

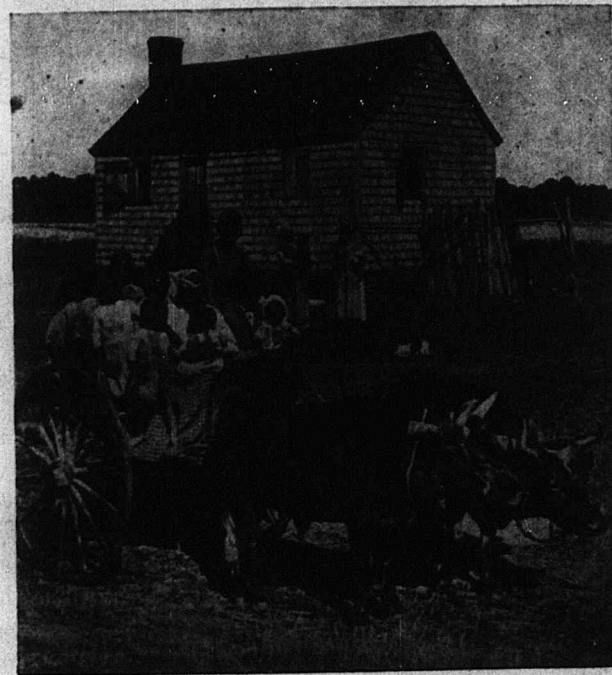
# Our Mission Fields

VOLUME 11

JULY, 1907

NUMBER 1

Union Motto, 1907-1908—Larger Things



THE OUTLOOK, 1907-1908.

THE YEAR IN ITALY.

MISSIONS IN THE SOUTH-WEST AND STATE  
MISSIONS.

PUBLISHED QUARTERLY BY THE WOMAN'S MISSIONARY UNION  
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION

WILSON BUILDING, 301 N. CHARLES ST.

BALTIMORE, MD.

ENTERED AT THE POST OFFICE AT BALTIMORE AS SECOND CLASS MAIL MATTER.

## 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 in June, 1906, began the publication of *Our Mission Fields*.

At the recent session of the Woman's Missionary Union, May 16, 17 and 18th, 1907, *Our Mission Fields* was adopted as its Official Organ. The general plan will be the same as last year, while, if possible, it will be made to more closely reflect the Union's plans, purposes and aims. Our Mission Fields, the Woman's Missionary Union Departments in the Foreign Mission Journal and our Home Field, the Children's Departments in the Foreign Mission Journal and Kind Words, will be kept in close touch, following the same monthly topics of study.

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

We are, however, compelled to make and abide by the following rule, viz: Through its *State Central Committee* each Society will be supplied quarterly with *one and only one free copy of Our Mission Fields*. Other copies must be ordered through the Woman's Missionary Union Literature Department, at 5 cents each or 20 cents a year for the four issues. Leaders will find a second copy—"one to cut and one to keep"—invaluable.

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

The Literature Department is prepared to supply leaflets on all mission fields and topics as well as all leaflets 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.

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SOUTHERN BAPTIST CONVENTION

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BALTIMORE, MD.

FANNIE E. S. HECK, Editor ELIZABETH H. POULSON, Business Manager

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## STUDY TOPICS.

JULY 1907. — JULY 1908.

July, Outlook	January, Our Bible Work.
August, Italy	February, Two Vital Republics —Brazil and Argentina.
September, Missions in South-West and State Missions.	March, Immigrants, Foreign- ers in Cities.
October, Africa.	April, Japan,
November, Cuba.	May, Mission Schools.
December, New China.	June, Mexico.

## PROGRAM FOR JULY.

**Service of Song.**

**Devotional Exercises.**—The Promise of Larger Things.

**Prayer.**

Hail to the King.—**Reading.**

**The March of Victory.**—Paper based on paragraphs 1-7, or  
selections read from them.

**The Outlook Abroad.**—The Outlook in each Country told  
by a different member. Paragraphs 8-12.

**Larger Things.**—Talk based on paragraphs 13-17.

**Signs of Promise.**—Short Items gathered from current Mis-  
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**Reading.**—A Painted Parable. Paragraph 18.

**Round Table.**—TOPIC. —Our Societies' Part in the Great  
Advance.

**Prayer** that the Convention and the Union may accomplish  
the Greater Things planned.

**Business.**

**Dismission.**

## THE EVANGELIZATION OF THE WORLD IN THIS GENERATION

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16,000 Missionaries on the  
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50,000 Required to Evange-  
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bove all Expenditures.

\$25,000,000,000 Total  
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Members of the U. S.

## POWER ENOUGH

And Jesus came and spake unto them, saying, All Power is Given  
Unto Me in heaven and in earth. Go Ye Therefore, and teach all  
nations, baptizing them in the name of the Father, and of the Son,  
and of the Holy Ghost: teaching them to observe all things what-  
soever I have commanded you, and lo, I am with you always even  
unto the end of the world.

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## WE CAN DO IT IF WE WILL



# The Out-Look.

1907-1908.

## LARGER THINGS.

In Prayer, Study, Organization and Contributions.

---

### Service of Joyous Song.

**Devotional Exercises.**— The Promise of Larger Things—  
Central, Thought Eph. 3-20.

### "HE IS ABLE TO DO"

All that we ask  
All that we ask or think  
Above all that we ask or think  
Abundantly above all that we ask or think  
Exceedingly abundantly above all that we ask or think  
According to the power that worketh in us. Eph. 3-20.

**Prayer** for purpose and power to do Larger Things.

### "Hail to the King."

Hail to the Lord's Anointed,  
Great David's greater son!  
Hail to the time appointed,  
His reign on earth begun!  
He comes to break oppression,  
To set the captive free,  
To take away transgression  
And rule in equity.

Kings shall fall down before Him  
And gold and incense bring;  
All nations shall adore Him,  
His praise all people sing;  
For He shall have dominion  
O'er river, sea and shore,  
Far as the eagle's pinion  
Or dove's light wing can soar.

### 1. The March of Victory.

Never in the history of the world has God's Kingdom made such advance as in 1906. Year by year the out-posts of Christ's victorious army make long marches into the enemy's country to set up there their permanent posts of conquest.

How far we have advanced in Foreign Mission lands can best be shown by a contrast of 1895 with 1906.

Then the world was giving thirteen millions a year for Foreign Missions; now twenty-one millions.

Then there were added in one year 63,000 converts; now 145,115.

Then the entire membership of Protestant Churches in Foreign Mission lands was 995,000; now 1,843,000.

Then the native adherents were 2,700,000; now 4,300,000.

But note this: while we boast of our increase in gifts, the increase in additions, in membership, in native adherents have far outrun the increase in contributions. God is giving us far over and above what we are giving to Him.

### 2. The Baptists in World Conquest.

Where the Baptists stand in the mighty undivided army of World Conquest, must be an interesting question to each one of us.

It is quickly answered. The Baptists of America give one-eighth of all reported by the Protestant denominations of our country for Foreign Missions and one-sixth of all the converts made by American Missionaries, are in Baptist churches. Again it is evident that as a denomination, God is blessing us out of proportion to our gifts.

### 3. A Few Figures.

In this onward march Southern Baptists have been "quick stepping" in the last twenty years. It was needed to keep pace. We were far behind. The South lamented her poverty. Southern Baptists were busy with their own needs. Then we turned our eyes away from ourselves to others and prosperity began to flow in upon us. Instead of doubling our membership in foreign lands in ten

years—the general rate of increase—we have nearly quadrupled our yearly number of baptisms, and trebled our church membership. You may not remember all the figures below, but dry as figures are, they should be a hymn of praise on Southern Baptist lips.

YEAR	Workers on Foreign Fields— Native and Foreign	Baptisms for the Year	Total Membership	Contributions for the Year
1887....	116	228	1,646	\$ 87,830 00
1897....	190	660	4,324	125,681 00
1907....	500	2,239	14,437	403,811 54

And yet—and yet—

### 4. Only a Beginning.

"We look at our contribution for the past year (\$403,811.54) and rejoice when we say, 'This is far ahead of any former year.' Then we turn to the 1,900,000 who gave it and remember it represents an average of less than a half cent a week, and we feel like bowing with Christ in Gethsemane and weeping. We can, we should, we will do better. We have been making a beginning—only a beginning. A large number of our young people are giving themselves to missions. Some are ready, others are preparing to go. A new era is on us. Great financial prosperity makes us more able to give and increases our responsibility. The scores of young men and women begging to be sent should awaken us to a new appreciation of the call of our God. The wide-open doors in foreign lands, the millions of human beings waiting to be led, should stir the heart of every child of God to immediate action."

### 5. The Year At Home.

So far we have looked only at the year in Foreign Fields. What of the increase at home? First let us consider the need for the true evangelization of America and then ask if here also the Army of God has made great victories and is lifting its banners for still larger conquests. America must be saved for the world's sake, because the salvation of the world so largely depends upon the salvation of



America and because America is so large a part of the world. But America must be saved for her own sake. Within her borders the lost souls of adult age outnumber the entire population of Japan. More than 83,000,000 people live in our land. Probably 1,500,000 will be added to this number by immigration in twelve months. The next general census will find us with 90,000,000 people. Skepticism, infidelity, commercialism, and worldiness constitute a large part of the assets brought over with this influx of immigrants and our own people must be saved from themselves in this day of material prosperity.

#### 6. How Goes the Fight.

Since this is so, how goes the fight? What part have Southern Baptists had in the conquest at home? There are, say the latest statistics, nearly six million Baptists in the world. Of these nearly two million belong to the churches connected with the Southern Baptist Convention. Last year in our study of the Out-look, we spoke much of recruits. These nearly two million Baptists have added to their ranks this year by baptisms, 124,000 and have given more than seven million dollars for all religious purposes.

#### 7. A Closer Look.

But pause a moment! It is possible that in ministering to ourselves we overlooked the needs of others. How much of the seven million dollars staid in the home church. For every dollar given to State, Home or Foreign Missions, six were kept for the home church. If this was in proportion to the need, well and good. But was it? In Foreign Fields there is one ordained Missionary to 180,000 people; in the United States, one to every 546. In Southern Baptist Home Mission Fields, there are 2,500 houseless churches. We leave you to decide whether the ratio of gifts at home and abroad—on ourselves and others—is just and equal.

And herein lies a mighty sign of future conquest. Many churches have decided this question and their ambition is no less than to give away as much each year as they keep at home. They are the leaders in the host.

#### 8. The Out-look Abroad.

Briefly now we turn to view the outlook in our Mission fields abroad. In them, one and all, are there signs of progress and still further hope of conquest. We will begin with the youngest,—*Argentina*.

Let our Missionary J. L. HART, Answer:

"('A great door, and effective, is open to us and there are many adversaries.') No country could be more open to the Gospel than Argentina is today, nor could we wish for more opportunities to preach the 'good news' than we have here. How our hearts go out in gratitude to God for the many blessings we have received from Him during this, our third, year in the Argentine Republic."

From *Brazil* comes a similar message;

"Contemplating the past year the way He has led us, the blessings He has bestowed upon us, the marvels He has accomplished in and through us, we feel like David, ready to exclaim: **He is worthy of all confidence!** We cannot but trust in Him and we do so without any hesitation. He has not failed us! Never for a moment has He abandoned us! He is the same yesterday, today and forever!"

*Italy* is in religious unrest. Writes DR. D. G. WHITTINGHILL. "Important changes have taken place this year.

Among the clergy, including some bishops, there is a growing spirit of rebellion against the medieval doctrines and methods of the Vatican, which augurs well for the future. The Bible, not to mention religious newspapers and tracts, is more largely distributed and read than ever. On the other hand, the anti-clerical spirit is daily growing, which has manifested itself in many public meetings held all over the peninsula in signs of sympathy for France in her struggles with the Papacy."

In *Mexico*, writes Missionary LESUEUR:

"Slowly, but surely, the leaven of the Gospel is permeating the people, meeting with strong resistance in some places, and apparently with ready acceptance in others. The missionaries,

though oftentimes dissatisfied and cast down, yet feel encouraged to press on in the battle with sin and error in this land of darkness and superstition, believing that the battle is the Lord's, and that His shall be the victory; that light from the Sun of Righteousness shall yet break over this benighted, deceived, and sin-cursed people; that the embattled and entrenched hosts of error shall be vanquished, and that

"Jesus shall reign where'er the sun  
Doth his successive journey run."

The message from dark *Africa* is bright with hope. "Taken altogether, we view the past year as having been full of blessing and the mercy of God, and we rejoice with joy unspeakable because of His loving kindness."

At Japan and China, now filling so large a place in the thought of the world, we take a longer look.

#### 9. Christianity In Japan.

There are now 70,000 *confessing* Christians in Japan, or about one in every 600 of the population. But this is only part of the story. One of the most distinguished pastors in Japan recently said: "There are in Japan 1,000,000 people, or one in every forty who have not publicly confessed Christianity, but who are ordering their lives by the teachings of the Bible, and who require only to be brought to a public confession of their faith."

When this statement was repeated to a professor in the Imperial University, he remarked: "Yes, there are more." If this be so, let us pray God for a great and speedy revival of confession in Japan.

#### 10. Day Dawn in China.

At the gathering of one thousand delegates at Shanghai, April 25th—May 7th to celebrate the completion of the first one hundred years of Protestant Missionary effort in China, the contrast and the outlook was strikingly shown by Dr. Griffith John of the Methodist Mission, who has spent fifty years in the Empire:

1807.

*Not one Chinese Protestant Christian.* (In 1842 after thirty-five years, there were only six church members, and in 1860 only some 1,000).

*Robert Morrison the only Protestant Missionary.* (In 1830 two American Missionaries landed; but even in 1860 the total Missionary force numbered only 100).

*No native helpers.* (In 1823 Liang Afa was ordained to the office of Evangelist).

*No Christian Books or tracts in Chinese.* Even fifty years later the number of such books in circulation was almost a negligible quantity.

*China closed against the Gospel.* (Even in 1857 only the five Treaty Ports were open to the Missionaries.)

1907.

*More than 160,000 church members,* representing a Christian community of some *half million souls* in every province of the Empire.

*More than 3,800 Foreign Missionaries* (including 1,446 wives). These are to be found in *every* provincial capital and in most of the large cities.

*Nearly 10,000 Chinese preachers, teachers, colporteurs, and other native helpers.*

*From Hankow alone during the past thirty years more than 26,000,000 Christian books and tracts have been issued and circulated.*

*The whole of China open to Missionary work—eager for new light, new knowledge and new life.*

Here again great results have been given.  
11. In looking over the year's work, Dr. B. D. Gray, Corresponding Secretary of the Home Board exclaims:

"Only David with his sacred minstrelsy can voice the feelings of the Home Mission Board as we bring to this Convention, in our sixty-second annual report, the story of our stewardship and of the manifold mercies of our Heavenly Father upon the work committed to your hands. Two years ago we reported 10,551 baptisms, last year 15,436, this year 18,798—an average of fifty a day. If one repentant sinner



brings joy to the angels, what must have been their heavenly ecstasy over these 18,000 lost ones brought to Christ? Yet these are but a part, and a small part of those hungry, perishing multitudes whom with a holy expansion we are to bring to the great supper from the streets and lanes and highways and hedges.

**12.  
The Sunday  
School  
Board's Year.**

This survey of the past year would be incomplete if we did not rejoice with another great Department of Christianizing effort—our Sunday School Board charged with supplying our two million Southern Baptists with Christian literature and which by its contributions to benevolence, is touching every branch of our church life.

**13.  
What of  
The Future.**

In view of past blessings, the call of every open land, our amazing numbers, our abundant prosperity, what have we Southern Baptists, this great division of the host of God, determined to do in 1907-1908?

Well, may we ask; for on *our* faithfulness, our hope, our prayers, depends the realization of these things. First, then, look at the aims of our army as a whole. Then, since this is particularly our part, the share the Woman's Union has taken as its own.

**WHAT WE DID.**

**1906-1907.**

Foreign Miss.	\$403,800.00
Home Missions	231,800.00
	<u>\$635,600.00</u>

**W. M. U.**

Foreign Miss.	\$74,744.28
Home Miss. (cash)	48,027.01
S. S. Board	516.66
Margaret Home	1,836.09
	<u>\$125,124.04</u>

**WHAT WE MEAN TO DO.  
1907-1908.**

Foreign Miss.	\$750,000.00
Home Missions	500,000.00
	<u>\$1,250,000.00</u>

**W. M. U.**

*Apportioned and Pledged.*

Foreign Miss.	\$100,000.00
Home Miss. (cash)	75,000.00
Margaret Home	1,200.00
Training School,	
Louisville (Support)	3,000.00
Bld. Training Sch.	10,000.00
	<u>\$189,200.00</u>

**NEEDED.**

For building Training School (Additional to above)	\$10,000.00
For Sunday School Bible Fund (unapportioned)	1,000.00
Grand total	<u>\$200,200.00</u>

**14.  
The  
Missionary  
Union  
Training  
School.**

Among the Larger Things planned by the Union in its Annual Session, May, 1907, none was larger in its pledge to the future than the adoption and organization of the Woman's Missionary Training School at Louisville, Ky.

For a number of years the Southern Baptist Theological Seminary has allowed women to attend those of its classes which would fit them for Missionary workers or Bible teachers either at home or abroad. Three years ago the Baptist women of Louisville felt the necessity of opening a Boarding House where the increasing number of young women who came to Louisville seeking this training, might live together with the least expense and amid congenial surroundings. Such a home was opened and has been carried on for these years through the faith and labors of Louisville and Kentucky women aided by voluntary contributions from other states. The Home has gradually evolved from a Home to a Training School. classes in music, nursing, Domestic Science and other necessary lines of equipment for a woman missionary, being given.

It was the Training School thus begun that the Union unanimously adopted by Constitutional Amendment at its recent session.

Great enthusiasm was shown in planning and equipping the new School. The states apportioned among themselves the amount necessary for current expenses for the year, for which, since no tuition is asked, \$3,000.00 will be needed. Besides this a subscription of \$10,000.00 was made for a building. Hearing of the action of the Woman's Missionary Union, the Convention, meeting in another part of the City,

gladly and quickly showed its approval by subscribing nearly \$5,000.00 to the Building Fund. To purchase the property needed, \$10,000.00 additional to the above pledges is required, and for this the Union confidently looks to those members who were not so fortunate as to be at the Annual Meeting.

Committees looking to the arrangement of curriculum, purchase of property and all necessary arrangements for opening the school in the fall of 1907, have been appointed and the work is already well under way.

### 15. Picking Up the Dropped Stitch.

For many a day the young women have been designated by the Union as the Dropped Stitch. To pick it up was made a *prime object* of the Union this year and vigorous and decisive steps were taken in this direction of large promise. By the choice of the Young Women's Societies already organized the general name of the woman's organizations becomes Young Woman's Auxiliary. The Motto chosen is Dan. 12:3. A beautiful pin, already used by the Alabama young women who had previously adopted the name of Young Woman's Auxiliary, consisting of the intertwined letters, Y. W. A., was adopted, while a definite money aim of \$10,000 was taken. The time is not long distant when the once dropped stitch will be one of the strongest links in the Woman's Missionary Union chain.

### 16. The Sunbeams; Large Things.

It was another step toward Larger Things when the Sunbeams, in addition to the work to which they were already pledged, were asked, by the Home and Foreign Boards to build two Sunbeams Schools, one on Home and one on Foreign Fields, to cost \$5,000.00 each.

### 17. Courage! Victory!

Courage! Courage! We serve the God of Great Things. Under His guidance, these pledges, these promises were taken. It was not done lightly or in haste. He leads and we can but follow. It is easily within our

reach—still far below His need. Let each one look to herself—*her* responsibility to God, *her* opportunity, the honor offered *her* in this world-crisis hour of being a worker together with Him, and victory is already in sight.

"E'en as the Master at the well forgot  
His own sore thirst in offering living drink,  
So into naught your numerous needs shall shrink,  
In giving good to those who have it not.  
The mystery of ministry is this:  
Who gives most blessing gains the greatest bliss."

### 18. A Painted Parable.

The great painting *Anno Domini*, vividly illustrates the unprecedented opportunity of today. The picture represents an Egyptian temple, from whose spacious courts a brilliant procession of soldiers, statesmen, philosophers, artists, musicians and priests advances in triumphal march, bearing a huge idol, the challenge and the boast of heathenism. Across the pathway of the procession is an ass, whose bridle is held by a reverent looking man, and upon whose back is a fair young mother with her infant child. It is a noble parable. Its fulfilment has been long delayed till the child has become a man, crucified, risen, crowned. But now in majesty and power, he stands across the pathway of advancing heathenism. There may be confusion and tumult for a time. The heathen may rage "and the rulers take counsel together against the Lord," but the idol shall be broken with a rod of iron and the King upon His Holy Hill "shall have the heathen for His inheritance and the uttermost parts of the earth for His possession."

### Suggestions for the Young Woman's Auxiliary.

#### Essays

- The World-Wide Outlook—1907.
- Young Women a Factor in World Evangelization.
- A Letter from China. (An imaginary letter gotten from many sources telling of the famine and other happenings in China in the past year.)



**Discussion.**

Shall our Society adopt the Universal Name, Motto and Pin, and What is Our Part in the Young Woman's Aim?

**Suggestion.**

Try a Garden Party Meeting in July.

**Report of Committee on Young Woman's Work.**

MAY 1906.

1. That the universal name of our young women's societies be Young Woman's Auxiliary, the name receiving the largest number of votes in response to the recent request.

2. Since the name, Young Woman's Auxiliary, has been adopted by Alabama, and since they have as a badge a gold pin bearing the monogram Y. W. A., the same pin be adopted by the Union.

3. That the motto be Daniel 12-3: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

4. That each State appoint a leader for the Young Woman's Auxiliary.

5. That at least one of the eight delegates from each State be from the ranks of the Young Woman's Auxiliary.

6. That the aim of the Young Woman's Auxiliary for the year be two-fold: First, the regular study of our mission fields, and of the mission study courses of the Young People's Forward movement; second ten thousand dollars in the contributions for Home and Foreign Missions.

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Minutes of Woman's Missionary Union, 1907.

Missionary Review, January 1907.

Foreign Missions after a Century.

The Lady of the Decorations.

**Leaflets.**

Home Mission and World-Wide Evangelization—Two Cents.

The Frontier for Christ—Two Cents.

The Gospel of Do—One Cent.

A Glimpse of the Field (*Poem*)—One Cent.

**Band Programme.**

Arranged by Miss Elizabeth N. Briggs.

JULY.

First Meeting—Sunbeams and Home Missions.

**Opening Exercises.****Hymn.**

**Bible Reading.**—St. Luke 1:68-79. (Special emphasis on verses 74-75. Leading Thought.—Our Country free to serve without fear, in holiness and righteousness.)

**Prayer.****Hymn.****Roll Call.****Minutes.****Treasurer's Report.****Business, Etc.****Hymn.****Readings (See Note to Leaders).**

Wireless dispatches from U. S. Census Bureau—Paragraph No. 5, three dispatches. Wireless dispatches from Southern Baptist Convention. Paragraph No. 6, four dispatches. Wireless dispatches from Home Mission Board.—Paragraph No. 7 (homeless churches). Paragraph No. 11 (Number Baptisms).

**Hymn—America.**

**Readings.**—Wireless dispatches from Woman's Missionary Union. 1. There are 1560 Sunbeam Bands in the Southern States. 2. These Bands gave \$2,398.45 to Home Missions last year. Wireless dispatches from your State Band Superintendent. 1. There are ——— Bands in our state. 2. Last year they gave ——— to Home Missions.

**Reading.**—Recommendation of Home Mission Board—That through the Mission Bands the Woman's Missionary Union raise \$5,000.00 for our school building in El Paso, for work among the Mexicans.

Recommendation of Woman's Missionary Union—That as the special object of the Sunbeam Societies this year

for Home Missions they build a school at El Paso to be known as the "Sunbeam School of El Paso," the cost of which shall be \$5,000.00.

**Paper.**—El Paso, the Border City (See Encyclopædia, World's Work, June, 1907, etc.)

**Story.**—At El Paso the Home Board is just beginning the erection of a splendid building, to serve for both church and school purposes. The Rev. C. D. Daniel, superintendent of the work among the Mexicans in the Rio Grande valley, tells the following incident in connection with this work.—One day he was standing before the church when two wealthy Mexicans passed. They stopped to admire the building, so Mr. Daniel asked them to go inside to see the Sunday school room, class rooms, etc. He showed them the plans and explained that there was to be a school connected with the church. They were much interested and talked with him some time. When they turned to leave, one of them asked Mr. Daniel, "Do you go to all this trouble and expense to help my people when they come to live in your country?" He could not understand why Americans should take so deep an interest in helping the Mexicans.

**Reading.**—Mexicans in El Paso (See Sept. Program, Paragraph 23).

### Recitation—THE MISSIONARY MITE BOX.

This little mite box in my hand,  
Is empty as can be;  
Although, I shake it very hard,  
It makes no noise, you see.

I wish it were full of quarters  
Of pennies or of dimes,  
But wishing never will fill it,  
I've tried it many times.

Just think how much good it would do,  
If this mite box were full!  
How much it would help in building  
Our Texas "Sunbeam School!"

It makes me 'most ready to cry  
At the stories they tell  
Of children who don't know at all  
Of Jesus, Who loves them well.

I wish I could help in some way.  
Now, I've thought of a plan!  
I'm going to earn some pennies,  
I just know that I can.

And soon I will get a box full  
Of pennies, I believe;  
"Tis more blessed," said our Saviour,  
"To give than to receive."

—ADAPTED.

**Open Discussion.**—What part shall this band have in building the School?

Shall our Band have a Home Mission aim for '07-'08?

(Other topics will suggest themselves.)

### Adjournment.

(NOTE TO LEADERS.—Write the dispatches plainly and, if possible, on yellow paper. Have them discussed by the children and let the July meetings be given largely to planning. Study the W. M. U. and your own State Union reports. Talk them over with the children and encourage them to plan joyfully and confidently for the \$5,000.00.)

### JULY.

Second Meeting—Sunbeams and Foreign Missions.

**Opening Exercises**—(As Usual).

**Readings**—Air Ship Views, Argentina, Brazil, Mexico. (See Note to Leaders.)

**Hymn.**

**Readings.**—Air Ship Views, Africa, Italy.

**Poem.**

### SAD.

She forgot to come to the meeting  
Of her own dear mission band,  
But remembered to go down street  
For candy, I understand.  
She forgot to put the pennies—  
For she told me so herself—  
Pennies for heathen children  
In the mite box on the shelf.  
She forgot to ask God's blessing  
On the missionaries, too;  
If you had so poor a mem'y,  
O pray, what would you do?

—SELECTED.

**Readings.**—Air Ship Views, Japan, China.



**Hymn.****Talk by Leader.**—(See Note to Leaders.)

Recommendation Foreign Mission Board: That the Sunbeam Societies raise \$5,000.00 for a Girls' School Compound at Yingtak, China.

Recommendation Woman's Missionary Union: That as the special object of the Sunbeam Societies this year, they build a school on a foreign mission field to be known as the "Sunbeam School Compound" Yingtak, China, the cost of which shall be \$5,000.00.

**Reading—Something about Yingtak.**

Yingtak is a large city one hundred and fifty miles up the North River from Canton. The name means "Bright Virtue" so it is a very suitable place in which to have a Sunbeam School. The people of Yingtak speak a different dialect from the people of Canton, so different that they cannot understand each other. If the girls from Yingtak went to Canton to school, they would have to learn to speak and recite their lessons in a different language, as we would have to do if we went to Paris. Therefore, the men of Yingtak say "No, we will not let our daughters go to Canton to school. You will teach them a different language and different manners and they will become Cantonese. We will not let them go." If the girls of Yingtak go to school it must be in their own city. Will not the Sunbeams build them a school there this year?

**Recitation by a Little Boy.****A LESSON IN ARITHMETIC.**

"I've learned to put together  
The figures on my slate;  
The teacher calls it 'adding,'  
And I like it first-rate.

"There's one queer thing about it—  
Whenever you get ten,  
You have to 'carry one' she says,  
And then begin again.

"That's what we do with pennies;  
When I have ten, you see;  
I 'carry one' to Jesus,  
Who's done so much for me."

—SELECTED.

**General Discussion of Ways and Means.****Hymn and Adjournment.**

(NOTE TO LEADER:—This programme is arranged as a review of last year's study. Go over your file of "Our Mission Fields," "Journals," etc., and make short notes on each foreign field. Have the children play air ship, different ones giving "air ship views" of the countries as they are passed over. A large part of this meeting is left for the talk by the Leader. Explain the special work of building the Sunbeam School at Yingtak. If the Sunbeams of your state already have special foreign mission work as the support of a missionary, desk work, etc., have the children understand fully that their regular State object will not be given up and the \$5,000.00 is to be given over and above their usual amount. Last year the Sunbeams gave about \$8,000.00 to Home and Foreign Missions. This year they are asked for \$10,000.00. This does not mean a mere increase of \$2,000.00 but almost doubling their gifts of last year. Pray, plan and work for larger things in your Band. For full information in regard to your State work, write to your State Band Superintendent.





Rev. D. G. Whittinghill.

## Program for August. ITALY.

Solo.

Bible Reading.

Prayer.—For a Pentacost in Italy.

Reading.—Three Italian Poems.

Paper or Reading.—Three Italian Heroes. By Three Ladies.  
Paragraphs. 6, 7, 8.

Reading.—The Festa of the Constitution. Paragraph 9.

Paper.—Italy, Intellectually and Politically. Pars. 10, 11, 12.

Paper.—The Great Eruption. Pars. 13, 14.

Reading.—“Lies With Short Legs.” Par. 15.

An Italian Pilgrimage.—Have account of each station given to different lady. If possible secure large map of Italy and point out each station as mentioned. Pars. 16 to 26,

Reading.—A Message.

News From the Watch Tower.—Items of interest told by different members.

Another Prayer for Italy.

Business.

Dismission.



Rev. Everette Gill.

## ITALY.

1906--1907.

“O Italy! Is not thy dust ashes of heroes dead?”

Solo.

Scripture Reading.—A Longing for Rome—Rom. 1: 9, 10, 11.

A Thanksgiving for faith of Roman Christians—Rom. 1; 7, 8. Landing of two Italian towns—Acts 28; 13, 14. “A walk over a Famous Roman Roadway,”—Acts 28; 15. Renting and Preaching in an Italian house—Acts 28; 16, 30, 31.

Prayer.—For Pentacost in Italy. “Our greatest need is Pentacost.”—Dr. Everette Gill, Italy.

1.  
Italy's  
Hopes.

When nearly a year ago our monthly topic was of Italy, we glanced rapidly at the political state of the country before 1870, told something of the superstitions of the Roman Catholic church, glanced at the people of the slums and the lower middle class, and then introduced to you a number of our Italian evangelists.



To understand Italy, however,—to know its progress and its hope, to estimate Italians at their true value and to feel with them the pulse of a new life, we should know their heroes, their poets and their political leaders.

2. **Some Italian Poems.** War is ever the Mother of Song, and every victory that marked the progress of the struggle of more than twenty years (1848-1870) for the unity of Italy, was commemorated by some great poem. In these is expressed at once the love of their beautiful land, their distress for her divided and oppressed condition and their belief in her future.

While the verses here given are taken from longer poems and lose much in translation, we cannot fail to feel an answering thrill of sympathy.

3. **The Land of Heroes.**

For thee, the mother of most valiant sons,  
For thee, my Italy, I fight e'en though  
Envy may vex thee sore. But surely thou  
Must be the sweetest clime the sun illumines  
And mistress of all arts; O Italy!  
Is not thy dust ashes of heroes dead.

4. **Italy Wakes.**

(From Famous Battle Hymn).

O brothers your Italy  
Wakes from her sleep,  
The helmet of Rome  
On her brows doth she keep;  
Doth victory tarry?  
She comes at our call,  
For aye of us Romans  
God made her the thrall.  
Let each valiant band  
To die ready stand,  
For Italia all!  
We are held in derision,  
We face the world's scorn,  
Because by division  
Our peoples are torn:  
Let us trust in one hope,  
In one flag, so our power  
Shall thus front the hour  
That now shall befall

5. **The Flag Of Italy.**

Up, up, sons of Italy, courage be ours!  
The land is our own, and no longer let powers  
And rulers iniquitous trade in our shame!  
O, seven are our peoples, and seven are the fates  
That govern our destinies, seven are their states;  
But servitude o'er, then one is our name.  
To arms, Sons of Italy! Now dawns the day!  
We've done with the kings that are traitors, for aye.  
We are brethren all—from the Alps to the sea!  
Our thrones are demolished: our frontiers are free;  
Our tricoloured banner is floating above—  
Its *Green* for the hope that has ripened through years,  
While *Red* for the joy of fulfilment appears,  
And *White* is the symbol of brotherly love.

The roll of modern Italian leaders is a long one. First among them stands Mazzini, born in Genoa, 1805. Even in childhood he was impressed with the misery and degradation of his country. In his early school days as throughout his life, he had a morbid fancy to wear nothing but black. Shortly after the completion of his University course, he joined the ranks of the Carbonari (the Charcoal-burners) a secret society whose teachings of political freedom were agitating all divided and mis-ruled Italy. Were the Italians to have a country? That was the problem to the solution of which Mazzini consecrated his life. Following this ideal he became an "outlaw of every kingdom of the world, except in England." While he lived to see Italy unified, it was a bitter disappointment to him that it became a kingdom rather than a republic.

Born in 1810, ten years later than Mazzini, he was like him, born a Piedmontese. In the hard-fought Italian struggle he stood close to Victor Emmanuel. Dying in 1861 he was not destined to see the triumph of the cause for which he had so long and so ably struggled. It is not an Italian but an English writer who says of him; when Cavour passed away, "well might the whole Italian people—from the King, who had lost not merely his ablest counsellor but his dearest friend—down to the humblest peasant—well might the whole people be plunged in grief almost inconsolable. Others had been

devoted to the cause of national liberation. He knew how to bring it in the sphere of possibilities."

**8.  
Garibaldi.**

Garibaldi, born at Nice in 1807, was "destined by his parents, humble but worthy folk, for the priesthood." But he preferred the sea and for years led a roving and adventurous life. He early joined the association known as *Young Italy* and for being engaged in an unsuccessful insurrection, was condemned to death, but escaped to South America. For fourteen years he was an exile. He landed in his native city in 1848, daring death to throw in his fortunes with his country in its struggle for freedom. In this struggle he was henceforth to be the leading figure as he led his motley but victorious army from field to field. Triumph of his hopes came when on the second of June, 1871, Victor Emmanuel the first, made his triumphal entry into Rome, the King of United Italy.

Come with me now to a Celebration of this National Independence Day.

**9.  
The Festa  
of the  
Constitution.**

The Festa of the Constitution is always on Sunday—the first Sunday in June. It is arranged that way: There is a great military parade besides the fire works. The grand review commences at eight o'clock sharp, out beyond St. Peter's. There was a fine show of cavalry and infantry, to celebrate the Independence of Italy. Over all floated a big war balloon securely moored to a four-horse wagon. By and by the royal trumpets ringing out over the field were greeted with a murmur of *Il re, Il re*, which heralded the coming of Victor Emmanuel III and his officers. There was no thundering applause and hardly a hand-clap as the king rode close to the banked masses of people.

After the king came, in a half hour or more, the Queen in her carriage, smiling and beautiful in white and rose-color, with a filmy rose-colored parasol which henceforth marked the central point of the manuvres. "They really have a lot to celebrate, don't you know," remarked an Englishman looking on. "Not only the ancient history, but the modern United Italy has a right to be proud of its heroes."

**10.  
An  
Intellectual  
Alliance.**

It is with the Italy of poets, statesmen and scholars that the colleges of the United States have this year formed an Intellectual Alliance. Italy is the third European country to enter into such intellectual and educational relations with the United States. The objects of this Alliance or the *Alleanza Italiana*, are the exchange of students between American and Italian Universities, some of which had thousands of students before America was discovered, a temporary exchange of professors, the exchange of lecturers by prominent authors, the foundation of Italian professorships in American colleges and of American professorships in Italian Universities and the foundation in cities and larger towns of the United States Circles for the study of the Italian language and literature.

Thus the bond of understanding and interest will be strengthened between the two countries.

**11.  
Italy  
in 1906.**

Italy as a nation has made great strides in 1906. Its Parliament has passed a number of beneficial laws, which will very much improve the economical and educational condition of the country. Religiously the sympathies of the people have been divided by the struggle going on between church and state in France. Naturally the Pope and the Vatican have sided with the Catholic Church of France and have heaped unnumbered denunciation upon the heads of the French government which has taken much of its power. Many Catholics, even some in the ranks of the Priests have sided with the French government and express themselves true to Italy's motto—"A Free Church in a Free State."

**12.  
The  
Vatican.**

To understand the action of the Vatican from which issue the decrees which control the Catholic world, one must know how it is organized. There are thirty-five Cardinals always living in Rome, they are Cardinals *in curia*. These cardinals carry on the executive interests of the church. They are sub-divided into committees, numbering



from seven to twenty cardinals and the same Cardinal may be a member of several committees. One of the most important committees or congregations, is the congregation of the Propaganda, which has to do with Missionary affairs and ecclesiastical administration. As neither the Pope nor his followers claim he is infallible in temporary affairs, he may call these counsellors around him and they keep thus their hands upon the religious pulse of the world, forever seeking the welfare of their church.

### 13. The Great Eruption.

The year 1906 will stand out for years in the history of Italy as the year of the Great Eruption. Last year in our study of Italy, we took you through the gay music and flower-filled slums of Naples (Our Mission Fields No. 2, 1906). Always a menace to this gay life is Vesuvius,

"Whose gray smoke stands  
With out-stretched hands  
O'er looking the volcanic lands."

None even in the gay, careless town are likely to forget the eruption of the long smouldering volcano on April 6-8, 1906, nor how the King and Queen of Italy endeared themselves to their people by their fearless and untiring ministrations to the stricken people. But Naples, though terror stricken by the rain of hot ashes and the fall of the roof of a large market house, escaped serious injury.

### 14. Nearer the Volcano.

Nearer the volcano the scenes were far different. In spite of the always present danger, many small vine surrounded villiages in a number of which our Southern Baptist Missionaries had opened Mission Stations, clung to the mountain's sides. A visit to one of these villages, with a traveller who viewed the scene near the close of April 1906, will not be without interest. "When we finally rode into San Juiseppe, we might easily have imagined that we were in one of the streets of Pompeii during a lull in the ash storm that finally buried it. The accumulation of dust and lapilli on the roofs had caused them to give way, and in

falling they had carried down all the floors, from top story to basement and filled the shell of the wall with heaps of wreckage and ashes.

The village church was roofless and from the chaotic mass of beams, rafters and ashes, had been taken the bodies of 105. The priest had urged the people to take refuge there under the protection of St. Joseph the patron saint of the village. The priest himself was the only person to escape when two or three feet of volcanic dust, which had accumulated on the roof caused it to crush in, burying the little congregation under tons of ashes and debris.

Yet already people were coming back to live in the ruined houses. The ashes will be plowed under and the hills again will be covered with vines and Italians will continue to live in these oft destroyed towns,—eruption, or no eruption.

### 15. Lies With Short Legs.

Before we turn to a brief account of our Mission work for 1906, let us, as we have endeavored to better understand the character and aspirations of the higher classes of Italy, try to gain a more sympathetic understanding of the poorer classes.

"Lies have short legs" the Italian proverb has it, but the Italian is still accused of being a degenerate, a lazy fellow, and a pauper and half a criminal. To understand Italians we need to get close enough to them to see that they are of the same human *basla*, to use their word, as the rest of us. "It's poor wool that can't be dried" is yet another Italian proverb and the Italians have their virtues, too, which should be better known. Many of them, it is true, are ignorant and clannish and conservative. Many think that a smooth falsehood is better than an uncivil truth. No force can make them give evidence against one another. Some are hot-blooded and quick to avenge an injury, but the very large majority are gentle, kindly and mild tempered. They are docile, patient, faithful. Many are well-mannered and quick-witted; all are severely logical. To prove that the peasants—from whom our own immigrants come—are industrious, one needs only to point to the railroads being built by them in our country today.

That they have large capacity for climbing up in the social scale is evinced in our Land of Better Chance where they have an opportunity to rise and where the second generation are crowding into the professions and we have Italian teachers, dentists, architects, engineers, doctors, lawyers and judges.

**16.  
Our  
Missions  
In 1906.**

In making our yearly tour through Italy, let us pursue the route now taken by many travellers and landing at Naples, make our way North, but pause a moment. The most southerly of the Italian Missions, as contradictory as the terms may seem, is not in Italy but in Africa. At the request of an Italian Colony in Tunis a Mission was established among them some years ago and is proving one of our most successful stations, twenty-eight having been baptized last year. Ancient Carthage is visited frequently. Several of the members are enthusiastic and capable Sunday school workers, and the Sunday school scholars number fifty, the schools being held in two localities of the city.

**17.  
A Christmas  
Tree in  
Sicily.**

Sicily also must not be overlooked. Here in Messina, of orange fame, a Christmas tree helped People who would not otherwise have entered a Protestant church came to see this new thing, and heard not only the story of the Saviour's birth but learned much of what Baptists believe and teach.

**18.  
An  
Interrupted  
Baptism.**

Not far away at Noto the church had arranged for the baptism of eight persons in the beautiful, blue Mediterranean. But the news of what was proposed had reached several Catholic priests, recently expelled from France. When the church members arrived they were there before them to disturb the peace and harmony of the occasion. Rather than contend with them the Baptists finally took a small boat and sought another spot where the candidates were "buried in baptism."

**19.  
A Church  
In Mourning.**

When we finally land at Naples we find the church in mourning for the death of Signor Nicholas Paypengouth, the son of Count Papengouth, whose acquaintance we made last year. A little while before his death (October, 1906) he had the joy of baptizing ten converts, thus making a happy close to his more than twenty-five years of Service as a Southern Baptist minister.

**20.  
In the  
Earthquake  
Country.**

Leaving Naples and going to the smaller towns where Missions have been started, we come into the country of the earthquake and eruption. Here are Boscoreale and Boscotrecase which were severely injured by the eruption and where members of the church lost much property. Notwithstanding this, the pastor and church members were accused by the Catholics of having caused the disaster.

In Riggio, the center of eighteen stations, poverty and disease followed in the wake of the earthquake. Here to stop the work, our colporter was almost killed by an unknown enemy who struck him on the head with a brick. But God overruled. The cruel attempt on the life of this good man brought out the sympathies of many who before had cared for none of these things.

**21.  
With Face  
To America.**

But more than by eruption or earthquake the churches of Southern Italy lose by emmigration. Here the faces of all are set to America, the Italian paradise. The same story comes from half dozen stations. Here is Calitri which has nineteen active members, but a still larger number have gone to America, from whence regular contributions are sent to the building fund and to the poor. Or again here is Miglionico which now has eighty-six members with twenty-two brethren in America who were baptized there. Or again here is Rapone, where the station has been temporarily closed because *all* the brethren and adherents have gone to America!



**22.  
A  
Compensation.**

There is however, sometimes compensation in the return of Italians who have become Christians in America. This is notably so in Bisaccia. Some Italians, converted in the United States returned and began to tell the Gospel story among their friends. A church was organized in November. Seven baptisms were reported up to January, while thirty more were asking to be taken into the church.

A large number of the people of the town are in sympathy with the new movement. But, alas, persecution is not dead. In the fall Dr. Whittinghill barely escaped severe injuries from a stone thrown by some rowdies at the instigation of the priests.

**23.  
A Plea.**

Seeing the work that returning Italians can do for their people, Dr. Gill makes this plea: "The great enterprises of home and foreign Missions have, in recent years drawn very close together in their interests. Let me plead that the Southern Baptists take care of the thousands of Italians who are sure to help in the wonderful industrial development of the South. Brethren, evangelize them while among you, that they may return to help us in our work; for many will return."

**24.  
In Rome.**

Going farther North, in Rome we come to the heart-center of our Italian work. Here first we turn with love and appreciation to our Missionary veteran, Dr. George B. Taylor, and feel honored with him in the fact that he has lately been chosen by the British and Foreign Bible Society as one of the five men to revise Diodati's translation of the Bible—a translation which, for three hundred years, has been the standard among Italian evangelicals. Like the "King James" version, the language has in many places become obsolete and therefore, needs revision.

In Rome, too, is located our Theological Seminary, which now has ten students, two of whom are Wesleyans.

From Rome also goes out the Italian Baptist news paper, *Il Testimonio*, now ably edited by Signor Ludovico Paschetto,

the son of the honored former editor, whose death occurred early in 1906.

But, alas, the much-needed Roman Compound is still looking for a suitable property. The difficulty has been to find what was wanted on a principal street and yet in keeping with the "length of the purse" put at their disposal.

**25.  
Farther  
North.**

Farther North in Florence, Milan and other Italian out-stations, the number of additions for many reasons have not been very large. Dr. Gill, who has especial oversight of the North Italian work, as Dr. Whittinghill has of the Southern, gives signs of encouragement. Among them he mentions an "interesting and encouraging movement—a real evangelical movement, within the Catholic Church itself, and a large and more helpful meeting of the Triennial Convention of all Italian Baptists held in Milan, May 1906."

**26.  
Summing  
Up.**

Summing up, Dr. Gill says: "Our greatest need is Pentacost. O, that God might visit us as He has visited Wales and India with His awakening power! A great spiritual revival in Italy would shake the nations—it would be a miracle; and such a miracle is possible with God."

**27. A Loving Message to Our Italian Missionaries.**

Is the work difficult?  
Jesus directs thee.  
Is the path dangerous?  
Jesus protects thee.  
Fear not and falter not;  
Let this word cheer thee;  
All through the year to come  
He will be near thee.

—Selected.

**Suggestions for the Young Woman's Auxiliary.**

Send out to all the young women of the church the following invitation:

You are Cordially Invited to be one of a  
**Personally Conducted Party**  
which will make

**A Summer Tour of Italian Cities.**

For further particulars come to ——— Baptist  
Church ———, August —, 1907.

Assign a city or town to each of your brightest girls, who must impersonate a courier conducting a party through his city. Of course the courier will not fail to take her party to the Baptist Mission if one can be found in her city. The "Reading up" for this tour will prove both interesting and instructive.

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- Vesuvius in Fury—Century—Aug. '06.
- A visit to Verona—The Spectator—The Outlook—Dec. 8, '06.
- The Terraced Garden—Atlantic Monthly—May, 1906.
- The Italian in America—Missionary Review—March, '07.
- The Coming of the Italian—Outlook—Feb. 24, '06.
- Cuore—The Heart of a Boy—Di Amicis.
- The Curse of Romanism in Italy—2 cents.
- A pressing need in Italy—2 cents.
- Roman Life—2 cents.
- Roses and Thorns in Italy—2 cents.

### Leaflets

## Band Programme.

Arranged by Miss Elizabeth N. Briggs.

### AUGUST.

*First Meeting—Italy.*

**Opening Exercise**—As usual.

**Bible Reading**—A Longing for Rome—A Thanksgiving—  
(See programme for Womans' Societies.)

**Hymn**—

### To Shine for Thee.

(Tune: "He Leadeth Me.")

Help us 'mid life's wild waves to shine,  
Bright lighthouse lamps o'er rocks and brine,  
To guide the wand'ers on that sea  
To a safe harbor, Lord, in Thee.

Refrain:

To shine for Thee, to shine for Thee,  
Help us, O Lord, to shine for Thee.  
Lights in the world we fain would be,  
Help us, O Lord, to shine for Thee.

Help us on every darksome way  
To hold the gathering shades at bay.  
Like sunbeams clear, to light the road  
That leads to happiness and God.  
Refrain:

—Selected.

**Readings**—By three boys—Paragraphs 6, 7 and 8.

**Reading**—

### A Hero.

Boys sometimes think a hero's  
A man of giant might;  
A warrior of armor—  
A champion for the right,  
Who through the world goes boasting  
That wrong shall be no more;  
The story of whose exploits  
Is sung from shore to shore.

In olden times a hero  
Was such a man, I know;  
He went to battle, aided  
By javelin and bow.  
You all have heard of Ajax,  
Of Priam's valiant son,  
And of the giant Achilles,  
Who many battles won.

But now, to be a hero  
Is quite another thing;  
And he who earns the title  
Is nobler than a king.  
'Tis he who follows duty,  
Who scorns to be untrue;  
Who's guided by his conscience  
Not by what others do.

And you may be a hero,  
By doing all you can  
To free the world from error,  
And aid your brother man.  
And though no blast of trumpet  
Your greatness may proclaim,  
With heartfelt benedictions  
Mankind will breathe your name.

—selected.

**Readings**—Paragraphs 9, 13 and 14.

**Solo**—

**Readings**—Paragraphs 15, 20.

**Collection**—

**Adjournment**—

**NOTE TO LEADER**—Arrange the two August meetings as vacation meetings, hold them, if possible, out of doors on a week day. Let the children play games for an hour after the meeting adjourns and if you wish, have them bring a box lunch, as for an afternoon picnic. Send them home before dark, they will never go of themselves.



# Band Programme.

AUGUST.

*Second Meeting—A Trip through Italy.*

**Opening Exercises**—As usual.—Bible Reading.—Landing at two Italian towns—A walk over a famous Roman road-way—(See W. M.

S. Programme.)

**Readings**—Paragraphs 16, 17, 18.

**Hymn**—

**Readings**—Paragraphs 19, 21, 22.

**Solo**—

**Readings**—Paragraphs 23, 24, 25.

**Recitation**— **Two Offerings.**

I didn't think I could do it  
When first he told me to,  
For I love my precious dolly,  
And she is almost new.  
But dear me! Uncle Joe knows how  
To talk until you feel  
As if you'd give your money, and  
A part of every meal.

He knows about the Jews, you see,  
And how they brought the Lord  
The first and best of all their fruits  
According to His word,  
That must have been so beautiful—  
Those harvest-offerings!  
Well, Uncle Joe he talked until  
I brought him all my things,  
To see which I would send away,  
To the Chinese, in the box.  
And he said *my best doll*;—blue eyed,  
Red-cheeked, with curling locks.

I said: Do you give what you like,  
The very bestest best?  
And do you 'make a sacrifice'  
As you tell all the rest?"  
And he said, yes, he always gave  
To help along the cause,  
But as he had no fields or fruits  
He couldn't keep Jewish laws.

Now, Uncle Joe is very good,  
But he does love cigars!  
He smokes on the piazza till  
He almost hides the stars.  
So then I said: "If you'll give up  
Cigars and pipes and all,  
And give the money to the Lord,  
Why, then, I'll send my doll!"

Then Uncle Joe looked sober, for  
You see he loved them so.  
I said: "Oh, now you see what 't is  
To let my dolly go!"  
I thought he would not do it,  
But by and by he said:  
"I think you're right. I'll drop cigars  
And give their cost instead!"

So now my dolly's going,  
And Uncle Joe—just hear!—  
Will give 'most seventy dollars  
To missions every year!  
And mamma says she's very glad  
About the way I spoke,  
Since Uncle Joe has offered up  
His sacrifice of smoke!

—L. A. S.

**Collection.**

**Hymn.**

**Adjournment.**

**NOTE TO LEADER**—Have the children plan at this meeting to have a re-union in September. Arrange for an ingathering of members, new and old, etc.



## Programme for September.

### Missions in the Southwest and State Missions.

**Song Services.**—Roll Call answered by a Mission fact.

**Prayer.**

**Bible Reading.**—Thy Kingdom Come.

**A Home Mission Acrostic.**—Read by Twenty-five Ladies.

**A Wonderful Movement.**—Paper. See Pars. 2-8; 16-19.

**The South-West.**—Talk. See Pars. 9-11.

**Work Among The Indians.**—Paper. See Pars. 12-15.

**Coming Americans.**—Pars. 21-23.

**State Missions.**—Talk.

**Business.**

**Dismission.**

### Missions in the Southwest and State Missions.

"DO YOU THINK YOU ACTUALLY REALIZE THE  
GREAT CRIES  
AND  
GRAND OPPORTUNITY  
AND THE

MIGHTY POWER OF GOD BEHIND IT ALL?"

**Song Service.**—Come Holy Spirit—Revive Us Oh Lord.

**Prayer.**—For a great revival throughout our entire land.

**Bible Reading.**—"Thy Kingdom Come." How? Titus 2: 11-14; John 14: 14; Phil 2: 10, 11; Ps. 2: 8; Matt. 28: 18-20. When? Rev. 22: 17; 2 Cor. 6: 2; Psa. 113: 3. Where? Matt. 24: 14; Dan. 7: 27; Luke 13: 29. To whom does it come? Psa. 22: 27, 28; 102: 15; Psa. 86: 9; Psa. 72: 8-19. (*Last reference to be read in concert.*)

#### 1. A Home Mission Acrostic

Send five hundred thousand dollars for Home Missions.  
Anything less than this will fail to meet the demands.  
Vigorous and united effort will secure the full amount.  
Every one should lend a hand and do his part.

Associations and Conventions should plan for this work.

Ministers and laymen should work as never before.

Everything depends on the work done now.

Remember in prayer your representatives at the front.

Inertia is one of the greatest hindrances to the work.

Consecrate all you have and are to God's service.

Attend the Missionary Societies and help to make them interesting.

Tremendous responsibilities rest upon us to-day,—

Our Country's future and the future of immortal souls.

Shall not the order, "No more new work," forever cease?

Advance all along the line —is the watchword to-day.

Victory is ours if we are loyal to our Leader.

Enter earnestly into the campaign for Christ and Country.

The East and the West together must stand or fall,

Home Missions are coming to the front.

Expect great things, attempt great things for Christ.

Women are doing a splendid service for Home Missions.

Ought not the Young People to take hold of this work?

Read Our Home Field and learn the facts.

Let everyone be alive to the needs and opportunities of the hour.

Don't be discouraged, but trust in god and go forward.

Before we take up the special topic of the  
2. day, let us take a glance at our work of Home  
A Glance Missions for the past year, as a whole, that  
At the we may better understand the entire situa-  
Whole Field. tion.

The Convention twelve months ago, in Chattanooga, moved by the recital of fields, numerous and needy, unentered for lack of means, instructed the Board to make a great forward movement. In advance of such action of the Convention, "enlargement" has become the watchword of the Board.

Immediately the work of the new year was projected on a basis of nearly 50 per cent. increase. That advance has been more than justified by the blessings of God upon every department of our labors.

We are happy to report an increase in gifts from the States over those for the previous year. The total gifts direct from the States this year amounted to \$220,829.23, and from miscellaneous sources \$11,004.70, making a total of \$231,834.03, which is a gain of \$55,422.80 over the total for the year previous.



More than this—far more—the number of baptisms by Home Missionaries has been more than 18,000. If the angels in heaven rejoice over the repentance of one sinner, what must be the rejoicing over this great host?

**3.  
Not Fifty  
But a  
Hundred  
Per cent.**

\$55,000.00 was a glorious increase, but what of the \$500,000.00 asked for this year? How did it come to pass that the Southern Baptists believed they could and would this year give half a million dollars to Home Missions, and increase their gifts to Foreign Missions from \$403,000.00 to \$750,000.00, a total of one million, two hundred thousand dollars, or, in other words, double their Mission gifts in one year? The answer to this question will take us back a hundred years.

**4.  
The  
Haystack  
Celebration.**

In the annals of the Kingdom of God, there are certain days that in point of brilliancy and significance deserve to rank with the coronation days of kings and emperors. Such a day was Wednesday, October 10, 1906. Three thousand persons assembled at Williamstown on that October day of alternate storm and sunshine, to commemorate the gathering of a little group of young men who, a hundred years before, were driven from the fields by a thunderstorm and were forced to take shelter in the friendly protection of a haystack. Back to these five young students who not only prayed but gave themselves to Missions, every great Missionary organization in America, traces its origin.

**5.  
The  
Layman's  
Missionary  
Movement.**

From the hundredth anniversary of this little rain-beaten prayer meeting, has already sprung another great Missionary movement, which bids fair to speedily revolutionize the Missionary work of all the churches. This Haystack Gathering was followed by a layman's Meeting in New York when, what is now known as the Layman's Missionary Movement took shape. Later another memorable meeting of a thousand business men of the Presbyterian church gathered in Omaha; this being followed by similar meetings in other denominations.

The declaration of the Laymen's Missionary Movement reads as follows:

"Believing it to be the duty of the church of Christ to preach the gospel to every creature, it is my purpose to pray, to give to study and to work, as God may give me opportunity, that the church of this generation may obey this command."

Southern Baptists were not slow to fall in line and two memorable Laymen's Meetings were held in Richmond during the Convention in May. Because of the enthusiasm and pledges of these Laymen's Meetings, our Foreign Mission Board was instructed to plan work on a basis of \$750,000.00, or an increase of two hundred and fifty thousand dollars this year, and the Home Board to take \$500,000.00 for its aim.

**6.  
A Bit of  
The Report.**

So vital is the relation of this movement to the work of our Convention as a whole, and to our Woman's Missionary Union, that we cannot fail to be interested in its report to the Convention in May, 1907. Here are some striking sentences from it.

"In our judgment there has been no organized effort in recent years for the advancement of the Kingdom of God having in it more of promise for practical and speedy results than the Laymen's Missionary Movement.

Let the thought of personal responsibility for the giving to God of a proper portion of the blessings he has and is bestowing upon us as Southern Baptists but once take root in our hearts and consciences, the treasuries of our boards would overflow with gifts willingly offered for the extension of Christ's kingdom on earth.

Today we are rejoicing in the receipt by our two boards of \$635,600, and well we may, viewed from the standpoint of the large increase over last year's contributions; but does this amount express, in any proportionate degree, the measure of our responsibility as a denomination?

We feel deeply that it does not, and are fully convinced that as a denomination we can, and should, give far more than even this

year's contributions, and would urge this Convention to express its conviction in no uncertain words as to the measure of responsibility resting upon our people in this day of God-given opportunity. Such a call we have faith to believe will be met by the glad response from all parts of our territory, "We can and we will."

**7.  
Reduced  
To the  
Simplest.**

Reduced to the simplest terms, this Forward Movement means this: That every one who contributed last year, every man, every woman and every child, must give this year twice what they gave last year. It is an individual matter, in which every praying heart must look to its own relation to God, to the world and his own responsibility. To attempt to meet the question in any other way means failure—complete and overwhelming. The need must be met by the *whole* church, not by individuals in the church. Let this declaration be the year's watch-word for every one of us.

"I am but one:  
But I am one,  
By God's help,  
What I can do,  
I will do."

**8. The South-  
West.**

All this has a profound bearing on Missions in the South-west.

The importance and the possibilities of our Frontier work were never so manifest as today. Here is a great expanse of country having already a large, robust Anglo-American population which is being rapidly augmented by the steady inflow of this native stock, making it the most fruitful mission field left for Baptists to cultivate. Present conditions render imperative the call for the ploughman and the reaper in this field. The history of the West is a record of marvelous developments. The rushing in of great numbers of settlers and the springing up of cities like magic are incidents often related, and that still read like romance. Yet the past is being repeated today. Indeed, rapid development was never so general in the Southwest as at the present time. Throughout all this vast Western Empire adventure is giving place to enterprise and sober and solid development.

**9.  
Six Months  
In the West.**

The following description of transformation of a Western prairie may be duplicated again and yet again in our Southwest territory.

"Westward, the railways everywhere like steel pointers indicate the roads of the people's march. And everywhere the populations follow. This march is not confined to the far West, but transforms the prairies from North Dakota to Texas. In the latter imperial State five hundred missionaries could find as many communities waiting for their message.

A year ago last spring I drove across this tract of land with the supervising engineer, and we camped for the night on the banks of the river at a point which we marked out as the site for the future metropolis of the valley. That night, save for our own campfire, there was no other evidence of human habitation within thirty miles of us—only a vast expanse of sage brush extending to the horizon on every side. Last October, in a passenger coach, I went over the same route, traveling on a new line of railroad. I passed three new towns having a total of more than one hundred and twenty business houses, including three newspapers, one private and two State banks. Every eighty acres has a dwelling upon it, and where a little over a year ago the desert was in full control, there now dwell nearly four thousand people."

**10.  
A New  
Star.**

Since our last study of the South-West a new star has been added to the firmament of states—Oklahoma, whose marvellous growth has been a constant matter of interest to all parts of the country, has, with Indian Territory as a part of her territory been admitted to the Union.

The work of the two conventions of Indian Territory and Oklahoma have been merged into one, a similar Union having taken place in the woman's work. To this re-organized body the whole Union gives the heartiest welcome and assurance of sympathy and aid.

**11:  
The  
Indians.**

As we have before noted (Our Mission Fields No. 2, 1906) the Indians now form but a comparatively small part of the population of the new state. Indeed, if history repeats itself, they are destined constantly to decrease.



In 1816, Elias Boudinot, at that time considered the best authority on Indian statistics, published the names of nearly three hundred distinct tribes and estimated the number in North America to be anywhere from two to five million. Accepting the smaller figure as approximately correct, the population in the territory embraced in the United States and Territories would probably be not far from one and a quarter millions.

The census of 1890 gave, in round numbers, 256,000 as the total population. During the sixty-four years since 1816, accepting Mr. Boudinot's estimate as correct, there has been a loss of 894,000 souls. This is an average annual loss of over ten thousand. Since Mr. Boudinot's day other statisticians, from a careful study of the Indians, declare that at no time has there been to exceed 600,000 within the bounds of what are now the United States and Territories. If this estimate be correct, then there has been an average annual loss of over five thousand souls since 1816.

Whichever estimate is correct, the picture is truly sad enough. Whatever causes may have operated, ruthless wars, and the introduction of the worst forms of disease known to civilization are responsible for much of it.

**12. An Inheritance.** Our work among the Indians of Oklahoma comes very naturally as an inheritance from the past. The Indians that make up the five nations were transferred from the Southern soil, and long before the Civil War the Indian Mission (begun while they lived among us) was the most prominent feature of our work.

The Creeks had their homes in Alabama and Georgia. In 1837 they numbered about twenty thousand. In that year they were removed to Indian Territory and given a beautiful reservation west of the Cherokees. In 1832 the American Board established missions among them, which were maintained until 1837, when, having been instigated thereto by white men, the Indians demanded of the United States Government that the missionaries be removed, which according to

agreement made by treaty, had to be done. For several years after coming to their new home the Indians appeared to be thoroughly disheartened, soured and disappointed, and made little effort toward self-support or self-government and seemed to be careless about self-improvement.

Later they were not only glad but anxious to receive the missionaries and we have now many church members among them.

**13. The Cherokees.** The Cherokees originally had their home about the head waters of the Tennessee River, principally in Georgia. They became famous because of two renowned warriors—Oconostota, the king of the Cherokees, and Dragging-Canoe, the chief of the Chickamaugas—who, instigated by John Stuart, the agent of Lord Cornwallis, and led on by the brave Major Ferguson, brought terror to the early settlers west of the Appalachian Mountains. Previous to the Revolutionary War the Cherokees were peaceably inclined, and willingly sold land to settlers and gladly affiliated with them. As we have previously seen, the war stirred up the passions of men, and so divided the white population as to array Rebel and Tory in deadly hostility, and caused the latter to affiliate with the Indians and incite them to murder, assassination and rapine. In this mad rage they came in contact with Col. John Sevier (Chucky Jack, as he afterwards became known to the Cherokees) and his over-mountain men. Fierce were their conflicts, until October 7th, 1780, when the signal victory at Kings Mountain was gained over Major Ferguson by those fearless Scotch-Irish mountaineers, which turned the tide of the Revolution and, for a time quieted the Indians. After the close of the war missions were opened, but it soon became evident that there could be no peace while the Indians and whites remained in such close proximity. The go-pel of peace had not yet had its legitimate effects upon either the early settlers or the natives, and they must needs be separated. Hence, voluntarily, some of the Cherokees removed westward, and later on others of them were sent across the Mississippi river by the United States Government. The old mission, after-

wards made famous by one of the hardest fought battles of the Civil War (Missionary Ridge), was abandoned, and the missionaries followed their people to the Indian Territory.

14.

#### Work among the Pawnees.

There is no more interesting or well known Indian Tribe than that of the Pawnees. From childhood we have heard of the famous "Pawnee Bill" who with his "Wild West Show" has almost circled the globe. But few of us know that on the Pawnee reservation in Indian Territory, among their own kin live the parents of this wild westman, and that "Pawnee Bill's" father is still a "blanket Indian." The Pawnees are among the wild or blanket tribes, without a written language and not having adopted civilized dress, but they are friendly to the white man, ready to receive him and to listen to his teachings. The United States agent on the Pawnee Reservation is trying to induce the Indians to adopt American dress rather than their rough blankets. One old Indian stoutly refused any such change and only wrapped himself the closer in his blanket when a coat was urged. One day a missionary, Rev. Brendel, gave the old Indian a kindly slap on the shoulder and invited him in to dinner. After the meal he took the wondering Pawnee into his study and in his own irresistibly friendly manner said, "Say, old fellow, I've a coat here that is too large for me and I want you to have it and wear it." The Indian grunted and shook his head. But Mr. Brendel, with some joking, got the blanket off and the coat on before the Indian could offer more protests. The wrinkled face of the Pawnee glowed with satisfaction at the stylish appearance he made in his baggy white canvas trousers and long, tightly buttoned "Prince Albert" coat, though he was guiltless of shirt, collar or tie. Ashamed of his own pleasure, the old Indian wrapped his blanket over his newly acquired coat and left the house with muttered grunts. Since that time however, he has given up the blanket and with very evident pride parades among his admiring tribesmen in his new apparel.

15.

#### The Religion of the Pawnees:

The most famous of all Indian religious ceremonies is that observed by the Pawnees. They are a deeply religious people and go through the long and complicated rites of this service with the profound reverence of earnest worshippers. The ceremony is performed several times a year and takes place in what is known as the Mud Hut. This is as its name indicates, a huge mud house having as its chief room the Council Chamber, fifty feet square with no outside opening save the hole in the center of its high pitched roof. Here the men of the tribe gather, waiting in silence from five to seven hours for the appearance of the high priest. He spends three hours in the small sweat room steaming himself over hot wicks almost to a state of exhaustion and further preparing himself for the ceremony. At his appearance in the Council Chamber there is a crash of wild music and weird chant from the Indians assembled. Then the High Priest worships the four winds, walking slowly around the room and stopping to smoke to the north, to the east, to the south and to the west. And so with solemn dignity the seven day service proceeds. Often in the midst of the long quiet pauses or the slow chanting an Indian rises and goes to the center of the room. Here he chants and goes through the most violent motions until he falls to the ground, limp with his exertions.

When a number of Indians join in this chanting and prostration there is great rejoicing in the tribe. "There were many sons made" say the Pawnees to each other, for this means to the Indians what conversion means to us. They speak of it with the same feeling with which we would tell of a wonderful revival in our Church.

The Pawnees are essentially missionary. They work to introduce their religious ceremony among all their people, several Indians will often be appointed to go to a distant settlement to say, "The Great Chief and the High Priest wish to come to make sons of you." A time is then appointed and a large number of Indians meet for the ceremony. Should many "sons" be made, plans are laid for the establishment of



a Mud Hut in that settlement. A child is selected and through long and exhausting rites is consecrated to the High Priesthood.

The Rev. Brendel is the missionary of the Southern Baptists to the Pawnees. He finds these blanket Indians ready to listen to the gospel with minds open to the teachings of Christ. He attended one of their Mud Hut ceremonies recently. They said "Our missionary is here and we will hear what he has to tell us of his religion." Mr. Brendel preached to them in a pause of their ceremony and many said, "What you tell us is true. We believe what you say." The High Priest himself used these same words as he shook hands with Mr. Brendel. Already there are earnest Christians among them. "What do you most need in your work?" asked an interested listener as Mr. Brendel told of the work among the Pawnees. "A House of Worship," came the quick answer, "Three thousand dollars would build one. Then a large tent would greatly aid in the work, the tent could be taken from place to place where the War Dance or other Indian meetings are held and the Indians preached to in large numbers."

**16. Other Southwestern States.** As has been said, however, the Indians form but a small part of the inhabitants even of Oklahoma. The great work of the South-West is with the in-flowing tide of people from other states and the incoming foreign population.

Western, Southwestern and Southern Texas are witnessing a great rising tide of population and improvement. The transportation lines are busy in these contiguous states. The real estate market is active, and literally hundreds of towns are springing up, while others grow from villages to cities within a half-dozen years, and huge industrial, commercial and financial concerns are being projected and conducted. A thrillingly bold activity characterizes the whole situation and demands alertness and energy on the part of the Christian people who would grow with this growing country and dominate it in the power of gospel truth, and for the ends of salvation and righteousness. Even the more settled States

of Louisiana, Arkansas and Missouri are forging ahead at a rate which outdistances us in our evangelizing and constructive efforts.

**17. Trunk Christians.** It is an appalling fact shown by carefully gathered statistics, that nearly twenty-five per cent. of the Baptists of America belong to what is known as Trunk Christians or the "non-resident class." It consists largely of members who have gone West and failed to connect themselves with churches in their new homes, though there are thousands in the East who belong to the same class.

The example of the early pioneers who carried Baptist doctrine into every new state should inspire every Baptist moving to the newer regions with a zeal for Christ's cause, and one of its first fruits should be in inducing him to carry his church letter and in identifying himself at once with the Baptist church nearest him after he settles.

**18. The Churchless Church.** Here again comes the pressing need of houses for the churchless churches of the West. Joyfully the Woman's Missionary Union has completed the Tichenor Church Building Loan Fund of \$20,000.00. But the Tichenor Memorial is but the beginning of a great fund for the relief of poor churches in their efforts to build houses of worship. No field in all our endeavors holds the promise of greater usefulness. This great fund is a crying and immediate necessity.

The Home Board has begun a campaign for a five hundred thousand dollar building fund and the Woman's Missionary Union, glad to have been the first to feel the need of this great work, will, we are sure, continue to contribute to this object.

**19. The Pastor Of the Churchless Church.** The frontier has always attracted the men of vigor, both in mind and in body. Today I am perfectly safe in the assertion that the frontier regions and newer states have as high a grade of mental vigor among their ministers as any other parts of the Union, and I am not at all sure but that the average of intellectual

strength among them is higher there than in the older sections. Men of keen intellect, as well as men with muscles of steel and hearts of oak, and wills of iron are the men who, equipped with the Gospel of Christ, are transforming the frontier.

"The typical frontier missionary is 'a man of parts.' It is no hardship for him to ride forty miles a day and preach at night. If need be, he can stake out his horse, and sleep on his saddle blanket, with his saddle for his pillow. He is fortunate to get two meals a day, and can get along without a murmur, on one. He makes himself perfectly at home on the ranch of any frontiersman where he may chance to stop. He invariably attends to his horse. He goes to the tank, pond, creek or well and washes his face and hands and lets them dry without wiping. He carries his own pocket-comb, and gives the people he stops with no trouble. He sleeps anywhere that is handy. A quilt and a pillow are luxuries anywhere for him. He preaches in little frontier cabins, in dug-outs, under brush arbors, in the open air, anywhere, any way, anyhow. A real frontier missionary is a hero. He is as fearless as a lion. The howl of the wild wolf has for him naught but music. If some wicked frontier bully endeavors to frighten him off the field, he is fertile with resources and if driven to necessity will give the man a thrashing, and then pray for him."

## 20. A Word About Boxes.

Missionary boxes, so long a loved and important part of W. M. U. work, go largely to our South-west territory. As the Frontier church becomes self-supporting, giving its pastor an adequate salary, the number of boxes will naturally decrease. The time when they will not be needed is however far distant. In the meantime, we wish to make the boxes still more valuable than in the past; to put into them more love, more thought, more comfort. The Golden Rule is the measure of a box. But we cannot "do unto others as we would have them do unto us" in like circumstances unless we study their needs. In view of those needs, the Union advises only those societies who can send boxes of good, substantial clothing and other supplies, whose value

would be *fully* \$50.00 to them if they were the receivers rather than the senders, not to ask for box letters but to give their whole attention to increasing the money supplies of the Home Board. This will be the best for the work and workers.

## 21. Coming Americans.

No view of South-west, or indeed any part of the South would now be complete without a recognition of the fact that to these new lands, the flood of immigrants are turning their faces.

In the meantime let us bear in mind that thousands of foreigners already live within our bounds. Well-nigh every nation under the sun has representatives in our midst. The vast German population of Missouri, the French of Louisiana, the Mexicans of Texas, and the numerous nationalities to be found in all the Southern States constitute a present problem for Southern Baptists that calls for serious and immediate attention.

God is sending the foreigner to us and is challenging our loyalty to Him by this unparalleled opportunity to win the nations to the service of His Son.

## 22. A Model Italian Colony.

There comes back to us from Italian papers published in Rome and Florence the inspiring story of one of the most successful Italian colonies known—that of Tontitown in Arkansas.

About fifteen years ago Austin Corbin, a New York capitalist, conceived the idea of settling Italian Colonies in the state of Arkansas, making arrangements with the mayor of Rome to settle one hundred Italian families each year. Corbin died and hard times followed for the colonists. Today Tontitown is a model village. Fruit is extensively grown, and vineyards are springing up in all directions. The houses of the colony are better than their American neighbors. Not a single member of the colony has failed to pay his debts and not one has been brought into the courts for law-breaking. Using Tontitown as an illustration, the Italian Ambassador to the United States in writing a series of articles on the South, for the Roman paper mentioned above.



### 23. American Mexicans.

There are, however, as has been mentioned above, many foreigners from other than European countries.

It is a habit of ours to call no one Americans but ourselves, while in truth Mexicans were Americans a thousand years before Columbus was born. Be that as it may, there are in Texas alone several hundred thousand Mexicans. They are scattered along the border in a fringe some 200 miles deep, from El Paso to Brownsville. The largest Mexican colony in the United States, about 14,000, is in El Paso. There are also large colonies in Austin, San Antonio, Corpus Christi, Brownsville, and at other places. Among them we have eight church houses, twenty organized churches with Sunday schools and prayer meetings, some ten mission stations and two literary schools. During the past twelve months these churches have received 110 members, thirty of whom were by baptism.

"We must as rapidly as possible house our churches and increase our working force till we shall have covered the entire Texas field. If we would save Mexico we must save the Mexicans in Texas.

"The building of our splendid new house of worship in El Paso is by far the most important step ever taken by the Baptists for the evangelization of Mexico, as well as for the evangelization of the Mexicans in Texas, New Mexico, Arizona, and California."

### 24. State Missions.

Closely allied with Home Missions are State Missions with which we share our study this month. Since, however, the work of each state differs in some respects from every other state, we cannot do more here than refer each society to its own State Minutes, leaflets and other State sources of information. Here for Southern Baptists as a whole, lies an unwritten history of sacrifice, adventure and success unparalleled in the annals of church history. In this year of memorial, what better or more inspiring study could Virginia Baptist women have, than the life stories of those Baptist fathers who joyfully took the spoiling of their goods

and bore their imprisonment with patience, at once establishing the doctrines of the Baptists and planting deep in the new commonwealth the belief in true civil liberty. Where can Kentucky women find more thrilling annals than those of the pioneer Baptist preachers who trod the wilderness close behind Daniel Boone; or North Carolina women find more to stimulate their untiring efforts than in the story of the Regulators, or of Schuble Sterns?

Thus might every State be named and to each we commend a close study of its own state work—past and present.

### 25. "The Year Wonderful."

Thus in gratitude the Home Board in summing up the work of 1906-1907, names the year, and so it may be called in every branch of Southern Baptist work. We bow in gratitude before Him. To His holy name be all the praise. Surely He has done great things for us.

The past and present work of the Convention for Home Missions is glorious, but we have before us a far greater future; a mighty undertaking this, and difficult. But in the name of our God and by His help we can succeed. Only let us be of good courage—then ours will be the victory.

### Suggestions for Young Woman's Auxiliary.

- |   |  |
|---|--|
| <b>Essays.</b>  | The Passing of the Indian.<br>The Making of a State.<br>State Mission Heroes.  |
| <b>Discussion.</b>                                      | Will the South be benefited by Foreign Immigration?  |
| <b>Business.</b> —To Arrange for a Mission Study Class. |  |
| <b>Bibliography</b>                                     | The Foreign Born American—Outlook, August 18, 1906.<br>American Immigration at High Tide—World's Work, May 1907.<br>Missionary Work and Human Nature—Outlook, August 11, 1906.<br>The Southern Number of World's Work, June, 1907. |

## Leaflets

- Preservation and Propagation—2 cents.  
 An Outlet for Patriotism—2 cents.  
 Heaven Sent—2 cents.  
 A Bride of the West—2 cents.

## Band Programme.

Arranged by Miss Elizabeth N. Briggs.

### SEPTEMBER.

**First Meeting.**—Home Missions.

**Opening Exercises.**—(As usual).

**Talk by Leader on Home Missions.**—(Use blackboard and map if possible, telling paragraphs relating to extent and increase of Home Mission work.)

**Recitation.**

#### The Flag of Stars.

The stars that float upon the blue,  
 The holy white, the crimson hue,  
 Are splendors lent us by the night,  
 Are glories of the morning light.  
 Our colors gathered from the sky,  
 Our hands shall ever hold on high.  
 To peaceful victories, thro' holy wars.  
 We follow, follow, still the flag of stars.

We bear the flag before our band,  
 For God, and Home, and Native Land,  
 For we are children of a King,  
 And ever as we march we sing.  
 Our arms are truth and righteousness,  
 Our hope the land we love to bless.  
 Beneath the holy white, the crimson bars  
 We follow, follow still, the flag of stars.

—Selected.

**Hymn.**

**Readings.** Coming Americans. A Model Italian Colony.  
**Solo.**

**Readings.** American Mexicans. The Sunbeam's School.  
 —(Discussion.)

Plans for Sunbeam Reunion the second meeting in September. Adjournment.

**NOTE TO LEADER.** This meeting is left largely to the Leader. Careful study and notes from the W. M. S. programme will be necessary. Plan large things for the re-union and have it a mite box opening or a special offering meeting for the "Sunbeam School of El Paso."

## Band Programme.

### SEPTEMBER.

**Second Meeting.**—Re-union.

**Opening Exercises.**—(As usual.)

**Solo.**

**Recitation.**

#### A Thank-Offering Exercise.

(For four children.)

No. 1.

When the spring with busy fingers  
 Strews the verdant earth with flowers,  
 And a troop of happy songsters,  
 Fill with joy the vernal hours,—  
*All.*

Let us then praise the Lord for His blessings,  
 Every good gift sent down from above,  
 As with glad hearts and voices rejoicing  
 We will sing of His infinite love.

No. 2.

"When the bloom is on the clover,"  
 And the breath is on the lea  
 Of the summer's sweet wind blowing  
 O'er the meadows, blithe and free,—  
*All.*

Let us then praise the Lord, etc.

No. 3.

Now bright autumn time comes bringing  
 Wealth of fruit and golden grain,  
 To make glad the dreary winter,  
 For the year is on the wane.  
*All.*

Let us then praise the Lord, etc.

No. 4.

Not alone our words shall praise Him.  
 Thankful hearts with love abrim,  
 As they share their gifts with others,  
 Prove their gratitude to Him.  
*All.*

Let us then praise the Lord for His blessings,  
 Every good gift sent down from above,  
 And with glad hearts of grateful devotion  
 Share with others the gifts of His love.

—Selected.

**Readings** (by boys).—An Inheritance. The Cherokees.  
 Work among the Pawnees.

**Hymn.**

**Recitation.**—One of Our "Lost Days."

**Talk by Leader.**—"Our Sunbeam School in El Paso."



**Recitation.****Missionary Nuts.**

Rufus Sanderson.

"I'm going nutting," said Johnnie,  
And said Jane, "I'm going too,  
And with all the nuts I gather,  
This is the thing I'll do:  
I shall sell them all for money,  
And every penny bright  
Will be for the little helpers  
To send the gospel light."

So the nuts are falling, falling,  
On the grass and on the rocks,  
And the pennies dropping, dropping  
In the missionary box.  
And the gospel light is shining  
In the darkness far away,  
And the children both are happy  
In their work and in their play.

—*Missionary Dayspring.***Recitation.****Two Pennies.**

"A penny I have, it is all my own,"  
Little Charlotte exclaimed in a lively tone;  
"I cannot do much with a penny, I fear,  
But I'll buy myself something to eat or wear."

"A penny I have," little Mary said,  
As she thoughtfully shook her curly head;  
"Both missions and schools want money, I know,  
But I fear that 'tis little a penny can do."

So Charlotte ran off and some apples she bought,  
While Mary her mite to the mission-box brought;  
And which of them think you, most cheerfully smiled,  
And which of the two was the happier child?

—*Selected.***Collection.****Invitation To Join The Mission Circle.**

We're a band of little children,  
It's little we can do;  
But we love the name of Jesus,  
And don't you love Him, too?

If you love Him won't you help us  
To send the joyful news  
To those who've come from Mexico?  
Oh, yes, you can't refuse!

It's money that we want to raise,  
Because you all must know,  
If you cannot *pay the postage*  
Your letters never go.

So we cannot send the gospel  
Across our country wide,  
Unless we have the money  
Its *postage* to provide.

We're a band of little workers,  
Mission Circle \* is our name;  
Come help us tell of Jesus' love,  
And spread abroad His fame.

\*Change to any special name.

**Reception of New Members.****Hymn.****Adjournment.**

Note to Leaders. Make this meeting just as bright and attractive as possible with flowers, special music, etc. Recitations used at former meetings may be repeated.

**RECOMMENDATIONS****OF****Executive Committee of W. M. U.**

Unanimously adopted by W. M. U., in Annual Session, May, 1907.

Grateful for a year of marked increase along many lines of new work and feeling assured of still greater things in the coming year, your Executive Committee submits the following recommendations:

1. **Motto**—That the motto for the year 1907-1908 be *Larger Things* in prayer, study, organization and contributions.

2. **Young Women's Societies**—That the organization, encouragement and general increase of Young Women's Missionary Societies be a *prime object* for the ensuing year. That to this end we recommend the adoption of a universal name, a motto, a pin and a definite moneyed aim.

3. **Sunbeams**—That the W. M. Society of each Church be urged to encourage and feel responsible for the maintenance of a Sunbeam Society; that as the *special object* for these Societies this year they build a school on a foreign mission field to be known as the "Sunbeam School Compound," Yingtak, China, the cost of which shall be \$5,000; for Home Missions a school at El Paso to be known as the "Sunbeam School of El Paso," the cost of which shall be \$5,000.

4. **Boxes**—That the box work both for frontier Missionaries and Mountain Schools be continued.

5. **Margaret Home**—The continuance of the plan of apportionment of the running expenses of the Home among the different States; that if at the close of the year there is a surplus on hand over the amount raised for year's expenses, the said amount be placed as a nucleus for *contingency fund*, and that the amounts apportioned to States be sent through State Central Committee to the Treasurer of W. M. U. to be paid by her to Treasurer of Local Board.

6. **Our Mission Fields**—That our Mission Fields be recognized as the official publication of W. M. U. and that the Societies be urged to increase its circulation among pastors, B. Y. P. U.'s and other mission workers.

7. **Literature Department**—That the W. M. U. having received a fund for the maintenance of a Literature Department Societies be urged to avail themselves of its large and varied supply of leaflets, mission manuals and other helps at a nominal cost, and also provide themselves with the organs of the Boards.

8. **Calendar**—The publishing of a Mission Calendar through the Literature Department, price, 10 cents, provided that State Central Committees become responsible for two thousand copies before September 1, 1907, and that a committee be appointed at this session to prepare calendar for 1908.

9. **Weeks of Prayer**—The continuance of the weeks of prayer in January and March, and that we use every possible means to increase the special contributions made at this time for Foreign and Home Missions.

10. **Study Course**—That the Societies, as far as possible, at some time during the year take up the ten weeks' Study Course as arranged by the Educational Secretary of the Southern Baptist Convention.



# WOMAN'S MISSIONARY UNION, CASH CONTRIBUTIONS—1906-1907.

STATE.	FOREIGN.	HOME.	S. S. BOARD.	MARGARET HOME.	TOTAL.	TOTAL BOX AND CASH CONTRIB'NS.
Alabama.....	\$ 5,503.35	\$ 4,108.54	\$ 40.95	\$ 110.00	\$ 9,762.84	\$11,892.04
Arkansas.....	1,989.30	608.99	38.30	58.00	1,794.59	2,549.12
District of Columbia.....	841.71	561.50	.....	18.91	1,422.12	1,794.48
Florida.....	1,792.64	2,441.71	52.75	36.56	4,323.66	4,875.18
Georgia.....	12,588.82	5,886.03	73.60	281.17	18,829.62	22,212.45
Kentucky.....	6,299.05	3,724.59	26.43	153.56	10,203.63	13,764.43
Louisiana.....	1,986.82	1,478.30	23.55	89.25	3,577.92	4,389.47
Maryland.....	1,835.69	1,114.67	15.00	57.00	3,042.36	5,864.87
Maryland, German Work.....	.....	.....	.....	.....	.....	77.50
Mississippi.....	2,187.63	1,099.88	.....	65.50	3,353.01	5,598.69
Missouri.....	2,789.54	1,828.98	.....	61.90	4,680.42	6,634.64
North Carolina.....	8,908.82	5,329.87	6.18	256.81	14,501.68	17,061.27
Oklahoma.....	260.65	222.84	.....	2.46	485.95	485.95
South Carolina.....	8,289.50	6,222.18	137.25	250.42	14,899.35	16,816.36
Tennessee.....	4,002.93	3,804.68	83.05	77.89	7,968.55	9,935.60
Texas.....	3,674.75	2,032.55	19.60	98.60	5,825.50	8,275.50
Virginia.....	12,673.08	5,561.70	.....	218.06	18,452.84	20,462.33
Total.....	\$74,744.28	\$48,027.01*	\$ 516.66	\$ 1,836.09	\$125,124.04*	\$154,709.88*

\*Including gift for Tichenor Memorial.



# W. M. U. Literature Department

BALTIMORE - MARYLAND.

## Monthly Missionary Literature

Per Annum 30 Cents.

## Junior Portfolio For Young People.

And Sunbeams, 10 Cents.

## Young Woman's Auxiliary Badge.

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

## MISSION WORKERS' MANUAL, 5 CENTS.

*Leaflets on all Fields and Phases of Mission Work.*

### APPORTIONMENTS—1907-1908.

STATE.	FOREIGN.	HOME.	MARGARET HOME.	W. M. U. TRAINING SCHOOL.	TOTAL.*†
Alabama.....	\$ 7,300.00	\$ 5,000.00	\$ 100.00	\$ 250.00	\$12,650.00
Arkansas.....	2,666.00	2,400.00	35.00	100.00	4,801.00
District of Columbia.....	933.00	300.00	15.00	50.00	1,298.00
Florida.....	3,333.00	3,100.00	40.00	150.00	6,623.00
Georgia.....	12,800.00	11,125.00	125.00	800.00	24,350.00
Kentucky.....	8,333.00	5,000.00	100.00	600.00	14,033.00
Louisiana.....	2,667.00	2,593.00	50.06	75.00	5,385.00
Maryland.....	3,333.00	3,125.00	65.00	125.00	6,648.00
Mississippi.....	3,666.00	4,039.00	65.00	125.00	7,895.00
Missouri.....	4,000.00	2,500.00	65.00	150.00	6,715.00
North Carolina.....	10,666.00	7,500.00	100.00	250.00	18,516.00
Oklahoma.....	750.00	750.00	10.00	25.00	1,535.00
South Carolina.....	10,666.00	6,875.00	150.00	200.00	17,891.00
Tennessee.....	6,200.00	5,000.00	65.00	150.00	11,415.00
Texas.....	5,354.00	5,093.00	90.00	150.00	10,687.00
Virginia.....	17,333.00	10,600.00	125.00	800.00	28,358.00
Total.....	\$100,000.00	\$75,000.00	\$ 1,200.00	\$ 3,000.00	\$179,200.00

\*Amounts to S. S. Board and value of boxes not apportioned.  
†Including \$10,000.00 from Sunbeams to Sunbeams Schools at Ft. Paso and Vinzick and \$10,000.00 from Young Woman's Auxiliary.  
‡Not including \$10,000.00 pledge for Building for Training School.