

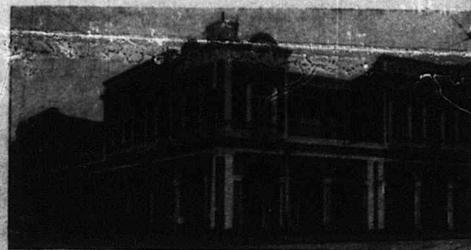
Our Mission Fields

VOLUME II

OCTOBER, 1907

NUMBER 2

Union Motto, 1907-1908, "Larger Things"



BAPTIST CHURCH IN HAVANA

**Africa, Cuba
China**

FOLLOWING THE COURSE OF STUDY GIVEN IN MISSION TOPIC CARD

Published Quarterly by **THE WOMAN'S MISSIONARY UNION**

Auxiliary to the Southern Baptist Convention

Wilson Building, 301 North 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 18, 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.

Our Mission Fields

PUBLISHED BY THE WOMAN'S MISSIONARY UNION.

AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION.

WILSON BUILDING, 301 NORTH CHARLES STREET, BALTIMORE, MD.

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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 OCTOBER.

AFRICA.

Hymn.

Prayer.

Scripture Reading.

"I am Pleased with Jesus."

Historical Sketch. Our African Mission.*

Essay. Home Life in Africa.†

Hymn.

Essay. African Superstitions.

Gleams of Hope. Items of News from African Fields.

Progress and Plans. Enlistment Day and its Results. The
Missionary Training School. The Margaret Home, etc.

Prayer.

Hymns.

Dismission.

*In Mission Fields No. 4.

†It is not deemed necessary to point out the paragraphs from which material for the following essays may be gathered. If possible it is better to have the facts in these programs gathered into papers as here suggested. If this is not practical, give paragraphs to different members to be read under titles given in the full program.



THEOLOGICAL TRAINING SCHOOL BUILDING, OGBOMOSHAW, AFRICA.

Program for October.

AFRICA.

"My heart burns for the deliverance of Africa."—ALEXANDER MACKAY.

Hymn.

Scripture Reading.—"Africa: a Shelter of the Chosen People."—
Gen. xlvii: 1-12, 27. "A Shelter for Christ."—Matt. ii: 13-15,
19-23. "Promises for the Conversion of Africa."—Ps. lxxviii: 31;
Zeph. iii: 8-10.

Prayer.

In 1873 little Princess Opatinia, belonging to one of the African tribes inhabiting the Micronesian Islands, then only 15 years of age, left her royal home on Ponape and went off with her husband, Opataia, to begin work in the Mortlock Islands, where the people were said to be bloodthirsty savages.

Her father, King Hezekiah, had become a Christian, so he was glad to have her go, though she gave up her right to be queen, and left her home, where she lived in a native state of luxury. She composed a hymn of farewell, which is here translated.

"I am pleased with Jesus Christ.
He has commissioned me
To carry his gospel
To his, who are lost.
Father, mother, brothers,
I will bid you farewell.
As I am about to leave you
That I may help Jesus abroad,
You must let me go,
For it is not a bad work
I am going to do—
A sacred work, a work lasting.
Let us all work faithfully
And finish up our work,
That we may meet again
On the banks of the beautiful river."

They sailed away on the *Morning Star* with two other teachers, and were left alone for a year on one of the strange islands, with no means of buying food. The natives promised to feed them, and "be father and mother, brothers and sisters to them." On the second visit of the *Morning Star*, more than two years after her first landing, the ship was met by a crowd of natives singing Christian songs of welcome, and the missionaries from the ship were taken to a fine church which the people had built.

Some months ago, when our study was of Africa, we gave briefly, as the limits of the program demanded, a glimpse of the history of our mission in Yoruba Land.

1. A Word of Review. It will be well now to look more closely at the manners and customs of the people among whom our missionaries labor, that we may know better their difficulties, their trials, and better appreciate their triumphs.

2. Home Life in Western Africa. While local customs may vary, life in all Central West Africa is much the same. Since all life centers in the home, we begin our view of life in Africa in the African home. Here, instead of the kraals of South Africa, we find villages—groups of villages. The houses are four square walls made of upright sticks with strong corner posts and cross sticks, plastered on both sides with mud and thatched with grass. Though they have but one door and no window, and are dark and full of smoke, they are cool in the daytime and warm at night. The chief's houses occupy the center of the village, surrounded by a rude fence; across a narrow alley are the other compounds, row after row, according to the size of the village, and all is surrounded by a strong stockade covered by a network of creeping plants. Some of their towns have from twenty thousand to more than a hundred thousand people in them. These large towns are not business centers, but only living places for the people, though a great deal

of trade in all sorts of things is carried on. Their principal occupation is farming, all being done by hand tools, but all the more common trades are represented, all in a crude way.

As we have seen, England governs Yoruba Land, but local government is left to the native chiefs and kings.

3. The Government. This government would be called patriarchal, the rulers being fathers to the people all the way from the head of a household to the head of a city or tribe.

There is an unwritten code of laws which must be followed, but the chiefs can make new laws. Crime is punished mostly by fines, except in cases of murder, but there is a great deal of injustice and not seldom the innocent have to suffer for the guilty. Bribery is much practiced.

4. African Currency. "Why do you carry so much trash?" the unsophisticated one asks of a traveler, referring to loads of brass rods and beads. "Trash! These brass rods and beads? We couldn't get on without them. The natives use these to buy wives and such things." Brass rods are good currency. The native blacksmith takes them and fashions them into necklaces, bracelets and anklets. Very often a woman wears thirty or forty pounds of these substantial ornaments, her value increasing with their weight. Fashions vary in Africa as elsewhere, for one old traveler says: "I first used red cotton handkerchiefs as money. Then I came to the country where blue glass beads were in demand, then to the region of white beads, and next to that of brass rods." But the mind wrestles with new ideas of values, and with the coming of the white man come new needs and new demands.

As the little lad emerges into boyhood, safely escaped from all childhood's dangers, he has a comparatively happy time. The insulting words and angry curses **5. The African Lad.** which he was taught as witty sayings (the first successful utterances of which were received with shouts of admiring laughter, but for which, subsequently said by him voluntarily in real anger, he received many a blow), he can now indulge in to his heart's satisfaction, his legs being able to carry him swiftly from the wrath of the object of them.

He is not compelled constantly to do hard work, but will do many small jobs or errands; he is mostly idle, however, shooting with bow and arrow at birds, angling in the brook, flinging mimic spears, carving toy canoes, or building playhouses, all which plays become strong realities in his future labors as a man. Growing to be a stout lad, he is pleased to be allowed to follow with men into the forest, setting traps for wild animals, or gathering the milky sap of india rubber, watching them cut down trees for canoes, and learning from them the way to hollow out the log with adze and fire. It is a proud day when

he is allowed to carry a gun and join the men in a hunt. Or he goes into trade, elated if he can get into a white man's employ, at first as boy valet, then as table-boy, waiter, cook, steward, and trader, with chance to steal goods with which to buy a wife some day. Then, as a young man, he begins to build a real house. It may be worked at only by fits and starts, perhaps two years before it is finished, in expectation of seeking a wife.

6.
The

African Girl.

She goes through most of the same treatment as her little brother. She is not allowed to idle as much as he, but stays more about the kitchen fire with the women, eating tid-bits as they cook, and learning to cook little possets for herself; or following her mother to the plantation (distance one-half to one mile from the village), imitating her mother in carrying a basket on her back, its weight supported by a broad strap going around it and over her forehead. Some burden is always put into that basket, often one beyond the child's strength, as a jug of water. The little one staggers under it, leaning far forward to lessen the direct traction over her forehead. With that daily bending the child would become deformed were it not counteracted by the carrying at other times of a log of firewood or some lighter bundle on her head. This agile feat is impossible unless the bearer walks most gracefully erect. By this constant association with older women, the young girl soon ceases to be a young girl in thought. She passes, by one leap, from childhood to womanhood. Around the clay-floor kitchen fire, or along the plantation path, she hears and takes part in the general gossip.

7.

An African Marriage.

It sometimes occurs that the girl rejects her suitor. If her friends consider him especially desirable because of rank or wealth, they may compel her to accept him by confining her in a dark hut without food, even beating her, but as a rule such measures are not resorted to. When the wedding day arrives, friends escort the bride to the groom's village, where a feast has been prepared; they eat flesh and drink blood together, which is the marriage vow, and it is supposed to be the only meal they ever partake of together. The evening is spent in dancing and beer-drinking. On the morrow several friends dress the bride's hair, which is an elaborate process. Over all the braids is smeared thick yellow palm oil or tallow, and her toilet is complete. That evening she goes home to her own village to remain as long as she pleases. When she returns she brings her hoe, baskets, pots, and sleeping mat. Her mother sends to her new son a fowl, a basket of beans, another of meal, and a gourd of beer, and from that day he is never expected to look upon his mother-in-law's face, it being a great shame. Wives are rarely beaten, and a wife may leave her husband for almost any provocation, and many a bride "goes home to mother"

before the honeymoon has waned, but for a little coaxing is willing to return. Husbands sometimes exchange wives or give them for a debt.

8.

Woman's Work.

If you are like the young woman who exclaimed "I enjoy studying about those lovely Japanese, but African woman gets on my nerves," you will have little interest in the African woman's work, for it has nothing lovely to recommend it. She builds the hut of stout bark, thatched roof, and low door. She helps make the pottery for daily use, she cultivates the land with the ever useful hoe, puts in the seed, watches its growth and in due time harvests the crop.

When she goes home at night, very weary, she prepares the second meal of the day for the family, and finally lies down on a mat in her smoky, windowless hut to sleep. In all probability she may be only one of several wives, and when a man is wealthy each wife has a hut for herself and her children.

Life in a dark, smoky hut, or pounding corn out-of-doors, weeding the crops and cooking the meals, with a baby bouncing on her back, is far enough from the American woman's idea of social life, but it is the picture given of what stands for social life to the African woman, and there are more sombre tones still to the picture.

9.

The

Witch Doctor.

No view of African life would be complete without a view of the missionary's greatest foe, the Witch Doctor. To a people devoid of all knowledge of the laws of health, or of medicine, the Witch Doctor of Africa is a most powerful and influential person. He is a great foe to the missionary, a bitter opponent to the Gospel. He tells the people that the missionary comes to buy their souls and take them away to the foreign country to re-embodiment them as slaves. This and other falsehoods he makes the people believe, that he may hinder them from embracing the teachings of the missionary, from accepting the Gospel of Christ. Like the silversmiths of Ephesus, he knows that his craft is in danger. He disfigures his features, ugly at best, paints his skin, clothes himself in the feathers and skins of animals, and decorates his person with charms.

These charms, or fetiches, are bits of glass or stone, beads, nuts, shells, eggs, cocoons, teeth, etc., which he collects, invests with a peculiar power, and sells to the people. He usually carries his medicine pouch of skin, his knives and spear. When called upon, in case of sickness, he very shrewdly bargains for and receives his pay before he pretends to perform a ceremony or effect a cure.

To the simple-minded, ignorant African he is all-powerful. His charms and incantations prevent sickness, cure diseases, and ward off evil spirits which cause disease. The natives wear the fetiches, hang them about their bamboo huts, upon their fruit tree, and about their gardens.

10.

A Witch-Healing Ceremony.

Approaching a native town one day, we heard loud beating of drums and clanging of native bells, with weird chanting. Soon we came upon a strange scene, a witch-healing ceremony. The patient, a woman, sat upon some rude wooden boxes. Her left limb was swollen from the knee down. Her face had been painted red and white, and her head covered with fetiches by the witch doctor. Around her were her anxious friends, women of the town, singing and ringing bells. Near by, seated upon a drum, was a stalwart native, possibly her husband, beating as if his life, or hers, depended upon the noise he made. The old chief and important men of the town sat upon the ground near by. In front of the patient the witch doctor (in this case a woman) was wildly cutting the air with a knife, often so close to the patient's face, that her nose and eyes seemed in imminent danger. Soon she ran off, sweeping the path with a palm branch, and returned, wildly waving it before the patient. A friend ran in another direction, likewise sweeping the path and waving the palm branch, while another did likewise in another direction; meanwhile the noise of drum, bells, and chanting was almost deafening. The evil spirits which caused the disease must be frightened away. Thus the performance continued for some time, until the patient arose and limped to her hut, the witch doctor and friends following. Needless to say, she was not cured; yet so firm is their belief in this practice that the witch doctor is called whenever sickness comes.

11.

African Charms.

Articles having cavities, such as snail shells, nut shells or the horns of small animals, are most convenient. In the preparation of the charm its object is always kept in view. Ashes of medicinal plants and portions of the bodies of animals and human beings are in the compound. Chalk mixed with brain matter from the body of some renowned person or an ancestor, is eagerly sought after to give wisdom. The eyeballs of enemies or white people are greatly prized.

The teeth or whiskers of lions and leopards give courage. For an elephant hunter the tip of an elephant's tusk is added, and for endurance the bones of a tortoise. To cure backache the spinal bones of a snake are used; and so with heathen mystery and ceremony, the fetich is completed.

12.

Wailing for the Dead.

There is no sound so unutterably sad as the wailing for the dead. When a little child dies it is taken from the mother's arms and carried by some female relative to a convenient spot where it is buried in a shallow grave which is heaped with sticks and stones; but too often, alas! these are not enough to thwart the hungry hyena. When a man dies his wife must lie day and night by the corpse till the interment, which may not take place for a week or ten days. No wife or mother

ever follows her dead to the grave. For one month she must sleep on a mat on the ground with a block of wood for a pillow and a couple of yards of calico for a covering. Every morning at sunrise, and again at sunset, she goes out-doors and wails for the dead. All this time she abstains from food, except a little corn-meal gruel. This is supposed to please the spirit of the departed. At the time of the funeral all the friends of the deceased assemble at his village. They dance and feast and make merry till the contents of storehouse, field and hen roost are exhausted; and on their departure the widow finds herself stripped not only of all food for herself and children, but even of a pot to cook in. Such is the sympathy she receives.

13.

A Christian Home.

Let us step now into a Christian home and in closing view the brighter side of the picture. The house has three rooms. There are doors and windows and a fireplace. The walls are whitewashed and adorned with pictures cut from papers. Pegs driven into the walls hold the extra clothing. A tick filled with straw is on a rude bedstead. We see rude tables, and stools, and dishes. That neatly dressed, placid-faced woman sitting there has no palm oil on her hair. We listen as she spells out the words of her Sabbath-school lesson, and the little children playing on the floor are singing "I am so glad that Jesus loves me." How glorious the contrast to the dark home we first entered.

14.

By Train and Bicycle.

From Awyaw, the center of several far-separated mission stations, Mr. S. G. Pinnock writes of travelling 2,463 miles by bicycle and train. The year here has been marked by no great revival, but bravely this tireless worker writes: "Patient, plodding work is all that we see before us in the Awyaw District, but after that—the harvest."

15.

News from Ogbomoshaw.

The work of this station has been for years under the direction of Rev. C. E. Smith. His knowledge of the work and of the best methods of dealing with the natives was very great, and he had the confidence of the natives as few white men have. His wife's ill health compelled him to leave us the latter part of May. We certainly do wish for their return. Much of the work that Brother Smith did simply has to go undone, and it will be years before any other man will be able to do his work.

The Training School has had quite a prosperous year. We have had a larger number of students than ever before. The indications are that for the year 1907 we will have at least fifty per cent. more than for 1906. I do not know how we shall take care of them, for our one building overflowed the past year. We were very desirous to erect another building this year if the Board could only have seen its

way clear to make the appropriation. I fear that unless we do get another building we shall have to turn away some of those who wish to study here. We regard this school as the most important single work that is being done by the Mission. Very much of the work of giving the Gospel to the Africans must be done by the natives. The work of natives is even more important in this field than in other mission fields, because the climate is so hard on white people that the various stations must frequently be left for a year at a time in charge of natives only, and because our corps of missionaries is so small.

16. Progress in Lagos.

Having thus glanced at the customs of Western Africa, let us ask the progress of our work this year (1906-1907), viewing it from each of our chief stations. We begin at Lagos, called, as you remember, "The Liverpool of Africa," and the seat of the English Government. "We have," writes M. L. Stone, the native pastor, "reason to give thanks unto God for His goodness and mercies extended to us during the year. We had ninety-six baptisms in all our churches—sixty-five baptisms at Ijebu country, eleven at Ibadan, and twenty at Lagos. We lost three members by death."

17. An Empty Place.

Last fall, Abbeokuta, "The City under the Rock," suffered a great loss in the sudden death of Mr. W. T. Lumbley. Seventeen years ago Mr. Lumbley went to Abbeokuta. He worked so hard at the language that at the end of eight months, when Brother Eubank came to open up work at Awyaw, he was able to carry on the services without an interpreter. At that time there was only one center for work; but in the seventeen years of Brother Lumbley's patient, plodding efforts two other churches have been formed. These stations are well equipped with preaching and dwelling houses at each place. In addition to this a church building has been erected at Samesi, the first station on the railway to the north of Abbeokuta.

Suggestions for Young Woman's Auxiliary.

Essays.

Sketches of Southern Baptist Missionaries to Africa.
Sketches of African Missionaries of Other Denominations.
Along the Line of the Cape-to-Cairo Railroad.

Suggestions.

Contest—The best map of Africa drawn by a member of Auxiliary; *Reward*, a copy of Day-break in the Dark Continent.
Arrange for next month a debate, two on each side, following usual rule of debate. *Subject*—Would the Annexation of Cuba be Beneficial to the United States?

Bibliography.

Our Mission Fields—No. 4.
Missions of Southern Baptist Convention—Miss M. E. Wright.
Missions of Southern Baptist Convention—Dr. H. A. Tupper.
Daybreak in the Dark Continent.
Uganda's White Man of Work.
Africa Fifty Years Hence—*World's Work*, April '07.
The Call of the Soudan—*Missionary Review*, Jan. '07.
Civilizing Work of Christian Missions—*Missionary Review*, Feb. '07 and Aug. '07.

Leaflets.

Our Sisters in Darkest Africa—1 cent.
Our Missions in Africa—Free.
Muthania—1 cent.
Coals of Fire—1 cent.

Band Programme.

Arranged by Miss Elizabeth N. Briggs.

FIRST MEETING.

SUBJECT—Home Life in Africa.

Motto—"It is to win souls to the Saviour that I entreat you to come forth."—Mackay.

Opening Exercises.

Bible Reading—Luke 23 : 26 ; Acts 8 : 27-39.

Prayer.

Hymn.

Reading—Home Life in Africa. (Paragraph 2).
Government—African Currency. (Paragraphs 3, 4).

Hymn.

Reading—The African Lad. (Paragraph 5).
The African Girl. (Paragraph 6).

Learning to Sew—At a mission in East Africa, a girl was given her first "real" dress. When it was cut out, she began to sew, holding the cloth between the first and second toes. Then she tried holding it down with one knee. Finally she learned that she needed to use only her hands. She was surprised to see how easily it could be done, and exclaimed: "These white women are so queer! They only begin sewing in time to finish."

Reading—African Marriages. (Paragraph 7).
Woman's Work—A Christian Home. (Paragraph 8, 11.)

Reading—MY BOY READS TO US. "Go, seek a book! oh, go, seek a book! let us not go back empty." This was the plea of a Bechuana woman in South Africa, who brought her boy to the late Dr. Moffatt, asking for a copy of the Bible which he had translated into Bechuana. The two had walked fifteen miles in search of the missionary, but when they found him he only shook his head and said: "There is not a Bible left."

"I once borrowed a copy," the woman said, "but the owner has come and taken it away, and now I sit with my family sorrowful, because we have no book to talk to us. My boy here can read, and he is teaching me to read. We live far from any one else, and we have no one to teach us but the Book. So my boy reads to us, and I pray." "Oh," she added, "go seek a book; O father, O elder brother, go, seek a book for us! Surely there is one to be found. Let us not go back empty." When Dr. Moffatt at last got a copy for them, both the lad and his mother were greatly rejoiced.

Reading—Africa, the land where the blackness of slavery and superstition settled for ages. Civilized nations have now divided the greater part of its territory between them, but their first aim is usually to enrich themselves. The introduction of liquor has debased the natives. The centres of light are Christian Missions. For the love of Christ men and women have faced fever, loneliness and hostile tribes. Traders, soldiers, scientists, face these ills, shall the messenger of God do less? Through their efforts over 100,000 Africans have become Christians. One hundred and ninety missionaries have died in Africa, but the recent war alone cost Great Britain the lives of 1,063 officers and 21,000 men.

Hymn, Collection, Adjournment.

NOTE TO LEADERS—If possible procure the box of African curios to use at these two meetings. The box contains about sixteen curios and a book of instructions for the teacher. There is also a story which can be used chapter by chapter, for the entertainment and instruction of the children. The boxes may be purchased from our Foreign Mission Board, S. B. C., Richmond, Va., for \$1.50 post paid.

SECOND MEETING.

SUBJECT—Religion of Africa.

Motto—"Let a thousand fall so Africa be redeemed." M. B. Coxé.

Opening Exercises.

Bible Reading—1 Kings 10:4-9; Jer. 38:7-13.

Prayer, Hymn, etc.

Readings—The Witch Doctor; A Witch Healing Ceremony. (Paragraphs 9, 10).

Recitation—THE LIGHT BEARERS' MISSION.

In safely sheltered harbors,
Remote from storm and blast,
Our vessels lie at anchor
Secure from hold to mast;
Yet we know that on the high seas
Full many a bark is tossed,
Unless we send them rescue
All lives on board are lost.
The darkness closes round them,
The harbor lights are gone,
The danger thickens faster,—
Whose help shall stem the storm?

The brave "Light Bearers" answer;
Their beams are cast afar,
Their radiance lights the pathway
Up to our Beaconing Star.
For those who drift in darkness,
In peril of the wave,
The Little Lights are shining,—
God grant that they may save!
—Selected.

Hymn.

Readings—African Charms. (Paragraph 11).
Wailing for the Dead. (Paragraph 12).

AN AFRICAN'S DESCRIPTION OF A RAILWAY.

A native of Uganda, who accompanied the Prime Minister on his way to the coronation of King Edward, wrote to his friend about the Uganda railway, giving the following description of it: "My friend, I can tell you the Europeans have done a marvelous thing to make the railway and the trains. They fasten ten or fifteen houses together and attach them to a fireplace, which is as big as an elephant, and the road it goes on is as smooth as the stem of a plantain. It goes as fast as a swallow flying, and everything you see outside flies past you like a spark from a fire. If it were to drop off one of the bridges, not one in it would be saved, for it goes dreadfully quick. The hills it passes are as high as those of Koki, and they have bridged over great valleys so deep that you cannot see the bottom when you are going over them."

Our Work in Africa—Paragraphs on Ogbomoshaw and Lagos told by Leader.

Seed Cast on Waters—A missionary of the English Baptist Mission high up on the Congo was surprised by some natives who asked him to teach them the words of God. They were carriers who had been at Bongunda, where they had heard the missionary tell of God's words. In proof of their story they began to sing the mission hymns. Thus the seed cast on the waters is bringing forth fruit in that moral waste.—*Ex.*

OUR MISSION FIELDS

MORAL ARITHMETIC.

The boy that by *Addition* grows,
 And suffers no *Subtraction*,
 Who *Multiplies* the thing he knows,
 And carries every *Fraction*,
 Who well *Divides* his precious time
 The due *Proportions* giving,
 To *Sure Success*, aloft *Will Climb*
Interest Compound receiving.
 —Dr. Ray Palmer.

Hymn, Collection, Adjournment.

NOTE TO LEADERS—The children will be pleased with tiny maps of Africa cut from story paper and bearing one of the mottoes for Africa. At this meeting suggest the making of home-made Christmas Cards or the writing of Christmas letters to the missionaries. They will be greatly appreciated. To be received in time they should be mailed not later than November 10th. Let each child choose one or two missionaries in any field, and at the next meeting tell all he can learn about his missionary.



A BIT OF CUBAN SCENERY.

Programme for November.

CUBA.

Hymn.

Bible Reading—Heirship : Its glory and responsibility.

Prayer.

Readings—"Personally Conducted." (Paragraphs 3, 4, 5 and 6.)

Essay—Our Own and Other Missions.

Reading—The Isle of Pines.

Essay—The Point of Contact : Panama.

Hymn—Watchman Tell Us of the Night.

Report of Watchmen.

Business.

Dismission.

CUBA.

Hymns.

Bible Reading—Our Inheritance: Its glory and its responsibility. (1) Heirs of Salvation, Heb. 1:14; (2) Heirs of the Grace of Life, 1 Peter 3:7; (3) Heirs of Promises, Heb. 6:17; (4) Heirs of the Kingdom, James 2:5. Luke 12:32; (5) Heirs of Righteousness, Heb. 11:7; (6) Heirs of God and joint heirs with Christ, Romans 8:17.

Prayer.

1.

Cuba of Today.

The mills of political life grind slowly, and coming to the study of Cuba again, after nine months, we find little outward change in the affairs of this interesting island. The road to self-reliance and self-government, after centuries of foreign misrule and oppression, is a long one. Standing for the preservation of law and order in Cuba, the United States is more and more realizing the weight of its responsibility and the length of its large task.

One thing, however, is assured. The close relation of the two countries politically will continue. This brings to us the greater religious responsibility. To this responsibility we cannot blind ourselves, nor do we dare to shrink from it.

2.

Personally Conducted.

Before we turn to the study of Cuban Missions let us go with one of the Vice-Presidents of the Woman's Missionary Union as she "personally conducts" us to certain points of interest in this neighboring island.

3.

Arrival in Cuba.

"That Cuba lies not more than ninety miles from the southernmost part of Florida is a fact that few of us realize. Leaving Key West about 11 at night, we are aroused the next morning before 6, or a bare seven hours later, by a knock on our stateroom door and are told that we are just entering Havana harbor. Casting our eyes through the window, the first object we behold on Cuban soil is the lighthouse on Morro Castle—far-famed Morro—of which we heard so much in the days of the Spanish-American War.

We hasten on deck as soon as possible and are fascinated with the scene before us. The harbor is rather horseshoe-shaped and extends around the northern, eastern and southern sides of the city. As we go forward we face the east, where the sun is just rising to greet us; on our left hand we look up to Morro Castle, and a little farther on Cabanas Fortress; on the right hand we look over a city beautiful in its whole aspect from the Malecon, or public driveway along the water's edge, which is now deserted, but later in the day will be thronged with this pleasure-loving people, to the low hills beyond the city, where can be seen the remains of several old Spanish forts, now mute reminders of the days when these people were held by an oppressive rule often far worse than death.

In the harbor all around us are ships from many nations, and of all sorts and sizes, from trading vessels to mighty men of war. And so, in the midst of all this, we steam slowly in, and drop our anchor not far from the wreck of the *Maine*, one of its masts and part of its framework still rising from the water, a monument, as it were, of the American blood there spilt, and a bulwark of Cuban independence. On its side hangs a wreath of roses, imitation of course, but looking at a little distance fresh and perfect.

Very soon there comes out to us a lighter to take us ashore. On it are interpreters, guides and agents of the various hotels. One of these guides with a particularly beaming countenance catches sight of our party, and from that moment he is ours to command at our will, a most kind and obliging person. We are his also, and had we tarried many days it might have been that all we possessed would have been his also.

Soon we find ourselves being rapidly driven through quaint narrow streets, so narrow that often two vehicles have just room to pass, with sidewalks not more than half a yard wide, where there are sidewalks at all, up to the residence and hotel section, and thus reach the hotel at which we are to stay. Here the streets are much wider, one of them, Prado Avenue, usually called "The Prado," with its grass plots and two long lines of trees down the center, being very beautiful.

It is January, and at home probably the snow is falling, and everything is held in winter's icy grasp, but we lay aside our coats and furs, and realize that we are in the land of sunshine and flowers.

4.

Morro Castle and Cabanas Fortress at Havana.

The Morro Castle at Havana is built at the entrance of the harbor, on the extreme end of a strip of land across from the city. It was a beautiful morning when we crossed in a tiny boat, climbed the slope, and entered the huge door which stood invitingly open for us, but which in the days gone by had scarcely opened perhaps except to admit those who entering there had left hope, happiness and sunshine behind. Not criminals entirely, these people, but Cubans who dared to believe that they had a right to life and liberty, and had tried to throw off the oppressive yoke of Spain.

The empty rooms gave out no sound except our footfalls, and the walls no longer echoed with the groans of despair, and the cries wrung by torture, but as we traversed the halls and passages we saw enough to convince us of all which we had heard of Spanish cruelty. Not far from the entrance was a small niche, about three feet in width and one foot in depth, with an iron grating across it, too short for a person to lie down, too low for a tall man to stand erect, a prisoner was locked in and so left to die of starvation. Nearby was seen the opening in the wall, with the incline beyond, down which those whom they wished to dispose of quickly, were hurled to their death on the rocks below.

We were led through a long hall, the floor of which was covered with a fine dust, and the only openings a small door at each end, into a very long passage or gallery so low that we had sometimes to stoop, and so narrow that we could almost touch both sides at once by sticking out our elbows as we passed. On both sides of us were a number of cells which had in times past been filled with prisoners, but now the doors were bricked up as they had been found in such a filthy condition when the American troops entered there during the war. We were told that in one of the end rooms a prisoner had been kept for thirty-two years and then taken out alive. This seemed to us incredible, but a small crack in the wall had admitted a little ocean breeze and a gleam of sunlight at a certain hour of the day.

Leaving Morro by a dilapidated drawbridge over a deep moat, we walked for a short distance across the fields and reached Cabanas Fortress. There is supposed to be a subterranean passage connecting the two, but we did not try it. Cabanas is not so well known as Morro, but is a far more attractive place, being much larger, with inner courts, parade grounds and well kept grass plots. At the time of our visit several companies of Cuban troops were stationed there, and these men, with their erect carriage, black hair, dark complexions, very becoming khaki uniforms with a slight trimming of red on cap and coat, presented a very handsome appearance. The whole place looked to us so calm and peaceful, it was hard to imagine that other and more horrible scenes had ever been enacted there. We saw the large room with the iron rings still in the wall, to which at certain times prisoners were brought from their cells and chained that their friends might come and see them through an iron grating at some distance.

We saw the perfectly dark and almost airtight room in which a Cuban colonel was so confined for many months, that when he was granted his freedom, and was again admitted to air and sunlight, he fell dead across the threshold.

We descended the steps, down which so many prisoners condemned to be shot had gone, with a Catholic priest on either side of them, to the open court beyond with the gravel path across it called the "dead line," on which stood the line of Spanish soldiers with loaded guns, pointed at the condemned patriots ranged along the wall in front of them. Just around the corner we came upon the cemetery where sleep these patriots who died for their country as truly as those who fell upon the field of battle—a sad and pathetic spot! Many of the mounds were flattened, and there were no monuments, but high on the great wall of the fortress just above them had been placed a large bronze tablet, commemorative of these events. Soldiers with levelled guns are firing at a line of patriots, some of whom have fallen, and an angel with outstretched wings and extended hand is flying downward as if offering protection.

We passed through a small door and were again outside the fortress. As we looked across at the city resting so peacefully in the sunshine, and at the battered mast of the sunken *Maine* standing there as a lone sentinel, we were proud and thankful that we belonged to a nation which had been in some measure instrumental in freeing this people from the sorrows and oppression which they had for so long borne.

While at Matanzas we took advantage of the opportunity to visit two of Cuba's most famous natural attractions, the Yumuri Valley and the Caves of Bellamar. Leaving the city in the early morning, we rode a few miles in a "volanta" to the church of Monserrate, on the summit of a high hill, overlooking on one side the city we had just left, and on the other this beautiful valley, stretching away far below us, covered for the most part with a short grass or low shrubbery, dotted here and there with magnificent royal palms. These trees are beautiful indeed, with a straight trunk reaching upward to a great height, utterly devoid of branches, and on the top an immense bunch of very large feather-like leaves, always swaying in the gentle breeze which seems to continuously sweep over the island. They present a sight which is not easily forgotten.

The church of Monserrate, while small and of very plain exterior, may merit a passing word of notice. Of course, it is Roman Catholic, and many are the votive offerings which have been laid upon its shrine. I specially remember on the left of the altar a small figure of the Virgin Mary, and around its neck a magnificent diamond necklace, given by the parent of a very ill child who recovered.

From there we again mounted into our "volanta," which, by the way, is a very quaint vehicle, the aristocratic carriage of old Cuba, little used now except by tourists as an object of curiosity. It is a sort of two-wheel buggy, drawn by a horse, but those who ride do not hold the reins or concern themselves at all about their steed, for a man on horseback rides beside and guides him.

On reaching the caves, there was nothing outside to indicate their presence. We entered a small house, and guided by the keeper of the caves, descended a stairway into a subterranean world and passed through a labyrinth of wonderful and brilliantly glistening formations of stalactite and stalagmite of every conceivable shape and size. We were led through seemingly interminable passages, with crystal mantles and pillars on either side. Some parts are low and narrow, while others open into magnificent halls. They extend for a considerable distance and reach a great depth, where their silence is broken only by the rhythmic dripping of the lime-laden water.

Our guide while in Matanzas was a very bright and intelligent young Cuban, who talked very entertainingly of what we saw, and of

the condition of his country in general. He was the only son of a Cuban colonel who was killed during the war. He himself had been for a year at school in Florida, where he learned the English language, and now supports his mother and sister by being a guide and interpreter. He was a very good example of the religious state of the intelligent Cuban, as he said, with a shrug of his shoulders, "I do not believe the lies of those priests, and going to church makes me so sleepy." He sees through the falseness of the Roman Catholic faith, and nothing better has been brought to him.

6. Morro Castle at Santiago.

When we arrived in Santiago we found it much warmer than Havana, and though it was about the 22nd of January, it reminded us much of a July day at home. As we rode in carriages the six miles from the town out to Morro Castle, at the entrance of the harbor, we wondered again and again how our troops had been able to charge up the nearby hill of San Juan on that memorable day in 1898, when they must have found the temperature far warmer than we did.

Arrived at Morro, we passed by the barracks of the United States troops, which had not yet been withdrawn from the island, and finally stood within the fort itself. It is built on a high promontory, much higher than the Morro Castle at Havana, and from the battlements we looked down upon the spot where the Merrimac still lay beneath the waves, and had pointed out to us the course which Cervera's ill-fated fleet took as it rushed out from threatened captivity to a worse destruction.

We were taken from room to room where prisoners had been confined, and our horror grew at each added recital of cruelty. In one large room poor Cuban women and children had been brought in from the surrounding country on the slightest pretexts, and here huddled together for not being loyal subjects of Spain. According to our guide, as many as six or eight would sometimes be found dead upon the floor when morning came."

7. Dark Days.

Turning now from these pen pictures to our mission work, we find that after nine years of gloom our work in Cuba enters into a new era of hope. Those who have followed the work of our Home Board in Cuba with any degree of interest do not need to be reminded that it was begun in 1886, by Alberto J. Diaz. From that time until the breaking out of the war no mission attracted more attention nor seemed more prosperous. The handsome Jane Theatre was purchased in the heart of Havana, being the home of the Calvary Baptist Church, said to number, at the breaking out of the war, 2,200 members. In this same building was the Cuban College, while a cemetery had been purchased and a hospital opened.

At the close of the war, 1898, the church members were scattered, Diaz no longer had the confidence of the Board, which, after long patience, finally severed his connection with them. Since this time a long and fiercely pursued lawsuit has involved the Jane building and other property belonging to the Board.

But none of these disappointments or trials could blind our leaders to the importance of the field, nor to the fact that Southern Baptists had a large work to do for Cuba. Patiently the Home Board began to build a new mission on the ruins of the old one, and today it is reaping the reward. Not only has the work been re-established in Havana and Havana Province, but has widened out into the provinces of Matanzas, Santa Clara and the Isle of Pines, and the college and cemetery have been reopened. We are now entering a new era when Cuban missions will press onward to marked and stable success.

9.

The Hopeful Outlook.

Of the hopeful outlook Dr. B. D. Gray writes: "Notwithstanding the harmful effects of political disturbances, our work on the whole is in a more hopeful condition than ever before. A vexatious lawsuit is a thing of the past. Our magnificent property in Havana is worth 50 per cent. more than it cost. A spirit of revival pervades our missionaries. The membership of the churches is growing in excellence and stability. Our Cuban-American College has had a prosperous year, having enrolled over 120 pupils, and had more American pupils than any other school in the city. The cemetery has recently been put in order and reopened. The future of the island will soon be made certain; its two millions of people will become more stable in their habits and thousands of Americans, as well as increasing numbers from China, Great Britain, and Continental Europe, will pour into Cuba to reap the wealth of that marvelous island."

10.

The Center of Our Work.

The Jane property is again the center of our work in Cuba and therefore we may well take another look at it. As has been said this was built for a theatre, having stores on the first floor. It was bought by the Board, the theatre converted into a church, while the other parts of the building were used for class rooms and other missionary purposes.

During the past year the Board has put the premises in good condition. The property is centrally located, only a block from the large and beautiful Colon Park at the head of the famous Prado, one of the most beautiful streets on the Western hemisphere. Diagonally across from the building the new million dollar government post-office is soon to be erected. An observant gentleman from Louisville, Ky., having been shown through our property, said that with the government postoffice across the street, in five years our property would be worth \$250,000.

We are receiving an income of six per cent. on \$100,000 in the way of apartments for our missionaries, dormitories for the teachers in our school, and five or six ministerial students, fourteen class rooms, a great, splendid auditorium for school and church purposes, and cash rentals of \$218 a month. The American Bible Society rents from us. This is our great headquarters, and from this center we must project and push our work in the city and throughout all Cuba. Southern Baptists are to be congratulated on having so valuable a plant in a great city of 300,000 from which influences go forth that permeate and dominate the entire Republic.

In Cuba, Isle of Pines and Panama we now have 37 missionaries who last year baptized 98 converts and received 56 by letter, making a total addition of 154.

11. Other Missions in Cuba.

Nor are Southern Baptists alone in feeling the increased responsibility and opportunity growing out of our new relations to Cuba. While before the Spanish-American War we stood almost alone in Cuba, we now find the Northern Baptists, Southern Presbyterians, Southern Methodists and Episcopalians all successfully at work. While no complete statistics of the Protestant denominations now laboring in Cuba are obtainable, the following facts will not be without interest.

12. Southern Presbyterians.

The work of the Southern Presbyterian Church was begun in 1890. For a time the mission flourished, but in 1895 the Executive Committee found it necessary to suspend work. Work was resumed in 1899. They now have work at four stations—Cardenas, San Jose, Cairbariens and Remedios. The population of the field covered by these stations is about 50,000. There were 77 added to the mission last year on profession of faith.

A number of contributions to foreign missionary work were received from these infant churches, showing that they have begun their church life with the true spirit and one that will guarantee their own prosperity and growth.

13. Seven Years of Church Life.

The kind of Christians Cubans make is well illustrated by the sketch of the Presbyterian Church at Cardenas given by its pastor, Rev. R. L. Wharton, who writes: "The Presbyterian Church of Cardenas was established February 11th, 1900, with twenty-one charter members. After seven years it is interesting to look back at those first fruits and see what they meant for the cause of God in Cuba. Of that number only one has proven unfaithful. Two are students for the ministry in their third year at Westminster College, Fulton, Mo.; one is a most efficient teacher in our mission school here; another is superintendent of our Sunday School, and the

pastor's right arm in the work; still another, now called to his reward, was for four years a colporter of the American Bible Society, having sold in that time nearly 15,000 copies of the Scriptures; a sixth, who moved to an adjacent town, has opened up the way for the preaching of the gospel there, and as a result today, an additional twenty-one members form a little center of truth and light at that place. The remainder are all workers in one way or another in God's vineyard.

Since that time the membership has been increased by 151 souls, and its influence has been felt within a radius of ten miles in nearly every direction from the city.

The young people, who were a little later organized into a Westminster League, have worked faithfully among their friends and companions, having increased their numbers to sixty-six active members and twenty-six associates, besides distributing 28,000 tracts and religious books in and around the town.

The day school has an actual attendance of one hundred pupils, while the roll of the Sabbath School shows one hundred and forty children and adults."

Southern Methodists are the only branch of that Church working in Cuba. Of this a Methodist authority writes: "Despite the persecutions suffered by Protestants in Cuba prior to 1898, the Methodist Episcopal Church, South, has sustained a mission in Cuba since 1872.

This was in Havana. At the close of the Spanish-American War this congregation showed a membership of twenty-four in charge of a native preacher. There are now in Havana two large congregations, a native one and an English one.

We now have 2,600 members, 33 congregations, 24 American and Cuban preachers, 36 Sunday schools, 705 Epworth League members, and more than 600 pupils in the schools of our General Board and of our Woman's Board. There are sixteen hundred Sunday school scholars. Our church now occupies every capital on the island, and other places are calling for churches and preachers. A hundred doors are open to us. Would that we could enter them! Once the cry with reference to this island was: "O Rock, Rock, when will you open to the gospel?" But now it is: "O Church, Church (at home) when will you awaken to your great opportunities in Cuba?"

Of the work done by other Mission Societies we naturally turn with greatest interest to that of our Northern Baptist brethren with whom by mutual consent we have divided the field.

After the close of the war which freed Cuba from Spain the Southern Baptist Convention, representing Baptists in the Southern

States, and the American Baptist Home Mission Society, representing Baptists in the Northern and Western States, agreed to divide Cuba, the American Baptist Home Mission Society prosecuting work in the two eastern provinces—Santiago and Puerto Principe—and the Southern Baptist Convention carrying on its work in the remaining provinces in the western division. In accordance with this arrangement, the American Baptist Home Mission Society, in January, 1899, sent Rev. H. R. Mosely to take charge of the work in its district, with Santiago de Cuba as the center of operations, and November 1st, 1903, Miss Barkley was on the ground to assist him as a representative of the Women's Baptist Home Mission Society. This work is now carried on in more than 51 stations and sub-stations.

**16.
Other Work
and Workers.**

The Protestant Episcopal Church is securing a very firm hold in Cuba. This denomination recently held in Havana its first annual convocation in Cuba, with Bishop Knight presiding.

Havana has a very flourishing Young Men's Christian Association. It was organized only about a year and a half ago, and already has a large membership. The work is in charge of Mr. Joseph E. Hubbard, formerly of Charleston, S. C., a most energetic and consecrated young man.

**17.
The Isle of
Pines.**

Included in our Cuban work is that in the Isle of Pines. It is the largest of the islands surrounding Cuba, and lies just about six miles off the southwestern coast. Between it and Cuba are innumerable little islands or keys.

The voyage to the Isle of Pines is through waters so placid as to make you think you are on the waters of some inland lake. The colors of the water of the shoals surrounding the keys are so varied and beautiful as to call forth exclamations of wonder and delight from travelers who first beheld them. Columbus was so impressed by their glowing tints that he carried back to Spain several bottles of the water for the inspection of the king of Spain. The waters of the Caribbean Sea are noted throughout the world for the richness of their coloring.

Columbus gave to the Isle of Pines the name of *Isla de Evangelista*, or "Isle of the Evangelist." Its modern name was bestowed because of the magnificent growths of pines on so many parts of the island. These pines are found growing in a lower latitude than at any other point throughout the tropics.

The Isle of Pines has a range of mountains, Cerro de los Cristales, or Hills of the Crystals, which reach an altitude of two thousand feet. The climate of the northern section is thus mild and equable. Many Americans live on the Isle of Pines.

To which country does the Isle of Pines belong has been for some time a vexed question. When Spain ceded to the United States "the Island of Porto Rico and other islands now under Spanish sovereignty in the West Indies," this question arose and has been an agitated one ever since. The Platt Amendment provided that "the Isle of Pines shall be omitted from the boundaries of Cuba specified in the constitution; the title and ownership thereof to be left to future adjustment by treaty." A number of Americans settled on the Isle of Pines, firmly believing that the United States had a just claim to it.

On the other hand, the Cubans claim the Isle of Pines, asserting that it is in reality a part of the Province of Havana. In November, 1905, there was a movement on the part of the American residents of the Isle of Pines to set up the sovereignty of the United States, but it failed, because our government would take no part in it. A treaty is now pending between the United States and Cuba whereby the Isle of Pines will be ceded as Cuban territory.

The principal towns of the Isle of Pines are Nueva Gerona and Santa Fé. At Nueva Gerona our missionary, Rev. K. M. Dedrick did faithful and successful work until called West to take care of a sick brother.

With a good, strong man at Nueva Gerona we should soon have a self-sustaining mission, and a school that would influence the whole island. Under his supervision work could be carried on with great success by a native among the Cubans.

**18.
The Waist of
the World.**

With the mission to Cuba and the Isle of Pines is coupled the new mission to Panama. Here, in what has been called the Waist of the World, but which might better be called the point of contact or the World's Meeting Ground, all the nations of the earth meet for fraternal intercourse and commerce. In the Isthmus we now have three missionaries and their wives. For the work there Rev. J. L. Wise, one of our missionaries, makes a most urgent appeal. "I have seen," he says, "the Russian, the Japanese, the Turk, the Italian, the Spaniard, the Chinaman, the African, the Frenchman, the German, the Hungarian, the Jew, the Englishman, the Indian and American either working together or trading in the same market. When the canal is built it will absorb fifty miles of every commercial road in the world. By means of the canal our government will exact tribute from every nation on earth.

Here is our day! Here is our opportunity! The night cometh when no man can work. I have heard every nationality named above speak the English language. Furthermore, nearly all those people who come to Panama in such great numbers have a profound admiration for American genius, and especially American money. They come already biased in our favor. Many of them listen readily to the

message of the American minister. They want our language taught to them and their children. They come to us for labor, and they ask for schools. Shall we refuse them the greater and give them the less? I have found the Indian in the jungle with the New Testament. What is needed is an advocate of its principles. One of the colporters on the canal zone told me the Russians had begged him for the Bible. I have had some of them to attend my services and tell me they were Baptists. Brethren, here is a chance to touch the world with the dynamite of the gospel. Your missionaries on the zone have tried to meet all the demands made of them. We have by the grace of God tried to be the men for the hour! We are trying to serve our day and generation well! If we have to meet the demands made of us, we must have three other men. We must have houses in which to live and church houses where we can meet and be permanently located. We have the lots already given, and if we were compelled to pay for them they would cost hundreds of dollars. We must build upon them, if not they will be used for other purposes. Central and South America are at our doors. They call urgently for us to do what others have never done. They call for us to do what others are unwilling to do—that is, to preach the whole gospel. The million and more of Baptists in the South ought to rise up in their zeal and power and plant the gospel and Christian colleges all over this country. May the Lord make us willing to do this in His name."

Hymn—Watchman, Tell Us of the Night.

Report of Watchmen—Items from Current Missionary Events.

Business.

Dismission.

Suggestions for Young Woman's Auxiliary.

Essays.

A Contrast: Cuba in 1897, 1907.
Life as Seen by a Cuban Girl.
Cuba: a Possible Missionary Factor.

Suggestions.

A Memory Test.—Display a well drawn map of Cuba, showing division of provinces and a few principal cities. After due notice, for a careful final look, remove map and have each draw small map from memory. Judges to decide who has made best map. After decision, place large map again on the wall, return drawings, asking each one to correct her own mistakes.

- Bibliography.**
- Cuba and Porto Rico.—Robert T. Hill.
Religious Conditions in Cuba.
—*Missionary Review, March, 1907.*
 - What Is the Matter with Cuba?
—*Missionary Review, March, 1907.*
 - Panama Canal as the President Saw It.
—*Review of Reviews, January, 1907.*
 - What Americans Have Done in Cuba.
—*Missionary Review, August, 1907.*
- Leaflets.**
- Cuba for Christ—2 cents.
 - Cuba: Discovered, Degraded, Delivered—3 cents.
 - Cuban-American College—Free.
 - Our Cuban Work—Free.

Band Programme.

FIRST MEETING.

SUBJECT—Cuba.

Motto—

WORK FOR ALL.

"We are but a band of children,
We are few and weak and small,
But we want to work for Jesus,
And there's work enough for all."

Opening Exercises

Bible Reading—Matt. 13: 1-9, 18-23.

Prayer.

Opening Hymn—(Air, "The Morning Light Is Breaking")

With grateful hearts, our Father,
We gather in His name
Who, from the heights of glory,
To save lost sinners came.
Fill us, O blessed Spirit,
And with the living fire
From off thy holy altar
Our hearts and lips inspire.

Give us a burning message
To other hearts to tell
That shall the ranks of reapers
In glorious numbers swell.
Fill us, that like our Master,
Our hearts with love aglow,
We seek to bring earth's lost ones
His wondrous love to know.

Readings—Arrival in Cuba. (Paragraph 3).
Morro Castle and Cabanas Fortress. (Paragraph 4).

THE-LORD'S WORK.

[FOR SIX LITTLE CHILDREN.]

- 1.—The Lord hath work for little *hands*,
For they may do his wise commands.
 - 2.—And he marks out for little *feet*
A narrow pathway, straight and sweet.
 - 3.—One little *face* may fill with light
A heart and home as dark as night.
 - 4.—And there are words for little *eyes*,
To make them earnest, true and wise.
 - 5.—One little *voice* may lead above,
By singing songs of Jesus' love.
 - 6.—One little *heart* may be the place
Where God shall manifest His grace.
- All*—Our hands, our feet, our hearts we bring.
To Christ, our Lord, the risen King.

—Selected.

Hymn.

Readings—A Visit to Yumuri Valley. (Paragraph 5).
Morro Castle at Santiago. (Paragraph 6).

Hymn.

Recitation—

"Lord, when to thee a little lad
Brought the small loaves of bread,
Thy touch enlarged the gift, until
Five thousand men were fed.

"So wilt thou use our little gifts
Of time, and work, and love,
To bring to many a suffering child
Sweet comfort from above."

Collection.

Adjournment.

SECOND MEETING.

SUBJECT—Thanksgiving.

Motto—My heart rejoiceth in the Lord.—I Sam. 2 : 1.

Bible Reading—Hannah's Song of Praise.—I Sam. 2 : 1-10.
Hannah's joyous song of praise was in answer to the gift of a son. Her gratitude was to the Lord. From the Puritans of New England we have our "Thanksgiving Day" at this time of the year. After the early settlers had suffered untold hardships in the wild country they began to reap rewards from their plantings, and to know the enjoyment of religious liberty. What are the many things for which we may give thanks?

Prayer of Thanksgiving.

Hymn

Readings—The Center of our Work. (Paragraph 10).
The Isle of Pines. (Paragraph 17).

Solo, by member.

Reading—The Waist of the World. (Paragraph 18).

Exercise, for nine members :

TWO KING'S HERALDS (ONE WITH STAFF AND TRUMPET).

(1) *Questioner.*

Where are you going, Herald,
With staff and trumpet bright?

Herald.

I go to the lands beyond the sea
Where they need the Gospel light.

(2) *Q.*—What will you say, O Herald,
When you reach that foreign shore?

H.—I'll say that missionaries
Are coming to their door.

(3) *Q.*—Will that be all your message,
O Herald, strong and brave?

H.—I'll tell them Jesus, too, will come
To help and bless and save.

(4) *Q.*—But what if missionaries
To follow you are slow?

H.—Ho! there are men and women
Just waiting now, to go.

(5) *Q.*—But don't you know the money
To send them does not come?

H.—So ho! then I've a message
For you who stay at home.

(6) *Q.*—And, pray, what is the message?
I'd really like to know.

H.—Why this: All you King's Heralds
Your loyalty must show.

(7) *Q.*—Pray, what can *we* do, Herald?
We haven't much in store.

H.—Then save and earn; deny yourselves,
And you will have some more.

(8) *Q.*—I wish we could. Thank-Offerings
May help more than we know.

H.—That sounds like business! bring them in,
I've courage now to go.

(9) *Q.*—(turning to members):

We'll do it, won't we, boys and girls?
We surely can't refuse
To give and prove our gratitude
By sending the Good News.

Collection—Hymn (Tune "America.")

Again we hear the call
Which comes to one and all
Our gifts to bring ;
'Tis little we can do,
But, with a purpose true,
We pledge our faith anew
To Christ our King.

We owe him grateful praise
For love which crowns our days
With happiness ;
So to His feet we bring
Each free-will offering,
While songs of praise we sing
His name to bless.

Adjournment.

WOMEN AND CHILDREN ON MISS MACKENZIE'S VERANDA.

Program for December.**CHINA.****Song Service.****Prayer.****BROIDERY-WORK.**

Beneath the desert's rim went down the sun,
And from their tent-doors, all their service done,
Came forth the Hebrew women, one by one.

For Bezaleel, the master—who had rare
And curious skill, and gifts beyond compare,
Greater than old Mizraim's greatest were—

Had bidden them approach at his command,
As on a goat-skin spread upon the sand
He sat, and saw them grouped on every hand.

And soon, as came to pass, a silence fell,
He spake, and said, " Daughters of Israel,
I bring a word ; I pray ye, hearken well.

" God's tabernacle, by his pattern made,
Shall fail of finish, though in order laid,
Unless ye women lift your hands to aid ! "

A murmur ran the crouched assembly through,
As each her veil about her closer drew:
"We are but women! What can women do!"

And Bezaleel made answer: "Not a man
Of all our tribes, from Judah unto Dan,
Can do the thing that just ye women can!"

"The gold and brodered-work about the hem
Of the priest's robes—pomegranate knop and stem—
Man's clumsy fingers can not compass them.

"The sanctuary curtains that must wreathen be,
And bossed with cherubim—the colors three,
Blue, purple, scarlet—who can twine but ye?"

"Yours is the very skill for which I call;
So bring your cunning needlework, though small
Your gifts may seem; the Lord hath need of all!"

O Christian women! for the temples set
Throughout earth's desert lands, do you forget
The sanctuary's curtains need your broidery yet?
—Margaret J. Preston.

Bible Reading.

Paper.—Marvelous Progress.

Paper.—A Visit to the Southern Baptists in North China.

Solo.

Paper.—Our Work in Shanghai.

Paper.—Our Oldest and Youngest Missions.

Reading.—China Awake.

Discussion.—Our Christmas Offering and Our Week of Prayer.
What they should mean to us and what they should
mean to the world.

Business.

Dismission.

NEW CHINA.

Song Service.

THE COMMAND.

Ye have not chosen me, but I have chosen you, and
ordained you, that ye should go and bring forth fruit, and
that your fruit should remain.

Go ye into all the world and preach the gospel to
every creature.

Father, I have finished the work which thou gavest
me to do.

I have manifested thy name unto the men which thou
gavest me out of the world.

They have believed that thou didst send me.

As thou didst send me into the world, even so have I
sent them into the world.

John 15 : 16.

Mark 16 : 15.

John 17 : 4.

John 17 : 6.

John 17 : 8.

John 17 : 18.

Teaching them to observe all things whatsoever I have
commanded.

Go ye therefore, and teach all nations.

And ye shall be witnesses of me both in Jerusalem and
in all Judea, and in Samaria, and unto the uttermost parts
of the earth.

He that believeth on me, the works that I do shall he
do also.

Ye also shall bear witness because ye have been with
me from the beginning.

For I will also give thee for a light to the Gentiles,
that thou mayest be my salvation unto the ends of the
earth.

And he sent them to preach the kingdom of God.

To open the blind eyes, to bring out the prisoners from
prison, and them that sit in darkness out of the prison
house.

The Spirit of the Lord God is upon me; because the
Lord hath anointed me to preach good tidings unto the
meek; he hath sent me to bind up the broken-hearted,
to proclaim liberty to the captives, and the opening of
the prison to them that are bound.

To comfort all that mourn.

To give unto them beauty for ashes, the oil of joy for
mourning, the garment of praise for the spirit of heaviness;
that they might be called trees of righteousness, the
planting of the Lord, that he might be glorified.

I have given you an example, that ye should do as I
have done.

Go through, go through the gates; prepare ye the
way of the people; cast up, cast up the highway; gather
out the stones; lift up a standard for the people.

As ye go, preach, saying the kingdom of heaven is at
hand.

Heal the sick, cleanse the lepers, raise the dead, cast
out devils; freely ye have received, freely give.

Declare His glory among the heathen, and His wonders
among all people.

When ye shall have done all these things which are
commanded you, say, We are unprofitable servants; we
have done that which was our duty to do.

Matt. 28 : 20.

Matt. 28 : 19.

Acts 1 : 8.

John 14 : 12.

John 15 : 27.

Isa. 49 : 6.

Luke 9 : 2.

Isa. 42 : 7.

Isa. 61 : 1.

Isa. 61 : 2.

Isa. 61 : 3.

John 13 : 15.

Isa. 62 : 10.

Matt. 10 : 7.

Matt. 10 : 8.

Psa. 96 : 3.

Luke 17 : 10.

A year has passed since our monthly study was of the
1. greatest of mission fields, China, and we turn now to ask,
The Gains "What of the year? How goes the battle?" Leaving
of a Year. aside for the moment the great political changes that are
working themselves out in China and looking at direct
mission work, the answer must be, The battle never wavers, but with
steady tramp and sure the Army of the Lord advances. Missionary
statistics never stand still. Later figures than those given in July
show that the number of Christian members in all Protestant churches
reaches 178,251, while the Christian community as a whole numbers
256,779.

2. In the English army, while all are equally loyal to king and country, there are certain regiments to which it is a special distinction to belong. On their standards are written the battlefields where they led the charges, where their bravery turned the scale of battle, where they conquered not for themselves alone but for their whole country and people. Here each soldier delights to answer to roll call; here is his place, here he is depended on. This, in our Great Captain's Army, is the feeling each member should have to his own division. What then, we ask with deep personal interest and concern has our division—where we answer to roll call, where we are counted on, where we are a real and active part of the great whole—the Southern Baptist Division, added this year in the conquest of China? We reply that through our work nearly a regiment has been added, or in other words, Southern Baptist missionaries baptized last year 815 converts, making a present total enrollment in Southern Baptist churches in China of 5,377.

3. This is no fancy. From Paris we may purchase a through ticket by way of Siberian Railroad to Peking and on to Tientsin, the port of the capital city, and a name which became familiar to the whole world during the Boxer Rebellion. From Tientsin a short journey will bring us to the field of our North China Mission. Since we have often in imagination followed our missionaries on the long journey across our continent and then on their voyage over the Pacific, let us now reverse the order, reach North China by rail, and then follow our work as best we may, by donkey, wheelbarrow, houseboat or steamer, back into the interior or down the long coast line.

4. Not only is this order of visiting China a reversion of the usual order of method and line of travel, but in historical order, the North China Mission having been opened in 1860, while those of South and Central China were opened in 1845 and 1847. Since this date, however, the work has steadily progressed, and now stands second only to the South China Mission in numbers, having spread out into five separate mission centers, each with its outlying stations, churches, schools, under the care of the missionaries of the Central Station. First then in order, we will visit Pingtu, where 137 members were last year added to the four churches, increasing the total membership to 760.

5. Pingtu is a school center and our schools range from the twenty-one village schools, which must be overlooked by weekly visits from the missionaries, to the Girls' Boarding School and on to the Normal Department of the North China Institute for Young Men. In the latter institute, where the enrollment was 120, 23 were baptized

and every unbaptized student presented himself as a candidate for church membership. As an evangelizing center this school could hardly be excelled, over forty young men preaching every Sunday on the city streets or in the nearby villages. It must be remembered, also, that the modernizing of the Chinese Government Schools has made a great draft upon available teaching force. Men trained in our Christian institutions are much sought after by the government. The Girls' Boarding School is growing rapidly, having 91 students, of whom 35 are Christians. It is interesting to note that 79 of these students have unbound feet.

6. The highest point in North China Educational Work is reached in the Bush Theological Seminary at Hwang-Hein, which has 15 students. The needs of this institution brought Dr. and Miss Hartwell and Mr. and Mrs. Pruitt from their former stations to this.

7. "All the missionary women of the Station have cooperated in this work, but it has had its center in connection with Miss Thompson's home, where, during the year, more commodious buildings have been erected to accommodate the work. A deep interest has been manifested both in the city and in the country. The Sunday afternoon services for worship and Sunday school have had an average attendance of sixty. Mrs. Pruitt has kept up a weekly prayer meeting in a village about a mile away. A great many women and children have heard the Gospel during the year.

In the absence of our Medical Missionary, on his sad mission to America, the Medical Work was under the supervision of Miss Pettigrew who conducted it with great energy and skill. She is able to report a total number of patients for the year: at the Dispensary, 6,842; in the Hospital, 57. Thus many thousands have heard the Gospel in connection with that institution, some of them many times."

—Dr. G. W. Ayers.

8. Consecration is a high word which we use in moments of exaltation and often fail to connect with little daily cares or duties. What it means in missionary life we leave Mrs. C. W. Pruitt to tell.

"There is no other gift that we crave as we do your earnest persevering prayers. We missionaries need them. Chinese climate and Chinese surroundings bring out our weak points in a way we never expected. Some of us are always on the verge of a breakdown in health, and you know how difficult it is to be cheerful, hopeful and even-tempered in the midst of weakness and pain. Others of us who thought our tempers fireproof, and supposed we could preserve our equanimity under the most trying circumstances, develop an unex-

pected weakness of temper in dealing with green servants, the exasperating slowness of muleteers and the general naughtiness of those we vainly try to push into our ways of doing. We are all told before we come to the mission field that we are "consecrated." Little do we realize that consecration of heart and purpose must develop into consecration of noses and vile smells that our evident disgust may not wound the people whom we are trying to win; consecration of our stomachs to the eating of many things which we would prefer to refuse; consecration of our ears to rude, tiresome and monotonous or rasping sounds; of our eyes to sights that would sicken us at home. Heathenism means all these things to be borne and more too, if we are to be loving and sympathetic to these for whom the Gospel is meant as much as for us.

**9.
Burdened
Women.**

"And how much they need this message we bring," Mrs. Pruitt exclaims: "Chinese women are so weary and heavy-laden, all of them, the rich and the poor—burdened with opium-eating husbands, gambling sons, unsympathetic mothers-in-law, with poverty and work or worse, with wealth and idleness, and, worst of all, with the burden of hatred, revenge and deceit in their own hearts. Most of them justify the murder of girl babies by saying, 'it would have been better for me if my mother had thrown me to the dogs when I was first born.' Pray for us, pray for those just converted from heathenism that their faith fail not. Pray for those who we are working with that their hearts may be prepared for the good seed. Pray for the school children, for in them is our great hope. Pray for more laborers."

**10.
A Christian
Burial.**

Lai-Chow-Fu is a new station opened five years ago. From this point Miss Cynthia A. Miller, a worker who has been out only a little over a year, and yet to whom has already fallen heavy duties, writes us: "I have charge of the woman's department in the medical work now; our physician and his wife having to return to America on account of ill health, leaves me the nearest approach to a physician in our station, except a native who is really very good for a native doctor. My training and experience as a nurse causes this duty to fall on me in the absence of a physician. I love the work and have been very much encouraged so far with the way the people receive us. I have made only a few trips to the country as yet, because my language is not sufficient to do much. I have just returned from a trip forty li, and where I attended the funeral of the first one of our members that has died since the church has been organized, and the first Christian burial that I had witnessed in China, and yet their customs are so different from ours that it didn't seem like a Christian funeral to me. This dear old woman requested on her death-bed that they would not worship her dead body or burn paper and incense, and they did not

do that, but they fired cannon and made noise as they always do at heathen funerals; it seems that they think that the more noise they make the better, and they had their band of mourners all dressed up in sackcloth wailing as if their hearts would break, and yet it was not genuine, for they were not shedding tears at all. This dear old lady and her daughter and little grandson are the only Christians in the family, and there were a great many relatives and people of wealth too, and who had been so opposed to Christianity before that we thought it quite wonderful that they consented to a Christian burial at all. They were exceedingly nice to us, and before we left several of the relatives seemed very much interested and invited us to visit their homes and promised to come to see us and learn more of the 'Jesus doctrine.'

Just last week I had an old woman to come and bring a friend to the dispensary to be treated, and although this old woman lives across the street from us, she had never been before and had never invited us to her home, and always seemed shy of us; but while she was here that day she remarked, 'I have just recently got so I am not afraid of you. I used to think that you would catch children, kidnap them, and all sorts of things that were bad, but now I have learned that you have only come to do us good and that you love us;' and thus it is from day to day we have evidence of this kind."

Like the older worker, Mrs. Pruitt, Miss Miller closes her letter with this urgent request: "Pray for us; that is what we need above all things."

**11.
A Closing
Door.**

Chefoo is the youngest child of the North China Mission, and from it comes the warning of a closing door from Mrs. E. L. Morgan, another one of our new missionaries. Just now the more progressive men—men of wealth and influence—are anxious to have their daughters educated. They have begged us to open a school where they may go, but we cannot; no money. These proud men have had nothing to do with Christianity—would not allow a Christian to pass their portals; but through their desire to educate their daughters, the great opportunity of entering their homes has been cast before us. Can you imagine how we felt to see the ever-ready Catholics walk in and grasp the opportunity? Yet there are those who do not and will not attend Catholic schools. Their lives are too inconsistent. The Chinese say "Their religion is about like ours." But the Chinese will have schools of their own, and if something is not done at once, and that in the near future, once more the great proud gates will be closed against us. Of course we cannot hope they will have Christianity. They do not want it, but are willing to run the risk in sending to Christian schools. Their risk is our God-given opportunity. Oh shall we or shall we not be able to take it? If not, could you tell me why? Pray that God

may open the hearts and eyes of His people that they may realize the crisis which is now on us and cause them to do His will.

**12.
Southward
to Shanghai.**

It would have been a missionary education to have taken the long journey southward to Shanghai and the Central China Mission early last April. At every point one would have been joined by missionaries of every denomination and from every country; missionaries whose names are familiar the world over; missionaries who have worked on unknown but no less earnestly; the old missionary rounding out his fifty years of service; the new missionary who has not yet enjoyed his first home furlough. With such companions on such a journey one would have heard every phase of mission life discussed by those who speak not from theory but practice. The occasion which is drawing a thousand missionaries to Shanghai is the celebration of the Robert Morrison Centennial, planned to commemorate the close of the first hundred years of mission work in China, and yet more to plan for mighty things in the immediate years of the opening century.

**13.
The Baptist
College.**

To the Baptists of the United States there would have been in Shanghai no more interesting place than the Baptist College, jointly owned and controlled by the Baptists of the Northern and Southern Boards. But the Girls' School, formerly presided over by Miss Lottie Price and now in charge of Miss Kelly, would not have been neglected. It is a settled policy of this mission to have a good Boys' School and a good Girls' School at each Central Station, that they may be feeders for the higher schools at Shanghai, from which native preachers, evangelists and Bible women must be drawn. Already there are 355 in the various schools of this mission, and the time has come not when students must be sought, but when a choice must be made between those who offer themselves, since they are more than can be accommodated.

**14.
A Semi-
Centennial.**

Half across the century of missionary effort which the Shanghai gathering celebrated reaches the work of Dr. R. H. Graves, who arrived in Canton on August 14, 1856, and who has since been the inspiration and leader in our South China work. On the occasion of his jubilee, missionaries of all denominations, foreign residents and leading native officials united to do him honor in a celebration long to be remembered.

The field of the South China Mission, as he now looks out upon it, measures as the crow flies 225 miles east and west, 190 miles north and south, and the population in the part of the two provinces in which we are actually working is at least fifteen millions, speaking three distinct dialects. Among these millions we have 3,396 church members, 447 of whom were baptized last year. A wonderful result to see in

one man's lifetime, as the growth of work almost wholly planted by himself.

**15.
The Mission
and Its Branches.**

How the tiny mission plant, which first takes root from the stammering words of the new missionary, spreads out into a well organized, far-reaching work, is well illustrated in this, our oldest and largest mission. To continue our figure, there is always preaching, the root of the whole, supplying every part with life and vitality. From this springs evangelization, carried on by the missionaries themselves and those natives trained under their immediate care. Then the little church, consisting of the missionary and three or four natives, reaching out ever and ever farther and adding branch to branch. The Day Schools, the Kindergartens of the South, the Boarding School for boys and girls, the Training Classes for untaught Christian men and women; the Hospital, healing and teaching; the Theological Seminary—fitly named in Canton after Dr. Graves—and lastly the Printing Press, sending its leaves of healing into hundreds of thousands of homes. All these in Canton are adding daily power to our work.

**16.
Ying-Tak.**

One of the farther stations of the mission is Ying-Tak, where our Sunbeams are this year to build a School Compound. It, like all the other main stations of this mission, is on the projected line of railroad, so that ere long this city also may be reached by rail. Summing up the need of the mission it seems that Ying-Tak, the center of the fruitful Hakka field, needs much—another physician, another dwelling house for the missionary, a new chapel, more missionaries, a building for a Girls' Boarding School and a building for a Workers' Training School. It is the ambition of our Southern Baptist children this year to supply three of these needs in the Sunbeam Compound—a missionary home, buildings for the Girls' Boarding School and the Workers' Training Class. It is a work worthy of hard work.

**17.
The Young-
est Child.**

No view of our missions in China would be complete without mention of the youngest child of our mission, the new work in the interior of China in the great province of Honan. As one reads the interesting accounts of the beginnings in this new field his mind goes back to the days when the first missionaries were painfully gaining their first foothold in China. Chengchow, the city in which the mission is located, is on a railroad line, which is fast opening up all Central China. This mission is not yet three years old, but we hear of Sunday services, woman's meetings, special class work, itinerating and colportage work, schools for boys and girls and medical work. Contrast only this one feature with many—the multiplicity of Christian books and literature now and fifty years ago, and rejoice. Of this Mr. Lawton writes:

"Mr. and Mrs. Sallee, Mr. Napier, Mr. Lawton, Mr. Hsiong and Mr. Li have all taken one or more trips into neighborhoods near Chengchow. Generally on these trips tracts, calendars and portions of Scripture have been distributed, the Word has been preached, and the curiosity of many satisfied. In one of the front rooms of our chapel compound we keep literature for distribution. Ku Chang Tai, a native of the place and one of our two baptized believers, has charge of this book room. Besides the literature he distributes, there are magazines and papers kept on file for those who have time and the inclination to read."

18.

China Awake.

Under this title Mr. R. E. Chambers sums up the outlook in China. "History," he says, "has been made in China during the past year more rapidly than ever. The forces making for change are proving irresistible. Some foreigners say that the officials are not sincere in their promises. It matters little whether they are or not. They must make changes or the wave of reform will sweep them away. The demand for the new learning has produced a revolution in educational matters. The scholar with long finger-nails, weak body and a mind that is all memory is a creature of the past. China is awake and her face is more toward the future than the past. The iconoclast is at work. New ideas are taking hold of both people and officials. The thing that concerns us is the open door that confronts us. Many tens of thousands of students are free from school work on Sunday. Hundreds of them already attend our Christian services. The Sabbath is, in the providence of God, recognized in many ways by officials throughout China. The fact that the recognition is in no sense directly religious is all the more in accord with our Baptist ideals. The call for constructive work was never before so loud as it is now. China is awake. But she needs instruction. She needs to be led. Never in the history of the world has Christendom had such an opportunity.

Discussion. Our Christmas Offering and our Week of Prayer. What they should mean to us and what they should mean to the world.

Appointment of Committees. On distribution and collection of Christmas envelopes; to take charge of each meeting during the Week of Prayer; on special music for the Ingathering service.

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

- Some New Things in Old China.
- A Contrast: Missions in China in 1845, 1907.
- Chinese Marriage Customs.
- Some Notable Missionaries.

Subjects for Further Investigation.

China aspires to be taken into the "Sisterhood of Nations," as Japan was a few years ago. To meet this requirement what changes will she have to make in her present laws?
What relation does United States bear to China and what is China's feeling towards our nation?

Suggestions.

If preferable, each Society may use some original design for its envelopes and mite boxes, in place of the uniform ones issued by the Union. Whatever is used, distribute carefully and collect as carefully. In the Christmas plans remember the sick, the shut-ins or the neglected children around you.

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Uplift of China—Arthur H. Smith.
Robert Morrison—*Missionary Review*, May '07.
Aspects of the New Era in China—*Missionary Review*, Feb. '07.
China Centenary Conference—*Missionary Review*, July '07.
Statistics of Protestant Missions—Aug. '07.
Missionary Factor in China—*Missionary Review*, May '07.
Half-hour's Glimpse of a Year's Work in South China—China Baptist Publication Society.
Account of the Graves' Jubilee Celebration and Other English Publications—China Baptist Publication Society, Canton, China.

Leaflets.

Woman in China—2 cents.
Child Life in China—2 cents.
Who Will Open the Door for Ling Te—5 cents.
Golden—1 cent.
Golden Lilies—1 cent.

Band Programme.**FIRST MEETING.**

SUBJECT—North China Mission.

Motto—"Pray for the school-children, for in them is our greatest hope."

Opening Exercises.

Bible Reading—Selections from "The Command," copied and distributed to the children.

Prayer, especially for school-children of China.

Hymn, Minutes, Roll-call, etc.

From Paris to Peking—Map study by boy.

Pingtu Station—Rewritten or told by larger girl. (Paragraph 4).

Reading—Burdened Women. (Paragraph 9).

Hymn, by little children.

The Gain of a Year and our Division, told by Leader. (Paragraphs 1, 2).

Readings—A Christian Burial. (Paragraph 10).

A Closing Door. (Paragraph 11).

Schools of all Kinds—Paragraph cut and read by several children. (Paragraph 5).

Reading—The Theological Seminary, by a boy. (Paragraph 6).

Readings—Chinese Schools :

The School Room. First, let us imagine a Chinese school-room, a place about the size of two ordinary square rooms made into one. It has a hard earth floor, paper windows and a tiled roof. There are five or six tables, and at each sit about eight boys, with one or two big books before them.

First Day at School. When about 4 or 5 years of age the boy goes to school. This is truly a grand day for all the family. The happy father, at an early hour, followed by the good wishes of all his friends, starts with his little son for the school. He takes with him what the Chinese call "the four precious things," which are paper, ink slab, a cake of ink, and some pens. He also takes the necessary books, a red visiting card, and a present for the schoolmaster. Upon arriving at the school, the little boy, dressed in his best clothes, has to prostrate himself before his new master, and then worship before a tablet upon which the name of Confucius is inscribed. Clever boys stay at school until they are old enough to go in for the government competitive examinations. To those who pass, the highest appointments in the empire are open. Many boys, after a few years at school, are apprenticed to some business, but to become a scholar is the ambition of every Chinese boy.

Studying. In a Chinese school boys study out loud "If we go through the streets of Peking," says Mr. Frank Carpenter, "we shall often hear a noise as though a dozen boys were fighting and howling. But if we follow the noise, we shall find that it comes from a school, and that the boys are merely learning their lessons." They sit either on their heels on the floor, or on benches before tables, and they shout out at the top of their voices the words they are trying to get fixed in their memory. If the boy stops shouting, the teacher thinks he has stopped studying, and gives him a caning.

School Books. "What kind of books do they study?" you ask. They are the old Chinese Classics, written centuries ago. "Do the boys understand what they learn?" No. At first they only repeat it off like parrots, and do not understand it until afterwards. The fact is, that the number of characters is so great that pupils are some years learning their letters. When a boy is called to recite, he hands the book to the teacher, then turns

his back. This is done to show that he does not wish to peep into the book. The ordinary school-boy, when he leaves school, knows nothing of the geography of his own country or any other; and his arithmetic, if he is going into business, he has to learn afterwards. The arithmetic is all in decimals; when reckoning they do not use figures, but balls of wood and a frame of strong wires.

The people of China are not satisfied with these schools. **New China.** Missionaries have been there long enough for the Chinese to learn better ways of teaching. They want their children to attend mission schools to learn English. In one province the New Testament has been put in the regular study course of the public schools.

Discussion of Plans for Christmas Offering.

Collection for Sunbeam School in China.

Adjournment.

NOTE TO LEADERS.—Let this first meeting after the reunion be as bright and full of enthusiasm as possible. The suggested motto may be printed in large letters on cardboard or across blackboard. A Chinese flag, curios or pictures from that country, will add to the interest. Solos and recitations used at former meetings may be repeated.

SECOND MEETING.

SUBJECT—South China Mission.

Motto—"Declare His glory among the heathen, His wonders among all people."

Opening Exercises.

Bible Reading—Prayer for Missions.

First, Our Part—Ps. 2:8; Prov. 15:8; Matt. 21:22; James 5:16; 1 John 5:14-15. *Second, God's Part*—Isa. 40:4-5; Dan. 7:14; Mal. 1:11; Luke 1:32-33; John 10:16 (Have the children read the verses).

Prayer, Hymn, etc.

Reading—Southward to Shanghai. (Paragraph 12.)

Ways of Travelling in China :

I assure you that in China the wheelbarrow is considered quite a fine carriage. Many people ride in them. Sometimes, as has been said, they have sails, and fairly speed along before the wind, the wheelbarrow man having very little to do then except to hold up the handles.

The Chinese wheelbarrow is larger and heavier than ours. The wheel comes up through the center of the bed, instead of being at the front end. There is a framework over the wheel, and the passenger sits on the ledge on one side of the framework, facing the front. He rests one leg on the ledge, and supports the other foot by a rope stirrup, which is fastened to the front edge of the barrow; and he holds on by

throwing his arm over the framework of the wheel. Ladies go visiting in wheelbarrows, and to do their shopping. Children are carried to school in them. In Shanghai the native worshippers at our church may often be seen coming to the services in wheelbarrows.

Waterways in China.

We are often told that the four great rivers are the glory of China. But these rivers are not so important as the vast net work of canals which bear witness to the wonderful industry of the Chinese. There is first the Great Imperial Canal, the longest in the world, which stretches from Hong Chau, in Central China, to Peking, at least six hundred miles in length—many tell us seven hundred—and is from twenty to fifty feet wide. Then, farmers have branch canals, which border their land, and huge farm-boats, laden to the brim with hay or grain, take the place of our farm-wagons.

Large towns are always to be found on river or canal banks, and picturesque flights of steps lead to the best of washing places, for the women who are surrounded with huge piles of clothes ready for the laundry. Almost every village, and nearly every house in it is surrounded by a canal, often filled with such green, stagnant water that one no longer wonders at the mosquitoes for which China is famous.

Chinese Boats. Most interesting to the traveller are the many kinds of boats that fill the canals of China. The eye is attracted by a craft resembling a canoe, with the broad hull adorned with gay landscapes. The sun and rain are kept off the passengers by bamboo matting stretched on rough poles, and a man seated in front stolidly propels this boat with a paddle worked by his foot, while a poor little specimen of a rudder helps him to steer away from other crafts which crowd the canal. Sometimes a square sail, which run up by a pulley through rings, looks for all the world like a huge ruffle, gives him a chance to catch the passing breeze. If the breeze is steady, the man may often be seen eating his meals, but all the while his foot on the paddle never ceases its motion.

Canal Boats. Now comes a "slipper-boat," so called because it looks like a Chinese shoe. Only a little better is the boat manned by two sailors, where sleeping accommodation for ten Chinamen is promised for a dollar during a long passage. Even the solid, square-built junks, which seem almost too widely for sailing, form a feature in the landscape.

House Boats. Those house-boats, anchored fast in the mud in an ebb tide, how they swarm with life of all sorts! Not only are the father and mother of a large family to be seen, surrounded with children of all sizes, but animals and birds in cages seem everywhere. In the stern is the net or basket filled with ducks, which is let down in the water for an occasional touch of their favorite element, and the deafening sounds of all this animated nature form the only lullaby for many a Chinese baby. It is easy to be believed when we hear that the overwhelming millions of China would have no place if it were not for the myriad boats which house them and can be anchored in the most convenient places for work or trade.

Hymn.

Readings—The Baptist College. (Paragraph 13.)

A Semi-Centennial, Ying-Tak. (Paragraphs 14, 16.)

Recitation—WAITING.

"Dark millions on the other side
Wait for the children's story:
The Bibles earned by little hands
Will bring them harvest glory.

"O boys and girls, work on, work on!
Into the Father's keeping
Give all your best and richest store,
Until the time of reaping."

—Selected.

Collection, Adjournment.

NOTE TO LEADERS—Many Leaders find it best to tell the children just what the collection is for at each meeting. It is especially fitting that the collection in December be for the Ying-Tak School.



OUR MISSION FIELDS

SEVERAL ANNOUNCEMENTS.

Miss Edith Campbell Crane, elected by the Woman's Missionary Union at its Annual Session, May 1907, as Corresponding Secretary, began her work in this capacity, September 1st, 1907.

The Woman's Missionary Union Training School, located in Louisville, Ky., will open with appropriate ceremonies, October 1st, 1907. At the present writing the prospect is that the attendance will be good. Those interested can obtain catalogues by application to

Mrs. MAUDE REYNOLDS MCLURE,
Principal W. M. U. Training School,
320 E. Broadway, Louisville, Ky.

October 1st has been set apart by the Union as Enrollment Day, a united effort being made at this time to double the present membership of all societies.

Literature for the Campaign of Enlistment free on application to State Central Committees.

By appointment of the W. M. U. a committee of three, consisting of Miss J. L. Spalding, Florida, Miss Susan Clark, N. Carolina, and Mrs. W. A. McComb, Mississippi, have prepared a Missionary Calendar of Prayer for 1908. This calendar reviews all mission work and is suitable not only for W. M. U. workers, but for B. Y. P. U.'s and all Christians interested in missions at home and abroad. Price ten cents. For sale by W. M. U. Literature Department, 301 N. Charles Street, Baltimore, Md.

This year, as formerly, the Christmas Offering and Week of Prayer will be observed by Union workers. The offering being for extension of mission work in China.

Programs and envelopes free on application to State Central Committees.

TREASURER'S REPORT.

1907-1908.

First Quarterly Report from Treasurer of Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

State.	WOMAN'S SOCIETIES.					Y. W. A.					BANDS.					
	Foreign.	Home.	S. S.	M. H.	T. S.	For.	Home.	S. S.	M. H.	T. S.	For.	Home.	S. S.	M. H.	T. S.	
Alabama	\$ 1081 79	\$ 1023 85	\$ 8 00	\$ 40 20	\$ 20 00	\$ 127 19	\$ 102 52	\$ 3 40		\$ 56 00	\$ 136 62	\$ 78 80	\$ 00 00	\$ 1 50		\$ 2637 97
Florida	676 08	913 53	52 00	7 75	61 39	35 00	34 80			3 50	3 50	21 56		3 20		1661 98
Georgia	2377 08	2308 52	52 00	9 40	255 00	149 50	149 55			149 62	118 23	17 05	6 00	1 00		5630 15
Kentucky	1088 20	975 45	30 65	2 60	1116 50	80 50	17 85	5 00		7 50	56 05	39 03	8 50			2992 18
Louisiana	88 60	171 90	30 00	12 55	4 50	24 95	5 00				6 00	2 25				824 85
Maryland	20 21	334 01	7 06	10 00		3 56					13 87	14 36				418 95
Mississippi	721 10	600 91				84 67	7 28				17 29	4 00				1398 91
North Carolina	489 80	490 91		11 88	2 00	3 56	7 28			1 66	174 48	116 22		3 87		2089 84
Oklahoma	1094 80	554 38				8 00				7 75	8 00					901 79
South Carolina	1492 86	127 44	52 35	47 35	28 31	100 41	108 07	3 00		25 00	204 96	194 26	10 55	10 17		2089 84
Tennessee	507 01	585 55	100 00	16 75	16 31	127 23	131 41			6 28	27 81	17 05				3501 68
Virginia	2813 96	1788 61		34 03	183 99	129 91	189 60				328 00	156 88		11 50		1523 12
	\$12190 38	\$10661 42	\$289 90	\$191 76	\$1728 00	\$639 24	\$803 40	\$11 40	\$17 04	\$127 00	\$1317 70	\$762 59	\$27 05	\$31 24		\$29427 76

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