

Our Mission Fields

No. 2



MRS. D. G. WHITTINGHILL,
ROME, ITALY.

THE ITALY OF TODAY.
MISSIONS ON THE FRONTIER.
NEW CHINA.

1906

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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. Similiar 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 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.

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 each or 20 cents a year for the four issues. 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

OCTOBER, NOVEMBER AND DECEMBER.

The Italy of Today.
Mission on the Frontier.
New China.

FOLLOWING THE COURSE OF STUDY OUTLINED ON
THE MISSION TOPIC CARD.

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


Italy.

"A Free Church in a Free State."—*Italy's Motto.*

Hymn.

Prayer.—For the hastening of the day of Pure Religion in Italy.

Bible Reading.—*Some teaching Roman Catholics forget*—The second commandment.—Gen. 20 : 4, 5 and 6 (omitted from Roman Catholic Bibles).

Christ the only mediator.—I Tim. 2 : 5.

God alone can forgive sin.—Mark 2 : 7.

Confession to Christ alone brings forgiveness.—I John 1 : 9.

In Christ's name, not the virgin's or saints' is 'salvation.—Acts 4 : 12.

Teachings about the celibacy of the priesthood and abstaining from meats.—I Tim. 4 : 1-3. Let Protestants remember.—2 Peter 3 : 17 and 18.

The Spirit of God.

1. The prayers I make will then be sweet indeed,
A Prayer If Thou the spirit give by which I pray ;
by a Great My unassisted heart is barren clay,
Italian That of its native self can nothing feed ;
Sculptor. Of good and pious works Thou art the seed,
 That quickens only when Thou say'st it may ;
 Unless Thou show to us Thine own true way,
 No man can find it ; Father ! Thou must lead.
 Do, Thou, then, breathe those thoughts into my mind,
 By which such virtue may in me be bred
 That in Thy holy footsteps I may tread ;
 The fetters of my tongue do Thou unbind,
 That I may have the power to sing of Thee,
 And sound Thy praises everlastingly.

—Michael Angelo.

2. Many a traveller since the days of Paul has longed with a great longing to see Rome. For more than two millenniums this city has figured large in the eyes of the world. To Paul it was the center of the iron handed Roman Empire, the proud conqueror of the world. Three hundred years later its Emperor Constantine held out his hand to the Christian church which had been planted by Paul and the Apostles and which had grown too great and too powerful to be ignored. The blood-stained arenas were marked with crosses and with the temporal power of the church began her downward spiritual progress. In the eleventh century the popes claimed temporal power, in the eleventh they proclaim themselves infallible. For hundreds of years kings ruled by their will and nations trembled at their word. Many a proud

head had been meekly bowed to be crowned by them until Napoleon, the upstart, pushed their hand aside and crowned himself.

The triple crown of the popes—the insignia of rule in Earth and Heaven and Hell was doomed. Their earthly possessions early in the past century consisted of Rome and a small territory surrounding it, and this was passing away.

3. Rome stands for Roman Catholicism, of which it is and has been the head for centuries. We may see the product of any institution best where it has had long and untrammelled sway. Then come with me to **The Popes.** Rome where not only was the Pope spiritual but temporal and undisputed king for many hundred years and view this City as Dr. Alexander Maclaren saw it in 1865. "And what does the Romish church do for the social and intellectual welfare of her people," he exclaims. Let the chronic poverty of Rome, let the pestilential malaria of the Campagna, let the one newspaper, with its two advertisements, let the ferocious brigands, with the Pope's absolution in one pocket, and Ferdinand of Naples' Commission in the other ; let the twenty thousand bayonets of French soldiers which must protect the Pope from his own subject—let all these answer. Over this Rome has been pronounced the doom *Mene, Mene, Tekel, Upharsin*. It has indeed been tried and found wanting.

4. Early in this century a united Italy became the hope and dream of many Italy loving souls. To **United Italy.** trace the growth of this hope until it aroused the sympathy of the brave in many lands would be out of place here. If you would hear it voiced in song read Mrs. Browning's stirring poems dedicated to Italy, the land of her adoption. Around the heroic figures of Garibaldi and Victor Emmanuel, ruler of a little sub-Alpine kingdom, one of the many into which Italy was divided, these hopes took shape. But the struggle was a long one, hardly contested. It took no less than twenty years to change the gloom of defeat at the battle of Novara to the climax of success when the gates of Rome opened to him on that memorable twentieth of September in the year 1870.

5. To make a new Italy out of the wreck of the old was a tremendous undertaking. A constitutional monarchy similar to that of England was founded with Victor Emmanuel as King. The deposed Pope was given an immense income whereupon he retired to this palace, the Vatican, there to remain a voluntary prisoner and implacable enemy of the new government until the day of his death. To create a new

army, build up a navy, substitute law for license, inaugurate a system of public schools for the eighty out of every hundred who could not read, to encourage night classes, found libraries, art and technical schools, required heavy taxes. The people ground down by long misrule, were desperately poor. With the beginning of the new order of things began that growing tide of immigration which has already landed two million Italians on our shores in the last thirty years. But what has been accomplished in Italy is little short of marvelous and challenges the admiration of the world. The powers of the Roman Catholic Church have been greatly reduced, although it remains the state religion and the religion of the people as well. How firm is its hold may be gathered from the fact that there are probably less than 10,000 Protestants in all Italy. Of these more than four thousand belong to the historic and heroic Waldensean Church. There are signs of hope, however, that what has been called The New Reformation will also affect Italy. This new movement away from the Catholic church is setting in strong in many parts of Europe, no less than 50,000, it is said, having left this church in the last years in Austria alone.

Before, we turn to the consideration of the practices and superstitions of the Catholic church let us look at the people and first at the charming, dark eyed children—and, since the poor so far out-number the rich, the children of the poor. We are in Naples which Dr. Eager has called Poor Man's Paradise, and in its slums. Of course the children interest us. They run about nude, save for a slip of gingham or a bit of trouser and a waist. When they see us they beg for *centissime* and for *macaroni*. When we are away, they idle and dawdle. Poor as are the the Italians of this part of the city, just so idle are they. Down at the harbor the boys fish when there is no other amusement. It is a strange fact that although close among the shipping, fish are not rare, and many a neat fry is brought home for the table. Others make a pretense of selling newspapers. Let a street organ go by, however, and customers may go to the winds. Here and there the boys linger about the tables of some sidewalk café, where men are playing cards. Every one of the little folks has somewhere about him a tiny paper money-box—just a cube, with a slit in one end in which to deposit the *centissime* he may gather by some hook or crook. These he will save until there is a good opportunity to spend them, and then out they all come for one grand splurge.

Now they are running, watching for the least sign of opulence in the passer-by, that they may flock about him, crying, in the

musical *lingua romana*, "*macaroni*," the equivalent in this land of *trinkgeld* and *pourboire*.

The musicians of the slums are following us, and they are playing the "*Cavalierna Rusticana*." With the setting of the slums and the musical voices of south Italy, that music is especially sweet. Then the violins take up other Italian melodies and the girls in their balconies burst out with songs.

7. Men and Women of the Slums.

There are many other features of these Neapolitan slums which interest us. Down at the street fountain in this district are the women, wearing on their heads great white lace caps that fall to either side like a cushion. The nurse of some well-to-do family home for a visit tosses her head and the bells on the red or yellow ribbons which fall from her head almost to the skirts of her dress, jingle merrily. Above them rise tier upon tier the galleries of the tenement houses, each one adorned with growing flowers and filled with dirty, brown-skinned children with tangled chestnut hair. From every window, high as the tenements reach, hang the refrigerators of southern Europe, without which the poor would perish—gourds, great yellow fellows—filled with lard or milk or water. Below the peddlers are numerous. One, from a large jug on his back, is selling drinking water, one cent a glass. If one has a penny, why walk over to the public fountain for a drink, when it is here to hand? Yonder goes another with a tray of fruit on his head—green bananas, oranges, huge lemons, tangerines, all so cheap in Italy! Then there is the fan peddler and the postal-card seller, the boy with strings of onions around his neck and, most fascinating of all, the bright-eyed cherry peddler, with his basket of luscious black cherries and his scales slung over his shoulder.

One peeps into an open door and in the dark interior sees a dirty bed and floor littered with filth. For all the light-hearted laughter the immorality of this section is said to be worse than that of Turkey.

The farther north one goes in Italy the less manifest do the signs of poverty become. Rome, Florence, and Milan are fast taking on the appearance of clean, sanitary, modern cities, but it were wise for the traveller who cannot divest himself of life-long prejudice in favor of the "way they do things at home" to avoid eating and sleeping in most of the smaller towns. Of the well-to-do classes of women of middle and northern Italy, Mrs. John Eager gives us some interesting sketches:

9. **The Roman Home.** A Roman home is always a flat. The palace of the aristocrat and the tenement of the poor are both divided into several or more apartments, arranged to accommodate a separate family.

A Roman prince who feels called upon to hide the family skeleton—a spendthrift brother and his low-bred wife—sets them up in housekeeping on the attic floor of his own handsome palace, where the poor relations drag out a parsimonious existence. The public gives them due credit as inmates of a very grand establishment, but the public does not bother with the fact that the younger brother is the house-steward of the prince, while the shabby wife is the seamstress of the princess.

A father settles his married children on the various flats of his own house, and rejoices that all are literally gathered under one roof tree. However the household is one in name only, and the separate homes are highly conducive to the family peace. If there be family jars, the noise does not pass beyond the janitor who guards the immense street door, and who knows full well that silence will prove a golden weight to keep him in his place year after year.

10. **The Monte di Pieta.** The Monte di Pieta or Mount of Pity, proves both a blessing and a curse to Roman women. It is a huge government pawnshop, where anything may be pawned without the odium which is associated with such transactions elsewhere.

The business is conducted in a highly respectable sort of way, but of necessity the discount is enormous, the illusions hurtful, and the general effect demoralizing.

A pawn ticket for an heirloom or a piece of valuable jewelry sometimes runs on for years, until the entire value of the article has been consumed in futile, desperate efforts to renew the pledge. However the ordinary Roman matron pins not her faith to banks, and so she refuses to part with her dear Mount of Pity, an agent so convenient and so accommodating in moments of dire necessity. Among a certain class, it becomes quite a matter of course to invest all savings in solid gold chains and rings which are called capital, and regarded as collaterals on which money can be raised at all times.

11. **The House Wife's Treasure Trove.** The Roman woman's treasure trove is her capacious linen press. She was hardly eight years old when she exchanged some hard earned pennies for a piece of linen and painfully set the stitches in the pillow case which laid the foundation of her present goodly store. House linen forms an essential part of a wife's

dowry, and is accordingly registered in the marriage contract which precaution exempts it from seizure for the husband's debts. A bride once showed, me a roll containing forty yards of linen, which had formed a part of her grandmother's *dot*. It had also figured on her mother's marriage contract, and after nearly seventy-five years the uncut roll had descended to herself. The absolute control of so much useless linen affords many a wife the chance to raise some pin money by pawning, or selling a superfluous roll.

12. **The Inner Life.** But what of the religious life of these people? Two words, tradition and superstition go far towards telling the whole story. To those who would in a measure understand the hold the Roman Catholic Church has upon the people of Italy and the present debased condition of the 200,000 priests, we would commend Dr. John Eager's *Romanism in its Home*. We can only give a few illustrations:

Nearly four hundred Roman Catholic churches in Italy vie with each other in the possession of relics. Bottles of Egyptian Darkness, Manna that fell in the Wilderness, the Breath of Balaam's Ass, several skulls of John the Baptist, bones of martyrs, pieces of the cross, nails used in its construction, thorns from the crown placed on the Saviour's head are among the number.

The greatest relic of all is the Bambino of Rome. The word Bambino is the Italian for baby. The "Bambino of Rome" is an image supposed to represent the infant Jesus, carved by St. Luke from a piece of the true cross. It is covered from head to foot with precious gems, the offerings of those who believe themselves to have been saved from death through its miraculous power. Ponderous locks guard this treasure which is only exposed to view at Christmas, and when special miracles of healing are to be performed. The tourist, however, may have his curiosity gratified by means of a magic dollar.

13. **China and Italy.** In the book referred to above Dr. Eager points out a number of similarities between the Idolatry of China and Italy. Here are some of them.—In China temples are often set on mountain tops and places difficult of access. The same custom prevails in Italy, the merit in both cases being greater, the greater the difficulty in reaching the place. In China an important part of worship, is incense burning—the same is true in Italy. As in China thousands can give no good reason for what they do. "Do what I say and ask no questions" is the favorite maxim of the Italian priest. In China lights are kept burning constantly before the idols. No one can visit Italy without being struck with this feature of Romanism. As in China images abound everywhere, and in Italy

many superstitious people feel that to live in a house or keep shop without an image of the Virgin or some saint with a light constantly burning before it would be to open the door to evil spirits and misfortunes of every kind. The points of similarity might be continued, but enough have been given to enable us to understand why Dr. Ashmore, for forty years Missionary to China pronounced Italy a more difficult field than China.

My visit to some Roman Churches—Essay. (A real or imaginary account of what one saw in a visit to the churches of the Eternal City.)

If all this is true what have we—we Southern Baptists—done about it? The story is soon told in outline. **14. The Remedy.** As far back as 1850 the attention of our Foreign Board was turned to Italy. As we know, the country was then, and until 1870, convulsed by internal strife. In 1870, when it was learned that Dr. W. N. Cote, Secretary of Y. M. C. A. work in France could be secured, the Board believed the right man had been secured. Dr. Cote was one of the first Protestant workers to enter Rome, and by the Spring of 1871 a church had been organized and eighteen members enrolled.

The phenomenal success which seemed to attend our work in Italy, and chiefly in Rome, awakened great enthusiasm at home. At the Convention of 1872, held in Raleigh, an aggregate membership of 271 in our churches in various parts of Italy was reported, and pledges to the amount of \$20,190 for a Chapel at Rome were made. But clouds were gathering. In a time, 1873, of severe reaction and depression, Dr. George B. Taylor was called by the Board from his successful pastorate in Staunton, Va., to take charge of the Italian work. To answer the call meant heroic sacrifice, but it was answered. Since that time this hero of the Cross has never failed in his duty or his love to the land of his adoption. In 1880 he was joined by Dr. John Eager, who until his return to America in 1896, was Dr. Taylor's faithful and successful co-adjutor. At present the American missionaries connected with our work are Dr. Taylor, Mr. and Mrs. Everitt Gill and Mr. and Mrs. D. G. Whittinghill, Mrs. Whittinghill being the youngest daughter of Dr. Taylor. At present our Italian membership numbers 774.

15. Several Introductions. No view of our Italian Mission would be complete without some mention of the twenty Italian ministers who are in charge of our churches which reach from Northern Italy to Sicily and now to Northern Africa. Let me introduce you to several of our Baptist preachers whose interesting histories or strik-

ing personalities make them eminently worth knowing. Here is Signor Piccinni—Word came to Dr. Taylor that over in Miglionico there was a young soldier who was doing a fine Christian work and wished to be baptized—indeed, that he had been the means of a religious awakening in his own town. The doctor went and found it even as had been reported. He was warmly welcomed into a comfortable Christian home. The evening before his departure Dr. Taylor was unable to leave his room, but the large company assembled for service were unwilling to leave until they had bade him good-bye. Filing through his bed-room, men, women, boys, girls and babies each said some kind word or silently kissed his hand or cheek. Today Signor Piccinni is pastor of the largest church connected with our Mission, while his activity has spread beyond the borders of his town. His home church dedicated in 1894 is beautiful and unique, the walls being covered by frescoes and passages of Scripture done by a local artist; the baptistry is hewn from a single rock. It is an interesting illustration of the reflex influence of Missions to know that this church has twenty seven members in America while another of our Italian churches has a prosperous off-shoot in Massachusetts.

Here is Sig. Fasulo. As a young man he was one of Garibaldi's invincible soldiers. For forty years he has been a soldier of the Cross and a minister of the Gospel. He is still on firing line, being now at Noto in Sicily, where the opposition of the Catholic Bishop has been particularly fierce.

16. A Soldier of Garibaldi and a Capuchin Monk.

The history of Signor Stanganini, pastor at Pordenone, reads like a mediæval romance. He was a Capuchin Monk for years and cast aside the coarse brown robe and sandals of that order amid great difficulties. His conversion, renouncing all monastic vows, subsequent kidnapping and confinement in a monastery, his escape and appeal to government authority for protection make an exciting story. When two of his church members were recently elected as councilmen on the labor ticket it marked an advance in the recognition and favor of Baptists.

A very different history is that of Signor Nicholas **17. A Count's Son.** Papengouth, formerly pastor at Milan. Signor Papengouth knows no mother tongue, having been born in Russia, educated in Germany, France and England, while he has spent his later life in Italy. His father, Count Papengouth is a Hollander who resides in Naples and spends large sums in Christian work. When Signor Nicholas Papengouth came into our work the late Mr. Spurgeon wrote to the Foreign

Mission Board referring to Sig. Papengough's work in his College in London and stating among other things that his views were in substantial accord with those held by Southern Baptists. Mr. Papengough used to keep "bachelor's hall" in Milan where he was always pleased to see his American brethren. He is now stationed in Naples.

18. Signor Galassi now the pastor in Rome was a poor, ignorant Tuscan boy when found by Mr. Clark, an English Baptist, who took him into his home and trained him in the Christian life. He is now the best tract writer in Italy, having an unusual facility for seizing upon a current topic and writing a bright and helpful leaflet. An earthquake which some years ago shook Florence to its center immediately led to a tract which ingeniously discussed the subject from the respective standpoint of an infidel, a superstitious Romanist and a Christian.

19. Our Italian Mission is beginning to bear fruit in one vital direction—the children of the native pastors are stepping into the front ranks of evangelism. The Florentine pastor, Signor Arbanasich, died last winter and his son has taken the father's place. He is soon to marry the daughter of the late Roman pastor, who has received a good education, is a capable organist, and a fine Christian character as well.

The death of Signor Paschetto in February was a great loss to the work in Rome, especially in the Theological School and the Protestant community generally where he was much esteemed. His oldest son, Ludorico, expected to enter the Seminary in Louisville in the autumn, but has felt impelled to put aside this cherished plan in order to assume his father's duties in the family and in the work. It is a matter of great satisfaction that despite his comparative inexperience, he has been considered capable of editorial work on the *Testimonio*, the monthly paper published jointly by the English and American Baptist Missions in Italy.

20. With such men as these and others, with the paper *Il Testimonio*, with the well manned Theological School in Rome, what do we need most for our work in Italy? With one accord from Italy and from our Board would come the answer—*churches*.

Everybody knows that Italy is the land of great Cathedrals and splendid churches. Some of these have cost hundreds of years of labor and millions of dollars. St. Peter's in Rome, one of the largest Cathedrals in the world, with standing room for more than

fifty thousand persons, was founded hundreds of years ago, and is still unfinished. It is grand and beautiful beyond description, and cost the enormous sum of fifty million dollars, more than every Baptist church house in the Southern States, and it is maintained at an annual cost of more than \$40,000. The Cathedral of Milan, regarded by the Milanese as the eighth wonder of the world, has cost about the same sum, and though founded in 1386, it is yet unfinished. In addition to these, and many other Cathedrals, there are hundreds and thousands of churches, many of which are large and imposing in appearance, richly adorned with statuary and paintings by the hands of the great masters, and costing not infrequently millions of dollars. Rome alone has more than 350 churches, and nearly every mountain hamlet can boast a church large enough and elegant enough to inspire the village worshiper with a feeling of respect, and even something of awe. The people have been taught to depend on forms and ceremonies, and to believe that a building set apart for this special purpose is an essential part of true worship. With these ideas, and accustomed to the magnificence of Italian churches, it is not easy to bring the people down to our simple forms and more simple places of worship. While we would not for a moment pretend, or even wish to imitate them in the building of fine churches, still we do earnestly desire, and greatly need, simple and comfortable houses of our own, which, however unpretending, the people will recognize as churches, places dedicated to the worship of God.

21. At the recent meeting of the Woman's Missionary Union in Chattanooga the need of a group of buildings in Rome, as the center of our growing work, was forcibly presented. Three thousand dollars was asked for as a contribution from that gathering, but much more is needed to build an adequate home for the church, the Theological School and its faculty and the headquarters of *Il Testimonio*.

22. In connection with the thought of building this compound, comes one which may well represent the work done and yet to be done in our Italian Missions, where it is so difficult to put down results "in black and white." Property in Rome is very expensive, not only because land is valuable and construction material is high, but because of city requirements in building. Foundations must rest on the original city level and be of great thickness. Because of their many vicissitudes, streets are often from thirty to one hundred feet above the solid ground which necessitates several tiers

**A Closing Thought,—
Build Deep.**

of foundation arches at enormous expense before real building begins. This heavy item will seem superfluous to builders in our Southland who reckon on slight foundation work to support their beautiful and expensive church houses. May we not, however, see in it a type of the invisible church in Italy—long and arduous laying of foundations, but like the buildings there, an enduring monument for centuries to come!

**Suggestions
for the
YOUNG
LADIES.**

Essays. { The General Who Made a King—Gibaldi and Victor Emmanuel.
The Present Pope.
Glimpses of Waldensian History.

Readings. { Selections from Mrs. Browning's Poems:
Casa Guidi Windows; A Tale of Villa Franca; Italy and the World, etc.

Illustrations. { Of Italian Cathedrals.
Perry Pictures one cent each.

Bibliography. *Mission Work of the Southern Baptist Convention*, Miss M. E. Wright, Chapter Nine.
Italy and the Italians—Dr. George B. Taylor.
Romanism in Its Home—Dr. John H. Eager.
Italian Poems—Mrs. Elizabeth Barrett Browning.
The Heart of a Boy—For Young People.
Any Recent Book of Travels in Europe.
Leaflets—*The Compound in Italy*—Free.

Leaflets.

Roman Life, by Mrs. J. H. Eager.
The Poor Man's Paradise, by J. H. Eager, D. D.



The Italy of Today.

SUNBEAM PROGRAM.

Hymn.

Bible Reading.—A CITY CONQUERED. *Joshua 6: 12-20.* The people had no weapons nor engines of war to overcome a walled city, fortified like Jerico, for they had just come from the desert. Only God's power could accomplish it. The number seven was their sacred number—an emblem of the work of God. The Ark was the seat of His special presence. All these symbols impressed upon the people that God alone could give the victory. The garrison on the walls must have laughed the people to scorn as they paraded around the city, and so their faith, patience and obedience were tried.

Prayer.

Reading.—Italian Children (beginning—We are in Naples). Men and Women of the Slums (beginning—Down at the Street Fountain.) A Roman Home.

Hymn.—God Bless our Band. . . . (Tune—America.)

Dear Father wilt thou bless
And lead in righteousness
Our Mission Band:
Grant that each soul may be,
Striving continually
To praise and honor Thee,
God bless our Band.

Tis here we love to meet
About our Saviour's feet
Our Mission Band:
Now hear us while we pray
On this sweet Sabbath day,
Take all our sins away,
God bless our Band.

Let all our voices raise
And join a song of praise
To Christ our King,
Praise Him with heart and tongue,
Praise Him in Holy song,
Praises to Him belong,
Jesus our King.

Reading.—Some Things Italian Children are Taught to Worship.
(The Inner Life—beginning—Nearly four hundred churches.)

Reading.—An Italian Soldier Preacher (Several Introductions—beginning—Let me introduce to you.)

Reading.—Two More Preachers (A Soldier of Garibaldi, etc.)

Five Kinds of Pennies.—A reading for five boys.

A boy who had a pocketful of pennies dropped one into a missionary box, laughing as he did so. He had no thought in his heart about the heathen or the Saviour, Jesus. Was his penny not as light as tin?

Another boy put in a penny, saying to himself, "I suppose I must, because the others do." That was an iron penny. It was the gift of a cold, selfish heart.

A third boy gave a penny, and looked around to see if anybody was praising him. His was the brass penny; not the gift of a lowly heart, but of a proud spirit.

As a fourth boy dropped his penny into the box his heart said: "Poor heathen! I am sorry they are so poor, so ignorant, and so miserable." This was a silver penny, the gift of a heart full of pity.

But there was one boy who gave his penny, saying: "For Thy sake, Lord Jesus. Oh, let the heathen hear of Thee, the Saviour of all!" That was a golden penny, because it was the gift of faith and love.—*Christian Advocate.*

Giving Song (selected and adapted).

(Tune—"Onward, Christian Soldiers.")

Now our gifts we offer,
Saviour dear, to thee;
Bless us as we send
Far across the sea.
For those other children
In homes far away,
We have saved the offerings
Which we bring today.

So we gladly bring them
Saviour dear, to thee;
Bless us as we send them
Far across the sea.

Prayer and Adjournment.

SUGGESTION TO LEADER. Before the meeting, prepare questions on the programme and write them on slips of paper. Tell the children about the questions, asking them to listen closely in order to be able to answer. At the close of the meeting let each child in turn draw a question, answer if possible, and if not, pass it on to the next child. See who has answered most questions by counting the slips held by each.—E. N. B.

NOTE.—How to use Our Mission Fields. The Woman's Missionary Societies. The more taking part the more interested, is almost a missionary axiom. With this in mind these programs are arranged in short paragraphs to be given out and read, or better—much better—told by the different members. This makes a second copy, "one to cut out and one to keep almost a necessity." Why only one is sent free and how to obtain other copies is told on the second page of the cover. We have no desire that these programs shall be slavishly followed. Therefore, selections of hymns, special prayers, number of essays, etc., etc., is largely left with each leader who knows the needs and capabilities of her own society far better than we.

The Young Ladies. Since you have more leisure than most of the number of the Woman's Missionary Societies, suggestions for essays, readings, etc., etc., are made. Use the Program as the basis rather than the whole meeting. Some of the suggestions made for you will doubtless be often borrowed by the older Societies. Remember your Missionary Society calls for and deserves just as much time, thought and planning as your literary club. Put God first.

For Band Leaders. The needs of the Bands has for some time been constantly before the Union. These are met by selecting from the program suitable material and adding to it songs, recitations, etc. No program, however, can possibly meet the needs of all varieties of Bands—some composed of the tiny tots, some of half grown boys. The Leader must be the prism between any program and her particular band. Whether they catch the colors most beautifully at their stage of mental development, whether they catch fire with Missionary zeal will depend on the prism. Bear in mind this—One story told is worth a dozen read to children under twelve. One essay written by one over twelve is worth a volume to him.





Frontier Missions.

AMERICA'S STAR POINTS OVER TO THE WEST.

Hymn.

Prayer.

Bible Reading.—Going Forward—Through the sea, Ex. 14: 15. Through the river, Joshua 3: 3. In building, Neh. 4: 6. In preaching, Acts 8: 4. In numbers, Acts 9: 31. A promise in Going Forward—"Lo, I am with you always." Matt. 28: 19, 20.

Hymn.

1. **Where Is The Frontier?** To define the Frontier of the United States is not unlike attempting to paint a picture from the window of a moving train—one glance and another scene presents itself to the eye. To the Pilgrim Fathers the frontier line ran hard by the Atlantic Beach. They pushed it into the New England forests, then it was forced back to the Hudson, and still westward to the Potomac. After prolonged effort the Mississippi became the frontier border. As you call these names you can picture the onward march of the western line—The Colonies, The Old North west, The Louisiana Purchase, Florida, Texas, New Mexico, the California Gold fever, the New North west, Alaska, Hawaii, the Philippines, Porto Rico. Thus in a hundred and thirty years the frontier line has been pushed round the world and back again. Evidently this is not what Southern Baptists mean by frontier.

2. **Our Frontier.** By the term "frontier" we mean today the vast unevangelized and sparsely settled district beyond the Mississippi, and including parts of Arkansas, Texas, Oklahoma and Indian Territories, etc. This destitute, rapidly developing country, rich in possibilities and opportunities for Baptists, makes its appeal to our Southern churches. The need is two fold,—Missionaries and church buildings. Put in possession of the means, the Home Board could at many points double Baptist strength and efficiency within a single year.

Next in importance to establishing a church is the work of giving it a permanent place of worship. The homeless family is not a more pitiful spectacle than a homeless church. There are in the Southwest a thousand communities where there are no Baptist churches and more than a thousand churches that are homeless.

3. **The Indians.** So much for the region as a whole. Looking at it in detail, by the right of length of possession and length of Mission work, the Indians come first. Dr. Tichenor used to say that Southern Baptists' work among the Indians was no less remarkable than the wonderful work among the natives of Hiawaii. The story of work among the Indians will never be fully known. They are a vanishing race and many a story of Christian heroism will perish with them. The Home Board has confined its labors in large measure to the civilized Indians within the limits of the Indian Territory,—the Cherokees, Creeks, Choctaws, Chicasaws and Seminoles although some of the wild tribes in the western part of the Territory have been reached. The work among these people lay ready to hand when the Southern Baptist Convention was organized in 1845, having already been

begun by the Indian Mission Association located in Louisville, Ky. In time this work was transferred to the newly organized Home Board. Twelve years later (1857) 27 Missionaries at work among them reported more than 300 baptisms as the ingathering of one year.

4. **Great Names.** Though their histories are unwritten, some great names have come down to us—men who counted not their lives dear unto themselves if they might lay foundations where no others had built. H. F. Buckner, the minister to the Creeks, who put into their language the Gospel of John, a hymn book and a grammar; John Jumper, Chief of the Seminoles, whose people loved him like a father; Joseph Islands, "Apostles of the Creeks"; John and Chillie McIntosh, Wm. McCombs and many more are among those who loved the praise of God rather than men.

5. **A Change.** With the war came a change. Southern Baptists must have time to recover themselves before they could resume in full their Mission work at home and abroad, but they gave in their poverty and the work was never quite deserted. But the nature of the work called for had changed. White men, as tenants of the Indians, were settling in the Territory. The spiritual needs of both Indians and white men must be met. Larger grew the white and smaller the number of red men. The cutting off of Oklahoma, the mad rush to settle "No Man's" land, its burst into prosperity, its clamor for statehood,—all these are things of yesterday. Today but 160,000 Indians remain in Southern Baptist territory.

6. **An Indian Association.** It was the meeting of Oklahoma Indian Baptist Association in the summer of 1906 and it met with the hospitable Saddle Mountain Church, West Oklahoma. The delegates came from tribes whose savage names gave no indication of the character of their earnest representatives. The Kiowas were the hosts and to them had gathered the Arapaho, Comanche, Cheyennes, and Osage Indians. Among the thousand who had gathered there were many drawn by curiosity or half confessed interest. The earnest appeals made to them were heeded. The war-dance was forever replaced by the "penitent seats."

7. **Some of The Delegates.** Among the delegates there were some notable (once notorious) men, such as Chief Lone Wolf, of the Kiowas, a few years ago a terror to men of the West, but now a devout Christian. Buffalo Meat, for twenty-four years the war chief of the Cheyennes, and who still has the scalp of a white woman, a memento of

the old life. Gotebo, the war song leader of the Kiowas, and now the leader of Christian song for a little Indian Baptist Church. An old warrior said, "I been wild man because I did not know any better. I broke the laws of God all to pieces. In past I lived in darkness, but now the day is coming, I can see that I want to walk in the Jesus road."

8. **Indian Women's Love and Sacrifice.** Mrs. Spotted Bird, a Kiowa woman, said: "God knows sweat never get dry on my face, as I work for Jesus." She told of how she had prayed that she, her husband and children might live to attend this Association, and now that they are all here, she wants to give Jesus a

gift, and lays \$1.00 apiece for her family on the table, and then adds, "My grandboy passed away, but I give \$1.00 for him to Jesus," making \$5.00 as her thank-offering. A Cheyenne woman says, "My heart is packed with love." Another exclaims, "You see me, I am poor woman, but I believe God and believe Jesus, I do not want to accept any other road. I fear God more than I fear evil. I want you all to know my heart. I am glad I am present, and give thanks to God, and I give him little money, all I got." And she puts seventy-five cents on the table.

But old Omboko, the first convert among them was happiest of all—"I did not expect to live to be here," she said, "My heart so glad it won't be still."

9. **A Picture.** It was the scene for an artist's hand. It is Sunday afternoon of the Association. A thousand Indians have gathered in a hush of awe and respect at the foot of a rocky cliff, from which, like a white plume, a limpid fall leaps into the rock hewn basin below. One by one forty-nine Indians, Kiowas, Arapahos, Comanches and Cheyennes step out from among their fellows, and one by one are buried with Christ in baptism. Among them comes one dressed in white from head to foot. He says: "Look at me; I am dressed in white, my coat is white, my pants are white, my shoes are white, because I want to live a white life after my baptism." But there is a spectator not in the silent throng below. Outlined against the sky far above them sits an old warrior chief, his horse's head projecting over the precipice while he looks down on the scene far below. What does he think, what does he feel—does he, too, know the Great, Good Father?

Essay.—Uncle Sam and His Indian Wards.

10.
Another
Picture—
A Cowboy
Camp-Meeting.

Next in order of advance, as the Indians' retreat come the cow-boys—the employees on the great cattle ranches, who must in turn give way to the homesteaders. Behold one scene. It is in far West Texas, in the Madera Mountains, fifty years ago the stronghold of the Comanche Indians, now the yearly gathering place of hundreds from the ranches within a radius of one hundred miles.

A group of cowboys from Boston, Chicago, Oklahoma, old Mexico, New Mexico, from states old and new have ridden 200 miles to be present half a day. We meet them: "Have you come to be saved?" "Sure thing!" they reply. "But it must be done mighty quick; we start home at daylight." One service is sufficient. They hear, we pray, they are saved. That same night the whole camp gathers where we have dammed up the mountain stream; 1,500 feet high on either hand the precipitous sides of the canyon overhang. The full moon, in the meridian of midnight, looks down and glasses itself in the baptismal waters which catch its sheen and ripple with smiles at its image. As ancient Israel responded the blessings and curses of the law from Ebal to Gerizim, so our choir, distributed on the opposing mountain sides, throw back and forth to each other the paeans of salvation while we baptize them.

11. Oklahoma has grown in seventeen years from a little nucleus of "boomers" in the heart of the old Indian Territory. First the Creeks and Seminoles in 1889 yielded up to the white men of Oklahoma, the goal of the first great race of "sooners." The Sacs and Foxes, the Iowas, and the Pottawottomies gave up another slice of fertile prairie; later the Kickapoo lands and the Cherokee Strip were added. And only five years ago the Kiowas and Comanches made way for homesteaders. Meanwhile a slice of land that Texas claimed came into the territory as Greer County, and Beaver County was made of the No Man's Land of our geographies. Now, with the breaking up of tribal relations in Indian Territory and the admission of the Indians to citizenship and to individual ownership of land, a new state is springing into being.

It is bigger than all the new England states together, as big as Illinois and Ohio combined, and has 700,000 inhabitants.

12. Seventeen years ago, the United States Government threw the territory open for white settlers. For more than a year it had been understood that this would be done. And, for months before the appointed time, people from all over the Union began

to gather along the borders of the territory. There is no way to tell how many were thus assembled, waiting to join in the rush for homes. They were there, however, by the thousands and tens of thousands, each man with the very best horse he could provide. Everyone knew that, if he could be the first to drive down a stake on any quarter section of 160 acres of land, it would be his, and that he could claim it against any subsequent comers. At length the day arrived. At a signal which was well understood the mad rush began. Pell-mell they dashed over the border line. Wildly they rode, thousands and thousands of them, as reckless to danger as any John Gilpin ever was. When one of them reached the place where he wanted his farm, he would check his horse, and sometimes in his haste would fall head-formost upon the ground, exclaiming, "this is mine;" and plant his stake upon it. And so the wild ride went on, until every available quarter section was taken. The locations that had been picked out for town sites became scenes of even wilder and more desperate scramble. Some of these sites which in the morning were only wild prairie, at night had eight or ten thousand men upon them claiming their town lots. Thus in a literal, though not in a religious sense by any means, a territory, or State, was "born in a day."

13. Oklahoma is but a small section of the vast western empire of Southern Baptists. Let us glance at the whole. Our Western Empire. The territory west of the Mississippi River in which our Convention is at present operating comprises an area eighty thousand square miles larger than the Convention's territory east of the river. Its wealth in mineral deposits is as great as any part of our country, and is almost wholly undeveloped. In agricultural productiveness, this is by far the richest section of the whole American continent. Notwithstanding the unparalleled immigration to the Southwest, the present population is the merest fraction of that which it can support from its soil. Competent authorities declare that Texas, or even Louisiana, can feed and clothe a population larger than that of the whole United States when the last census was taken. Every day witnesses real estate transactions in the Indian and Oklahoma Territories which for magnitude would prove a sensation in any of our older States. Men and money are pouring into the Southwest, and the present is fraught with sublimest opportunities for turning the one into subjects and the other into an instrumentality for the increase and extension of Christ's kingdom.

Essay—The story of The Great Southwest.

14. **Paramount Needs.** If this land has such possibilities what, then, is its need—Ministers and Churches. The baptisms in Texas, Indian Territory and Oklahoma last year by Southern Baptist Missionaries, numbered 7581—a great gathering proving this a wonderfully fruitful field. Yet the great need is not half met. The need for church building is hardly less. Let us be warned! Every moment's delay makes insurmountable difficulties. The hour is propitious and portentous. The associations, habits, and character of the new comer are largely determined in a few months after his arrival in the West. The early greetings and alliances decide what he is to do with himself and his money and what is to be his influence upon his environment. What is made of the settlers of today will determine what the country, with its amazing possibilities, will be tomorrow. An adequate or inadequate corps of missionaries effects, therefore, this whole question at its roots. A brief neglect in supplying men to handle the present situation will insure odds against which the whole denomination cannot cope in the future. The immediateness of this call from the Southwest is imperative.

15. **The Union and the Memorial.** In 1900 the Woman's Missionary Union heard and pledged itself to heed the call for churches. In that year they began the creation of the Tichenor Memorial Building and Loan Fund of \$20,000.00 and in early enthusiasm contributed more than \$3,000.00 that year. Since then the contributions have come in slowly, only some \$8,000 00 having been reported for this purpose in the six years. Here is a call to rally to its completion *this year*. It comes from the field, from the Missionaries, from the Board, from the Union. It is a permanent investment for the Walls of Zion. The church which today needs to be tided over a debt, will tomorrow be able to return not only this fund, but give a helping hand to some needy neighbor. The homeless church today held together by the infrequent visits of the Home Missionary will tomorrow support a minister of its own and be a factor in Foreign as well as Home work. Let us no longer play at gathering the bricks for this living, permanent Memorial. Let us do it and do it now. Remember you must report it is for The Tichenor Memorial if you wish it to go to this fund. Carelessness here is partly responsible for the small sum credited for this purpose.

16. **The Prayers Of A Western Church.** Let me tell you a true story. In one of the new cities of the middle west, the members of a Baptist church looked hopelessly into the eyes of one another and saw only despair. The hot wave which, in a day, had killed every living

thing had been followed by the panic. *The Church of Jesus Christ* across the street had hung out below its name, which stood out in large gold letters, the sign—for sale. And these Baptists had met this night to foreclose their own mortgage. "Wait," said one, tremblingly—"Wait, give us one more day for prayer." They waited and prayed far into the night. The morning came and with it a letter. "Do you know," the unknown writer asked, "where I can invest \$8,000.00 for God in a Western church?" Know? It was God's answer out of the blue sky. Today that church stands in a City of 75,000, the bulwark against Sabbath breaking. "Why," said one man, speaking of it, "the saloon keepers would gladly pay the salary of the pastor of that church just to keep him out of town."

17. **The Men at the Out-Posts.** Better than any other feature of the Home Board work, the Woman's Missionary Union knows the life and needs of the Frontier Missionaries—for the boxes to them have been a tender, binding link which has brought the homes of the East and West close together in sympathy and love. This year there will be some change in this work. Hitherto the fall has been exclusively the time of box packing. This year there will be a limited distribution of letters in the spring also, the names of Missionaries who have failed to receive boxes up to that date or who have received small boxes inadequate to their needs, being sent out again in February or March. A few societies will prefer to wait until spring and may have their letters then. These letters, you remember, are to be obtained by the societies through the State Central Committees to whom they are sent by the Union. The Golden Rule is the true measure of a box. Do not send to others what you would not be willing to have sent to you, in like circumstances. As to valuation—no word is needed. No one would over value a box. It would be too unjust to the Missionary, to the work, and to one's self. Remember, however good a box may be, it cannot discharge our obligations to the Home Board. There is the all-too-small salary to be paid and the Tichenor Fund to be completed.

18. **Stories of Self-Denial.** A volume might be filled with stories of self-denial. Here are two told by J. F. Love, Assistant Secretary of our Home Board. "Here is a young man and his wife of my acquaintance. He is a Seminary man, she a cultured and refined woman from a delightful city home. From the Seminary he went to one of the hard but needy places of the West. The salary was small, as is the salary of all frontier missionaries,

and the conditions upon the field made large financial demands upon them. Knowing the salary and seeing how they gave, I asked how it was possible. This is the reply, "We have lived on \$2.00 per week this year." A few months later this man was called to a strong, self-supporting church where he could have a pleasant home and an ample living. He simply declined to make the change and went on with his work, enduring the hardships. Such is the stuff many of these Frontier Missionaries are made of."

19. **Building With His Own Hands.** "Here is a case of another young man, a graduate of one of our best Southern colleges and the Southern Baptist Theological Seminary, scholarly and brilliant. Feeling the call of the needy West he resigned a delightful pastorate in a Southern City and declining a call to a strong church in another, entered upon the work in a new town in the Indian Territory. The forces of evil were strong, congenial fellow-workers were few and the little church was without a home. He and his gentle but brave wife faced the situation and counted the cost. Then he literally took off his coat and went to work. Seeing his heroism the little church grew emulous and the town took note. Soon the foundation was laid, much of it with his own hands, and the walls of a beautiful house arose. He bated not till the last tile was on the roof and the people had a religious home. The other day while waiting for a train in his town I slipped around the corner and through a window and stood in the silent pulpit and looked around the splendid room and there thanked God. The town is now flocking to the ministry of this young man and many are being added to the church whose membership has already doubled. But how did this fairy tale come to be? It was explained in a speech I heard him make in another part of the Territory recently. He said that he had lived and taken care of his family for the past year in an expensive town on \$265.00."

20. **Significant Sentences.** Other fields of our Frontier remain. We can but name them in a few significant sentences:
(a) We have a strip of Frontier country about 1,000 miles long and 500 miles wide, in about the same condition religiously as Oklahoma.

(b) You'll never hear the last of Texas. Every investigation discloses surprises, and every year records sensational achievements in Baptist progress and triumph in the great State. And yet Texas presents a destitution as large as any other State represented here.

(c) We must help in Missouri. We are helping in St. Louis, Joplin, Kansas City, St. Joseph and Springfield. Need reveals opportunity. The populous growing city is in the Southern Baptist sense Frontier work—making strongholds of the out posts of Christ's Kingdom in town as well as prairie.

(d) The religious destitution of Louisiana is depressing. Sixteen self-supporting churches with all-time preaching in the State, sixteen counties without a Baptist church and only one self-supporting white church amid the 250,000 of New Orleans, destined to be the great city of the South Atlantic Coast.

(e) Before we dare to call the South evangelized, remember there are three times as many unconverted people in the South now than there were fifty-five years ago. Is progress outmarching God's army?

Prayer.—For blessings upon the great Southwest and the Home Board as a means for its spiritual uplift.

For the Young Ladies.

Suggested Topics for Essays.

The Women of the Frontier.
Stories of Sky Pilots.
My Visit to a Ranch.

Readings.

Selection from Sky Pilot.
Selections from Romola.
Selections from Longfellow's Hiawatha.
Longfellow's Burial of Chipmonk.

Illustrations.

Beautiful pictures from Scribner's Magazine of June.
Article—The Vanishing Indians—Types, mounted on cardboard.

A Suggestion.

Send out invitations on colored Indian souvenir postals, to be gotten for two cents each, or twenty cents a dozen, from Woman's Board of Home Missions, Room 712, 156 Fifth Avenue, New York.

**Bibliograph
Books.**

History of Missions of the Southern Baptist Convention.

Romona—Helen Hunt Jackson.

Sky Pilot—Ralph Conner—(especially fine for boys and girls.)

Redemption of the Red Man—Belle Brain, from Home Mission Board, 156 Fifth Avenue, New York. Thirty-five cents.

Home Mission Heroes—Thirty-five cents; address same as above.

Magazines.

REVIEW OF REVIEWS—June, 1906.

Vanishing Indian Types—Scribner's Magazine, June, 1906.

The State of Oklahoma—WORLD'S WORK, June, 1906.

Leaflets.

Indian Women of the Olden Times, five cents.

Indian Child Life, five cents, etc.

Band Programme.**FRONTIER MISSIONS.**

Opening Exercises.—Bible Reading on Thanksgiving developing the patriotic idea.

Prayer.

Hymn.—America.

What is the Frontier?—Told by leader while a boy points out on a U. S. Map the places as they are mentioned.

Readings.—The Great Home Run; A Cowboy Camp-Meeting (beginning—Behold one scene.)

Readings.—Stories of Self-Denial; A Carpenter Preacher (building with his own hands).

Our Missions Among the Indians.—Told by leader. Have the children repeat the names of the tribes after the leader.

Readings.—An Indian Association; Some of the Delegates; An Indian Woman's Love.

Our Land for Christ.**AN EXERCISE FOR FIVE CHILDREN.**

(*With an American flag.*)

There is fighting to do in our land today,
O'er all our broad country the Lord must hold sway.

(*Indians.*)

In the Indian wigwams the light of love
Will guide them all home to the Father above.

(*Cowboys.*)

The Cowboys must turn at the sweet Gospel call,
And follow the Saviour who died for us all.

(*Frontiersmen.*)

Those who rush to the West for home and for gold,
Must now of the Christ and His power be told.

(*Strangers.*)

The strangers who come from their far away lands,
We'll teach of our Lord and His loving commands.

(*In Unison.*)

Behold, I bring you good tidings of great joy, which will be to
all people.

Indian Notes.

Sioux and the Telephone. The Sioux were greatly interested when a telephone line was built near their homes. When they found they could talk through space they were wild to secure instruments for themselves. Many of them were ordered. Now if a ranchman finds the line busy, it is usually buzzing with gossip in the original Sioux!

The latest in Canned Goods. A good story comes from an exchange. In Alaska so many kinds of canned goods are in use that the natives have come to believe that anything from America may be served in that form. Not long ago the phonograph made its first appearance in Sitka. The Indians were lost in wonder and mystery. A hymn was given. Then light came to an old chief. Pointing to the phonograph, he exclaimed, "*Him canned missionary!*"

A Comanche's Letter.

A Comanche Indian sent this letter to the Hopi:

My Dear Hopi Friends:

I am an Indian, a Comanche. I am walking very hard in Jesus' road and I want you to walk in it too,—that is why I give you this talk. Jesus' road is a good road. The Bible is the only thing that can show us how to be happy and how to walk straight.

It will not help you any to worship a snake, because snakes cannot help you or bless you in any way. Only God in Heaven can do that. He is the only one to hear us and make our hearts happy. I pray for my friends, the Hopis.

Your friend,

TAU-PA.

Suggestions to Leaders.

Let the meeting be a Thanksgiving service, have each member bring a verse of praise, an item of "Good News" from their "Father's business." Use glad hymns. At a recent meeting of a bright new society, the Juniors had two offerings, one of their own money, one of "things"—pictures, books, or games to send away. Two boy collectors brought forward these offerings, all heads were bowed as the leader reverently dedicated the gifts to Christ's service.

The Indians.—Make the most of this subject, for boys and girls are all interested in the Indians. Fill yourself with your subject, an ignorant leader can kindle no fire. Incite your members to gather pictures and information from histories, stories and magazines,—display all possible. Stir their sympathy. Suppose a boy accustomed to out-door freedom were rudely thrust out of home surroundings, work and play removed: if he were cheated, ill-treated, kept idle,—what sort of a boy would he become? So have we treated the Indians. Suppose a friend should appear, give him a chance to make a man of himself,—the boy would take heart again! So are the Indians arising to new life, stirred by kindness from the Government, and the unselfish zeal of Christian friends. Government schools train the mind, but they do not touch the heart our Mission schools teach the Indians of the Father in heaven who alone can help them to become good men.

Let the leader picture life among the Indians and call for what the children have prepared, or may know. Place on the wall a strip of red muslin. In preparation ask the members to bring in pictures illustrating the Indians. Call for the pictures and let the members pin them on the muslin, describing them. Both subjects are alive with interest for boys and girls. The leader can now develop the subject of our mission work. In presenting the Indians, stir patriotism and love of the heroic.



GROUP OF ENQUIRERS WITH MISS J. L. PETTIGREW, CHINA.

New China.

"Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion
Prepared for Zion's War."

Silent Prayer.—To fully comprehend and, as far as in us lies, meet the new and wonderful opportunities in China.

Hymn.

Bible Reading.—Our Message for China's Millions.

Hymn.

In matters of science it is said that a text book ten years old is worthless. The same may almost be said of books New on China. The size, the population, the physical conditions China. remain the same, but facts of government, the attitude to the world, education, and Mission statistics are changing. "The old order changes, giving place to the new"—

Yet, the customs, the religions, the superstitions of ages are not changed by government enactment and civilization is not Christianity. India after a hundred years of English rule is still heathen; New Japan, with a government planned after the best European models, responds slowly to Mission effort. The lesson is clear. Now in this period of change has arrived the supreme opportunity of the church. Will she see and seize it?

2. The destinies of 400,000,000 Chinese today and the innumerable multitude who have passed into the great **Makers of Destiny.** beyond, have been swayed by three religious teachers. First, and chief, stands Confucius who lived in 600 B. C. The Chinese claim that Confucianism regenerated China. Second in point of importance stands Laou Tsou, a contemporary of Confucius. Taoism has become a kind of demon worship and has many idols.

Third stands Buddha. This form of idolatry was brought from India nearly 2,000 years ago. It teaches the transmigration of souls, sacredness of animal life and the worship of Buddha.

All the religions agree in ancestral worship which existed in Confucius time and was sanctioned by him. This is the religion of China.

The Festival of the Dead.

3. Once a year, in April, a wonderful and touching sight is to be seen in China. It is the spring festival for the **Things Chinese.** dead. Every one visits the graves of their dead. It is a time that they look forward to and prepare for even more than we do for Christmas or any great occasion. Groups of men, women and children may be seen in brightest, prettiest dresses, the women and girls with flowers in their hair and all bearing baskets or packages of food, fruit, incense, candles and lanterns, and great bundles of paper clothing. They often have the paper money and clothing packed in a paper trunk. All these things are burnt and are supposed to be changed into real money, clothing, etc., in the spirit world.

is forbidden, and is probably not as common as it once was, yet it is secretly practiced, because of **The Crime of Infanticide** poverty and the desire for male descendants. Newly born daughters are not seldom disposed of by the mother, or with her consent, being sometimes smothered at once, or sold to baby peddlers, who make a business of buying them in order to sell at a profit to those who will raise them for evil purposes.

Children are betrothed at a very early age by their **Betrothal of Infants.** parents. The actual business connected with it is always done by a "go-between," who consults a fortune teller as to the desirability of a union between the son and daughter of two families. If everything is propitious they then decide what price shall be paid for the girl. "This depends upon her age, the size of her feet, the price of rice," etc. The little girl is often bought when a babe, as her price is then less than when a little older. After the money is once paid by the parents of the boy, the betrothal must not be broken.

Every kindly heart leaps with joy to know that an **Foot Binding.** edict against foot-binding has recently been issued. Let us hope and pray that the prophecy of a Missionary will be fulfilled and that in ten years this cruel custom will have ceased to exist.

Essay—Woman's Lot in China.

1807—Robert Morrison arrived in Canton.

1814—Robert Morrison baptized his first con-

5. **Six Eventful Years.** To understand how Chinese Christians won the admiration of the world and to appreciate the fluctuations of hope and fear which have first uplifted and then depressed those who prayed for China in the last six years, we must glance backward for a moment. In May, 1900 there gathered in New York City the most significant Missionary gathering the world has ever seen. It was the Ecumenical Missionary Conference, calling together 500 missionaries and more than 500,000 delegates from all over the world. As it must in every such gathering, from its size, its teeming millions and its ancient and present significance, China figured large in addresses and reports. The missionaries came rejoicing over 100,000 church members, over the reforms the young Emperor had already inaugurated and the larger ones he was on the point of putting into effect, over hundreds of signs of hope.

Among them rose one, and if we remember rightly, only one dissenting voice. It was that of a missionary, gray in the service. There is coming, and coming speedily, a great uprising against

7. **China's Model—
"They Cooked,
We Ate."**

Hear what Kang Yu Wau, President of the Chinese Reform Society, boasting of the advance of China, said a few weeks ago: "China is no longer in the Dark Ages. She has already reached the point where Japan was only twenty years ago, after years and years of endeavor. This is not because the Japanese were slow in learning, but rather because they were but pioneers. They cooked, we ate.

We have now for example, more than 20,000 Chinese students pursuing advanced courses of study in Japan. As to common schools, some 5,000 have been started in the one province of Canton. There are now 4,000,000 Chinese who can speak English. Our Courts are being modeled after the English system. The number of books we have translated into Chinese—text books, technical works, and treatises mostly indicate how extensively the progressive movement is spreading. We have thus appropriated to our use over 10,000 American, English and European works. The Boxer troubles are over forever."

8. **To the Owls and the Bats.** Two years ago our own Missionary, Mr. B. T. Bryan, gave a graphic account of the evidences of the Decay of Idolatry in China. He writes: We are not surprised to find many deserted temples around Shanghai. We visited a large temple one day and found it in a state of ruin. The idols had red paper pasted over their eyes. The people said they did not want the idols to see the condition of the temple and of themselves. Big gods, all kinds and shapes of gods, the eye god, whose eyes had been rubbed out; the nose god, whose nose had been rubbed off.

The god of thunder was there, who, the priest said, controlled the fire as it flashed from cloud to cloud, and spoke with the voice of thunder. The god of a thousand hands was there, but he was not able to extend one of those hands to save the people.

The temple caught on fire and burned up, together with the ten thousand gods. This gives us a fine illustration. We ask them how can your gods save you when ten thousand of them combined cannot save themselves? The only answer that they can give is, "puh tso", what you say is true.

I was allowed to enter the sacred grounds of the "Temple of heaven", in Peking. There I found the trash and debris left by the English Indian troops still unremoved from sacred parts of the grounds. Broken tiles, royal tiles, had not been replaced. Even here where foreigners were never allowed to go for thousands of

years, I was not only allowed to enter, but to climb up on the very "Altar to heaven".

Most of the idols were lying around in a broken condition. I had to walk on gods to get around in the ruins. I said to the priest that he might give me some gods, since he seemed to have so many laying around. He said that he would if I would pay him for them.

9. Now from every part of China comes the story of the temples being turned into schools, of idols gathered in heaps and burned, of idols piled in carts and thrown into the rivers and canals or left to be broken into bits as the temple buildings are pulled down to give place to modern Government Schools. Dr. J. G. Meadows who went out to China two years ago says: "Literally, thousands of temples have been torn down since we came to China."

10. "China Awakened", is the title of an article in the *July Century* for 1906. Its opening sentence is: "A competent authority on things Chinese states that **China Awakened.** during the last two years China has made more real advancement than in the present millennium."

To sustain this view the writer himself a Missionary points out marvellous changes which can only be indicated here.

(1) The change in the appearance and behavior of the military is very noticeable. Uniforms and equipment have improved, and discipline is being wrought out on Western lines.

(2) In the matter of education one is tempted to say that the most extraordinary of all the transformations is to be seen. The whole confusing mass of rubbish of former teachings was suddenly brushed away last October by an edict requiring that the civil service examinations should be based upon Western learning. The far-reaching significance of this act can be grasped when we realize that these classics, thus deposed, have for ages been considered not only the foundation, but the structure of all sociology, religions, ethics, and government.

(3) The establishment of girls' schools in the midst of so many other innovations seems to have excited little comment. At another time it would be astonishing.

(4) The feature that has marked the Chinamen, and has perhaps led to the most of the ignominy which he has suffered, is doomed. I refer to the queue. Thousands and thousands of young men are merely waiting for a word from the throne.

(5) Five men have been appointed to study the forms of government of various lands at close range. The step was the outcome of

the petition of Yuan Shih K'ai, Chang Chih Tung, Chou Fu, and Tuan Fang, all viceroys or ex-governors, the last of whom became a member of the embassy. The petitioners asked the Empress Dowager to establish a parliamentary representation of the people. The Empress promised to accede after the passage of twelve years, which was thought to be the shortest possible period of preparation. Many expect it much sooner.

(6) All will remember that the Chinese government bought up

other reforms then delayed, what this book advocated is now coming to pass and is wonderfully interesting as the view of a patriotic China man. His cry was "Down with Buddhism, back to Confucianism. Turn the Buddhist temples into schools. Teach the youths to venerate and follow Confucius." Note this,—in the new Government schools the children are compelled to worship Confucius. Truly the Japanese cooked and the Chinese ate. They, as we have seen, became a civilized, but not a Christian nation and this is the plan and hope of the leaders of China today.

Essay—Our Own Missionaries.

13.

Some Chinese Christians we Should Know.

Time would fail to call the roll of our faithful Chinese converts. Deacon Wong a rice merchant of Shanghai who built a church at his own expense and preached in it for many years, is a type of many others. Dr. E. Z. Simmons sends us this account of one whom we should know.

"About twelve years ago I had walked some ten miles and preached two or three times that day. We came to Tongtsune village and market at 2.00 P. M. very tired. As no foreigner had visited that town before I soon had a large crowd around me. I preached and sold books for some time. A shop keeper said to me: 'You seem to be tired, have a cup of tea and rest a while.' I gladly accepted his invitation. After talking with him for some time I said; 'I would like to give him two books if he would read them.' He promised to read them—the Gospel of Matthew and "Jesus the Redeemer," by Dr. Graves. One year after, the man, Mr. Fury, came to Canton a distance of one hundred and fifty miles. I baptized him. He took a good supply of Scriptures and tracts home with him. Through his work and influence largely, we have a vigorous church at Tongtsune and a chapel nearly completed. He is still leading men to Christ."

14.

The "Women Preach Jesus Doctrine Society."

We may not recognize ourselves but this is part of the title given the Union by Tong Kit Ching, our preacher to the 60,000 Cantonese in Shanghai. Our full title is, "Southern American Ten Thousand Women Preach Jesus Doctrine Society." With us he pleads for a lady Missionary to teach the Cantonese among whom he is now laboring. (See letter page 56, 57 Minutes, W. M. U. 1906.)

Dr. Simmons sends us this account of the writer:

"Soon after we went to China and while I was in Shinhing one day a young man, a member of our church, who was a teacher, came to me and asked if I could give him some work to do. He said, 'I want to study the Bible with you.' I said, 'I have nothing for you to do.' He said, 'I would be willing to work as a servant if I could have a chance to study the Bible with you.' I said, 'Well, if that is your wish, and if you will do our house work, scrub the floors, wash dishes, etc., at \$4.00 per month, I will take you.' He said, 'I will do it.' He went home with me and went

pastor in Hong Kong and is now preaching in Shanghai. His two sons are fine Christian physicians, one at Shanghai and one in Tientsin. Brother Tong is a fine preacher. His health is poor, but he is still doing a good work."

15.
What a
Boy Did.

Mrs. J. W. Lowe, of North China, tells us this story of a child convert. "When we first went to Lai-chowfu, Mr. Lowe took a boy from a heathen home and put him in a little school with six other Boys. That boy, Kin Lin, soon became a Christian. His father also became a Christian, and last autumn his mother gave her heart to Jesus. Kin Lin has, through his untiring efforts, brought about twelve other boys to seek Jesus. The little school has grown into five day schools and one boarding school."

16.
Dare We?

In view of all that is going on today in China, in view of the faithfulness of the Chinese Church, in view of the fact that God so greatly blessed our Southern Baptist missionaries last year that the church was increased one-fifth,—in view of all this, dare we continue to give as we have given? We must increase. China is open to Christianity. Christ is able to save to the uttermost. If they die without knowledge of God, it is for the Christian Church to answer to God. Why?

Distribution of Christmas Offering Envelopes to be returned during the Week of Prayer in January.

Pray for China and for hearts to offer willingly for its great need.

NOTE.—The Christmas Offering this year will be for the enlargement of work in China. Last year the W. M. Union gave \$14,000.00 as its Christmas Offering. We wish to give \$20,000.00 this year. Number envelopes, distribute carefully, collect faithfully, calling for those not returned. Envelopes and Special Christmas Program, together with Week of Prayer Program, ready in November. Order from your State Central Committee, or W. M. Union, 301 N. Charles Street, Baltimore, Md. Envelopes and Programs free.

For the Young Ladies.

Essays.

- The Dowager Empress.
- Confucius.
- A Chinese Country Trip.
- A Chinese Bride.

Suggestions.

Decorate the room with Chinese lanterns and serve Chinese tea.

Write the dates in a Hundred Years of History on bright red cards, and all during the afternoon let each one wear her date.

Looking
Forward.

Make your own Christmas envelopes, mite-boxes or what you will. Have them pretty and something distinctly your own. Very pretty designs may be made by cutting out Chinese figures, pasting them on little boxes and coloring with water colors. Number each one given out, and if not brought or sent to Christmas meeting, call for them.

Bibliograph
Books.

History of Southern Baptist Missions.
The Story of Yates.
The Long-lived Empire.—Eliza R. Sidmore.
Chinese Night's Entertainment.—A. M. Fielde
(Chinese Fairy Stories.)
Among the Mongols.—James Gilmore.
When I was a Boy in China.—(Written by a Chinese.)
China's Only Hope.

It is to be regretted that "Forty Years in China", by Dr. R. H. Graves, is out of print.

Magazines.

Awakened China—*Century*, June, 1906.
China Transformed—*World's Work*, August, 1906.
China, the Sphinx of the Twentieth Century.—*Review of Reviews*, February, 1906.
Our Opportunity in China—a Tribute to Chinese Missionaries.—*Missionary Review of the World*, August, 1906.

Leaflets.

Some of Your Heathen Sisters in China, by Miss Lula F. Whilden.
Home Life in Lands not Christian.

NOTE.—Since the above was written, news comes announcing the promulgation of an edict requiring the observance of the Sabbath throughout the Chinese Empire. A similar decree has been in force in Japan for sometime.

Now how shall we carry the tidings today—
 The story of Jesus to far-off Cathay?
 There is only one way, can you tell what it is,
 So babies through all the world soon shall be his?
 We must send it ourselves, and this is the way—
 From the babies in our land to those in Cathay.

Our pennies will go where our love leads the way,
 From the babies in our land to those in Cathay;
 For pennies are needed, your pennies and mine,
 So this is the way, and this is the sign
 That Jesus is sent in the very best way
 From the babies in our land to those in Cathay.—*Selected.*

Readings.—What a Chinese Boy Did.—China's Model.

A Section of the Wall.

There are miles of walls in China,
 Walls that centuries are old.
 They frown o'er ancient cities
 Dark now with dust and mould.

But those crumbling walls are falling
 Like the walls of Jericho,—
 For the Captain gives the signal
 For his trumpeters to blow.

And ten thousand brave bright sunbeams,
 Hear with joy the Captain's call.
 To each one he gives the order:
 "Build a section of the wall!"

A wall whose firm foundations
 Are deep, and strong, and sure,
 A wall whose polished corner-stone
 Forever shall endure.

God bless our happy Sunbeams,
 I greet you one and all,
 While you build with willing fingers
 A section of the wall.

Readings.—To the Owls and the Bats. Temples for Schools.
 China Awakened, paragraphs 1, 3, 4, 6, 8, 10.

Announcements.

Adjournment.

Suggestions to Leader.—

In opening the meeting on China let the leader give the Chinese salutation, to be returned by the members. (A Chinese bow is made by putting the hands together, raising them even with the face, then bowing low and gracefully.)

Make bright colored cheese cloth stockings about four inches long, and give to the children to collect their pennies for the Christmas Offering.