

Our Mission Fields

VOLUME III

JANUARY, 1909

NUMBER 3

Union Motto, 1908-1909, "Higher Things"

OUR MOTTO

"Soul of mine,
Wouldst thou not choose for life a motto
half divine?

Let this be thy guard and guide
Through the future, reaching wide,
Whether good or ill betide,
Rise Higher."

Great Missionary Movements of the Last
Three Decades—Africa—
National Dangers and Opportunities

PUBLISHED QUARTERLY BY
THE WOMAN'S MISSIONARY UNION

Auxiliary to the Southern Baptist Convention

301 NORTH CHARLES STREET

BALTIMORE, MARYLAND

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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 reflect more closely the Union's plans, purposes and aims. Our Mission Fields, the Woman's Missionary Union Departments in the Foreign Mission Journal and the 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.

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THE NEW MISSIONARY CALENDAR OF PRAYER

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WOMAN'S MISSIONARY UNION
LITERATURE DEPARTMENT

301 N. Charles St. (Wilson Building) Baltimore, Md.

TOPICS FOR 1909

January—The Great Missionary Movements of the Last Three Decades.

February—Africa.

March—National Dangers and Opportunities.

April—South America.

May—The Press as a Missionary Factor.

June—The Lands of Buddha—India and Japan.

July—The Salvation of the City.

August—Missions in Catholic Europe.

September—Missions West of the Mississippi and State Missions.

October—World Survey.

November—Central America and Cuba.

December—The Middle Kingdom.

PROGRAM FOR JANUARY.

Hymn—"Onward, Christian Soldiers."

Bible Reading—The Reward.

Poem—A Prayer for the New Year.

Prayer.

Missionary Beginnings among Southern Baptists.

The Awakening of the Women.

The Power and Purpose of Medical Missions.

Three Movements among the Young People—

The Students' Christian Federation—The Student
Volunteers—The Young People's Movement.

The Laymen's Movement.

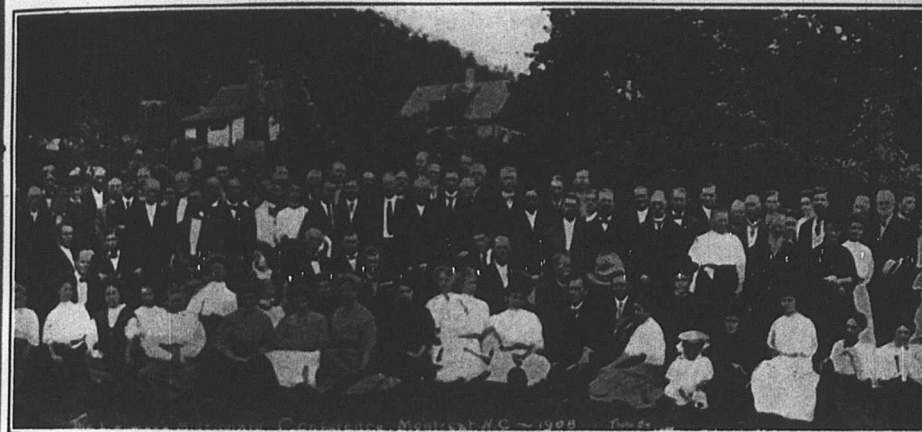
Poem—My Sword and Shield.

New Year Plans and Resolutions—Discussion.

Business.

Collection.

Prayer.



LAYMEN'S MISSIONARY CONFERENCE, MONTREAT, N. C., 1908.

Program for January.

GREAT MISSIONARY MOVEMENTS OF THE LAST THREE DECADES.

"Speak a shade more kindly, than the year before ;
Pray a little oftener ; love a little more ;
Cling a little closer to the Father's love ;
Thus life below shall liker grow to the life above."

Hymn—"Onward, Christian Soldiers."

THE REWARD.

Let us not be weary in well doing : for in due season
we shall reap, if we faint not.

Gal. 6:9

Verily there is a reward for the righteous.

Psa. 58:11

To him that soweth righteousness shall be a sure
reward.

Prov. 11:18

He that goeth forth and weepeth, bearing precious
seed, shall doubtless come again with rejoicing, bring-
ing his sheaves with him.

Psa. 126:6

Gal. 6:7

For whatsoever a man soweth, that shall he also reap.

Ask of me and I shall give thee the heathen for thine
inheritance, and the uttermost parts of the earth for
thy possession.

Psa. 2:8

Heb. 6:10 God is not unrighteous to forget your work and labor of love, which ye have showed toward His name.

Rom. 2:6 Who will render to every man according to his deeds.

Luke 6:22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Luke 6:23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

John 14:13 Let not your heart be troubled. . . I go to prepare a place for you. . . I will come again and receive you unto myself, that where I am there ye shall be also.

Matt. 25:34 Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Rev. 7:15 Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

Rev. 7:16 They shall hunger no more, neither thirst any more.

Rev. 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

A PRAYER FOR THE NEW YEAR.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life my weak intent,
Let me be the thing I meant.
Let me find in Thy employ,
Peace that dearer is than joy;
Out of self to love be led,
And to Heaven acclimated,
Until all things sweet and good,
Seem my natural habitude.

—J. G. Whittier.

Prayer.

1. To understand the great missionary developments of the last three decades, it will be necessary to go back to earlier days to see out of what missionary roots these more recent developments have grown.

It will not be necessary, however, to go farther back than 1800. We all know that, while the true churches everywhere had never lost their desire to draw into their folds the unconverted around them, the belief that when God wanted the heathen converted He would call them by some special intervention of Providence, had become practically universal. Carey startled the Christian world when, for the contrary opinion, he dared to throw himself across the path of governments and go out against the sentiment and belief of the church.

This daring act, more than any immediate success, aroused such comment that those who really desired to know the will of God were driven to their Bibles. The result was, that first, widely separated individuals became believers and contributors; then little groups formed themselves into missionary bands; women formed mite societies, and churches as a whole began to discuss the great mission question. In 1810 the Congregational Church, the first of the churches in America, organized for mission work in foreign lands. In 1814 the Baptists organized in response to the call of Judson, who had gone out as a Congregationalist, but after a long study in mid-ocean had become a Baptist, and adopted him as their first foreign missionary.

2. Some Far-Reaching Consequences.

No church fought so hard or suffered so greatly for missions as the Baptist. It is almost impossible for us to realize the bitterness engendered by the discussion in the early years of the last century. On this question the church was split in two—a division that lasts to this day. "The great split of 1833 on the mission question was the culmination of a long controversy.

Be it known that the Baptists were not at first called Primitive or Anti-Missionary and Missionary Baptists. They were simply Baptists. These distinctions came years later." The action of one Association—the Flint River—composed of churches in Tennessee and Alabama, will illustrate what took place all over the country. In 1839 or 1840 they leveled at the churches and individuals who had anything in any way to do with missionary societies, Sunday schools or temperance societies, the famous non-fellowship resolutions. "They dared not contribute to one of these. The contention of the Missionaries was for freedom to give their money as they saw fit.

"We will not—and you shall not" was the spirit of the other side. The formations of missionary societies outside of the churches had been recommended by the Muscle Shoals Association as the best means of satisfying the Missionaries and keeping the question out of the Association; but the device only proved to be a boomerang—the representatives of the societies met in annual session at the same time and place as the Association, and the conflict was joined. The Flint River declared non-fellowship for the Muscle Shoals and all such. Some of the churches of the Muscle Shoals withdrew and formed an Anti-Missionary Association. The end soon came to this Association, as it has nearly come to the Flint River. The latter is barely alive, having a few churches scattered long distances apart in three States."

**3.
In Spite of
Persecution.**

The long-suffering spirit "of the missionary brethren in those days was beautiful. They resolved to 'bear and forbear.' This was their spirit everywhere. Time and again they were denounced and their efforts foiled, but they patiently endured it. All the churches called Liberty, Harmony, Freedom, Fellowship, Unity, Providence and Aimwell were doubtless driven out by the non-fellowship resolutions of the Anti's." As has been said, the final split came after years of strife.

**4.
Where the
Women
Stood.**

How early and how strongly many of the women of the churches stood for missions, even to willingness to bear persecution, is shown by the records of two conventions—those of Alabama and North Carolina. When the convention of Alabama was formed in 1823, only about twenty met. "Confidence was strengthened when it was ascertained that there were delegates present from seven missionary societies founded and operated by Christian women."

At the second session of the North Carolina convention in 1831, there were brethren sent as delegates from three Woman's Missionary Societies.

**5.
Missionary
in Name.**

To be missionary in name, however, is not always to be missionary in fact. While the number of those in the United States known as Missionary Baptists, have grown from such small beginnings, less than a hundred years ago, to nearly four million, and the Primitive or Anti-Missionary number only one hundred and twenty-six thousand, many, many thousands of those who bear the missionary name give nothing to the extension of missions. Of Southern Baptists it has been said that one-tenth gives nine-tenths of all given to mission purposes. What is true of us is true to a large extent of all churches of whatever name.

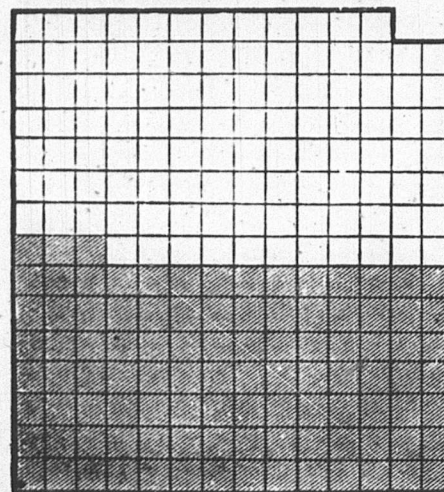
"YE ARE THE LIGHT OF THE WORLD"

1908

Each square represents one hundred Southern Baptist Churches.

White represents those which gave to Foreign Missions last year; black, those which did not.

There are 208 squares; 107 white, and 101 black.



"If the Light that is in thee be darkness, how great is that darkness."

**6.
The Growing
Light.**

Nevertheless the light was growing. In 1880 the churches of America were giving nearly two millions and a half to foreign missions and an average of two million and seven hundred thousand per year for the years between 1870 and 1880 had been given through Home Mission societies. In Foreign Mission churches, conducted by the missionaries from all Protestant countries, there were less than one-half million communicants, while the missionaries from the churches of the whole world numbered 4,871.

7. The Awakening of the Women.

In a memorable address entitled, "A Review of the Century," delivered at the Ecumenical Mission Conference of 1900, Mr. Eugene Stock, of England, places as three great simultaneous missionary movements between the years 1880 and 1890, the dedication to Christian world conquest of the women, the medical men, and the students. A closer view of the missionary awakening among the women shows that in the United States from 1861 the isolated Woman's Missionary Societies, which had existed from the very beginning of the revival of mission work at the close of the eighteenth century, were drawing together in large organizations. By 1880 there were twenty-two such organizations which were giving half a million dollars a year, or a fifth of all given by the churches to foreign missions. Their work for home missions, however, had as yet taken little definite shape. Yet this was, as Mr. Stock would indicate, the time of the clarion call to the women of the whole church. How great the awakening that followed will be seen by the fact that twenty years later, in 1900, the woman's share in the world's total for foreign missions was two millions and a half, or as much as all the churches of the United States were giving at the beginning of that period. What will be the sum of their gifts at the close of the present decade, we cannot say; but we know that there will be great advances in gifts to foreign missions, while their gifts to home missions will be multiplied many times.

8. Other Indications.

Gifts are but one indication of the awakening of the women. Their societies have been among the chief missionary educational factors; the awakening to the necessity of the missionary education of the children has come largely through them; while the entire church has felt the uplift of their zeal and prayers.

A movement of large significance growing out of all these efforts, has been the ever increasing number of women giving themselves to mission work. At the beginning of the period we are considering there were few single women in mission fields. Today there are 4,221 married women and 4,105 single women; while at home every denomination is providing for their training in missionary training schools.

9. Medical Missions.

As we have had to go back of the last thirty years to find the beginnings of woman's work, the increase of which is so marked a feature of the period, so we must look back to 1835 to find the first Medical Missionary Society. This was formed by Dr. Peter Parker, the first medical missionary to China, sent out by the Congregational Church of America. In 1841, on his way to America, he passed through Edinburgh and formed the Edinburgh Medical Society, which for ten years mainly expended its efforts in awakening interest

in the cause of medical missions. While physicians had been sent out by various mission organizations, medical missions were long looked upon with doubt by several of the great mission organizations. A general summary of mission work, published in 1881, shows a total of 112 medical missionaries, 36 of whom were in China and 24 in India.

10. Thirty Years' Growth.

What led in the early '80's to the notable awakening to the fact that mission lands could be opened at the point of the lancet, we do not know. Suffice it to say that in 1900 "in all the great London hospitals the Christian students made their missionary associations, and young doctors were coming forward year by year to consecrate acquirements and skill to the service of Christ abroad." In this same year the number of medical missionaries had grown to more than 600, one-third of whom were women. In the same year also there were more than a thousand hospitals and dispensaries, where they treated in one year two million and a half patients.

11. The Great Need.

But let no one think the demand is supplied. This is an average of only one physician to 1,160,000 heathen. In all heathen countries the knowledge of medicine is in its infancy. "Even in China the so-called doctors prey on the folly and ignorance of the people without let or hindrance. A Chinese doctor, entirely ignorant of the distinction between arteries and veins, will feel the pulse of both wrists, with the idea that the beating of the pulse of the left arm indicates the state of the heart, while that of the right represents the health of the lungs and liver. Some of the remedies are not only absurd, but characterized by cruel barbarity." Does a young man or woman desire as a physician to serve the greatest number both in body and soul? Let him or her turn to the mission fields. Take one example. In forty years Dr. Kerr treated a million patients; trained a hundred medical students, performed thirty-six thousand operations, and translated several missionary books! Could a man desire a greater work? Add to this the more than another million friends who thus came to some knowledge, though often dim, of the fact that there is a compassionate Saviour, whose love sends out such men as this, and we have a work angels might envy. (For Program on Medical Missions, see *Our Mission Fields*, July, 1908.)

"The closing years of the nineteenth century," writes Mr. John R. Mott, Secretary of the World's Students Christian Federation, "witnessed in all parts of Protestant Christendom an unprecedented development of the Students' missionary life and activity among young men and women." "The oldest of the movements among the students is the American Intercollegiate Y. M. C. A. When this movement was inaugurated in 1877, there were less than thirty

Christian Associations in the colleges and universities of the United States and Canada." The movement spread with astounding rapidity through the colleges of America, and from America to the colleges of all Protestant and mission countries. "In the month of August, 1895, eighteen years later, there was held within the walls of the ancient Swedish castle of Vadstina, on the shores of Lake Wetteren, a gathering of students which is destined to occupy as important a place in the history of the Christian Church as the famous haystack prayer meeting at Williams College. It was a conference of five great inter-collegiate movements in America, Great Britain, Germany, Scandinavia and the Students Christian Movement in Mission Lands. Since that time great national organizations of students in nearly every land have entered the federation—among them those of India, Ceylon and Australasia, of South Africa, of China, of Japan, Belgium, France, Holland and Switzerland. To these Y. M. C. A. have been added the Young Women's Students Association in the United States and Canada.

The recent figures of the college movement are startling in their largeness and significance. Ten years after the formation of the World's Student Federation (1904) there were in the colleges of America 721 students, Y. M. C. A., with a membership of more than 47,000 students and professors, and in Young Women's Colleges, 531 organizations with more than 33,000 members.

The last World's Conference of this Federation was held in Japan in 1906, and attracted the attention of that whole nation, and indeed of the whole world, representing as it did nearly 2,000 students' religious organizations with a membership of 105,000 students and professors in forty countries.

13. The Student Volunteer Movement.

A direct outgrowth of this quickening of Christian life in the colleges was the Students Volunteer Movement for Foreign Missions. "In 1886, at Mt. Herman, on the banks of the Connecticut, 257 delegates from eighty-nine colleges in the United States and Canada, gathered in the first Christian Students Conference ever assembled. At the beginning of the Conference, less than a score of delegates were thinking of becoming missionaries; by its close, exactly one hundred had indicated their willingness and desire, God permitting, to become foreign missionaries." Such was the beginning of what is now known as the Student Volunteer Movement, which, while a part of the Christian Association is yet a distinct department of its activity which has touched and leavened the whole student body of the Christian world with mission thought, and sent its watchword of hope ringing round the globe—the Evangelization of the world in this Generation.

14. A Students' Missionary Gathering.

To attend one of these Volunteer Conferences is to look into the faces of the future leaders of missionary thought, and to feel the stirring of the great missionary pulse of the world. "The purpose of these gatherings is to bring together carefully selected delegations of students and professors from the important institutions of the United States and Canada, and the leaders of the missionary enterprise both at home and abroad, to consider the great problem of the evangelization of the world and unitedly to resolve to undertake in His strength greater things for the extension of the Kingdom of Christ." On the twentieth anniversary of the meeting at Mt. Herman, which began with less than a score of Volunteers, there gathered in Nashville, Tenn. (1906), 4,235 delegates among whom were 3,090 student delegates, missionaries from 26 countries, Secretaries of Mission Boards, missionaries under appointment, and leaders of missionary thought in every department of missionary endeavor.

It was found that, as a result of the twenty years work, nearly three thousand Volunteers were already on the mission fields, and that several thousand students still in college had indicated their desire and purpose, God permitting, to become foreign missionaries. Moreover, Mission Study Classes had been formed in most of the colleges of America, probably some twelve thousand students being gathered into these Mission Study groups, and as a natural outgrowth of this study, 25,000 students and professors had given in the previous year \$80,000, of which \$60,000 was for Foreign Missions. But why multiply figures? The fact stands out in bold relief, that the Students of the Christian world are challenging the Christian world to join them in taking the world for Christ.

15. The Young People of the Church.

But unfortunately the larger part of our young people never enter the halls of the higher institutions of learning. What of them? Do they not need special instruction in mission study, a closer knowledge and link to this greatest enterprise of the Church? The answer was the Young People's Missionary Movement organized in 1902. Their field includes the 14,000,000 Sunday School scholars of the Protestant churches of America, and the 5,000,000 members of Young People's Societies, and any and all young and old who would know more of missions. Their great method of reaching these millions of young people now at the age of greatest religious interest, and the Church as a whole, is the Mission Study Class. For this purpose they have published numbers of books suitable for all classes, young or old, and through the Boards of the different denominations are reaching and interesting all people of all ages. The relation of the Students' Volunteer Movement and the Young People's Missionary Movement, says one of their leaders, is that the Students

Volunteer Movement aims primarily at the enrollment of Volunteers for the mission fields, and incidentally at the quickening of the home Church, the Young People's Missionary Movement aims primarily at the development of the interest of the home Church through those from whom must come the support of the outgoing Volunteers. "The answer to many who would go to mission lands is often, 'We would like to send you, the work greatly needs you, but we scarcely have sufficient funds available to support our present corps of workers, to say nothing of meeting the appeals for reinforcements.' This, the uprising of the student Volunteers, has become an unspoken challenge to the Christian Church. Though it is not put in words the challenge is, 'Our lives against your money for the evangelization of the world in this generation.' The young people of the churches today, will in the next fifteen or twenty years, control more than twenty-five billion dollars of wealth."

Shall the vast amount be consecrated to God's service in our and other lands? This is one of the great questions that the Young People's Missionary Movement is seeking to answer.

16. The Layman's Missionary Movement.

Latest of the great movements of the Church is the gathering of the laymen to give their answer to this great challenge of the would-be-missionaries. The beginning of this movement reads almost like romance. In 1906 a large number gathered at Williams College to commemorate the centennial of the famous Haystack Prayer Meeting, held by a little group of college boys driven to the shelter of a haystack by the inclement weather. From the going out of this little group of Student Volunteers, a hundred years ago, grew the great missionary organizations of America. Immediately following this gathering at Williams College, and as an outgrowth of this centennial celebration, a meeting of laymen was called in the city of New York, from which has grown the organized Layman's Movement in all the denominations of our country. Though but two years old, this movement has already stirred the laymen of the churches profoundly and set business men everywhere to questioning the possibilities and practicability of an enterprise that commands the respect of the ablest of our financiers.

A commission of fifty laymen has visited the mission stations of the East, and brought back the report that the hour has struck, and the word is forward. What will be the outcome of this far-reaching awakening, none can say. But this is certain. It is one of the many signs of coming day.

17. The Gather- ing Hosts.

Thus the different branches of the Church of God gather for conquest. But let us trust no movement as such. "The primary question, after all, is not that of men, nor of money, but of the Church's willingness to allow the power of the Holy Spirit to rest upon it for the accomplishment of this great task."

OUR SWORD AND SHIELD.

"This sword and shield were surely never given
To save my life alone in sin's fierce fight;
I dare not stand and see my comrades driven
Back in defeat, their columns rudely riven,
And strike no blow for God, their souls and right.
"I dare not come to Jesus with my sighing,
To find in him eternal peace and rest,
And, unmoved, witness brothers round me dying,
And timid souls before sin's arrows flying,
And place no shield of faith above their breast."

Suggestions for the Young Woman's Auxiliary.

The Gather- ing of the Great Hosts.

Three minute essays or talks on the following departments of missionary effort:
The Woman's Societies.
Medical Missions.
The Student Federation of the World.
The Young Woman's Christian Association.
The Student Volunteer Movement.
The Young People's Missionary Movement.
The Layman's Missionary Movement.

Practical Questions.

Are the young people of our church keeping step with the great onward movements in the church of God? If not how can we help to bring them into line?

Bibliography.

Strategic Points in the World's Conquest—*Mott*.
The Young People's Missionary Movement—*Vickery*.
The Evangelization of the World in This Generation—*Mott*.
The Church and Missionary Education—Account of Young People's Missionary Convention, Pittsburgh, 1908.

Leaflets.

Points to Remember.
Layman's Missionary Movement.
The Charm of Mission Study.
The Point of the Lance.

Band Program.

Arranged by MISS ELIZABETH N. BRIGGS.

FIRST MEETING.

SUBJECT—New Year Resolutions.

Motto—"Do Better."

Opening Exercises.

Hymn.

Bible Reading—100th Psalm, read in concert.

Prayer.

Hymn.

Roll Call.

Minutes.

Hymn.

Recitation— NEW YEAR'S MESSAGE.

A happy New Year to all today!
Though winds are blowing and skies are gray,
And snow and icicles fill the air,
While mercury stands—I'll not say where—
And each one's thinking, "O dear! O dear!
A pretty way to begin the year!"

But it lies with you, I'll whisper here,
To make me a sad or a merry year;
For all the sunshine that's in the sky
Will not bring smiles if you choose to cry.
Nor all the rain that the clouds can hold
Will tarnish a soul that's bright as gold.
And so, whatever your score may be,
Just please remember, and don't blame me!

—Selected

Solo or Duet—(Selected).

Recitation—

JANUARY.

I'm little January,
Perhaps you do not know,
How far I've come to see you
Across the fields of snow.

I've lots of little sisters,
A little brother, too,
And every one is coming
To make a call on you.

But I got ready quickly,
And came right straight off here,
To be the first to greet you,
This happy bright New Year.

—Selected.

Talk by Leader—Express pleasure in greeting New Year and January. Tell New Year of plans the Band has made for the next twelve months, and assure January that work on them is to be done before he leaves for his sister, February, to take his place. Will we have time to carry out these plans?

Recitation (very small child)—

WHAT THERE'S TIME FOR.

Lots of time for lots of things,
Though it's said that time has wings.
There is always time to find
Ways of being sweet and kind;
There is always time to share
Smiles and goodness everywhere.

—Selected.

Song by the little children.

Recitation by two boys—

TURNING A NEW LEAF.

"Now, what is that noise?" said the glad New Year,
"Now, what is that singular sound I hear?
As if all the paper in all the world
Were rattled and shaken and twirled."
"O that," said the jolly old Earth, "is the noise
Of all my children, both girls and boys,
A-turning over their leaves so new,
And all to do honor, New Year, to you."

—Selected.

Story Told by Leader—A man who turned a new leaf in history.
(This may be a story from the life of Carey or Judson. Leaflets may be ordered from Baltimore.)

Collection—Adjournment.

SECOND MEETING.

SUBJECT—The Missionary Family Circle.

Motto— "His heralds spreading far and wide
The message of salvation."

Opening Exercises—Hymn.

Bible Reading—Jer. xxxi : 1, 3, 33, 34. God's promises to the families of Israel.

Prayer—Hymn—Roll Call—Minutes—Hymn.

Recitation— A NEW YEAR'S PRAYER.

I know a little temple,
Its walls are dim and low,
Yet up and down its darkened aisles
The blessed angels go.

And he who keeps the temple
Should pray to God each night
That Faith may light the altar flame,
And Hope may keep it bright ;

That Love may bring the sacrifice
Which Love delights to give,
And all the angels innocent
May tarry there to live.

And may no evil spirit
Have in it place or part !
What is this temple beautiful?
The temple of the heart.

—Selected.

Hymn—by older girls, all joining in the chorus.

Talk by Leader—The Missionary Family Circle. Begin by talking of the family gathering around the fire before supper. First mother is there seeing that things are straight and comfortable. Next little sister comes in for she doesn't like to be far from mother. Next in close succession come big sister and big brother. Then father's step is heard on the porch, and someone runs to open the front door. "Where's John?" asks

father. Just then, bump! bang! slam! "There's John," says mother with a smile. In rushes John, out of breath, and trying to explain that he did not know he was behind everybody else, the game lasted so long, etc. Now the family circle is complete. From this explain the family circle in missions. First, the Woman's Societies to which the mother belongs. Second, the Sunbeams for little children. Third, Young Woman's Auxiliaries, Y. W. C. A.; and Young Men's Christian Association for the big sisters and brothers. Fourth, the Laymen's Missionary Movement for the father. Fifth, the Order of Royal Ambassadors for the boys. Items of interest about these organizations may be given to the children and called for during the talk, though no details should be attempted.

Hymn.

Recitation—by small child.

WARNING.

My papa tells me if I pout
And keep my lips "all sticking out,"
They'll freeze that way some day, and then
They never will unfreeze again.

So, boys and girls, you'd better try
To be as full of fun as I;
Then, if your face should freeze and stay,
Your folks would love you anyway.

—St. Nicholas.

Hymn—Collection—Adjournment.

Suggestions for Royal Ambassadors.

Bible Study.

{ A Young Man Who Failed. Mark x : 17-22.
A Young Man Who Succeeded. Mark i : 19-20.
What do we know of the rich young man? Only that he had one talk with Jesus and failed in the test. What do we know of John? Let each boy bring to the meeting one verse, or item about John. Close with Matt. xvi : 25.

OUR MISSION FIELDS

Papers.

"A Man Who Lost His Life." Sketch of Melville B. Cox, of Africa, or some selected missionary.

Some Young People's Missionary Movements.

Discussion.

The part that young men and boys have in missions. What age men does a country call upon in time of war? Why? What can a boy who is not old enough to join the army do? Why do we have a West Point and an Annapolis? What advantage has a well-trained army over a poorly trained one? What would you say of a man who did not care whether his country won or lost in a war? What are the duties of men who stay at home in time of war? Are they needed? From these questions lead to the missionary application.



TWENTIETH CENTURY TRAVELING IN SOUTH AFRICA.

Program for February.

AFRICA.

Service of Song.

Scripture Reading—The Message.

Poem.

Prayer.

Africa Today.

Africa's Appeal.

Glimpses of the Lives of Heroes—Moffat, Livingston, Mackay, Cox, Hannington.

A Year's Work in Yoruba.

Discussion—"What can be done to increase Interest and Contributions to Missions in Africa?"

Business—Collection—Adjournment.

AFRICA.

Song Service.

Scripture—The Message—Luke 2: 10, I Timothy 1: 15, Luke 19: 10,
John 3: 16-17, I John 1: 5, II Cor. 4: 6, Acts 2: 39,
Acts 2: 21, Rev. 22: 17.

LOVE.

It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasure must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

—Christina G. Rossetti.

Prayer.

1.
The Africa
of Today.

In our former statistics of Africa* we have largely confined ourselves to the work of our own Southern Baptist Convention in Yoruba Land on the West Coast of Africa. In our study today we take a wider sweep and look out over this great continent which embraces an area equal in extent to the whole of North and South America combined. Before entering into this study it will be well to reaffirm some Christian beliefs which, although admitted, need to be especially applied to Africa.

Christ came to save all men, including the Africans.
Christ is able to save all men, including the Africans.
Christ desires to save all men, including the Africans.
Christ shall be acknowledged by all men, including the Africans.

Christ has commanded us to disciple all men, including the Africans.

Our duty is to obey the command of Christ whatever the difficulties.

* See *Our Mission Fields*, April, 1907, October, 1907.

2.
A Dark
Picture.

There is, therefore, the light of hope on any picture of Africa, however dark. With this in view we turn to Africa at the dawn of the twentieth century. We follow the outline of a picture drawn and an appeal made by Rev. Wilson S. Naylor in a recent address.†

"Suppose that our homes and hotels, street conveyances and railroads, telephones and telegraph, our hospitals and sanitariums, with their nurses, physicians and surgeons, suppose that all that stands for physical health and comfort in America were swept away by one blighting stroke; then further, imagine that our universities and colleges, our public schools and libraries, our current literature, and even the alphabet—all that makes for the intelligent development—were blotted out; follow this by a clean sweep of everything that has to do with the restraint of vice and crime and the promotion of morality and religion—our laws, our courts of justice, our policemen, our churches and various philanthropic societies, our ministers and other moral leaders—and imagine if you can such a turning back of the dial of time through the hundreds of years that precede our own civilization, and you will have a starting point for imagining the condition in Africa at the dawn of the twentieth century. Now, give free rein to your fancy; replace our physical comforts with the most primitive and unsanitary conditions and customs; replace our churches with dens of iniquity; bring back judges, lawyers, policemen, ministers, all that now restrains vice, crime and immorality, and make them instigators of the same; in a word turn all the wholesome streams of our Christian civilization into tides of lawlessness and lust, and while you may by such comparisons overpaint the actual conditions in Africa, you will not realize, even by that exaggeration, the conditions in Africa at the dawn of the twentieth century."

3.
A Pagan
People.

"Therefore, I appeal to you first in behalf of the greatest mass of raw paganism in the world. There are more pagans in Africa than in all other fields of the world combined. Aside from her fifty millions of Mohammedans, Africa has ninety million pagans who have neither written religious books nor doctrinal systems. Darkness covers the face of the spiritual deeps."

4.
A Lost
People.

"Without reference to future conditions, the African is lost physically. Pestilence and contagion walk abroad at noonday. Were it not for his persistent physical vigor the race would have long since been extinct. The African is lost mentally, not but that he has mental capacity, but he has not so much as the alphabet. The African

† See *The Church and Missionary Education*, pages 80-88.

is lost morally. He is lost religiously. His deities are overgrown savages and abettors of vice and crime. Fundamentally he is what he is because of his religion. If you would change the African you must change his religion."

**5.
A Neglected
People.**

"Vast tracts of the continent are still darker than midnight. One block of territory can be traced on the map diagonally across the continent from Portuguese East Africa to Angola on the west, three hundred miles wide by fifteen hundred miles long, without a single missionary. Take your stand at the north bend of the Congo and let your eyes sweep to the northeast to the north; to the northwest and to the west, and you can know that half of the continent of Africa falls, in imagination, under your eyes, and in all that wide territory occupied by one hundred million people there is not a single missionary."

**6.
A
Responsive
People.**

To this darker picture there is a brighter side. "The Africans are a responsive people." With the inadequate missionary force, there are (not counting the members of churches in Cape Colony, the Transvaal and other foreign religious communities) 281,000 Christians won from the paganism of Africa. This is a larger return in proportion to the mission force, than can be shown by any other mission land. "This responsiveness has made Basutoland, Bechuanaland, Uganda and Angoniland, Christian, the last two within the memory of the present generation. The wild Angoni, but a few years ago were literally hunters of their fellow creatures, slaughtering, enslaving and selling their victims to the foreign slaver. Cannibalism was common. Under the transforming power of the gospel, behold a nation born in a day."

**7.
A Constant
People.**

"The African who has received an adequate presentation of the gospel of Christ and becomes converted is constant." After the death of the King of Uganda who had befriended McKay, fierce persecutions broke out in 1885. "One day the very flower of the Christian community, thirty-two in number, were slowly burnt to death and that too, by the king's orders. These martyrs made a noble confession, praying to God in the fire, so that even the head executioner reported to the king that he had never killed such brave people before; that they died calling on God. The king by this carnival of blood hoped to stamp out the Christian religion forever; but the history of the early church was repeated in Uganda. By the heroic death of these martyrs the people were profoundly stirred and there was such a reaction that an almost epidemic desire to read and learn set in."

**8.
An Im-
periled
People.**

They are imperiled by the advance of Mohammedanism. "Once the African becomes a Mohammedan, he is immeasurably more difficult to reach with the gospel of Christ than when he was pagan." Alas, he is also imperiled by the advance of railroad, steamboat and caravan routes carrying with them the vices of civilization. Whole populations have been swept away by rum and the social evils which have been taken to Africa by the white man who only cared for the financial gain he might secure in African trade. Where the un-Christian trader or government official goes the conditions he creates are worse than paganism.

**9.
The Hour
in Africa.**

"The hour has struck in Africa and unless the Christians of this generation do for the dark continent what they might do, all of Africa will soon be submerged in Mohammedanism or the vicious civilization of Europe and America. The world for Christ in this generation becomes an imperative command in reference to Africa, unless the redemption of that continent is to be indefinitely postponed."

**10.
Some Heroes
of African
Missions.**

Time would fail us, to mention half the missionary martyrs to Africa. "Strange country this" said a man to Dr. Laws as they stood over Mrs. Livingstone's grave on the Zambezi River, "where the only things of interest you can show are the graves of missionaries." "Yes," responded Dr. Laws, "but they are the stepping stones to the regions beyond." One of the missionaries who made his grave such a stepping-stone, takes up this prophetic response: "Though every step be over the grave of a missionary, Africa must be redeemed." This is the spirit which has constantly animated the missionaries to this land. It is almost enough to make heroes of us to read of their heroism.

**11.
A Few
Instances.**

Let us clip a few instances of heroism from the lives of some of these hero missionaries.* In 1817 Robert Moffat, a young man of twenty-two entered his fifty-three years of service for South Africa. He was the right man for the place. Nothing discouraged him, nothing baffled him. He was possessed of an unceasing purpose to do without flinching what he believed God intended him to do. On one occasion he bared his breast to the angry savages who had come to drive him from the country. "If you will, drive your spears to my heart," he said. "These men must have ten lives, when they are so fearless of death," declared the chief to his followers; "there must be something in immortality."

**12.
Living-
stone's
Death.**

In 1840, during Moffat's one furlough home, he told Livingstone, a young medical student, that he had often seen rising in the morning sunlight, the smoke of a thousand villages where the gospel had never been preached. The picture of spiritual darkness was never effaced from Livingstone's mind. In 1841 he went to

Africa and proceeded directly to the regions beyond the outmost limits of mission stations. Year by year he pushed farther and farther into the interior. Towards the close of 1868 the world, which had become interested in Livingstone's revelations of the wonders of unknown Africa, realized that he had passed beyond its knowledge or hearing. For several years the civilized world believed him to be dead. In 1871 he was discovered by Stanley, who had been commissioned by the *New York Herald* to find him at any cost, engaged in the exploration of the great lake region of Africa—lost to the world, but wholly absorbed in his great task. It was here, alone, that he wrote in his diary on his fifty-ninth birthday, "I again dedicate my whole self to Thee." Refusing to return with Stanley, he continued his task. On the morning of May 1st, 1873, his black servants found him at four o'clock in the morning, upon his knees at his bedside, dead. Who can doubt that his last prayer was for the redemption of Africa?

**13.
Alexander
Mackay.**

In 1875 Stanley's appeal for missionaries to be sent to Uganda fell under the notice of Alexander Mackay, chief contractor in a great engineering factory near Berlin. "My heart burns for the deliverance of Africa," he wrote, "and if you can send me to any of

those regions which Livingstone and Stanley have found to be groaning under the curse of the slave hunter I shall be very glad."

Eight men, of whom Mackay was one, were sent out in response to Stanley's appeal. Within three months one was dead. Within a year two more had fallen, and within two years Mackay was the only one left on the field. For twelve years he defied fever and persecution. His last letter responding to appeals to give up and come home was characteristic of the man. "What is this you write, come home? Surely now in our terrible dearth of workers, it is not a time for any one to desert his post. Send us only our first twenty men and I may be tempted to come and help you to find another twenty. Alexander Mackay did not live to see the fruitage of his labors, but he has an enduring monument in the wonderful work of the Uganda Mission.

* See *Price of Africa*.

**14.
Melville
Cox.**

Before going to Africa, Melville Cox said to a friend: "If I die you must come and write my epitaph." "I will," was the answer, "but what shall I write?" "Write," flashed back the prophetic response, "Let a thousand fall before Africa is given up." Cox

arrived in Liberia March 8, 1833 and died July 21 of the same year; only four months and twelve days of service, but his zeal proved contagious, and from that day to this, his heroic example has been an inspiration to the church he represented.

**15.
A Blazed
Trail.**

One more instance of those who have rejoiced to lay down their lives for Africa, must suffice. Bishop Hannington was sent out to Africa to reinforce Mackay. It was in time of fierce persecutions, and he was murdered ere he reached his field of labor. Receiving his

death thrust as he entered Uganda, he exultingly exclaimed, "I have purchased the way to Uganda with my life." A memorial meeting was held for Hannington in England and at its close the leader asked how many were willing to go to Africa and take Hannington's place. Two hundred stalwart Englishmen rose to their feet as volunteers. So he blazed the trail with the fire of his zeal.

**16.
An African
Pyramid.**

From this record of heroism let us turn to the year's history of our own mission work in Yoruba on the west coast of Africa. Writes Dr. Green: "Reference to a pyramid in Africa naturally directs the mind toward Egypt, with its seventy wonderful pyramids—

wonderful in location, construction, and durability. But African pyramids are not confined to Egypt, for on the west coast of the great continent, Southern Baptists, through their missionaries, are erecting a pyramid that will far excel in structure and durability the pyramids of Egypt. This pyramid is not built of material rock that will cease to be with the termination of all things material, but with the great Rock of Ages as its sure foundation it is built of living stones that have been hewn from the deep mine of heathenism—black diamonds, very rough and crude, it is true, but God by his grace and the almighty power of his Spirit, is cutting and polishing these stones, and with them through his workmen building the living pyramid of an enlightened, civilized and Christianized Yoruba people. And when the Egyptian pyramids have ceased to be and material things are no more, this living pyramid of regenerated Yoruba people will be an eternal monument of the love, grace, and power of God."

**17.
New Africa.**

"This pyramid is being erected in the colony of Southern Nigeria, a country no longer regarded as the white man's graveyard, but a country rich in promise, opening up rapidly to commerce and agriculture. Rail-

roads and motor-car roads are being built in every direction, thus offering comfortable and relatively quick modes of transportation. At Lagos, the principal seaport of the west coast, the harbor is being deepened and prepared to afford dockage for large ocean steamships. In the midst of a progressive province and at a very opportune time Southern Baptists are privileged to participate in the erection of this living pyramid."

**18.
The
Educational
Demand.**

"Throughout the province there is a growing demand for the education of the children. The progress of the country calls for it. Native kings are asking the missionaries to send teachers to their towns that they may have a school for their people. Elementary education is necessary for our native Christians. Personal reading and study of God's word is as essential to growth of Christian character in West Africa as elsewhere. The hope of Africa is her children. Ignorance is the mother of superstition. Enlightened children develop into enlightened men and women; enlightened Africa will develop into Christian Africa. We have fourteen day schools. Lagos, Abeokuta, Oyo, Ogbomoso, Saki, each has its day school; also the majority of the out-stations have their day schools. Three hundred and four pupils attend these schools. Subjects taught are reading and spelling, in both English and Yoruba."

**19.
Industrial
Education.**

"This is the most recent department of our mission work, and consists in combining with other branches of mission work the teaching of certain trades, such as carpenter work, blacksmithing, farming, especially modern methods of farming. This work is to be located at Saki, our Board having instructed Brother Duval to begin this work. Dr. MacLean, an expert mechanic and dentist, with his wife, have been appointed as teachers for this special work. Industrial work is especially suited to conditions in Africa and we missionaries on the field rejoice that the Board has sanctioned an advance of our work along these lines. Industrial work will necessarily bring a large number of persons in personal contact with the Mission, and the Christian life and teaching of the missionary. This will certainly bear fruit."

**20.
Medical and
Theological.**

Of the medical work, with 2,150 patients treated between March and December, we have spoken before. The Theological School for the training of native ministers and evangelists, had last year twenty-one students. Two students completed the course for graduation, and one the course outlined for the work of evangelist. There is great need of a well trained native ministry.

**21.
Evangelism.
The Outlook.**

All these branches of work lead to the one great aim of all mission work—evangelism. One hundred and sixty persons were baptized during the year. The missionaries on the field are agreed that not for many years has the outlook for our African Mission been as bright as it is now. Dr. and Mrs. MacLean have been appointed for work at Saki. Brethren Compere and Pinnock are expected to return to the field this year, and our hearts are full of the hope that Brother Smith, our veteran missionary, will also return. This will give us six missionary families on the field. We have a good staff of native workers, men who have been trained to teach and preach and whose service God has been pleased to own and bless in the past year. The country is opening up on all sides. Railroads, motor cars, telegraph, trade and commerce are making live, busy towns, and these are offering splendid opportunities for missionary work.

But great work, with great opportunities, presents great needs. Our missionary staff, all told, is only twelve. Who will follow the blazed trails to Africa.

Suggestions for Young Woman's Auxiliary.

**Three Min-
utes Talks.**

Africa's Physical Resources—
Ivory, Gold, Diamonds.
Africa's Natural Wonders—
Rivers, Lakes, Deserts.
Africa's Spiritual Darkness—
Witchcraft, Slavery, Idolatry.
Africa's Spiritual Hope—
Missionaries, Schools, Physicians.

Map.

Of Africa showing political divisions and ownership by European countries by use of various colors.
See Price of Africa.

Discussion.

Is European rule a blessing or a curse to Africa?

Bibliography.

The Price of Africa—Earl Taylor.
Daybreak in the Dark Continent—Wilson S. Naylor.
Uganda's White Man of Work. (The story of Mackay)—Sophia L. Fales.
Christus Liberator. (An outline study of Africa, Ellen C. Parsons.

Leaflets.

Light in the Dark Continent.

Band Program.

Arranged by MISS ELIZABETH N. BRIGGS.

FIRST MEETING.

SUBJECT—Light in African Darkness.

Motto—"I am like a man sitting in darkness"—Mutesa, King of Uganda.

Opening Exercises.

Bible Reading—Darkness and Light. I John 1:5; II Cor. 4:6; I Peter 2:9.

Prayer.

Hymn—Carry the Light.

Minutes—Roll-Call—Collection.

Map Study—Africa. Its size, longest rivers, mountain ranges, varying climate and vegetation. Political divisions and what nations control them, etc. These facts may be obtained by references to geographies, encyclopaedias and to paragraphs in W. M. S. Programs.

Recitation—

"He hath spoken in the darkness,
In the silence of the night,
Spoken sweetly of the Father,
Words of life and love and light.
Floating through the somber stillness
Came the loved and loving voice,
Speaking peace and solemn gladness,
That His children might rejoice.
What He tells thee in the darkness,
Songs He gives thee in the night—
Rise and speak it in the morning,
Rise and sing them in the light!"

A Lesson in Subtraction—Have the children give reasons for being glad that they live in America. Write list on the blackboard as schools, homes, churches, doctors, teachers, hospitals, laws, books, etc. (see W. M. S. Program). Now subtract by enclosing in brackets all that the Africans do not have, and see what

is left. Why did Mutesa, King of Uganda say, "I am like a man sitting in darkness?" Talk about mental, physical and religious darkness. Which is worse? Through which may all these be reached? How?

Song—

SUNBEAM SONG.

Tune—"Let a Little Sunshine In."

Here we come as little Sunbeams shining bright,
Singing of the blessed Jesus this world's Light.
To the lands of heathen darkness we would go
That they might our Saviour know.

Chorus.

Let the Little Sunbeams go
To the world that needs them so.
Let them tell the story of the blessed Light,
Let the Little Sunbeams go.

We would go and tell them of His love so dear,
How He came to save them from their doubt and fear,
And if they will love Him He will surely stay
Close beside them all the way.—*Adapted.*

Closing Exercises—

Adjournment.

SECOND MEETING.

SUBJECT—Heroes in Africa.

Motto—"Though a thousand fall, let not Africa be given up"—Melville Cox.

Opening Exercises.

Bible Reading—The Message. (See W. M. S. Program.)

Prayer—Hymn—Minutes—Roll-Call—Collection.

Hymn—Stand Up, Stand Up for Jesus.

Readings—Soldiers of the Cross. Robert Moffat. (Paragraph 11.)
David Livingstone. (Paragraph 12.)

Solo.

Readings—Missionary Heroes. Alexander Mackay. (Paragraph 13.)
Melville Cox. (Paragraph 14.)

Readings—Missionary Reasons. Stepping Stones. (Paragraph 10.)
The Blazed Trail. (Paragraph 15.)

Recitation—

LITTLE THINGS.

(One point for each little speaker or reader.)

1. Little lips can tell of the goodness of Jesus.
2. Little eyes can see many things he would like to have done for him.
3. Little feet can run on sweet errands of love for him; they can also walk ever in the good way.
4. Little hearts can love him with all their might and can plan many ways to serve him.

SINGING—GIFTS TO JESUS.

(Air—"The Morning Light is Breaking.")

We bring our hands to Jesus
That he may make them strong,
To fight the daily battle
With sin and every wrong.

We are soldiers in his army,
And pledged to serve our King;
Then let us lift his banner
With faith unwavering.

We bring our hearts to Jesus
To have them freed from sin;
His precious blood will cleanse them,
His Spirit dwell within.

Then, ready for his service,
We can go forth with prayer
To do the work he gives us,
And serve him anywhere.

Talk by Leader—An African Pyramid. (Paragraphs 16 and 17.)

Readings—Head Education. (Paragraph 18.) Hand Education.
(Paragraph 19.) Heart Education. (Paragraphs 20 and 21.)

Closing Exercises—Adjournment.

Suggestions for Royal Ambassadors.

Map Study.

{ The Political Division of Africa. What is England doing for South Africa? Why is the Congo region called, "The Open Sore of the World?"

Debate.

{ *Resolved*: That in Africa industrial missionaries are more needed than teachers.

**Open
Discussion.**

{ Some African tribes believe that the strength of a man who is killed enters into the man who kills him. In what sense may this be true? Is it harder to cut down a big tree than a small one? Depends upon the condition of the wood, whether sound or rotten, hard or soft. Sometimes big things are easy and little things hard. Strength comes from effort put into things rather than from the size of the thing attempted. Apply this to school life and to the every day problems of boys. How to gain physical, mental and moral strength.





Program for March.

NATIONAL DANGERS AND OPPORTUNITIES.

My Country 'Tis of Thee.

Bible Reading—Training for National Righteousness.

Prayer.

Poem—The Hero.

America's Mission to the World.

National Problems—(Three minute talks).

The Native American.

The Negroes.

The Immigrant.

The West.

The Cities.

Home Missions and Patriotism.

Our Immediate Duty.

OUR MISSION FIELDS

37

Discussion—The Week of Prayer and Self-Denial for Home Missions.—Resolved, That we personally appeal to each woman of our church to give not less than fifteen cents to Home Missions during this week.

Business—Dismission.

NATIONAL DANGERS AND OPPORTUNITIES.

As Goes America Religiously, So Goes The World.

My Country 'Tis of Thee.

Training for National Righteousness—Josh. 1: 8; Josh. 1: 7; Josh. 1: 9; Rom. 12: 1; Heb. 13: 6; Gal. 6: 10; James 1: 22; Col. 3: 23.

Christ for the World We Sing.

Chain Prayer—Brief prayers, mentioning by names blessings which we particularly desire for our country.

THE HERO.

"I like the man who faces what he must,
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God—that, somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust

Than living in dishonor, envies not;
Nor loses faith in man, but does his best,
Nor ever murmurs at his humbler lot,
But, with a smile and words of hope, gives zest
To every toiler: he alone is great
Who by a life heroic conquers fate."

1. "This North American continent is a laboratory of grace. How graciously shall the nations be graced by its grace? Men and continents are saved to serve. **A Laboratory of Grace.** Only a saved life can render an effective saving service. A wise purpose has chosen this continent and visited it with supremely benign favors. May God vindicate, through the continent's pure ministry to the world, the wisdom of His own choice. May God grant that we, His co-laborers, shall vindicate the wisdom of that choice."

Such are the words with which a speaker drove home his call to the Christians of America to make our country Christian in deed as well as in name, that so it might fulfil its supreme place in the world's "economy of grace."

2. This call voices the new demand, not only for individual, but for National Righteousness; that we **A New Call.** may not only be an aggregation of saved individuals, but a nation of such saved ones, united in a great Christian state, showing forth righteousness to the world. We have not far to look to find instances where so-called Christian nations have thrown up barriers, well nigh insurmountable, in the way of the really Christian efforts of individuals. Instance, England imposing the opium trade on China; the nations of Europe holding their hands from the defence of the persecuted Christians in Turkey and Russia; or, nearer home, our Christian States tolerating or, further, protecting the liquor traffic. "Our missionary enterprise," says the speaker quoted above, "is in danger of missing the point of to-day's spiritual strategy. We are in danger of dawdling over the little things, and letting the big opportunities pass without so much as the discovery that they are opportunities. We are in danger of leaving national impacts out of reckoning in our plans for the extension of the kingdom. Is it statesmanlike? Is it in the least common sense to frustrate our individual ministries at every turn by Christless mass movements? Can a serious missionary enterprise save its face before God or man while out of the very life from which it emanates to preach Christ it sends forth forces to blast the life of well-nigh every foreign port with its practices of Belial? What of our national impacts upon the nations? How well are we living before the world the professions which we preach to the world? That is the insistent missionary question to-day."

3. Let us briefly state some of the problems that face us as a nation. First must always stand the salvation of the native Americans; then follows that of the immigrant; the Christianizing of great sections of country, like the newly opened West and Southwest, and the salvation of the city.

First, then, because of his importance, the native American. On him must, and does, depend the religious destiny of our whole country. He sets the standard; he makes the ideal for the incomer; his voice sets the tune, to which we demand that the voices of all who would join us must attune themselves.

Is the native born American a Christian? You answer, Yes. But not so fast. We are talking of majorities and the nation as a great whole.

The population of the United States at the last census (1900) was 76,000,000. Of these more than 10,000,000 were foreign-born. What of the nearly 67,000,000 that remain? About 15,000,000 were under ten years of age; about 17,000,000 were members of some Protestant church. This leaves one-half of the native-born population over ten outside of any evangelical church. To express it a little differently, for every Protestant church member there are one native-born child and two adults outside of these churches. The native American cannot, therefore, be said to be a Christian. To reach him is the first and greatest duty of the Church. Even should we extend this and leave out not only those who were themselves born in foreign lands, but those who were born of parents both of whom were foreigners, we would still find a much larger number of Americans whose families had been in this country for at least two generations outside of the Protestant churches than in them.

4. Americans are super-sensitive. When figures do not go their way they condemn, not themselves, but the figures. There is a feeling abroad that to deny a fact eliminates it. But the fact remains, and if we are wise we will face it. There are now in the United States more people who make no claim to Protestant Church membership than the entire population in 1860. In the years 1890-1900 the population increased 14,000,000, the Protestant Church membership only 3,000,000. It is evident that while we are doubling and trebling our number of church members, we are *not keeping pace with the growth of our population, and at the present rate of increase will never overtake it.*

5. No thoughtful citizen can fail to note with alarm the reign of lawlessness confined to no part of our country. For twenty years—from 1884 to 1904—the murders in the United States averaged 6,597 a year. Nor were they all committed, either, by foreigners or negroes. Take one year to illustrate all. In 1890 there were 7,386 persons in prison charged with murder, and of this number more than 3,000 were native-born white people. A side light of interest is thrown on our failure of justice in the fact that while in Germany 95 per cent. of those charged with murder are convicted, in America only 1½ per cent. are punished. The same rate of crime ranges from the greatest to the least, and while it is true that the negroes and the foreign-born population have a higher per cent. of criminality—that is, the number of criminals in each ten thousand is larger among them than among the native whites—a large majority of the 146,000 prisoners in the United States (1907) were native born.

6.
The
Negroes.

No view of National problems would be complete without some consideration of the Negro problem—a problem to themselves, to the country at large and particularly to the South. Many of them are becoming educated, self-respecting and rapidly increasing their property holdings. Yet the great mass, as we all know, are far below the average in all these particulars. None realize this more keenly than the negro leaders themselves, who plead with the stronger white man for toleration and a helping hand for their people and sympathy in their own struggles to uplift them. The possibilities of a people must be judged by its best products; the condition of a people by the state of the majority. This simple distinction will throw much light on the vexed negro question, being at once a call and a hope.

The call is found in facts, such as those taken from the United States census report. Of the nearly 9,000,000 negroes in the United States, 2,600,000 over ten years of age can neither read or write. Illiteracy is about seven times more common among black than white people. In 1907 the Census Office of the United States published a special report on prisoners in our country. It showed a marked increase in negro criminals from the year 1900 to 1904. This increase was particularly noticeable in the North Central States. "The colored, moreover, formed a larger percentage of the prisoners convicted of the more serious crimes than they did of those who had been sentenced for lesser offences."

7.
The
Great West.

While across the 97th degree of west longitude, running through Nebraska, Kansas, Oklahoma and Texas, which the author of *The Frontier* takes as the eastern border of the Great Western Frontier, there live, as yet only one-tenth of the population of the United States, it is, according to this author, the better half of the United States, and when irrigated, capable of sustaining a larger population. It is an immense country in the making. As yet the inrush of population has far outrun the efforts or the successes of the churches in retaining in active service either those who were church members in the West or gathering in those who were not Christians. Large sections are without churches. Home missionaries tell of trying to cover pastorates 200 or 300 miles square; of men and women who have not heard a sermon for ten or twelve years; of children of ten and more who have never seen a preacher. These are not of necessity bad or vicious people, but people burdened with the care and debt of acquiring new homes, isolated, grown careless in religious matters and themselves, and still more, their children fast becoming a prey to the vicious element that ever follows the Western trail, and if not opposed by strong religious forces, sets the pace for the new

frontier town. Hence, the saloon arrives on the ground before night, the Church comes years later to undo the work already done.

"The West is today an infant, but shall one day be a giant, in each of whose limbs shall unite the strength of many nations," says Josiah Strong. Shall this giant be one who shall fight with the armies of God or against Him. In these days of the growing giant's youth this question must be decided—and he grows fast.

8.
The
Immigrant.

Into any consideration of the West from a religious standpoint must enter the question of the foreigner, for as yet the cities and the Middle West have absorbed the great majorities of the newcomers to our shores. As we have said, there were 10,000,000 foreign-born people in the United States at the beginning of the twentieth century. In these years the inrush has grown greater year by year. Building barriers of more rigid examinations at the ports for health, capability for self-support, examination of character and much more has no power to stem the tide. As long as there is possibility of work and the ultimate hope of acquiring a home of their own, they come, meet the requirements and enter. The vast majority enter as Roman Catholics, and so they remain, at least in name. The ingatherings in the Protestant churches from these millions is comparatively insignificant. Many, moreover, leaving home leave even the religious observances of the homeland behind them and drift away from any church observances. It goes without saying that the majority are poor, with the ideals of life and morals of the poorer strata of society in their own lands. If we add to the foreigners who have themselves come to our shores those who were born of foreign parents in this country, we have 21,000,000, or nearly one-third of our entire population. It is a grave question whether we can absorb this large number into our national life. Shall we be able to make them American in the best sense of that term or be foreignized by them in the worse sense of that word.

So much for conditions before 1900. Since then

9.
Since 1900.

"Ireland or Scotland, either one, might come over bag and baggage, leaving the Emerald Isle a barren desert and the Land of the Shamrock a waste, howling wilderness, and this national migration would only equal the number we have received with open arms since 1900, not including 1,285,000 who came during the fiscal year that closed June 30, 1907. The denizens of Switzerland might desert their highland home and transplant themselves in our fair land of freedom, but such a nomadic movement would not equal the number who have come to us from everywhither within the last four years."

10. The Problem of the City. The time is near when half our population will live in the cities. "Twenty-five years ago Evangelical Christianity dominated our American cities. It is no longer true. The religious conditions of the Old World, whose cities are dominated by Romanism or formal Protestantism, are unmistakably being reproduced in all our great centers of population. The greatest battle we have waged for the preservation and perpetuation of the faith of our fathers is now being fought in the streets of our American cities." It is being fought, but the church is not aware that it is being driven back and that the per cent. of non-church goers is ever growing larger.

11. Home Missions and Patriotism. Thus we have reviewed some of the great problems that confront and, more than that, threaten to overwhelm us as a people. The immediate necessity of meeting them by a far-reaching, untiring campaign of Christian outpouring of life and means and men must be apparent to all who think. The one way to meet them is through Home Missions. Said Frank Gunsaulus: "Home Missions is only another name for Christian sagacity and patriotism. We must rediscover the foundations of this Republic through missionary work, and strengthen our belief in the future of our commonwealth. To save the children is to fortress society, and to man the redoubt with resistless power. The time is too short and the opportunity too splendid to deal with the problems of America in any other way."

The time has come to exalt this branch of missions to its true place. If we have been playing at Foreign Missions, we have played at Home Missions in a way equally criminal. "As goes America religiously so goes the world." If this great basis of Foreign Missions becomes corrupt by the neglect of Home Missions, where is the Hope of the world? If American lawlessness, its greed of wealth, its unrestrained passions become a by-word in the world, what force can they who go out from it exert as representatives of a Christian nation? It is time Home Missions became the slogan of Christian patriotism.

12. The South. To Southern Baptists the field is the Southern States, from the northern bounds of Maryland to the western border of Texas—a territory whose immensity we fail to comprehend. We turn to consider some of the problems, of which we have spoken, as they exist in this territory, for which we in a deep and far-reaching sense are responsible. Vast numbers of the native Americans here as elsewhere are not Christians. Take North Carolina, a state which the foreigner has as yet barely touched, and where the religious life of the people is very largely in the hands of four denominations—Baptists, Methodists,

Presbyterians and Episcopalians. Here we find the 2,000,000 of its population divided into three equal parts—children under ten, adult church members, and adults outside of any church. In other words, only half of the grown people of this conservative American State are church members. This condition is reproduced, with slight variations, throughout the entire South. Here is a work of enormous proportions to be met by the home Church, by State Missions and in a large measure by our Home Mission Board.

13. The Negro in the South. Of course, the vast majority of the negroes are in the South. What they are we must suffer from or be benefited by. This is a Southern problem. We ask to be let alone to solve it. But how shall we solve it?

Shall we so align ourselves with the forces of good that are at work for them and among them that this people in our midst shall not only bear the name of Christian, but order their daily lives by Christian standards? It is an appalling task. It calls for patience and sacrifice and wisdom almost unequalled. But it is our task, and left undone will entail upon us and our children untold misery. Our Home Board, as our Southern Baptist Convention, has always held out a helping hand to the negroes, but as yet the means put into their hands have been so inadequate, the work often so misunderstood, that they have been able to do little in comparison with what should be done.

14. The Southwest. Of the Southwest we we have spoken in a recent meeting (November, 1908), so need only touch briefly upon it now. Here we have, says the Assistant Secretary of our Home Board, an opportunity to win a great people. "Men and women are our great quest.

Not chiefly, therefore, for the wealth they possess or may possess, but for their own sakes and the personal powers they represent, are the men of the Southwest worth saving. We have opportunity to save superlative manhood. There are in the territory under review 160,700 Indians, out of a total Indian population of 284,000 in the United States. The national government appropriates this year \$3,777,000 for the education of its Indians. What ought we to do for their salvation? There are in this territory some 500,000 foreign-born of various nationalities, not including their children; but exclusive of all these there are some four millions of unsaved Anglo-Saxons. The population of the Indian and Oklahoma Territories has more than doubled in five years.

"The missionary in the Southwest reports more converts than the missionary of the same ability in any part of the globe. Churches established by missionary labor and fostered by mission contributions come to self-support quicker than those established anywhere else." Save them and they at once become a saving power, first in their own communities and then in the whole world.

15. Immigrants in the South.

"There are 300,000 Mexicans in Texas. The writer saw them scattered along the railroad from El Paso to Fort Worth, a distance of 600 miles. Three hundred thousand Germans live in the Lone Star State; nearly 1,000,000 Germans live in Missouri, while Saint Louis, the metropolis, is called a German city. It is said that in some counties of Texas the court proceedings are conducted in the German language.

"Do these aliens bring to us a danger or a duty? It will be the first if we do not perform the latter. Our great levelers, the church and the public school, must assimilate them to our ideals or in three generations they will contaminate the blood and make chalky the bone of this greatest of all Anglo-Saxon peoples. But above all, it is the hour of opportunity to preach the true Gospel, under the most favorable conditions, to these millions that have never heard it."

Let us glance at three Southern cities—Baltimore, New Orleans and Saint Louis. In 1900 their combined population was 1,373,000. The combined negro population of these three cities was 181,000 and their foreign-born population 208,000. "The number of saloons exceed the number of men belonging to the white Baptist churches. These cities encourage the saloon by low license. In consequence the number of arrests in these cities annually exceed 172,000 and the number of suicides are over 250. Drunkenness, poverty, crime and bitter hostility to evangelical Christianity are the inevitable results of the continued prosperity of 5,225 saloons." In these three cities the communicants of the Catholic churches equal the entire population of Rome.

While these cities stand pre-eminent in numbers and in problems, there are in the South hundreds of cities in the process of making. This is the hour when their destiny can and will be fixed. Baptists need to bestir themselves to meet the problem of the city for the city's sake and their own sake, and for the sake of the country, which will take its tone from the cities which dominate it.

Such are some of our problems, each one of which shows on the reverse side an opportunity. All are imperative and all call for a solution now. Moreover, they are ours both as problems and as opportunities. We can not shift the responsibility to a Board, however wise. It is ours to unloose or tie the hands of those who would serve mightily to solve these problems. We need

to think with them until our hearts are bowed with their responsibilities, our hands are opened wide for their help and our souls uplifted with the glory of the opportunities to serve God in serving our people and our own country.

Prayer for Our Country.

Plans for Special Offering for Home Missions the Second Week in March.

ENOUGH FOR TWO.

"Is thy cruse of comfort failing?
Rise and share it with another,
And through all thy years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two."

—Mrs. Charles.

Business.

Dismissal.

Suggestions for Young Woman's Auxiliary.

Short Talks.

The Blooming of the Desert—A study of irrigation.
Where East and West Meet—A map study of new railroad and steamboat routes to China and Japan.
A Visit to Little Italy—The Italian settlement in New York.
The Problem of Cities with Large Foreign Populations.

Debate.

Resolved, That immigration would be helpful to the South. Three debaters on each side. Five minutes for first speech, two minutes each for rebuttal. Invite Woman's Mission Society to be present at this debate.

Discussion.

How Can We Deepen the Home Mission Conviction?

Bibliography.

The Challenge of the City.
The Frontier.
Aliens or Americans.
Our Country.

Leaflets.

The Problem of the Cities.
The Southwest.
Our Foreign Guests.
The Bride of the West.
A Day at an Immigrant Pier.

Band Program.

Adapted from Program arranged by Mrs. Esther A. Hovey.

FIRST MEETING.

SUBJECT—Seed Sowing.

Motto—"Each child should be sowing
Love seeds while his life is growing."

Opening Exercises.

Hymn—Sowing in the morning.

Bible Reading—Eccl. 11:6; Ps. 126:5, 6; Luke 13:18, 19.

Recitation—**SEED.**

"Oh! a wonderful thing is a seed,
The one thing deathless ever;
The one thing changeless, utterly true,
Forever old, forever new,
And fickle and faithless never.
Plant hate and hate will spring,
Plant love and love will grow;
To-day you may sow, tomorrow will bring
The blossoms that show what sort of a thing
Is the seed, the seed that you sow."

Recitation—

"Kind hearts are the gardens,
Kind thoughts are the roots;
Kind words are the blossoms,
Kind deeds are the fruits."

Leader, with orange in hand.—What is this in my hand? Where does it come from? But where did the tree come from? What other kinds of seeds are there? Why do we plant orange and apple and pear and plum seeds? Why do we want the fruit? So, we see that food comes from seed grown into trees. Is there anything else that we get from trees? What is this box made of? (Wood). What are some houses and churches built of? (Wood.) Where does wood come from? And trees come from?

Leader—We find that seeds produce food and wood. Write on board, food, wood. Now, there is food for the soul as well as for the body. One of the old prophets said: "Thy words were found and I did eat them." The Word of God is food for the soul. The precious Bible contains the food which gives spiritual life.

I have in my hand a different kind of seed (showing pennies, nickles, dimes). It takes this kind of seed to send the Bible to the nations that are hungry for the Word of Life, and it takes money to send preachers to preach the blessed life-giving truths. We have found that seed produces not only food, but wood, and we know that chapels and churches are made of wood. It takes this kind of seed (money) to build chapels. And the Sunbeams of the Sunny South are this year going to build a chapel. Where? (Cardenas, Cuba). Point out on the map.

Now, seed, to produce food and wood, must be put into the ground. Where must this seed (showing small change) be put? It must go into the hands of the Sunbeam Treasurer, who will send it, through the State Treasurer, to the Home Mission Board. Many other Sunbeam Bands will send their money, and when the \$6,000 is raised, the church at Cardenas, Cuba, will be built. Remember, your money produces food and wood.

Did you ever gather seeds to plant? Did you have a bag or basket to hold them. I am going to give you something to gather the seed pennies in, and you will have a whole month to collect them. (Distribute envelopes, bright-colored bags or mite-boxes.) At the end of a month we will see how many seeds you have.

Now we will measure one of the big trees of California and show what can come from a seed. (Have thread or cord in hand 100 to 170 feet in length, carefully wound so it will not tangle; give the end to a child, then let the children take hold of cord or thread carefully one by one and form a circle.) For the close, sing, while in the circle, "In the harvest field there is work to do."

Closing Exercises.**Adjournment.**

OUR MISSION FIELDS

SECOND MEETING.

SUBJECT—Fruit.

Motto— "We shall come rejoicing,
Bringing in the sheaves."

Opening Exercises.**Bible Reading.** Isa. 55: 10, 11.**Prayer—Hymn.** Bringing in the Sheaves.**Minutes—Roll Call—Collection—Hymn.****Recitation—** SCATTER IN THE SPRINGTIME.

"Scatter in springtime a handful of seeds,
And gather in summer a lapful of flowers;"
This is the song of the birds in the bowers,
This is the song of the wind in the reeds:
"Scatter in springtime a handful of seeds,
And gather in summer a lapful of flowers."

Down by the roadside and over the meads,
Under the sunshine and under the flowers,
This is the song of the birds in the bowers,
This is the song of the wind in the reeds:
"Scatter in springtime a handful of seeds,
And gather in summer a lapful of flowers."

Reading—A Message from Cardenas (Leaflet).**Recitation—**

"I'm only a little worker,
But the kingdom needs my hand;
I'll use these busy fingers
To do my Lord's command.
And day by day He'll give me work
My happy childhood through—
Some task of patience and of love
Which only I can do."

Recitation— SAD.

She forgot to come to the meeting
Of her own dear mission band,
But remembered to go down street
For candy, I understand.
She forgot to put the pennies—
For she told me so herself—

OUR MISSION FIELDS

The pennies for heathen children,
In the mite box on the shelf.
She forgot to ask God's blessing
On the missionaries, too:
If you had so poor a mem'ry,
O pray, what would you do?

—Selected.

Recitation (for three little girls—last stanza in concert).

WHO? WHY? HOW LONG?

Who should work for missions,
God's kingdom to advance?
Each and all, both great and small,
Whoever has a chance.

Why? Because He bids it;
Because so great the need;
If one wants bread he must be fed,
Or he will starve indeed.

How long shall we keep at it?
How soon may labor cease?
We must keep on till all are won
To serve the Prince of Peace.

And so we hear, from year to year,
Keep up our mission band;
We must not pause, for still the cause
Needs ev'ry heart and hand.

—Selected.

Readings—Selected Home Mission Leaflet.**Hymn—Closing Exercises—Adjournment.**

NOTE TO LEADER—The Offering for Cardenas may be made at this meeting if the envelopes are given out the second meeting in February. Otherwise it might be best to wait two weeks longer, only reminding the children of their "seed pennies."

Suggestions for Royal Ambassadors.

Home Work. { Write a list of characteristics that make a good citizen.
Can a man obey all the laws of his country and still be a bad citizen? How?

Papers.

Industrial Growth in the South.
Immigrants in Our Own Town. Who they are,
where they came from and where they go to
church.

**Open
Discussion.**

What happens to a country where educational and
religious advance is not equal to the advance in
wealth? How would this affect an individual?
How a family? How a state and nation?

UNION NOTES.

Miss Edith Campbell Crane, Corresponding Secretary of the Woman's Missionary Union, spent the larger part of October, November and December in visiting the Societies in Tennessee, Oklahoma, Texas, Louisiana and Mississippi.

The Second Quarter's report, given in this number of *Our Mission Fields*, shows a lamentable falling off in comparison to the same report for last year. This leaves us a larger task than expected for the last two quarters of the year, May, 1908-09.

The Woman's Missionary Union Training School reports at this writing (November 23) 36 resident pupils. Since the capacity of the building is only 40, the time for enlargement is not far distant. It is very essential, therefore, that we fully complete this year the first \$20,000 of the Permanent Endowment Fund. Societies and individuals are affectionately urged to send in gifts for this purpose during *this* quarter.

The eagerness with which leaders enquire for the plans for The Royal Ambassadors, proves, as one expresses it, that organizing the boys had become an immediate necessity.

Mission Study is being pressed in several of the States, and Mission Institutes are becoming a most helpful feature of Union Work.

The Mission Calendar for 1909 was ready early in November, and the demand for it has been very large.

In connection with the Home Mission Offering in March, let it be remembered that the oft-quoted recommendation to enlist all the women of the Southern Baptist Convention in Mission Societies and in Mission giving, recommended that we urge every woman of our churches to give not less than twenty-five cents to Foreign Missions, and not less than fifteen cents to Home Missions. Home Mission Week is especially commended as the time to press the last clause of the recommendation.

The Union sends New Year's greetings to all the women of our Foreign Missionary Fields. It is a pleasure to remember that a copy of *Our Mission Fields* sent by the Union to each one, each quarter brings them into close thought and sympathy with our Society Studies.

Ere the beginning of the New Year each one will have received a Mission Calendar, and be uniting with us in a prayer union encircling the globe.



TREASURER'S QUARTERLY REPORT, AUGUST 1st TO OCTOBER 31st, 1908.

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

States.	WOMAN'S SOCIETIES.				YOUNG WOMAN'S AUXILIARY.				BANDS.				TOTAL.		
	Fore'n.	Home.	S. S. Board.	Marg't Home.	Train'g School.	Fore'n.	Home.	S. S. Board.	Marg't Home.	Train'g School.	Fore'n.	Home.		S. S. Board.	Marg't Home.	Train'g School.
Alabama	656 29	395 24	..	12 11	..	30 80	25 50	..	..	..	102 84	60 85	3 90	..	..
Florida	177 67	117 20	..	7 00	11 95	24 00	34 75	1 00	..	..	3 00	10 95	..	..	..
Georgia	1694 88	855 11	25 08	..	..	135 75	63 89	4 00	..	..	86 05	96 73	..	..	..
Kentucky	1082 89	410 11	5 50	1 00	..	79 60	15 00	..	..	..	14 70	8 95	..	..	..
Louisiana	153 32	169 98	1 75	17 25	50 00	..	12 50	..	..	..	14 80	10 25	..	..	..
Maryland	197 56	179 48	..	..	24 00	25 75	..	..	..	..	36 95	23 72	..	..	..
Mississippi	85 86	261 00	2 00	28 00	28 00	54 79	18 01	..	..	..	18 64	3 29	..	..	..
Missouri	907 82	315 78	..	23 25	191 23	92 30	88 65	15 00	..	..	159 63	103 46	67 51	30 83	..
North Carolina	1203 93	568 10	20 80	19 25	5 00	..	..	..	..	..	..	..	..	..	..
Oklahoma	1412 50	863 55	24 77	76 99	350 65	126 57	160 95	2 65	10 85	28 67	214 34	169 03	20 78	8 84	17 49
South Carolina	386 62	450 83	152 50	..	255 80	158 95	97 95	..	..	..	538 84	201 46	..	..	..
Tennessee	..	..	..	..	35 00	..	..	..	..	..	..	..	..	..	..
Texas	..	..	..	..	179 41	74 12	73 59	..	..	11 00	244 83	112 49	..	..	5 25
Virginia	1205 10	588 45	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	9244 53	5044 83	282 49	156 85	1131 04	802 72	590 79	22 65	10 85	39 67	1434 62	801 18	92 19	39 67	22 74

Receipts to date for Training School—Endowment Fund, \$9,973.68—Current Expenses, \$750.00—Reported for School but not yet received by Treasurer W. M. U., \$1,877.80.

Receipts to date for Margaret Home for Current Year, \$357.10—Reported for Home but not yet received by Treasurer W. M. U., \$379.76.

VALUE OF BOXES TO HOME MISSIONARIES AND MOUNTAIN SCHOOLS.

States.	HOME MISSIONARIES.				MOUNTAIN SCHOOLS.			
	W. M. S.	Y. W. A.	Bands.	TOTALS.	W. M. S.	Y. W. A.	Bands.	TOTALS.
Alabama	457 76	...	...	457 76	...	...	...	457 76
Florida	105 40	...	...	105 40	...	...	...	105 40
Kentucky	216 08	30 50	...	246 58	256 70	...	...	256 70
Maryland	877 08	...	...	877 08	15 00	...	...	15 00
North Carolina	40 58	40 58
Virginia	1701 32	30 50	3 21	1734 83	312 28	312 28
TOTAL	2047 31

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News of East and West

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WOMEN



Series of leaflets has been issued giving three addresses delivered before the W. M.

U. at Hot Springs, May 1908.

MRS. JOSHUA LEVERING

tells, under the title, "A Visit to Our Own," the fascinating story of her journey through the Orient.

MISS ANNA HARTWELL

of Hwang-hien, brings to the Union personal "Messages" from her women in North China.

MRS. M. R. McLURE

Principal of the Training School, Louisville, tells of the first year's testing of the school, under the heading, "Is It Worth While?"

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