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Our Mission Fields

VOLUME III

JULY, 1908

NUMBER 1

Union Motto, 1908-1909, "Higher Things"

1888-1908

Our 20th Anniversary

W. M. U.

"Higher Things"

A World Survey—Medical Missions—State Missions

PUBLISHED QUARTERLY BY

THE WOMAN'S MISSIONARY UNION

Auxiliary to the Southern Baptist Convention

WILSON BUILDING, 301 N. CHARLES ST.

BALTIMORE, MARYLAND

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

Our Mission Fields.

THE Woman's Missionary Union desiring to place in the hands of each Society Leader a full and up-to-date program on the mission fields of the Southern Baptist Convention for each monthly meeting, in June, 1906, began the publication of *Our Mission Fields*. At the session of the Woman's Missionary Union, May, 1907, *Our Mission Fields* was adopted as its Official Organ. The general plan will be the same as last year. while, if possible, it will be made to more closely reflect the Union's plans, purposes and aims. Our Mission Fields, the Woman's Missionary Union Departments in the Foreign Mission Journal and our Home Field, the Children's Departments in the Foreign Mission Journal and Kind Words, will be kept in close touch, following the same monthly topics of study.

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

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

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

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

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

Our Mission Fields

PUBLISHED BY THE WOMAN'S MISSIONARY UNION.

AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION.

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

FANNIE E. S. HECK, Editor.

ELIZABETH H. POULSON, Business Manager.

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A Resumé.

THE twentieth year of the Woman's Missionary Union has closed, and what hath God wrought? The record of the past year shows that it has been a time of growth, of which we may find an index in the Treasurer's report. The increase in gifts of money from the women is \$41,000, which means that this year Union members gave in cash, to all our objects, \$165,188.70. If we count in the boxes and the gift of \$20,500 made by the Sunday School Board, the grand total reported by the Treasurer is \$210,742.04. These figures are indicative of an increase both in the number of organizations that have shared in the work and also of an enlarged spirit of giving among our people. There have been this year a great many young women drawn into the societies through the appointment and the work of State leaders of the Y. W. A.; and the Sun-beam Bands have increased in number amazingly.

But the gathering at Hot Springs was a time for reviewing not only the past year but also the two decades of Union history; and at the Sunday afternoon meeting, when the anniversary exercises were held, there were many backward glances cast at the small beginning, in 1888, which had so expanded in usefulness through the succeeding years. Then resolutely our hearts and minds were carried forward in an outlook upon the yet greater responsibilities and opportunities that lie before the Union; and, with quiet thoughtfulness, the members present united in committing and dedicating to God ourselves and our organization to fulfill His high purpose. We look confidently for the results of this coming year to prove that that dedication was sincere and deep.

PROGRAMME FOR JULY.

WORLD SURVEY.

"IT IS DAYBREAK EVERYWHERE."

Music. Look ye Saints.

Bible Reading. The Triumph.

Reading. A Resumé.

The Doxology.

Prayer of Thanksgiving.

The Year in America.

The Outlook in other American Republics.*

The Awakening of the East.*

New Africa.*

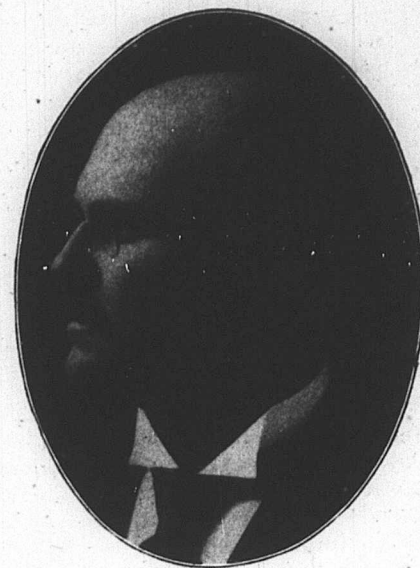
Our Part.

Prayer. That we may this year do our full work with joy.

Business.

Dismission.

* Map Study.



DR. B. D. GRAY

Corresponding Secretary Home Mission Board, S. B. C.

Programme for July.

A WORLD SURVEY.

"It is Daybreak Everywhere."

Music.

Bible Reading.—The Triumph. Mal. 1: 11; Isa. 66: 19; Heb. 2: 14; Psalms 46: 10; Psalm 33: 13; Psalm 107: 3; Psalm 22: 28; Heb. 3: 3; Psalm 22: 27; Isa. 61: 11.

Reading.—A Resumé.

Singing.—Praise God From Whom All Blessings Flow.

Prayer.

1. 1907-1908 in America.

If each were asked to give an estimate of the year as it has been in our own land, there would doubtless be many varying opinions. Some would pronounce it bad, others would limit their statements by qualifying circumstances; while others more hopeful, would see in the inrush of thousands the high hopes of the early days of the year, the backward swing of panic, the cry for municipal and social reforms, the great temperance wave sweeping the South, the confusion not of retreat but of progress.

2. The Churches.

That the Churches are more active and aggressive than ever before there can be no doubt. The reports of the past year show vast numbers of additions to the membership in the home land. While from every branch of the Protestant Church comes news of the forward movements, both for Home and Foreign Missions.

3. Southern Baptist Progress.

From the Home and Foreign Mission Boards the first day of May, 1908, flashed these reports: From the Home Board—"Greatest year in our history; some debt."—B. D. Gray. From the Foreign Board—"Praise God, out of debt; receipts over four hundred thousand."—R. J. Willingham. From the Woman's Missionary Union came the news—"Cash gift, \$186,198.58; cash and boxes, \$210,742.04; money increase in our twentieth year, \$61,000.00." Surely then, there was here no sound of retreat. Cheered by these things, the Baptist hosts gathered in Hot Springs. Then the Convention took for its aim, stirred by the reports of our Corresponding Secretary from his recent tour of our Missions in the East, the aim of \$500,000 for 1908-1909, the Home Board the sum of \$325,000, and the Woman's Missionary Union for its twenty-first year the sum of \$220,000. Advance is the stirring word along all the line.

Before we consider our own progress and plans further, let us, as if from a lofty watch-tower, look out over the vast world field, and see if we may gather some settled conviction as to God's plans and purposes for the advancement of His cause in the near future.

4. A Spiritual Thermometer.

From the varied nature of Christian activity at home it is more difficult to gather complete statistics of work in our own, than in foreign lands. It has come, therefore, to be accepted that the growth of Foreign Missions is a spiritual thermometer by which the health of the Church at home may be tested. Used as such a test, the statistics of Foreign Missions become doubly interesting. We find then that in eleven years the Protestant Churches of the world have increased their annual Foreign Mission gift from

\$13,000,000 to \$22,000,000. That in Foreign Mission Fields, in these eleven years, the membership of Mission Churches has doubled, being now 1,800,000, of whom 141,127 were added last year.

5. Our Own Land.

First, of the great questions in our own land, must always stand the native American. He it is who composes the bulk of our Churches, and to whom comes the appeal and the response to aid others. In the South, reaching and saving these is the first need, for on them depends the aggressive work of the present and future. To the question, "what has been done in adding these to our Churches this year?" the Minutes of our Southern Baptist Convention (1907) makes reply that 124,911 were baptized that year, giving Southern Baptists a membership of nearly 200,000. Late statistics of the Baptists of the world give a total of six millions. The rapidity with which our numbers are growing is shown by the fact that, not far from a half million of these have been added in the last three years. One-third of the Baptist population of the world is therefore in the bounds of the Southern Baptist Convention territory. What a host, and what a responsibility it owes first to our own Southern land, and then to the world!

6. The Balance.

Into our land, as a whole, the inflow of foreigners has been unabated, with the tide turning slowly southward; the number and the general condition of the negroes, most of the ten millions in America being in the South, remain the same; the development of the great South-West continues a marvel of industrial progress and missionary opportunity. This on one side of the scales—on the other, a growing weight of opinion that our Home Board work is vital to every interest of the Church and of the country. The balance is not yet struck, far from it. The need far outweighs the determination to meet it, but that the Home Mission conscience is growing there can be no doubt.

7. Other American States.

* Looking to the South, as from our high tower of observation, we find Cuba slowly climbing toward another trial at self-government, it being promised that she shall again be put to this test some time during the first six months of 1909. It cannot be said that there is any general movement toward the Protestant Missions, most of which began work comparatively recently, but the loosened hold of the priesthood is the opportunity for some better thing to enter.

* Each country spoken of to be pointed out on the map.



DR. R. J. WILLINGHAM

Corresponding Secretary Foreign Mission Board S. B. C.

8. Mexico.

Modern Mexico with its more than 14,000,000 is now a wide-open mission field. The country has made great strides as a nation, and out of former chaotic conditions has come an orderly government, which commands the respect and confidence of other nations. A missionary calls attention to the tide of immigrants pouring into Mexico from the United States besides Japanese, Chinese and Syrians. Protestants, in all, number some 20,000, which is indeed a small number, but to all the missions there are constant additions, and the Bible is much more widely known.

9. In Brazil.

In this hasty glance we can not pause for a look at each South American Republic, but to Southern Baptists, Brazil is of particular interest. Among the 14,000,000 of this country, nine Mission Boards are at work. The Protestant population is about 144,000. In our own missions, the questions of education and publication are taking a larger place. Again this year, as last, our missions in Brazil have made notable progress, 1,087 baptisms being reported, making a total membership of five thousand. Surely, we as a people, have every reason to press work in Brazil.

10. Of Argentina.

The name of no South American Country has appeared more frequently before the American public this year than that of Argentina. Standing second to the United States in point of immigrants received from the old world, its rapid increase in imports and ex-

ports, the eyes of the world are turning to this republic of the far South. Our own mission work is so new that it is still the time of seed sowing, but notwithstanding this, 58 are reported as the year's additions.

11. Bibles in South America.

The mission work on the Pacific Coast of South America—in Chili, Peru, Bolivia, Ecuador and Columbia is still so meagre that it is difficult to obtain reports of it. The most hopeful feature is the work of the South American Bible Society, which in the American Republics, exclusive of Brazil, distributed 50,000 Bibles last year. It must yet be written, as it has been in many a former year, that South America is still the neglected continent.

12. The Awakening of the Eastern World.

Such is the title with which *The Missionary Review of the World* begins its world survey in January, 1908. The awakening of the world to what? Among Eastern as well as Western people to the rights of the individual. It is strange to read that the spirit of nationality and the desire for progress has taken hold of Asiatic people from one end of the Asiatic Continent to the other.

A study of the native newspapers of India, China and Persia shows this awakening in an astonishing degree. Their whole tenor reveals a desire for Western institutions and scientific training, material prosperity and enlightenment.

To most of us this is a *terra incognita*, lost in the darkness of the Middle Ages and the oppression of despotic rulers. Yet, the crop of newspapers which has recently sprung up in the capital of Persia is suggestive of the transformation being wrought in that land. "The Assembly," "The Civilization," "The Cry of the Country," "Justice," "Progress," "Knowledge," are some of the suggestive names. One is called "Sur-I-feel"—that is Gabriel's trumpet. It bears a picture of an angel flying over a thickly populated cemetery, from which the dead are coming forth to life. Attached to the trumpet is a scroll with the Arabic motto, "Liberty, Equality, Fraternity."

It was not surprising that from this newly awakening nation should come cries and rumors of war, perhaps readjustment of territory as well as of laws.

(Acknowledgment is made to *The Missionary Review of the World* and to a series of articles in *Scribner's*, "The West in the Orient.")

13. India.

India, which so long has seemed to lie dormant in the hands of the English, is quiet no longer. The political crisis is defined by the one word, nationalism. The new conditions that have resulted from educational,

religious and social development contribute to make the present a critical time in India's history. The extent of this new spirit in India was demonstrated very practically in Calcutta during the week between last Christmas and New Year's day. During that week not less than seven conferences that called themselves National, met there. These ranged all the way from the National Congress, which is purely political, to the Indian Ladies' Conference. But the political situation is not the only one that is critical. Not many years ago Hindus would have nothing of Christ, Christians or Christianity, while now they are trying to incorporate many of the doctrines of Christianity, and are willing to enroll Christ as an *avatar* of Vishnu. The whole lump of India's religious life is being leavened, and greater changes and more rapid advances may be looked for from year to year.

14. Syria.

Steam and electricity have laid hold on Syria and are compelling the land to move and be enlightened. An electric trolley road runs through the streets of Damascus, and the city is lighted by electricity. In few countries, however, is mission work more difficult than in Palestine, the land of our Lord

15. Turkey.

Even Turkey is not unreached or untouched by the power of the Gospel. A recent writer names 10 signs of progress in Central Turkey among which are: In Aintab, with a population of 80,000, the Bible Shop is the largest and busiest book-store in the city. Immediately after mass in the Gregorian Cathedral in Aintab, a Gospel preaching service is held in the courtyard, with the consent of the priests. About 400 attend mass, and 1,022 the courtyard worship. The Turkish translation of "Pastor Hsi," the book written by Mrs. Howard Taylor, is the "second best seller" in Central Turkey book-stores, from January to July, 1907. The city Y. M. C. A. is sending copies to the towns along the Euphrates River, and the touring missionary is placing the book in the hands of the village preachers.

Let it be added that this book should be a "best seller" in America among all those who wish to have their faith in God and His power in Asia strengthened.

16. The Moslem World.

Speaking of Turkey reminds one forcibly of the vast Moslem work which has well nigh been the despair of missions. Recent estimates give the Moslem population of the world as nearly one in seven of the 1,650,000,000 inhabitants of the globe.

The distribution by continents is for Asia 170,000,000, for Africa 59,000,000, for Europe 4,000,000. Politically the Mohammedan population of the world is thus divided: Under Christian rule 161,000,000,

under pagan rule 34,000,000, under Moslem rule 38,000,000. Of Christian powers Great Britain rules 82,000,000, France 29,000,000, Holland 29,000,000, Russia 16,000,000, and others the remnant.

In lands under Moslem rulers, difficulties are put in the way of all missionary efforts, and converts are few and isolated.

The methods here available are education, medicine and literature. Education has leavened the upper classes with an understanding of what Christianity is in itself and means for our life; literature continues the work and goes beyond the schoolmaster; and chiefly through vernacular versions of the Bible it is testifying silently of Christ with an authority partly traditional, partly inherent.

In India converts are more numerous: The effect of government and missionary education is very widespread, and the Bible and Christian books are read by many Moslems. Among the converts are counted not a few faithful pastors, earnest missionaries, and influential laymen. This great practically untouched mass of humanity presents a problem to Christianity, which can and must be solved by the message of love.

17. Thibet.

Passing North one may only look in on Thibet as our Secretary, Dr. R. J. Willingham looked from the mountains of India. At Darjeeling we are close to Thibet. Many of her citizens have come from that country. We can stand and look over the mountains into Thibet. Her men and women impress us favorably. Though they have refused to let the Gospel in, yet we are glad to see missionaries here reaching after her people, and some of them have been converted and have gone back home with the message. Here also are missionaries who have put God's Word into the Thibetan tongue. It is surely a matter of time when we must go in and give these strong, vigorous people the Gospel.

But even Thibet cannot remain wholly untouched by the progress of the world.

Just read this: A newspaper in Lhasa, the home of the grand lama, *The Thibet Times*, the first newspaper in Thibetan, has begun publishing there. But what seems still less in character, the grand lama has established lecture and reading rooms where the people may receive instruction in the geography, history and industrial condition of Thibet. The English expedition a year or two ago is said to have supplied the leaven that is working out these surprising manifestations.

18. The Philippines.

Leaving the mainland at Siam, where mission work goes steadily forward, we turn with a deep and even personal interest to our possessions in the Philippines. The statistics of mission progress give cause for astonishment and rejoicing.

Eight years ago there was not a dollar invested in the Philippines by any Protestant Missionary Society; today nearly \$500,000 is held by various American Missionary Boards. More than 30,000 Filipinos have already confessed faith in the Gospel of Jesus Christ. Over 8,000 were received last year. There are 1,000 students studying in the mission schools.

The list of missionary appliances causes a smile—But why? The "Earth is the Lord's" and certainly the modern inventions are His also. A recent writer says:

The missionaries in the Philippines are up-to-date, using modern conveniences—bicycles, motor cycles, automobiles, vapor launches, pipe organs, baby organs, cornets, pianos, brass and reed bands, telephones, telegraphs, ocean cables, electric lights, acetylene lights, a cinematograph, stereopticons, neostyles, mimeographs, wind mills, photography, electric motors, phonographs, typewriters, clubs, engines, and even a saw mill has been pressed into service.

19. China.

The religious and political awakening in China has filled volumes, and still others come almost daily from the press. To treat these things in a paragraph is impossible. All that can be done here is to give a few

selected sentences from this mass of testimony.

Of these remarkable changes let Minister Wu, so well known to Americans, first testify:

"The mere mentioning of this subject—'The awakening of China'—is sufficient to make my countrymen thrill with pleasure and flush with pride. China, the country which made the dying missionary, the famous Xavier, exclaim in 1552, 'O Rock, Rock, when wilt thou open?' is at last, indeed, opened, and changes are taking place in that hoary Empire, which bid fair to constitute the miracle of the Twentieth Century.

"China has been dubbed 'The Sick Man of the Far East,' 'The Sleeping Lion,' 'The Tottering Empire;' and other names more or less picturesque and complimentary have been bestowed upon her. With some people it is the conviction that China has only a historical interest, that her glory is of the past—that the leopard may change its spots, but China remains forever in her ruts, the same yesterday, today and tomorrow.

"But while this gloomy picture of the state of affairs might have been partly true of China of a few decades ago, it is no longer true now. The 'Sick Man' is rapidly convalescing, the 'Sleeping Lion' is awake, and the hoary and tottering Empire has had new blood injected into her system. China is moving, and she is moving with a rapidity difficult for one who has not personally witnessed the wonderful changes to understand and realize."

20. Other Testimony.

Never before was the Christian Church face to face with such a crisis as now presents itself; and never before was the call louder to enter the wide-open doors and take immediate possession for Christ. If the Church fails to respond adequately to the call and allows the present opportunity to pass, this failure is fraught with disastrous consequences to the Church and the world. "Modern education, or education according to Western methods, is just now the rage in China. The fact is, to borrow a Western phrase, it is 'booming.' Edict after edict has been issued from the Board of Education at Peking, and has blown over the land, during the last two or three years, like cyclones, uprooting, tearing down, and instituting a new order of things. An important edict was issued by the Emperor on October 1st in regard to his Christian subjects. It comes nearer than any previous edict to placing Chinese Christians upon an equality with their non-Christian fellow subjects. The Empress Dowager has also lately issued a proclamation calling upon all viceroys, governors and men in power to treat justly the representatives from all Western nations, and see that all are protected in their lawful callings.

The war against opium is on—*World's Work*, March.

"Startled by the sweeping condemnation of a vice which has long been sapping the physical and moral stamina of the Chinese people, incredulous observers have looked for the Government to relax its efforts to shake off the incubus. The opium dens in Tientsin, Shanghai and Canton have been closed. Men are seen parading the streets with a wooden collar inscribed with their crime of dallying with the opium pipe; and every day gives signs that the people, as well as the Government, consider themselves as engaged in a campaign in which defeat means ruin, social and political. The multiplication of schools goes on, stimulated by the repeated declarations that the people without education will not be fit for a parliamentary government. Some prominent officials are specially employing their time and influence in establishing schools for girls—convinced that there cannot be light in the household as long as the mothers are left in the darkness. The crippled feet of China's women are an image of their mental state; and it ought to be taken as a happy omen for the future that their emancipation is going on at both extremities. I could fill a page with a list of newly projected railroad lines, and new companies."

21. Japan.

A recent writer has said that "the most marked feature of Christian work in Japan today is the movement of the nation, as a whole, toward Christianity." A leading pastor says: "The time has come when people have to be restrained, so eager are they to receive baptism."

Writes Hon. E. W. Stephens, President, Southern Baptist Convention, after his recent visit to Japan:

"My conclusion is that we Baptists are not giving the attention to Japan that we should. Here is a nation of fifty millions of people, over ninety per cent. of whom can read and who are aflame with the spirit of education and progress, and who have leaped within a few years into a front rank among the powers of the world. But in all this remarkable country there are but three thousand Baptists, but sixty native preachers, and but thirty-two American male missionaries, twenty-three Northern and nine Southern. To these may be added the wives of the missionaries and sixteen unmarried women. Hardly sufficient to provoke a ripple upon the sea of heathenism."

22. Korea.

Missionary annals have been filled this year with the triumphs of the Gospel in Japan's newly acquired territory on the mainland of Asia—Korea. Fifteen years ago there was not a Christian in North Korea. There are now about 1,000 churches and preaching places in North Korea, and hundreds of church buildings have been erected by the Korean Christians.

The Presbyterians have now 17,890 members, with adherents numbering 69,000. The Methodists 5,800 members with 44,000. The attitude of the people generally throughout the whole country is favorable to the Gospel, and there is placed before the American Church today a nation, that, as Mr. Mott says, "can be Christianized in this generation, if the Church will but take advantage of the opportunity."

23. Manchuria and Siberia.

Even in these far Northern lands the echo of the Gospel is not unheard. Our own Southern Baptist Convention Missions are looking into Manchuria, and we hear of Siberia as a Mission Field. So from the Gulf of Persia to the Arctic Sea the "Son of God goes forth to War" * * * "Who'll follow in His train?"

24. Africa.

Of this vast territory, about one-quarter belongs to the British, while Egypt and the Sudan are under her sovereignty. This country, so long known as the "Dark Continent," has come into the light during recent years. Commerce and conquest have followed the Christian Missionary and opened Africa to civilization. The area of Africa is about 11,500,000 square miles. Its population is estimated at 130,500,000.

25. Uganda.

The material changes for the better in this vast territory since it came under British rule are astonishing. Railroads, steamship lines, telegraph lines are penetrating far inland from the coast, or are projected across the entire continent. As far as the arm of British law extends, life and liberty are protected. The wonderful progress of the Gospel

in Uganda in response to Stanley's appeal to the English people is too well known to be repeated. Our faith is hardly great enough to grasp the statements of the progress which come to us from this region of Africa, year by year.

It is only thirty years since work began in response to Stanley's appeal that at least one missionary be sent to this, at that time, almost unknown region. Today there are 100 ordained native pastors, 2,000 churches and schools, 60,000 converts and 300,000 native children in the Christian Schools. In Uganda, not included in the above, there are 32 native clergy, besides the 2,500 native evangelists and helpers, who have 1,000 places of worship, including a cathedral that seats 4,000. The baptized converts number 50,000 and the attendants at Sunday service are as many. In Uganda alone there are 100,000 who can now read and write, and 250,000 who receive regularly Christian instruction. Such success is almost unparalleled in the history of missions.

26. Egypt.

Southern and Eastern Africa send news of progress. Egypt in which, as the land which sheltered our Saviour, and which early felt the impulse of the Gospel now feels it once more. Fifty years ago there was not a missionary convert. Today there are 9,349 converts in Egypt, with a Protestant community of 35,058. Then there were no native workers; now there is a native force of 585.

27. Congo.

In Western Africa mission interest centers in the Congo Free State. The story of political misrule and cruelty practiced by the officers of the Belgium government continues to be told in secular and religious press, but to these Leopold turns a deaf ear, or makes promises which are never fulfilled. In spite of this the progress of mission work is unabated. The eight Protestant Societies in the Congo report 26,000 professed Christians and 15,000 regular communicants.

28. North-West Africa.

As our Southern Baptist Mission students know, our own Southern Baptist Convention work lies to the north of the Congo, and here little mission work is done besides that of our own missionaries. Until we vastly reinforce their small number we cannot hope for great results. This year as last, the little band has done nobly, the seven new missionaries reporting 116 baptisms, making a total membership of 886.

29. Northern Africa.

In Northern Africa, the stronghold of Mohammedanism (Egypt, Morocco, Tunis, Tripoli) little mission work has been attempted, except in Egypt. In Morocco, an offshoot of our Italian Mission, there is a small church for Italian immigrants.

30.

In Europe.

In Catholic Europe the movement away from Rome still continues. To disentangle the religious from the political reasons which have led to this would be impossible. It, however, gives a vast opportunity for mission effort—one with which the weak Protestant bodies in many of the European countries are entirely unable to cope, without outside aid. In Russia the recent declaration of religious liberty gives an unequalled occasion for effort, and the long persecuted Stundists, like Baptists, in so many respects, make a special call on the sympathy and aid of Baptists everywhere.

31.

Our Part.

We have spoken of our part in the home land, in the achievements of the last year. In foreign lands, our 222 Foreign Missionaries, in seven countries, report 2,174 baptisms. Our Foreign Mission membership now numbers 14,174,—our Foreign Mission contributions over \$400,000.00. But—is our conclusion, from our high tower, that we are doing our part, that we go forward as rapidly as God beckons in our own and other lands? None, I believe, will dare to be satisfied with our achievements, to measure God's willingness by our meagerness.

The world lies open for Christian conquest.

Suggestions for the Young Woman's Auxiliary.

Three-Minute Essays or Talks.

VIEWS FROM MOUNTAIN TOPS (Mission Progress)

1. From Black Mountains (view of Southern States).
2. From Popocatepetl (view of Mexico and Cuba).
3. From Mount Itacolumi (view of Brazil and Argentina).
4. From Apennines (view of Italy).
5. From Cameroons Mountains (view of West Coast of Africa).
6. From Snow Mountains (view of South Africa).
7. From Ruwenzori Mountains (view of Uganda).
8. From Mount Everest (view of India, Thibet, Persia).
9. From Peling Mountains (view of China).
10. From Fusiyama (view of Japan and Korea).

Suggestion.

At the close of the meeting a table of "Principal Products" may be uncovered. Give each member pencil and card and allow ten minutes in which to guess the countries represented. Some suggestions are—China, tea; Japan, rice or silk; Brazil, coffee; Argentina, wheat or leather; Italy, macaroni; Cuba, sugar or tobacco; Southern States, cotton; Mexico, bananas or chocolate; Africa, ivory or "diamonds."

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Band Programme.

Arranged by MISS ELIZABETH N. BRIGGS.

FIRST MEETING.

SUBJECT—Review of Home Missions.

Motto—"Look on all His gifts around thee."

Opening Exercises.

Bible Reading—God's Gifts to us:—Every Good Gift, Jas. 1: 17; Daily Benefits, Ps. 68: 19; Salvation, Eph. 2: 8; The Holy Spirit, Acts 2: 38; Eternal Life, Rom. 6: 23; His Only Son, John 3: 16; Unspeakable Gift, II Cor. 9: 15.

Prayer—Hymn.

Roll Call.

Collection.

Recitation—

A LITTLE PEBBLE.

Throw your little pebble in
On the flowing tide,
Watch the circles wider grow
As they outward glide;
Every drop within that stream
Feels the pebble's blow,
Though the little stones may lie
Hidden far below.

Drop your little offering in
With the gifts of love,
Jesus's eyes are watching you
From his throne above;
If it's all you have to give,
He will make it grow;
When the increase you shall see
Tears of joy will flow.

Cast your honest effort in
Where you see the need.
He who blessed the barley loaves
Will accept your deed;
He will make your action felt
Like the pebble's blow,
Though the good your deed shall do
You may wait to know.

—Exchange.

Review—Missions in South-West; Cuba.

Hymn—My Country 'Tis of Thee.

Review—Our Bible Work; Mission Schools.

Solo—(Selected).

Review—Immigrants; Foreigners in Cities.

TALK BY LEADERS—What special Home Mission work were the Sunbeams asked to undertake last year? Have the children tell all they can remember about the Church and School Building in El Paso, Texas. Show picture of it as found in *Our Home Field* for February, or *Foreign Mission Journal* for March. Tell of Sunbeam Home Mission work for this year, reading letter from your Band Superintendent in regard to it.

Hymn.

Prayer.

Adjournment.

NOTE TO LEADER—The two meetings for July are arranged for Review. Short items may be cut or copied from the file of *Our Mission Fields* for 1907-1908, for the children to read. A memory test might be given by having the Leader begin a story and letting the children finish it. The first meeting may have a patriotic feature by the use of American flags. Tiny little flags or flag post cards could be used as souvenirs.

SECOND MEETING.

SUBJECT—Review of Foreign Missions.

Motto— "He has filled thy hands with blessings
Which He bids thee scatter wide."

Opening Exercises.

Bible Reading—Our Gifts to God:—Thank Offering, II Chr. 29: 31;
Praise, Ps. 50: 23; Thanks, Ps. 50: 14; Righteousness, Ps. 4: 5;
Heart Service, II Sam. 12: 24; Thy Heart, Prov. 23: 26.

Prayer.

Hymn.

Minutes.

Collection.

Hymn.

Review—Africa; China (see note to Leaders).

Hymn—

OVER THE OCEAN.

(Air: "I Am So Glad That Jesus Loves Me.")

Over the ocean, from lands far away,
Comes the sad pleading of millions today:
"Send us the light of the Gospel, we crave;
Tell us of Jesus, the mighty to save."

CHORUS.

Hearken, O children! hear the sad cry
Coming to you, coming to you.
Surely the Lord will help if you try
Something for him to do.

Review—Brazil; Argentina.

Recitation—(Selected).

Review—Italy; Mexico; Japan.

Hymn.

TALK BY LEADER—Question the children on the special Sunbeam Foreign Mission work of last year. See *Foreign Mission Journal* for March, page 209 and *Our Mission Fields*, October, 1907, page 41, also later news from your State Band Superintendent in regard to the Sunbeam School Compound at Ying Tak. Since the Sunbeams have done so well in this work they are ready to undertake more. Tell of new work suggested by Foreign Mission Board, and adopted at the Convention in Hot Springs. What part does this Band want in it? What aim shall our Band take for Foreign Missions? How shall we reach this aim, etc? Have suggestions by the children and offer others to them.

Recitation—What Shall We Give?

First Child—Two cents a month and earnest prayer,
From out abundant store—
The tiniest child can easily give,
And most of us can give more.

Second Child—(writes on blackboard) \$9,600.00.

Third Child—One cent a week and earnest prayer,
'Twas the prayer, perhaps, after all,
That the work was done and blessing brought—
The gift was so very small.

Fourth Child—(writes on blackboard) \$20,800.00.

Fifth Child—Five cents a month and earnest prayer,
Perhaps was a sacrifice,
But treasure came from the storehouse above,
Outweighing by far the price.

Sixth Child (writes on blackboard) \$24,000.00

Seventh Child—Two cents a week and earnest prayer,
Freely and heartily given:
The treasures of earth will melt away;
This is treasure laid up in heaven.

Eighth Child—(writes on blackboard) \$41,600.00.

(Adapted).

Roll Call.

Hymn.

Adjournment.

NOTE TO LEADER—The figures used for the blackboard in "What Shall We Give," are based on the figures of 1907. There were then 1560 Bands, and allowing the low average of 25 members to a Band we have 39,000 Sunbeams. The estimate is made on 40,000 to include new Bands. With these "assets" what may not be expected from the Sunbeams?

Suggestions for the Boys.

Map Study.

{ The relative position of the United States to mission countries of both the Eastern and Western Hemispheres.

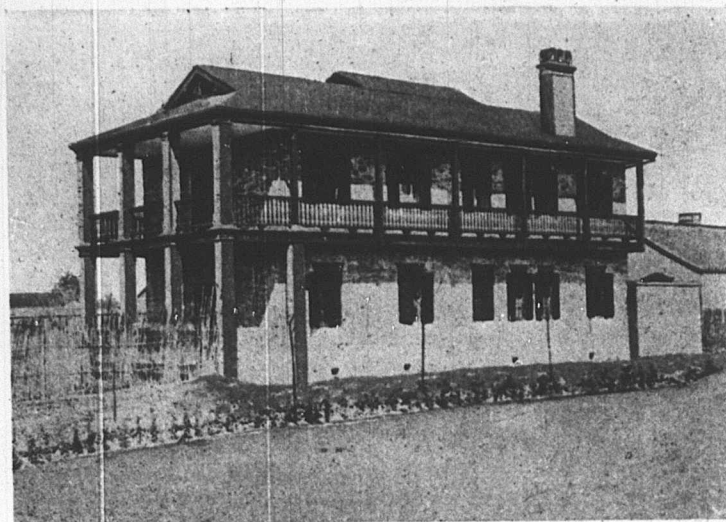
Essays.

{ The advance of Christianity in mission countries this year.
{ The demand for Western education.

Debate.

{ *Resolved*: That the present crisis in Foreign Missions is more serious than the crisis in Home Missions.





THE BAPTIST HOSPITAL, YANGCHOW, CHINA

Programme for August.

MEDICAL MISSIONS.

Hymn.

Bible Reading.

Prayer.

Poem—Heart Peace.

Christ the Medical Missionary—The Parable of the Medical Missionary.

The Entering Wedge and the Permanent Factor.

Medicine-Men and Witch-Doctors.

The Long Reach and the Firm Hold of Medical Missions.

A Life for a Hospital.

Solo—(Selected).

OUR MISSION FIELDS

25

**Women as Medical Missionaries—Gratitude.
A Real Hospital and Dispensary.
Business—Dismission.**

MEDICAL MISSIONS.

The Medical Missionary is a Missionary and a Half.

Hymn—The Great Physician.

Scripture—Isa. 40:31; Isa. 55:12-13; Psalms, 30:5; Romans, 8:18;
Acts, 20:20; Phil., 2:16; I Peter, 2:27; I Peter, 1:8; John, 16:22;
Phil., 4:19.

Prayer.

HEART PEACE.

[This hymn is one of a number written by Pastor Hsi, a native medical missionary who cured hundreds of opium patients. It was written when there was persecution and distress as well as prospect of famine. It is taken from "Pastor Hsi" by Mrs. Howard Taylor, reference to which was made in July program.]

Through the faith
Grown so poor!
How can I but be sad?
Think of Christ
Born so low!
And then my heart is glad.

For the Truth
Ill treated,
How can I but be sad?
Think of Christ
Crowned with thorns!
And then my heart is glad.

For "Good News"
Pass through pain,
How can I but be sad?
Think of Christ,
Scourged and torn!
And then my heart is glad.

For the Church
In sore straits,
How can I but be sad?
Think of Christ
On the Cross!
And then my heart is glad.

1. The Medical Commission.

Let us read the commission given to medical missionaries from on high: "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the Gospel of God and healing all manner of disease and all manner of sickness, and Jesus said, Freely ye have received, freely give." This is a sufficient sanction for medical missions. And it confirms our idea that no man and no woman should assume to be a medical missionary without putting the great emphasis on the second word—the missionary. Any one who goes out as a medical missionary and does not put the emphasis on that second word is a misfit in the missionary ranks.

2. The Physician's Golden Rule.

"If the Good Samaritan had sat down by the side of the wounded man who fell among thieves, and spoken to him of his sins, and preached the Law and the Prophets to him, our matchless parable would never have been written, and the lawyer would have been as uncertain as ever as to who was his neighbor. But when the Samaritan bound up the wounds, and poured over the bandages oil and wine, the best antiseptic dressing in his power, and then made an ambulance of his ass, and took the injured man to his inn, and made provision for his nourishment and nursing until his return, he became a true medical missionary, and gave to our Saviour a luminous illustration of His own Golden Rule.

3. Medical Missions as Pioneers.

"Medical missions are the pioneers of evangelism. They can be planted where no other branch of evangelistic work is possible. They are founded on a need which is universal, and felt by all. Every human being is sometimes ill, and when not himself, is often anxious on account of the illness of some relative or friend. The doctor, therefore, has immediate and welcome access to vast numbers who neither wish, nor will have, any intercourse with other missionaries. From the moment that the doctor pitches his tent in an Arab encampment, or by an African kraal, or opens a dispensary in a Hindu village, or itinerates among the teeming multitudes of China, or opens a hospital in any of the cities of heathendom or Islam, he is besieged by applicants for his healing skill. Often those who have for their lifetime scoffed at Christ, and spit upon His followers, will beg in the name and for the sake of Jesus, that the doctor would take pity on them, or their father, or mother, or child. Men and women who have never heard of the Gospel will prostrate themselves and crawl the length of the room, to seize and kiss the feet of the doctor, to move him to pity their misery.

4. As Permanent Factors.

"Medical missions are permanent agencies of evangelism. Were the offices of the doctor merely a bribe to induce men to listen to the Gospel they would soon lose their power to draw men to Christ. We believe them to be a necessary outcome of that humanity which Christ taught and lived. The ministry of healing is itself Christlike. In proportion to its simplicity will it best serve its higher purposes and prepare its beneficiaries for its healing of the soul.

5. The Witch Doctor and the Physician.

"Those living in Christian lands can have little conception of the extent and power of quackery in the unevangelized world. Among the lower types of humanity in Africa, Polynesia, and aboriginal America, religion is quackery. Medical missions break the power and destroy the prestige of the medicine-men and witch-doctors. They teach the true nature of disease and death, and their independence of the malignant spirits which are supposed to be their cause. Darkuess is no more peopled by ghosts and apparitions. The tenderness of the missionary doctor and nurse in caring for the sick, enhances the value of human life, and teaches sympathy with suffering. Thus, through beneficence to the body, the doctor undermines the quackery which has so long crushed the soul, and unveils the face of a merciful God, who seeks to save body and soul together from suffering and sin."

6. American Healing Around the World.

Under the title "American Healing Around the World" the *World's Work* says: "These countrymen of ours are in the torrid belt of Africa, and at Point Barrow, four hundred miles within the Arctic Circle, where mail is delivered once a year. They are administering chloroform in Jerusalem, Damascus and Tyre; vaccinating in Peking and Singapore and on the road to Mandalay; giving quinine in the malarial forests of the Zambesi and the Niger. They are on the slopes of the Andes and high up in the Himalayas "the roof of the world."

7. Healing the Multitudes.

This widely scattered staff of physicians, comprises several hundred men and women, more than half of whom have gone from America. The great majority of them are supported by the four aggressive denominations, the Presbyterians, the Baptists, the Methodists and the Congregationalists. The Presbyterians have about a hundred missionaries, half of whom are women. This force last year treated nearly half a million patients, practically all of them with no other hope. The Congregationalists with a staff about half as large, ministered to nearly 350,000 sick people; while the Baptists and Methodists, with foreign medical staffs about as large, accomplished a work proportionately large and important.

8.
The
Southern
Baptists'
Share.

Our share in this work of healing is done through eleven hospitals and dispensaries where last year there were treated 38,000 patients. The medical missionary not only reaches the lower class of people, but even the highest classes turn to him. People in distress over their sick ones are glad to call on those who can help them. While we have been able to supply hospitals for some of the stations, yet others are needing these adjuncts. Some of the hospitals are already proving too small, and we are getting appeals for enlargement.

9.
The
Story of
a Martyr.

At Ping-tu, China, to quote the *World's Work*, in a little hospital room eight feet wide and twelve feet long, a Southern Baptist physician treated an average of more than twenty patients a day—seven thousand for the year—although his native assistant had died. The contributions from the patients, averaging fourteen cents Mexican, made the hospital self-supporting. So far the *World's Work*. Let the wife of this missionary, Mrs. Oxner, take up the story as written five months after his death: "It is such a glorious privilege to hold up the banner of Christ in China for you, that even though my heart has been made inexpressibly sad by the going Home of my dear husband on April 10th, 1907, I take courage and press forward in His name. May our God enable you and us to do 'Larger Things' this year than we have ever done. Furnish us with money and zealous workers, and there is no way of estimating what the Lord will do through us. I say money first, because I believe it is a sin to put a missionary in the midst of a rich harvest field and tie his hands for want of equipment. Dear sisters, you do not know what it means but it wears our lives away. Thank God, you are learning what it means, and you are 'telling it out.' Dr. Oxner spent only three years in China—but during that time he treated 15,000 patients. He would most gladly have given his life in exchange for the urgently needed hospital at Ping-tu, and now that hopeful letters come from the home-land about an Oxner Memorial Hospital, I can say from my heart: 'Yes Lord, even that, if there is no other way to help these poor sufferers.' Dr. T. O. Hearn, of Alabama, will reach Ping-tu early in October to take up Dr. Oxner's work. I lift up my heart in thanksgiving, and then in tender love I would beg the home churches to give Dr. Hearn equipment at once. To say the very least, it is exceedingly trying to treat 5,000 patients a year in a tiny crowded room that must be office, drug room and operating room all in one. Dr. Hearn will be shocked to find such a dark and dirty place, and I am sure he will not enjoy crawling over or under the operating table to get on the other side of his patient. It is not only hard on the

physical man, but it rends a doctor's soul not to be able to give the right kind of aid to the suffering about him."

At the close of 1907 the report from this mission says: "As we look back over the year 1907 we find more cause for rejoicing than for sorrow. While our hearts were made inexpressibly sad by the death of Dr. Oxner, yet we rejoice that the money has been appropriated for the building of a hospital, and that Dr. and Mrs. Hearn have come to take charge of the medical work. During the year there has been a total attendance of 8,266 patients. The Board has paid the salary of the native doctor since April. Otherwise the work has been self-supporting. An evangelist preaches daily in the waiting room at the dispensary, and practically all who come, hear the gospel."

10.
The
Answered
Prayer.

11.
Chinese
Medicine.

Is there, some one asks, any need of medical missions in a country like China, old, with its own type of civilization, its educational standards, its ancient government? Let us see: "In the year 1877 a friend in company with a physician who was brother to Rev. J.

Hudson Taylor, started from Hankow northward, to relieve an awful famine that was destroying many thousands of lives. These two men carried credentials from the Governor of Hankow, and wore Chinese clothes and queues. They traveled by wheelbarrow, and took with them several thousand ounces of silver. At night, they sought shelter in the public inns, many of which were thatched with straw, and exposed to the inclement weather on two sides. The floors were of clay, and were occupied not only by human beings, but by donkeys, cows, pigs, dogs and chickens. When the travelers approached an inn, it was necessary for them to feign sleep, and to remain on the wheelbarrow in a stiff, uncomfortable position throughout the night, in order that the shape of their eyes might not betray their foreign extraction and cause them to be refused admittance to these wretched quarters. As they went they met hundreds of men and women fleeing toward the South, and saw hundreds dead on the highway. When the party arrived at its destination, a large provincial capital, they saw scores of people dead on the streets, and even in the houses of the rich, men and women were lying about on floors, chairs and tables starved to death. It was necessary to wait several days for the reply from the Governor from whom permission was expected to distribute relief. In the meantime the literati and merchants of the city placed cartoons on the walls and temples of the city, in which the 'foreign devils' were represented as pouring poison into wells, violating women, disemboweling children, and indulging in many other cruel and devilish practises. At last when the reply from the Governor came, it refused permission to

distribute foreign relief, so that the party was compelled to leave without being able to help the perishing multitudes."

12. The Woman Doctor. The root of China's redemption must be in her home life; but who is to reach that secluded circle? There is one way, however, of becoming acquainted with the Chinese home life as it is. The woman physician can penetrate the farthest corner of her sister-woman's seclusion. She goes, too, as a friend, taking with her healing for soul as well as body. To the woman doctor comes the little slave girl, almost murdered, the childless wife whose husband is about to discard her, the thirteen year old daughter-in-law, whose mother-in-law has beaten her eye out, and the child whose poor little crushed feet, inflamed and suppurating with decaying bones, appeal to her from the cruel bandages. To the woman doctor these come, and pour into her sympathetic ear the story of their lives.

13. Woman's Work for Woman. Woman's work for woman nowhere comes with a gentler grace than in these lands where the wives and daughters of the upper classes are kept within four walls, and where women in general receive less consideration than domestic animals. No matter how ill they may be, it is rarely that male physicians are permitted to relieve their sufferings. One doctor who was called to a Mohammedan home insisted upon the necessity of counting a sick woman's pulse; the lord of the household went upstairs, tied a cord to the woman's wrist and brought the other end of the string down to the physician.

14. Gratitude. Nor are these patients ungrateful. One incident in the life of Dr. Jacob Chamberlain, of India, must suffice. Dr. Chamberlain says: "A very touching incident occurred, which I may refer to briefly, to show still further the attitude of the Hindu mind in that respect. I had to perform an operation, a very delicate and dangerous operation, upon the daughter of a Brahman. He had been there through the operation, and it seemed to be perfectly successful. The father decided in his own mind at once that that operation had saved his daughter's life; and when she had recovered from the chloroform, and was sitting resting at his side, he turned to me to render thanks, and, to my surprise and consternation, he threw himself prostrate upon the floor, clasped my ankles in his arms, and kissed my feet. "No, no," I said; "that can only be done to God; that is the highest worship; you must not do that to a human being;" and I struggled to get away. He looked at me and said: "Oh, sir, no man could do what you have done for my daughter unless God helped him, and if God has sent his healing mercy through you to me, let the worship go back through you to Him."

15. A Modern Hospital.

We have seen what may be done in a room 8 by 12, but we have seen alas! that it cost the life of the missionary. We turn now to a modern Southern Baptist Convention hospital—the Warren Memorial Hospital of Hwanghien, China. Here, in 1906, 6,842 patients were treated. In 1907, more than 10,000. The hospital buildings have been erected so as to give treatment to both men and women. The wards for men and women are entirely separate, and each department has a large yard with trees and flowers. The wards, however, are inadequate to the number who come for treatment, and frequently it has been necessary to turn patients away because there was no room for them. To provide for future growth an enlargement of the present plant is necessary. Looking to this end, a young man in Macon, Georgia, has given the necessary money to purchase a lot on which to erect a new building. The lot has been purchased, and we hope that in the near future the money will be given to erect the needed building, so that we can accommodate a much larger number of in-patients than at present.

16. The Dispensaries. The dispensary building is large and well adapted to the treatment of out-patients. It consists of four rooms, a separate chapel and treatment room for men and women, and is built on a corner lot, so that the men enter the men's chapel from a street running east and west, while the women enter the women's chapel on a street running north and south. In this way we are able to conform to Chinese custom, as men and women are received and treated in separate apartments. Besides this, there are two branch dispensaries, while a clinic is held twice a month at a city thirty miles away.

17. Preaching and Healing. All who come to the Warren Memorial Hospital for treatment have the gospel of Christ preached to them before they are treated. While the attendance of patients has been 10,319, the attendance on the chapel services has been much larger—probably twice as large—for it is seldom that a patient comes alone; the rule being that from one to three of his family or friends accompany him, and in this way those who hear the gospel daily at the hospital is much larger than the number of patients treated. During the hours of treatment an evangelist and Bible-woman are kept busy telling men and women what is necessary for them to do in order to be saved. As a result of the hospital work a number have united with the church.

18. Rich and Poor Alike. No appropriation is asked for drugs or the current expenses of the hospital; these expenses are met by fees from patients and contributions from friends. The poor are never sent away because they have no

money. On the other hand, we extend a wide invitation to them to come and be treated without money or price.

In addition to the fees from patients, all the missionaries in Hwanghien, and a number of the officials and wealthy men of the city make annual contributions to the hospital. During the year 1907 every official in the city of Hwanghien made a contribution to help treat the poor.

In the three points in North China where medical work is done—Hwanghien, Laichow-Fu and Pingtu—very nearly 20,000 patients were treated and probably 40,000 heard the gospel preached.

We cannot visit all our hospitals in foreign fields, but the glimpses we have had will suffice to cause you to 19. A **Missionary and a Half.** echo the words at the beginning of this study, "A medical missionary is a missionary and a half," and make you pray and give that yet hundreds more, both men and women, may be sent out for this Christ-like work of healing and teaching.

Suggestions for Young Woman's Auxiliary.

THE HEART OF MEDICAL MISSIONS.

If He, the Master of men, were here on earth today, and wandered into one of your hospitals, would you not deem it a privilege to bind up a finger for the Lord Christ, to be even, for once, His court physician? And is it not the Master who is suffering in the persons of those who are sick and left uncared for unattended and unvisited?

- | | |
|--------------------------------|--|
| Essays. | <ul style="list-style-type: none"> The Work of Women Doctors as Missionaries. Open Doors for Trained Nurses in the Foreign Field. Clerical Plus Clinical Christianity. Missionary Contributions to the Medical Profession. (Quinine is the Gift of a Missionary.) |
| For General Discussion. | <ul style="list-style-type: none"> Why do Moral Religions establish no Hospitals? Why should missionaries and their families receive careful medical attention? Give some instances where this was needed. |
| Missionary Tonic. | <ul style="list-style-type: none"> Collect hopeful items of missionary news, copy on prescription blanks. At the bottom write "For Discouragement. Take when needed." |

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- Incidents of Medical Missions Among the Loos—*Missionary Review*, May, '07.
- Report of Ecumenical Conference, Vol. 2—*Medical Missions*.
- Murdered Millions—G. D. Dewknott.

Leaflets.

- Medical Missionaries and Their Work, 1c.
- Medical Missions, 2c.
- The Point of the Lancet, 2c.

Band Programme.

Arranged by MISS ELIZABETH N. BRIGGS.

FIRST MEETING.

SUBJECT—"Doctor Missionaries."

Motto—"God had only one Son, and He gave Him to be a Medical Missionary—*Dr. Livingston*."

Opening Exercises.

Bible Reading—"The Parable of the Medical Missionary"—Luke 10: 30-35. (See The Physician's Golden Rule, paragraph 2).

Prayer—especially for Medical Missionaries.

Hymn—"The Great Physician."

Minutes.

Roll-Call.

Collection.

Reading—Heart Peace, (paragraph 1).

Hymn.

Reading—Medical Missionaries as Pioneers, (paragraphs 3, 4, 5, 6.)
Told by Leader, (with paragraph 6, use map of the world).

Reading—The Southern Baptist Share, (paragraph 8). The Story of a Martyr, (paragraph 9). Answered Prayer, (paragraph 10).

Song—by little children.

Readings—Doctors from many lands.

First Doctor—I am from Korea (point out on map).

I was called today to see a cholera patient. They hadn't put the picture of a cat over the door, and so the cholera rats had come, and were running about among the man's organs. I at once ordered a magician called and he scraped his two telescope baskets together loudly. It sounded so much like cat-cries that I am sure the rats were frightened away.

A child had a bad burn which I covered with powdered charcoal. Some foreigners who were there said the child ought to be bathed, but I knew better. Americans' bodies are not like Koreans'; they can stand bathing, but we should risk our lives if we tried it. And then, what's the use?

Second Doctor—I am from China (map).

I went to see a patient today who has been ill for some time, though I have given him the caterpillar-fungus, and scorpions and spiders' eggs, besides a quantity of ginseng. I am afraid he will change doctors if I don't cure him soon, so today I mixed centipedes, horned toads and everything else I had handy, thinking some one of them might be the thing he needs.

Another patient has been cured by my famous poultices, and has brought his old one to decorate the front of my house—so now there are thirty of those blue cloths hanging there, showing how great a doctor I am.

Another man came to me who, on another doctor's advice, has eaten half a millstone. He ground it in a mortar and took half a cupful each morning, but is no better. I have ordered him to eat forty pounds of cinnamon bark. If that doesn't cure him, I shall know that he has been angry and so "wrath-matter" has formed in his body.

Third Doctor—I am from Persia (map).

One man came who has been under my care for some time, but has not recovered. I ordered half a pint of stew made from a certain root of our country to be taken three times a day after eating, for forty days. If the patient once loses his temper during the time, the drug will do no good. To tell the truth, I don't know what the effect would be if a patient did not get angry. Everybody does before the forty days are over, so I am not responsible.

Fourth Doctor—I am from Africa (map).

My first patient was a fine-looking girl who would have been worth many brass rods if she hadn't had sleeping sickness. We took her out into the forest, tied her to a tree, and left her to die? What else could we do?

A night or two ago I met with great success with a woman who had been "witched." Her relatives and neighbors filled the hut; we made a huge fire in the center and beat tom-toms and chanted dirges. Then I rapped the woman on the head with an iron hoe, and the spirit came out of her. No one treated this way ever has a relapse.

An evil spirit makes men's bodies sick. Medicine spirit has to taste very bad and hurt very much to do any good.

Hymn.

Adjournment.

NOTE TO THE LEADER.—Sometime during the hot months arrange to take a little "outing" with your Band. An afternoon at the park or in some grove or large yard within easy reach will help you to know the children better and will give them an opportunity to display their rapturous affection for you. One leader gave such an outing as a farewell to the graduating class. After this picnic together, the girls over fourteen were organized into a separate society, and both organizations since have done more effective work.

SECOND MEETING.

SUBJECT—Missionary Hospitals.

Motto—"The Medical Missionary is a Missionary and a Half."

Opening Exercises.

Bible Reading—Christ's Command to Medical Missionaries—Luke 10: 1, 2, 8 and 9. Central thought—"Heal and Say," ninth verse.

Prayer.

Hymn.

Minutes.

Roll-Call.

Collection.

Hymn.

Recitation—

THE CRY OF THE CHILDREN.

HARK! a voice from Asia stealing;
 Children's voices we discern;
 Voices sweet and full of feeling
 Such as come from hearts that burn:
 "Come and teach us;
 We are young, and we can learn.

From our idols, scorned and hated—
 Wooden gods that we could burn—
 Unto Him whose word created
 Heaven and earth we fain would turn.
 Come and teach us;
 We are young, and we can learn.

We have heard of One who never
 Little children's prayers doth spurn;
 Guide us to His feet, and ever
 Heartfelt thanks will we return.
 Come and teach us;
 We are young, and we can learn"—*Ex.*

Reading—Gratitude, (paragraph 14).
 A Modern Hospital, (paragraph 15).
 The Dispensary, (paragraph 16).

Solo—(Selected).

Reading—Preaching and Healing, (paragraph 17).
 Rich and Poor Alike, (paragraph 18).
 A Missionary and a Half, (paragraph 18).

Hymn.

Readings.—(In some of our city hospitals a bell is rung each time that an ambulance case arrives.)

1. In China.—Listen! there is a bell ringing at this moment. One bell—an emergency case. But this bell has a distant sound—it is ringing in China. A man has fallen from a tree; there he lies, mangled and suffering. Why does not someone hear his groans? Where is the needed help—the physician, the ambulance? Ah! we are in China now; there is no physician here. Many look at him and pass on, leaving him to die. They do not know what to do and they do not care. The knowledge and the sympathy are in another land.

2. At Home.—Clang! The bell rings once more, but in our own city. Ten minutes pass by; the man has been carefully carried into our city hospital. An anæsthetic is given, the X-ray is used, and the patient wakes to find a limb gone, but his life is saved and there is prospect of a speedy recovery. Why the difference in these two cases? The last bell rang in a Christian land, the first in a foreign country, and *nearly all the physicians are here.*
3. In Siam.—But hark! Two bells are ringing—a surgical call. A hurried operation, to save a life! Yes, but the operation will not be performed, the life will not be saved. That summons came from Siam, and there is no medical missionary at hand. What is the answer to the two bells? "Enough to do at home." Quite forgotten the fact, *plenty at home to do it.*
4. In Africa.—Three bells—how they startle! A medical case. Yes, a child in convulsions, but do not hurry. The sound of the three bells comes from Africa. A witch doctor prescribes for her; a red-hot probe is pressed through the top of her head, to let the demons out. Well, they are gone, but the soul went with them. The child is at least free from suffering.
5. At Home.—But I hear three bells ringing in the homeland. It is a little child in America that is ill—one of our own darlings. Soon the doctor comes. There is the quiet footfall of the nurse, the shaded lamp, and all that skill can do to relieve the little sufferer. One hour passes, two—yes, she will live! But this is in America. I wonder why there is this difference—*does God love American children best?*
6. The Answer.—O the ringing bells! It seems as if they will madden the brain and break the heart with their unanswered appeals. "Lord of harvest, send forth laborers!" But how vain our prayers unless with them goes the answering cry, "Here am I, Lord, send me."

Hymn.

Closing Prayer for the Sick and Suffering.

Adjournment.

Suggestions for the Boys

Short Papers.

Medicine and Surgery, the Crowded Professions in America. (Number of Medical Schools, of Students, of Graduates each year, of Doctors in United States, etc.)

Medical Universities in Foreign Lands.
Where Patients Crowd the Profession.

Debate.

Resolved: That doctors should be sent as much for the converted heathen as for the unconverted.

For Open Discussion.

A young medical student who has offered himself as a missionary is taking the highest course possible in his medical university. He is doing extra work along all lines, chemistry, laboratory work, surgery, hospital work, etc., though not required for graduation.

Give at least ten reasons why he is doing this.



MEXICAN HOME MISSION CHURCH

EL PASO, TEXAS

Programme for September.

STATE MISSIONS.

Service of Song.

Bible Reading.

Prayer.

Hymn.

Patriotism—Poem.

Baptist Growth in the South.

The Baptist Host Today.

Some Mission Problems, their Cause and Cure.

Hymn.

Women in State Mission Work.

What can be done in our own State—Figures that might be Facts.

General Discussion of our own State Problems.

Prayer for Guidance in Meeting these Problems.

Discuss Plans for Enlistment Day in October.

Business.

Dismission.

STATE MISSIONS.

"Beginning at Jerusalem."

Service of Song:

Bible Reading—The Blessings of Good Government. A Study in Proverbs. One Minute Prayers for Blessings in our State.

Patriotism—

What constitutes a State?
Not high-raised battlement or labor'd mound,
Thick wall or moated gate;
Not cities proud with spires and turrets crowned;
Not bays and broad-arm'd ports,
When, laughing at the storm, rich navies ride;
Not starr'd and spangled courts,
When low-brow'd baseness wafts perfume to pride.

No: MEN, high-minded MEN,
With powers as far above dull brutes endued,
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men, who their duties know,
But know their rights, and knowing, dare maintain.

—Sir H. Jones.

1. The First Baptist Church in the South.

From Kittery, Maine, where persecution was fast on their track, came William Screven and his company to South Carolina. They settled on Cooper River, not far from the present city of Charleston. Some of the early colonists of South Carolina were Baptists from the west of England, and it is very likely that these two bands from New and Old England formed a new Church on the west bank of the Cooper River, which was removed to Charleston by the year 1693, and which was the first Baptist Church in the South. In 1699 this congregation became strong enough to erect a brick meeting house and a parsonage on Church Street, upon a lot of ground which had been given to the body. South Carolina Baptists stood firmly for religious liberty. The State formed its constitution in 1776, and amended it in 1778 and 1790; but the Baptists were early awake to the need of securing their rights, and as early as 1779 the Charleston Association made it the duty of a standing committee to labor for the perfect equality of all religious people before the law, and for this purpose they were to "treat with the government in behalf of the Churches." No one contributed more to the result of civil and religious liberty in Georgia than did the noted Richard Furman, D. D.

2. An Unwritten History.

It is with no little hesitation that a program on State Missions is attempted. To present the subject historically one would be forced to spend years delving in old records, bringing to light a long hidden Church record here, a long forgotten association minute there; to know the early and political records of each State; to write in other words a yet unwritten history; to deal with the subject from the standpoint of current events is hardly less difficult, for with all our gathering of statistics, those of each State Mission Board of our fifteen States have not yet been collected in any adequate way. While to understand the various needs and methods of each State would require a space far broader than we can give. Here is a field for the Church historian and the States to solve. All we attempt today is to give a few facts gathered from the different States, hoping that mission students in each State will go much beyond the facts given here.

3. Early Planting and Persecution in Virginia.

No chapter of Baptist history, European or American, fills honest hearts with warmer gratitude and thanksgiving than that of Virginia. White tells us of a band of men who were driven from Virginia for their religious opinions in 1634. Burk recalls the revolting barbarities inflicted on Stevenson Reek for the same cause in 1640. He stood in the pillory two hours with a label on his back, paid a fine of 50£, and was imprisoned at the pleasure of the Governor, for simply saying, in a jocular manner, "that his majesty was at confession with my Lord of Canterbury." Taylor says that the Baptist ministers were fined, pelted, beaten, imprisoned, poisoned, and hunted with dogs; their congregations were assaulted and dispersed; the solemn ordinance of baptism was rudely interrupted, both administrators and candidates being plunged and held beneath the water till nearly dead; they suffered mock trials, and even in courts of justice were subjected to indignities not unlike those inflicted by the infamous Jeffreys. But so quickly did the work of God spread amongst the people in every direction, that the influence of our Churches began to be felt in shaping the political destinies of the colony. The preachers were from the people to whom they spoke, so that they understood their necessities and difficulties. The very means which in earlier years had been taken to hinder the spread of Baptist doctrines now contributed to their dissemination, and the people hungered for the bread of life.

4. Beginnings in North Carolina.

Following the chronological order, we note the rise of Baptists in several colonies. We have seen that individual Baptists from Virginia were found in North Carolina in the middle of the seventeenth century; but the Shiloh Church, formed by Paul Palmer in Camden County, on the Chowan River, in 1727, was

the first Church founded in that colony. It is remarkable to see what a missionary spirit pervaded our American Churches from the very first, especially put forth in practical efforts to take the Gospel into the new settlements. The journey of a Baptist Missionary meant the personal visitation of the scattered pioneers, who had gone to make homes for themselves in the wilderness. These men of God gathered the families in the region round about, preached to them, and frequently found members from the older settlements who, far away from the helps and restraints of Christian fellowship, had become careless about their religious life. Frequently the whole community was moved religiously, and often a Baptist Church was organized. An association was formed in the Sandy Creek region in 1758, and by 1766 the Sandy Creek Church had aided in forming forty-two Churches. The Little River Church was another remarkable body. Formed in 1760, it increased to five hundred persons in three years and built five meeting houses. As far back as 1793, Asplund reports that they had 112 Churches, 172 ministers, and 8,017 communicants.

**5.
Among the
Catholics of
Maryland.**

When the first Baptist Church was founded in Maryland, it was a Roman Catholic colony, but our brethren were not persecuted in the proper sense of the term, although their protest against Rome was very strong. Henry Sator, an English General Baptist, appears to have formed the first Baptist Church in the colony, at Chestnut Ridge, near Baltimore, in 1742. In 1754 it supplied members to form the Winter Run Church, in Harford County, and this, in turn, dismissed eleven member in 1785 to form the First Church in Baltimore.

**6.
Baptists
with
Governor
Oglethorpe
of Georgia.**

Governor Oglethorpe settled this colony in 1733, and at least two Baptists, Messrs. Campbell and Dunham, came over in the ship with him. Edmund Botsford came from England in 1771, was converted in the Charleston Church, and went as a missionary into Georgia. Daniel Marshall also removed from South Carolina into Georgia in 1771. In 1784 the Georgia Association was organized by five Churches, which number increased so rapidly that in 1793 there were in Georgia sixty-one Churches, with 3,227 communicants. Yet, on January 11th, 1758, the General Assembly, meeting at Savannah, passed a law making the Church of England the Church of the province. Under this law Daniel Marshall was arrested one Sabbath for preaching in the parish of St. Paul, contrary to the "rites and ceremonies of the Church of England." His congregation was assembled in a beautiful grove, under the blue sky, and he was on his knees making the opening prayer, when a hand was laid on his shoulder and a voice interrupted him

saying: "You are my prisoner." He was then sixty-five years of age, and his hair was white as snow. The man of God arose and gave security to appear for trial the next day at Augusta, and the constable, Samuel Cartledge, released him, without a word of remonstrance or rebuke from the venerable preacher. The early history of the Georgia Baptists was marked by many extensive revivals of religion, sometimes adding many thousands to their Churches in a year, as in 1812-13, 1820 and in 1827, when between 15,000 and 20,000 persons were added to them.

The part which the Baptists of all the Thirteen States, North and South took in the Revolution and in forming the Constitution of the United States is a history which we all know and of which we are all justly proud.

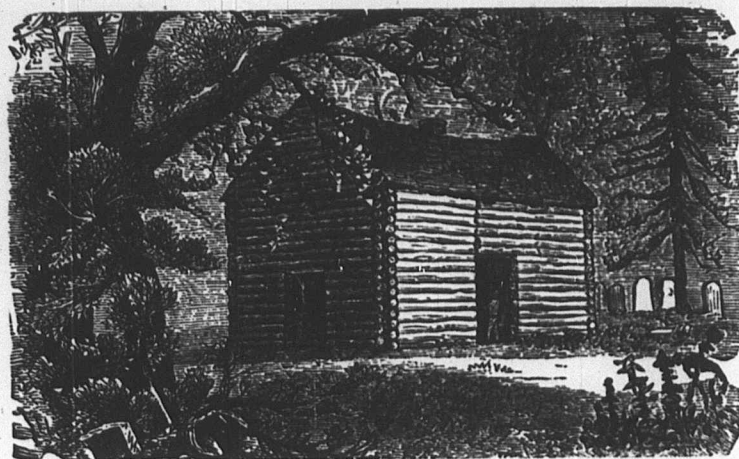
**7.
Pioneers in
Kentucky.**

The first settlers planted Baptist Churches in Kentucky at an early date. Most of its early inhabitants were from Virginia and the Carolinas, principally from Virginia, most of them were Baptists in their religion, and their early ministers brought the strong marks and earnest spirit of their ministry with them. The settlers of Kentucky were generally men of powerful frame and dauntless courage, backwoodsmen, splendidly adapted to the subjugation of this great empire of forests, and these ministers met exactly the wants of the people. The Severns Valley Baptist Church was the first organized in Kentucky, about forty miles south of Louisville, at what is now Elizabethtown, though the Church still bears its ancient name. On June 18th, 1781, eighteen Baptists met in the wilderness, under a green sugar tree, and there, directed by Rev. Joseph Barnett, from Virginia, formed themselves into a Baptist Church, choosing Rev. John Gerrard as their pastor.

**8.
The First
Church
Beyond the
Mississippi.**

There had been scattered communities of Baptists in Missouri from the settlement of that country. Thomas Johnson, of Georgia, had visited it in 1799, while it was under foreign dominion and Roman Catholic control. A few families from the Carolinas, about 1796, made a settlement in St. Louis County. John Clark, an Irish Methodist, became a Baptist, and probably was the first Baptist who ever preached west of the Mississippi. He gathered a church in 1807.

The first non-Catholic Church west of the Mississippi River was constituted July 9th, 1806. At the annual meeting in October the General Association of Missouri held impressive Centennial exercises on the very spot where this church stood and unveiled there an appropriate and beautiful granite monument. Fifteen members constituted the number of Baptist communicants in Missouri then. There are 200,000 now. "What hath God wrought?"



"OLD BETHEL" CHURCH, NEAR JACKSON, MO.

9.

The Alabama Centennial.

Turning now to bind these records of the past with those of today, we find the Alabama Baptists celebrating the centennial of their organization. Mr. W. B. Crumpton writes: "We can imagine their first Sunday in the new country. Probably one or more preachers were with every considerable number of settlers, and availed themselves of every opportunity to preach. The newcomers were not all religious; the sons of Belial were along—the tares and the wheat growing together. How long they remained after the settlement without church organization, we do not know. We are equally ignorant about what circumstances led them to organize. Doubtless the reckless behavior of the unrestrained and ungodly hastened it.

"All we know now is that on October 8th, 1808, one, John Nicholson, a Baptist preacher, organized, in the home of James Deaton, the Flint River Church, consisting of about one dozen souls, and that two other preachers, John Canterbury and Zadock Baker, are mentioned as his co-laborers.

"After a hundred years how marvelously God has blessed us! The little one of only twelve members has become an immense multitude of 157,400 gathered into 1,893 churches. The scream of the locomotive has long since taken the place of the war whoop of the savages. Broad fields of waving corn and blooming cotton can be seen where once was the trackless forest. In the place of the old log houses, which it took our fathers so long to build, we have convenient and comfortable houses of worship every few miles.

"Then a lone preacher, on foot, or horseback, would thread his way along dim trails across the mountains to carry the bread of life to the settlements in the valleys along the water courses; now, in a buggy on a graveled highway or sweeping along in palace cars, our preachers go to their appointments. Then not a man giving himself 'wholly to these things;' now we have hundreds of consecrated, cultured men, doing the one thing of making plain the claims of the gospel. Then our people knew nothing but poverty and hardship; today but few know what want is; the great mass of them are in comfortable circumstances and many are rich. And to crown their 100 years the Baptists of Alabama will endeavor to raise a thousand dollars for every year of their organization."

10. The Coming of the State Convention.

The contrast of the pioneer Baptist and the Baptist of the present day in Alabama will stand for that in any of our Southern States—in all the little one has become a thousand. As the new century (1800) grew they rapidly increased in strength and position. One after another they gathered their forces and the various State conventions were organized. South Carolina, Georgia, Alabama, Virginia and North Carolina leading, with the others following in more or less rapid succession. Before 1850 every State except one had its State convention. The youngest of the group at present is Oklahoma, now in its fourteenth year. The first thought of all these organizations was State Missions, that through their own growth they might become factors in world-wide missions.

11. The Conventions Today.

Today these 15 conventions enroll in their churches 1,946,948 white Baptists (Minutes Southern Baptist Convention, 1907) and 876,682 young people in their Sunday Schools, while the Church property is valued at twenty-seven million dollars, and their yearly contributions to all church purposes to seven millions. Undoubtedly the greatest factor in this phenomenal growth has been the work of State Missions carried on by each State within its own borders.

12. Some Virginia History.

The story of one convention's work gives, in the main, the history of the others. Take this bit of Virginia history: Eighty-three years have passed since the Baptists of the State inaugurated what is now called "State Missions." On the first Saturday in June, 1823, at Richmond, Virginia, in the Second Baptist Church Meeting House, the Baptist General Association was organized, and for thirty-two years the sole work of the Association was State Missions. J. B. Jeter and Daniel Witt were their first missionaries. Up to this time no union had been suggested looking to com-

bination of the Baptist elements, whether of individuals or churches or of Associations in mission work, at home or abroad. At this time we were few in number, weak in social and moral power, feeble in ministerial talent and ability. Not in all the State, city or country, was there owned by Baptists a single meeting house which, in this day, would be regarded as attractive or even comfortable.

It was for State Missions that our separate brotherhood, then numbering some 20,000 only in the Commonwealth, extending from the Atlantic to the Ohio, from the Potomac to the Carolina, Tennessee and Kentucky borders, were first brought into organic union for mission purposes. "Virginia for Jesus" was the rallying cry which awoke their sleeping energies, marshalled their scattered forces and combined them against a common enemy. Not until they were conscious of the strength this union gave them and began to see the almost boundless possibilities it revealed, did they venture into a broader field and move their columns against the powers of darkness in our own and other lands. Then the old churches into which our missionaries had infused new life, and the new churches organized by them, each became a source of spiritual and missionary power. The hundreds and thousands of people converted under the preaching of our missionaries were organized into Baptist churches in every part of the State. So rapid was the multiplication of our churches that the ministry available was wholly unable to supply the ministerial needs of the congregations. Then came the thought that we must have a school to prepare for the work of the ministry our young men who feel called of God to preach. To supply this need Richmond College had its birth. So, too, to supply these scattered young disciples with the Bible and good literature, soon brought into existence our Sunday School and Bible Board. And State Missions may truly be said to have brought into being in Virginia our Education, Bible, Sunday School and Home Mission Societies, and took the Foreign Mission Society out of the cradle in which it had lain for ten years famishing for nourishment, and gave it strength to do a mighty work for Christ.

13. The Mission Problems.

While our Southern country is largely a homogeneous one, and to a large extent our State Mission work is the same, yet each has its own peculiar problems. In the several States as in South Carolina the removal of the country people to the mills gives a vast and perplexing problem. Of this the South Carolina Mission Board writes:

A wide and very important field for usefulness has opened up to us in late years in our manufacturing towns. As far back as 1888 we had missionaries at work among the mill people. At that time there were only thirty-four mills in our State; now we have 159 mills,

with a population of 126,638 in their villages. In the older mill towns we have quite a number of self-sustaining churches who support their own pastors and contribute liberally toward the support of other weaker interests. During the year we have had a force of 54 men and 15 women at work among the people of 80 mill villages. In these villages we have already 56 organized churches. All these churches are being trained to contribute regularly to all our benevolent enterprises.

14. Women Missionaries.

To the workers of the Union a particularly interesting feature of South Carolina work is the employment of women missionaries. This is a summary of one year's work: Recruits secured for Sunday schools, 525; religious visits made, 18,287; copies of Scriptures donated and sold, 234; pages of tracts distributed, 11,416; garments given to the poor, 3,079; sick persons visited and many of them nursed, 497. Figures cannot possibly represent the great work and blessed influence of these noble women. God is using them to mold the characters of hundreds and hundreds of young people. From their lips multitudes of little children are learning the beautiful story of Jesus and His love. South Carolina Baptists were the first to put women missionaries to work at home, and every passing year confirms the wisdom of the movement and the importance of their work.

15. Women Workers in Missouri.

Though South Carolina claims first to have employed women missionaries, Missouri has five such workers. Of one of these Miss Eleanor Mare writes: "Miss Ollie J. Cowles began work March 1, in the lead belt of Southeast Missouri, with Flat River as headquarters. This town is the center of one of the largest lead mining fields of the world. The last five years have witnessed a wonderful development in these productive mines and in the equally productive mission field. Six or eight towns, connected by railroad or trolley, each has a thriving Baptist church. Several of these churches are already finding that they must put up larger buildings only two or three or five years after they have been organized, and had built houses which they thought sufficient for years. The women of this group of churches are ready to help the large number of foreigners who have been attracted by the mines and smelting works. Miss Cowles will lead the women in these efforts. Many other mining districts in Missouri need such help; and we hope before long to have twice as many women workers.

16. One of Tennessee's Problems.

One of Tennessee's problems, but not hers alone, is taking the towns. "Two-thirds of the population of our State live in the country, and here are to be found about five-sixths of our churches. In other words, we have 1,345 churches in the country, and 255 in towns. In the country there are 1,185 people to every

Baptist church, as against 2,385 in the towns. There are yet 235 towns in our State without Baptist churches. Besides these, there are great sections of our cities and rural districts where we ought to have churches. We have splendid towns of from 5,000 to 12,000 people, with only one Baptist church to supply their needs. There are sections of from 2,000 to 5,000 people in our cities untouched by a Baptist preacher or a Baptist church. This is especially true of Nashville, the capital city of our State, and the same may be said of Memphis, Chattanooga, and this fair city in which our convention meets. In some of these places \$100 spent now will mean more than \$1,000 ten years from now. Delay in these fields means a loss that will probably never be recovered."

17. Some of Georgia's Needs.

Even Georgia, counted our Baptist stronghold and outnumbering all the others in membership, has its problems. "A factor to be taken into account," says a Georgia writer, "is that we have about 400,000 white children in Georgia out of the Sunday schools, and growing up to a degree estranged from the churches rather than drawing to them. Among the many classes to be sought and won is the large and growing cotton mill population of our State, comprising over one hundred communities, with a population of more than 100,000, which presents a peculiar claim upon us for sympathy and help. Another problem with which we must grapple is the undeveloped church. Out of 2,170 Baptist churches in Georgia, one hundred of them contribute more than half the total amount given through the Convention last year."

In Georgia the strength of the Baptists lies in the towns rather than in the country, there being in the rural districts an average area of forty square miles to each Baptist church; and there are a number of sections as large as counties where there are no Baptist churches.

18. Louisiana's Need.

"We have in Louisiana, in its acutest and most aggravated form, every problem with which Southern Baptists are wrestling in their Home Mission work. Except Cuba and Porto Rico, and Panama and the mountains, we have here in its most difficult phase, every task with which the Home Mission Board is charged. But we have the parallel of Cuba and Porto Rico and the Canal Zone, and the mountain problem—without the mountains. Look at the outlines of the field.

Destitution.—Parish after parish with no Baptist church, and towns and cities with five to ten thousand inhabitants with no organization at all to stand for the truth as we hold it. There is a line of railroad in this State two hundred and nineteen miles long, dotted all along with young cities, and running through as rich soil as there is

in North America, which has one self-supporting Baptist church at each end and not one anywhere in the middle—the Southern Pacific from Lake Charles to New Orleans.

And New Orleans, called a monster of mission need, what shall we say of New Orleans? With all its greatness and splendid outlook, New Orleans is reeking in sin more filthy than the soft mud under her feet. To human eyes, it has looked like this was a Baptist graveyard. To some, our history there has been but a tale of failures and hopes deferred. But, thank God, day is dawning. The spirit of revival is there and renewed recourse to God in prayer."

19. Vast Texas.

When one realizes that Texas is larger than Japan, larger than the German Empire, and that it is estimated, if all her tillable land were in cultivation, she could produce enough to feed the world, one will comprehend how large a subject we have, and what a field for missionary effort this great empire State presents. The Baptists of Texas prosecute their work for missions through the Baptist General Convention, which is a consolidated board of missions; that is, a board of missions which represents the whole world—"Jerusalem, Judea, Samaria and the uttermost parts of the earth," or State, home and foreign missions.

The State Mission Board of Texas has at present on its roll of missionaries within the borders of the State 325 missionaries and five Bible-women. The work for this year is projected on a basis of \$125,000. Of the more than 300 missionaries in Texas, fifteen preach to the Mexican, or Spanish-speaking people. There are three who preach to the Scandinavians and five to the German population.

When you consider that the census report gives us more than a half million foreign-born people, and the further fact that Texas has two ports of entry, viz., Galveston and Port Arthur, and that last year there were more immigrants entering Galveston than enter at Baltimore, and that the immigrants coming to Baltimore scatter over the Eastern, Middle and Western States, while the immigrants coming to Galveston stay in Texas, you will realize what a great foreign home mission field Texas presents to the Baptists.

20. Suppose.

But this survey must cease, leaving untouched the work of States who have done as valiantly as these. As we began we must close, by counseling each to study the records for her own State's work, knowing she will find much to make glad and encourage to greater labor. From the excellent program for a week of Prayer and Gifts for State Missions prepared by the Central Committee of Tennessee, we commend the following Suppositions and Resolution, which might, with little change, apply to any State.

WHAT CAN BE DONE—

Suppose 3,832 Baptists of Tennessee can give nothing.	
Suppose 20,000 Baptists give 1 cent each per year	\$ 200 00
Suppose 20,000 Baptists give 2 cents each per year	400 00
Suppose 20,000 Baptists give 5 cents each per year	1,000 00
Suppose 20,000 Baptists give 10 cents each per year	2,000 00
Suppose 20,000 Baptists give 25 cents each per year	5,000 00
Suppose 20,000 Baptists give 50 cents each per year	10,000 00
Suppose 20,000 Baptists give \$1 each per year	20,000 00
Suppose 5,000 Baptists give \$5 each per year	25,000 00
Suppose 5,000 Baptists give \$10 each per year	50,000 00
Then our 153,832 Baptists would give during this year . .	\$113,600 00

RESOLVED, To give at least the value of one day's work during September to State Missions.

21. True Patriotism is bound up with this State Mission work. A Mississippi appeal for State Mission work may well close our study. A United States Supreme Patriotism. Judge lately said that no higher type of patriotism can be displayed than that which supplies one's own people with the Gospel.

In this cause we are laborers together for a truer patriotism.

In this cause we are laborers together for a better citizenship.

In this cause we are laborers together for better homes.

In this cause we are laborers together for a higher morality.

In this cause we are laborers together for our *own*—as our Lord "came to his own," so in this cause we come to our own.

In this cause we are laborers together for more effective world-wide missions.

In this cause we are laborers together with God.

"Give and it shall be given."

"The Lord loveth a cheerful giver."

"It is more blessed to give than to receive."

"Faith without works is dead."

Suggestions for Young Woman's Auxiliary.

Essays.

Baptist Beginnings in Our Own State.
One of Our Pioneer Baptists, (historical sketch).
The Early History of Our Church.

Round Table.

1. Women Who Led in Organizing Baptist Churches or Women who kept Baptist Churches Alive. (Personal instances as known or heard).
2. (a) What State Mission Work lies at our door?
(b) How have others met this problem?
(c) How may we meet it?

Appointment of committee to arrange practical plans in answer to these questions.

Souvenir.

A post card bearing the state flag or state capitol may be used as a souvenir. On these should be written the population of the state, number of Baptists, number of Baptist Churches, number of Y. W. A., money contributions and other items of State Missions.

In place of post cards, little maps may be sketched, bearing on one side the state motto and a line of the state song. In both cases the figures should be filled in by the member at the meeting.

Bibliography.

Armitage, History of the Baptists.
Baptist Year Book.
Minutes of Conventions of Various States.
Baptist State Histories.
Current Publications of State Mission Boards.

Band Programme.

Arranged by MISS ELIZABETH N. BRIGGS.

FIRST MEETING.

SUBJECT—State Missions.

Motto—"Protect us by Thy might, Great God our King."

Opening Exercises.

Bible Reading—Psalm 44:1-6.

Prayer—Hymn.

Minutes—Roll Call—Collection.**Hymn—**

ONLY A BAND OF CHILDREN.

(Air, "Little Drops of Water.")

Only a band of Children,
 Sitting at Jesus feet,
 Fitting ourselves to enter
 Into His service sweet.
 Softly His voice is calling:
 "Little one come to me!
 Stay not, though weak and helpless;
 Child, I have need of thee."

Stories From Baptist History—

1. Stevenson Reek, (paragraph 3).
2. Daniel Marshall, (paragraph 6).
3. John Nicholson, (paragraph 9).

Recitation—

LITTLE THINGS.

There's never a rose in all the world
 But makes some green spray sweeter,
 There's never a wind in all the sky
 But makes some bird wing fleeter;
 There's never a star but brings to heaven
 Some silver radiance tender,
 And never a rosy cloud but helps
 To crown the sunset splendor;
 No robin but may thrill some heart
 His downright gladness voicing.
 God gives us all some small, sweet way
 To set the world rejoicing.

—Anonymous.

Told by Leader—History of the Early Baptists in our own State—
 Procure Literature from State Board or State Central Committee.

Hymn.**Reading—**Selected from State Mission Literature.**Song** by little children.**A Dissected Map.** (See note).**Plan for Open Meeting—Hymn.****Prayer, (in concert)—**

"Lord, bless the little children,
 Wherever they may be—
 Far out on the silent prairie,
 Down by the sounding sea.
 Like flowers in the crowded city,
 Like birds in the forest free,
 Lord, bless the little children,
 Wherever they may be."

Adjournment.

NOTE TO LEADER—In some states the Sunbeams have a special State Mission work. This is the time to stress it, to make special offerings and to talk about it. The plan for the Dissected Map is to draw roughly a large map of the fifteen states of the Southern Baptist Convention and cut them apart. Write an item connected with the state on each and give to a child to read. Then let all be pinned on the blackboard so they will fit. See note for next meeting.

SECOND MEETING.

SUBJECT—Our State.

Motto—Use State Motto or an appropriate line from the State Song.**Open Meeting.****Hymn—**by Band and congregation.**Hymn—**by Band.**Prayer—**by Pastor.**Reading—**Twenty-third Psalm repeated in concert by Band.**Bible Reading—**by Pastor.**Hymn—**by all.**Recitation—**The Lord's Work—for six little children. (See *Our Mission Fields*, November '07.)**Solo—**(selected).**Report of Band Secretary—**What Our Band Has Done this Year.**Report of Treasurer—**What Our Band Has Given this Year.**Paper by President—**What Our Band Would Like to Be.**Hymn by Band—**"The Light is Breaking." (See *Our Mission Fields*, May, '08.)

Recitation—by little child—"If Every Little Child." (See *Our Mission Fields*, May, '08.)

Talk by Pastor or S. S. Supt.—(limited to five minutes).

Recitation—"When to Thee a Little Lad." (See *Our Mission Fields*, November, '07.)

Collection.

Hymn—"Our Gifts to Bring." (See *Our Mission Fields*, Nov., '07.)

Closing Words.

Prayer—in concert by Band, "God Bless the Little Children." (See First Program for September, '08.)

Benediction—Adjournment.

NOTE TO LEADER—This very simple program has been arranged for an Open Meeting to which the parents and friends are invited. It is hoped that this will bring the Band to the attention of the grown people and to the children who are not members, and thus pave the way for a fine Enlistment Day in October. Children may ask to join at the close of these exercises but should be asked to come in October, giving their interest a little test. The Dissected Map, What Shall We Give? Doctors from Many Lands, etc. in this issue may be used. They will be new to the visitors. Visitors may be allowed to say a few words of encouragement. The collection should be announced for State Missions.

Suggestions for the Boys.

Essays.

Baptist Persecution in England.
Baptist Stand for Religious Liberty in the Colonies.
Influence of the Baptists in the Constitution of the United States.

Map Study.

The Baptist March through the Southern States.
(See paragraphs 1 to 9.)
Comparison in size and population of our state with some other mission fields.

Debate.

Select query especially appropriate to the condition of your own State, as connected with the mill population; immigrants; the townward movement of the rural population, etc.

Discussion.

What may we, as an organization, attempt for state missions in our own community?

Recommendations of the Executive Committee W. M. U.

Recognizing that the twenty years of work now lying behind us have been years of preparation for far larger service in the years to come, we present to the Union for our twenty-first year the following recommendations:

1 Motto—That we take for our motto for the year *Higher Things* and, rededicating ourselves and our Union to its high mission, we seek *Higher Things*, in the knowledge of God's will concerning our organization and ourselves and in the fulfillment of that will by the gift of our time, our talents, our possessions and our whole beings for His service.

2 Young Woman's Auxiliary—Gratified by the advance made by the Young Woman's Auxiliary in numbers and contributions we continue with unabated zeal to enlist other young women for mission service, emphasizing among them Mission Study Courses, systematic and proportionate giving, special training for mission work, the fact that from their ranks must come mission recruits for all fields and above all that the first object of their organization is that each member may have more abundant spiritual life.

3 Children's Societies—That the special objects given the children in the past year by the Home and Foreign Board having proved a great stimulus to interest and endeavor, we commend the continuance of this plan in the present year; that systematic efforts be made to enlist the boys as well as the girls in mission bands; that, youth being the time when lasting impress upon character is made, the children also be taught the duty of giving regularly and proportionately that as the men and women of the future they may know how to meet the vast mission responsibilities which await them.

4 Boxes—That the box work, so long a part of the Union's endeavor, be continued.

5 Margaret Home—That the present plan of apportionment of running expenses of the Home among the States, of sending these funds to the Treasurer, W. M. U., and of setting aside any surplus as part of a Contingency Fund remain unchanged.

6 W. M. U. Training School—That grateful for the success of the first year of the Training School, we apportion among the States \$3,000.00 for its current expenses and continue the effort to complete the first third of an ultimate sum of \$60,000.00 for Permanent Endowment with such vigor that the sum of \$20,000.00 shall be in hand in the near future.

7 Literature Department—That we again instruct the W. M. U. Literature Department to prepare a Missionary Calendar for the ensuing year, assuring them that we will endeavor to place 8,000 in the hands of our societies; that societies and workers avail themselves more largely of the other mission helps offered by this Department.

8 Our Mission Fields—That Our Mission Fields be continued as the official publication of the W. M. U.; that the societies be urged to further increase its circulation among pastors, B. Y. P. U.'s and other mission workers.

9 Week of Prayer—That the Week of Prayer for World Wide Missions be the first week in January, the Week of Special Prayer and Offering for Home Missions, the second week in March; that in view of the wonderful awakening in China and the great needs of our own land we signally enlarge our Christmas Offering for China and our Special Offering for Home Missions in March.

10 Enlistment—That in view of the fact that we have as yet enlisted a small part of the women and children of the churches connected with the Southern Baptist Convention in mission societies, we continue the campaign of Enlistment and Enlargement, and that Enlistment Day be observed in October, the States being asked to tabulate the results of this concerted effort.

11 A Cycle of Tours—Since the duties of the Corresponding Secretary of the Union are two-fold and arduous, requiring a division of time between office and field work, she in conference with State Officers prepare a Cycle of Tours covering two years in which time she will spend two weeks in each state connected with the Union, and that the State Central Committees assist her by conforming to schedule thus arranged.

12 Apportionments—That the Apportionments to States for the coming year be based upon the amounts reported by them for the year just closed.

13 Systematic and Proportionate Giving—That these words often used in connection with our Union become a vital reality; that we use diligent effort to send in contributions regularly throughout the year; that we set before the societies in a definite way the duty of giving regularly and prayerfully a certain proportion of their income for the salvation of the world.

14 Study and Service—That before all the Societies we set forth the privilege of Study and Service; for Study we commend Mission Study Classes and Mission Institutes that we may know the dealings of God in every land; for Service the establishment of Mother's meetings, Sewing schools, Neighborhood prayer meetings and similar undertakings that in our own neighborhoods we may be factors in bringing all people of all nations to the feet of His Son.

RECEIPTS FROM APRIL 20th, 1907, TO APRIL 20th, 1908, AND SUMMARY OF TREASURER'S REPORT

Mrs. W. C. Lowndes, Treasurer, in account with Woman's Missionary Union
Auxiliary to Southern Baptist Convention

CASH CONTRIBUTIONS AS REPORTED BY STATE TREASURERS

STATE	FOREIGN	HOME	S. S. BOARD	MARGARET HOME	TRAINING SCHOOL CURRENT EXPENSES	SCHOOL EQUIPMENT & ENDOWMENT	TOTAL CASH CONT'S FROM EACH STATE	TOTAL CASH AND BOX CONTRIBUTIONS
Alabama	\$ 6,569.20	\$ 5,088.31	\$ 21.60	\$ 189.96	\$ 250.00	\$ 604.78	\$ 12,723.85	\$ 13,830.45
Arkansas	1,622.80	916.18	36.15	44.40	100.00	47.00	2,766.53	3,456.80
District of Columbia	275.00	168.35	182.66	19.11		40.00	685.12	1,146.20
Florida	1,863.01	2,222.95	41.58	34.75	197.37	1665.09	5,024.75	5,332.05
Georgia	13,226.57	9,287.62	217.68	335.68	300.00	2,000.00	25,367.55	28,102.14
Kentucky	7,477.83	3,609.11	97.07	100.00	600.00	2,835.10	14,719.11	18,153.01
Louisiana	2,077.58	2,053.12	44.50	87.05	75.00	172.10	4,509.35	4,726.35
Maryland	1,750.98	1,477.38	9.00	76.75	125.00	264.95	3,704.06	6,111.03
Mississippi	2,680.84	1,856.20	51.00	426.20	23.31	316.75	5,334.30	7,545.30
Missouri	3,501.30	1,976.48		28.10	67.45	590.80	6,164.13	7,383.38
North Carolina*	9,744.70	3,086.84	9.10	111.37	250.00	1,026.43	14,228.44	16,620.15
Oklahoma	407.56	441.48			25.00	61.39	935.43	935.43
South Carolina	1,403.77	8,355.18	195.92	197.57	200.00	893.82	21,306.26	22,993.24
Tennessee	5,125.35	5,143.58	632.14	92.36	150.00	1,549.60	12,693.03	14,882.98
Texas	3,994.25	2,692.07	22.48	29.00	150.00	178.00	7,065.80	7,951.52
Virginia	15,734.41	7,835.85		137.50	237.66	1,514.92	25,400.34	28,151.48
Gift from Sunday School Board							20,587.83	20,587.83
Miscellaneous Gifts							422.70	422.70
Totals	\$ 87,515.15	\$ 56,190.70	\$ 1,560.88	\$ 1,909.80	\$ 2,750.79	\$ 12,760.73	\$ 186,198.58	\$ 210,742.04

* Report for eleven months, Self-Denial Offering not included.

† Including \$20.83 for Students' Fund.

APPORTIONMENT FOR YEAR 1908-1909

STATE	HOME	FOREIGN	MARGARET HOME	TRAINING SCHOOL (SUPPORT)	TOTALS
Alabama	\$ 6,475	\$8,724	\$100	\$275	\$15,574
Arkansas	2,000	2,550	35	100	4,685
District of Columbia	211	344	15	50	620
Florida	3,000	3,075	40	175	6,280
Georgia	12,952	16,535	125	315	29,927
Kentucky	6,000	9,777	100	450	16,327
Louisiana	2,875	2,890	50	75	5,890
Maryland	2,800	2,980	65	125	5,980
Mississippi	3,500	3,830	65	125	7,520
Missouri	2,733	4,475	65	150	7,423
North Carolina	7,000	12,642	100	250	19,992
Oklahoma	800	686	10	25	1,521
South Carolina	11,000	14,330	150	210	25,690
Tennessee	6,430	7,482	65	150	14,127
Texas	4,665	5,680	90	175	10,610
Virginia	12,559	19,000	125	350	32,034
	\$85,000	\$115,000	\$1,200	\$3,000	\$204,200

W. M. U. Literature Department,

301 N. CHARLES STREET,
BALTIMORE, MARYLAND.

Our Mission Fields,
Per Annum, 20 Cents.

Monthly Missionary Literature,
Per Annum, 30 Cents.

Junior Portfolio For Young People,
And Sunbeams, 10 Cents.

Young Woman's Auxiliary Badge.

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



Sunbeam Badge.

A pin bearing the interwrought initials S. B. in an olive
wreath. Price 15 cents; 2 cents additional for postage.



The demand for the Missionary Calendar of Prayer proved so great
that a second edition of 4,000 was ordered. A limited number of this
second edition is still on hand and orders can be sent to Headquarters,
301 N. Charles Street, Baltimore, Maryland. Price 10 cents per copy.

MISSION WORKERS' MANUAL, 5 CENTS.

Leaflets on all Fields and Phases of Mission Work.