

Our Mission Fields

No. 3

1906 7



BUILDINGS IN PANAMA.

OUR BIBLE WORK.

TWO VITAL REPUBLICS—BRAZIL AND ARGENTINA.

**FIELDS IN THE WORLD'S EYE—CUBA, ISLES OF
PINES, PANAMA.**

Following the Course of Study given in 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 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 off 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*.

The Literature Department is prepared to supply leaflets on all mission fields and topics as well as all leaflets and books mentioned in the following programs.

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

Three Missionary Programs.

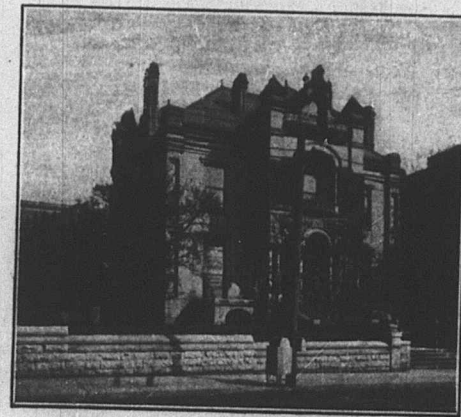
JANUARY, FEBRUARY AND MARCH.

Our Bible Work.

Two Vital Republics—Brazil and Argentina.

Fields in the World's Eye—Cuba, Isle of Pines, Panama.

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



Our Bible Work.

Hymn.—How Firm a Foundation.

Prayer.—Thanksgiving for the Bible and asking blessings on the Written Word.

Bible Reading.—What the Bible says of itself: A Source of Wisdom—II Tim. 3: 15; Character Building—Acts 20: 23; Doctrine, Reproof, Instruction—II Tim. 3: 16; Salvation—James 1: 21; Preparation for Work—II Tim. 3: 17; Defense and Conquest—Eph. 6: 17; Sanctification—John 17: 17; A Seed Promised—Isa. 55: 11.

Ring Out, Wild Bells.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night—
Ring out, wild bells, and let him die.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land—
Ring in the Christ that is to be.

—*Alfred Tennyson.*

1. **Our Bible Work The Agency.** Before we turn to the fascinating study of what the Bible is doing in the world today, a subject so broad and interesting that we can only touch its verge, let us look first at the Sunday School Board, the agency through which Southern Baptists are taking an ever wider part in this important branch of Mission effort. The history is one of vivid interest, touched by the vicissitudes of war, starting phoenix like from its dead self, lost to sight for years, yet ever reappearing, called in to being by our own needs, until it now stands as one of our great denominational institutions touching and benefiting every part of our Southern Baptist lifework.

2. Great Names and Small Beginnings.

It was in 1851, only six years after the organization of the Southern Baptist Convention, that a Bible Board was appointed, and interesting to say in light of today, located in Nashville. The Chairman of the Board was Dr. J. B. Jeter, a name which then, as now, stands for all that was highest and most prophetic in Baptist history. Up to this time Southern Baptists had been bearing their share of Bible work, through three interdenominational Bible societies, in our country, the oldest of these being the American Bible Society in New York, begun in 1816. The new Bible Board in Nashville did much for the Bible cause, its operations being very successful for ten years until interrupted by the adversities of war. At the fall of Nashville, 1862, when the Confederates surrendered the City to the Federal forces, the Bible Board practically went out of existence, though not really so until a year later.

In the secession of 1863 at Augusta, Ga., when the war cloud became thickest over all the southern land and all communication with Nashville was cut off, the Convention discontinued the Bible Board and appointed a Sunday School Board, which was operated first at Greenville, S. C.

3. **Here Kind Words—A 'kind of Mother and Grand-mother' of Southern Baptist publications was born A Child Shall Lead Them.** In the dark January of 1864. But dark as were those war shadowed days, the need of the child was not forgotten and two of our greatest men, for the greatest are the tenderest—Dr. Basil Manley, Jr., assisted by Dr. John A. Broadus, the same men who laid the foundation of our Theological Seminary became its editors, laying thus the foundation of our Sunday School Board work and our publication interests. After varying fortunes which time will not permit us to trace more fully, the former Sunday School Board went out of existence. But not so Kind Words. Vital as child life this would not die and was transferred to the Home Mission Board in 1872.

When Dr. I. T. Tichenor, Secretary of the Home Mission Board, one of the greatest seers God ever raised up among us, proposed to make a literature for the Baptists of the South, Kind Words was the basis and the inspiration of his dream. It has been fostered under the able and faithful editorship of Dr. Samuel Boykin, never in all the years missing an issue. It can be traced like a golden thread through each successive session of the Southern Baptist Convention, and comes down to us in its purpose and spirit and very name as the joint product of three great men, two of whom we have named, and C. J. Elford, the last of whom gave it its historic name. Now

the name grew broader and the first series of Sunday School Quarterlies was known as the Kind Words Series.

In 1891 the Convention again created a Sunday School Board. Beginning with almost no income, **4. Fifteen Years** Kind Words, and the series which bore its name again came to the rescue, and from this **of** beginning has grown the greatest business of **Achievment.** today. Not to burden you with figures remember only these. At the end of the first year (1892) the Board reported property to the value of something over \$14,000.00, last year it reported property acquired for our Convention in fifteen years as over \$156,000.00. But this is not all. During that first trying year the dream of great things began to take form and substance. Borne down with debt as they were, the leaders of this work yet aspired to have it a great mission force contribution not only in words, poured from its many tongued press, but in actual gifts to many lines of Mission work. It was a daring hope but that first year they contributed \$355.52 to various forms of Mission effort and made a significant gift of \$14.50 to a Bible Fund. Now after fifteen years they have given nearly \$200,000.00, or to be exact \$194,147.62 to Mission purposes.

We must, however, hasten to the consideration of **5. The Bible** the Bible Fund for with this we are chiefly concerned today. Begun as we have said by a gift of \$14.50 the **Fund.** questions naturally arise—how has this fund grown, from whence does it come and by whom are these Bibles distributed. First questions first; and we will let Dr. J. M. Frost, the able, and far seeing Secretary of the Board answer the first two.

“The money for this distribution comes from the business department of the Board and from contributions made to its Bible Fund. The Board adds a dollar to every dollar contributed, making every contribution do double service in sending out Books, Bibles and Tracts to destitute places. Thus five dollars doubled will send a hundred Testaments into a hundred homes, and no one can calculate the far-reaching power of their influence. This is the only object for which the Board seeks contributions. And there is a generous and growing response from our people. The contributions for this department during the year are over forty-two hundred dollars, while the appropriations from the fund have amounted to nine thousand dollars—the difference being supplied from the business department.”

It follows then in logical sequences, which should be carefully thought out, that if we aid the Board in its business, seeing that

our Sunday Schools and Churches use its publications, we are putting into their hands funds to be used again for this and numerous other missionary purposes. This will be increased from the earnings of the Board. We hope also gifts may be made to this fund by persons wishing to place money for abiding usefulness. The body of this fund will be kept intact and the interest used for the distribution of the word of God in foreign lands and in destitute places in our home field.

6. Where The Money Comes From. As we have said contributions for this work come from individuals, and ladies' societies. Its largest support comes from Children's Bible Day in June, for which the Board furnishes programs without cost. Here the Woman's Missionary Union has helped by sympathetic service. The direct gift of the Societies to the Bible Fund have, however, been small, in 1906 only amounting to \$304.16. It is hoped and believed that this study will so impress upon the societies the opportunity and importance of this work that this amount will be at least tripled 1906 and 1907, and steadily increase as the years go on. We have but to know the need to rise to meet it.

7. What The Bible Costs. Before we turn to the last question, and follow the Bible, we distribute in their mission around the world, let us first look at the Bible itself, learn something of what this English Bible of our has cost, see what it is worth to the world and how the whole Christian World is combining to send it to the very ends of the earth.

8. The Morning Star of the Reformation. “Come with me back to a dull, warm day in May, more than five hundred years ago (1378) into the great hall of the Black Friars Monastery, London, amid purple robes and gowns of satin and damask, amid monks and abbots, and Bishops and doctors of the Church, assembled for the trial of John Wycliffe, the parish priest of Lutterworth.

The great hall, crowded to its heavy oaken doors, witnesses to the interest that is centered in the trial, and all eyes are fixed on the pale, stern old man who stands before the dais silently facing his judges. He is quite alone, and his thoughts go back, with some bitterness, to his previous trial, when the people crowded the doors shouting for their favorite, and John of Gaunt and the Lord Marshal of England were standing by his side. He has learned since then not to put his trust in princes.”

"The judges have taken their seats, and the accused stands awaiting the charge to be read, when suddenly there is a quick cry of terror. A strange rumbling sound fills the air, and the walls of the judgment hall are trembling to their base—the Monastery and the city of London are being shaken by an earthquake! Friar and prelate grew pale with superstitious awe. Twice already has the arraignment of Wycliffe been strangely interrupted. Are the elements in league with this enemy of the Church? Shall they give up the trial?"

"No!" thunders Archbishop Courtenay, rising in his place, we will not give up the trial. This earthquake but portends the purging of the kingdom; for as there are in the bowels of the earth noxious vapours which only by a violent earthquake can be purged away, so are there evils brought by such men upon this land which only by a very earthquake can ever be removed. Let the trial go forward!"

"The result of the Blackfriars' Synod was, that after three days' deliberation Wycliffe's teaching was condemned, and at a subsequent meeting he himself was excommunicated. He returned to his quiet parsonage at Lutterworth—for his enemies dared not yet proceed to extremities—and there, with his pile of old Latin manuscripts and commentaries, he laboured on at the great work of his life, till the whole Bible was translated into the "modern tongue," and England received for the first time in her history a complete version of the Scriptures in the language of the people."

"Forty years after, by a decree of the Council of Constance, the old Reformer's bones were dug up and burnt, and the ashes flung into the little river Swift, which "runneth hard by his church at Lutterworth." And so, in the often-quoted words of old Fuller, "as the Swift bare them into the Severn, and the Severn into the narrow seas, and they again into the ocean, thus the ashes of Wycliffe is an emblem of his doctrine, which is now dispersed over all the world."

9. "It was in 1483, the year after the birth of Luther, and a hundred years after the death of Wycliffe, William Tyndale was born. He grew up a thoughtful, studious youth, and at an early age won for himself in Oxford a distinguished position for scholarship. Like his great contemporary Luther, and almost at the same time, he read again and again with ever deepening interest the wondrous revelation of the love of God to man, till his spirit was stirred to its depths. He could not keep his treasure to himself. He argued with the priests, and exhorted

them to study of the Scriptures for themselves; and it was about this time that one day, in the sudden heat of controversy, he startled all around by his memorable declaration, whose fulfilment was afterward the object of his life. "We had better," said his opponent, "be without God's laws than the Pope's." Tyndale rose in his indignant wrath. "I defy the Pope," he cried, "and all his laws; and if God spare me, I will one day make the boy that drives the plow in England to know more of Scripture than the Pope does."

"Tyndale was not one of those who, having put their hands to the plough, look back. He had determined that England should have the Word of God spread among her people by means of the new invention of printing, and he had calmly counted the cost. He had kept his secret well, and he hoped that in a few months more the little book would be spreading in thousands through the length and breadth of England. But just as his hopes were highest, one day there came a hurried message at his lodgings, and half-distracted he rushed to the printer's house, seized all the sheets he could lay hands on, and fled from the town. A priest named Cochlaeus had heard an idle boast of some printers which roused his suspicions, and by diligently plying them with wine the startling secret at length came out that an English New Testament was actually in the press, and already far on its way to completion.

"With his precious sheets he escaped to Worms, where the enthusiasm for Luther and the Reformation was at its height, and there at length he accomplished his design, producing for the first time a complete printed New Testament in English.

"Such a commotion as was created among the hostile clergy! Wycliffe's Testaments had been troublesome enough, even though it took months to finish a single copy, and the cost was in a great measure prohibitive. But here were books pouring into the country capable of being produced at the rate of hundreds per day, and at a price within the reach of all. Vigorous measures to suppress the coming of the day were taken without avail.

"But the Light-bringer himself did not see that day. For weary years he had laboured for it, a worn, poverty-stricken exile in a far away German town, and when it came his heroic life was over—the prison and the stake had done their work. At length his enemies with false words won his confidence, Tyndale was enticed some distance from his house, seized by lurking assistants, and hurried to the dungeons of the Castle of Vilvorden. There was no hope of escape from the first.

"On Friday, the 6th of October, 1536, he was strangled at the stake and then burnt to ashes, fervently praying with his last

words, "Lord, open the King of England's eyes," a prayer which was nearer to its answer than the heroic martyr dreamed.

The Martyr's Hymn.

Flung to the Heedless winds
Or on the waters cast,
The martyr's ashes watched
Shall gathered be at last;
And from the scattered dust,
Around us and abroad
Shall spring a plenteous seed
Of witnesses for God.

The father hath received
Their latest living breath
And vain is Satan's boast
Of victory in their death:
Still, still, though dead they speak,
And, trumpet-tongued proclaim
To many awakening land
The one availing name.

—Martin Luther.

10. **The King James Version.** A hundred years and more had gone by and Tyndale's prayer was answered. How his heart would have swelled at the sight! A king of England himself is directing an English Bible translation!

Never before had such labor and care been expended on the English Bible. The revisers were divided into six companies, each of which took its own portion, and every aid accessible was used to make their work a thorough success. They carefully studied the Greek and Hebrew; they used the best commentaries of European scholars; the Bible in Spanish, Italian, French, and German were examined for any help they might afford in arriving at the exact sense of each passage.

The result was the production of this splendid Authorized Version of which Englishmen to-day are so justly proud.

11. **The Century of Translation.** The 19th Century, however, was the century of Bible translation and there is no more wonderful missionary achievement than this, indeed we may truly say that the translation and diffusion of the Bible has made all other mission achievements possible. In the year 1800 the world had yet only fifty translations of the Bible and of these only thirty-five were living languages and not the entire Bible in all of these. The total num-

ber is now over four hundred, most of them made by missionaries. When it is remembered that no fewer than two hundred and nineteen of these translations have been made in languages which have been reduced to writing for the purpose, the magnitude of the task accomplished passes comprehension. The result is that while at the beginning of the last century only one-fifth of the human race had the Bible in its own tongue it is now accessible to seven-tenths. There are now no less than eighty great Bible societies pouring forth Bibles at the rate of over (6,000,000) six million a year. From the great British and Foreign Bible Society, having its missionaries and colporters all over the world, there is issued daily a pile of Bibles and portions of scripture equal in height to the great Eiffel Tower. These Bibles are the forerunners of the missionaries going far into the interior, and opening a way for them in every heathen land and in Catholic countries, making ready a people prepared of the Lord.

12. **One Incident.** Of the many hundreds of incidents which might be given from many lands of the work of a Bible in regions where the missionary has not yet penetrated, one must suffice. A missionary was preaching in the interior of China, in a city never before reached by a Christian teacher. On the out-skirts of the crowd he noted a hunch back who with eager absorbed attention drank in every word. At the close of the discourse he spoke to him and asked him if he had ever seen a missionary. "No," replied the man, "but years ago my father went on a long journey. When he returned he had a strange good book. He read it for years and tried to live by it. Dying, he called his sons around him and made us promise to live by it as he had lived, but not even willing to be parted from it in death, he made us promise to bury his book with him. I listen to you because you tell the same things told in my father's book." This, concluded the missionary, who told the story, is no solitary incident, but an illustration of how the knowledge of God is being carried to the remotest corner of China by the thousands of Bibles and religious books sold and given away by the missionaries. Far more than those at home realize China is thus being prepared for a great turning to God."

13. **Where Our Bibles Go.** After this world-wide view we will wish to know where our own Bibles go. Following them we will begin near home, going with a Home or State Missionary through scenes which might have occurred in a remote corner of any Southern State.

"I am working in six countries. Let me tell you of something of just two of the hundreds of homes which I have visited and

found without Bibles. The husband was a wicked man. There were three beautiful little girls in this home, the eldest eight or nine years. They did not have a book, Bible or paper of any description in the home.

During Christmas week I visited a home of nine members, and when I induced the husband to buy a small Bible and three Testaments, all at absolute cost, the mother said, we have been married seventeen years and this is the first Bible we have ever owned. In a single day in the country I found ten families without Bibles in their homes. I found boys and girls, twelve and fifteen years old, who could not tell me what a New Testament was, or who Jesus was, and had never visited a Sunday School."

14. Come now to the Pier at Baltimore, the third largest entry port in the United States, and see Miss Marie Buhlmaier and her Assistant, Miss Froehlich, distributing Bibles among the landing immigrant, remembering that a like work is going on in Galveston. We will let Miss Buhlmaier tell the story in her own bright way. "We have been helping the great crowd with their baggage and their tickets; giving food to this group of children whose mother has nothing for them, sending a telegram for the aged mother whose son waits her in the far west, but now we must hurry lest we miss the opportunity of giving out the literature to the waiting crowds. Just watch them as they gather around and cry out their nationality in order to be served with something in their own language. Here they are: Russians, Poles, Hebrews, Croats, Slovaks, Bohemians, Hungarians, Servians, Roumanians, Germans and others. You notice that they are with but few exceptions all from Austria, Russia and Germany. Those from other points do not travel via this port. But even as it is, we are unable to supply all that come. See how happy it makes them to get a tract or testament. Every now and then one of them comes back to give special thanks and assures us that he will send this literature home, "for they have nothing like it at home." Visiting an outgoing steamer, as we always do, we met a man whom we had frequently seen at the landing. He was one of the passengers leaving for the other side and told me that an indescribable longing to visit the old folks at home had prompted him to engage passage. We supplied him with literature and prayed for God's blessing. When he returned several months later, he declared that the literature was passed from one to another in his village and read and read till it fell apart.

He concluded by saying, "Can't you give me more? I'd like to send it home."

15. Most of them are Catholics, but some are not. Some are of "the same household of faith" with us, and there is much rejoicing when we meet such. Hear this young woman tell that in all her country (Galacia) it is an impossibility to buy a copy of Scripture for any amount. "No one but the preacher ever owns one," she assures me. She is a Protestant—and this is one who confessed to having had a testament of her own. When asked why she did not bring it, answered, "Why if I had, the rest of the family would have been obliged to go without."

Listen to these Roumanians pleading for a Gospel. It's too bad we cannot oblige them. So far our Board has only been able to get the Scriptures in five different languages: German, Bohemian, Polish, Hungarian and Croation, with only a limited supply of other kinds. If at all to be had, they are too expensive for free distribution. Indeed, there is much that ought yet to be done in order to reach out to all nations."

16. "You will agree that it is impossible to follow up the distribution of the Literature,—we must give in faith and trust the Lord for results. The people generally are very grateful at receiving it. Giving the Gospel of John to a Croat and pointing out to him John 3, 16 he read it aloud, and with beaming eyes kissed the passage devoutly."

17. "Among the outgoing passengers was one whose face we recognized as having seen before; questioned as to the when and where, he told us that A Friend in a Lonely Land. he was one of the three who had arrived in Baltimore not quite a year before. He reminded us how we had given each of them some literature and that he himself had also received a New Testament. Upon the query whether he still had this Testament, he was unwilling to give, what he considered, an unsatisfactory reply; urged on however, he told us that when he got ready to leave his two companions and return to his mother country, they beseeched him not to take the little book, but to leave it to them. "You see, that, and the literature you gave us at our arrival was all the comfort and recreation we had, for we were away from anyone we could associate with, no one to talk to, only the three of us alone; we worked hard all the week and did not feel our loneliness so much then, but when Sunday came it came over us with great force—then we would take your papers and that little book, read and be comforted. When my friends begged me so to give it to them, knowing all I did, I did not have the heart to refuse them." Do you wonder I was touched."

18. **The Gospel To The Jews.** "Very often the Jews come and ask us for a copy, which we give them as sure as they promise to read it carefully before they condemn it, feeling assured that we can trust the Lord with His own word, and that he will cause it not to return unto Him void."

19. **Some More Fruit.** Most of those landing in Baltimore go West, and what is told by a Home missionary in Cleveland, Ohio, in a recent letter to Miss Buhlamier, might doubtless be duplicated in many a Western City. "I would to write you long ago," she says, "and tell you that in my house to house visiting I find results of your work. My call and message often reminds them of a lady at the landing place who gave them of a Testament. One who is a devout Catholic confessed that she had read part of your book but often wondered whether she had been doing right in reading it. She has been in our church now and liked it but fear and superstition holds her back. We have several members who came about three years ago. They have always wanted to write and tell you of their conversion."

20. **The Bible At Sea.** But the work among those landing is not all. The Sunday School Board has given this year to Mr. Leonard M. Levering, of Baltimore, one thousand Testaments for his noble work among the seamen. Going out among the sailors in this way these Testaments have gone all over the world, and gifts made to the Bible Fund of the Board, have girdled the world in their blessing.

21. **In Foreign Lands.** Great as is the work in the Home land it by no means stops here. The Sunday School Board in its gifts to Bible work has gone to foreign lands. It does this part of the work through the Foreign Mission Board, contributing last year the sum of \$2,000.00 for Bible work abroad. It has helped to establish Book Houses in Japan, China, Italy and Brazil, and has sent gifts to other foreign countries. Thus those who give to the Bible Fund have been in all this work done abroad. It is a wide spread seed sowing for a gracious golden harvest. Through the Home Mission Board it is also sending Bibles to Cuba.

22. **Sowing the Truth.** Of the publication work in these countries to all of which the Sunday School Board has been as we have said a liberal contributor, little can now be told. As the Sunday School Board has been a remarkable achievement in this country,

so has been the China Publication Society of Canton. Began in 1899, it now furnishes literature for all the Baptists of China. Last year they reported having sold more than 147,000 copies of their own publications, their presses having produced several millions of pages of Christian Literature which has been sent throughout the empire. While this plant does not belong to the Foreign Mission Board, they own a large part of it and through them the Sunday School Board has had a large part in this far reaching work.

In Brazil, the press of the B. Publishing House at Rio De Janeiro, is working day and night so great is the need and demand. In two weeks of last year they turned out 200,000 pages of tracts.

In Mexico, Mr. Davis has set up a printing plant at Leon, and publishes tracts and Sunday School Literature.

Who has not heard the children singing:

23. **Voices of Praise.**

"Jesus loves me this I know,
For the Bible tells me so."

But not only from the lips of the children of America is this song heard. It has been sung round the globe, and wherever the missionary goes, in many tongues, childish voices sing the praise of Christ and his Word. Whose pulse does not beat a little faster, whose aspirations do not rise higher at the thought that he by sending God's blessed Word may make both young and old the world over, break forth into praise?

Suggestions for the Young Ladies.

- | | |
|---|--|
| Essays. | { Luther—The Translator.
The Romance of the Burmese Bible.
The Bible for Uganda.
Bible Translation in New Hebrides. |
| Readings. | { THE FAMILY ALTAR—Selections from Burns.
Cotters Saturday Night.
DAYS OF BIBLE FAMINE—Selections from Schönberg
Cotter Family, or In His Name. |
| Question for Personal Investigation to be Answered at Next Meeting. | { How many families within a radius of four miles of our place of meeting are without Bibles? |

- Bibliography** {
 How we got our Bible.
 Life of Judson.
 Life of Luther.
 Life of McKay of Uganda.
 Life of John G. Paton of New Hebrides.
 Schönberg-Cotter Family, by Mrs. Andrew Charles.
 In His Name—Edward Everett Hale.
- Leaflets For Society.** {
 The Moral Power of Good Literature—Free.
 The Stranger within our Gates—Free.
 Betsey Hapner's Stint—(Two Cents.)
 Story of a Leaflet—(One Cent.)
- For Personal Distribution.** {
 Clear Print Testaments—(Eight Cents Each.)
 Bibles—(Twenty Cents Each.)
 Leaflets in Foreign Tongues.
 John 3: 16—(Leaflet.)
 Cripple Tom—(Leaflet.)

Band Programme.

JANUARY.

Hymn.

Bible Reading.—What God says about Studying Our Bibles.—Deut. 6: 4-9.

Prayer.

Hymn.

Minutes—Business, etc.

Subject.—Our Bible Work.

Reading.—(8) The Morning Star of the Reformation.

(9) The Bible for the People.

(10) The Century of Translation.

Hymn.—"Jesus Loves Me, This I Know."

Paragraphs 1-2-3-4-5-6 told and explained by Leader.

11. The Order-Book.

(This may be given by one voice, or recited by three children.)

The Word of God, the Order-Book,
 We study week by week.
 The truth in Jesus, and His will
 We earnestly would seek.

The smallest child the story old
 May know and understand,
 And one can never be too large
 To heed the Lord's command.

Well may we pray "Incline our hearts
 To know and love Thy way,
 And teach us for our Savior's sake
 To hear and to obey."

Reading.—(12) One Incident.

(13) Where Our Bibles Go.

(14) At The Pier and (15) Who They are.

(16) A Friend in a Lonely Land.

Hymn.—"I Think When I Read that Sweet Story."

Reading.—(17) The Bible at Sea.

(18) In Foreign Lands.

Bible Questions and Answers.

Adjournment.

(NOTE TO LEADER:—When the paragraphs seem too long and hard, they may be cut or read by the Leader. It is best, however, to have as many children as possible to take part in each evening. Even if they read slowly and stumble, the Leader can talk over the paragraph after it is read, explaining and asking questions. A number of test questions from the Bible may be asked at the close of this meeting.)

NOTE.—How to use Our Mission Fields. The Women'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.



BUILDINGS IN BUENOS AYRES.

Two Republics--Brazil and Argentina.

"I preached as never sure to preach again,
And as a dying man to dying men."

—Richard Baxter.

Service of Praise.

Promises and Prospects.—(When asked what were the mission prospects in India, Carey replied, "the Prospects are as bright as the Promises of God.")

Sowing and Reaping.—What to Sow, Mark 4, 14. When to Sow, 2 Tim. 4, 12; Eccl. 11, 6. Where to Sow, Isa. 32, 20; Matt. 13, 4-8. How to Sow, 2 Cor. 9, 6. A Promise, Ps. 126, 6.

CHAIN OF PRAYER FOR BRAZIL AND ARGENTINA.

Never have the South American Republics figured so large in the eyes of the United States as today. The United States and The South American Republics. The visit of our Secretary of State, Mr. Elihu Root, to the recent Pan-American Conference, and his subsequent visit to the various South American Countries count for much. The South Americans understand us better and we on our part have learned much of them. While it goes without saying that the aim of this visit was a closer commercial and more sympathetic political relation, yet the visit was not wholly without religious significance. Of this Mr. Ginsburg says, "The visit of

Mr. Elihu Root, his refusal to attend a Sunday race meeting held in his honor, and his speech at the Pan-American Congress demonstrating the friendship of the United States for South America, have done a great deal to further missionary work, repudiating the lies and intrigues of the Jesuits, who said we were the spies and secret emissaries of the United States Government."

As in missionary thought, the Dark Continent stands for Africa, so the Neglected Continent is South America. To most Americans it even yet stands also for the Unknown Continent, for until very recently we had perhaps less real knowledge of our sister continent than of any other large division of the globe. Containing nearly one-seventh of the land surface of the world, unexcelled mountain heights and valleys of surpassing loveliness and fertility, inexhaustible mineral and agricultural wealth, we ever turn our thoughts in other directions. In mission efforts it was ever the same. All told, there are not more than 300 missionaries (exclusive of wives) in all this vast land, or one to every 200,000 souls.

A missionary writing sadly of the neglect of South America religiously attributes it to belief in the fallacy that the people of South America, whom the handbooks of geography classify as "Christian," have already the gospel and need not to be evangelized. "South America is a priest-ridden continent, without family life, given up to domestic anarchy, to religious bacchanals, to the worship of grotesque images, to the practice of pagan or semi-pagan rites, and to the control of a most profligate priesthood whose main business seems to be that shameful traffic in souls for which they have attained world-wide notoriety, and by which the gospel of Christ has become a by-word."

A glance at the physical and political condition of the countries we study will therefore not be out of place. The United States of Brazil we must think of as a country comprising almost half of the South American continent, divided into States and governed by a Constitution almost identical with that of its Northern namesake. It covers a region almost as large as the United States with Texas repeated a second time; or as being "larger than European Russia, Germany, Austria-Hungary, and France combined, and its natural resources commensurate with its extent." Ocean steamers can ascend the Amazon and its tributaries to the boundaries of Peru, and smaller

ones can go much farther. Hitherto it has mainly attracted immigrants belonging to the Latin races rather than to those of Northern Europe. With the excellent climate and soil of its Southern portion, and perhaps the most delightful climate in the world on the great plateau, Brazil will attract multitudes. Her unparalleled possibilities for river transportation, and the 8,718 miles of railway in operation, not to speak of a still larger mileage constructing or under survey, may make this republic our formidable rival during the coming century. The population of this vast territory, is as yet, only 18,000,000, two millions of whom are the native Indians, as a whole, fierce, uncivilized and wholly heathen of the lowest type. Of the remaining 16,000,000, two million more are negroes.

If the population of Brazil is small compared to its extent, that of Argentina is much more so. Here in more than twenty times the area of the New England States is a population of less than three per square mile. With an unequalled climate and great possibilities of development, only one per cent. of its cultivatable area is now occupied, it promises to become scarcely second to Brazil. It already surpasses it in railway mileage. Immigrants generally find this country best adapted to their needs.

Closely bound to Europe by the highways of commerce, Argentina was first to receive the ideas of progress and religious freedom. Her institutions are the most liberal and her policy the most progressive of any country of South America. The Reverend John F. Thomson for forty-five years a resident of that country, summarizes its characteristics in the following paragraph: "Argentina is the land of plenty; plenty of room and plenty of food. If the actual population were divided into families of ten persons, each would have a farm of eight square miles, with ten horses, fifty-four cows and 186 sheep, and after they had eaten their fill of bread they would have half a ton of wheat and corn to sell or send to the hungry nations. There is for all an abundance of peaches, oranges and figs. Where there is one such family now, forty, if they will cultivate the eight miles, may live opulently in the future.

Against all this striking array of physical advantage the social condition of the people stand out in dark contrast, an unanswerable comment on the Catholic religion which, since Brazil was settled by the Portuguese and Argentina by the Spanish has been in undisputable control. Judging the church by its fruits we find in Brazil, in point of education—that only

about fifteen out of every hundred of the entire population can read. Morally—more than one-sixth of the entire population in 1890 had been born out of wedlock. Certain Catholic hospitals have an opening in the wall next to the street with a kind of wheel arrangement where these illegitimate and abandoned babes may be deposited under the cover of the night, taken in and cared for. The census referred to shows that 12,265 then living had been deposited in these wheels and so brought up. Prostitution is glaring and widespread, especially in the towns and cities. The priests have been so unfaithful to their vows of celibacy and so immoral, and the men generally so profligate as to fill society with infidelity and suspicion.

Only by thus viewing the setting of our churches in Brazil can we appreciate how they shine as lights in the darkness. No wonder the Christians in one section are beautifully called Good lives, and no more beautiful testimony could be paid them, their enemies themselves being the judges. Indeed the eagerness with which many in Brazil hear the news of better things cause us to believe that many long for purer, better ways.

Our Southern Baptist work began in 1881 has since its beginning been one of our most fruitful fields, standing today (1906) only second in number of members to China, now numbering 4,350—those in China numbering 5,049. More striking still is the fact that the success of other Protestant denominations is not at all in proportion to our own, and that Brazil is generally counted one of the hardest rather than the most successful fields. In 1900 there were said to be only 8,000 members in all Protestant Mission Churches. While it is to be supposed and hoped that the membership of all the churches has grown since then, we will be doubtless far within the truth, to say that one-third of all Brazil Protestants belong to our S. B. Ranks.

The beginning of our Brazilian Mission is somewhat unusual and links it with Southern history. In 1873 a request was presented to the Foreign Mission Board from a little Church of Americans organized at Santa Barbara, in the province of Sao Paulo, to consider Brazil as a mission field and the advisability of sending missionaries there. The church was composed of Southerners, who had emigrated to Brazil at the close of the Civil War. This church, known as the First Baptist Church of Brazil, numbered 30 members. It was self-supporting, but desired to be received by the Southern Baptist Board as an independent mission and agreed to foster every effort for the evangelization of Brazil. Gen. A. T.

Hawthorne, agent of the Foreign Mission Board in Texas, who had spent in Brazil the years succeeding the Civil War and had become profoundly impressed with its need of Christianity, urged Brazil's claims upon the Board. In response to these appeals Mr. and Mrs. W. B. Bagley, still our successful missionaries, were sent in 1881.

9. **Some Church History.** Having now glanced at settings and beginning of Southern Baptist Missions in Brazil and noted their remarkable growth in members, the question naturally arises, how does quality compare with quantity. This question cannot be better answered than by glimpses at the life history of several of our 77 Brazilian Churches.

To glance at them in historical order we must turn first to Bahia. The city is well worth looking at.

Sailing three days north from Rio de Janeiro on a slow coasting steamer, we come to anchor in the great Bay of San Salvador, under the bluffs on which most of the city is built. These bluffs rise almost straight up from the water, having only a narrow strip of land between them and the sea. The bluff is so abrupt that elevators have been built to carry the people from one part of the town to the other, for it is very difficult to climb the steep roadway which goes up the side of the hills. In the past, sedan chairs were used, and those who could afford it were carried up on the shoulders of men.

It is the second city in size in Brazil, and one of great commercial importance. The capital of the second largest state of the country, and exporting quantities of tobacco, cotton and hides. It is also one of the most interesting towns of South America, historically, and one of the oldest cities of Brazil. It had 15,000 people more than half a century before Boston was founded, and for 200 years thereafter it was capital of Brazil.

Here in 1882, twenty-four years ago Mr. and Mrs. W. B. Bagley and Mr. and Mrs. T. C. Taylor organized themselves into the First Baptist Church of Bahia. Persecution followed quickly, but the influence of the church rapidly increased. In two years it had grown to a strong body of 25, who displayed great heroism in times of persecution and peril. Mr. Bagley was knocked down while preaching and he and his wife were arrested as he was about to administer the ordinance of baptism. The place where Mr. Taylor was accustomed to preach was stoned, and the city officials joined the mob in deriding the religion of Christ. Church-members were turned out of their homes and dismissed from business because they preferred to obey God rather than men.

10. **Political Freedom.** The bloodless revolution of 1889 which drove Don Pedro II from his throne was of vast advantage to mission work. The change that made Brazil the republic brought the absolute separation of Church and State, the secularization of cemeteries, the institution of civil marriage, larger freedom of worship, and other changes of similar import. That the State could deal thus with the Church, her sacraments and institutions, was a revelation that astounded many and disturbed the whole social and religious sentiment of the people. Thousands began to realize that the Church, which they had always bowed before as a great mystery and obeyed as being absolute in authority and power, could not in reality be the thing they had been taught to believe she was. These advanced measures gave a wider scope to personal and religious liberty and worship. Investigation and inquiry were awakened. A wider door was opened for Bible distribution, and for all Protestant evangelistic efforts and enterprises.

In these changes the Church of Bahia shared with all others. But persecution was not dead. The priests then as now have vast control over the mass of the people and hardly one page of church history can be found without its black blot of persecution for the sake of Christ.

11. **Growth In Persecution.** Looking again at the First Church of Bahia after these hard fought years we find it the center of 24 churches planted all over the state of Bahia by its efforts. Scarcely a year has passed without the planting of one or more missions. How such growth with so small a missionary force? There is but one answer. Each member becomes himself a missionary. Here are some bits from the reports of Mr. Taylor who has chief charge of the Bahia Mission. Note each year's growth and how it came about. 1904. "This has been an epoch-making year. The churches are gradually coming to the practice of self-government and self-support. Formerly they looked for help outside. When I suspended the maintenance of pastors over them, only visiting them occasionally myself, they began to look to Him whose right it is to make pastors. This plan I get from Paul and his collaborators, in keeping a distant oversight of the churches over which they ordained pastors and deacons, visiting and writing to them often enough to keep them sound on doctrine and discipline. I find them happier and more active now. The result,—six new churches were organized."

1905. "Three new church houses were built. The \$100.00 offered the Board to each church that will build, has inspired all the

churches, and each one eagerly awaits her time. Of the \$2,716 contributed, \$450 was gotten through the Native Mission Society, and about \$1,000.00 was for houses of worship. The mission society employed three men."

1906. Dark clouds and sunshine followed in rapid succession throughout the past year. Never did we have such great and numerous trials, nor such success, there being 211 baptisms, 4 new churches, 2 new church buildings, over \$3,000.00 raised for churches and schools, making now 24 churches and 1,009 members in this mission.

12. We would fail, however, to understand what the progress of this Bahia Church really means unless we remembered that this is the very seat of Roman Catholicism in Brazil and the stronghold of the priesthood. Of it Miss Hlyne Goolsby tells us much of interest.

The Catholic See, she says, is in Bahia as well as many convents, theological seminaries and countless churches, yet we can see the fruit of these long, weary years of seed sowing. We have preaching three times a week in what was formerly the Inquisition Hall, and in looking at the trap door, dark dungeons, etc., we are forcibly reminded of the cruelty of other days, when any one daring to have a difference of religious opinion was punished. The people are beginning to rebel and are begging for the Light. They have been denied the Word of God and are glad of the opportunity to study it.

The Dawn.

All grim and soiled and brown with tan
I saw a Strong One, in his wrath,
Smiting the godless shrines of men
Along his path.

The Church beneath her trembling dome
Essayed in vain her ghostly charm!
Wealth shook within his gilded home
With strange alarm.

Fraud from his secret chamber fled
Before the sunlight bursting in;
Sloth drew her pillow o'er her head
To drown the din—

Through prison walls, like Heaven—sent hope,
Fresh breezes blew, and sunbeams strayed,
And with the idle gallows-rope
The young child played.

When the doomed victim in his cell
Had counted o'er the weary hours,
Glad school girls, answering to the bell,
Came crowned with flowers.

God works in all things; all obey
His first propulsion from the night:
Wake then and watch! The world is gray
With morning light!

JOHN GREENLEAF WHITTIER.

(From the Reformer.)

13. The First Church at Rio which is younger than that at Bahia by two years has had a history not unlike its older sister. Rio as we know is not of the Land. only the capital of Brazil, but the commercial center as well, being in the heart of the great coffee region, the very air being redolent with the pungent odor of this famous seed. Will you steam with me through the beautiful Bay of Rio and take a look at this city of half a million, where our work is done? This land-locked harbor, said to be the most beautiful in the world, was discovered just ten years after Columbus discovered America, and Rio is one of the oldest cities on our hemisphere.

"We notice as we land at the wharves among steamers from all parts of Europe the gangs of laborers, both negroes and whites, busy loading and unloading the boats. Some of the ships taking on coffee are from Hamburg, Liverpool, and Lisbon, and others are loading for New York and Baltimore. Each bag weighs as much as a man, but the laborers trot along as though they were carrying feathers. They are in their bare feet, and we hear the thud, thud, thud of their footsteps as they run to the steamers. Each man is paid a cent and a-half per bag, and he is therefore anxious to carry as many bags as he can."

We visit the business parts of the city. The stores are fine, and there are well dressed men everywhere. The Rua do Ouvido is the chief business street of Rio de Janeiro. It might be called the Broadway of the Brazilian Metropolis. It is not wider than one of our alleys, is walled with bright-colored three and four-story buildings, which seem to lean toward each other as though to shut out the sun. From the first stories flagpoles extend out over the street so that they almost meet in the center, and between the poles are arches of iron gaspipes connecting the buildings and forming a canopy, as it were. Moving along under the canopy of poles and pipes is one of the strangest crowds of the world. We see the faces of Italians, Portuguese, Spaniards, French, Brazilians, and English."

Rising close behind the city and reached by steep little railroads, which cling to the precipitous heights, are the mountains, where many of the well-to-do citizens have their homes high above the fear of yellow fever, the South American scourge.

14. **The First Church of Rio.** But our first concern is our own church located here. You have an idea as to what a well organized Baptist Church should be. It should in your opinion have a flourishing Sunday-school, well attended church services, a strong woman's organization. If possible, (here perhaps you hesitate) a crowded weekly prayer meeting, and if possible, missionaries of its own, and be liberal in its gifts for the extension of the gospel. Let us test the First Church of Rio by these ideals and see how it stands.

The Sunday School. "The Sunday School numbers about 130 regular attendants. A feature of this work is the pastors' large Bible class in which young men and women are trained for the work of teaching and preaching in the several out stations of the Church. This class is also building up the Church on a strictly Bible basis."

Church Attendance. "The church is too small. The crowds that come on Sunday nights cannot get seats."

The Woman's Society. "The Church has a fine ladies' society and a society for children was organized last year."

The Regular Prayer Meeting. "The regular prayer meeting fills to overflowing the prayer meeting Hall."

The Mission Work. "They sustain five preaching stations regularly besides directing from time to time, services in the home of the members scattered all over the city."

Liberality. And now, as a final comparison with your ideal did this church show its faith by its liberality? It has 261 members who last year gave \$2,870.00 or an average of more than \$10.00 apiece!

15. **Churches in Town And Country.** Other churches just as zealous as these call our attention, but time fails us to name them or tell of their sacrifices. There is Pernambuco or more properly "Refice," meaning reef, for this is the City of the reef which runs two or three miles out to sea making a narrow but deep harbor which can accommodate large ocean steamers. The mission opened in this city, which is nearly as large as Bahia, in 1889 has proved one, of our most successful ones, now being the center of 15 churches and 18 out stations with a combined membership of 1,104. There is the Campos Mission with its center in this flourishing city of 40,000 begun just a year

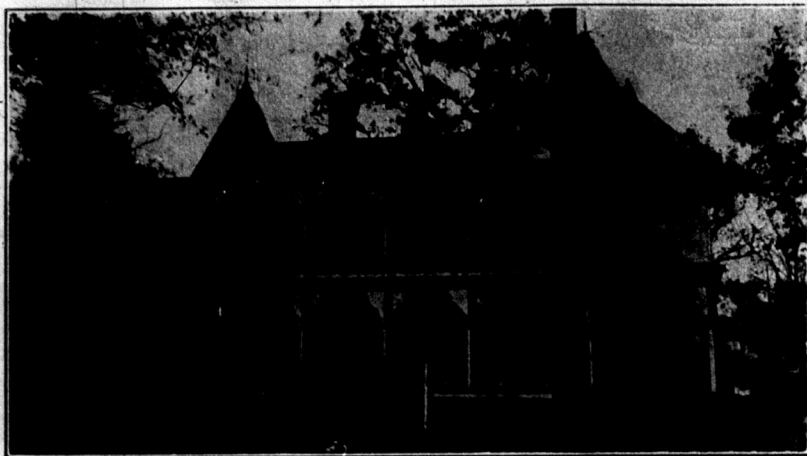
later, now the head of 12 churches and 23 missions with membership of something over a thousand. Or the mission whose branches reach far up the mighty Amazon which is the highway of Mr. A. E. Nelson who travelled on it 5,000 miles last year, in spite of the fact that much of the year's work was interrupted by sickness or the mission planted among the 100,000 inhabitants of San Paulo, the capital of the State of the same name, said to be more like a city of the United States than any other in South America and the great educational, Literary and Commercial center of Southern Brazil. Here is another model church and although its story reads somewhat like that of Rio, we cannot refrain from telling what Mr. Ginsburg says of it.

"Besides preaching in the new building we have meetings in at least ten other places, each one furnishing converts to the central church. The Church has the best Sunday School in Brazil, with an average attendance of about 100 pupils. Besides the usual church work we have a good ladies' society that helps wonderfully in supplying the material needs of the church; a children's society that tries to educate the little ones in mission work and a young men's society that looks after the evangelization of the suburbs.

16. **Missionary Trials.** Missionaries do not talk of their trials. Only are these discovered by diligent questioning. Yet in Brazil there is ever the undercurrent of petty persecution rising sometimes to the endangering of life and limb, and the ever present danger of yellow fever. It was our question which brought out this truthful but fearless reply from Mrs. Dunston.

"We missionaries in Brazil have some trials which are peculiar to the climate and people. In the first place we have to deny ourselves many comforts of life that you here have, because of the exorbitant prices we have to pay. A good deal of our household furniture often consists of dressed-up dry goods boxes and other simple things we can pick up, for it takes a long time to furnish a house with Brazilian furniture, buying a piece at a time. This, however, is no great sacrifice or trial; because true Christians are not looking for the comforts of life.

We also are subject to many trials because of the epidemics which rage in a tropical climate like Brazil. The principal diseases to which we are subject are Yellow Fever, Small Pox and Bubonic Peste. A great many of our missionaries have had Yellow Fever; and one, Brother Hamilton, died of it. During the month of April Mr. Dunston had a narrow escape with the same. For five days he had Black-vomit, and two of the best physicians in Nova Friburgo had no hopes of his recovery."



THE MARGARET HOME.

17. One of the greatest missionary trials, common to all lands, is the necessity of sending the children home for education. To mitigate this and to throw around them the loving arm of protection, the Margaret Home was given to the Union by a generous donor. The first to enter it were the children of Mr. and Mrs. Taylor, of Brazil. The Home, the maintenance of which is now a first care of the W. M. U., is situated at Greenville, and at the close of its first year was giving the tender care of home and the best education the city of Greenville could afford to seven missionaries children.

18. Asked to tell of striking instances of devotion and sacrifice in the lives of the native Christians Mrs. Dunston replies: "There are so many that I know not where to begin. One I will tell you." On one of Mr. Devotion. Dunston's pastoral visits to his church in Aperibe, a gentleman, unknown to him, presented himself for baptism. He had, indeed, a very interesting experience, which was about as follows: "About twelve years ago, I found an old Bible in my father's house. It had been handed down from generation to generation, but no one ever read it. I lay hold of it and began to read it daily; and after about eight years possession of

this rich treasure, the light of God's salvation beamed up in my soul. I embraced the Lord Jesus as my personal Saviour, and began at once to tell others, with whom I chanced to meet, about His love. I had never been inside of a Christian Church, but had heard of it; and my book spoke of it. Some four years later, I moved to the city of Nova Friburgo; and, on Sunday, went to attend service at the Protestant Church about which I had been informed. The pastor preached a good sermon; and I was glad that I had at last found that for which I had been seeking for four years. But at the close of the sermon, I perceived that the preacher was going to baptize an infant (the Church is Presbyterian.) I observed at once that this did not agree with my Book; and went away still looking for that church about which the old Book speaks. At last I moved to this place; and found out from one of the neighbors that there existed a church at this place; and, on studying her teachings and comparing them with the Word of the Lord, I present myself to you today asking you to baptize me as my Lord was baptized in the Jordan."

This brother has suffered much persecution. Long before he came to our Church in Aperibe, all of his belongings (among which was about six thousand dollars) were taken from his house when at work, and burned to ashes. All of this, however, did not shake his faith; and now he is doing a good work for the Master.

Truly as Mrs. Dunston says, this is but one of many instances, and to those who delight in stories, of heroism and devotion, we commend the too often neglected annual reports of the Foreign Mission Board.

19. To his church no one can leave a richer legacy than his own life of devotion. How often have we been A Rich made better, how often risen to an appeal in our own Legacy. church.

"When we but remember only
Such as these have lived and died.

Truly thus we come into the possession of "the spirits of just men made perfect." Such was Manoel Nunes Saraiva of the Campos mission, the news of whose death has recently been received. "He was not an ordained minister; but, in almost every way, he took the place of many who occupy that position. He was a never-tiring worker for the Lord, and led many souls to Christ, and never feared the persecutor's hand, though often tried in this way. Just before we left he met with severe persecution by a mob of some fifty or more evil-doers. Where he was working there were some forty candidates ready for baptism; and on the day that Bro. Crosland was to have bap-

tized them, this unfortunate affair occurred, which put a temporary stop to our work there. But it is to be hoped that all this will contribute to the glory of God and to the blessing of those who suffered with Bro. Saraiva.

He was very apt in teaching those who oppose the Gospel. On his way once to preach in the home of a newly converted woman, he was encountered by an infuriated group who ordered him to discontinue his journey, which he was obliged to do. But before leaving them, he dismounted his horse, took out his Bible, and preached to them Jesus. Many became very much interested in what he had to say; and today there is a flourishing congregation near that place. As John Bunyan is preaching to the world through "Pilgrim's Progress," though a prisoner while he wrote it, so will the work of this young man live forever."

20. With such a country, such need, such progress, such churches, such true and tried converts, with such missionaries as we have what hinders us from taking **What Hinders?** Brazil for Christ? The answer is but one. To pour into this country more missionaries such as we have, to lead those ready to be lead. What are 28 among so many?

John R. Mott, the leader of the great missionary movement among the young people of the United States—who has recently visited Brazil says, "Now is a wonderful opportunity for South America, and in my opinion it is the last one." He has come back to the States to urge the Missionary Boards to make the best use of it. He hopes to go back in three years, to help on the cause of Christ in this "neglected continent."

On his return, Mr. Mott wrote a letter to the secretary of our Board congratulating us on the splendid work which our representatives are doing in Brazil.

21. Of this land of Argentina much might be written. As has been said it is the land of plenty and to it the stream of immigration from Europe is turning as to **Argentina.** no other South American State. Its vast territory now occupied by only 5,000,000, one-fifth of whom are in its chief city, Buenos Ayres, is capable of supporting many millions more, and now that a stable and liberal government invites where unequalled climate makes life conditions easy, it soon bids fair to hold a rival place with the United States in the eyes of all those who look to America as the land of hope and freedom. More than this it stands as the gateway to the Republic of the Plata River, Uruguay and Paraguay, and gives access to the far interior of Southern Brazil.

22. It is hard for Americans as we people of the United States proudly call ourselves, claiming as **Buenos Ayres.** particularly ours the name which properly belongs to the whole hemisphere, to realize that Buenos Ayres, is the largest city in the two Continents south of Philadelphia, having already a million inhabitants. "It is situated on the Rio de la Plata, at just the point where steamers from Europe can most easily land their goods, and from where the wool, hides, meat and other things raised here can be easily loaded. In Buenos Ayres the richest of the people of Argentina live, only now and then going out to their vast estates in the country. Here also are the homes and business houses of the great merchants. Here are the chief colleges, the great daily newspapers, the finest churches, and, in fact, all things which are of supreme importance in Argentina. Buenos Ayres is by far the largest Spanish-speaking city in the world, being about half again as large as Madrid, the largest city of Spain. Still, the most of its people are foreigners. Not more than one-fifth of them are born in the country. There are more Italians in Buenos Ayres than natives of Argentina, and there are at least one hundred thousand who have come here from Spain."

"The chief business center is the Mercado Central des Frutos, the largest wholesale produce market, under one roof, in the world. It covers many acres, and in it millions of pounds of wool are handled each year. It is so built that the cars can come into the market, and the wool and wheat can be unloaded right upon the floors. Ship loads of wool sail up to its doors, and carts and wagons loaded with wool and grain are driven in from all parts of the country."

The government buildings are large and imposing, the Cathedral covers more than an acre and it is said that it will hold nine thousand people; in course of construction at an immense cost is one of the finest Avenues which any capital of the new world can boast, while its park is perhaps the finest in all South America. It covers many acres, and in it there are long avenues of magnificent palms, forest trees of all kinds, running streams and winding lakes. During the afternoons of Sunday and Thursday it is filled with people. There are hundreds of carriages and thousands of foot passengers riding and walking under the palms.

23. In this city of great proportions and great hopes, **Our Southern Baptist** began work on November 30, 1904; at the close of 1905 the First Baptist Church of Buenos **Youngest Ayres** had been organized with eight charter members and work had been opened at a second point in the **Mission.** city and in the city of Rosari, and a number had asked

for baptism but had not been regularly received. In a recent number of the Foreign Mission Journal (October 1906), Mr. Hosford, an Irish Baptist and successful business man of Buenos Ayres, who has been a warm friend of Missionaries and their work, tells most interestingly of our new mission. For these pen pictures we are indebted to him.

The Calle Lima hall is very pleasantly situated, and is in one of the best points in Buenos Ayres for our forward movement. Rents are very high in Buenos Ayres, and the hall is no exception. About sixty people congregate within its walls a few times weekly. It is a very neat room; with suitable gospel texts on the walls. Bro. Cawthon is the preacher and his wife presides at the piano. Of course, the influence of these workers is very wide in the homes of the people, many of whom, unable as yet to attend the preaching, derive much benefit from the constant visiting of the brethren. The work of inviting to the services is a continuous one. Into one house after another go the workers in all our stations. They are very well received, and frequently leave behind a copy of the gospels and some tracts.

The Sunday school in Calle Lima is a delightful treat. The Cawthons have attracted some valuable workers around them for this school. I saw some 54 children there, gathered to hear the "wonderful words of life." The school has reached many hundreds of children already. It is a soul-warming thing to hear these little ones singing such a song as "Sing them over again to me."

"O cántadmelas otra vez
Bellas palabras de vida."

Rosario, one of the chief wheat ports of Argentina, is situated on the south bank of the Panama river, Rosario. about three hundred miles by water from Buenos Ayres. It is about the size of Indianapolis.

It stands upon a bluff so high that it is above the masts of the steamers on the water below. All along, a little back of the edge of the bluff, warehouses of gray galvanized iron have been constructed. In these the wheat is stored as it is brought from the fields.

Of the work in Rosario Mr. Hosford says:

25. Though not worked any harder than is Buenos Ayres—**High** for that would be impossible—I believe the work in **Hópes**. Rosario-de-Santa Fe to be the most encouraging of all. Comparison is out of the question here, for circumstances are not the same. The fort in Rosario is held by brethren Hart and Spight, who already have a native worker in preparation for

his life's mission. Amongst 130,000 souls, in the second city of the Republic, these brethren are doing loyal work for King Jesus. The congregations come close on to one hundred. On one occasion—a prayer service for the city Christians—some two hundred came together and were blessed. The baptistry has been open a few times already, thank God.

And we close this all too brief view of two of the most hopeful missions of Southern Baptists our hearts
26. **A Forward** swell with hope for future harvests. We will not
Look. dare to prophesy, but this we know, that sowing
and reaping here will be as it has ever been.

"We sow money, and we reap lives.
We sow prayers, and we reap conversions.
We sow Bible and we reap churches.
We sow tracts, and we reap tears of penitence.
We sow hospitals, and we reap hosannas.
We sow a handful of men and women and we reap
a righteous nation.
We sow time, and we reap eternity."

If we sow sparingly, we shall reap sparingly.

Paul may plant and Apollos may water, but God alone giveth the increase.

Pray, ye, therefore, the Lord of the harvest that He send forth laborers in his harvest.

Suggestions for Young Ladies.

Essays.

With Root in South America.
New Brazil.
Progress Argentina.
Two great South American cities—Rio and
Buenos Ayres.
Missions and Missionaries in South America.
Our Sisters in South America.

Suggestions.

Have an exhibit of South American Products—
Coffee, Rubber, Leather, Feather Dusters,
Brazil Nuts, Gold, Silver, etc., etc.
Place on table and have contest, each naming
country from which products came.

Land of the Silver River—Argentina—*Missionary Review of the World*, November, 1906,—Illustrated.

Progress of Argentina Republic—*Missionary Review of the World*, April, 1906.

Religious Awakening in Brazil—*Missionary Review of the World*, March, 1906.

Beautiful and Unique Rio—*Review of Reviews*, August, 1906.

Pan-American Spirit—*Outlook*, November, 1906.

Western World in Conference—September 8th and 22nd, 1906.

Missions in South America—Published by Student Volunteer Movement.

Carpenter's Geo. Readers, South America.

Missions of Southern Baptists—Miss M. E. Wright.

Bibliography.

Leaflets.

{ Brazil Free.
Argentina Free.

Reading.—(5) Argentina.
(21) Buenos Ayres.
(22) Our Youngest Mission.
(23 & 24) Rosario—High Hopes.

Band Programme.

SUBJECT—Brazil and Argentina.

Hymn.

Bible Reading—100 Psalm in Concert.

Prayer.

Roll Call.

Minutes—Business.

Hymn.

Hymn—"Give Us Thy Spirit."

With grateful hearts, our Father
We gather in His name
Who, from the heights of glory,
To save lost sinners came.

Fill us, O blessed Spirit,
And with the living fire
From off thy holy altar,
Our hearts and lips inspire.

Give us a burning message
To Christian hearts to tell,
That shall the ranks of reapers.
In glorious numbers swell.

Fill us, that, like our Master,
Our hearts with love aglow,
We seek to bring earth's lost ones
His wondrous love to know.

Reading.—(4) A Glance at the United States of Brazil.

(8) The Beginning.

(7) Lights in the Darkness.

(9 & 10) Some Church History. Political Freedom.

(Begin.—"To glance at them"—and end—"and the changes of similar import.")

Hymn.

Reading.—(13) The First City of the Land.

(14) The First Church of Rio (read by seven members)

(16) Missionary Trials and the Margaret Home.

(17) Instances of Devotion.

(18) A Rich Legacy.

Solo by Member.

For Ten Children.

ONE BRAVE LITTLE MEMBER.

TEN little members sitting in a line;
One dropped out, and then there were nine.

Nine little members coming in late;
One got excused, and then there were eight.

Eight little members by command of heaven;
One forgot his duty, and then there were seven.

Seven little members found themselves in a fix;
Cause one didn't pay, then there were six.

Six little members all of them alive;
One moved away, and then there were five.

Five little members felt right heart-sore;
One got discouraged, and then there were four.

Four little members, all officers, you see;
But the president resigned, and then there were
three.

Three little members wondered what they should
do;
One said she didn't know, and then there were
two.

Two little members felt all undone;
One went away crying, and then there was one.

One little member stood all alone,
But she didn't feel discouraged, and she didn't
moan;

She just went to work with a will and a way,
And she worked right along from day to day,

Until she had won every member back;
And the fund in the treasury did not lack,

For of boys and girls there were always a
plenty.

And instead of ten, they now number twenty.

And you, little member, and you and you,
Can do what this one little member did do,
If you work and pray from day to day
And never get discouraged and stay away.

—*The Children's Missionary.*

Note for Leaders. Show Maps of Brazil and Argentina and have the children to draw them from memory; the girls, Brazil; the boys, Argentina. Most Bands have meetings twice a month and if the programmes seem too long they can easily be divided and made to cover both meetings.



Cuba—Isle of Pines—Panama.



AN AVENUE OF PALMS IN CUBA.

Hymn.

Chain of Sentence Prayers for the Fields we study today.

Bible Reading—Prayer for Missionaries. For increase of number—Matt. 9: 37, 38; For their success—II Thes. 3: 1; For Boldness—Eph. 6: 18, 19; For Open Ways—Col. 4: 3; Encouragements to pray for Missionaries—I Tim. 2: 8; James 5: 16.

Song of Emigrants 'in Bermuda.

(It is not often remembered that one of the first refugees of those coming to America for conscience sake, was in the Bermuda Islands north of the West Indies. It is interesting to note that Andrew Marvell who lived in the Seventeenth Century, believed that from these islands the voice of praise might "echo beyond the Mexique bay".)

Where the remote Bermudas ride
 In the ocean's bosom unespied,
 From a small boat that rowed along
 The listening winds received this song :
 "What should we do but sing His praise
 That led us through the watery maze
 Where he the huge sea monster wracks,
 That lift the deep upon their backs,
 Unto an isle so long unknown,
 And yet far kinder than our own ?
 He lands us on a grassy stage,
 Safe from the storms, and prelate's rage;
 He gave us this eternal spring
 Which here enamels everything,
 And sends the fowls to us in care
 On daily visits through the air.
 He hangs in shades the orange bright
 Like golden lamps in a green night,
 And does in the pomegranates close
 Jewels more rich than Ormus shows :
 He makes the figs our mouths to meet,
 And throws the melons at our feet ;
 But apples, plants of such a price,
 No tree could ever bear them twice.
 With cedars chosen by his hand
 From Lebanon he stores the land ;
 And makes the hollow seas that roar
 Proclaim the ambergris on shore.
 He cast (of which we rather boast)
 The gospel's pearl upon our coast ;
 And in these rocks for us did frame
 A temple where to sound his name.
 O, let our voice his praise exalt
 Till it arrives at heaven's vault,
 Which then perhaps rebounding may
 Echo beyond the Mexique bay!"
 Thus sung they in the English boat
 A holy and a cheerful note ;
 And all the way, to guide their chime,
 With falling oars, they kept the time.

—Andrew Marvell.

Since 1895 every one has talked of Cuba. Today no topic holds a larger place in political debate and newspaper article. While as American citizens all this cannot fail to be of deepest interest, our point of view is that of the missionary. Our question is, how do all the changes the last ten years have brought to Cuba affect its spiritual condition, its future hope, and its position as a key to the vast Spanish speaking countries of Central and South America? To answer this we must, however, briefly look at the nature of these changes with their bearing both on past and future.

Let us turn back then for a momentary glance at the Cuba of 1894, on the verge of one of the most determined and cruel wars of our day. The causes leading to rebellion are not far to seek. Indeed, rebellion had lain like an angry cloud on the Cuban horizon ever since the close of the rebellion which begun in 1868, and lasted for ten bloody years. So fierce was this former contest that not even 150,000 Spanish troops could quell it, and only when these troops were backed by promises of reform did the Cubans lay down their arms. The promises were never fulfilled. Taxation was not lessened, schools were not built, the power and exactions of the priests were not curtailed. In 1894 the Spanish Government collected \$28,000,000.00 taxes from Cuba's million and a half people, or thirty-five per cent. of their total income. Humiliated, oppressed with a people poor in the midst of incredible possibilities of wealth, the long lowering rebellion broke forth in 1895.

For four years the United States looked on in observant sympathetic silence. At last the horrors of the most cruel war measure perpetrated in this last century, the *reconsentrado* proclamation of Weyler, the Spanish General, by which the country people were surrounded, driven into the towns and there left to starve and die by the thousands, made non-interference impossible. The story of the Spanish American War which resulted in the liberating of Cuba is too familiar to call for even a word here.

It is more to our purpose to look at Baptist Missions as they were at the beginning and close of this bloody war. Before this war, Southern Baptists were almost alone on the field, which, since all public worship other than that of the Catholic Church was strictly forbidden by Spanish law, was a very difficult one. As is well known Alberto J. Diaz was set apart as an American minister under the Home Board at Key West in January, 1886. From that time until the close of the Cuban war, the thought of Missions in Cuba was

associated with his name. A splendid property, the Jane Theatre was purchased and converted into a large commodious church. Missions were pushed in Havana and in 1895 the Calvary Church located in the Jane Theatre was reported as having some 2,200 members. Of no missions ever begun by our Convention were higher hopes and more brilliant prophesies made than of this.

5. At the close of the war Cuba lay in ruins, her population more than decimated. The larger part of the membership of the Mission churches were dead or scattered. Diaz, whom we have no wish to judge, had ceased to command the confidence of the people, and much of the work on which high hopes had been based, had fallen under the severe test of war. These were dark days in the Cuban mission. But there was no hesitation. At once the task of putting the work on a firmer foundation, of digging deeper, if more quietly, was begun and slowly out of the old order a new and better state began to grow.

The prayer of Southern Baptists was answered. 6. While before the war every avenue of progress must be fought for against the opposition of the Church and State, now every door was thrown wide open and missionaries were beckoned in by the hand of freedom. But as in the days of old when another door was opened in answer to prayer, those who had prayed hesitated. True many more entered than formerly. Methodists, Presbyterians and other denominations, together with the Northern Baptists now began to labor more zealously for this field. Northern Baptists who had not before had missions in Cuba, by agreement with the Southern Baptist Convention, became responsible for Baptist mission work in the two eastern provinces of Cuba and Porto Rico, leaving us the four western provinces of Pina del Rio, Havanna, Mantanzas and Santa Clara. Yet taking all the efforts of both Baptist organizations and those of the other protestant denominations combined we yet find that "this great door and effectual" has been entered very, very slowly.

7. After four years of brilliant administration in Cuba—perhaps the most brilliant administrative chapter of American history—our government in 1902 withdrew in order to allow the Cubans to carry on an independent government. That in four years insurrection should have broken out and the government of Cuba broken down is a sore disappointment to her friends. During the months of September, October and November, 1906, no topic was more frequently before the people and for the fuller consideration of it we must refer you

to publications of those months. It will not, however, be out of place to give a brief outline of affairs in Cuba as they stand today, having as they must, an important bearing on our mission work.

"The insurrection in Cuba, which in August, 1906, had not seemed formidable, grew in strength and gravity during the first half of September, until it became not only serious, but highly alarming to those against whom it was directed. President Estrada Palma was not made for coping with revolutions. His reelection, in the summer of 1905, was an exciting affair.—When election day came around, the Liberals declared that the administration was controlling the situation through wholesale fraud."

It is claimed by those who should know, that the revolution did not represent the feelings or the wishes of the great and better part of the Cubans, but was in reality a clash between the political *ins* and *outs*. As one writer expresses it: "The habit of revolution is a hard habit to shake off. . . . Free representative government is the greatest boom of civilization, but it is also the most difficult achievement of mankind. . . . One break down may not prove fatal." Through the school of political revolution, slowly and painfully the Spanish speaking Republics of South America are gradually making their ways to stable government, and even guided by the steady hand of the United States, we would hardly have expected that Cuba would arrive full fledged in self-control.

8. However this may be there was, says the World's Work "nothing less that we could do than intervene in Cuba. When we gave the Cubans their liberty, we wisely and necessarily reserved the right to restore order if they failed to keep it, and they gave explicit assent to this right. Such an insurrection had arisen as forced President Palma to ask for our intervention. He revealed a disappointing inefficiency as executive, and his partisan enemies resorted to the Cuban method of protest, an insurrection.

Disappointing as this Cuban breakdown of popular government is, it is yet too soon to despair of the Republic. But it may turn out that his experience will enable the Cuban President who shall come in after an election under American direction, to show the fairness and the firmness that President Palma lacked.

Secretary Taft as Provincial Governor of Cuba was sent to restore order and an office which he later left in the hands of Hon. Charles E. Magoon, the avowed intention being to exercise the powers of this office "for the preservation of Cuban independence and the protection of life, property and individual liberty."

Thus matters stand at this writing, November 1906. The prophets of Cuba's future are numerous and are divided into two camps. One prophesying and hoping for Cuba's speedy annexation, the other foretelling for her a career of independence and protesting against her becoming part of the United States. The first of these parties claims that the better class and the majority of the Cubans desire speedy annexation, and that in this the most thoughtful Americans agree; the other party as vigorously disclaims this and strenuously maintains that such annexation would work evil and only evil to the United States. Which of these prophets is the true one we leave time to prove.

9. **The Beautiful Isle.** It is a pleasure to turn from these vexed political questions to the beautiful land itself. Let us view it through the eyes of its discoverer Columbus who declared of the island he discovered that "of the things they had seen, a thousand tongues would not suffice, nor his hand to write of it, for that it was like a scene of enchantment. He desired that many other prudent and creditable witnesses might see it, and he was sure that they would be as unable to exaggerate the scene as he was." "It is the most beautiful land that eyes ever beheld; a country of such marvelous beauty that it surpasses all others in charms and graces, as the day doth the night in luster." In prophetic vein, for he then knew nothing of its position in respect to the Gulf of Mexico, North, South or Central America, he called it the Key to the New World.

Of Cuba's beauty our missionary, C. D. Daniels enthusiastically writes, almost repeating the words of Columbus, "Cuba is one of the most beautiful islands ever beheld by mortal eye. It is the richest and most populous of the West Indies. Owing to the tropical climate, rich soil, moist temperature, and abundant rain-fall, it is a veritable garden, abounding in fragrant flowers, luscious fruits, wholesome nuts and nutritious vegetables. With proper development her Sugar alone would make her fabulously wealthy."

10. **Recent Developments.** Indeed before the late war Sugar with Tobacco, which is indigenous to the island, were almost the only exports. Speaking of this a late visitor says, "if one were to permit the average boy to help himself to any of the articles in a general store, it is likely he would ignore all else and gorge his appetite on sugar and candy. The Spaniard who found himself in full possession of Cuba imitated that boy. With the raw material all about him, from which could be fashioned most forms of marketable products, he was contented to revel in sugar and tobacco. Even with antiquated methods, his sugar plantations yielded more than 100

per cent. annually on his investment; why should he bother about factories and all the complicated problems of modern machinery? Such was the policy of the masters of Cuba until the Spanish-American war. It is only five years ago since Sir William Van Horne induced American capitalists to share his enthusiasm concerning the possibilities of Cuba, and as a consequence the railroad connecting Havana with Santiago opened up an empire to development. Hundreds of square miles of land surrounding Ciego de Avila have passed into American hands, and the towns now building are but the pioneers in a movement which will create the New Cuba.

Since the war Americans have invested from \$150,000,000.00 to \$200,000,000.00 in Cuba. How pitifully small besides this looks the investment made for souls.

11. **Need for Religious Investment.** How great is the need of religious investment will be best seen by looking at the state of mind in which the 1,700,000 of Cuba were left after a four hundred years' reign of Catholicism. Let our missionary J. V. Cova, himself a Cuban, testify. "When we began our work in this country (1886) her religious state was awful. The Church of Rome had perverted all Christian feeling. The doctrine of Christ was considered as a story forged by the priests for abusing people and drawing money from public credulity. Every thoughtful person would have considered it a shameful thing to profess such discredited principles. The worship of the Virgin Mary and the Saints, almost the only one prevailing in Catholic lands, had scarcely a few hundred of adherents, these being women in the great majority. The scandals the Roman priests have provoked almost every day have greatly contributed to enforce on the mind of this people their disregard for that religion. It is here a very common thing to hear of priests under court trial for different crimes, frauds, adulteries, or violation of the laws. It seems this people has no need of the Roman Catholic Church save at three epochs of their life: when going to baptize an infant, when going to marry, and when wishing funeral services for their dead. In every other time of life they leave the Romanist temple quite deserted, except by some aged devoted worshipers. They seem to take interest in the services upon remarkable occasions, as when any of the opera singers are reported to perform a song at church, or when the procession of some Romish saint is announced to run through the streets, which means for Romanists feasts, balls, exhibition of fine clothes, and carriages."

12. Amid a people religiously indifferent, crushed by war, yet full of hope in a new era of material prosperity, in which old homes must be rebuilt, old fortunes renewed, the Home Board renewed its work. Conditions could hardly have been more unfavorable for turning men's thoughts to Christ. Let us look then as best we may at our present day missions and missionaries and judge of their progress after six years. Naturally we turn first to beautiful Havana, now fast reaching the half million mark, cleansed and physically regenerated by American occupation.

The new residential portion of Havana is called "The Vedado," and there is nothing in the United States which equals or approaches it for the artistic beauty of its architecture. Miles of perfect boulevards run parallel to the ocean, and along them is clustering the wealth of Cuba. The quaint and narrow streets of old Havana, its palaces, churches, forts, boulevards, parks, and wonderful winter climate all combine to give the historical city a charm which ever lures the visitor back."

This is the great citadel of the island. It is half way between New York and Panama, beautifully situated, growing rapidly, and must have our unceasing sympathy and prayers. We build here for all Cuba. From this center, the metropolis, as well as the capital, we must project interiorward throughout all the provinces and make ourselves felt to the remotest parts of the island. Here we have the Calvary Church in the Jane Theatre building and four missions all in a flourishing state.

13. Not so well known to us but a rival of Havana in beauty and importance is Mantanzas. Here Mr. Cova is pastor. He is cultured, consecrated and strong. Mantanzas has a small but beautiful bay on the northern shore of Cuba, is the capital of Mantanzas Province and gateway to the great sugar industry of all that section of the island. Methodists, Congregationalists and other denominations are here, Catholics of course. The Church worships at a centrally located place in a rented house. The need for a permanent house of worship is very painful. With a central church and two or three missions well equipped we might, in the near future, have a strong force in this growing capital of Mantanzas. Miss Pura Cova is being supported by the women of Greenville Association, S. C., and is a very accomplished young lady, devout and godly, educated at Judson Institute, Marion, Ala.

14. The third Cuban city in size is Cienfuegos of which we are destined to hear much more, since this large port is nearer than any other in Cuba to the Isthmian Canal, and will doubtless become the stopping point of ships from all the world on their way thither. In this harbor, a most commodious and beautiful bay, Admiral Schley at first thought Cervera's fleet had hidden.

Rev. M. M. Calejo is pastor of our church. He is full of evangelistic fervor and preaches four and five times a week. Baptisms are frequent. The work reaches out in the country districts.

Rev. Primo Navarro has worked as evangelist in the country adjoining Cienfuegos with glorious success. He is deeply consecrated, full of the Spirit, and has apostolic zeal.

15. More familiar to the members of our Union, than any other city out-side of Havana, is now the city of Columbus-Colon. Struck with the great opportunity here, the Home Board appealed to the Union in 1906 to make a special contribution of \$3,000.00 to build a church in this important city. At present writing (Nov. 1906) much of this fund is in hand, but a considerable sum remains to be raised, which we doubt not, however, will be sent in by May, 1907. An interesting account of a visit to this city has been prepared by Mrs. B. D. Gray, and is to be had for the asking.

16. Although space will not permit us to speak further of each of our missions in this beautiful land, one need, is the need of all. Colon is no exception. In Exception. the account of a recent visit to Cuba, and in the latest report of the work (1906) one refrain closes the story of each station. "Churches—we must have a church building and have it now." It is this appeal echoed by the 2,500 houseless churches in Southern Baptist territory in the United States which calls with no uncertain sound for the speedy completion of the Tichenor Church Building Loan Fund, begun by the Union in 1900, to be a part of a still greater permanent fund created by the Home Board to meet such calls as these. Twelve thousand of the twenty thousand dollars proposed as the first gift from the W. M. U. for this purpose remains to be raised. Remember this as you meet and pray this month in the Week of Prayer and Self-denial for Home Missions.

17. Since we now cannot visit each mission in turn, we must be contented with a summing up of the work. Is it encouraging? The Home Board answers. Summing Up. "Our work is full of encouragement. We are on the threshold, 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.

Even a brief view of Cuban missions would not be complete without a glance at the beautifully named
18. The Isle of Pines, which from its beauty will continue to attract many American visitors. Here our missionary

Mr. Dedrick, has been wonderfully successful in gaining the favor of the Cuban people. Eager to begin his work among the Cubans as well as Americans, Mr. Dedrick tells of his first sermon in Spanish. "I by no means had command of the language yet, but my plan was this: I 'found out' as best I could with the help of the Spanish Commentary and such other helps as I could get, such remarks as I thought would be blessed to the good of my hearers. Then I got the grammatical errors, which are many, corrected by my friend, the Recorder of Deeds.

Having at Nueva Gerona the unusual advantage of owning one nice mission property, the work will rapidly advance.

If Cuba its past and future has been constantly
19. A Memorable Visit. in the thought of Americans the Isthmus of Panama is destined to play a part even more important in the development of our country. So vastly important had the building of the Canal become, that to see it with his own eyes, President Roosevelt dared to break the unwritten tradition of his office and left the United States to visit it. That this gigantic undertaking to which our government stands committed in the eyes of the world will be a success, with our usual confidence in the success of all we undertake, no American doubts. But here again our present concern is with the missionary aspect of the question and we leave the commercial and political view to be gained from other sources.

Until the last few years the Isthmus of Panama has
20. A Terra Incognito. been to us a Terra Incognito. Belonging as it did to Columbia, the most northerly of the South American states, it religiously shared all the darkness of that bigoted Catholic Land. Could there be a better opening for mission work than the much talked of Canal Zone, cutting

into South and Central America and controlled by the nation to whom all of this hemisphere below us must look for a brighter religious life? Of former conditions our missionary to Panama, J. L. Wise the forerunner of many more we trust, gives some interesting facts. "There have been fifty-seven revolutions here in fifty-four years, not counting some of the minor ones.

These armies, whether they fought for or against the government, thought nothing of plundering and killing the people. The farmers and merchants were plundered every year! They were ground to powder between the upper and nether millstones! Consequently there is nothing here—no roads, no houses, no schools, no churches. The morals of the people are no better than their record for peace. The old Columbian government, and the church supported by it, pursued a policy which seem to encourage vice rather than suppress it. A fee of sixty dollars was the least on which a couple could get married. Men and women would 'take up' together and part at leisure, for neither was considered bound to the other. Some, of course, would live together faithfully. Since the Republic of Panama has come into existence, and Uncle Sam has gotten hold of the zone, the laws have been changed, some of these people have married and have had their own children stand as bridesmaids.

"Since the United States started the canal across
21. Our Work in the Zone. the Isthmus our Southern Baptists have begun work here, chiefly among the Americans. We have five preaching stations in the zone, viz: Panama, Culebra, Empire, Gorgona, and Colon. We have two very good Sunday Schools at Culebra and Colon. It is our intention to organize two churches soon, one at Culebra and the other at Colon. There are difficulties, great difficulties to overcome here, but God has his own and we are under command to preach the glorious gospel to every one of them.

Three Days.

("So much to do" were almost the last words of Mathew T. Yates.)

So much to do: so little done!
 Ah! yesternight I saw the sun
 Sink beamless down the vaulted gray,—
 The ghastly ghost of Yesterday.

So little done: so much to do!
Each morning breaks on conflicts new;
But eager, brave, I join the fray,
And fight the battle of *Today*.

So much to do; so little done!
But when 'tis o'er,—the victory won,—
Oh! then my soul, this strife and sorrow
Will end in that great, glad *Tomorrow*.

—James R. Gilmore.

Suggestions for Young Ladies.

- | | |
|---------------|---|
| Essays: | Yesterday and today in Cuba.
The Recent Insurrection in Cuba.
Roosevelt in Panama.
Cuba Religiously.
Panama as the Religious Gate-way to South and Central America. |
| Suggestions. | Letters from Cuba. (Almost every society will have some members in it who either during the Spanish-American War or more recently has received letters from Cuba).
Cuban Pictures, gathered from American Papers and Magazines. |
| Bibliography. | Cuba—Condition and Out-look—WORLD'S WORK.—Nov. '06.
Cuba in Factional Eruption, etc.—REVIEW OF REVIEWS—Oct. '06.
Cuba's Situation to the Present Moment—REVIEW OF REVIEWS.—Nov. '06.
Panama—The Human Side—COSMOPOLITAN—Sept., Oct., Nov. '06.
Cuban and Porto Rican Campaigns—Richard Harding Davis. |
| Leaflets. | A Chapel for Colon—Mrs. B. D. Gray—Free. |

NOTE.—The Woman's Missionary Union will again this year, as for years past, observe the third week in March as A Week of Prayer and Self-Denial for Home Missions. Programs and Offering Envelopes free on application to the State Central Committee, or to Woman's Missionary Union, 301 N. Charles Street, Baltimore, Md. Ask, when sending for the above, for a "Share-Card," to be used in the completion of The Tichenor Church Building Loan Fund, a permanent fund of \$20,000, to be held by the Home Board and used to assist in building churches in Home Missionary territory.

Band Programme.

CUBA—ISLE OF PINES—PANAMA.

Opening Exercises as usual.

Paragraphs 2, 3, 7, 8, 9, 10, told by Leader.

Reading (11) Need for Religious Investment.

(12) Havana.

(13) A Rival of Havana.

(14) The Third City.

(15) The City of Columbus.

Hymn.

Readings: The Children of Cuba. (To be cut and read by a number of children.)

You will be surprised to know how smart some of the little Cuban girls are. We can see some on their way to school, bareheaded, for few women or girls wear hats in Cuba, and carrying their books in one hand and in the other a frame over which is stretched either embroidery or drawn work. When a girl is ten years old she usually has a collection of beautiful embroidery or other work, and her dresses may be trimmed with her own work. They work on Sunday just the same as any other day.

The boys do not spend their time so profitably. The most of their time is spent in gambling. They will gamble for almost anything. Some of them bring cards to our school with which they gamble, though, of course, this is positively forbidden. When our teachers see any gambling in the school yards, the cards are taken from them. On nearly every corner you can see them gambling for money.

Cuban children are very affectionate and try to show it in every way they can. They are very fond of shaking hands; they shake when they come and three or four times when they start to go. They seldom leave any place without shaking hands at least once. One time at our services a little fellow decided he would go home, so up he went to the preacher who was in the midst of his sermon, and shook hands with him. The children here don't kiss their mother's lips as you do, but kiss on both sides of her face or on the hand.

There are very nice children but they know so little about right and wrong. They do not mind telling a story or taking anything. When they come to see me they often pick up little things and carry them off. I don't believe they know how wrong it is. They

seem to think if we dont see them it is all right. They know so little of Jesus that they forget that He can see all they do.

There are men here, called priests, who tell the people that they will forgive their sins if they pay them some money for it, and they think that all they have to do is to go to the priest and have him forgive their sins, but we know that no one but Jesus can forgive sins, and we are trying so hard to teach these people to look to Jesus for forgiveness.

When they are sick they pray to the virgin to make them well, and they make a vow to wear a "promesa," or "promise," dress if she will heal them. These dresses can be any color, but they must wear only color all the time. It is made with a long bib extending a little below the waist, both front and back, and a leather belt with a long strap attached to it, which extends to the ankle. Oh, that they only knew who it is that can heal the sick. Some of the sick people pay every cent they have to the priest, and have nothing left with which to buy medicine. He tells them they are doing a great sin to go to any of our services, and they must not listen to anything we say, and must have nothing to do with us. But we go to their homes anyway and tell them what Jesus has done for them, what He is doing, and what He will do if they believe in His Name.

Hymn.

Readings.—(18) THE ISLE OF PINES.

(19 & 20) A MEMORABLE VISIT—A TERRA INCOGNITA.

(21) OUR WORK IN THE ZONE.

Hymn and Adjournment.

Note to Leader.

Appoint six travellers to report from the three countries studied at this meeting. See which two can best describe the country he has visited, its people, industries, etc.

