this is less than seven-teen cents per member. The conclusion is obvious. The missionary agencies at home have not yet completed their work and as yet all Southern Baptists are not truly missionary.

14. In spite of the small sum the majority of us are sending abroad, and the great need of reinforcements at the front, the men and women who have gone are making what, in view of all the difficulties, is marvelous headway, 2,445 having been added to the Southern Baptist churches in seven foreign countries, making a present total membership of 12,894.

15. In all our seven mission fields—China, Africa, Japan, Italy, Brazil, Mexico and Argentina, marked progress has been made this year. In point of **A Glance at Seven Fields.** age China stands first, having been opened in 1845. Here to some extent has come the reaping of the seeds planted by the early missionaries. One of those, the honored Dr. R. H. Graves, looks back over fifty years of work and marvels at the changes coming to China in these last days. Temples are being turned into schools, idols are being burned, and Christian ideas introduced as God's messengers. Press forward. In the South China Mission last year our missionaries baptized 475, nearly as many in North China, and in the whole of this empire 1003.

Africa. Africa is counted our hardest field, yet here our ten missionaries baptized 216, or an average of more than twenty-one for each missionary. It would seem that the question of advance is not so much one of hardness of the field as of those who withhold the workers.

Italy. It is a far cry from dark Africa to enlightened historic Italy, but here, too, conditions, though vastly different, are very hard. Here another of the older missionaries, Dr. George B. Taylor, blesses the work with his presence and rejoices over the ninety baptisms reported last year. A great need of the Italian work is better buildings. By recent changes in the Eternal City, the Chapel in Rome, long inadequate to the needs of the work, is now an almost deserted thoroughfare, the tide of commerce having been turned in another direction. At the recent meeting of the Union Mrs. Barrett and Mrs. Tift urgently presented the need of enlarged quarters for the work in Rome, towards which the Union was asked to give \$3,000.00. This, however, would be but a comparatively small part of what would be needed to buy or build quarters which would at once contain the church, the Theological Seminary, the Printing Establishment, and the home of at least one of the missionaries. The \$3,000.00 asked from the Union at Chattanooga was not completed, but we believe that a word to the wise is sufficient, and that you will soon make it so.

Opportunity and Japan read the same today. Our **Japan.** force, already too small, has been decreased by sickness.

Japan aspires to be the teacher of the East, and we have sent only fourteen teachers to teach the teachers. Where are the recruits? And being found, who will send them?

This year has been a good one for our work in Mexico. **Mexico.** The missionaries are hard at work and bringing things to pass. Missionaries 25, baptisms 177.

This, our infant mission, is starting off well. We **Argentina.** now have two preaching places in the capital, Buenos Ayres, with one in Rosario and one in Santa Fe. The brethren are trying to make haste slowly. It is very important that unworthy persons shall not be received into the new churches, as they are beginning.

We have saved Brazil to the last because in proportion **Brazil.** to the number of missionaries and money expended Brazil is giving the largest return in baptisms. Last year 28 missionaries reported 910 baptisms. That the missionaries are meeting with marked success is evident, but what is also evident is that the converts themselves are missionaries and like Phillip having heard hasten to call others to Jesus.

Dr. Willingham sums the advance of the out-post with glad heart thus: A goodly number of young men **16.** and women have gone to the front. Others are under **The Line of** appointment to go soon. On the foreign fields there **Advance.** have been more baptisms than in any former year. Our missionaries are working in hope and love. We rejoice in the spirit of zeal, harmony and consecration which animates them. New churches are being organized, schools are being established, theological seminaries are training native leaders, medical missions are curing men's bodies and opening their hearts and homes, printing presses are speaking with thousands of tongues of God's truth. We have, during the year, been able to build some homes for our workers and also chapels for the newly organized churches. Surely, all of this is progress. Although a debt of \$20,000 was reported, the recent Convention authorized our Foreign Work to be planned on a basis of twenty-five per cent. increase beside the debt. There is then no fear as we gaze out upon the Foreign Mission outlook.

17.
The Helping Hand.

And last of the agencies of Southern Baptist Mission work came the Woman's Missionary Union—our Union, which is the Helping Hand to all the rest. Surely here also the outlook is a bright one. In summing up the Woman's work for eighteen years, Miss A. W. Armstrong, its faithful and untiring Corresponding Secretary from its beginning, now retiring from the work that owes so much to her, showed that it had given \$1,285,881.12 to missions. Last year the societies reported \$152,284.02 in money and boxes. Steadily the contributions have climbed up during the years from \$30,773.69 in the first year, to \$152,773.39 in the last. Of this contribution, \$62,719.70 was for Foreign Missions, \$37,391.00 for Home Missions, \$304.16 for Sunday School Board. The *Blessed Boxes*, as those to the Home Missionaries are often called, amounted in value to more than \$47,000.00, while nearly two thousand dollars had been given in "furnishings" to mountain schools. Nor was this all. The Margaret Home, for the children of Home and Foreign Missionaries, the latest work of the Union, had been furnished and maintained at a cost of \$3,186.54. Touching thus every branch of mission work and originating work of its own, the Union claims its right to be called the Helping Hand.

The Prospect. So much for the past. On its broad foundations the work will rise to yet greater things. Foreign Missions asks us to support all the women on Foreign Fields, the sum of \$75,000.00 being needed. Home Missions asks for \$60,000.00 in money, and as many, if no more, boxes. The Margaret Home must also be maintained at an estimated cost of \$1,600.00. A large work surely, but not one beyond our united reach.

As everybody knows the Mission headquarters have, for some years, been at 233 N. Howard Street, Baltimore. Ere this reaches you they will be moved to larger and more commodious rooms at 301 North Charles Street, Baltimore, Md.

On the second of July, through the generous gift of the Maryland Baptist Union Association to the Union, the Literature Department will be reopened, and have ready for sale even a larger supply of missionary leaflets and books than formerly.

The present officers of the Union are President, Miss Fannie E. S. Heck, Raleigh, N. C.; Recording Secretaries, Mrs. A. C. Johnson and Mrs. F. C. Wallis; Treasurer, Mrs. W. C. Lowndes, Baltimore, Md.; while Mrs. John H. Eager, Vice-President from Maryland, lends her valuable aid in Union work. You

note that as yet the office of Corresponding Secretary is vacant. It is the hope of the Executive Committee as impowered by the Union to fill this office for the remainder of the year as soon as consistent with the importance of the position. In the meantime the work will go on without lapse or pause. Together we can and we believe we will make this the largest and best year we have yet offered to the Master.

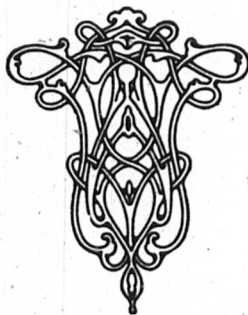
A Home Mission Opportunity. Key West has the greatest sponge fishery in the world. It has some ninety-five cigar factories, large and small; is steadily growing in wealth and population. The United States government has recently purchased valuable property near the landing. This is a military post. The De Forest wireless telegraphy station, from which the movements of President Roosevelt during his recent trip from New Orleans to Hampton Roads were known, is located at Key West. Mr. H. M. Flagler is extending the Florida East Coast Railroad from Miami to Key West over the string of keys stretching between that 120 miles of alternating water and land. We are told that 7,000 men are now at work on the project, and in two years it is expected the road will be completed. When this is done freight cars will be transferred to ferry boats and carried from Key West to Havana, ninety miles, disembarked and put on rail again for Santiago de Cuba, 500 miles to the south-east. One then can eat breakfast in Atlanta one morning, in Key West the next, and have dinner in Havana. Thus we see the strategic importance of Key West. Now is our supreme opportunity.

The Business Man's Thought. The young man came with his heart aglow. "I have been thinking" he said as we stood together in the halls of the Read House during the late meeting at Chattanooga, "what the business men of Georgia could do for Missions if once they were convinced of it as a business proposition. Two, three, four supporting missionaries. Why, there ought to be five hundred."

The old man sat buried in deep thought gazing at the Georgia hills as we hurried homeward. He looked up as I approached. "I have been thinking what I could do for missions," he said. "I am a timid man. For ten years I have been praying that I might be able to talk, to lead in prayer. But I cannot. Yet if I cannot lead prayer I can lead in giving and lead others to give. Our church thinks it does well but it could give five times as much. And by God's help I'll lead it too." So his prayer was answered.

What Is Worth While. A North Carolina woman lay dying, so they told her in a Virginia hospital. Husband and children had come and too weak or languid to be aroused she had heard their weeping as one in a dream. Into this passionless dream came the memory of a story.

It was called, she remembered, "The things that remain." Where, how long? Yes, things that remained after this weary dream of life—treasures laid up—yes laid up in heaven. Then another question. Had she any? Yes. No. None worth while. Nothing worthy to take an offering. Would any heathen wonder as they had the other woman, the woman in the story, seek her out there to thank her for the hidden treasure they had found through her gifts, her denials? No, No. The thought troubled her. She would like to wait a little longer, to try again. If but a few years more were given her. She opened her eyes, she struggled for life—and today she lives and works and denies herself saving up in heaven, the things that remain.



MRS. CLARK'S BIBLE CLASS, JAPAN.

Japan—The New World Power.

Hymn.—"Jesus shall reign where'er the sun."

Responsive Reading.—

Leader. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Response. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Leader. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Response. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Leader. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Response. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

All. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

Prayer.

Scripture Reading.—Psalm 96.

Hymn.

The island empire of Japan consists of four large islands and about four thousand small ones—its estimated territory being about 150,000 square miles. **Size and Population.** In relation to Asia, Japan is as England to Europe, and her people to Asiatics as are the islanders of Great Britain to the Continental Europeans. Having all the characteristics of insular people, they realize also their position relative to the greatest of continents. In the twentieth century with their fifty millions of people, divided into the three classes, nobles, gentry, and commons, they feel their unique importance as the connecting link between the civilizations of the East and West. In order to get a clear idea of its dimensions and location let us take the State of California, cut from it a piece as large as the State of Maryland, then move the remainder across the Pacific for a distance of nearly five thousand miles until it is within two days' sail of the Pacific coast, turn it upside-down and over to the left, so that its longer axis will run from northeast to southwest, break it up into one large island, three smaller ones and several thousand islets too small and two sterile to be inhabited, then empty into it a little over half the population of the United States and you have Japan.

For over two hundred years this country was shut away from all others, because Roman Catholic Missionaries sent to it in 1547 began to interfere with the government. This Japan would not allow, so killed and banished many thousand native converts and teachers, and made a law that no one should preach, teach, or believe Christianity on pain of death. They closed their doors against the world, and thus remained until Commodore Perry sailed into the Bay of Yedo, July, 1853. Finally as a result of his efforts a treaty was signed giving the United States permission to enter two ports for trade, and by this means Japan was gradually prevailed upon to join the family of nations.

2. *In 1850*—Christianity a forbidden faith punishable with death.

Japan *In 1904*—A Christian church representing a Christian community of 150,000 people with an actual membership of 50,000.

In 1850—Bulletin boards all over the Empire proclaim the Emperor's Edict which reads: "The wicked sect Christian is strictly forbidden; suspected persons will be reported to respective officials and rewards will be given."

In 1904—A great congregation of peers and poor saying: "I believe in God, the Father Almighty, maker of heaven and earth, and Jesus Christ His only Son, our Lord."

In 1850—The merest slave beheaded for his faith.

In 1904—The four highest officers in the Japanese navy, leading their forces against the great bear of the north, confessed followers of the Lord, Jesus Christ.

In 1850—The official warning: "So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan, and let it be known that if the King of Spain himself, or the Christians' God, or the great God of all, shall violate this law, he shall pay for it with his head."

In 1904—Two high officials sending letters of request to the Presbyterian Mission, begging them to send missionaries to instruct them in the way. Who, reading the history of Christian Missions in Japan, can help saying:

"God is working his purpose out
As year succeeds to year;
God is working his purpose out,
And the time is drawing near;
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God
As the waters cover the sea."

3. Since the overthrow of the Boxer outbreak, over 2,000 Chinese students, some of them Chinese ladies with small feet and suitable attendants, have come to Japan the Teacher. Japan. Many scores of Japanese have been employed by China, not only in their army and navy, but in the direct educational work. Now China is rapidly adopting Occidental education, but she is looking to Japan for her teachers. Dr. Beach is authority for the statement that he saw, not many months since, a new Chinese college in some interior city, in which rooms for fifty-six Japanese professors were being provided. The Japanese leadership of the Far East is now no longer a dream or a hope, but an accomplished fact. In our plans, therefore, for Christian work in the Orient, this is a cardinal fact with which we must reckon.

The problem then is this: Is this Japanese leadership to be a help or a hindrance to the Christianization of the Orient?

4. Rapid Progress. Japan has in fifty years come out of seclusion and hiding as a hermit nation and taken her place among the foremost peoples of the earth. There has never been any like instance of rapid progress. Forty millions of people made the Chinese empire with four hundred millions sue for peace, and actually made the Russian empire with over one hundred millions stagger. There is not a power on earth today that would like to cope with the Sunrise Kingdom. And Japan offers the grandest opportunity for missions that the Orient supplies. If it could be thoroughly evangelized, it might become the witnessing nation of the East, and mold the continent of Asia.

5. Our Own Missionaries. The attention of Southern Baptists was early called to this most promising mission field. The report of the Foreign Mission Board for 1860 made mention of three brethren appointed to open up Mission work in Japan. They were J. Q. A. Rohrer; C. H. Toy and J. L. Johnson. Drs. Toy and Johnson were prevented from entering on the work the next year by the breaking out of Civil War. Brother Rohrer sailed on the ship Edwin Forest, which was lost with all on board at sea. Thus the attempt of Southern Baptists to enter Japan was not successful. Not till 1889 did they make another beginning.

The first Missionaries were J. W. McCollum and J. A. Brunson and their wives. When in 1888 Mr. McCollum and Mr. Brunson were in the senior class of that institution, in scholarship and in natural gifts they were the acknowledged peers of any of their classmates. Before graduation, both received calls to prominent pastorates. When they offered themselves to the board at Richmond, to be sent to the Foreign field, their fellow students felt that two of the brightest and best of their number had given themselves to the cause of missions.

The board had for sometime been looking for suitable men to open a mission in Japan, a field which then seemed to be the most promising of any in the far East. These two brethren were thought to have unique qualifications for pioneer work in such a field, and they were appointed to become the founders of the new mission. With their young wives they sailed for Japan in October 1889.

Two years and a half were spent in studying the language, and in mission work in a station which the American Baptist Missionary Union had been compelled to abandon temporarily. The Union had a number of stations scattered over the main island of the Empire, and its missionaries extended to the new workers a warm welcome. During this time they had been looking around for a field for per-

manent work. They finally settled, in the winter of 1892, in Kiushiu, the southernmost of the large islands of the Japan Archipelago.

A few months later Mr. Brunson and wife resigned and returned to America, and soon after left the denomination. Under the providence of God it was a blessing to the new mission that its foundations were laid by such a man as J. W. McCollum. His extraordinary linguistic talents, his splendid executive ability, his genial, lovable disposition, his intimate knowledge of the people of the country and his sympathy with them are qualities which have endeared him alike to his colleagues and to the native Christians.

Recently returning to Japan, in opposition to the advice of physicians, Mr. McCollum said to an old and intimate friend who protested against his too early return. "It may mean five years against twenty-five later—but five years now mean more than twenty-five later. This is the turning point in Japan and I am willing to pay the cost".

6. Later Workers. During these eighteen years re-enforcements have come to Dr. McCollum's aid. In April, 1902, Ernest N. Walne, of Mississippi, and a fellow-student of Mr. McCollum at the Seminary, was sent with his Kentucky bride—nee Miss Claudia McCann. There they have labored earnestly and successfully, making the city of Nagasaki their headquarters. In 1894, Rev. Nathan Maynard followed his fellow-students of the Seminary to Japan, and with him his noble young wife, formerly Miss Bessie Harlowe, of Salem, Va. Their field of labor is Kokura and surrounding country. After them, in the year 1898, came Rev. W. Harvey Clarke, a native of Georgia, and the son of one of our former missionaries to Africa, and in the last days of 1899, Miss Lucille Clarke, a native of Atlanta, Ga. These two were happily married soon after in Japan, and now labor at Kumamoto.

Early in 1901 Rev. George F. Hambleton, a native of Virginia, after a full course at the Seminary and a post-graduate course, in which he obtained the degree of Doctor of Theology, and after a brief experience as pastor, went with his charming young wife, formerly Miss Elizabeth Spaulding, of Springfield, Kentucky, to join the Lord's workers in Japan. There they are today in Kago-shima, learning the language and otherwise fitting themselves for their life work. Dr. Hambleton already has command of the language and is preaching successfully.

The Rev. Calder T. Willingham, born in Georgia was the next appointed. This noble young man was appointed in May, 1902, after completing the full course at the Richmond College and the

Seminary. In July of that year, he was married to Miss Bessie Bell Hardy, a cultured and consecrated young lady, who had been previously appointed a missionary of the Board, and together they sailed for the Sunrise Kingdom, as Japan is sometimes called, in September, 1902. Rev. J. F. Ray and Mrs. Ray are temporarily located at Fukuoka.

In the early fall as further re-enforcements to this all too small force, Mr. and Mrs. Dozier (nee Miss Maud Burke of North Carolina) will go out. Rev. J. H. Rowe, Va. and Rev. G. W. Bouldin, Ala. have also been appointed.

Of the four large islands of Japan, Ezo on the north is sparsely populated—less populated than the highlands of Scotland. Nippon is the largest, most populous and most important. In area it is almost as large as Great Britain (excluding Ireland). The whole country has an area of 148,000 square miles, and of this Nippon has over one-half. On Nippon are situated the chief cities like Yokohama and Tokio, the seat of government. Next to it ranks Kyushu, where are situated the Missions of the Southern Baptist Convention, in and around Nagasaki, "no mean city." The climate is good, though moist of course, and thus trying to some constitutions. The country though mountainous is well wooded and has a fine soil in the valleys. It supports a population of nine million people.

Kiushiu is the most conservative part of the Japanese Empire. It was upon the soil of this island that the advocates of the civilization of "Old Japan" made their last decided stand against the tide of western civilization which was sweeping over the country.

Though forced to yield to political and social innovations from the west, and though they have, in some measure become reconciled to the new order of things which they but lately so bitterly opposed; the people of this section, more than those in any other part of the country, have maintained their opposition to the spread of Christianity. The explanation of this attitude is found in the history of the Roman Catholic propaganda of the 16th century and the results which followed it. It was in Kiushiu that Xavier and his followers achieved their most signal success. By the close of the 16th century they had gained nearly one million converts. Then the foreign priests began to plot and intrigue for political power. The government was alarmed, and determined to exterminate Christianity from the Empire. This was finally accomplished, after one of the bloodiest persecutions recorded in history.

Our mission was planted in this former stronghold of Catholicism, on soil which had been literally drenched with blood of the martyrs of the 17th century, and among people who for 200 years have

been taught to look upon Christianity as a proscribed and dangerous religion. The cruel results of Roman intrigue have embittered them against the very name of Christ. The heritage of hate and suspicion has been handed down through two centuries, and it is one of the obstacles which Protestant missions have to overcome.

The American Baptist Missionary Union began work there in 1860, and have continued therein with great success. They have now a good missionary force and about two thousand members of the churches.

The total number of evangelical missionaries is seven hundred, and these divided among the people make an average of sixty thousand souls to each missionary. There are also about the same number of native pastors, evangelists and Bible women at work. The religious press, which is now doing a great work, will be a greater power for good when the support is stronger. Christian homes in their silent influences are reaching the lives of many.

9. Topic for Paper. SOUTHERN BAPTIST MISSIONS IN JAPAN.

One of our missionaries tells the following incidents: It is only of late that the local community seem to have begun to break with the old, ultra conservatism and here and there interest in Christianity is cropping out. Two young men of this neighborhood, one the son of a prominent physician, have declared themselves Christians; one of them will be baptized shortly, perhaps next Sunday. Another, a splendid young woman, the eldest child in her home, has been wonderfully led during the past three months, and yesterday she came to our house to say that her father had suddenly taken an aversion to Christianity, and had destroyed her Bible and Hymn-book, but that she had made up her mind to become a Christian, and she would consent to marry none but a Christian man. She will soon be of age, and the law will recognize her as the heir in her family when, she says, she will assert her right as a Christian. She will come to our house to continue her study for awhile. A short time ago one of our neighbors whose children have attended Sunday-school in our home, was taken ill and was in the city hospital for several weeks. He had never shown any interest in religion, but the day on which he returned home from the hospital my wife happened to call at his home, and he showed her special courtesy, asking many questions about our faith, and requested her to come frequently and talk to the family. That was on Thursday. Sunday morning the thirteen-

year-old daughter came to the door weeping as though in the deepest grief, whereupon Bessie asked what her trouble was. She replied, "Father died last night suddenly." Afterward she came to see us and said, her father called all seven of his children to him just before he died and he told them to continue to go to that Sunday-school as long as they lived, because it is a good thing; and to let no one keep them away through ridicule. It was his parting message to his family and made a deep impression on them.

11. The yearly allowance of the Mikado, which is at the same time that of the whole Imperial family, is now \$1,500,000. Besides he has the yearly income of \$500,000 from the interest on the \$10,000,000 which was given him from the war indemnity received from China ten years ago; of \$250,000 from his private estates, which amounts to \$5,000,000 or more; of \$500,000 from the forests, covering an area of 5,124,873 acres, and valued at \$512,487,300, at \$100 an acre; in all, \$1,250,000. Thus, his yearly net income amounts to \$2,750,000.

There are in all sixty members in the Imperial family, inclusive of eleven married and four widowed Princesses, who are members of the family by marriage, not by birth. Of the rest there are eleven married and sixteen unmarried Princes, inclusive of the Mikado, and eighteen unmarried Princesses.

The Mikado is industrious. He rises early in the morning and performs his official duties all day for many hours.

The Mikado is six feet tall. He is one of the tallest men at his court. He is stout, broad-shouldered and weighs two hundred pounds. His countenance has an expression of an athlete, which is not represented in his photographs that are made public. He is an intelligent man, well educated. It is said he is erudite enough for a degree of Ph. D.

The Empress Haruka is fifty-six years old, and is two years senior of her husband. She is one of the most beautiful women in Japan.

12. Housekeeping and sewing are distinct arts in Japan, and the school-days of a girl are often cut short in order to secure time for their cultivation.

It requires a three or four years' course of regular all-day work to make a Japanese girl past-mistress in the art of cutting, fitting, and sewing the simple garments she and her family may wear. As the clothing of her babies and of her husband will differ in pattern and material but little if any from her own, and all are hardly more than basted together, the natural capability and versatility of the average American maiden, upon

whom the cares of family life follow almost unexpectedly upon a gay, care-free girlhood, comes out in strong and favorable contrast with that of her custom-bound Japanese cousin.

It is a poor household indeed that does not boast at least one *geijo*, or maid of all work, and servants and dependents multiply as a rise in the social scale is made. It may easily be perceived, therefore, that the burdens of Japanese housekeeping do not rest heavily upon the house-mistress, and it must be owned that her methods do not always commend themselves to a Western housekeeper. Rooms are always dusted before they are swept, and dishes are washed in cold water and left to dry of themselves. Clothing also is washed in cold water, and flat-irons are unknown. Unlined garments are hung upon poles to dry, and are then folded; those with lining are taken apart and the different strips of which they are composed are slightly starched and pasted while wet upon boards.

In every well-furnished kitchen there is a large wood-furnace built of brick, and so constructed as to receive one or more deep metal rice-pots and a number of smaller vessels in which vegetables are cooked. The old-fashioned kettle hung by a crane from the rafters may be seen in most country houses.

13. Comparatively few Western forms of etiquette find favor in strictly Japanese society. Advanced Japanese *Etiquette.* men may shake hands with one another; but the usual form of salutation among equals is a very low bow, if the meeting is on the street, and a genuflexion in which the head touches the *tatami*, on other occasions. The father and sons of a family, usually eat first, while the mother and daughters see that their wants are supplied. Attempts have been made to introduce something of the social life of the West, but without marked success, except in official circles; nevertheless, a great advance has been made upon the old-fashioned idea that after eight years of age boys and girls may not sit upon the same mat.

Children are early taught an elaborate ceremonial of life, and hence are more easily controlled than the impetuous and more juvenile child of the West. Like the children of all civilized peoples, they are taught to respect and care for their parents and to honor old age; but the idea that filial piety is pre-eminently a virtue of the Japanese people is not warranted either by their traditions or practices.

14. The modern Japanese man of affairs frequently wears the Western costume for business purposes, but reverts to his own *hakama*, or divided skirt, or his *kimono*, or *Dress.* wrapper, when in the seclusion of home, or where a social

function is expected to be distinctly in Japanese form. Both *hakama* and *kimono* are also worn by women, the chief distinguishing differences being the manner in which the latter is adjusted, and the width of the *obi*, or sash. A man's *kimono* is folded from right to left, a woman's from left to right, and the *obi* of the man is a belt about five inches in width, while that of a well-dressed woman is of silk brocade, doubled or lined with satin. It is about a foot wide, nearly five feet in length, and when properly adjusted forms the most conspicuous part of the toilet. A gold chain or handsome silken cord with gold or jeweled clasp is sometimes used to keep the *obi* properly folded and in place. These with combs and pins of tortoise shell for the hair are a Japanese woman's only ornaments; but they often represent hundreds of dollars in value. An artificial flower is often worn by a young girl in place of the more elegant hair pin, and a gay tassel of silk is added for little girls. Folded white paper, gay bits of crinkled crape, and some tinsel ornaments form the head-dress of women of the lower classes.

The custom of painting and gilding the lips of women is passing away, except in the rural districts; but full-dress still demands that the face and neck be enameled and tinted more or less skillfully. A high art process of enameling requires a careful shaving of the face and an application of the *oshiro*, or honorable whitening, at least seven times, with the result that the pores of the skin are hermetically sealed. Frequent bathing seems to counteract the evils which might arise from this practice.

The greatest social event, if one may so call it, in the life of a man of position in Japan is his funeral. **15. Funerals.** Great sums are spent on these functions, and surviving friends spare no pains to make a fine display. Gifts of money, of food, and of confections are proper on these occasions. The humble coolie, it is true, may be buried in a tub and with scant ceremony; but whatever be the circumstances, the air of solemnity which pervades funeral rites in Europe and America is almost always wanting in Japan. Shintoists carry their dead to the grave in a long and narrow coffin, and on a roof-covered bier, both of which are made of smoothly planed white wood. Buddhists use a small square box, in which the corpse is placed in a sitting posture. Priests in white garments for the one, and priests in gorgeous garments for the other, banners, huge bouquets of artificial flowers, hired mourners in hats which conceal their faces and chanting weird dirges, near relatives clad in white mourning garb and on foot, servants bearing trays with food, lanterns and umbrellas to be burned at the grave, all go to make up a procession that is

intended to be impressive and show honor to the dead, but seldom attains any degree of dignity. As has been intimated, cremation is practiced as well as the burial of the body.

In Christian families the church is the preferred place for weddings and funerals, and the influence of Christian thought and life is modifying other Japanese customs in some important respects.

16. Suggested Topic for Paper. THE RELIGIONS OF JAPAN.

17. A Visit to the Most Ancient Shrine of Japan. Shinkoku, "The Country of the Gods", is the sacred name of Japan, and of all Shinkoku the most holy ground is the land of Izumo, and in Izumo is Zitsuki, the city of the gods with its temple, the earliest home of the ancient faith, the great religion of Shinto. One who visited this ancient temple has thus described it: "The vista of the avenue is grand, and the vast spaces to right and left are even more impressive; the majesty of the trees is astonishing. Multitudes of pilgrims are coming and going, but the whole population of a province might move along such an avenue without jostling. Before the gate of the first court a Shinto priest in full sacerdotal costume, waits to receive us, an elderly man with a pleasant kindly face. The messenger commits us to his charge and vanishes through the gateway, while the elderly priest, whose name is Sasa, leads the way.

Already I can hear a heavy sound, as of surf, within the temple court; and as we advance the sound becomes sharper and recognizable—a volleying of handclaps. And passing the great gate I see thousands of pilgrims before the Haiden. None enter there; all stand before the dragon-swarming doorway and cast their offerings into the chest placed before the threshold; many making contribution of small coin. The very poorest throwing only a handful of rice into the box. Then they clap their hands and bow their heads before the threshold, and reverently gaze through the Hall of Prayer at the loftier edifice, the Holy of Holies beyond it. Each pilgrim remains but a little while, and claps his hands but four times; yet so many are coming and going that the sound of the clapping is like the sound of a cataract.

The kamidana or "God-shelf" upon which are placed the miya and other sacred objects of Shinto worship, is usually fastened at a height of about six or seven feet above the floor. As a rule it should not be placed higher than the hand can reach with ease; but in houses having lofty rooms the miya is sometimes put up at such a height that the sacred offerings cannot be made

without the aid of a box or other object to stand on. In some houses, notably those of innkeepers and small merchants, the kamidana is made long enough to support a number of small shrines dedicated to different Shinto deities, particularly those believed to preside over wealth and commercial prosperity. In the houses of the poor it is nearly always placed in a room facing the street. There are many regulations concerning it. Respect must be shown it. One must not sleep, for example, or even lie down to rest, with his feet toward it. One must not pray before it, or even stand before it, while in a state of religious impurity,—such as that entailed by having touched a corpse, or attended a Buddhist funeral, or even during the period of mourning for kindred buried according to the Buddhist rite.

19. **Toys at Festivals.** At almost every temple festival in Japan there is a great sale of toys, usually within the court itself, a miniature street of small booths being temporarily erected for this charming commerce. Every matsuri is a children's holiday. No mother would think of attending a temple festival without buying her child a toy; even the poorest mother can afford it; for the price of the toys sold in a temple court varies from one-fifth of one sen, or Japanese cent, to three or four sen; toys worth so much as five sen being rarely displayed at these little shops. Many of them, however, would be utterly incomprehensible to an English child. Perhaps this tiny drum, of a form never seen in the Occident, or this larger drum with a mitsudomoye, or triple-comma symbol, painted on each end, might seem to you without religious significance, but both are models of drums used in the Shinto and Buddhist temples—and here is a little Shinto priest in full hieratic garb; when this little string between his feet is pulled he claps his hands as if in prayer. But there are many other toys which have no religious signification. Here is a hare sitting on the end of the handle of a wooden pestle which is set horizontally upon a pivot. By pulling a little string the pestle is made to rise and fall as if moved by the hare. If you have been for even a week in Japan you will recognize the pestle as the pestle of a kometsuki, or rice-cleaner, who works it by treading on the handle. But what is the hare? The hare is the Hare-in-the-Moon; if you look up at the moon on a clear night you can see him cleaning his rice. Here is a model spinning wheel, absolutely perfect, here are little clay tortoises which swim about when you put them in water, and numbers of other toys, so many that it would require at least a week to examine them all.

20. **The Fox-God.** By every shady way-side and in every ancient grove, on almost every hilltop and in the outskirts of every village, you may see, while travelling through the Houdo country, some little Shinto shrine, before which, or at either side of which, are images of seated foxes in stone. Usually there is a pair of these facing each other. But there may be a dozen or a score, or a hundred, in which case most of the images are very small. And in more than one of the larger towns you may see in the court of some great miya a countless host of stone foxes of all dimensions, from toy figures but a few inches high to the colossi, whose pedestals tower above your head, all squatting around the temple in tiered ranks of thousands. Such shrines and temples everybody knows are dedicated to Inari, the God of Rice. At Oba, there is a particular Inari of great fame. Fastened to the wall of his shrine is a large box full of small clay foxes. The pilgrim who has a prayer to make puts one of these little foxes in his sleeve and carries it home. He must keep it, and pay it all due honor, until such time as his petition has been granted. Then he must take it back to the temple and restore it to the box, and, if he is able, make some small gift to the shrine.

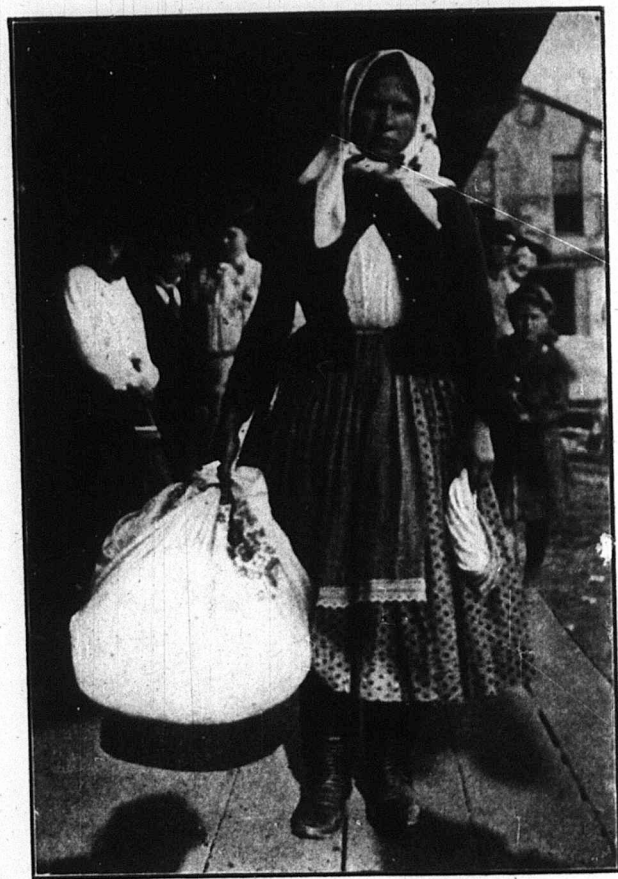
Additional Papers. The Outlook for Japanese Women in the Twentieth Century.
Classes and Races in the Japanese Empire.
Leaders of Thought and Action in Japan.



Our Foreign Neighbors.

"THE STRANGER WITHIN THY GATES."

Programme for September, 1906.



AN IMMIGRANT FROM AUSTRO-HUNGARY.

Devotional Exercises.

Hymn.

Bible Reading.—1. Our Duty to Strangers.—Ex. 23: 9; Levit. 23: 22; Deut. 1: 16; Num. 15: 15-16; Levit. 25: 35. 2. Strangers to be Taught.—Deut. 31: 12-13; Eph. 2: 11, 12, 19. 3. Love to Strangers Commanded.—Levit. 19: 33-34; Deut. 10: 17-19; Heb. 13: 2-3.

Prayer. (Three short definite prayers.)

1. That our country may be wise and just in her treatment of immigrants.
2. That Christians may be very faithful in teaching Christ to the foreigners in America.
3. That the immigrants may learn in this new land the Truth which alone makes free.

Hymn.

Immigration from the Immigrant's Viewpoint.

Reasons for Immigration. It is hard for Americans, born and reared, to sympathize with emigration. We cannot understand how vast numbers of people are willing to leave their own land, their old associations and friends, and start for a country of which they have the most vague and unauthentic knowledge. We wonder if a large majority of the immigrants are not prompted by the blind faith of ignorance. Without question, they have cause for dissatisfaction in their old homes. But their willingness, even eagerness to rush "from present ills to ills they know not of", is beyond our power of comprehension.

The expellent influences of the old countries, however pleasant Europe may seem to tourists, are numerous. In Germany and Austria the love of liberty has been growing without a proportionate growth on the part of the governments. The Italians are the worst fed people in Europe, except the Portuguese. The tax-collector takes thirty-one per cent. of the people's earnings! No one can wonder at the flood of immigration from Russia. Since the war with Japan and the terrible political upheavals of the past few months, the only astonishing thing is that there should be one person left in the Land of the Czar who, by the most strenuous efforts, could get away.

Great political revolutions may be looked for in Europe because of the growing demand for freedom. Judging by past experiences, these revolutions will not be bloodless. Besides these threatened times of terror for the people, there are always rumors of wars among the nations. This calls for large standing armies in each country. In Europe the best years of all able-bodied men are demanded for military duty. From seven to fifteen years must be spent in the army, and from three to six in active service. This robbery of a man's life and the "blood-tax" to support them will continue to be a powerful stimulus to emigration.

Again, emigration is much easier now than a few years back. Railroads are stretching themselves throughout Europe and people from the interior can more easily reach the seaboard. Instead of long and tedious passage, the steamers land the passengers in a week or ten days. Improvements in steam navigation are making the ocean passage easier, quicker and cheaper. Instead of the \$100 needed in 1825, the immigrant now pays about \$23 for his ticket to the New World.

Furthermore, the dream of a land of peace and plenty appeals strongly to the oppressed, who say in their heavy hearts: "Things cannot be worse. Let us go, and if we perish, we perish."

There has never been an age when men did not dream of an ideal land, a land of plenty, prosperity, peace and liberty. These dream countries have usually been upon some yet undiscovered island or on some other planet. But to the European peasant and laborer, the land of his dreams lies just beyond the blue waves of the Atlantic, and at the magic word "America" his fancy pictures a life of freedom and happiness. He seems to lift dull eyes to us and say: "Hope to me spells America. From, thence if from any source, must come help."

Probably a few bold spirits from some town or country community in Europe gather together the necessary money and start for the New World. If these win success at all, and many of them do, they write back most enthusiastic letters to the friends and kin in the home land. They tell of better wages, of more to eat, of different work and of a degree of liberty never known before.

The town and country people hear the news eagerly, and, in constant repetition, the glories of the new land grow and become more and more desirable. Here the peasant works the land with no hope of ownership,—in America he may buy land and sow and reap as he chooses. He may own his home nor be taxed to keep up the estate of some lord. His going and coming is his own with no man to say "shall" or "shall not".

In America all men are equal and when the immigrants' children grow up they need call no man lord and master. Then there are free schools for these children. They will have equal opportunities with the children of the rich and be better able to earn riches for themselves. For of course all Americans are rich. Those who travel in Europe scatter money freely, and the stories of their wealth are told everywhere.

Then is not America making wonderful machines for ploughing and sowing and reaping the fields? Machines of all kinds that work faster than hundreds of men and women? When these machines come into Europe it means that these same men and women are to be no longer employed. Where then are these to look for work?

"We will go to America!" they exclaim. "In that country it may be they will employ us to make these machines that have here taken our places. We will dig the coal and iron, hammer and mold the machinery, and, after all, our strength shall dig and plant and reap through the machinery that we make for the old country."

Religious liberty enters into the dreams of a few of the emigrants, but it is not the impelling force that it was to our Puritan ancestors. The poorer classes of Europe do not know that such liberty exists, nor are they awakened to their need of it. So long have they been in the darkness that they comprehend not the Light that might be and that shineth for every man. Christianity to them is a State Church, forms, ceremonies and superstitions.

When the emigrants reach the land of promise there are many disappointments in wait for them. The people of America do not stand with outstretched arms to greet the foreigners. All Americans are not rich. Money may not be had for the mere coming. There are misunderstandings and hardships ahead. The walls of the dream cities fall about them. As they stand among the ruins, let us, as Christians, go to them with ideals and hopes which have not entered into their hearts,—the things which Christ has in store for those who love Him.

It may be well to consider briefly the effect of immigration upon the immigrants. We as Americans recognize the high worth of many of our citizens of foreign birth, not a few of whom are eminent in the pulpit and in all the learned professions. But no one knows better than these same intelligent and Christian foreigners that they do not represent the mass of immigrants. The typical immigrant is a European peasant, whose

Effects of Immigration Upon the Immigrant.

moral and religious training has been meagre or false, and whose ideals of life are low. Not a few belong to the pauper and criminal classes.

Moreover, immigration is demoralizing. Few men appreciate the extent to which they are indebted to their surroundings for the strength with which they resist, or do, or suffer. All this strength the emigrant leaves behind him. He is isolated in a strange land, perhaps, doubly so by reason of a strange speech.

We have a good deal of piety in our churches that will not bear transportation. It cannot endure even the slight change of climate involved in spending a few summer weeks at a watering place, and is commonly left at home. American travellers in Europe often grant themselves license, on which, if at home, they would frown.

Is it strange, then, that those who come from other lands, whose old associations are all broken, and whose reputations are left behind, should sink to a lower level? Better wages afford larger means of self-indulgence; often the back is not strong enough to bear prosperity, and liberty too often lapses into license.

Our population of foreign extraction is sadly conspicuous in our criminal records. The roughs of our cities are, most of them, American born of foreign parentage. The liquor traffic is chiefly carried on by foreigners. The continental ideas of the Sabbath are sadly manifest in our cities, where it is being transformed from a holy day to a holiday.

There is a popular belief that "God takes care of children, fools, and the United States." We deem ourselves a chosen people, and incline to the belief that the Almighty stands pledged to our prosperity. Let us look squarely at the perils that threaten our future and at the magnitude of the issues that hang on the present.

The outlook is brighter than it was some years ago, not because there are fewer perils, but because the public mind is being aroused to some appreciation of them, and the Christian Church is beginning to awake to her opportunity and obligation. Let endeavor be stimulated with new courage.

Hymn.

Paper (suggested)—America's Part in the Making of Americans.

Reading—The Burden.

"O God!" I cried, "why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.

Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never open been!"

And the Thorn-crowned and Patient One
Replied, "They thronged Me too, I too have seen."

"Thy other children go at will," I said,
Protesting still.

"They go, unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin,
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord. I have tried"—

He turned and looked at me, "But I have died."

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil!
These souls to win!

They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest tossed—
They are not mine."

He looked at them—the look of one divine;
He turned and looked at me. "But they are mine."

"O God," I said, "I understand at last.
Forgive! And henceforth I will bond-slave be
To Thy least, weakest, vilest ones;
I would not more be free."

He smiled and said, "It is to Me."

Hymn.

Some Christian Immigrants.

Baptists Miss Marie Buhlmaier, of Baltimore, writes: Perhaps it is well to tell you of a very sweet experience in connection with our immigrant work last week; that of a prayer-meeting held in the steerage among those going to Galveston, Texas. We had discovered three families of Baptists

from Russia who joyously accepted our invitation to come apart for prayer and thanksgiving. Others followed us down also, and there we had a real live prayer and song service. It was touching indeed as one of the brethren related to us their early experience as Baptists in their part of Russia. Not longer than six years ago they did not dare to unite in worship, owing to persecution by the Government and the people. However, they met two and three at a time in the depth of the night and just prayed and prayed until God heard and helped them. Since that time the work has steadily advanced, so that today that Church numbers over 200.

They seemed a very happy people; strong in the Lord and the power of His might. They will be a very welcome addition to our force in Texas and Oklahoma. Before we parted they joined in singing two hymns on deck surrounded by a great host of fellow passengers who listened attentively although not all of them could understand the words.

A German Christian. The eager crowds had been satisfied and dispersed, when a little woman, sad, old and alone, was noticed. I called to her and she came. Before long she had told me how, several weeks ago, she and her husband left the Fatherland to join their children here in America who were longing for their parents. When out on the ocean her husband, a strong and robust man, was taken sick and died within a few hours. His widow's grief was naturally very great, for he had been her companion in the fullest sense. She missed him sorely, yet she did not murmur against God or His Providence. While filling out a tracer for baggage which had not arrived in time for shipment, I learned that she was truly converted to God about twenty-six years ago. She was instrumental in her husband's salvation and together they tried to serve the Lord and Master. It was indeed touching to hear her tell how she was led to seek the Lord when in sore affliction and great sorrow. The words: "Thou art mine forever!" brought peace and confidence to her soul, then and always.

"I was troubled this morning before leaving the steamer, and I prayed and prayed that God would comfort my soul. I knew He would hear me, and although I had to wait a little while, he has sent you, and—oh, I am so glad," were the words she uttered. I know someone else who was glad also, and when permitted to minister to her various needs and finally to lead her away to the train and make her as comfortable as possible, a song of praise was in my heart.

Oh, blessed privilege of ministering even "to one of the least of these His children."

Was It Home or Foreign Missions?

The movements of a Divine Providence have been very wonderful. Among the Swedes, as well as among the Germans. Home Missions have greatly helped Foreign Missions, and the Foreign Mission work has resulted in great blessing to our country. Guided by the hand of Providence, a young Swedish sailor was converted in New Orleans over fifty years ago. He was baptized and received into the Baptist Church by Rev. Ira R. Steward. He was so overjoyed at the blessing, that he must make it known to his friend, T. O. Nilson, over in Sweden. He told him that he was not only a believer in the Lord, but that he had been buried with Him in baptism, and pointed out to him the Scriptural teaching concerning this ordinance. Mr. Nilson studied the subject anew in his Bible, and was convinced that his friend, Captain Schroder, was right. As soon as persuaded of the truth, he acted upon it. He went down to Hamburg in search of Mr. Oncken, and was baptized in the River Elbe. He went back to Sweden and God gave him power in preaching. Six were soon ready to follow their Master in the ordinance, and were baptized in a peaceful bay of the Cattegat, and thus the first Baptist church of Sweden was organized. But Mr. Nilson was ridiculed, persecuted and imprisoned, and finally was banished from his native land. He spent his days of exile in America, and became instrumental in founding several Baptist churches in Minnesota and elsewhere, as preparatory to the glorious ingathering of Swedes into the spiritual kingdom of our Lord. "Thus," said one, "the seeds wafted across the water in Capt. Schroder's letter were now brought back to America by the winds of persecution." How little we know what will be the fruitage of our labors.

When Elder Steward welcomed his convert into the church, perhaps there were few to come forward to greet the simple sailor.

When that sermon was preached which led Capt. Schroder into the truth, "there was cast into the ocean of humanity a pebble that started concentric waves of influence which have broadened and intensified until today they break on the far-off shores of eternity."

The Germans as Americans. The Germans are, as a rule, an industrious, honest and thrifty class of the population. They work, and they get ahead; they forge their way to influence and success. By industry, honesty and perseverance, they rise from humble positions to those of prominence. By fidelity to every trust, and tireless faithfulness in the discharge of duties, they win the respect and esteem of the people among whom they live and with whom they deal. They are much given to hospitality and friendship. Their home life is sacred and

full of happiness, contentment and good cheer. German immigration is no more the product of misery at home than is English immigration. Not all immigrants, nor all who speak a foreign language, are dangerous elements in our national life. The danger of immigration is mostly of a religious nature. There is no such Americanizing agency as the Gospel. American institutions and liberties rest upon great Bible ideas, and the sooner we get these into the minds and hearts of the Germans, the sooner they will become Americans. The history of our German-speaking Baptist Churches shows this. We must take the Germans as we find them, and use the methods best fitted to influence them. We see other Churches and organizations, the politician and the newspaper, in fact, all who wish to influence them, resorting to the use of their mother tongue. Shall we suffer the children of this world to be wiser than the children of light? And do not our foreign missionaries learn the language of the natives of the countries to which they are sent, so that they can win them to Christ, whether they ever learn to speak English or not?

The Baptists ought to have no sympathy with those who are making an outcry against German-speaking Churches in America as perpetuating a foreign tongue. They are simply confronted by the stubborn problem how to reach the Germans in this land with the Gospel. There is but one way open, and that is to proclaim the Saviour's message in the German language, the only language in which, as yet great numbers of Germans can intelligently receive it. Preaching in the German tongue and planting German Churches is not a matter of choice, it is simply a necessity to which we are driven if we are to reach multitudes of these perishing souls at all, and it will continue to be a necessity as long as immigration continues.

The Baptist Home Mission work in the German language has had a gratifying measure of success. There are at present 270 Churches, with 26,000 members. Last year 1,385 baptisms were reported, and 29,935 pupils in the Sunday-schools. In the territory of the Southern Baptist Convention there are 27 Churches, with 1,700 members. Not only are the majority of the Germans in the Northern States, and not only has German immigration, since 1860 mainly taken its course to the North and West, but the German Baptist Churches of the South have constantly lost considerable numbers of members by removal to the North and West. So that the present figures only poorly indicate the success that attended the Home Mission work among the Germans in the South. In some places such removals have so weakened the Churches that the remaining members disbanded and joined English-speaking Baptist Churches, as, for instance, Newport, Ky.

Kentucky has now only one German Church—that in Louisville. Maryland has one, with a promising mission that may soon be organized into a Church. Arkansas, with 70,000 Germans, has one Church, with no pastor. From Fort Smith to Little Rock, along the Iron Mountain Railroad, are said to be twenty German colonies, but the Baptists have no work among them. Missouri has seven Churches among its hundreds of thousands of Germans, and Texas has sixteen Churches working in co-operation with the State Convention.

Hymn.

Closing Prayer.

Adjournment.



STATISTICAL TABLE, SOUTHERN BAPTIST CONVENTION, FOREIGN MISSION, FOR THE YEAR 1905-06.

| COUNTRIES. | MISSIONS. | DATE OF ORGANIZATION. | NUMBER OF CHURCHES. | | MISSION-ARIES. | | ORDAINED NATIVES. | | UNORDAINED NATIVE HELPERS. | | INCREASE. | | DIMINUTION. | | HOUSES OF WORSHIP. | SUNDAY SCHOOLS. | | DAY SCHOOLS. | | CONTRIBUTIONS.* | |
|----------------|---------------------|-----------------------|---------------------|-----------|----------------|---------|-------------------|---------|----------------------------|---------|--------------|--------|-------------|---------|--------------------|-----------------|--------------------|---------------------|--------------------|-----------------|---------------------|
| | | | OUT-STATIONS. | CHURCHES. | Male. | Female. | Male. | Female. | Baptism. | Letter. | Restoration. | Death. | Expulsion. | Letter. | | Membership. | Number of Schools. | Number of Scholars. | Number of Schools. | | Number of Scholars. |
| China..... | South China..... | 1845 | 44 | 11 | 15 | 12 | 40 | 14 | 475 | 25 | 23 | 27 | 55 | 3,352 | 37 | 9 | 408 | 15 | 494 | \$ 3,229 94 | |
| | Central China..... | 1847 | 13 | 11 | 17 | 1 | 13 | 5 | 115 | 12 | 12 | 3 | 12 | 330 | 8 | 9 | 515 | 8 | 105 | 488 71 | |
| | North China..... | 1860 | 35 | 14 | 21 | 1 | 23 | 7 | 413 | 12 | 16 | 6 | 6 | 1,307 | 9 | 20 | 1,050 | 19 | 605 | 200 00 | |
| | Interior China..... | 1904 | 4 | 4 | 4 | 4 | 3 | 3 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 1 | 10 | ..... |  |
| | Total..... | ..... | 92 | 40 | 57 | 14 | 79 | 26 | 1,003 | 49 | 39 | 36 | 69 | 5,049 | 54 | 38 | 1,973 | 43 | 1,214 | 3,918 65 | |
| Africa..... | Total..... | 1850 | 8 | 5 | 5 | 3 | 27 | ..... | 216 | ..... | 9 | 45 | 2 | 936 | 11 | 10 | 247 | 8 | 185 | 1,350 08 | |
| | Total..... | 1889 | 7 | 7 | 7 | 1 | 6 | 3 | 45 | 22 | 3 | 3 | 3 | 224 | 3 | 12 | 501 | ..... | ..... | 681 65 | |
| Japan..... | Total..... | 1870 | 31 | 3 | 2 | 20 | 11 | ..... | 90 | 37 | 7 | 18 | 16 | 31 | 774 | 4 | 25 | 518 | 2 | 66 | 1,475 26 |
| | Total..... | 1880 | 64 | 6 | 8 | 8 | 8 | 1 | 131 | 55 | 2 | 5 | 6 | 2 | 1,222 | 8 | 30 | 233 | 3 | 172 | 442 12 |
| Mexico..... | North Mexico..... | 1880 | 14 | 5 | 6 | 3 | 4 | ..... | 46 | 5 | 2 | 1 | 4 | 14 | 322 | 7 | 13 | 312 | 3 | 125 | 219 80 |
| | South Mexico..... | ..... | 45 | 76 | 11 | 14 | 11 | 12 | 177 | 60 | 4 | 6 | 10 | 16 | 1,544 | 15 | 43 | 545 | 6 | 298 | 661 92 |
| Brazil..... | Pernambuco..... | 1889 | 15 | 18 | 2 | 5 | 24 | 4 | 254 | 89 | 22 | 17 | 56 | 88 | 1,104 | 4 | 15 | 667 | 2 | 75 | 4,345 00 |
| | Amazon Valley..... | 1897 | 8 | 2 | 1 | 3 | 1 | ..... | 79 | 5 | 4 | 4 | 16 | 12 | 243 | 5 | 4 | 130 | ..... | ..... | 3,002 00 |
| | Bahia..... | 1882 | 24 | 42 | 5 | 9 | 18 | 1 | 211 | 10 | 6 | 12 | 14 | 16 | 1,009 | 11 | 5 | 171 | 2 | 140 | 2,062 33 |
| | Rio Janeiro..... | 1884 | 9 | 20 | 2 | 2 | 1 | ..... | 114 | 23 | 3 | 5 | 32 | 8 | 701 | 2 | 9 | 375 | ..... | ..... | 5,273 33 |
| | Campos..... | 1890 | 12 | 23 | 2 | 2 | 5 | ..... | 204 | ..... | 56 | 8 | 169 | 5 | 1,021 | 5 | 7 | ..... | ..... | ..... | 1,746 75 |
| | Sao Paulo..... | 1899 | 9 | 17 | 2 | 2 | 1 | 9 | 48 | 13 | 3 | 1 | 17 | 13 | 272 | ..... | 4 | 65 | 3 | 115 | 1,285 00 |
| | Total..... | ..... | 77 | 122 | 14 | 14 | 22 | 58 | 910 | 140 | 94 | 47 | 304 | 142 | 4,350 | 27 | 44 | 1,408 | 8 | 330 | 17,734 41 |
| Argentina..... | Total..... | 1903 | 2 | 2 | 5 | 4 | 1 | ..... | 4 | 13 | ..... | ..... | ..... | 17 | ..... | 1 | 40 | ..... | ..... | 283 00 | |
| | Grand Totals..... | ..... | 214 | 372 | 85 | 104 | 71 | 194 | 35 | 2,445 | 321 | 105 | 122 | 411 | 261 | 12,894 | 173 | 5,232 | 67 | 2,063 | \$ 26,104 97 |

*Part of the contributions was given by the Chinese.

*Part of the contributions was given by the missionaries.