

# Our Mission Fields

VOLUME II

JANUARY, 1908

NUMBER 3

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Union Motto, 1907-1908, "Larger Things"



SCENE IN RIO, BRAZIL

## Our Bible Work Brazil and Argentina Immigrants, Foreigners in Our Cities

FOLLOWING THE COURSE OF STUDY GIVEN IN MISSION TOPIC CARD

PUBLISHED QUARTERLY BY

**THE WOMAN'S MISSIONARY UNION**

AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION

WILSON BUILDING, 301 N. CHARLES ST.

BALTIMORE, MD.

## Our Mission Fields.

**T**HE 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.

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

FANNIE E. S. HECK, Editor.

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#### STUDY TOPICS.

JULY 1907 — JULY 1908.

July, Outlook

August, Italy

September, Missions in  
South-West and State  
Missions.

October, Africa.

November, Cuba.

December, New China.

January, Our Bible Work.

February, Two Vital Republics  
—Brazil and Argentina.

March, Immigrants, Foreign-  
ers in Cities.

April, Japan.

May, Mission Schools.

June, Mexico.

## New Year's Thoughts

REV. A. T. PIERSON.

THE church of God knows nothing comparatively of a whole-hearted, absolute, full self-surrender. What are we doing? Why, it is nothing. What are we giving? It is nothing. What are we sacrificing? Again, it is nothing. The colossal possibilities of the church in the midst of the world, with Christ going before and the Spirit of God dwelling within, are magnificent beyond language; and if you and I here and now, in the presence of Almighty God, are simply and heroically determined that with God's help we will fill up that which is lacking of the afflictions of Christ in our own flesh, for his body's sake, which is the church; and that we will rejoice with joy unspeakable to stand in the gap, and bridge the gap even with our bodies, if need be, that the gospel might pass over to a dying world, we shall begin to see far greater things, both at home and abroad. It is this martyr-spirit that we need; it is this fellowship in the sufferings of Jesus Christ; it is this consent to endure all things for the elect's sake that they may also obtain the salvation which is in Christ Jesus with eternal glory. Let us go to God with deep determination that Christ shall have in us full, unfettered and absolute control.

## PROGRAM FOR JANUARY.

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### OUR BIBLE WORK.

Solo.

Prayer.

Waiting. Poem.

Hymn.

Bible Reading.

Prayer.

### Our Sunday School Board and Our Bible Work.

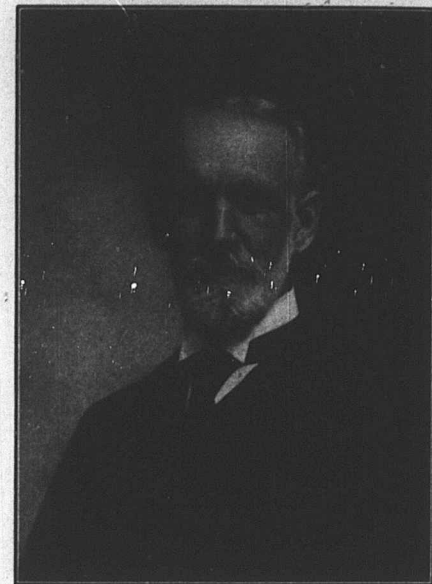
The Heroism of Bible Translation. The Fruit of the Seed. Instances of Bible Distribution told by Different Ladies.

Thy Kingdom Come. Poem.

Stories of Bible Distribution.

Business.

Dismissal.



DR. J. M. FROST,  
Cor. Secretary Sunday School Board, S. B. C.

## Program for January.

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### OUR BIBLE WORK.

*So shall my word be that goeth forth out of my mouth. It shall not return unto me void.—Isa. lv : 11.*

**Solo.**—If I Were a Voice.

**Ps. xvi.**—As a Prayer Repeated in Concert.

### WAITING.

By S. G. STOCK.

They are waiting everywhere,—  
Where the fields of earth are fair,  
Where the rivers nobly run,  
Where the blossoms seek the sun,  
Where the hills rise, high and grand  
Looking proudly o'er the land—  
Waiting! Waiting!



## OUR MISSION FIELDS

They are waiting in the wild,  
Sick and weary and defiled,  
And the Saviour's healing word  
They have never, never heard;  
Ever hungry and unfed,  
Left without the living bread—  
Waiting! Waiting!

For the happy beam of day  
That shall chase their gloom away,  
For the news, so glad and blest,  
That shall set their hearts at rest;  
For the peace we know and prize,  
For the hope beyond the skies—  
Waiting! Waiting!

Yet not voiceless or alone,  
For their cry to Heav'n hath flown,  
And the Master waiteth too,  
Waiteth, ransomed soul, for you,  
Till the life devotion sweet  
Be outpoured at his feet—  
Waiting! Waiting!

**Hymn.**—Tell it Out Among the Nations.

**Bible Reading.**—What the Bible Does. Selections from Ps. 119. Cleanses, Verse 9. Keeps, 11. Reveals, 18. Delights and Counsels, 24. Gives Courage, 46. Gives Light, 105. Fills Our Lips with Praise, 171 and 172.

**Prayer.**—For great blessings on the tens of thousands of Bibles being distributed throughout the world.

It is never possible to tell the whole story of any field or department of our great Southern Baptist Mission Work in any one mission study. This is true in a very real way, with reference to our Sunday School Board. Located at Nashville, Tenn., they have built up a vast business, the property of the Southern Baptist Convention through which they supply our Sunday Schools with papers and lesson quarterlies in great variety, but through which from 1892 to 1907 they returned to the denomination more than \$222,000.00. Since the ability to turn back into the various channels of our mission work these handsome sums depends on the volume of their business, it goes without saying that every Sunday School within our own bounds should help them as they will help themselves by using our own Sunday School literature.

### 1. The Sunday School Board.

## OUR MISSION FIELDS

If this plea sounds a little commercial it is only so in the best sense—of a business in which God is partner. Nor is it without high missionary precedent. It was through his printing press that Carey, a poor man, great in faith and intellect turned back into the mission treasury more than a hundred thousand dollars, while those same presses turned out hundreds of thousands of Bibles in more than twenty languages.

The Woman's Missionary Union can need no better illustration of the way in which this Board comes to the aid of mission work than the one it has just received. Last May in annual session they adopted A Need. It was a houseless, unendowed Training School for Mission Workers at home and abroad, situated in Louisville, Ky. They bent themselves to the housing of the homeless school. They subscribed \$10,000.00 running over five years. The convention pledged something more than \$4,000.00. Other subscriptions were added here and there and the strain and stress was on. Then the Sunday School Board, long the Union's friend, stepped in and out of the earnings of their business—our business as they would say—gave us the \$20,500.00 necessary to purchase the building we had selected with the understanding that, thus freed from our first care, we would immediately give ourselves to raising a like sum (\$20,000.00) for a much needed endowment. We will not soon forget the joy on the receipt of this gift nor forget the gratitude and the lesson it carried.

Nor is this lesson aside from the subject of this month's study—our Bible Work—for this is a part and parcel of our Sunday School Board. This is the only part of their work for which they ask contribution, but to every dollar sent them they add another dollar or more, for last year they received \$4,000.00 and increased it to \$9,000. Besides this the Board has created a Permanent Bible Fund, for which they have set aside \$10,000.00 out of their business. They say of this, "It is an invested fund, the interest alone being used for the distribution of Bibles. We are hoping that liberal-hearted men and women, whom God has blessed with money, will make contributions to this fund. This will enable them to place their money where it will do work for God after they themselves have passed to their reward. The Board has out of its earnings placed three thousand dollars (\$3,000.00) to the credit of this fund this year, and will enlarge it further as the finances may justify."

But as was said in the beginning the whole story cannot be told here. For something of the history of this Board and its Bible work we must refer you to Our Mission Fields, Vol. I, No. 3, and for its present achievements to its Report to the Southern Baptist Convention, in minutes of 1907. What we need to consider—deeply

### 2. The Sunday School and the Woman's Missionary Union.

### 3. Our Bible Work.

### 4. Waiting Hands.

and with prayer—is the power and possibilities of Bible Distribution and decide whether we are doing through this agency our part in putting the Word of Life into the outstretched, waiting hands of the world.

5. **The Romance of Bible Translation.** In our study of this subject last year, besides a brief historical sketch of the Sunday School Board, we saw something of the cost in life and death of the translation of our own English Bible, getting glimpses of the trials of Wycliffe and Tyndale and the translation of King James' Version. But at the beginning of the 18th century we were among the few and favored nations in this matter, for there were then only thirty-five versions of the Bible in living languages and not the entire Bible in all of these. Now it stands translated into almost every spoken tongue, and in many of their dialects. In a recent article in *Harper's Magazine*, entitled "The Bible in Four Hundred Tongues," many vivid glimpses of the romance of Bible translation are given. Let us glance at some of these: A low coral atoll, languid with lilies and palms. Futuna, of the New Hebrides, 1500 miles east of Australia. Just one of the myriad islets sprinkling the map of the South Pacific as stars dust the firmament with nebulous splendor. And landed on the strand a Scotsman.

"The lonely white man is going to reduce this savage speech to writing for the first time, and having done that, he will hand over to this remote people a magnificent literature entire—the Christian Bible; and that so cheaply that any Futuna man may buy a perfect copy in Aneityum for fifteen pounds of arrowroot. Impossible? Nothing is impossible to the man with the 'Idea'; he will give his life to it with a singleness of purpose, an ingenuity, a selflessness, a disregard for deadly peril.

"He is one of many, that patient lonely Scotsman.

6. **Three Heroes of Translation.** "In Uganda Dr. Crawford waited five years to get the one word 'plague' in Ki-Mbundu. And one day he overheard an ivory-hunter complaining about the village rats—what a 'dibebu' they were. And down went the long-sought word in a tattered note-book that would fly out from the ragged coat at such times, as though it had ears to hear.

"Behold him again with smarting eyes prostrate on mud floor in the wattle huts of Mboga, gasping with smoke from the brush-wood fire that guided his blue pencil over the grimy sheets. Or Medhurst, lost in the 'Dead Heart' of Central Australia, oblivious to heat and thirst, wondering only whether *kuli ngomu* (nice smell) would do for 'frankincense' in St. Matthew ii: 11. And he rendered gold as *marda maralje*—'red stone.' Low savages, indeed, that have no word for a metal found in every out-crop of the wilderness.

"But of romance, of patient heroism—consider Hiram Bingham in the mid-Pacific Gilbert group, a curiosity among staring savages, yet with a fixed resolve to learn the language, reduce it to writing, and then begin to translate. Day and night this pioneer collected words and phrases more precious to him than dull pebbles delved by the De Beers, than pearls in Torres Straits—correcting and rehearsing, comparing always the written notes with the spoken word day and night, year in and year out, with a patience surely not of this earth. At last he ventured to put the Lord's Prayer and a simple psalm into the savage vernacular. Next came a gospel, and so on."

7. **The Romance of Distribution.** But the romance of translation is followed by what one would call, but for the nobility of the task, the drudgery of revision (of the first translation had 52,310 mistakes) and then again by the romance of distribution. "Thus far translation and printing. Now for the annual distribution—six millions of the British, two millions of the American society. Here is a world of adventure in very truth; the march of an army of 3000 pioneers—'Sowers of the Seed' for the world's missionaries.

Fast steamship and train are but the first step in the transportation of this babel of books. And then come little sailing-ships among the coral islands of the Pacific; canoes and house-boats for Indo-China and the West Coast of Africa; camel-carts in Australia; dog-sledges for the Arctic; pack-horses and hard-headed negro porters, with many other varieties of transport, according to the region. Magic lantern and buffalo-cart among Dyak head-hunters in Borneo; camels and ponies among Mongols of the Gobi Desert; mule-train and llama-herd in the Andes; laden junks, man-hauled by bamboo cables up the Yangtse gorges, and elephants and straw-thatched carts in far Siam."

8. **The Sowers of the Seed.** Let two instances from the lives of the colporters themselves be the picture of many others. "On an open raft, laden with half a ton of Scriptures, the first one drifted down the mighty Lena for 3000 miles through the frozen heart of Siberia, selling Gospels to the Yakuts in their own savage tongue. His wife was with him. 'Our hands were soon in blisters,' he says, calmly, 'and we had to keep watch, for many dreadful murders had been done. I slept from 11 P. M. till 2 A. M., and then my wife watched until dawn, when I took up the vigil again.'

"The diary of Mr. Glass in Brazil is typical. Thus; *June 4th.*—Sold a Gospel for a bunch of sugar-canes; another for a bag of rice, some cheese, and eight eggs. Last night we slept in an old sugar-mill; not bad, but a little sticky. . . . *June 5th.*—Killed the biggest snake I have ever taken in Brazil—6 ft. long, black and yellow banded, and lying right across our path. A forest fire ahead. The river Itapira-



poan in flood held us up all day. And so we stayed on the banks washing our clothes that had been chewed up by the cows the night before. We're so bothered by the sand-flies that we must sit constantly in the acrid smoke of wood fires.' "

**9. The Fruit.** The fruit of the seed so heroically scattered springs up in many unexpected places, and no mission is without its story of how the entrance of the written word has brought light. Let us turn to our own mission fields, and from them gather instances which must strengthen our faith in the power of God's Word and His words about that Word.

Here is one from the life of Dr. Yates. In his itinerant work he met a tea-merchant from an interior city with whom he had frequent interviews. Before his departure for his home Dr. Yates gave him a New Testament and some tracts. Dr. Yates followed him with his prayers to which the answer came a year later when the man came to see him again. He said that his home was in a city surrounded, and the only way of egress was through two natural tunnels. The people knew nothing of the outside world except what they learned from books or merchants. When he showed them the New Testament they read it eagerly, said it was a good book and Confucius must have had access to it. In order to secure more copies of it, they took off the binding and distributed it among copyists until they had secured sixteen copies of the whole Testament and many copies of portions of it. They also introduced it into their schools as a text-book. They had discovered from studying it that there was another and older book, and had told him to be sure and ask for the other volume of sacred classics. He urged Dr. Yates to return with him and preach to the people of the "inside world," but the Tai Ping rebellion had broken out and the journey was fraught with many dangers. Dr. Yates tried to dissuade the merchant from returning, but he would go and was never heard of again.

**10. The Entering Wedge to the Hakka People.** Side by side with the Bible is Bible truth told in the form of a tract. As we know one of our most fruitful fields in China has been the Hakka District, among whom the Sunbeams are to build the Sunbeam School Compound. The way the work begun among them was in this fashion: After Mr. Simmons finished preaching one day in 1873, a Hakka man who had listened eagerly, stopped to talk with him. He had read a tract prepared by Dr. Graves, and had journeyed thirteen days to learn more of the truth. He asked Dr. Graves if he had been to Heaven and if not, how could he know all these things so well. Missionaries were sent back at this man's request, and now there are not far from a thousand converts on this field.

**11. A Bible in Brazil.**

A physician from a neighboring city came to Bahia, to visit our missionary, Mr. Daniel. He told him he had never heard a sermon and no colporter had ever visited his city, nor had he ever read any Gospel literature but the Bible. In a distant city he and his wife had found a Bible. They studied it, and were converted. He invited some of his friends to come to his house, to worship God and study His Word. The result was, that twelve others were converted. The little company resolved to meet regularly, and take the Bible for their guide, until the Lord would send one to instruct them. To them the missionary came as the answer to their prayers.

**12. How the News Came to Amargosa.** Two gentlemen, one a colonel and one a captain, from Amargosa, one of the chief commercial cities in the interior of the State of Bahia, called on Mr. Ginsburg, one day, and told him they had come to beg him to visit them and preach to the people. They had bought a Bible and several tracts from a colporter, who passed through Amargosa, and after reading and rereading the Bible, had become so interested they longed to know more about it. Seeing his address on one of the tracts, they came to him. Mr. Ginsburg seized the first opportunity to visit Amargosa, and was listened to by large numbers, with eager faces and bent heads, who seemed awakened by the Spirit of God.

**13. Thirty Years of Waiting.** A copy of the Bible fell into the hands of Edward Lara, the owner of a great ranch in Mexico. He read it, and for thirty long years remembered its teachings. Hearing of our missionary, Dr. Powell, as a man teaching this same forbidden book, he invited him to visit his ranch and instruct him more fully in this way. The result of this invitation was the baptism of Lara and a number of others and the organization of two churches, known as San Rafael and San Joaquín. Thus far, these instances have been taken from foreign lands; but there is a Bible famine at home as well.

**14. The Famine at Home.**

A careful search will discover many families of Americans without a Bible, while the hundreds of thousands pouring into our country every year from Catholic countries naturally are without them. Among these Miss Bühlmaier and Miss Froelich distribute Bibles, as they arrive at the pier in Baltimore, while Mrs. Dora Teakell meets them at Galveston. In the cities there are missionaries among the Germans, French and other foreigners, who distribute many Bibles; but the number of workers are far too few to take the Word into all the homes which need it. But the famine is not all in the cities. A home missionary, who last April celebrated his ninety-first birthday, but whose zeal is nowise abated—T. S. Allen, of Jasper, Texas—writes:

"The country in which I work is for the most part sparsely settled. There are along the railroads large saw mills, that employ from three to five hundred men, and the most of them have their families with them; and there are also large log camps, with hundreds of men, and most of them with their families; but they have very little time for attending preaching, and in many instances less inclination; and it is there the missionary can put in his best work, by visiting from house to house and leaving Bibles, Testaments, good books and religious literature. There are few or no meeting houses, and in some places but little preaching. I have seen boys and girls, ten and twelve years old, that had never heard a sermon preached. I cannot tell you how many Bibles, Testaments and good books I have sold and given away since I commenced work here, twenty years ago. Last year I sold and gave away 683 Testaments, 83 family Bibles, 72 teachers' Bibles, besides a number of good books."

That this old soldier is entitled to speak of the cause he represents this summary of his work will show.

"I am now ninety-one years old since the 6th of April, and have been preaching about seventy years. I have organized over one hundred churches in Missouri and Texas and have baptized 1383 that have professed faith in Christ under my preaching, and I have seen many others baptized by brethren I have assisted in meetings. I want my last work in life to be giving a Bible to some one too poor to buy it."

15. Surely none of us could desire a better work than this veteran. Into it both the young and old are called. **The Bible** Last year, when this topic was before us, we urged and that it be personally entered into by every society member. **The Children.** ber. Why not? If there is a single family near you without a Bible, who so suitable to look them out and give it to them as yourself. The Union's contributions to this object have also been far too meagre in proportion to the great possibilities.

One of the chief sources of revenue for this fund is Children's Bible-day, in June. We urge the societies, for the lesson it will teach the children themselves, for the precious seed they will scatter, to make it a great day in the missionary annals.

It is ours to scatter the good seed of the Word and ours to trust God for the increase.

#### THY KINGDOM COME.

"Out of the depth they cry,  
That countless throng  
Of those who know Thee not,  
Yet for Thee long.  
Unheeding, can we turn away?  
Is it from lips or heart we say  
'Thy kingdom come'?"

"Our lamps are dim: they give  
But little light;  
Can we thus change to day  
The heathen night?  
Spirit of God, descend with fire,  
Rekindle in us fresh desire  
To shine for Thee.

"Out of the depths they cry;  
We can but hear.  
What wilt Thou, Lord, ourselves,  
Or those most dear?  
Oh! lead us each to take some share  
In answering our daily prayer,  
'Thy kingdom come,'"

**Stories of Bible Distribution.**—Personal experiences of different members.

**Business.**

**Dismission.**

### Suggestions for Young Woman's Auxiliary.

**Essays.**

Great Translators.  
What Southern Baptist Missionaries have done as Translators.  
The Book Joseph Neesima found and what came of it.  
Bible Distribution at the Ports.

**Personal.**

Plans for the Year 1908—Including:  
Mission Study.  
Sunday School Work.  
Visiting Among the Sick.  
Reaching the Girls not so Fortunate as Ourselves.

**Bibliography.**

The Bible in Four Hundred Tongues—*Harper's Magazine*, October 1907.  
Southern Baptist Missions—Miss M. E. Wright.  
Life of Joseph Neesima.  
Sketch of Henry Martyn—*Foreign Missionary Journal*, November 1907.

**Leaflets for Society.**

Some Stories of Bible Translation—2 cents.  
Betsy Harper's Stint—2 cents.  
Our Bible—1 cent.  
The Moral Power of Good Literature—2 cents.



## OUR MISSION FIELDS

## For Distribution.

Clear Print Testaments—8 cents.  
 Bibles—20 cents.  
 Gospels—4 to 8 cents.  
 Leaflets in Foreign Languages.  
 Tracts from Baptist Publication Society—Philadelphia.

## Band Programme.

Arranged by MISS ELIZABETH BRIGGS.

## FIRST MEETING.

SUBJECT—"Our Bible Work."

**Motto**—Thy Word Have I Hid in My Heart.

**Opening Exercises.**

**Bible Reading**—II Chronicles, 34:1-4; 29-32. (Tell the story of the young king, Josiah; how he read and kept God's Word.)

**Prayer.**

**Hymn**—"I Think When I Read That Sweet Story."

**Roll Call.** (Let children answer with Bible verse about God's Word.)

**Hymn.****Reading.**

MORE LOVE AND MORE WISDOM.

O little new year,  
 So young and so fair,  
 You come to us laden  
 With gifts rich and rare.  
 We meet you and greet you,  
 And pray you bestow  
 More love and more wisdom  
 As homeward we go.

**Our Sunday School Board.** (A talk by the Leader.)

**Reading**—The Romance of Bible Translation. (Paragraph 5; begin: At the beginning of the Eighteenth Century.)

**Reading**—Three Heroes of Translation: (Paragraph 6) 1 Dr. Crawford, 2 Medhurst, 3 Hiram Bingham.

**Reading**—A missionary in Africa was trying to translate the Bible into the language of a certain tribe. For two years and

## OUR MISSION FIELDS

a half he tried to discover a word that meant "Saviour." At last, when he was almost in despair, his native helper began to tell how he had saved another missionary when attacked by a lion. As he proceeded, the missionary caught the word which meant "to save." He says, "I could have leaped for joy. 'Why, Kikuri,' I said, 'this is the word I have been trying to get you to tell me these many days, because I wanted to tell you that Jesus, the Son of God, came to save.' His black face lit up as he turned, saying, 'I see it now; I understand.' It seemed to me that a scarred hand traced in letters of glory, 'Muthania'—Saviour."

**Hymn or Solo.**

**Reading.**—The Romance of Distribution. (Paragraph 7; begin, Now for the actual distribution.) Have the children count or make a list of the means used for transporting Bibles.

**Reading**—A LITTLE WELSH GIRL.—More than one hundred years ago a Welsh girl walked twenty-eight miles across the mountains to buy a Bible, in her own language, of a minister, Rev. Thomas Charles. She had heard that he had some for sale; but only a few were left, and they cost more money than she had brought. But when she begged, with tears, for one, he could not deny her. The minister told this story at a London meeting, and asked if there could not be a society to supply the Welsh people with Bibles. "Yes," said a gentleman, "and if for Wales, why not for the world?" So, by and by, the British and Foreign Bible Society was formed, which has sent many millions of Bibles into many lands.

**Talk by the Leader**—Would we do the same today? Bring in thought of New Year Resolution and ask each child to resolve to read a few verses in the Bible every day. To read at least as many verses each day as the child is years old, might be a good plan. Ask often during the year if they are keeping their resolution.

**Collection.****Adjournment.**

**NOTE.**—Have the children copy and bring to the next meeting three Bible verses that they would teach to a boy or girl who had no Bible and knew nothing of God. If possible, have them explain why they selected these verses, when they hand them in.

## SECOND MEETING.

SUBJECT—Some Results of Our Bible Work.

Motto—"Thy Word is a Lamp unto My Feet."

Opening Exercises.

Bible Reading—What the Bible does. (See programme for W. M. S.)

Prayer.

Hymn.

Roll Call. (Hand in written Bible verses.)

Reading—

## THE CHILDREN'S PRAYER.

Thou to us Thy Word hast given,  
May it be to us most dear,  
Prove to us the guide to heaven,  
Be the chart by which we steer  
All life's journey;  
Strengthen, counsel, comfort, cheer.

Fain to those who sit in darkness  
We would send Thy Gospel's light,  
'Neath the offerings of thy people,  
Lord, we place the children's mite;  
Let it, Saviour,  
Find acceptance in Thy sight.

Like the sound of many waters  
May our youthful efforts prove  
Thousands of earth's sons and daughters  
Learn from it Thy name of love;  
Then forever

Join to praise that name above.

—F. G. K., in *Bible Society Gleanings*.

Review from Last Meeting by Leader.

Hymn.

Reading—Sowers of the Seed. (Paragraph 8.)

The Fruit. (Paragraph 9.)

The Entering Wedge to the Hakka People. (Paragraph 10.)

Solo or Song by the Little Children.

Reading—A Bible in Brazil. (Paragraph 11.)

How the News Came to Amargosa. (Paragraph 12.)

Thirty Years of Waiting. (Paragraph 13.)

Recitation—

## THE BIBLE SOWER'S SONG.

The seed is the Word of God.—*Luke 8:11.*

Is the desert hot and dreary?  
Are the mountains high and steep?  
The ocean—does it threaten me?  
Are the rivers cold and deep?

Not one nor all shall hinder,  
For my blessed Lord says, "Go!"  
He is with me on the heated plains  
And the mountains capped with snow.

The Indian in his teepee,  
And the Arab on the sand;  
The Esquimaux in house of snow,  
The wandering gipsy band,—

The superstitious Hindu,  
The silent Chiraman,  
The self-sufficient Japanese,  
And the naked African,—

All these their hearts shall open,—  
All these and more shall be  
Quick to receive this "Word of God,"  
That I sow unsparingly.

\* \* \* \* \*

Make way then for the sower,  
Who "goeth forth to sow!"  
For the One who walks before him  
Will make the good seed grow.

L. A. S.

Reading—The Famine at Home. (Paragraph 14. May be divided into two parts.)

The Bible and the Children. (Paragraph 15; told by Leader. Talk with children about reading the Bible to those who cannot read it for themselves—little brother and sister, the cook, or maybe some old person whom they know. Many Sunbeam Societies go as a Band to read and sing for some "shut-in." There is certainly no more practical or beautiful way for them to shine.)

Hymn—"I Love to Tell the Story."

Collection, Adjournment.





A SNAP-SHOT FROM ARGENTINA

## Program for February.

### BRAZIL AND ARGENTINA.

Service of Song.

Bible Reading.—The Missionary Motive.

Prayer.

Poem.

The United States Among Her Sister Republics.

The Land of Tomorrow.

Lights and Shadows in Brazil.

The Loyal Helpers.—The School and the Press.

Striking Instances.—Thoroughly Missionary. Saved by a Storm.  
The Scoffer Converted.

Current Events in South America.

Intercessory Missionaries.

Business.

Dismissal.

## OUR MISSION FIELDS

21

### PRAYER.

The weary ones had rest, the sad had joy  
That day; I wondered "How."  
A ploughman, singing at his work, had prayed—  
"Lord, help them now."

Away in foreign lands they wondered "how"  
Their single word had power.  
At home the Christians, two or three had met  
To pray an hour!

Yes, we are always wondering, wondering "how,"  
Because we do not see  
Someone, unknown perhaps, and far away,  
On bended knee.

—Exchange.

The people of the United States believe in themselves vastly. While we occupy but two-thirds of one of the American continents we are Americans. The others, be they Canadians or Brazilians must make a distinct statement of that fact. In this spirit we have ever, since the beginning, ignored the Republics of Central and Southern America in trade and well-nigh in religion.

In 1890 the more far-seeing of our statesmen awaked to the fact that we as a people were losing much by this attitude of superior indifference to our sister republics, whose trade and friendship was being sought by European countries, alienating from us a vast field for our manufactured goods and turning from us immensely valuable imports. Out of this awakening grew the organization of The International Bureau of the American Republics with headquarters in Washington, D. C. This bureau represents 21 republics who, in order of their population begin with the United States, Brazil, Mexico, Argentina and conclude with Costa Rica and Panama.

Notwithstanding our boasted size we occupy only three-elevenths of the whole territory occupied by American republics. On the other hand, while we count 84,000,000 population, their united population is 64,000,000 or 20,000,000 less than our own. Yet they are a vast territory where missions are but in their beginnings.

Those who were so fortunate as to visit the Jamestown Exposition will doubtless remember the handsome building and the interesting display that represented this Bureau, and the courteous and well-informed South Americans who were in charge. The Bureau was first established in 1890 by the action of the First International Conference of American Republics, which assem-

bled at that time in Washington. The motive which prompted its establishment was the desire of the delegates to dispel the ignorance which they discovered existed in the United States about her sister states and, in turn, among the latter concerning the United States. It was first described as a "Bureau of Information," and it was the intention of its founders that it should acquaint manufacturers, exporters, importers, merchants, and all classes of people seeking reliable data for the upbuilding of trade, with the kind of information that would bring about a new era in the material relations of the American Republics.

Its first director was the distinguished newspaper correspondent, William E. Curtis. In a short time he gave the Bureau a prominence that caused it to be recognized among all the countries as a useful and practical institution. The Second Pan-American Conference was held in Mexico in 1901.

When Elihu Root became Secretary of State he immediately recognized that something should be done on new and broader lines to bring about closer diplomatic, commercial, and social relations between the United States and her sister American Republics. It was, therefore, decided by the Administration that Mr. Root should make a tour of South America and that at the Third Pan-American Conference, held in Rio de Janeiro in the summer of 1906, steps should be taken to reorganize the International Bureau and enlarge its scope and usefulness. The accounts of this visit are recent history and were referred to in our study of last year.

On New Year's day, 1907, Mr. Root had the pleasure of announcing a gift of \$750,000 for Mr. Carnegie to be used for the construction in Washington of a home for the Bureau, or as the donor calls it, The American Temple of Peace.

3. **The Land of Tomorrow** While the ignorance of American people with reference to all South American States was very great, perhaps until the last few years it was more dense with reference to Argentina than any other. Suddenly this young giant woke and shook itself and the whole world began to ask what and where is Argentina.

"The Land of Tomorrow"—is the inspiring phrase in which Mr. Root sums up his impressions of this vast country—stretching from tropical regions toward the frigid south and covering an area ten times as large as the British Isles and five times the size of France. If all this is so it behooves us as Southern Baptists, many of whom are still wondering why we started a mission in Argentina, to discover this Land of Tomorrow to ourselves, and see if it is worth while for us to endeavor to erect there a Spiritual Temple of Peace.

4. **Argentina's Position in South America.**

As we have seen, it is an immense territory as large as all of Europe exclusive of Russia. Nearly half this vast area is suitable for raising stock and one is stunned by the figures telling their yearly exports of cattle to Europe. But these figures are insignificant compared to Argentina's trade in grain. In 1904-06, 3,900,000 tons of wheat passed through her threshing mills, while an almost equal amount of corn was gathered in and thus, thanks to Argentina's fertile soil, her export trade already equals that of all the other South American Republics combined, with the exception of Chili and Colombia.

5. **Immigration in Argentina.** If we have an immigration problem in the United States—so has Argentina—but our problem is how to stem the tide, hers, to increase it. Already, however, she stands only second to ourselves in the favor of those seeking homes in the new world, and stands ready to welcome many thousands more to her fertile but sparsely populated fields.

Were her present population equally distributed she would have only four and one-half inhabitants to the square mile, against England's 554 and the United States' twenty-one and one-half. It is a significant fact that nearly one-fifth of all Argentina's five millions and a half population live in its magnificent capital, Buenos Aires, reducing the actual population per square mile exclusive of the city to three and one-half. But as has been intimated this country has been discovered by the home-seekers of Europe.

The total number of immigrants for the year was over a quarter of a million, while Brazil reports, exclusive of a special effort to bring citizens into the State of San Paulo, only a little more than twenty-seven thousand new comers.

When we read the nationalities of these new citizens of the Republic it is like reading a nationality list of those coming to our own land. Italians formed half the incoming tide, Spaniards a third, and so on through the list of Russians, Servians, Austrians, French, Germans, British, Montenegrins, Greeks, Portuguese, Brazilian and Swiss. Instead of fearing this inrush, which is far greater in proportion to its population than the million who last year came to our own shore, the



Catholic and find Catholicism much such as they left—established in government, deeply imbedded in superstition and yet pervaded with skepticism and indifference. There is a brighter side to this, however. Among the newcomers are many English and Scotch of the better class, who bring their Protestantism with them, and who are already leaders in civil and commercial life, and more than this, Argentina gives entire religious liberty to all who come.

## 7. The Capital City.

No view of Argentina, however brief, would be complete without something of its imperial city, Buenos Aires. It is the largest city on the two American continents south of Philadelphia. It is at once the London, the New York and the Paris of the Argentine Republic. It might almost be called the Argentine itself, for it controls the country as no other capital does the land that it is supposed to dominate. Being the gateway from which a net-work of railways extend over 11,000 miles throughout the Republic, it is naturally the radial point for all intellectual and moral movements in the River Plata Countries. Sooner or later almost everybody gets to Buenos Aires. Any movement, therefore, which makes itself heard in this center will send out its echoes to the farthest borders of the Republic and into all the adjoining republics.

In fourteen years the population of Buenos Aires has doubled, and the last returns gave a total of 1,019,000 people. Its population increases at the rate of 100,000 a year or more rapidly than any other city in America, not excepting New York. With its vast trade and commerce, its wealth, culture and social prestige Buenos Aires offers a most inviting field for preaching the Gospel.

## 8. Our Mission Beginnings

Is it any wonder then that our missionaries in Brazil, in close touch with the affairs of South America, should have seen in this great and rapidly filling country to the south a great and urgent opportunity, and urged entering it upon our Foreign Mission Board. Thus it came about that in 1903 work was begun in Buenos Aires, and today we have ten missionaries in Argentina, working in the cities of Buenos Aires, Rosario de Santa Fe, and Santa Fe.

It goes without saying, that the work is yet in inception. Writing of it, Mr. J. L. Hart says:

## 9. What of Tomorrow?

It would be a fascinating study to visit, in thought, the rolling plains of Argentina; to ride through its vast wheat fields; to see its droves of thousands of head of cattle, sheep or horses; or, again, at its ports to see great ships being loaded with wheat, corn, hides or frozen meat, for the markets of Europe; but fascinating as all this is to the traveler, our concern is ever with what men are, rather than what they do. The question asked at the beginning of this brief glance at Argentina repeats itself; in other words, of no less emphasis, Is not this Land of Tomorrow worth greater effort on our part to make it in that coming day a land loyal to Christ?

## 10. Brazil.

Turning now to Brazil, we, in viewing its work, gain hope for the missionary tomorrow of its southern neighbor. Begun in 1889, it too had its day of small things: its days of hardship and bitter persecutions have not yet passed; yet, after eighteen years of work, it reports 4,267 members; reporting last year, as for some years past, more baptisms than our missions in any other land.

Writing of the past year, Mr. Ginsburg says:

"I have trusted also in the Lord; I shall not slide." In the original this might be translated, 'In Jehovah I trust without hesitation.' Looking back upon the past, David realizes that the Lord is worthy to be trusted without any doubt, without any hesitation.

"We had our moment of trial, affliction and tribulations, sorrow and disappointments, weariness and want; but He has always been near and always proved Himself the same loving Father, Wise Counselor, Supreme Consoler, and Glorious Helper. In Him we trust, without any or whatsoever kind of hesitation!

"And looking forward, realizing the great work before us, the ever new opportunities and wide-open doors, the great responsibilities, the new converts and new churches that need guidance and leading, the young men and young women that look to us for help and inspiration, the thousands of secret inquirers that watch every movement of our lives, the patriots and governmental officials that fear us and yet seem to realize that the hope of their *fatherland* is in our hands; and then when we look at ourselves and realize that we are but weak and helpless, prone to error and easily led astray, we are forced to ask, Who is sufficient for these things? But it is then that we realize His sufficiency; that He has proved Himself sufficient in the past and that He is the same today as he was yesterday and as He will be through all eternity. Then we joyfully exclaim, In Jehovah we trust without hesitation! Praise the Lord!"

**to the Cloud.** glanced at several of the leading churches; so see the secret of their great advance and test them by our own standards of what churches might and should be. We do not believe any could have followed that study without a feeling of genuine pride in our faithful fellow members in the Brazilian churches, and if any need to recall their faithfulness and labor of love, we refer them to that lesson.

After a year, such as Mr. Ginsburg has graphically described, we once more turn to this vast empire, with its nearly 20,000,000 inhabitants, and asks more particularly, How goes the battle?

It has been a year of severe testing. Like Gideon's men, the church in Brazil has been down to the brook to drink, and the membership reported is nearly a hundred less this year than last. But do not be afraid. Those that remain are true and tried, and victory is nearer than it was before. Think of the heroism, the faith in God necessary for the fearless cutting away of the unfaithful or the misled—in one mission, a hundred and thirty-five; in another, a hundred and eighty-three, and so on through every separate center until a total of four hundred and fifty-two is reached over the whole field.

Sad as is the necessity, could there be a better, more unanswerable reply to the charge that missionaries delight in large reports; that the converts, even in Catholic countries, are any and everybody who can be induced to come in. Nor is this a new feature in Brazilian work, nor indeed in any other mission field. Year before that (1906) the number excluded in Brazil was three hundred and four, while, to turn to other countries a moment, a glance down the column of expulsion in any Foreign Board report will show that it is rare for a mission to pass a year without some case of discipline.

Truly, we have cause to thank God and take courage that we have as the leaders of these new churches men who, at great personal cost to themselves, seek thus to present a church without spot or blemish or any such thing.

**12. The Bright Side.** Standing directly over against the Expulsions stand the Restorations. Not all came back confessing and repentant, but the wheat which was among the chaff. In Brazil there were, last year, nearly a hundred who, led away for a time, returned better, stronger, humbler, and with an exalted idea of what it means to be a Christian and church member. This, however, is but one side of the work. In spite of this trial, six new churches were formed and—note this figure—fifty-seven new out-stations, the seeds of churches, opened; making a total of eighty-three churches, scattered from Campinas, far in the

south, to the far mouth of the Amazon, just under the equator, and far up its mighty branches, each with its bright halo of out-stations, numbering in all 179, sending their light for hundreds of miles around them. The brightest of all, 840 baptisms are reported, making the present total membership in Brazil 4,267.

**13. How It Is Done.** How, we may well exclaim, how can sixteen missionaries and their wives, with one single woman missionary accomplish such wonders. They do not, nor do they claim to do it alone. Working side by side with them are twenty-six Brazilian ministers and thirty-six other native helpers. Of these Mr. Ginsburg exclaims:

"During 1906 the work has prospered marvelously in all directions, especially in the marvelous consecration of our native helpers. Four of these have gone through our seminary. They are accomplishing great things, and this amidst difficulties that the brethren at home cannot imagine. I would like to cite some samples, but it would make this report too long. The Lord, He has been with us, even with our poor, needy, persecuted native helpers, and has blessed them beyond all expectations. Glory to His Name!"

But this is not all. To scatter the members of these churches is to scatter the light. This is but an instance from the Victoria Mission:

"The removal of our members," writes Mr. Reno, "has only been to open new centers of work; so this church finds itself working in seven places outside of the city. At Barra de Itapemirim we have one member working in the ville and some three out-stations. At Cachoeiro de Itapemirim we have one member working in a city of 4,000 and along two railroads, of which he is roadmaster. He has, almost exclusively at his own expense, built a temple of worship there since our visit in August, and is awaiting our return to dedicate it. Here several await baptism. At Mucury, State of Bahia, we have three members working faithfully among an ignorant and hardened people. At Caratinga, Minas, we have five members working in the midst of a great opportunity. Several of our members employed by the Dramantina Railroad are being taken to different places in the interior, and are beginning a work that will some day be of great importance; for this road must become a great highway of Brazil."

What a lesson to church members in this land, whose trunks are often not large enough to carry their Christianity.

**14. The School.** To two other powerful helpers grateful acknowledgment must be made—to the School and the Press. Of the former there are 11 which last year enrolled 337 pupils. Let us take a look at the Boys' School in the large and important city of Pernambuco, of which Mr. W. H. Cannada has the oversight and who writes: "Our Boys' school, which was begun in 1905, shortly after the conversion of Ex-Priest



Piani, opened its second year on January 15th, with fifteen pupils, two of whom were from Catholic families. The opening this year was unusually small, because the Brazilians don't like to start their children to school in the middle of the month. They seem to have a superstitious idea that if the child begins at the middle of the month something will happen, so that he will have to stop in the middle of the year. By the close of February, however, the number had grown to forty, and when we closed school on the 26th of October we had registered during the year sixty-seven. Of these sixty-seven, forty-eight were from Catholic families. We have Bible reading and song service every day, in which all take part. It is ours to sow the seed, but we are looking to the Great Master of the harvest in due time to give us the increase. Several of the pupils have shown great interest in these Bible studies, and some have asked for Bibles to carry home for their parents to read.

And now south again to Sao Paulo the gateway to all Southwestern Brazil to take a glance at our Girls' School and to listen to its plea. "The School," the missionary writes, "now in its sixth year, continues to thrive and grow in public favor and confidence. Patronized by many of the best families of Sao Paulo, it is sowing Gospel seed in all these homes and young hearts, and removing the stony prejudices of years. One hundred and thirty pupils were matriculated during the year, and the coming year bids fair to give us a large increase in this number. We hope and pray for a building and equipment for this institution. With these we could do an untold amount of good in this important branch of our work. Oh, that some Baptist man or woman at home would give us a building for this school! Only an eternity can reveal the good that could and would be done by this agency, if we only had a school home."

Besides this day school work is the work of Theological training, for as Mr. Deter says, "we are building for future generations, and sooner or later Brazil must be evangelized by Brazilians."

So great has the necessity and importance of school work become that at the first session of the Brazilian Baptist Convention, held in Bahia, June 23rd to 30th, 1907, a General Educational Board was elected to push the development of an educational system for all Brazil. Their immediate plea and work is for a Central College and Theological Seminary in Rio, which will ultimately be the center of a great system of Christian education, a plan and hope of high Christian statesmanship.

Time would fail us to tell of this great silent helper, this influence which God Himself compares to the silent, pervasive influence of rain "which giveth seed to the sower and bread to the eater." In Rio we have

#### 15. The Press.

the Brazilian Baptist Publishing House, sending out last year some million and a half papers, leaflets and Sunday School lessons helps.

This is supplemented by smaller publications in other parts of the Republic, and a Book Depot in Sao Paulo, which is "a veritable lighthouse," doing a far-reaching work for all Brazil, and seemingly the only evangelical book-store of any size in all the country.

Having now taken this general view of work for the past year, let us take a closer view of some of its phases as told for us by Mr. J. J. Taylor, in the following paragraphs: "The Brazilians," he says, "are thoroughly missionary. The church in S. Paulo

was organized seven years ago, and from it and some of its 'daughters' have come into existence a new church for each year of its existence. Almost in every case some member moving away has been the cause of the beginning of religious services in the city or locality of his new residence. He begins to interest his neighbors or relatives in his new faith, and soon they request the visit of a preacher, and soon a church can be organized as a result of the constant endeavors thus put forth. A few years since, a large church was organized of material prepared by one man who had received a copy of the Bible. He read and was converted, and then led some forty others to Christ. No preacher came on to the scene till all these had been brought to the Saviour.

17. **Saved by a Storm.** "I was preaching in an interior town when a large group of fanatics came to break up the meeting. Some four or five fellows came in and at a given moment set off about one hundred firecrackers under the seats near the middle of the room, then left hurriedly to join the others on the outside. Then came a shower of great stones at the door and windows (which had been shut), the beating of tin pans and yelling that was heard a half mile distant. Much damage was done the building, and it seemed that they would surely break in and succeed in killing us; but just at the opportune moment a frightful thunder cloud rushed over the city and poured in torrents its contents on the infuriated mob. They broke for shelter and left us in peace.

18. **The Scoffer Reached.** "We opened a hall in S. Paulo and had crowds from the first meeting. About twenty-five young men determined to break up our services and came armed one night ready to accomplish their satanic aim. They selected one of their number to go in, and at a proper moment to give the signal. He never gave it, because he became so much interested in the preaching that he was convicted of sin and became an inquirer after the way of life. His companions upbraided him and he said: 'Boys, if what the preacher says is true, then we all need to change our minds and become what they are'—referring to the believers. Soon after this he and several others of that group were baptized.

19. And now, in closing, let us consider a very real call from a very real need in all mission fields—the call for *Intercessory Missionaries*. To place one's self **Missionaries** among their ranks, one need not leave home, but she must take a new element, a new thought into her life, to set herself apart to pray understandingly, unceasingly for some one field. It is no light task: it requires study; it calls for deep thought, wide sympathy, tender love and great faith, and *distinct call and surrender to the need*. Let the words of Mrs. Deter remain with us:

"I ask you to continue to pray for us. I often think if we just had some one out here to pray for us, and do nothing else, it would be a great work."

Who will undertake it?

#### Current Events in South America.

#### Business.

#### Dismissal.

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

- |               |  |
|---------------|--|
| Essays.       | Visit to the Interior of Argentina.<br>Up the Amazon.<br>Historical Sketches of Missionaries in Brazil.<br>Our Soul Saving Stations in South America.  |
| Suggestions.  | <i>Test Questions</i> (answers to be written by all present):<br>Name twenty-one American Republics. Locate them as to whether situated on Atlantic or Pacific Ocean, or on both.  |
| Bibliography. | Argentina, the Land of Tomorrow—By Robert F. Elder.<br>Monthly Bulletin of Bureau of American Republics, Washington, D. C.<br>Missions in South America.<br>Education and the Brazilian Baptist Missions.—<br><i>Foreign Mission Journal</i> , November, 1907.<br><i>Our Mission Fields</i> . Vol. I, No. 3.<br>Mission Work of Southern Baptists. |
| Leaflets.     | Brazilian Brieflets—1 cent.<br>Roman Catholicism: What Is It?—2 cents.<br>Southern Baptist Missions in Brazil—1 cent.  |

## Band Programme.

Arranged by Miss ELIZABETH BRIGGS.

### FIRST MEETING.

SUBJECT—The Land of Tomorrow.

**Motto**—"I know it's a part of God's great plan,  
For even me to do all that I can."

#### Opening Exercises.

**Bible Reading**—Caleb's Inheritance—Joshua, 14:6-14. Talk of Leader on Caleb's asking for Hebron. A hard mountain to conquer, for "the Anakim were there," and "the cities were great and fenced." But Caleb said, "If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said." "Hebron, therefore, became the inheritance of Caleb \* \* \* \* because that he wholly followed the Lord."

Tell of the difficulties in Argentina, and of God's promises to be with his people.

**Prayer**, especially for Argentina.

#### Hymn.

**Paper**—The Republics of North and South America. (Have older boy rewrite paragraphs 1 and 2.)

**Reading**—The Land of Tomorrow. (Paragraph 3.)

**Paper**—Argentina Today. (Rewritten from paragraphs 4, 5, 6.)

#### Recitation—

##### MISSION SHIPS.

"The mission ships are sailing  
 Across the waters blue,  
 To tell the sweet old story  
 The story ever new;  
 To carry to the heathen,  
 So far across the sea,  
 The news of that dear Saviour  
 Who died for you and me.  
 "Kings shall fall down before him,  
 And gold and incense bring;  
 All nations shall adore him,  
 His praise all people sing;  
 For He shall have dominion  
 O'er river, sea, and shore,  
 Far as the eagle's pinion  
 Or dove's light wing can soar."

—Selected.



**Hymn.**

**Reading**—The Capital City. (Paragraph 7.)  
Our Mission Beginnings. (Paragraph 8.)  
What of Tomorrow? (Paragraph 9.)

**Roll Call**—(Answer with a fact about Argentina; the name of cities and missionaries there, some export, etc. Tell the children at the beginning of the meeting that you are going to do this.)

**Recitation—****WHAT JOHNNY GAVE.**

Johnny gave a cent to missions  
One whole cent—how large it seemed!  
Johnny felt himself a giver.  
As upon the plate it gleamed.

One bright cent from Johnny's pocket,  
Where a nickel and a dime  
And three other duller pennies  
Were reposing at the time.

"I should like to go for missions,"  
Said the nickel, looking glum;  
"But I know too well I'm booked for  
Lemonade or chewing gum!"

"I would love to help the heathen,"  
Cried the dime; "but then, you see,  
Johnny wants a nice new novel  
That he's going to buy with me."

"Well, we wish," the three cents murmured,  
"Johnny would have let us go;  
But for marbles, cakes, or taffy  
We'll be quickly spent, you know."

So they sighed and wished; but Johnny,  
Wrapped in generous self-content,  
Felt himself a Christian, truly,  
Since he'd freely given a cent!

—*Selected.*

**Collection, Hymn, Adjournment.**

**SECOND MEETING.****SUBJECT—Brazil.**

**Motto.**—"Every Christian school is an evangel of light and love."

**Opening Exercises.**—Bible Reading, Evangel (good news, a bearer of glad tidings). The Evangel of the Prophet, Isa. 61: 1; of the Angels, Luke 2: 10-11; of Jesus, Luke 8: 1; of Paul, Acts 13: 32-33; of Missionaries, Romans 10: 15; for Us, Isa. 40: 9. Explain motto, how mission schools are evangelists.

**Prayer.**—Especially for schools in Brazil.

**Hymn.**—Roll Call.

**Brazil** (Paragraph 10) and **How It Is Done**—(Paragraph 13) told by Leader.

**Readings.**—The Schools (Paragraph 14). Divide into three parts, 2nd beginning, "And now south again;" 3rd beginning, "Besides the day school work."

**Reading.**—The Press (Paragraph 15).

**Hymn or Solo.**

**Questions.**—On South America and Brazil.

**Hymn.**

**Reading.**—Thoroughly Missionary (Paragraph 16).  
Saved by a Storm (Paragraph 17).  
The Scoffer Reached (Paragraph 18).

**Hymn.**—

**FOR THE CHILDREN FAR AWAY.**

(Air, "Essex.")

Now again, dear Lord, we pray,  
For the children far away,  
Who have never even heard  
Jesus' name, our sweetest word.

Little lips that Thou hast made,  
'Neath the far off temples' shade,  
Give to gods of wood and stone  
Praise that should be all Thine own.

Little hands, whose wondrous skill  
Thou hast given to do Thy will,  
Offerings bring and serve with fear  
Gods that cannot see or hear.

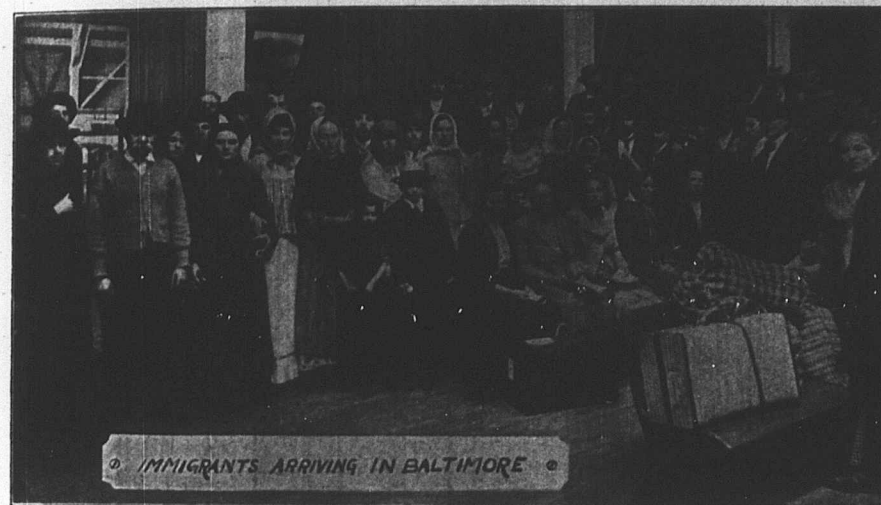
## OUR MISSION FIELDS

Teach them, O Thou heavenly King,  
All their gifts and praise to bring  
To Thy Son, who died to prove,  
Thy forgiving, saving love.

### Collection, Adjournment.

**Note to Leader.**—Questions to be distributed at previous meeting and called for in proper place in this program. Where is South America? How large is the continent? (7,000,000 square miles, two-thirds as large as North America.) How many countries or states are there? (14). What is the religion of the South American people? Why do they need missionaries? Which is the largest country of South America? What is the size of Brazil compared with the United States? What language is spoken in Brazil? What is the climate of Brazil? What large river flows through Brazil? When did Brazil become a Republic? (In 1889). Is liberty of worship allowed in Brazil? (Yes). Is the law always observed? (See paragraphs 17 and 18). What does Brazil most need? (The open Bible, good schools, and religion without superstition). In what parts of Brazil are our missionaries working? Find on map. Where are our schools? Find on map.

At close of meeting have an earnest talk with the children about prayer as our part in mission work. Have their promise to pray at home for the missionaries and ask often if they are remembering to do this.



## Program for March.

### IMMIGRANTS AND FOREIGNERS IN OUR CITIES.

#### Hymns.

**Scripture Lesson**—To every man his work.

**Bible Prayers.**

**Poem**—What Christ Said.

**The Home Mission Awakening.**

**The Incoming Tide.**

**God's Message to the Nation.**

**How the Strangers Are Reached**—Six Incidents read by Six Ladies.

**Simple Christian Kindness.**

**Current Mission Events in America.**

**Plans for Week of Prayer and Self-denial for Home Missions.**

**Business.**

**Dismission.**



## Hymn.

**Scripture Reading**—To every man his work.—I Cor., 12:4-12. None overlooked—"every man." "His work," not another's. What is your work?

**Bible Prayers**—A chain of prayers taken from the Bible and made our own; as "Thy kingdom come," "Create in me a clean heart, O God," "Oh Lord, open thou my lips," "Thy will be done on earth as it is in heaven."

## WHAT CHRIST SAID.

I said, "Let me walk in the field;"  
He said, "No, walk in the town."  
I said, "There are no flowers there;"  
He said, "No flowers, but a crown."  
I said, "But the skies are black—  
There is nothing but noise and din;"  
And He wept as He sent me back:  
"There is more," He said; "There is sin."  
I said, "But the air is thick  
And fogs are veiling the sun;"  
He answered, "Yet souls are sick,  
And souls in the dark undone."  
I said, "I shall miss the light,  
And my friends will miss me, they say."  
He answered, "Choose tonight  
If I am to miss you or they."  
I pleaded for time to be given.  
He said, "Is it hard to decide?  
It will not seem hard in Heaven  
To have followed the steps of your Guide."

—Miss Guinness.

1. At last it has come. For years we have been called to awaken to the fact that America was the Christian battlefield of the nations; that America lost to pure Christian Ideals meant the world lost. We gave little heed. It was not until our open door was assailed by incoming thousands of alien race and belief that we began to fear what might be, but even then we only murmured. It was not until we found our nation's population was composed of only two-thirds of those born of native parents; found that each large city had its little Ireland, Germany or Russia; found that the influence of their imported Catholicism was endeavoring to drive the Bible from our public schools; found that already they had robbed the American Sabbath of its quiet

and worship; found that a fourth of the voters in the United States were foreign born; found that the tide of incomers was ever increasing, that we awoke. Much had been lost by our long sleep, but with the awakening of the churches of the nation, dawned a new day for Home Missions.

2. The most casual observer must have noted and felt the changed attitude of the Church at large to this great work of saving America for itself and the world. Our Southern Baptist Denomination has felt the stirrings of this awakening. It has planned and called for great advance, and this call has been met in part. In the great forward march planned in the convention of 1907 the aim of \$500,000 for Home Missions was taken against \$220,000 contributed the year before. Great demands grow out of great needs. The hour has come for heroic service—heroic service for our country.

The Woman's Missionary Union must feel the awakening. Her cash contributions to Home Missions have been far short of what they should be in view of the great necessity. This month we observe the Week of Prayer and Self-denial for Home Missions. Let us make the denial real. Let us realize that this is for God and home—our home, and we will sacrifice as Southern women did years ago. Our aim for Home Missions this year (April 1907-1908) is \$75,000, but the opportunity calls for more.

3. The causes of immigration are variously stated; but compressed into three words they are: Attraction, The Causes of Expulsion, Solicitation. The attraction comes from Immigration. the United States, the expulsion from the Old World, and the solicitation from the great transportation lines and their emissaries. Sometimes one cause is more potent, sometimes another. Of late, racial and religious persecution has been active in Europe, and America gets the results. "In Russia there is an outbreak, hideous and savage, against the Jew, and an impulse is started whose end is not reached until you strike Rivington Street in the ghetto of New York. The work begun in Russia ends in the seventeenth ward of New York."

Cause and effect are manifest. Military service is enforced in Italy; taxes rise, overpopulation crowds, poverty pinches. As a result, the stream flows toward America, where there is no military service and no tax, and where steady work and high wages seem assured. The mighty magnet is the attractiveness of America, real or pictured. America is the magic word throughout all Europe. No hamlet so remote that the name has not penetrated its peasant obscurity. America means two things—money and liberty—the two things which the European peasant (and often prince as well) lacks and wants.

Here are the totals which we have now reached. Of

4. **The Totals.** the 23,000,000 aliens who have come into America since the Revolution, the last census (1900) gave the number then living at 10,256,664. A census taken today would doubtless show about 14,000,000. Add the children of foreign parentage and it would bring the total up to between 35,000,000 and 40,000,000. Mr. Sargent estimates this total at forty-six per cent. of our entire population. The immigration problem presents nothing less than the assimilation of this vast mass of humanity. No wonder thoughtful Americans stand aghast before it. At the same time, the only thing to fear is failure to understand the situation and meet it.

5. **The Gloomy View.** "Why should we allow our country to be the dumping-ground for the offscourings of Europe?" said an intelligent and well-informed man in speaking to the writer about immigration. Why, indeed? Certainly the question so put is a quite unanswerable challenge.

Although this was the remark of but one man, it may fairly be taken as expressing substantially the sentiments of many—possibly the majority of those who consider the question at all. But is there not in this remark a trace of the old days when one man said to another, "There goes a foreigner; let's heave rocks at him?" According to this cheerless view, our government is supinely allowing convicts, lunatics, paupers, and all manner of persons diseased in mind, body, or both, to land on our shores; and, after going through some cut-and-dried formalities, to proceed to the naturalization offices, there to become (after further formalities) full-fledged citizens of the United States. At the very next election, according to this view, these lightning-change citizens have the same rights as the President of the Republic, and may either cast their ballots for the candidates of their choice or sell them to the highest bidder. If this state of affairs were true, or nearly true, or true in any important particular, it would mean that this country was going with great rapidity to "the dogs" or to some equally undesirable destination.

6. **The Cheerful View.** But this gloomy view has little foundation in fact. Tardily, but thoroughly our government has awakened to the fact that the vicious, the pauper and the diseased must be kept out, and to this end it is bending its energies. A fine of \$100 is imposed on all steamship lines for bringing to a United States port any alien of feeble mind, or imbecile, or having any form of tubercular trouble. This, coupled with a law of 1903, which imposed a like fine for bringing any person having a loathsome, dangerous, or contagious disease, makes it now practically impossible for the steamship companies even to bring to our shores any considerable number of obviously undesirable aliens. Another provision in the law of 1903 furnished

the executive departments with machinery to take out of the country, and back to their points of departure, any aliens who become criminals or public charges within three years after their admission.

7. **Bars at the Ports.** This, however, is but the beginning. What is enacted at Ellis Island, New York, the great culvert through which the humanity of the Old World flows into the New, is repeated at Baltimore and every other immigration port. On arrival at Ellis Island the immigrants are first submitted to a general physical examination. Those who pass successfully this test are sent ahead to the preliminary immigration test, at which, by close questioning, it is ascertained whether they are calculated to become self-supporting and otherwise desirable citizens. If there is, in the opinion of the examiners, any reasonable doubt on this score, they are sent to the detention rooms, for further examination by the boards of inquiry, which are composed of the higher inspectors. Before these boards, then, come all such aliens as by reason of physical disability, lack of funds, opportunity, or intelligence are thought to be questionable material for future citizens. The boards of inquiry sit upon these cases after the manner of somewhat informal courts of law.

The alien makes his plea, presents his evidence, and produces his witnesses. Affidavits are taken, and the case carefully sifted. If, after this thorough examination, the prohibition of the preliminary examiners is upheld, the applicant must either be deported to his point of departure in the Old World, at the expense of the steamship company which brought him here, or appeal to the Secretary of the Department of Commerce and Labor, at Washington. Last year 7,408 were deported from New York.

8. **The Yearly Inflow.** With all this care, the fact remains that 1,123,000 came through the New York port alone in the year ending June 30, 1907. Once in, the questions are, where do they go, and what effect have they on the population as a whole. An enormous proportion go to New York, Pennsylvania, and the North Atlantic section. They get 90 per cent. of the whole, while the South receives but 4 per cent. of the total, and only 1 per cent. of that goes to the South Central States. The Great West has only 4 per cent., as against 5 the year preceding.

Why then, exclaims some one, do we of the South speak so much of the danger of immigration, when the per cent. we received was so small. First, because our country is a whole, and one part cannot be touched without the whole being affected; second, because the South is, for the first time, making a united and strenuous effort to attract immigration; and third and lastly, since their coming in large numbers is but a matter of a few years, that, profiting by the mistakes of other sections, we may meet and assimilate them as they come.



9. There is no need of becoming pessimistic. Above all, we should not go back on the history of our country. **The Message to the Nation.** We have grown great by assimilation. Let us have a dignified confidence in the power of our institutions and of our Christianity to continue the process which has developed the strength of the republic. God's message to this nation has been thus interpreted: "Here are all these people; I have taken them from the overcrowded countries where they were living and sent them to you, that you may mass your forces and lend a hand to save them." No such opportunity ever came to a nation before.

Few of the immigrants are evangelical in religion. They know nothing of our gospel, and little or nothing of the Bible. The religious principles they have been taught are totally opposed to the spirit of our free institutions of religion. They know priestly sovereignty but not soul liberty. They are the creatures of a system, and the system is thoroughly un-American and inimical to freedom of conscience and worship. But thousands and tens of thousands of them are out of sorts with the system and are ready for something better. They have lost faith in their church and will lose it in religion unless we teach them the Gospel. To accomplish this result, two persons must be changed; the immigrant and the American. The Christian church must seize this opportunity, or sink into deserved decadence and decay. Only a missionary church can save the world or justify its own existence. The manner in which American Christianity deals with the religious problems of immigration will decide what part America is to play in the evangelization of the nations abroad.

10.

**The Denomination,  
The Church, and  
The Individual.**

It goes without saying, that the church has not so far taken its full share of the responsibility. She has not realized the gravity of the situation. Indeed, only in late years has it emerged in its full significance. Consequently the work of the various Christian bodies has been sporadic, rather than systematic and persistent. There has been no serious endeavor to deal with it as a problem and to try to compass it. The problem must be solved broadly, philosophically, and by the combination of all forces; civic, social, moral and religious.

In addition to this organized work done through the missionary bodies, there is a large work for the local church to do.

This brings us to the heart of the whole matter—the personal equation.

Here is the foreigner in every community. You meet him in a hundred places where the personal contact is possible. Did it ever occur to you that you could do something directly for the evangelization of the Greek or Italian fruit vender or bootblack or laborer?

Have you ever felt any responsibility for the salvation of these commonly despised foreigners? Have you laughed at them, or shown your contempt and dislike for them as they have crowded the public places? The evangelization of the foreigners in America must be effected by the direct missionary effort of the masses of American Christians. That is the foundation truth.

11. Having viewed the question in its larger aspects, we will turn now to what is being done by our own **The Stranger.** Home Board missionaries. We know something of the welcoming hand held out to the new arrivals at the ports of Baltimore and Galveston; let us, therefore, follow these strangers to their homes in several Southern cities. Writes Mr. Pfeiffer, pastor of the First German Baptist church in Baltimore:

"It is comparatively much easier to win such new arrivals than the older residents, but it is afterward not so easy to train them in church fellowship. An older resident has greater difficulties and much opposition to overcome, not so much in regard to his conversion as in regard to his being baptized. One good sister confessed her faith in her Saviour in a prayer-meeting and went on to say, she was now convinced that baptism by immersion was her duty, but as yet she was not willing. "Pray for me that the Lord may make me willing to be baptized."

Another woman waited for two years pleading with her husband to consent to her baptism. He refused, but had no objection to her attending our meetings. "I am a Lutheran and married her as a Lutheran, if you baptize her she ceases to be my wife, and you can have her." Well she was finally baptized without his consent, and he has her yet as his wife. Four of the children have followed her example, and we have even hope for him. But others are not so determined in their obedience of faith to overcome all hindrances. Two women were received by the Church for baptism, but having been threatened by their husbands were kept back.

12.

**A Hungarian  
Group.**

The same missionary gives this instance, which reminds us that all who come are not indifferent to spiritual things. "For some years," he says, "mission work was carried on in the western part of the city, but the results were not hopeful. In the fall of 1902 a man and his wife, having recently arrived in this country sought us out at our chapel. They were Roman Catholics, but had attended Baptist meetings in Hungaria, and being awakened from their unconverted condition, determined to seek the Lord after they arrived here. The wife was baptized in the same fall and in the following spring the husband. When some friends of theirs came to this country they took them along to our meetings where they also were converted. The night of Baltimore's great fire, February 7th, 1904, we baptized

eight of these people. And ever since German speaking Hungarian families arriving in our city attach themselves to the meetings in the Second German Church.

**13. Edna's Prayer.** Edna was a girl in Miss Roeseman's Sewing School for German Children in St. Louis. "She went home one day, after Junior Meeting," Miss Roeseman writes, "saying, 'Mama I want to be baptized.' The mother being a Lutheran and the father a Catholic, objections arose and Edna had to go to confirmation to learn the Catechism, but enough thought had gotten into the child's heart that she soon realized that the Bible and Catechism were not the same, but she was compelled to go. The mother was invited to attend our woman's meetings and so she did, became converted and at once began to pray for her husband who, three weeks later confessed the same Saviour and now the whole family are members of the Baptist Church."

Edna says, "I prayed for them, and I knew the Lord would hear my prayer."

**14. Come and Tell Mother.** Another little girl at the close of the Sewing School writes Miss Roeseman, came saying, "Miss Roeseman, I wish you would come to my house and tell the story you told us to my mama." After assuring the child that the following week I would come to see them, she looked up with tears in her eyes, saying, "If you don't come today I am afraid she will die and not go to heaven." Realizing the child's sincerity, I went that same day, found the mother had just returned from the hospital and had been told that she could not live but a few days. The family was a large one, but in moderate circumstances, not depending upon any charity, and Catholic. The patient had no ear for the things pertaining to His kingdom where she soon expected to be. So the little girl and myself went to the front room, played and sang a church hymn, and on our return found the mother in tears, ready to listen to the blessed story of the Gospel. Needless to say that two weeks later, when the summons came, she was ready to meet her God, not only that, but others of the same family are following the Saviour."

Need we add one word to these stories of real life to point out the way all may enter these foreign homes through gaining the hearts of the children?

**16. A New Country and a New Life.** Often the resolution to seek a new country is coupled with a determination to lead a new life, as well. This is the hope of the missionary, Mr. Henry Koch of Kansas City in the case of a young man of whom he tells. "Last week," he says, "I received a letter from one of our members in the homeland, a widow. She has an only son, 17 years, who even at school had given her much trouble and more later, when he found bad companions, who knew

even more than he did of the evil ways of the world. A few months ago the young man took a notion he wished to go to America, his worried mother at last consented to let him go under the one condition, that he must go straight to us asking us to do for him, and in case of utmost need, without the boy knowing it, the praying mother sends us \$20 to help him out of his troubles. Although in such a case we could not take any responsibility, still, for Christ's sake we will try our best to find a suitable position for him, a good boarding place where a Christian influence will surround him. Many will think this a thankless task, but when we look in at our Sunday School we find a middle aged man teaching a class, who, as a young man in the old country went wrong, but on coming to America decided to begin a new, a different life, and who now is a faithful member and an active church worker. May we succeed in keeping also this young man out of bad company and lead him to Christ."

**17. For Christ's Sake.** A very different story, from the same missionary, is of a young girl who had suffered much for Christ's sake. "One Sunday morning, while at breakfast, we heard a rap at the front door. On opening, we found a young girl, about 18 years of age, holding in her hand a large hat-box. She was so overcome by emotion at finding friends, she was unable to speak, and tears were constantly rolling down her cheeks. When quieted, she told us who she was; a girl from Hungaria, who had been ill-treated by her parents and sent away from home ever since she had become a Baptist, at the age of 13 years. At last she had decided to take her refuge in America. Since Thursday morning she had been on her way from New York, unable to speak a word of English; no wonder she felt tired, hungry and homesick. Giving her suitable clothing, we took her to our church, where she heard the Gospel in her own language (German) and found friends ready to aid her. A poor, outcast Christian girl had found a spiritual home.

**18. Simple Christian Kindness.** Thus in three cities we have seen how this work of reaching the foreigner resolves itself into acts of simple Christian kindness. Well may Mr. Grose say, in his *Aliens or Americans*, from which we have already quoted: "Hence, let emphasis be put here upon personal responsibility and opportunity. Be a missionary yourself. Reach and teach some one of these newcomers, and you will do your part. Do not begin with talking about religion. Make the chance to get acquainted; then after you have shown genuine human interest, and won confidence, the way will be open for the Gospel that has already been felt in human helpfulness. The little group of half a dozen foreigners in your town or village are the advance guard of a colony from their home community. Make friends with these lonely strangers, invite them to your church, their children



to your Sunday school, make them at home with you; and you have set at work influences which will reach and influence all who follow them.

"Thus the problem always resolves itself to this at last: God has set for American Protestant Christianity the gigantic task of the ages—the home-foreign-mission task. What could be more glorious than to have part in the solution of this problem?"

**Current Missionary Events in America.**

**Plans for Week of Prayer and Self-denial for Home Missions.**

**General Business.**

**Dismission.**

### Suggestions for Young Woman's Auxiliary.

- |                           |   |   |
|---------------------------|---|---|
| <b>Essays.</b>            | { | Becoming an American Citizen.<br>The Story of a Young Girl Immigrant; (told in the first person.)<br>What the Churches of America are Doing for the Foreigner<br>The Foreigner and the South.   |
| <b>Personal Question.</b> | { | How Can the Girls of this Society Help the Foreigners in this Town?   |
| <b>Bibliography.</b>      | { | Aliens or Americans.—Howard B. Grose.<br>The Silver Lining of the Immigration Cloud.—<br>Lyman Abbott Stowe, in <i>The Circle</i> , October, 1907.<br>A Visit to Ellis Island.—Miss Edith C. Crane, <i>Our Home Field</i> , November, 1907.<br><i>World's Work</i> , October, 1903. |
| <b>Leaflets.</b>          | { | Among the Immigrants—2 cents.<br>Our Duty to Our Foreign Populations—2 cents.<br>The Problem of the City—2 cents.<br>Children of the Steerage—2 cents.  |

## Band Programme.

Arranged by MISS ELIZABETH BRIGGS.

### FIRST MEETING.

SUBJECT—Strangers in Our Country

Motto—

"If you cannot cross the ocean,  
And the heathen lands explore,  
You can find the needy nearer,  
You can help them at your door."

### Opening Exercises

**Bible Reading**—What Christ Is to Us.—Isaiah 2:3-5; John 1:9-13.

(1) He is Wisdom—I Cor. 1:30-31; (2) He is Light—John 1:4; (3) He is Health—Matt. 8:17; (4) He is the Cure for Sin—Romans 3:23-25; (5) He is Life—John 14:6; (6) He Is Ours—Song of Solomon 2:16. What We Should Make Him to Others—Luke 2:11. (Short talk by Leader, bringing in each point as the verses are read by the children.)

### Prayer.

**Hymn**—"Jesus Saves."

**Talk by Leader** about immigrants and strangers in our country. Question the children about them. Often there are foreign children in the schools, and the boys and girls can tell many things of these children and the homes they came from. Describe as best you can the formalities gone through at the ports. Ask how they would feel on entering a strange country, what treatment they would like, etc. This ought to appeal especially to the boys. The Leader will have to read everything she can find on the subject, if she expects to be able to answer the questions they will ask.

**Reading**—The Stranger. (Paragraph 11.) Divide into two parts, the second beginning, "Another woman waited." Solo or duet, "There Are Lonely Hearts to Cherish."

**Reading**—A Hungarian Group. (Paragraph 12.)  
Edna's Prayer. (Paragraph 13.)

**Recitation**—(Selected.)

**Collection, Hymn, Adjournment.**

**NOTE TO LEADER.**—At this meeting give out attractive little receptacles for the Thank Offering. Little bags of red and white striped calico, with a blue drawstring, will look quite "national." Remind the children that this Offering will go toward building the Sunbeam School in El Paso, Texas. It is the special work the Sunbeams do for immigrant children. Some Leaders let the children take a whole month in which to collect their Thank Offerings.

## SECOND MEETING

**SUBJECT.**—Thank Offering Ingathering.

### Motto.

"If you cannot speak like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus,  
You can say he died for all."

**Opening Exercises.**—Bible Reading. Psalm 100 read in concert by the girls. Psalm 111 read in concert by the boys.

**Prayer, Hymn.**—My Country, 'Tis of Thee.

**Short Review.**—By Leader.

**Reading.**—Come and tell Mother (Paragraph 14).  
A New Country and a New Life (Paragraph 16).

**Solo.**—"Let Us gather Up the Sunbeams."

**Reading.**—For Christ's Sake (Paragraph 17).

**Hymn.**

**Debate.**—*Resolved*, That Immigration Should be Encouraged. (By four larger Children.)

**Ingathering of Thank Offerings.**—(As roll is called have each child come forward and tell how he made his Offering as he lays it on the table.)



## UNION NOTES.

On October 2nd, 1907, on the occasion of the opening of the Woman's Missionary Training School in Louisville, Ky., the Sunday School Board presented to the Union \$20,500 for the purchase of the handsome and commodious house which had been selected in July as the home for the new school.

In compliance with the "understanding" on which this splendid gift was made, the Union at once inaugurated a campaign for an Endowment Fund of \$60,000, twenty thousand of which it is hoped will be in hand by May 14th, 1908.

We again announce the Missionary Calendar for 1908, following the topics of Mission Study in Our Mission Fields and giving daily subjects for prayer. While arranged by the Union it is equally suitable for every mission worker.

The Week of Prayer and Self-denial for Home Missions will be observed again this year as formerly in March. Programs and envelopes for the observance can be obtained from the State Central Committees or from Woman's Missionary Union, 301 N. Charles Street, Baltimore.

The Executive Committee and State Vice-Presidents met in Semi-Annual Session in Louisville, Ky., October 2nd and 3rd, 1907.

Miss Edith C. Crane, Corresponding Secretary of the Union has spent the month of November in visiting the Margaret Home and the societies in South Carolina and Georgia.

We note with pleasure the growing list of subscribers to our Mission Fields. The number of those who find it necessary to have "one to cut and one to keep," prove how highly the societies value our new publication.



# TREASURER'S REPORT.

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

State.	WOMAN'S SOCIETIES.					Y. W. A.					BANDS.					Totals.
	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	\$ 403 49	\$ 300 98	\$ 11 00	\$ 23 40	\$ 380 20	\$ 15 55	\$ 5 50			\$ 50 00	\$ 40 05	\$ 32 04	\$ 10 00	\$ 7 50	\$ 16 20	\$ 1208 71
Florida	202 06	180 19	32 25	6 00	35 90	12 00	11 65			39 12	4 58	40 74	2 00	32 30	5 00	504 12
Georgia	1689 25	1011 83	82 25	88 79	477 35	43 87	60 25			7 00	107 75	116 55	3 00	32 30	5 00	3720 51
Kentucky	1209 43	329 41	1 05	12 00	787 97	80 00	9 55				54 23	32 53	11 47	1 50	4 30	2478 89
Louisiana	237 45	312 50		15 75	80 00	28 85					21 21	4 00				608 05
Maryland	230 26	281 97			62 50	37 03	41 85				21 21	4 00				675 74
Mississippi	73 85	226 40	16 00	68 00	184 25	15 66	7 35				21 21	4 00				568 50
Missouri	900 75	430 07		2 75	128 50	43 05	57 88			1 00	239 80	102 12	23 73	9 00	8 50	1511 78
North Carolina	885 30	534 51	35 46	29 05	183 25	150 86	82 27			50	120 07	135 90	2 25	4 75	3 50	1975 25
South Carolina	1305 97	500 00		62 20	298 20	170 41	225 47			27 00	523 82	105 67				2769 66
Tennessee	575 73	733 49	132 75	26 00	742 80	63 49	56 50				523 82	105 67				3838 24
Texas	1013 83	859 56		23 00	172 50	32 29	18 70				523 82	105 67				2338 73
Virginia	1735 51	609 03			628 41	32 29	18 70			15	39 40	63 26		6 04	4 00	3440 78
Total	\$10482 98	\$6234 04	\$728 51	\$356 94	\$1161 83	\$630 14	\$577 47	\$6 50	\$1 40	\$163 52	\$1383 66	\$658 82	\$49 44	\$81 00	\$37 10	\$25546 44

## VALUE OF BOXES TO HOME MISSIONARIES.

Value of Boxes to Mountain Schools.	WOMAN'S SOCIETIES.					Y. W. A.					BANDS.					Totals.
	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																\$ 248 24
Florida																35 65
Georgia																214 89
Kentucky																636 09
Maryland																188 10
Mississippi																905 20
Missouri																53 20
North Carolina																16 80
Tennessee																1000 00
Texas																378 43
Virginia																657 51
Total	\$23 00															\$4329 11

MRS. W. C. LOWMEDES.

## OUR MISSION FIELDS

Gratifying reports come from the recent Annual Meetings in Tennessee, Oklahoma, Georgia, South Carolina, Missouri, Virginia and Texas, all of whose societies show marked increase.

The Second Quarterly Report of the W. M. U., while it shows gratifying increase over the same quarter for last year, warns us that to reach our annual aim, we must do much *Larger Things* in the third quarter.



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