

Our Mission Fields

VOLUME III

APRIL, 1909

NUMBER 4

Union Motto, 1908-1909, "Higher Things"



Building of Sunday School Board, Nashville, Tenn.

South America
The Press as a Missionary Factor
The Lands of Buddha, India and Japan

PUBLISHED QUARTERLY BY
THE WOMAN'S MISSIONARY UNION

Auxiliary to the Southern Baptist Convention

301 NORTH CHARLES STREET

BALTIMORE, MARYLAND

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

Our Mission Fields.

THE Woman's Missionary Union desiring to place in the hands of each Society Leader a full and up-to-date program on the mission fields of the Southern Baptist Convention for each monthly meeting, in June, 1906, began the publication of *Our Mission Fields*. At the session of the Woman's Missionary Union, May 1907, *Our Mission Fields* was adopted as its Official Organ. The general plan will be the same as last year, while, if possible, it will be made to more closely reflect the Union's plans, purposes and aims. *Our Mission Fields*, the Woman's Missionary Union Departments in the *Foreign Mission Journal* and *Our Home Field*, the Children's Department 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. It is essential to have more than one copy in a Society, and each leader is urged to secure as many subscriptions from her members as possible.

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 many 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 Street, 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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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.

The Missionary Enterprise.



IF THE missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless Life that was, therefore, laid down needlessly for the world. * * * We bow our heads beneath the cross on which our Savior hung, and for us no other word needs to be spoken regarding the absoluteness of His faith and the inadequacy of the half-teachers who have gone before Him, or who were to come after Him, beyond His word, "I came to save the world," and the great word of the man who had loved Him dearly, whose life had been changed from weakness into strength by His power, and who was to die in His service, "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." As the owners and the bearers of that name, how can we withhold from the hearts of men the sufficient message of their Father's life, their Father's love, made known alone in our only Lord and Savior, Jesus Christ?—*Robert E. Speer*, in "*The Non-Christian Religions Inadequate to Meet the Needs of Men.*"



PROGRAM FOR APRIL.

Song Service.

Bible Reading.

Prayer.

The Two Americas

Incentives to Endeavor—

South America's Prosperity.

Influx of Immigrants.

Religious Condition of the Republics.

The Battle.

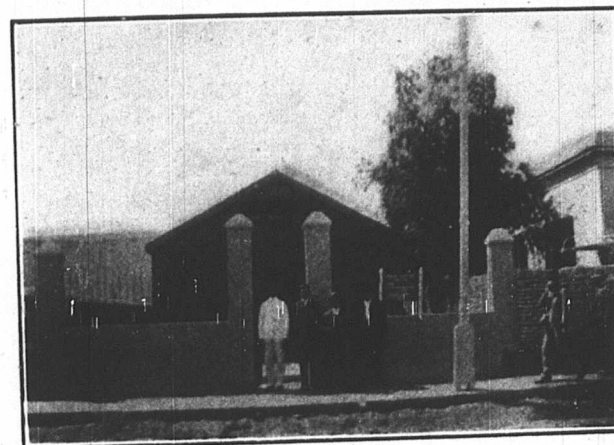
Signs of Strength in Brazil and Argentina

Prayer.

Hymn.

Business.

Dismission.



Second Baptist Church, Rosario, Argentina.

Program for April.

SOUTH AMERICA.

Song Service.

Bible Reading—Neh. 4.

Prayer—For our missionaries in South America, that God will sustain them and give them His power in word and life.

1. Long ago, in 1501, when Americus Vesputius, a navigator in the employ of the king of Portugal, sailed away from Europe with other gallant sailors who loved exploring, and discovered the shore of what is now Brazil, he little knew that the "Land of Parquets" as he called it, was some day to be named for him. Still less did he guess that it had any connection with the wonderful coasts (Cuba and Mexico) so shortly before discovered by Columbus, and that the name America, at first applied only to the lands south of the Equator, would at last cover all the New World. But it is well for us of the northern continent to remember that our country's name was first given to our neglected sister in the southern hemisphere, and then gradually extended to us. The promise and the possibilities of that land to the South make us look with new respect and interest upon the republics which cover the great land-mass of South America. We are waking to realize that great developments of commerce and

politics are taking place there, great religious unrest is opening a door of opportunity to the ambassadors of Jesus Christ. What a challenge to take and hold for Him a continent in the making! We have outstripped her in development, not that we may triumph, but that we may help her.

**2.
A Sister
With Like
Features.**

Like our own United States, South America has a great "backbone" of mountains in the west—the Andes, corresponding to our Rockies. The great table lands that stretch across the middle of our own country find a counterpart in the plains between the Andes and the Brazil ranges; and again we find a likeness between the two lands in the fine navigable river systems that cut their way down to the seashore and promise more and more to be highways of traffic. The Amazon is a yet more wonderful river than the Mississippi, "Father of Waters," as its navigable length is greater. Says a recent writer speaking of the fine agricultural country in Argentina, this part of South America is characterized by features that resemble our Middle Western States: "Not impassable mountain ranges nor frosty plateau nor miasmatic jungle, but level, fertile prairie like Kansas and Nebraska, webbed with railroads and covered with wheat fields and cattle. Argentina is the fourth wheat producing country—in a good year it sends as much to Europe as is sometimes sent from the United States—and its vast *pampa* and a climate which, although temperate, provides 'green' feed all the year round, make it one of our strong rivals in supplying meat to Europe. Some one hundred and fifty million bushels of wheat were raised on these plains last year."

**3.
Dangerous
Prosperity.**

Argentina appears to be prosperous and growing in riches. Its wheat crop spells comfortable trade statistics and implies the ability to send abroad that which will buy the gauds and luxuries of old Europe. The resources of the far Southern Republic are not illimitable, but they are immense and will not be seriously diminished for a century. Given firm and progressive government, and the Argentines may eat, drink and be merry for long years to come. It is a goodly land, and destined to become very wealthy.

Thoughtful writers in the Argentine press point out the danger of wealth breeding a careless and enervating materialism. "Prosperity like a flood," says the *Buenos Ayres News*, "has swept over the whole Republic, and its silt has choked the federal capital with a luxury that is appalling when we come to consider the consequences that must ensue on this feverish pursuit of pleasure at all costs."

And the same paper adds: "Work is plentiful and food abundant. If the latter is dear, judged by European standards, still the return paid to labor is by so much the more increased. Thus, their work done, they have ample time and means at their disposal wherewith

to follow the pursuit of pleasure. Materially, therefore, as we have remarked, it would be difficult to better the conditions under which the average inhabitant of the federal capital lives, moves and has his being."

The peril to the State is dry rot, decadence, the absorption of the people in materialism. It would be indeed curious to see so new a country as Argentina become weakened by luxury and entering on a period of decadence morally and socially whilst engaged in feeding the old world.

Here is an incentive to our best endeavors to help save this young, rich country from "fatty degeneration of the spirit," by giving her the Bread of Life.

**4.
Inviting
Immigration.** We think of ourselves as being the one country to which immigrants come. But South America invites immigration far more than we do, and in proportion to her rather scant population, receives more. The *Missionary Review of the World* remarks: "Europe and Asia have for three centuries been increasingly seeking an outlet for a population too dense to find room and subsistence, and North America is at the same time increasingly resisting the incoming flux of immigrants. The southern continent will welcome and absorb all foreign settlers, and invites them just at the time when the United States repels them. Here may be found a climate practically temperate throughout—great forests with their timber, vast *pampas* awaiting culture, and mineral riches scarce dreamed of as yet."

Europe is beginning to wake up to the fact that this continent is half empty of people, and for half a century has been pouring an increasing stream into its great river basins, and especially in the southeastern districts."

Again, the challenge offered to us by the increasing flow of foreigners into South America is put by a missionary long a resident of Brazil in these forceful words: "Even now the great populations from the east and west are turning toward this country (all South America). It is, as it were, a mighty vacuum upon the face of the earth. Here is a place where all opportunities of life are offered to needy multitudes. Here are abounding resources ready for their acceptance and occupation. It is to be—and that in the not distant future—the great key position in the racial and social coming together of the nations. Now at the time when the stress of population is not there, while the problem is not so vast and complex, we can build as they build those massive bridges on the railroads across the dry gorges of the west, while the gorges are dry; so that when the floods shall come and when the waters shall beat, there shall be the firm masonry that will be able to withstand them and remain unshaken. That is

the way the churches should do today. We can take a key position that is of the very highest strategic value in the great battle for the conquest of the world for Christ."

In Argentina the five million people making up her population are more than half of them foreign born, and the eastern seaboard of the whole continent is continually receiving reinforcements from over sea. We are just beginning to realize that the influx of foreigners to our country here in North America threatens to swamp us religiously and endangers our national institutions, unless they can rapidly be taught the pure and simple gospel upon which the United States has built. But what of the men and women who are coming in to South America? Does any man care for their souls? What do they come to find? Let us look at the religious conditions of the people already there.

5. **The Latin Republics.** The countries that make up South America are one and all modeled after the United States in their governments, and have succeeded in establishing the republic as their type. So far, so good. The immigrants going there will find themselves free to make a new home, to live a life of their own choosing and to have a share in the people's government. But these republics have not the sure and simple foundation of an open Bible and spiritual freedom. Their political independence is not matched by liberty to know and worship God in spirit and in truth, for they are still in bondage to priestcraft, ignorance and superstition. The whole continent, with the exception of those towns and cities where Protestant missionaries have entrenched themselves, offers to the immigrant coming from Europe a more degraded, superstitious and idolatrous form of Romanism even than they knew at home. So these Latin republics show to us a curious spectacle in this day of religious and political freedom—the spectacle of a church that *will* rule in a state that *will not* be ruled by it! This truth accounts for much of the spirit of unrest that underlay the revolutions of the South American States in past years, and much of the growing revolt against priestly control of the individual today.

6. **Unrest.** As an illustration of the conflict let us take the following words from one of our Southern Baptist Convention missionaries, Rev. L. M. Reno, of Victoria, Brazil: "Some days ago I had a long talk with our family physician. He is the most level-headed man that I know of in Brazil. He is the most honorable man we have in the place. He has fought almost alone against the political corruption of this state for 18 years. And in this conversation he told me that in view of the condition of affairs that he is going to leave the state. 'I cannot stand it any longer,' he said. He is a man of great insight, and was chairman of the committee in the bringing about of the Brazilian Republic from the old monarchy. He foretold the coming of the Republic when all

the others were doubtful. He said in speaking of the religious future of this state that we might expect a religious tornado in 1911, and that it would fall over the *palacio* of the bishop. This he did not say to me because he is an enemy of the bishop, for he is family doctor of the bishop also. He has told the bishop that he may expect this."

Is there any question that not only for the sake of the coming immigrants, but also for that of the natives, we need to do our missionary work swiftly?

Again speaking of the same intelligent Brazilian, Mr. Reno writes a little later: "Political and religious affairs are all mixed up here and in 1911 there is going to be a crash of some sort. There is an attempt being made for the union of church and state, the bishop being made President of this state, and that will ripen in the next presidential campaign. I want to be here then, for I believe that it means the downfall of the bishop and a terrible blow to the church. The family doctor of the bishop (and he is the most worthy man that we have in the place), is a firm friend of ours. He said to me the other day, 'I am willing to support you, for you are working in an unselfish cause. I am against the priests, for they are selfish. Have patience for a while; the political tide is all against you now. All you need is to go slow, watch all, make your silent notes, and then when the crash comes, enter, prepared to reap the results.'"

If this is the temper of thoughtful men in Brazil, how great will be the opportunity of a Christianity that stands ready with a message for these awakening minds and spirits?

7. **A Glance at the Whole.** Let us look for a moment at the general status of Protestant missions before turning to our own Southern Baptist Fields. We find that "Missionary work upon this continent has required an especial amount of wisdom and patience to gain a foothold. In Ecuador the constitution excludes all other creeds. In Colombia, Peru and Bolivia very little progress has been made. In Venezuela the Spanish Bible has been widely circulated. In Brazil, Chili, Argentina, Paraguay and Uruguay the law grants the missionary an entrance. For a population of over 40,000,000 there are about 682 missionaries with a membership of about 37,800 communicants". With all the opposition, South America is a most hopeful field, as is shown by the response in those countries where missionary work has secured a foothold. In this connection it is interesting to know that some people in Chili have for months been calling for special workers, and asking that the Baptists of the world will establish work among them.

One of the interesting and hopeful facts about South America is the practical unity of language among her ten states. Spanish and Portuguese are both used, but are sufficiently alike to make no real barrier of language anywhere. This fact, together with the likeness

of their governments, means that development can proceed evenly throughout the land and that ideas taking root in one state, especially religious ideas, may be transplanted to another without great difficulty.

**8.
Brazil.**

Brazil is by far the largest of the South American republics, having an area of 3,218,130 square miles, with a population of 18,000,000. The entire connected area of the United States could be placed inside the limits of Brazil, and then there would still be room for the German Empire. Her influence on the other republics is very great, and if the missionaries of the Protestant churches are there in large numbers "when the crash comes," Brazil may become the greatest force for evangelizing the rest of South America.

"The Roman Catholic population numbers about 14,000,000, and the Protestant population about 144,000. Nine missionary boards are reported as operating in Brazil, with a total number of stations and out-stations of 356; missionaries, 126; and native workers, 112. There are 53 reported schools and two publishing houses. Brazil is a country greatly needing a large force of missionary workers. There is a vast native population among the Indians hitherto untouched."

The Foreign Board of the Southern Baptist Convention has in this republic of Brazil 43 missionaries, of whom 20 are men and 23 women; besides 26 native Brazilian ministers, and 48 unordained native helpers, men and women. Their work goes steadily forward, with the approval of the civil authorities; but that preaching the gospel in Brazil is no holiday task is proved by the following account of a recent persecution in Nova Friburgo.

**9.
Sharp
Testing.**

Mr. W. H. Cannada writes: "Nova Friburgo is one of the strongest Catholic centers in Brazil. Just about two months ago the missionaries and native Christians suffered a very bitter persecution. They were insulted continually in the streets and their lives threatened.

The sentiment became so strong against them that it was necessary for the government to send soldiers to protect them. And even with the presence of the soldiers it looked for awhile that trouble was inevitable; so much so that all the missionaries and believers were all collected by the soldiers into one house where they could be protected more easily.

"In the very heat of the persecution a group of the Catholic leaders, led by their priests, held a meeting to discuss existing conditions. They arranged a large wooden cross and had someone to put it on a high mountain peak which overlooks the city. The next morning they declared that it had been put there by the Holy Virgin and was a miraculous sign of divine disapproval and a heavenly warning to the people not to have anything to do with the New Sect, as the Protestants are called. But in spite of all this, the good Lord has

been caring for His work. There will be baptized today three who were converted as a result of that persecution, and others are investigating the way of salvation.

"The Baptist cause in Brazil seems to be prospering in every field. During the months of October, November and December (1908), there have been reported 212 baptisms, and the returns are not all in yet." He adds a request we should be glad to heed: "It is my earnest desire that wherever this letter is read, there may be sent up to our Heavenly Father a sincere prayer for the work in Brazil. Let the brethren pray while we work."

Still more fierce is the opposition in Rio, told of by Rev. A. B. Deter: "As I wrote sometime ago, our persecutors are busy. The devil overstepped himself this time. We succeeded in getting the facts before the state authorities in spite of the many lies told them by our enemies. The commander-in-chief of the state troops sent a squad of cavalry and infantry to see that the law should be respected. We had our services in the very same place where they drove us out the week before. The priest and his party, headed by the son of one of the leading members of the national house of representatives went to the head officer before the preaching, and tried to get him to allow them to play a band of music while we preached. He said that they might bring their band, but they must keep still while we held our services, or he would have them put in jail. The priest then ordered all the people to close their houses and leave the street deserted, but not a window was closed." Speaking of the successful meetings held in spite of persecution, this intrepid "Ambassador" says: "It is a glorious victory, and everyone says that we have done more in these few weeks toward the advancement of the cause, than we could do in our ordinary way in ten years." This is what upholds them in their trial and danger—the advance of Christ's kingdom in the hearts of men.

**10.
Signs of
Strength.**

Turning from this picture of hate and childish spite, which reminds us of the Middle Ages, let us see what the organized Baptists of Brazil are accomplishing, even against opposition. Last June there met in Rio for the second annual gathering, the delegates to the Brazilian Baptist Convention, and they crowded the First Church of Rio to overflowing. An account of this Convention strikes many notes familiar to us, as Committees, Boards, Reports, like those in our own Southern Baptist Convention are spoken of.

The great aim of the Foreign Board is not only to carry God's message to more and more men and women in our fields, to win them to become followers of Jesus Christ; but also to develop the native Christians into a strong, self-reliant body that shall become a force in evangelizing their own country and the world. See how the Brazilian churches are being helped to this strength and efficiency. The account

of the Convention, above referred to, says in part: "The Convention was organized on the morning of June 20th, Rev. F. P. Soren being the re-elected President. In the same session, as pastor of the First Church, he delivered the address of welcome in most fitting words, striking a high spiritual note which continued to sound in a later address as newly elected chairman. The organization of the Convention being completed by the appointment of all committees necessary, the Convention was adjourned until 7 p. m., when reports were heard from different fields in brief addresses by a number of leading missionary and native workers. Among the marvels of God's grace in different parts of the Republic, none attracted more interest than the miracle of four hundred conversions in the Campos Mission during the year. They first disciplined their churches, clearing them of dross, and then entered the work with that definite object before them—an example demonstrating the power of God in response to faith working for a definite object. We will not be surprised to hear of other missions in Brazil adopting this plan and coming to the Convention next year with such reports as our valiant and untiring Crosland was able to bring this time."

And Mr. D. F. Crosland, in reporting upon the Campos Mission, says further of the great ingathering of new converts: "In the work of bringing men to God we were greatly blessed. We began the year praying for four hundred conversions. A few days ago I made out my report for the whole year, and found that we had baptized three hundred and twenty-seven, and now have awaiting baptism some seventy-three souls. It is well to call attention to the fact that members are received into the churches with a great deal more care than some may imagine. During the run of the year many were rejected because they showed the lack of real repentance."

11. More Activities.

Other extracts from the account show that our Brazilian brethren are active in every department of denominational life: "On Monday, in addition to a revision of the Constitution, etc., the Report on Home Missions was submitted and discussed in the morning session. Methods of evangelization were discussed, and the needs of the field reviewed."

* * * *

"The Sunday School Board also presented its Report showing advance made in the character of the literature used in the Sunday School and presenting plans for further development in the future."

* * * *

"At night the Report on Foreign Missions was discussed, plans being presented for raising during the next year about thirty-three cents per member for this work."

If their plan for gifts averaging thirty-three cents per member seem small, let us remind ourselves that we of the homeland are giving *twenty cents per member* for foreign missions.

12. Education.

In *Our Mission Fields*, Vol. II, No. 3, we find a reference to the new Baptist College and Seminary to be established in Rio, the center of a system which must be made a stronger and stronger force in the training of native Baptists. The Baptist Education Society of Brazil and our Foreign Board are jointly to control and develop this great enterprise, and it ought to be a great inspiration to us to know that there on the south of the equator men who love God supremely and long to see His Kingdom come, have nobly pledged themselves to build up a great Christian school, such as some of ours in this country. The report of the Convention says: "Another notable plan wrought out in the Convention was that of the Baptist Education Society, which decided after prayerful and deliberate consideration to undertake to raise \$20,000 during the next five years for the purpose of aiding in the development of the College and Seminary, especially by the erecting of suitable buildings. The Board of Trustees of the institution asked the Society to undertake to raise this amount, believing the denomination at home would aid in the great enterprise of erecting for the school substantial buildings within this time. The need is one so universally felt that the Society is having a most promising beginning." (See also *Foreign Mission Journal*, August, 1908.) May God help "the denomination at home," help us, to stand by this institution.

13. Women's Work.

No account of the growing strength of our Brazilian friends would be complete without reference to the fact that the women of the churches have likewise organized, after the manner of the Woman's Missionary Union Auxiliary to the Southern Baptist Convention. We read in the same report above quoted: "On Tuesday afternoon the Woman's Missionary Union of Brazil was organized and entered on its career, which we trust may be long and prosperous in the work of the Kingdom in Brazil."

Mrs. W. E. Entzminger, of Rio, President of the Union, writes as follows: "One afternoon was given to a meeting for women. Mrs. E. A. Nelson, of Maranhao, presided at this meeting, and we organized the Woman's Missionary Union of Brazil, with a Central Committee located here in Rio. I was made president; Mrs. Reno, vice-president; and the corresponding secretary and assistant secretary and treasurer are three of our most efficient and intelligent Brazilian women. A lady missionary at each one of our eight missions was appointed as vice-president to co-operate with the Central Committee. The Baptist women of Brazil have taken a step forward. This is a small beginning, and yet, I see in the seventeen years since I first

came to Brazil, how the work has grown. At that time we had not a single woman's mission society in our few Baptist churches, and while we haven't many now, still there must be more than a dozen, and our aim will be to have a society in each one of our churches."

We have a warmer sense of fellowship with these women of Brazil after reading of this expression of their love for the Master and for His world.

**14.
Argentina,
the
Youngest.**

While we rejoice in the fruitage of many years' labor in Brazil, we think, perhaps, that such activities as we have just considered can belong only to a mission field where the growth has been a long one. We should expect such a thing as a "Brazilian Baptist Convention" to come into being after twenty-seven years of our work there. But who would expect that Argentina, our newest field, where the Southern Baptists have been at work for only five years, could also form a Baptist Convention? Yet even there the churches have drawn together into an organization for mutual strengthening, and though the difficulties of the work there have not grown less, the vitality shown by this body of delegates makes us thankful for the Holy Spirit's power in their lives. Mr. James C. Quarles, missionary at Rosario, writes interestingly of the recent Convention of Argentina: "The fourth year of our actual work in the Argentine Republic has just closed. The Lord has greatly blessed the cause of the Southern Baptists in all their labors here. But the closing year has been signal in the progress. It is our first jubilee, which we celebrate by organizing the National Convention of Baptists.

"The meeting was at Rosario de Santa Fé, December 31st, 1908, and January 1st, 1909. Organization was effected with Brother Thomas Spight, from Tennessee, as president, and Señor Alfonso Yebra, one of our native helpers, as secretary. The constitution, drafted largely by a committee of native delegates, named the new Baptist body 'La Convención Evangelica Bautista en la Republica Argentina.' The Convention represents some hundred and eighty Baptists, members of the five churches established by our missionaries here—the Lima and Once Churches in Buenos Ayres, the First and Second Churches of Rosario, and one church at Santa Fé. From these came twenty-two representatives, who entered into the work with zeal, though not lacking in consecration. They had never witnessed anything similar, yet the delegates entered heartily into all the workings and discussions of the body, and the Christians of Rosario opened their hearts and homes to those who had come in interest of the Kingdom.

"The two matters of business to which the Convention attended, aside from effecting an organization, were Publication and Extension of work. The Convention will publish its own paper, *El Expositor Bautista*, which we want to put into every Baptist family in the

Republic, to help indoctrinate those who have been won to Christ. From the first, the leaders of the work in Argentina are instilling into the hearts of the people the desire for the extension of the Kingdom. And nobly have those who have been converted rallied to the work of opening up new sections of our field, often 'in their deep poverty abounding unto the riches of their liberality.'"

**15.
Only a
Beginning.**

The encouragement of these forward steps must not make us stay our hand. Organization is not the end but the beginning of great activities. Our brother at work there in Rosario makes this truth clear: "We do not wish our people at home to get the idea that their work in Argentina as a mission field is at an end, since we have organized an Argentine Convention, nor is it true that their help is any the less needed. This is but the beginning of the work, but it has been the policy of the missionaries here to train the churches as rapidly as possible in self-support and independent work. And now that the work is being organized there is all the more need for renewed effort to conquer this land for Jesus Christ."

Let us remember that this little convention, significant only for what may grow out of it, represents only five churches, with a total membership of less than two hundred, and with eight missionaries; and that they are but glimmering points of light among the five million inhabitants of Argentina. Let us recall that materially Argentina is increasingly strong, and the people are in danger of letting "the things that do appear"—wealth and luxury and pleasure—be their god. How greatly we need to hold up the simple spiritual truth, and let Jesus Christ, being lifted up, draw all men unto Himself. "How shall they go except they be sent?" Who will give and pray that missionaries may be sent, if we do not?

**16.
Develop-
ment of
Beginnings.**

South America, in one sense our elder sister, as she had the name first, has long been the "Continent of Neglected Opportunity." That she is capable of marvellous development industrially, commercially, intellectually, we cannot doubt; best of all, the zeal, consecration and efficiency of her men and women who have been brought to their spiritual freedom, prove that South America can glorify Jesus Christ when she knows Him. But the work is only begun, and we must enlarge it now in this opportune hour. More evangelists, more teachers, men and women, more physicians, more schools, more churches which will show the throbbing, pulsing life of the loving Christ—all these we should give, and believe that in the years to come the yield of our sowing will be vast, because "God giveth the increase."

"I placed a seed beneath the soil,
 Its shoot is upward creeping.
 Each morn I note how wonderful
 Its growth while I am sleeping.
 So in the vineyard of the Lord
 The seed we sow with weeping,
 Into a harvest rich will grow
 Though 'neath the sod we're sleeping."

Prayer—For reinforcements in our neediest stations in South America.
 For larger giving of money by Southern Baptists. That our
 Foreign Board enlarge its work in South America.

Hymn.

Business.

Dismission.

Suggestions for Young Woman's Auxiliary.

**Essays or
Talks.**

Our Principal Stations in Brazil and Argentina.
 (Illustrated with cuts from *Foreign Journal*.)
 South America's Attractions for Immigrants.
 Allen Gardiner, Apostle to Terra del Fuego. (See
 "Modern Apostles in Missionary Byways"—
 Price 25 cents. Published by Student Volun-
 teer Movement, 125 East 27th Street, New York).
 Southern Baptist Women in Brazil and Argentina.
 (Given by several different members.)

(or)

**Rival
Newspapers.**

Divide the Auxiliary into two groups, one to be
 reporters and editors of *The Brazil Republic*,
 and the other, reporters and editors of *The
 Argentine Standard*. Ask beforehand each side
 to collect items of interest about its given coun-
 try, and at the meeting have the groups in differ-
 ent rooms, or different corners, arrange in the
 best order their news items and articles. Each
 paper should then be read in full, and impartial
 judges, invited by the girls themselves, decide
 which journal is more successfully worked up.

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Band Program.

FIRST MEETING.

SUBJECT—South America.

Motto—"Let our light so shine."

Opening Exercises.

Bible Reading—Rom. 10: 11-15.

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

Hymn.

Told by Leader—Finding Our Elder Sister. (Paragraph 1

Solo or Duet.

Hymn.

Dialogue.

QUESTION

The fields are all white,
 And the reapers are few;
 We children are willing,
 But what can we do
 To work for our Lord in His harvest?

OUR MISSION FIELDS

Our hands are so small,
And our works are so weak,
We cannot teach others;
How, then shall we seek
To work for our Lord in His Harvest?

ANSWER

We'll work while we pray,
By the pennies we bring,
By small self-denials.
The least little thing
May work for our Lord in His harvest.

Until, by and by
As the years pass at length,
We, too, may be reapers,
And go forth in strength
To work for our Lord in His harvest.

Reading—How are we like our elder sister? (Paragraph 2.)

Hymn.

One Minute Talk On South America—By one of our children.

SOUTH AMERICA.

The large country south of us on the map is South America, it has within its borders many states or republics, with a government like ours. God never neglects anything, but we, His children, have not sent the Gospel tidings fast enough to this big, big land, that is why it is called the neglected continent.

If we are trying to do things "for Jesus' sake" we will do the very things He wants us to do, and I am sure one of them is, to send the light of the Gospel to His too-long neglected children. Let us pray and give to our fifty-one missionaries in South America. Let the Sunbeams shine far enough to cheer the big-sister country.

Hymn.

Recitation.

MY MISSIONARY GARDEN

I've dropped my seeds
In faith and prayer,
And now the weeds
I'll watch with care,
To plant and watch,
To hoe and rake—
All this I'll do
"For Jesus sake."

OUR MISSION FIELDS

God sends the rain
And sunshine bright;
He guards my seed
By day and night.
This is my part.
To hoe and rake,
And do it all
"For Jesus sake."

The earth is kind
And warms the seed;
It wakes its life
For others' need.
This is all my part:
To do my best
"For Jesus sake."
And leave the rest!

—Selected.

Reading—"Backbone" and Big River. (Paragraph 2).

Hymn.

Adjournment.

SECOND MEETING.

SUBJECTS—Brazil, the Land of the Big River.
Argentina the Youngest Sister.

Motto—"Little deeds of kindness sown by youthful hands."

Opening Exercises.

Bible Reading—Luke 10: 25-37.

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

Hymn—"Throw Out the Life Line."

Reading—Brazil. (Paragraph 8.)

Solo.

Recitation.

THE LORD'S WORK.

[For Six Little Children.]

The Lord hath work for little *hands*,
For they may do His wise commands;

And He marks out for little *feet*
A narrow pathway, straight and sweet.

One little *face* may fill with light
A heart and home as dark as night;

And there are words for little eyes,
To make them earnest, true and wise.

One little voice may lead above,
By singing songs of Jesus' love.

One little heart may be the place
Where God shall manifest His grace.

(All, joining hands.)

Our hands, our feet, our hearts we bring
To Christ, our Lord, the risen King.

Hymn.

One Minute Talk On Brazil—By one of the children.

Brazil is the largest republic in South America. We have nine mission stations in Brazil with forty-three missionaries working in them. I will try to tell you the names of the cities and towns where our missionaries preach and teach. If I do not pronounce these names correctly, you will excuse me I know; they are Rio de Janeiro, Sao Paulo, Bahia, Maceio, Victoria, Santa Ritta, Campos, Pernambuco and Maranhao.

Brazil has a fine harbor at Rio de Janeiro, the capital city, it is the biggest and prettiest in the world. At the opening there's a mountain like a sugar loaf on one side and an island on the other, and when you get in it's like a great, quiet lake, with, I suppose, a thousand steamers, with all kinds of flags. And it all smells of coffee. There are thousands and thousands of bags, and streams of men carrying them on their heads into the ships. There are 700,000 people here, because it's the biggest city of Brazil. It was settled sixty-five years before the Pilgrim Fathers came to Plymouth Rock, and it's the capital, where the President of the republic lives.

Hymn.

One Minute Talk on Argentina—By one of the children.

Argentina lies southwest of Brazil and is a much smaller republic. We have three mission stations and eight missionaries in this country. We call it the youngest sister because it came into our Southern Baptist Convention family about twenty years after Brazil did. It is a rich, beautiful country with lots of fine cattle and wheat, a fertile soil and splendid climate for growing things, lovely flowers as well as grain.

Buenos Aires is the capital of Argentina and the largest city south of Philadelphia. If you were to go there you would see fine streets, handsome buildings, electric lights, street cars and all the things seen in any large city.

There are lots and lots of negroes—the black women wear white turbans and low neck and short sleeve white wrappers trimmed with fine lace. Tobacco and cotton are everywhere. It's as old as Rio, and was a big town before Baltimore was thought of.

Hymn.

PENNIES AND DOLLARS.

"Now that we are children,
Pennies are our store.
But when we are older,
Lord, we'll give Thee more."

Chorus

"Dropping, dropping, dropping,
Hear the pennies fall.
Every one for Jesus,
He shall have them all."

"Now that we are older,
Dollars are our store.
When we love Thee better,
Lord, we'll give Thee more."

Chorus

"Dropping, dropping, dropping,
Hear the dollars fall,
Every one for Jesus,
He shall have them all."

Adjournment.

Suggestions for Royal Ambassadors.

1. A Visit from Missionary R. E. Pettigrew of Brazil. (Let a member impersonate Mr. Pettigrew, telling in the first person, the story of "Campaigning on Diamond River"—*Foreign Mission Journal*, April, 1908).
2. Paper on the Ambassador, Allen Gardiner. (Modern Apostles in Missionary Byways—25 cents. Student Volunteer Movement, New York; or, leaflet on Allen Gardiner, price 2 cents, Woman's Missionary Union, Literature Department.)
3. Question for Debate. Will South America, when fully developed, industrially and religiously, be as influential in the world as the United States? (Plan two or three speakers on each side, giving fifteen minutes to each side for argument, and five minutes for rebuttal.)
4. Map. Have some boy, clever at drawing, make a map of Brazil and Argentina, showing with gold stars the chief Southern Baptist Convention Stations. (These may be learned from the Report of Southern Baptist Convention, May, 1908. Free on application.)



A View in the Chinese Composing Room of the China Baptist Publication Society at Canton

Program for May.

THE PRESS AS A MISSIONARY FACTOR.

Praise Service.

Scripture Lesson.

Prayer.

Poem—The Book.

The Printed Missionary—(Paragraphs 1-6).

Many Bible Agencies—(Paragraphs 7-10).

How The Bible Is Welcomed—(Paragraph 11).

The Press In The Foreign Field—(Paragraphs 12-15).

Offering.

Business.

Dismission.

OUR MISSION FIELDS

25

THE PRESS AS A MISSIONARY FACTOR.

Praise Service.

Scripture Lesson—Ps. 119:89-112.

Prayer—For the Bible Work of the Southern Baptist Convention.

For all agencies that are laboring to scatter the printed message among men.

From books I turn me to the Book;
As pilgrims read the legend o'er
Upon a temple's carved door,
To this age-built Word I look.

Forever—so the fathers taught—
Behind its quaintly lettered gate
Pure presences of spirit wait
To lead the seeker to the Sought.

—*Mary A. Lathbury.*

1. If There Were No Printing?

Suppose, for the moment, that the wonderful art of printing had never been brought into the service of the great King; that the only Bibles obtainable were those copied laboriously, page after page, by scribes and clerks. The expense of even one copy would be far beyond the reach of most of us. Suppose there were no missionary magazines, no leaflets, tracts, religious books, or any printed literature for the spreading abroad of God's message. Such a condition of things is beyond our imagination and yet if we could fancy it to be true, we should at once see how largely the press enters in as a factor in making known the truth that is men's very life. The Spirit of God is still the Power Who interprets God's message; men and women who love and yield themselves to Him are still His messengers and ambassadors; but their great instrument and weapon is the printed Word. We take so much as a matter of course the abundance of printed material—books, magazines, leaflets and the Bible—used in the work of extending God's Kingdom, that we fail often to realize how important a part they really play. The press may be said to form the steel frame of the building we are fashioning.

2. First—The Bible.

The first and most important use of the press in missions is, naturally, the production of Bibles for distribution among all peoples. In the past century, since printing became both easier and cheaper than ever before, there has been a wonderful advance in putting the Scriptures within reach of great multitudes, both in Christian and non-Christian lands. It is a well recognized fact that any effort to give people the light without also putting the Bible into their

hands is almost worthless, for it produces no lasting results. But when missionary labor is built on an open Bible the work is sure and abiding. We all glory in the wide distribution of the Bible in our own land, and the great numbers of agencies in the United States that are at work to bring it to the individual men and women who need it; and yet even after so many years of enlightenment the United States is "mission territory" for our work of giving the Bible to the individual. Only a few weeks ago a Sunbeam Band in one of our large city churches had the joyful experience of doing this blessed service. A city missionary in her visiting came upon a family where there was only one Christian—a young girl recently converted—and found that in that home of great poverty there was not a Bible or a Testament. The missionary mentioned this fact in the hearing of a leader of the Sunbeams, and she told the children about the need of a Bible in that home. Great interest was felt by the children, and they worked and saved and made their offerings to buy the book; and then came the joyful day when several of them went with the leader to carry to the young girl their gift. If it was happiness to that young Christian to have her prayer for a Bible so answered, it was also a privilege and a blessing for the Sunbeams to have a real part in such missionary work.

3. Bibles As Home Missionaries.

We need no proof that the Bible is the hope of our country, but it is interesting to read what a man like the late ex-President Cleveland has to say on this very subject: "I very much hope," wrote Mr. Cleveland only a few weeks before his death, to the author of a new book on the Gospels, "that in sending out this book you will do something to invite more attention among the masses of our people to the study of the New Testament and the Bible as a whole. It seems to me that in these days there is an unhappy falling off in our appreciation of the importance of this study. I do not believe, as a people, that we can afford to allow our interest in and veneration for the Bible to abate. I look upon it as the source from which those who study it in spirit and truth will derive strength of character, a realization of the duty of citizenship and a true apprehension of the power and wisdom and mercy of God."

There are many people to whom the Bible has not come in a personal way, though they live in the country where the Bible is the commonest of books. In the cities, the little towns off from the railroad, the mining and lumber camps, the mountain regions so thinly settled, are people who are strangers to the message of God. When it comes into their possession and they really face the meaning of sin and forgiveness and the power of the risen Christ, there is nearly always a response to its heart-searching truth. In many cases the book itself, without the preaching of the missionary, is the means of

convicting men and women of sin. In the biography of that singular, tireless, sweet-spirited Christian, John Vassar, we are told that at a house he entered in the course of his itinerant missionary work, the wife of an infidel husband asked him to leave a Bible. He did so, and passed on. When the husband came home he was very angry at finding a Bible on the table, and taking it out to the woodpile he chopped it in half with an ax. Half he threw to his wife, as she had a right to half the family property. The other half he pitched upon a shelf in the corner. The timid wife could only weep and pray. Weeks passed. One rainy, wintry day, with but little to do, and time hanging heavily, the infidel husband looked around for something to read. What should turn up but his half of the mutilated Bible. Was it by accident that he opened at the parable of the Prodigal? He became interested. He wanted the other half to complete the reading of the narrative. He searched for it but could not find it. Humiliated he ask his wife for her half of the Bible, and when produced, he read and re-read the narrative of the prodigal, and he too, "came to himself," and in penitence and tears confessed his sins and became a believer in Christ.

There never has been, and never can be, any greater evangelizing agency than the circulation of the Bible.

The mass of the work in Bible distribution has been done among English-speaking people, and yet very many have no Bibles. If this is the case in this most enlightened country, how much greater the Bible destitution in non-Christian lands?

4. Bibles As Foreign Missionaries.

Turning now to the need for Bibles in non-Christian lands, we find that the press is, if possible, a stronger factor in foreign than in home missions. Rev. G. T. Webb, Secretary of the B. Y. P. U. A. writes: "The Bible in the hands of the people in such languages as they are accustomed to is necessary to vigorous and lasting Christian influence. The last fifty years have marked more of missionary effort than all the history of Christianity before; and in this time there has been a corresponding demand for increased effort in the work of Bible translation and circulation all over the world. The Bible is the missionary's implement of service. Without it his hands are tied and the people are unreached. Whenever a missionary enters a new field there must at once be new translations of scriptures made to meet the needs of his work."

5. Carey's Press.

This was recognized by William Carey when he first went to India, and by 1801 he had published the New Testament in one of the many languages of India, Bengali. He and his tireless associates, Joshua Marshman and William Ward, saw the need for a mission press to print the Bible after it was translated, and so at Serampore was soon set up the press which was the means of making the work

of these missionaries reach many thousands more people than they could preach to. In thirty years this press had an output of 212,000 copies of the Bible or portions of it, in forty of the different languages and dialects spoken in India. As these versions of the Bible are still used by missionaries in India, we can see how valuable was that early work translated, put in permanent form, and disseminated by Carey.

6. The Bible In Burmese.

No more wonderful story of giving the Bible to a non-Christian nation has ever been set down in missionary history than that of Judson's work in Burma. We are told that when the war between England and Burma broke out, Adoniram Judson was seized and imprisoned, leaving behind his translation of the Scriptures. A part of it had been printed already, but there was only the one manuscript of the whole work. Mrs. Judson cared for this valuable treasure as long as possible, and then conveyed it to her husband in prison, sewing it into a hard pillow. But his removal to another prison and worse hardships separated him from this beloved fruit of his labor, and the packet was thrown out with other prison refuse. But God guided to it a devoted Burmese Christian, who picked it up, and who was thus the means of saving for his nation, though he did not at first know what the little roll contained, the word that was to bring life to many thousands. When the political troubles were over and Judson was free, the whole Bible was printed for distribution. Surely God kept from harm the painful, loving work of His servant; and He has answered Judson's prayer for a blessing upon the newly-printed Bible. After asking forgiveness for the mistakes and shortcomings of his work, this great, humble man prayed: "I commend this work to Thy mercy and grace, I dedicate it to Thy glory. Make Thine own inspired word, now complete in the Burman tongue, the great instrument of filling all Burma with songs of praise to our great God and our Saviour Jesus Christ. Amen."

7. Bible Societies.

It is inspiring to think of the strong agencies that are laboring for the wide distribution of the Bible. Some of these are interdenominational, as the Bible Societies representing many Protestant bodies. Englishmen were the first to see the need for organizing in order to put the work of printing and distribution on a firm foundation.

"The first society organized in the world for the distinct and exclusive purpose of translation, publication, and circulation of the Bible without note or comment for the world, was that known as the British and Foreign Bible Society organized March 7th, 1804, with headquarters in London, England. Auxiliaries of this parent society developed rapidly in different parts of England and the colonies of Great Britain. Similar work began in the United States twelve years later, when on May 13th, 1816, the American Bible Society was organized. Auxiliary or independent societies for the same purpose have sprung up in every part of the Republic since then, but these two

societies are regarded as the principal agencies of an interdenominational character for the dissemination of the Word of God. Baptists from the first have been prominent supporters of these societies. The suggestion of Rev. Thomas Charles that 'a society be formed to supply Bibles to the poor of Wales' was supported by the Rev. James Hughes of London, a Baptist minister who said, 'if for Wales, why not for the world?' Thus was born the British and Foreign Bible Society at the suggestion of a Baptist, who became its first secretary and directed its affairs for some time with great credit."

The third great organization of this kind is the National Bible Society of Scotland, which, beside carrying on its own work independently in many parts of the world, sometimes co-operates with the British Society in various foreign lands.

These all work through colporteurs, who go up and down the regions assigned to them, selling the Scriptures to the people in their own languages. The manner of these men's travelling and their experiences, make a story full of the truth that is stranger than fiction.

Some denominations, especially the different bodies of Baptists, have their own publication agencies which are pouring forth, in addition to the many copies of the Scriptures printed by the Bible Societies, a vast stream of Bibles and Testaments. In this country the two great Baptist publishing and printing plants are the Sunday School Board of the Southern Baptist Convention, which is located in Nashville, Tenn., and the American Baptist Publication Society (of the Northern Convention), in Philadelphia.

9. Northern Baptists' Bible Work.

The organization just mentioned is doing much Bible distribution throughout the whole country, and in addition assisting the American Baptist Missionary Union (Northern Baptist Foreign Work) to distribute Bibles on the foreign fields. Our own Foreign Board Southern Baptist Convention received from the Publication Society \$13,000 during the years between 1883 and 1903. The Society's work in this country is carried on mainly through two channels—colportage and the "chapel car."

Colportage was begun as early as 1840. During the years since, the very simple beginnings of this work by itinerant ministers has expanded into a great feature of the Publication Society's work.

"The work of the colporteur is to go from house to house in the cities and from door to door in the country, into the mining camps of the North, and the cabins of the South, carrying the Bible and the printed page, finding the lost sheep and bringing them into the fold. These workers reach the unchurched masses; there is no other way to reach them than to go where they are.

"At first these colporteurs went on foot, and many of them do so

now. But in 1898 a colportage wagon was built. The wagon is a unique one. It is so constructed that it not only carries the books and the man, but the man can make it a home, having appliances for sleeping as well as eating. This is a necessity, for the missionary finds many places where entertainment cannot be found. Many of these workers have slept, out of doors before the wagons were constructed. There are now forty-four of these wagons. It costs about \$200 to build one, besides the team, harness, etc. Quite a number of these wagons have been gifts from Sunday Schools, families and individuals, and bear memorial names. Wagons are now operating in Michigan, Missouri, Montana, Maryland, Kansas, Nebraska, California, Texas, North and South Dakota, Washington, Arizona, Oregon, Oklahoma, Illinois, New York, New Hampshire and Cuba. These names show the wide scope of the work. In some of these states the work is done in co-operation with state conventions."

The "Chapel Car" idea was evolved in the following way: "Dr. Wayland Hoyt was riding with his brother, Mr. Colgate Hoyt, along a line of railway in the West. As he noted the many small towns where there were no churches, he suggested that the railroad men could greatly benefit these towns if they built a car, equipped it as a church and parsonage combined, and allowed it to be sidetracked in these destitute places for meetings.

"The brother acted on the suggestion and with five other railroad men gave orders to have a car of this description constructed.

"This unique way of carrying the gospel to people was inaugurated in 1891, when the first car was built. There are now six cars in operation: *Evangel, Good Will, Glad Tidings, Emmanuel, Messenger of Peace, and Herald of Hope*. These cars are virtually churches on wheels. They seat about one hundred people and are furnished with every appliance for worship. In one end of the car there are living rooms for the missionary and his companion. The cars go into destitute towns, where they are sidetracked, and the people are called to service. The missionaries remain in a community long enough to leave some kind of permanent results behind them. They have gone into territory that it would not have been possible to reach without them; they have been pioneers to build up many churches. By the novelty of this method they have conquered prejudice which hinders ordinary missionary work. They have been blessed to the salvation of souls. More than twelve thousand have professed conversion in these cars in twelve years. Thus far nearly every railroad corporation where they have gone has given them free transportation, because they have been such a blessing to their employes and have given a healthful moral tone to these new, growing towns."

In these chapel car services the point of emphasis is the simple Bible truths, and in every community where they are carried there comes a new interest in the Bible.

10. Our Own Bible Work.

The Southern Baptist Convention carries on its Bible distribution through the agency of the Sunday School Board, whose work along this line is done in this way. First, the Board receives contributions toward its Bible and Colportage Fund from churches, Sunday Schools, missionary societies and individuals; and to these contributions it adds as much more, out of its earnings in the publication department. This whole fund is then used to furnish Bibles in many languages and styles to home and foreign fields, and these are distributed freely wherever people are not able to pay for the books. Second, the Sunday School Board is looking toward a yet larger Bible work, and has established a Permanent Bible Fund, which is not to be spent outright but to be invested, so that the interest of it will every year be added to the current Bible and Colportage Fund, spoken of above.

This great branch of our denominational activity, under the wise leadership of Dr. J. M. Frost, is charged first of all with the Sunday School interests of our people; but it is a wonderful missionary factor through its Bible work. In addition to the sending out of the actual printed books for distribution, given to the Home and State Boards for their work, the Sunday School Board has many times made annual gifts in cash, some as high as \$2,000 to the Home Board and an equal amount to the Foreign Board, for expenditure in Bible work. One year (1905) the Sunday School Board's gift of \$1,000 to the Foreign Board was used to establish a special Bible and Colportage work in Japan. The work so briefly hinted at here, built up solidly and wisely on the business of publishing and selling Sunday School literature, furnishes a noble example of how great business ability may be used in promoting the interests of God's Kingdom.

From all sides come reports of the way in which the Bible is received by those to whom it is carried. One of the Scottish Bible Society reports says of some work in Europe: "A colporteur in Southern Moravia had some pleasant experiences in visiting factories. One Jewish owner was kind to him, granting him free entrance at any time to sell the Bible to his workmen. He was astonished at the cheapness of the New Testament, and now is himself reading the Word of Christ. A young soldier saw, in the little trunk of a comrade, a Bible, to him an unknown book. He wished to get a copy, but as his pay was less than three cents a day he had no money to spare. Interested friends got him a Bible, and now he is asking to be received into the little church. An atheist painter employed to put on the wall of the meeting room the motto, 'We preach Christ crucified,' was greatly impressed by the words, and is now reading the Scriptures faithfully."

Here is evidence of the powerful effect of the Bible upon an educated Hindu. His quaint English only adds flavor to the testimony.

11. A Welcome for the Word.

The *Monthly Reporter* of the Punjab Bible and Religious Book Society records the interesting case of a Hindu judge, a B. A. and also an L.L. B., who in ordering some Bible text cards, wrote the following: "I am one of the humblest admirers of the teachings of Lord Jesus Christ. My attitude to Him is one of profound respect and I frequently refer to Bible for elevation of mind. I have therefore called for these precepts in order that I might, by hanging them up in my study room, receive the vigor and freshness of life that such sublime passages can give. The passages given in the Sermon on the Mount, the Commandments, specially the two great Commandments, passages relating to love with mankind, including the enemies, do really elevate mind wherever remembered."

"A few weeks ago the American Bible Society had a letter from Cape Prince of Wales, the westernmost point of Alaska, expressing thanks for a box of Scriptures which had been nearly two years on the way from New York, and enclosing \$5 from the Eskimos of that frozen region as an offering of gratitude for the books."

"One of the Bible Society's colporteurs last year visited a prosperous Bohemian merchant in Chicago, who was an atheist. The New Testament had nothing for him, he said. That was a book to amuse children. But the hard, self-complacent man was grieving over the death of a son whom he loved, and the colporteur made this man's love for the son whom death had taken illustrate the love of God, shown in the Bible as pitying him like as a father pities his children. This thought came as a revelation to the merchant, for in that instant his yearning heart told him that he had lived a lifetime without a glimpse of his Heavenly Father's face."

Across the sea we find a great contrast between former and present conditions. "At the beginning of missions in China in 1807, Chinese law forbade the publication of the Bible, the penalty of death being assigned to anyone who should print it, and even to anyone who should aid in translating it in China. Since then many influences commonly called 'natural causes' have worked together to open that great empire to the free circulation of the Bible, during the last year the common people receiving, and generally paying the Bible societies something for more than two million volumes of Scripture in the Chinese tongue."

In comparison with this, let us notice what the British and Foreign Bible Society gives as an evidence of their experience a year ago: "Rev. G. H. Bondfield reports an astonishing increase to the already great circulation of Bibles in China. During last July and August, usually slack months, the British and Foreign Bible Society's depot at Shanghai sent out 96,000 volumes more than during the corresponding months of 1906. The total issues from Shanghai for the first eight months of 1907 were over 943,000 volumes. Mr. Bondfield

adds: 'I do not know where we shall be if this demand continues. It upsets all calculations, makes estimates of little value, and brings gray hairs to those responsible for meeting the demands.'"

12.

Other Uses of the Press.

Always and everywhere the translating and printing of the Bible comes first in the needs of the missionaries, and as we have seen the work of Bible distribution constantly increases. But as work in a foreign land becomes strong, and the native Christians form an increasingly large community with need for development, we find that the press must furnish more than Bibles. Christian literature, leaflets, tracts, devotional and theological books, must be had for the native Christians in these countries, just as they have grown up in our own land as Christianity has entered more and more deeply into our lives. So it has come about that the Tract Societies have broadened their work just as the Bible Societies have; and that the denominations have used their mission presses not only to print the Bible, but also to furnish many books and magazines, tracts and treatises, which help enormously. Again, in a country such as China, where education is going forward very rapidly and the whole population is waking up to a new interest in the world and its knowledge, the need for distinctively Christian books on many topics is felt to be a great one, especially by our teachers in higher schools and seminaries. This very new need is well put by Dr. A. H. Smith in "The Uplift of China:" "In 1904, there were forty Christian and a hundred non-Christian periodicals. Under these revolutionized conditions there is a necessity for a much more extensive and varied Christian literature than exists, and also for far more apologetics and general works than have ever been produced. The universe and its complex phenomena the history of mankind, and indeed all branches of knowledge should be presented from a Christian point of view to forestall and to counteract the agnosticism more and more widely prevailing in China. It is especially desirable that an increasing proportion of this work should be done by the rising race of Chinese Christian scholars. Such in brief is the problem of literature in the new China."

13.

China Baptist Publication Society.

One of the ways in which the Baptists are trying to meet this new condition in China is by the support of the Publication Society located at Canton. A recent report from the Society gives these interesting facts: "This one institution that serves the Baptists of all China, and Chinese Baptists in all parts of the world, is not a part of the work of our, or of any one Mission or Board, but it has the hearty sympathy and co-operation of us all, missionaries of the American Baptist Missionary Union and of the Southern Baptist Convention, and others, Chinese and foreign, being on its board of directors. Brother Chambers has been corresponding secretary ever

since the organization of the Society, in 1899, and the work has steadily grown from year to year. Last year the total output of religious literature was 750,000 volumes, with some ten million pages.

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"Brother Chambers has edited *True Light Monthly*, the only Baptist magazine in the Chinese language; and Brother Lake has served as business manager, and Mrs. Meadows as medical department editor, of the *New East*, the organ of the China Baptist Conference. Articles in Chinese or English for these, and communications for the religious press in the homeland and in other lands, have been furnished by different members of our Mission, and have proven valuable contributions to the current missionary literature."

We here at home can hardly measure the usefulness of this great plant. May God widen its influence and its power to give out more largely the Christian literature China so much needs just now. Our help in doing this is urgently asked by the Society, specially on the ground of Bible distribution: "The China Baptist Publication Society has been gradually perfecting plans for publishing the Scriptures on a scale commensurate with the needs of our denomination. With its work and plans unanimously approved, by the China Baptist Conference, composed of all American Baptist Missionaries, the Society now appeals to American Baptists to give the money that is needed. We are not ready to use the two and a half million dollars that Baptists ought to spend in this work in China. But we could this year use to immense advantage every cent of \$10,000 in Bible work. Give the Society this amount and the Directors, who are your missionaries, both from the north and the south, will see that the money is faithfully applied and they will render to you an account of their stewardship."

"The time is ripe for a great advance in this work. It is past time for Baptists, whose watch cry is 'The Book,' to be behind others in the circulation of the Book. Neither should they allow the circulation of the Book to be behind other forms of missionary endeavor. We shall find that a freer use of the Word will yield an increasing harvest of souls and these will join with us and lighten our task of giving the Word to the others of their countrymen. Brothers and sisters, Baptists everywhere, help us to circulate God's Word in China."

14. **Similar Work In Brazil.** One other of our fields has a Publication Society which is filling a large place in the denominational growth—Brazil. In Rio is a good printing plant under the able direction of Dr. W. E. Entzminger, which is turning out a great variety of helps for the native Baptists.

Is not this a work worthy to occupy a servant of Jesus Christ? Dr. Entzminger writes of both difficulties and progress: "The high rents, the exorbitant prices paid for all kinds of printing material and supplies, etc., on the one hand, and the distressing financial con-

ditions prevailing throughout the country on the other, have forced upon us a tremendous struggle for existence. We begin the new year with an expense of nearly one thousand dollars a month, the greater part of which is provided for from the proceeds of job work. Our plant, including material on hand, is worth about ten thousand dollars. Our machines are driven by a ten-horse-power electric motor, and we are prepared to do any kind of work in the printing line, and to do it well. We employ about fifteen people.

"During the year 10,000 copies of our Brazilian Baptist song book, 'O Cantor Christao,' were published at a cost of some \$2,500, making eleven editions through which this popular hymnal has passed in about fifteen years. Some 500,000 pages of tracts were published, and the International Sunday School Lessons, in four-page sheets, were sent out every week. We are now publishing the lessons in pamphlet form for adults and for children, each installment containing the lessons for a month. Our next step will be to publish a quarterly graded series, including a weekly paper for children. Our denominational paper, *Jornal Baptista*, began the year 1907 as an eight-page weekly, with the subscription price raised to eight milreis (\$2.25) per annum, and a circulation of 1,500 copies. It continues to hold first place among the religious papers of Brazil, whether Protestant or Catholic. We have begun the publication of *O Brazil Evangelico*, a four-page paper, issued twice a month and especially adapted to circulate among unbelievers. We propose to furnish it in quantities of five copies up to five hundred to the churches, at one milreis per copy (30 cents), for free distribution among the people at large, as a method of propaganda. We are also planning to begin the publication of a Baptist monthly magazine, with a department for our native preachers, a B. Y. P. U. department, a woman's department, a Sunday School department, etc., which we believe will fill a long and acutely felt want. Worthy of special mention is the fact that we are beginning work on the publication of the first Baptist book ever published in the Portuguese language. Its title is 'A Heroína da Fé' and is the first volume of 'Theodosia Earnest.'

"We are hoping that before a great while we can occupy our own spacious building, that at present serves as the meetinghouse of the First Church, where we can grow and flourish under the blessings of Him who maketh rich. We purpose to establish a general supply house for churches and Sunday Schools throughout Brazil and to have our colporteurs in every state under the supervision of a capable field man, whose aim it shall be to put Baptist literature in the hands of every creature in the Land of the Southern Cross. Brethren, pray for us."

At the Brazilian Convention in June, 1908, much time was given to the report of this fine publication work, and in the reports is the

same eagerness for advance, enlargement, improvement, that we find in all the work of our missionaries.

"It became evident during the Convention, that we need to develop greatly our work of publication, that being foundation work for the greater future of the denomination. The question as to how to get this literature into the homes of the people was discussed by Dr. Entzminger, who is making the *Jornal Baptista* the greatest organ of evangelical truth published in Brazil."

15. God's Instrument.

We began by supposing there were no printing to help in evangelizing the world. In every country we have found a wonderful record of how greatly the printed page counts in our missionaries' work. The press is an instrument of God to bring the knowledge of Himself to many men and women, and it becomes, with its infinite variety of forms to suit the language of every nation, a symbol of the universal love of the Lord for all men everywhere. When we remember the promise of God that His word shall not return unto Him void, we must believe that out of all these thousands of lives brought under the searching power of the Holy Spirit through the printed word, many will turn to Christ. Those who study the Bible feel His personality in it. As a Mohammedan in Morocco recently said, "The Koran has good advice in it, but when you read the New Testament a person seems to be drawing you to himself."

Offering and Prayer—Business—Dismissal.

"No one agency has been so powerful in promoting Christianity as the mission press. It is an agency that has been too much neglected and the one that can be made the most effective."—*Hon. T. R. Jernigan, ex-Consul General of the United States of America at Shanghai, China.*

Suggestions For Young Woman's Auxiliary.

Papers or Essays.

- How we got our Bible.
- The Difficulties of Bible Translation.
- How a Printing Press Helped. (Incidents from Carey's and Judson's work, and also from achievements of Brazil and China Baptist Publication Societies' work.)
- The Adventures of a Bible. (Have this told in the first person by someone who imagines the travels and the experiences of a copy of the Bible).

A Scrap Book.

Ask members to bring brief clippings from any source about the Bible and its power in people's lives, and then have these read, pasting them into a scrap book under the heading of the country in which the incident happened. The Auxiliary will then have a good collection of facts which may be referred to in other meetings, when such information would be helpful.

Bibliography.

Encyclopedia, article on the Bible.
Life of William Carey.
Life of Adoniram Judson, by Edward Judson.
"The Bible in the Philippines," *Missionary Review*, September, 1908, p. 716.

Leaflets Suggested.

The Romance of the Bible—2 cents.
Moral Power of Good Literature—2 cents.
Some Stories of Bible Translation—2 cents.

Band Program.

FIRST MEETING.

SUBJECT—Bible Distribution.

Motto—"Helping to Make the World Glad."

Bible Reading—John 1: 35-42.

Prayer—Hymn—Minutes—Collection.

Reading—The Story of Our Bible. Adapted from the "Romance of Our Bible" (for sale at 301 N. Charles Street, Baltimore, Md. Price 2 cents). This could be given by Leader or two or three children.

Hymn—"Sing Them Over Again to Me."

Recitation. (In place of usual roll-call).

ALPHABET EXERCISES.

A is for ATTENTION to every word
About our commission from Jesus the
Lord.—MATT. xxviii. 19, 20.

B means BE READY to hear and obey.
And BEGIN mission work at once, while
'tis day.—TITUS iii. 1.

C stands for CHRIST, our Captain Di-
vine,
And also for CROSS, our emblem and
sign.—JOHN xii. 32.

D is for DENYING AND DOING, not
dreaming.
Of service for Him whose cause we're
pursuing.—MATT. xvi. 24.

E is for ENDURING e'en unto the end,
Persecution, if need be, for Jesus our
friend.—MATT. xxiv. 13.

F is surely for FAITH, our shield in the
strife,
Victory bringing at last, with the Lord's
crown of life.—EPH. vi. 16.

G, of course, is for GIVING of time and
of self—
Of talents and service, as well as of
wealth.—ROM. xii. 1.

H is for HUMBLE in all things to be
That friends, in our conduct, Christ's
likeness may see.—COL. iii. 12.

I is for such INTEREST, abounding and real.
That others an impulse for service may feel.—1 COR. xv. 58.

J is for JUDGING best ways of securing Our friends and new members with zeal all enduring.—PROV. xxix. 26.

K is for KNOWLEDGE derived from the study class—
Its help and delight do not miss or let pass.—2 TIM. ii. 15.

L is for LITERATURE—leaflets and tracts Books, pictures and maps, telling wonderful facts.—REV. xiv. 15.

M is for our MAGAZINE, splendid and bright,
With instruction and helps that our work may be right.—HEB. x. 24.

N is for NEED of the dark heathen world For the light from our gospel's fair banner unfurled.—ROM. x. 14, 15.

O is OVERCOMING in Jesus' great name, And ready at all times His praise to proclaim.—1 JOHN iv. 4.

P is for PRAYER, believing and earnest,
That God will thrust laborers into His harvest.—LUKE x. 2.

Q surely means QUICK to obey Christ's Command
To preach and baptize throughout every land.—ROM. vi. 16.

Hymn—"I think when I read that sweet story of old."

Reading—If There Were No Printing. (Paragraph 1.)

Hymn—Adjournment.

SECOND MEETING.

SUBJECT—Thy Word.

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

Opening Exercises.

Bible Reading—Ps. 119: 129-136.

Prayer.

I thank Thee, Lord for this good day
Which brings me joy in work or play.
Like the child Jesus may I be,
In all my ways acknowledge Thee.

Keep Thou my lips and wake mine ear
Some beautiful new thing to hear;
Bless me in everything I do,
And let me be a blessing too.

—E. B. R.

Hymn—Minutes—Roll-Call—Collection.

Hymn—"Wonderful things in the Bible I see."

R stands for REWARD which the faithful receive,
And the crown of REJOICING to all who believe.—REV. ii. 10.

S is the SWORD of the Spirit—God's word—
Which we wield against SIN, in this war for the Lord.—EPH. vi. 17.

T is for TRUSTING in God to give Grace
And power of the Spirit to win in the race.—PHIL iv. 19.

U is for USE of the talents bestowed.
Everybody has some to develop, we're told.—MATT. xxv. 14-30.

V stands for VICTORY, strong, great and sure,
Promised all who, faithful and loyal, endure.—1 COR. xv. 57.

W is WORKING, while it is day,
Either at home or in lands far away.—JOHN ix. 4.

X, EXPECTING His coming, EXTOLLING His name,
With loud hallelujahs, His praises proclaim.—LUKE xii. 37-40.

Y is for YOU, whoever you are,
Not one from His ranks, great or small, would He bar.—JOHN xi. 28.

Z is for ZEAL—zeal to work and to pray
With thanksgiving to God for His love, every day.—COL. iii. 23.

Recitation.

MEMORY HELPS.

Matthew, Mark, Luke and John
Tell the things that Christ has done,
How he taught to work and pray,
Doing kind things every day.

How He in the garden prayed,
And by Judas was betrayed,
Then by cruel hands was slain,
But on the Lord's day rose again.

Then before He went to Heaven
Kind thoughts to his friends were given;
The Gospel must to all be told,
That all may reach the Heavenly Fold.

The Acts tell how the apostles ought
To teach the things that Jesus taught,
They point the way of life so plain
That no one needs to err therein.

Then letters twenty-one were given
To guide us on our way to Heaven,
They teach the church of Christ to love,
And fit us for our Home above.

The Revelation then we find
Gives us a glimpse of Heaven divine
That sweetest place of love untold,
Whose gates are pearl, whose streets are gold.

Christ came and died that we might live,
And He will full salvation give
To all who love His precious name,
All may, who will, the promise claim.

—Selected.

Hymn—Holy Bible, Book Divine.

Reading—Our Own Bible Work. (Paragraph 10.)

Hymn.

Prayer—(Lord's prayer in concert.)

Adjournment.

Suggestions for Royal Ambassadors.

Visit to a
Real Printing
Press.

Plan for the Chapter to visit a newspaper office or other printing plant, and have a clear understanding of how the work is done. Have some of the members make notes of what they learn there and use these facts in the discussion of the questions suggested below.

Topics.

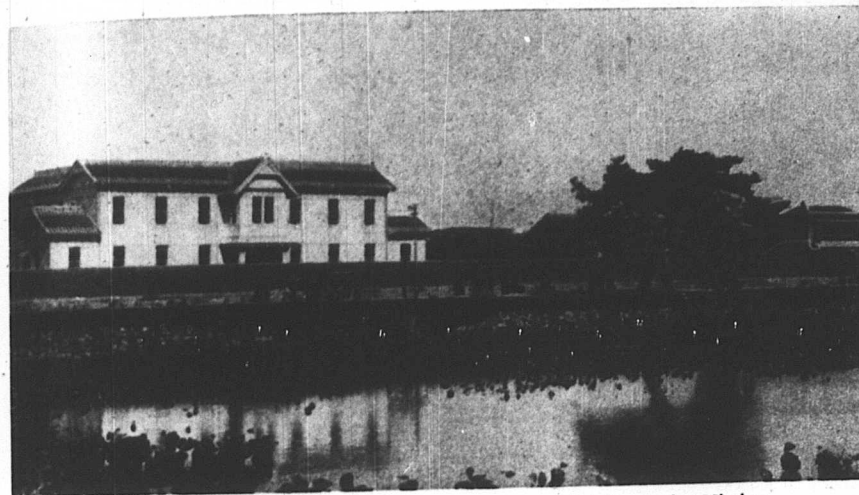
To be looked up in the Encyclopedia or magazines:
Gutenberg and the first printing press.
Martin Luther—What printed verse of the Bible
greatly influenced him?

Short Papers.

The latest revision of the Bible.
(Suggested leaflet: "The Romance of the Bible."
Price 2 cents. W. M. U. Literature Department).
What a Bible Did in Mexico.
(See "Manuel Aguas." Price 2 cents. W. M. U.
Literature Department).

Questions for Discussion.

Is a printing plant more necessary to Southern Baptist work in China or in Brazil? Why? In what respects are our missions better able to carry on this work of publishing and printing than Carey was in India in 1800? (Note under this question the much better presses of today, their greater capacity, the ease with which they are transported, the fact that the Bible has been translated into so many of the languages of the world, etc.) How can we help in getting the Message of the Ambassadors printed?



Theological Seminary, Fukuoka, Japan, Southern Baptist Convention Mission.

Program for June.

THE LANDS OF BUDDHA, INDIA AND JAPAN.

Hymn.

Poem—A Prayer.

Prayer.

Scripture Reading

The Lands of Buddha—(Paragraph 1).

India—Paralysis. (Paragraph 2-5.)

India's Hope—(Paragraph 6).

Japan—Buddhism and Christianity. (Paragraph 7-9.)

Our Work in Japan—(Paragraph 10-12).

East and West—(Paragraph 13).

Prayer.

Business.

Hymn.

Dismissal.

THE LANDS OF BUDDHA, INDIA AND JAPAN.

Hymn—From Greenland's Icy Mountains.

A PRAYER.

"All Service ranks the same with God."

For those who go, Lord, blessed days
Of song and service, prayer and praise;
The strength to labor, and the grace
To meet each care with smiling face.
Thy faithful friendship may they know;
Thy blessing, Lord, on those who go.

For those who stay, dear Lord, we ask
The vision that exalts the task.
May toiling Marthas find it sweet
To sit with Mary at Thy feet.
Thy will be done on earth, we pray,
By those who go, and those who stay.

—Edith B. Gurley, in the "Helping Hand."

Prayer—For all missionaries in India and Japan. For the Southern Baptist Convention missionaries in Japan. For the churches at home, that they may not fail to take their part in the foreign work.

Scripture Reading—Zech. 13.

1. Buddha Not Supreme. "The Lands of Buddha"—this phrase calls up before our imaginations, countries where the great reformer and ascetic of India, Gautama the Buddha, is undisputed ruler of the people's religious life; but we need in using the title to remember one peculiarity of the Oriental lands—their power of receiving, mixing and holding entirely different religions at one time. The religion of Buddha has powerfully influenced both India and Japan, but this faith is only a part of the religious thought of both countries. In India, Buddhism began as a protest against the growing corruption of Hinduism, and for a time was a separate religion; but gradually Hinduism absorbed it back again and put Buddha among the Hindu gods. Today Buddhism in India is merely an incident in the older religion, though in Ceylon and Burma it is strong and well defined. Nor is Buddha the master of Japan. There he shares with Shinto (the simple early worship of nature and ancestors) and with Confucius, whose teachings were imported from China, the religious leadership of fifty millions of people.

India produced this remarkable and commanding leader about five hundred years B. C. Born of a noble family, wealthy, surrounded by ease and luxury. Gautama (as he was called before arriving at the height of being named "The Enlightened One," Buddha) found the religious customs of that day so far from satisfying that he renounced all his possessions and became an ascetic, given up to study and thought that he might help his people. Undoubtedly his aims were pure and high, and he was a great reformer. But India, instead of going up, has gone down religiously, and the religion that grew out of Gautama's thought and word has proved powerless to uplift his native land—or any other to which it has gone. It represents, perhaps, the best that man can do without direct revelation from God; and as has been said, it was in India absorbed by Hinduism, though it has migrated to other eastern countries. It is with the latter religion, Hinduism, that the student of India must reckon, for today in India there are some one hundred and eighty-nine million Hindus, while only about a quarter of a million are out and out Buddhists. Just in passing we might note that the problem of evangelizing India is made yet more difficult by this fact—that there are about sixty million Mohammedans besides these other non-Christian people.

2. Buddha and His Native Land. In the narrow limits of a brief program very little of the complicated state of India's religious life can be set forth. We need to beware of thinking we really understand this great country, where every type of faith, from the lofty aspirations expressed in the sacred books, down to the lowest demon worship, finds place in the same gigantic system—Hinduism.

3. Religiousness. But some outstanding facts may be held before us, that we may more sympathetically think of and pray for the millions of living men, women and little children who even now are suffering, as we read, the untellable horrors of a mistaken faith. For nearly all of India's wrongs and sorrows—the degradation of women to a position far, far below that given to the cow, which is sacred; the cruelty shown the millions of widows, many of them only little girls; the foulness of temple worship steeped in blood and crime; the support of idle and of vicious "holy men," whose every demand must be satisfied because they are serving the gods; the gathering of many thousands to bathe in the sacred filthy Ganges, forming ghastly plague spots of physical and moral contagion—these things are *because of*, not contrary to, religion. The native East Indian is essentially religious—he must worship. There are *three hundred and thirty million gods* in the list of Hindu deities, more than the number of inhabitants in India, and the degradation of such pantheism is beyond our power to grasp. It produces a paralysis of the best things in life.

4. Social Paralysis.

This paralysis we may see in two respects, the social life of the country and the spiritual part of the people's nature. India's social system is the most difficult to reform of that in any land, largely because of the Caste which is its rigid master. This we have all heard much of, as the division of the whole country into distinct clans, graded and without any possibility of becoming intermixed. At the top of this vast system is the proud Brahman, and at the bottom the out-caste Pariah. The number of grades between is appalling, for each Caste is subdivided.

But Caste is not fully described when we have said thus much. It is a tremendous barrier to progress because so subtle and difficult to oppose. Mrs. A. W. Carmichael makes a comparison that illustrates this fact: "What is Caste? What is electricity? Lord Kelvin said, on the occasion of his jubilee, that he knew no more of electric and magnetic force . . . than he knew and tried to teach his students of natural philosophy fifty years ago in his first session as professor. We know that electricity exists, we are conscious of its presence in the phenomena of light, heat, sound, but we do not know what it is.

"Nothing could more perfectly illustrate Caste. You cannot live long in a conservative part of India, in close contact with its people, without being conscious of its presence; if you come in conflict with it, it manifests itself in a flash of opposition, hot rage of persecution, the roar of the tumult of the crowd. But try to define it, and you find you cannot do it. It is not merely birth, class, a code of rules, though it includes all these. It is a force, an energy; there is spirit in it, essence, hidden as the invisible essence which we call electricity.

"Look at what it does. A few months ago a boy of twelve resolved to be a Christian. His clan, eight thousand strong, were enraged. There was a riot in the streets; in the house the poison cup was ready. Better death than loss of Caste."

Finally, we best understand how Caste paralyzes the social life of India and thwarts the efforts of missionaries, if we take an example of its power. Mrs. Carmichael tells the following story: "Just now this system is in full operation in case of a lad of the brassworker Caste. He is a thoughtful boy, and he has come to the conclusion that Christianity is the true religion; he would like to be a Christian; if the conditions were a little easier he would be enrolled as an inquirer tomorrow. But here is the difficulty. His father is not strong, his mother and little sisters and brothers are his care; if he were a Christian he could not support them; no one would sell him brass, no one would buy the vessel he makes. He knows only his inherited trade. He can make fine water-pots, lamps, vases and vessels of all sorts, nothing else. He is too old to learn any other trade; but

supposing such an arrangement could be made, who would support the family in the meantime? Perhaps we might do it; we certainly could not let them starve; but it would not do to tell him so, or to hold out hopes of earthly help, till we know beyond a doubt that he is true. That is what is holding him back. He reads over and over again, 'He that loveth father or mother more than Me is not worthy of Me,' and then he looks at his father and mother and the little children; and he reads the verse again, and he looks at them again. It is too hard.

"It is easy enough to tell him that God would take care of them if he obeys. We do tell him so, but can we wonder at the boy for hesitating to take a step which will, so far as he can see, take house and food and all they need from his mother and those little children?

"These are some of the things which make work in India what is simply called difficult. We do not want to exaggerate. We know all lands have their difficulties, but when being a Christian means all this, over and above what it means elsewhere, then the bonds which bind souls are visibly strengthened, and the work can never be described as other than difficult."

5. Spiritual Paralysis.

Another outgrowth of religion paralyzes the social life (and it illustrates also the spiritual paralysis), and that is the place given to women. Let us remind ourselves that this is no accident but the express teaching of the Hindu sacred books, as the following quotations from the Code of Manu and other scriptures, show:

"Let the husband neither eat with his wife nor look at her eating."

"No crime causing loss of Caste is committed by swearing falsely to women."

"Though destitute of virtue, and seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped as a god by a faithful wife."

"A woman shall never go out of the house without the consent of her husband."

"A woman shall never go to a stranger's house, and shall never stand at the door, and must never look out of a window. She must not eat until she has served her husband and his guests with food."

It is not strange that the women are densely ignorant and hard to reach, and that their lives are mentally and morally paralyzed.

On the subject of the women of India, far, far more might be said, and should be, for a clear appreciation of what Ann Hazeltine Judson called "these degraded females." Suffice it to add that they are in the grip of evil and sorrow that will never end until Christ is made known to set them and their land free. Again Mrs. Carmichael speaks: "Think of it. If it is 'trying' to think of it, and you would prefer to turn the page over and get something nicer to read, *what*

must it be to live through it?" No more terrible evidence of spiritual paralysis in India could be had than the distressing facts of many a little girl's life, the common every day occurrence in India. Being sold at auction to the highest bidder, or given to the temple as the wife of the god, is not unnatural for a Hindu girl. "I am thinking of one such now. She was four years old when I first began to visit her grandmother's house," writes one missionary. "She is six now—only six—and her demoralization is almost complete. It is as if you saw a hand pull a rosebud off the stem, crumple and crush it, rub the pink loveliness into pulp, drop it then—and you pick it up. But it is not a rosebud now."

6. The Hope of India.

We turn with relief to the fact that in the last few years wonderful manifestations of God's power have been shown in the Revival that has touched almost every part of India. Yet we must not feel that the work is done, the great Empire evangelized, and the need for prayer, sacrifice and heartbreaking toil all over. In the midst of the toil the reward is to know that Christ can bring His image to light in even a Pariah.

A missionary writes home as follows: "And, oh, how the gospel uplifts men in this land! I saw one man, low-browed, a carrion eater, looking like the missing link between man and the brute creation; a man whose only perquisites from the community were the cattle that died a natural death or from disease, for this was the only meat he ever got to eat; a man who could not count beyond ten, and was not sure whether he had eleven or twelve children. Yet this very man, converted too late in life to acquire an education for himself, had three sons in college, who were to go out as ministers, lawyers, or doctors to uplift their people and tell the poor carrion eaters, crushed for two thousand years beneath the wheel of Caste, that there was hope for them also, and a better life here and beyond."

The American Baptist Missionary Union, of the Northern Baptist Convention, is doing a noble work, together with ninety-two other missionary organizations of many denominations and nationalities. One of the American Baptist Missionary Union missionaries, Rev. W. B. Boggs of South India, writes of the Revival as follows: "In reviewing the years preceding the revival the one thing, above all others, to which it is ascribed is *prayer*. In 1897 the burden of India's spiritual need pressed so heavily upon the hearts of some of God's servants that a call was sent forth inviting those of like mind to join in a day of prayer for the awakening of India. This was attended by such deep interest and such an increase of desire for yet greater blessing that the day of prayer has been regularly observed since then. Of the first, which was in 1897, a missionary wrote, 'That day marks an epoch in the history of Christian missions in this

land.' Companies of missionaries also, in various places, agreed together to set apart certain times for special prayer for India. The great need of revival was more deeply felt as the days passed by, and prayer became more intense and direct. And the minds of those who have met on the hills, in the annual conventions for the deepening of spiritual life, have been focussed more and more every year on the great need of revival, and prayer for this definite object has occupied a large place in the conventions. Thus the Indian revival, like every other genuine revival, from Pentecost to the present, was born in prayer."

"Mr. Stanton of the American Baptist Mission at Kurnool writes: 'Suddenly one of the men arose and with tears and groans began to confess his sins. In a moment the whole audience was bowed upon the floor, weeping and wailing over their sins. It seemed as if they were all smitten, as it were in a moment, by the Holy Ghost, and convicted of sin. As I sat and looked over the scene I could think of nothing but the slain on a battlefield.' Thus suddenly has it fallen, as if from above, on nearly every place where it has appeared.

Men thus under the guidance of the Holy Spirit for cleansing and empowering, Hindus who love and understand their country and its need, are the ones whom He can use to evangelize this land. Christ can do what Buddha failed in doing.

It is in China and Japan that Buddhism, carried by missionaries from the native land of its founder, has had its fullest development and influence. As has been said, it is intermixed with other religions to form a most conglomerate type of faith. The fact that a man is a follower of Buddha in no wise interferes with his following Shinto, the original national religion, and worshipping his emperor therein, and also, accepting the ethics of Confucius. Buddhism is perfectly willing to adapt itself to the conditions of any land and religion, and would gladly annex Christianity if our God did not teach His followers, "Thou shalt have no other gods besides me." It is difficult to make a Buddhist see, sometimes, that the claims of Jesus Christ are absolute and that He will not share a man's faith with other religions. One writer has thus briefly put the matter of Buddhism in Japan: "The religion of the masses is Buddhism, which was successfully brought into popularity by Kobo, a Chinese priest, in the ninth century. Kobo is credited with having invented the Japanese alphabet, and had the Buddhist scriptures freely circulated throughout the empire. Once while waiting at the sacred Shinto temple of Ise the 'Abundant-Food-Lady-God' revealed to him that the Shinto gods were incarnations of Buddha, and that therefore Buddhism, with a Shinto coloring, was to be the religion of Japan. This clever trick succeeded. Buddha, or Gautama, founder of Buddhism, was an

7. Buddha and Japan.

Indian prince, who was born 522 B. C. It is a religion of nothingness. God is nothing, man is nothing, life is nothing, death is nothing. To desire anything is a sin, therefore freedom consists in desiring nothing, but rather in losing one's self in meditative contemplation, and becoming absorbed in Nirvana. It believes in the transmigration of the soul; destroys human affection; believes in annihilation, and its final goal is complete absorption in Nirvana."

There is one feature of Buddhism in Japan which must be noted; its opportunity for beautiful architecture, decoration, and richness of ornament exactly suited this beauty-loving people, and not even the sadness of the spiritual night in which it leaves men can entirely destroy for us the beauty of its surroundings. "Buddhism makes itself evident by a multitude of famous temples located most picturesquely and by sounds which, if once heard are never forgotten, coming as they do from sweet-toned bronze bells through the stillness of the night or early morning."

8. **Present Day Buddhism.** We can readily see that Buddhism has influenced very powerfully in some ways this wonderful nation and undoubtedly brought, in the early day of its coming, ideas and standards which were better than the preceding ones; but what of its hold on the people today?

The *Keisei Shimpō*, one of the religious papers of Japan, remarks in a recent issue that it is not at all easy to find out the exact state of Buddhism. "We know," it says, "that there are 109,810 temples and 73,310 priests, but as to the number of believers there are no available reliable statistics. Some sects boast of having 1,000,000 adherents and others as many as 2,000,000, but the question which we put to ourselves is: How many people are there in this country who are prepared to confess their belief in Buddhism openly? The answer, which truth compels us to give, is, 'Astonishingly few.' It is plain that the temple registers are entirely misleading guides as to the number of adherents any sect may have. Thousands of names found in these registers should be erased, for those whom they represent have drifted off to other sects or have become Christians or sceptics. Among those who actually profess Buddhism a very large number do so from purely worldly motives or from fear of future punishment. Those who have imbibed the spirit of unselfishness, those who are permeated with devotion to the interests and happiness of their fellow men, are lamentably few." Evidently Buddhism has failed here too, though it has had a longer time than in India.

9. **Japan's Hope.** We are sure that the rising of the Sun of Righteousness is what the "Sunrise Kingdom" will find to be her true light, like all other lands, and we can even hear the Japanese leaders themselves, some of them not yet Christians, echoing the same conviction. Just a few utterances from Japan's leading statesmen show the present feeling toward Christianity as Japan's hope:

Marquis Ito: "The only true civilization is that which rests upon Christian principles. As Japan must gain her civilization on these principles, those young men who receive Christian education will be the main factors in the development of future Japan."

Wada, a Buddhist priest: "It makes no difference what is the name of the religion we believe. The important thing is to have religious truth and real religious life. This you will not find in Buddhism today. We have fine clothes and ceremonials and organizations, but not religious vitality. That you will find in Christianity."

Viscount Watanabe, in an article warning Christianity against modifying its teachings to suit the Japanese temperament, says: "One reason for the deterioration of Buddhism has been its modification to suit Japanese ideas. I do not say that Buddhism is not a religion, but when I ask myself how many Buddhists there are that have religious life, I answer, none."

10. **S. B. C. Work in Japan—The Seminary.** The story of our beginnings in Japan has been told in a former issue of *Our Mission Fields* (see Vol. II, No. 4). What are we now, we Southern Baptists, doing to take advantage of Japan's turning somewhat away from Buddhism? Put in a word, the most important means of bringing her the gospel is the Theological Seminary at Fukuoka. Look in the

geography and see how this city is set at the northwestern corner of the southernmost island, Kiushiu. It is going to be the trained, educated, Japanese Christians who are going to be most used of God in evangelizing their beautiful land, and the young men going out from this Theological Seminary are the makers of a new history.

A brighter day dawns for our work in Japan. The founding of the Seminary at Fukuoka and the securing of a suitable property in which to carry on its work gives us great hope for the future. This excellent property is located on Daimyo Machi, just across from the ancient Daimyo Palace, now used as a military post. The water seen in the picture is in the moat which surrounded and protected the castle in feudal times. Feudalism continued in Japan until a comparatively recent date. This location is central, and in every way desirable. As will be seen from the picture, the buildings are beautiful, and have a picturesque setting. There is room enough to allow for other buildings, as they shall be needed in the growth of the institution.

It is difficult to estimate how much an institution like this means for the advancement of our cause in Japan. It is true in all fields now that the greatest work of the missionary is that of training and directing the native workers. This is especially true in Japan.

Writing of the opening of the school again last October, Mr. G. W. Bouldin says: "The school opened today with ten regular students besides one day student and one other young man who means

to enter the army soon, for a year, and who means to come back to school after that. So you see there are twelve students now in school. We are very much encouraged with the prospects. The building is nearing completion and when it is finished the Seminary will have a very comfortable home."

11. What We Owe Japanese Girls.

What about the Japanese girls? Are they being watched over by us, as the Chinese girls are to some extent, through our school work? We are accustomed to the idea nowadays that the mission schools are the strongest power in gaining and holding the young people of non-Christian lands; but as yet we have not any work of this kind for girls in our Japanese missions. The Northern Baptists have several schools for girls in the northern part of the empire, and their missionaries write enthusiastically of the joy of working among such attractive, responsive pupils. Says one: "These girls are dear and it certainly is a privilege to do something for them. Sometimes when I look at them and realize what it is going to mean in this country, if the future mothers are really strong Christian women, wielding a strong influence for Christ in their homes and through their children, I feel as if nothing could be too much trouble to do for them."

Another tells of the simplicity and earnestness of one of her pupils at the school in Sendai, who in an essay recently wrote: "I dare not want to become a noble or great woman; I only hope to be one who suits God's mind." What a motto. Place over against this the eagerness of some of our Southern Baptist Convention women missionaries to be doing a similar work. Mrs. W. Harvey Clarke of Kumamoto is burdened continually with the prayer that the funds for a school there, and a young woman to start it, may be sent. One of her letters says: "Now we do want a girls' school for Kumamoto to train these dear girls to be Christian workers and Christian homemakers. You know nothing is being done for the girls yet. *Pray for this.*"

It really depends upon the members of the Woman's Missionary Union whether the Foreign Board can establish such a school or not; for we are responsible for the gifts that support the schools for girls.

12. Enlarged Territory.

Southern Baptists are just now on the threshold of more responsibility than ever in Japan, for recently the Foreign Board agreed with the American Baptist Missionary Union to take over a part of their territory, and become responsible for evangelizing many millions more. Mr. Clarke of Kumamoto says: "The transfer will greatly facilitate the work on both sides and give us a better opportunity to expand. We now have in Kiushiu 9,000,000, in Shikoku 4,000,000, and on the Main Island 7,000,000, aggregating 20,000,000 souls as the

portion of Southern Baptists to be won for Christ in Japan. God has opened this larger field to us, and it is almost untouched by the gospel. There are only three or four places in the entire territory where any Baptist work has been done. There are ten important cities which need to be occupied just as soon as possible. Since God has given us a larger field, let us pray earnestly that he give us more laborers. I know that you are longing to send them, because you know the importance of the field. Surely some good men will hear and speedily answer the many calls that are being made. It would be sad to let this great field remain idle long when there are so many at home whom God would have to come, if they would only obey his command. Under God's blessings it will yield great returns in the future."

For this reason as well as for the needs of the older part of our territory in Japan, the appeals for new missionaries come with peculiar force. Man after man writes: "We can now make Japan one of our strongest fields, if the brethren will come up to the help of the Lord against the powers of darkness. May the call of the Holy Spirit be so strong that some cannot resist. May God soon send us some of the very best."

"We need reinforcements more than our home people realize, I am sure, or they would send them to us."

And the Master says: "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

As we think of these "Lands of Buddha," we are oppressed by the greatness of the needs in them, the huge numbers of unreached men and women, the little we are doing to make the Lord Christ known.

We are overpowered by the difficulties of making the Orient understand our gospel message, and by the sin and temptation that surround those who would follow Christ. But there is more real understanding of that message in the far East today than there ever was before, and our only real fear need be whether we shall be active in giving to Asia her only hope, the simple truth of Christ crucified. We have all heard Kipling's lines quoted as if they settled the question of the Orient's relation to us:

"Oh, East is East, and West is West, and never the twain shall meet."

But the missionary (Rev. F. W. Warne, India), seeing Jesus Christ, has answered, saying:

"But Christ is Christ, and rest is rest, and love true love must greet.
In East and West hearts crave for rest, and so the twain shall meet.
The East still East, the West still West, at love's nail-pierced feet."

**Prayer.
Business.
Hymn.
Dismission**

Suggestions For Young Woman's Auxiliary.

- A Reading Circle.** { One afternoon invite the meembers to meet "The Little Green God." Have the member who is the best reader read aloud Caroline Atwater Mason's book with that title. (Price 75 cents, from Foreign Mission Board, Richmond, Virginia.) This book should be in every Society's library.
- Papers or Talks.** { What Caste does for India.
The Night of Asia—Buddhism.
The Children in India and Japan.
Southern Baptist Women in Japan. (For names see last page of *Foreign Mission Journal*, January, 1909.)
- Bibliography.** { Things As They Are—A. W. Carmichael (India.)
The Little Green God—C. A. Mason.
"The Prospects of Christianity in Japan"—*Missionary Review*, January, 1909, p. 53.
Japan Today—J. A. B. Scherer.
Foreign Mission Journal—Messages from our missionaries in Japan.
- Leaflets Suggested.** { Buddhism—2 cents.
Child Sketch—Japan. 2 cents.
Kano San of Japan—1 cent.
Child Life in India—2 cents.
Serpent Worshippers of India—1 cent.
Mary's Investment—1 cent.

Band Program.

FIRST MEETING.

SUBJECT—India.

Motto—"The Idols Shall Utterly Pass Away."

Opening Exercises.

Bible Reading—Ps. 115: 1-8.

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

Hymn.

One Minute Talk On India—By Sunbeam. (Show Map.)

When God told Jonah to go to Nineveh to preach, you remember he disobeyed and started for Tarshish in a ship, although he never arrived there. The great scholars tell us that Tarshish and India are the same country. See how old this land is, for even in Solomon's time it was known as a land of spices, gold and precious stones. It is a big, hot country and belongs to England, lots of English soldiers live in India. But some of the natives of this land worship Buddha, a man who long ago started a false religion, and is now worshipped as a god. The missionaries are the only ones who can tell them about the true God and His Son Jesus Christ.

Hymn.

Recitation.

WHAT ARE THE CHILDREN SAYING?

And what are the children saying,
Away in those heathen lands,
As they plaintively lift their voices
And eagerly stretch their hands?

O, Buddha is cold and distant!
He does not regard our fears,
We pray, but he never answers;
We call but he never hears.

We grope in the midst of darkness,
With none who can guide aright.
O share with us, Christian children,
A spark of your living light!

—Margaret J. Preslon.

Hymn.

One Minute Talk—By Sunbeam.

India has big cities and rivers, one river, the Ganges is called by the natives a sacred or holy river, pilgrims carry water from this river to all parts of India to use in the temples, and because they think it will heal the sick. Only Jesus can help them; let us pray for the missionaries. The food of the people in India is almost entirely vegetable. At their meals they use neither tables, chairs, knives, forks or spoons. They sit upon the floor and put the food into their mouths with the fingers of the right hand.

In the cities the natives live in houses with flat roofs built around the yard or court, the windows and doors open into the court, with only one door into the street.

In the country they live in rude huts built of mud with roofs of straw and palm leaves woven together.

Children are married at a very early age, and widows are outcasts.
What a sad country, how much they need the gospel of Jesus Christ.

Hymn—Recitation.

THE LITTLE WIDOW.

There's a little girl over in India,
No bigger nor older than I,
Who never laughs or smiles at all—
I'm sure I wonder why.
I just can't understand it myself,
How such a thing can be;
For little girls all over the world
Should be happy, it seems to me.
I think God wants us to laugh and smile—
At proper times you know;
For He made the beautiful sun to smile
On this beautiful world below.
But this little girl, no bigger than I,
So sad across the sea,
Is a widow already—'tis true they say,
But how strange it seems to me!
I can't understand it myself at all;
A widow's an outcast they say;
No home, no friends, and no one to love,
Just hated and in the way.
She didn't choose to be widow or wife
Or betrothed, our dear teacher said,
But a widow's a widow indeed over there,
If husband or lover is dead.
And this little girl, no bigger than I,
Is not alone in her grief,
For twenty millions, like her, wait to die
As their only hope of relief.
Unloved and unloving, they pine in their pain,
No hope when they go to their grave;
So strange, don't you think, that this can be,
Since Jesus died to save?
But the beautiful story of Jesus' love
They're just beginning to tell
In India's darkened and sin-blighted land,
Where the little widows dwell.
I sometimes wonder, though I'm very small,
If perhaps in a long, long while,
God will want me to go and try to help
The little widows to smile.

—Selected.

Hymn—Adjournment.

SECOND MEETING.

SUBJECT—Japan.

Motto—

"Smile
Awhile;
And when you smile
Another smiles,
And soon there are miles
And miles
Of smiles
And life's worth while
Because you smile."

Opening Exercises.

Bible Reading—Ps. 24 (The Glory Psalm.)

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

Hymn.

Reading—(Paragraph 10—Japanese Seminary—show picture).

Hymn.

Recitation—

THE LITTLE CHILDREN IN JAPAN.

The little children in Japan
Are fearfully polite;
They always thank their bread and milk
Before they take a bite,
And say, "You make us most content,
O honorable nourishment!"

The little children in Japan
Don't think of being rude.
"O noble dear mamma," they say,
"We trust we don't intrude,"
Instead of rushing in to where
All day their mother combs her hair.

The little children in Japan
Wear mittens on their feet;
They have no proper hats to go
A-walking on the street;
And wooden stilts for overshoes
They don't object at all to use.

The little children in Japan
 With toys of paper play,
 And carry paper parasols
 To keep the rain away;
 And when you go to see, you'll find
 It's paper walls they live behind.

The little children in Japan
 They haven't any store
 Of beds and chairs and parlor things,
 And so upon the floor
 They sit, and sip their tea, and smile,
 And then they go to sleep awhile.

—*Harper's Magazine.*

Song—"Welcome Sunrise Kingdom."

W. M. U. Literature Department, Price 1c.

Short Talk by Leader—(Paragraph 11.)

Recitation—

JUST SUPPOSE.

Suppose you were a little girl,
 And your home was in Japan;
 Suppose the third of March had come,
 And your name was Ume San,
 Why, then would come the *Feast of Dolls*,
 And O, how glad you'd be!
 For on that day the dolls come out
 Their girl-mammas to see.

The honorable father's hand
 Unlocks the store-house door,
 And from it brings a hundred dolls,
 (Perhaps there may be more),
 Then in the best room of the house
 On shelves of lovely red,
 They're placed in order—one by one—
 I'd like to see the spread!

Some of these dolls are very old,
 A hundred years at least;
 The great-great-grandmothers once played
 With them at their Doll Feast.
 There's the Mikado and his wife,
 In splendid royal dress,
 And there are nobles and their wives,
 A score or more I guess.

Musicians with their instruments,
 And servants in a row,
 And men to pull jinrickishas
 When dolls ride out you know,
 And then there are the *dearest* things
 To cook and serve and eat,—
 Such cunning little bowls and cups
 All filled with something sweet.

And if you will believe it
The little girls themselves
Cook cakes and things to feed the dolls
That sit upon the shelves:
 Well! Three days they are so happy,
 Doing just as they please,
 Thinking of it I almost wish
 I was a Japanese.

But then—just hear what happens!
 It doesn't seem quite right;—
 Back to the store-house go the dolls
 And there they're locked in tight!
 And there they stay all in the dark
 Until another spring.
 Now just suppose they were *your* dolls—
 Wouldn't you just cry like everything?
 —*Lucy Jameson Scott.*

Hymn—Adjournment.

Suggestions For Royal Ambassadors.

Brief Stories of Some Ambassadors to the Buddhist World.

William Carey, India.

Adoniram Judson, Burma.

Joseph Hardy Neesima, Japan.

Leaflets on the lives of these men, 2 cents each, from Woman's
 Missionary Union, Literature Department.

Questions for Discussion—Which of these men did the more
 important work? (Let every member give his *reasons* for what
 he says.) Is India or Japan today more needy as a mission field?
 Which country will, when Christianized, have more influence on
 the rest of Asia?

A Friendly Conversation—(The Japanese are known to be the most
 polite people on earth. Their ordinary meeting on the street calls
 for much praise of each other's possessions, and much depreciation

OUR MISSION FIELDS

of their own. Let two members learn the following dialogue and give it with many low bows.)

A. I have not had the pleasure of hanging myself in your honorable eyes for a long time.

B. I was exceedingly rude the last time I saw you.

A. No; it was surely I who was rude. Please excuse me.

B. How is your august health?

A. Very good, thanks to your kind assistance.

B. Is the august lady, your honorable wife, well?

A. Yes, thank you, the lazy old woman is quite well.

B. And how are your princely children?

A. A thousand thanks for your kind interest. The noisy, dirty little brats are well too.

B. I am now living on a little back street, and my house is awfully small and dirty, but if you can endure it, please honor me by a visit.

A. I am overcome with thanks, and will early ascend to your honorable residence, and impose my uninteresting self upon your hospitality.

B. I will now be very polite and leave you.

A. If that is so, excuse me. Sayonara.

Talk—Training a Japanese young man for the ministry. Facts about our Theological Seminary at Fukuoka may be had from paragraph 10. (See also *Foreign Mission Journal*, February, 1909, pages 227, 230); and the ideas he will have to meet when preaching to Buddhists, from paragraphs 7, 8, 9.



TREASURER'S REPORT, NOVEMBER 1st, 1908, TO FEBRUARY 1st, 1909.

Third Quarterly Report from Treasurer of Woman's Missionary Union Auxiliary to Southern Baptist Convention.
Mrs. W. C. Lowndes, 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.	
Alabama	1506 35	471 08	75	43 75	434 84	177 49	33 00		50	121 50	233 73	44 25	3133 24
Arkansas				15 00	127 50								142 50
Dist. of Colum.	35 00			13 00	316 55								35 00
Florida	3887 08	564 34	8 30	232 56	1815 04	175 09	34 17						329 55
Georgia	2338 31	289 20		24 41	745 60	270 74	17 38		2 00	50 00	306 53	46 61	7122 22
Kentucky	936 60	98 85		21 00	263 00	9 89				12 00	3 25	43 04	3807 98
Louisiana	373 59	167 00	2 50	4 00	44 00	7 50			2 50	16 00	3 25	6 28	1332 59
Maryland	491 19	136 26	2 50	5 22	183 60	47 42	5 97		4 00	10 00	37 83	1 75	640 18
Mississippi	955 73	164 08	2 50	15 00	425 20	222 96	75 59			43 50	132 12	6 00	1120 62
Missouri	1026 45	468 80	2 50	8 68	255 24	12 50	10 38			4 50	508 49	101 44	1663 58
North Carolina	308 91	197 90	11 10	16 25	119 03	233 42	60 67	50	1 00	9 75	776 97	12 22	2320 26
Okla. Home	814 49	384 62	500 00	49 91	300 85	134 26	88 48			2 91	508 49	101 44	618 44
Tennessee	4962 93	445 21		87 83	579 26	384 05	77 43		44	2 91	776 97	12 22	5170 60
Virginia													2383 87
TOTAL	21258 08	3835 84	527 65	538 61	5691 07	1887 15	523 22	50	10 44	359 80	2192 97	391 59	37320 03

*Total includes gifts of Kentucky Royal Ambassadors, for Foreign Missions, \$14.00. Receipts to date for Training School—Endowment Fund, \$10 802.00—Current Expenses, \$2 250.00—Students' Fund, \$3 797.29. Receipts to date for Margaret Home for Current Year, \$1 048.51.

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	773 56	80 25		892 81				892 81
Dist. of Columbia	213 98			213 98				213 98
Kentucky	1233 21			1233 21				1233 21
Kentucky	1175 90	200 00		1375 90				1375 90
Mississippi	1805 35			1805 35				1805 35
Mississippi	705 65			705 65				705 65
North Carolina	1475 08	40 06		1515 14				1515 14
Virginia	1305 34			1305 34				1305 34
TOTAL	7735 67	320 31	53 85	8069 83	214 80			8284 63

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