

# Our Mission Fields

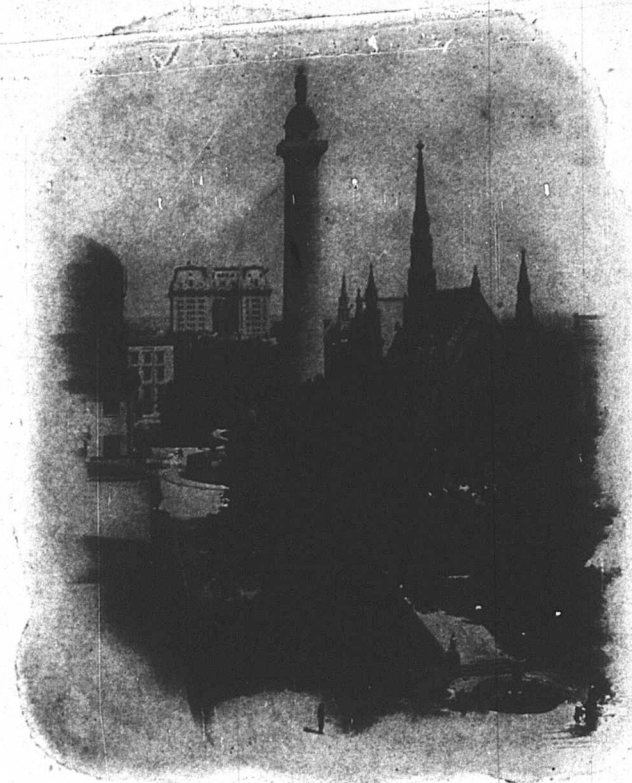
VOLUME IV

JULY, 1909

NUMBER 1

Union Motto, 1909-1910

"The people that know their God shall be strong and do exploits."—Dan. xi: 32



WASHINGTON MONUMENT, BALTIMORE.

A Scene in the Largest City in the Southern Baptist Convention.

**The Salvation of the City**  
**Missions in Catholic Europe**  
**Missions West of the Mississippi and State Missions**

PUBLISHED QUARTERLY BY

**THE WOMAN'S MISSIONARY UNION**

Auxiliary to the Southern Baptist Convention

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

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## Our Mission Fields.

**T**HE Woman's Missionary Union desiring to place in the hands of each Society Leader a full and up-to-date program on the mission fields of the Southern Baptist Convention for each monthly meeting, in June, 1906, began the publication of *Our Mission Fields*. At the 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. In order that these free copies may reach the Society it is important that you notify your State Corresponding Secretary of change of officers in your Society or change of their addresses. 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, 15 West Franklin Street, Baltimore, Md.

## Our Mission Fields

PUBLISHED BY THE WOMAN'S MISSIONARY UNION.

AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION.

15 WEST FRANKLIN STREET, BALTIMORE, MARYLAND.

FANNIE E. S. HECK, Editor.

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## TOPICS FOR 1909

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**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.

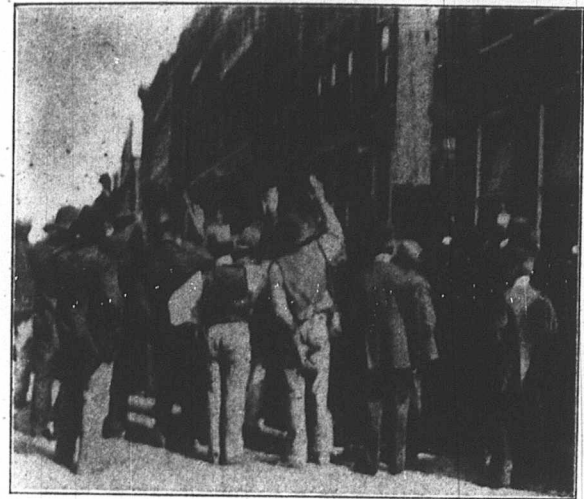
**August**—Missions in Catholic Europe.

**September**—Missions West of the Mississippi and State Missions.

**October**—World Survey.

**November**—Central America and Cuba.

**December**—The Middle Kingdom.



Open Air Meeting in Birmingham, Ala.

## Program for July.

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**Hymn**—The Son of God Goes Forth to War.

**Prayer.**

**The Call to the Churches**—(Paragraphs 1-2).

**Cities Besieged**—(Paragraphs 3-5).

**Child Slavery**—(Paragraph 6).

**The Liquor Evil**—(Paragraph 7).

**Foreigners in the Cities**—(Paragraph 8).

**No Flowers, but a Crown**—(Paragraphs 9-11).

**God's City**—(Paragraph 12).

**Bible Reading.**

**Prayer.**

**Hymn.**

**Business.**

**Dismission.**

## THE SALVATION OF THE CITY.

## Hymn.

## Prayer.

**Motto**—"The needs of the city are the needs of civilization, and therefore to solve the problems of the city is to solve the problems of the age."

1. All thoughtful lovers of our country are agreed that the great problems of Home Missions, to which we are slowly beginning to awake, are most pressing in the cities. It is a wholesome and welcome sign that the churches are setting themselves in good earnest to solve these problems, when we see the well-planned "Publicity Campaign" of all the Home Mission Boards of evangelical churches which has been carried on during this winter in many of our cities—a council of war by the leaders of Home Mission work to make all our efforts more effective in saving the cities and the nation for righteousness and God.

2. **The Storm-Centre.** Whether we live in the country or the small town, where as yet we feel no current from the tides that threaten to swamp the great city, we should know what is needed in this storm-centre of the Home Mission problem. How much more, if we are members of city churches, do we need to learn about the appalling facts of the city's growth in size, in multiplied evils, in its need of salvation.

We are told by that deep student of our country's conditions, Dr. Josiah Strong, that "Already one-fourth of the people of the United States live in the cities, and three-fourths of the wealth is there." If it were only a problem of numbers, that alone would make the city the storm-centre of Home Missions.

We hear more about the growth of northern cities than of southern, yet in our own territory of the Southern Baptist Convention the city is becoming the magnet that draws great numbers of people to itself. The three largest southern cities, St. Louis, New Orleans and Baltimore, during the decade from 1895 to 1905, added an aggregate of 400,000 to their populations. This, says Dr. Rufus W. Weaver of Nashville, is 177 times the increase in the membership of the Baptist churches of those same cities during the same period. The succeeding years have seen an increase over those figures, and a startling growth, not only of these, but of many smaller cities and towns in the south. But we find that the inflow of many thousands into our cities from the

country districts and from foreign lands increases the evils as well as the population; so the problem that the churches face there, grows in gravity much faster than the population. Dr. Gray of our Home Board remarks: "National menace and missionary opportunity were never before so combined. As compared with the country, the city is the seat of temptation, sin, crime, suffering, disease, and death. Comparing the two great sections of our country, the North and the South, it is at once patent that the menace of the city and foreign problem is larger in the North and the missionary opportunity is larger in the South. In many cities of the North the opportunity to do more than snatch a few as brands from the burning is already lost. The forces of evil have gained control, fortified themselves, and defy Christian interference. In every city and town of the South we ought speedily to entrench ourselves. This is possible now; it will not be possible in a few years. Pre-emption is more economic than invasion, and makes success sure. If this is to be done in Baltimore, New Orleans, St. Louis and a dozen other of our large and growing Southern cities, there is not a moment to be lost, and present effort should be reinforced tenfold."

3. **The Deepest Need.** The thronging, surging crowd in our cities for the most part bent upon gain and pleasure, has, we would all say at once, the great deep need of individual salvation by Jesus Christ. The saved city would be just a community of people in right relation to God through faith in the Saviour; and nothing else, we know, can ever take the place of that truth. But in seeking the salvation of the individual we need to take account of some of the forces that draw him away from the influence of righteousness, and to see how our own Christian life may help negatively by removing these forces as well as by supplying the positive force of a saving knowledge of Christ. Put in a brief and terrifying summary, the facts of city conditions appear thus in a recent article in the *Missionary Review of the World*. "There is no question that the city is the great menace of modern civilization. With its homeless and outcast classes, the masses estranged and alienated from the rich, the refined, and even the nominally Christian; with the strife between labor and capital, tending to anarchy, socialism, and nihilism, with Sabbath desecration, the drink traffic, open vice and secret crime, slums that breed miasma and reek with moral pollution; with excessive immigration, but little or no assimilation or incorporation of foreign elements; and with consequent divergence of interest and sympathies, manners and morals; it is not strange if philanthropist and statesman, patriot and Christian, unite to ask, what shall be done? The city is here, inevitably and permanently. Are its attendant evils inevitable and irremediable?"



#### 4. Symptoms of the Sin Disease.

Whether we look upon these facts as diseases of our national life that must be cured, or as symptoms of a deeper-seated disease which is called sin, we shall all agree that extreme poverty, hard industrial conditions, the ever-present saloon, increasing crime and other features of city life, are things to be reckoned with—things which should not be in communities where Christ's message has gone. Some of these "symptoms" of the terrible leprosy of sin have not yet appeared in our southern cities in an alarming way. What if we should take warning from some of the great cities where they do exist and should apply the preventive now?

#### 5. Industrial Wrongs.

Take for example the bad conditions of industrial life that all our large cities show. We are becoming familiar with the thought that because competition is strong, work hard to get and rents high, it is necessary that families should be crowded into small and unhealthy quarters. We feel that it is the manufacturers' business, not ours, if the working day is so long and trying as to wear out soul and body of the workman in a few years. But surely God would have his people care whether their brothers and sisters here in our cities have a fair chance to live normally and hear His Gospel; and would have us make public sentiment Christian in its view of other people's rights. There is another reason too, why we must be interested in preventing bad industrial conditions in our smaller cities and bettering what already exists in the larger cities—and that is, because the message we send the people in the cities by our missionaries falls upon lives so crowded, so stifled, so weary, that the good seed has but little chance to spring up. The conditions are vividly put by one writer who says: "There are great factories and workshops in manufacturing towns, where, for a score of years, human beings have done nothing but perform one mechanical, monotonous task, like crowding a bar of iron into a 'cutter'—in the midst of a confusion and clatter in which thought and speech are alike impossible. To some of them, no rest-day ever comes, and no respite but a few moments for a meal or a few hours for sleep. They practically know nothing of life but the material and the mechanical—and the bodily powers are all that are ever called into activity. The mind, conscience, will and spiritual nature, are asleep, or awake only to the suggestions of appetite, vice and crime."

Pittsburg, as shown to the world by the recent "Pittsburg Survey" carried on by expert investigators, is a terrible example of the havoc wrought in physical, mental and spiritual life by the rush and hurry of a great industrial centre. Some southern cities are perhaps allowing to grow up in their steel or cotton manufacturing sections condi-

tions that will bring them to the same sorry pass. The city needs salvation from the un-Christlike spirit of selfish commercialism.

6. **Child Labor.** The cities are not only eating away the lives of men and women; the children are drawn into the whirlpool of over-work. The inheritance of childhood, we should all agree, is a chance to develop normally with some play and a good education. But in Christian America, we are allowing lack of law or lax law, as the case may be, to permit little children to work long hours in unhealthy conditions; to grow up, if they do at all, stunted in body and mind, and hopelessly twisted in morals often, by daily contact with the evils of factory life.

"Think of these figures given by Robert Hunter in one of his books. Of the children under fifteen years of age employed in this country, there are seven thousand in laundries, nearly two thousand in bakeries, three hundred and sixty-seven in saloons, over one hundred and thirty-eight thousand as waiters and servants in hotels and restaurants, with hours long and conditions that are immoral; forty-two thousand messengers whose errands often take them to places of infamy; twenty thousand in stores, two thousand five hundred on the railroads, twenty-four thousand in mines and quarries, over five thousand in glass factories, ten thousand in sawmills and wood-working industries, over seven thousand in iron and steel mills, over eleven thousand in cigar and tobacco factories, and over eighty thousand in textile mills. Mr. Hunter well characterizes this child slavery as 'murder, cannibalism, destruction of soul and body.' The children of the immigrants constitute the larger part of this great army. The fact that their parents are willing to sacrifice them to this service does not excuse American merchants from their part in this inhuman business of slaving children."

The city needs salvation from the cruelty that ruins the lives of those whom Christ loves with special tenderness—the children. The Christian men and women are those to whom this evil should come with special appeal, and we should see that our states have and enforce laws against the employment of children under a certain age. This is in our own hands to accomplish, like that task a certain little girl set herself. Says a current magazine: "Some years ago Sir Wilfred Lawson told in the British Parliament of a little girl who prayed that God would protect the little birds, and keep them from entering the trap her brother had set.

'Do you think God will answer that prayer?' she was asked.

'I am sure He will,' she confidently replied.

'What makes you so sure?'

'I smashed the trap!'

She had answered her own prayer."

# 7. Liquor.

Our thought of the sin-disease in the city is drawn at once to that most terrible of all its symptoms—the saloon. Thank God for the action of nearly every southern state in declaring itself opposed to the saloon, and thank God for the struggle that is on in those states that have not yet outlawed it. Once again our largest southern cities furnish the food for thought on this topic. Dr. Weaver writes: "The number of saloons in Baltimore, St. Louis and New Orleans exceed the number of men belonging to the white Baptist churches. These cities encourage the saloon by low license. In consequence the number of arrests in these cities annually exceed 172 000 and the number of suicides are over 250. Drunkenness, poverty, crime and bitter hostility to evangelical Christianity are the inevitable results of the continued prosperity of 5,225 saloons. Closely associated with the saloons are the evils of gambling, prostitution and anarchy. The cry of the evil-possessed, hateful and bitter, rising out of the wicked places of the modern city, is an echo of the cry that came to the Master out of the tombs, 'Let us alone,' and modern Christianity is obedient to the cry."

Since these words were written, conditions have been slowly bettering. In Baltimore, for example, this year a greatly increased license (\$750 a year) has forced out of business hundreds of smaller saloons; so that instead of 2,152 such plague spots, Baltimore now has 1,537. This, however, is only the first step toward total banishment of liquor through prohibition. But the criticism often met is "Prohibition does not prohibit." If this is true it is strange the liquor manufacturers and dealers should be so agitated by the progress of the anti-saloon forces. The remark is a warning to the righteous men who put the law on the books to see that it is also enforced. As Dr. Parkhurst once said: "Oh, if the perseverance of the saints were made of as enduring stuff as the perseverance of the sinners." We had as well make up our minds that the forces of evil are not going to give up the fight even after such signal victories over the saloon as this year has witnessed in several southern states, notably Tennessee. It is the time for the Christian forces that work for Home Missions to be wise as serpents in their treatment of the serpent—and to persevere.

# 8. Foreigners Increase.

Are we already growing callous to the cry that the foreigners are flocking more and more to the south? Recent publications abound in statements that they are doing so. But how slowly we rouse ourselves to the meaning of the fact. We are told that Birmingham's great iron foundries draw largely upon the immigrants for workers; that New Orleans is more foreign than American; that some towns in Texas are so thoroughly settled by Germans that even public records, like those of the court house, are kept in that language;

that 25,000 out of the entire population of Tampa consist of Cubans and Italians. Let us not be paralyzed or panic-stricken by these truths; yet the largeness of their numbers should arrest our serious attention. The great danger in the immigrant problem lies in the *lack of assimilation*. With the foreigners gathering in cities by nationalities, and living so, utterly out of touch with our lives, we get a condition in our national life that is far from healthy. A striking figure is used by a recent writer to present the need for breaking into these masses grouped by nationalities.

"These overcrowded populations must be reached and controlled. Sometimes in a herd of 10,000 cattle there is a panic and a stampede, and one cannot stop them. The only way is to ride right into the midst of them, and little by little deflect their course until they run in a circle and so stop."

It is indeed necessary that the evangelical Christians should "ride in" and in a large way try to influence the great numbers of aliens whom we wish to see Christian Americans. But we shall fail in the spirit of our service if we look upon the masses of the cities as cattle instead of human beings God has made and loves—men and women capable of responding to the call of the highest things and of becoming stalwart supporters of our Christian and national ideals. Mr. Charles Stelzle of the Presbyterian Church's "Department of the Church and Labor," has made a careful study of the foreigner, and he says that seventy per cent. of the depositors in New York City savings banks came as immigrants; while forty-four per cent. of the members of Protestant churches in the same city are of foreign birth. Individuals, then, can be won, assimilated and made a part of the sturdy body of the nation.

But the vastness of the numbers! Again that thought appalls us. And instead of increasing our efforts to touch and mould these lives, our Protestant forces are retreating before them, while the disseminators of falsehood or half-truths advance.

"These people do live under undesirable conditions—and whose the fault?—and the preacher of socialism, and not Christian socialism either, is active and zealous and competent where city missionaries are weak, or the churches have given up the task. From a section in one city into which 300,000 immigrants have come, forty Protestant churches have moved away in as many years."

"Ride in!" says the need of the hour, and our Home Mission Board sounds a clarion call for all the churches to help them do it. Mr. V. I. Masters, Editorial Secretary writes: "The Home Board has a few faithful workers among the foreigners in a few Southern cities—not one-tenth as many as it could employ to great advantage. It is our purpose to do greater things for the aliens, and the Board only

awaits the means. When the Southern Baptist hosts enable us, we shall for them lengthen the cords in this work, and in so doing greatly strengthen the stakes for greater undertakings of Christian America in bringing the heathen to Christ."

To the Young Woman's Auxiliary particularly this appeal comes as work among the immigrants is their special Home Mission responsibility this year, with an aim of \$8,500.

**10. The Personal Touch.** We have found that it is needful to have a great general movement of Home Mission forces to advance upon the problem of the foreigner and oh, how greatly the Home Board and our State Boards long for a generous response in gifts from our people to give them power to do so!

Besides that way of meeting the case there is a more personal way—a way that women's missionary societies could quietly serve the foreigner and God. Not long ago in a small inland southern town a group of young women in the Young Woman's Auxiliary were studying "Aliens or Americans," and became greatly interested in the statements about the segregation of foreigners in groups, apart from the life of the community. They began to wonder if there were any foreigners in their town, and on looking into the matter were amazed to find how many had settled there within two or three years. At once a part of their missionary society work came to be getting acquainted with some of these families and bringing the children into the Sunday School. Among those influenced in this way was a Chinaman, who ever since he was personally invited to the Sunday School has been a faithful and regular attendant. That was live Christianity.

**11. Two Things To Do.** These two ways of service are well put in the following extract, as those which are supremely important in the salvation of the city: "Two things the Church must do that she has not done and is not doing. 1. She must *come into contact* with the people. God did not yearn over the world at a distance. He touched the world through Christ. But the Church has largely lost touch with the world. The cry too often is not 'Here am I, send me!' but 'Here is my check, send somebody else!' There is salt enough, but it is barreled up in the churches. When the Church flows out to the multitude the multitude will flow into the Church, not before. This personal, living, love-convincing touch between the Church and those outside of it, is the crying religious need of the city today. 2. There must be co-operation. The Church must move as one man, it must strike as with one arm. The need in our cities for this massed Christianity is urgent almost beyond expression." And with this program of love for the city and unity with our brethren in a great common purpose, we may face in God's strength the problems that we have been considering, and do it victoriously.

**12. God's City.** Have we ever thought that God's picture of the supreme revelation of peace and security and holiness that He will make to men is the picture of a city?

The vision of John closes with the splendors of a city all crowded with His redeemed ones. There is a profound hint here for the way we should look upon the city—not as a weary, toilsome, crowded failure of civilization, but as God's opportunity for setting in motion great currents of power for good. A Home Mission Secretary recently put this thought in these strong words: "Here men are crowding into cities—that thus they may furnish direct and unbroken circuit to the spiritual currents. So must men more and more crowd the world over. . . . Some think it wise to say, 'God made the country; man made the city.' I am bold to remark that I discover scant wisdom in the saying, and only a blundering insight. God made also the city, made it last, as the crowning demonstration of His wisdom. . . . The 'City of God' is His final boon to men. If man made the city God taught him how; and it will be our everlasting disgrace and undoing if we shall have learned that lesson so ill that God's best gift shall be prostituted to the ends of evil."

May we strive by every means and with all our powers to bring to our cities the sound and simple gospel of Jesus Christ that shall touch every part of their life, and be their salvation.

**Reading**—Rev. xxi.

**Hymn.**

**Business.**

**Prayer.**

**Offering.**

**Dismissal.**

### Suggestions For Young Woman's Auxiliary.

- Suggestions.**
- Have this an outdoor meeting, if possible; let God's pure air, sunshine and flowers be around you. Get each member to bring flowers for hospital or "shut-in" distribution.
  - Divide your own city into sections or wards, give one or more to each member, let her find out if any Baptist churches in that section, their membership, number of other churches, population of that section, and the special needs of the people, and what can be done to help them.



## Essays.

What advance has our city made in the last twenty-five years along civic and religious lines?  
That Industrial Schools among the foreign element are the solution of much of the city problem.  
What can a young woman do to help relieve the conditions of the life of the town she lives in?

## Debate.

*Resolved*, That the native-born citizen needs our help more than the foreigner.

## Personal Experience.

Get members to give personal experiences of their own (or someone they know well), of actual things seen and work done among the poor of the city.

**Question**—Am I a missionary Christian?

## Band Program.

### FIRST MEETING.

**SUBJECT**—The Salvation of the City.

**Motto**—"Jesus died for me, I will live for Him."

**Opening Exercises.**

**Bible Reading**—Hebrews 13: 1, 2, 3 and 16.

**Hymn**—"Throw Out the Life Line."

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

**Recitation**—

#### MY DIME.

I have a shining little dime,  
And it's round like *that*.<sup>1</sup>  
Many a time have I had a dime  
And spent it;  
Many a time have I had a dime  
And lent it;  
But never yet have I had a dime  
And sent it  
To help another who had no dime.  
I now repent it.

So this little dime I'll take,  
Which is round like *that*.<sup>1</sup>  
And add it to your dimes to make  
A dollar round like *that*.<sup>2</sup>  
Within the basket—if I don't mistake—  
Which is round like *that*.<sup>3</sup>  
'Twill do lots of good for Jesus' sake,  
As much as *that*.<sup>4</sup>  
And the good will spread o'er the world,  
Which is round, like *that*.<sup>5</sup>—*Selected*.

<sup>1</sup> Make a small circle with thumb and forefinger. <sup>2</sup> Make a large circle with thumb and forefinger. <sup>3</sup> Make circle by putting thumbs and forefingers of both hands together. <sup>4</sup> Make circle of both arms, directly in front, tips of fingers together; stretch wide. <sup>5</sup> Wide, sweeping circle. Raise arms above head, fingers together, tiptoe, and bring fingertips together, with arms down, coming down on heels.

**Hymn**—"I Love to Tell the Story."

**Reading**—(Let leader adapt paragraph 6.)

**Recitation**—

#### WHEN JESUS WAS HERE.

When the little children from the near-by streets  
Kept mixing with the throng,  
Laddies and lassies with small bare feet,  
Jostling the crowd among.

And one of the twelve at the Master's side,  
Rose up and cried aloud:  
"Come, come lads, this is no place for you;  
Run away home out of the crowd."

But the Master said as they turned to go:  
"Let the little ones come to me;"  
And He gathered them around Him where He sat,  
And lifted one upon His knee.

Yes, He that hath taken us for kith and kin,  
Tho' a Prince of the far away,  
Gathered them around Him where He sat,  
And blessed them all that day.

**Hymn**—"Jesus Bids Us Shine."

**Adjournment.**



## SECOND MEETING.

SUBJECT—The City Children.

Motto—"Tell others the story."

Opening Exercises.

Bible Reading—Matt. 18: 1-6.

Hymn—Minutes—Roll-Call—Collection.

Hymn.

Recitation—

A WISH FOR EVERY DAY.

(Days of the week represented by seven children.)

Monday, I wish for eager feet,  
 On errands of love to go;  
 Tuesday, I wish for a gentle voice,  
 With a tone both soft and low;  
 Wednesday, I wish for willing hands,  
 Love's duties all to do;  
 Thursday, I wish for open ears,  
 Wise words to listen to;  
 Friday, I wish for a smiling face,  
 A brightener of home to be;  
 Saturday, I wish for quickened eyes,  
 God's beauty all to see;  
 Sunday, I wish for a tranquil heart,  
 That may to others joy impart.

Hymn.

Reading—(Paragraphs 8, last clause, and 9).

Hymn.

Recitation—

WHO BIDS FOR THE LITTLE CHILDREN?

Who bids for the little children, body and soul and brain?  
 Who bids for the little children, young and without stain?

"I bid," cries Poverty howling, "I'll buy them one and all.  
 I'll teach them a thousand lessons—to lie, to steal, to crawl."

"I'll bid higher and higher," cries Crime with a wolfish grin;  
 "I love to lead the children through the flowery paths of sin."

"Oh, shame," cries true religion, "Oh, shame that this should be;  
 "I'll take the little children. I'll take them all to me."

"I'll lead them up with patience from the mire in which they trod.

"I'll teach them works of goodness. I'll lead them up to God."

Hymn.

A LITTLE TALK ABOUT THE OTHER CHILDREN.

Suppose you could never roam over a field to pick violets, daisies and buttercups, suppose you lived with all your family in one room, had no comfortable bed or regular meals, how do you think you would like it? Then suppose there were other children who had homes and beds and plenty of fresh air to play in, and if these happy children should never think of or pray for the poor, hungry city children, do you think such children would make good Sunbeams? No, a Sunbeam shines into the dark corner and helps to make it bright. What can the happy children do?

CHILDREN CAN SEND THE GOSPEL.

What can the little children do  
 For those that are lost in sin?  
 How can they enter the "open gates"  
 To carry the glad news in?

Our little feet are too small to march  
 In step with the mighty throng,  
 But is there no work we can do for the King?  
 For our love is true and strong.

To every one He has given a part,  
 And this is the children's share;  
 To willingly give of their own to the Lord,  
 And send it forth with a prayer.

Hymn—Adjournment.

## Suggestions For Royal Ambassadors.

Open meeting with Scripture picture of a city where all nations were gathered together.—Acts 2: 1-11.

Short Papers.

{ Playground work in the cities.  
 { The Juvenile Court.  
 { Kindergarten work among city children.

Questions for Discussion.

{ What can a country boy do for the salvation of the city?  
 { Are there more Southern Baptists living in the country than in the cities?  
 { What is the best rule for making good?

## OUR MISSION FIELDS

## Debate.

*Resolved*: That foreigners are harmful to the cities.  
(Let leader guide debate, bringing out the thought that the gospel should be given to make good citizens.)

After debate have judge to sum up argument and give verdict.

## Object Lessons.

Visit playgrounds, Kindergartens and Juvenile Courts.

## Reference Literature.

Coming Americans, 25 cents, W. M. U. Literature Dept., 15 W. Franklin St., Baltimore, Md.

Little Citizens, by Myra Kelly. (Price, \$1.08. Published by Doubleday, Page & Co., New York.)



Our Theological Students, Rome, Italy.

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## Program for August.

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Hymn—Come, Thou Almighty King.

Prayer.

France—(Paragraphs 6-9-10-11.

Spain—(Paragraph 5).

Italy—(Paragraphs 3-12-13-14-15.

Hymn—Guide Me, O Thou Great Jehovah.

Offering.

Business.

Dismissal.

## CATHOLIC EUROPE.

"The Christian upon his knees sees further than the mere philosopher on his tiptoes.—*Dr. James Hamilton.*

**Hymn**—Come, Thou Almighty King.

**Prayer.**

**1. A Half-Century's Progress.** At the middle of the nineteenth century there was little response in Catholic Europe to any appeal of vital religion. The pope held, in all Catholic countries, a tight grip upon the minds and lives of practically all the people, and enforced his mastery by severe punishment if any bold son of the Holy Mother

Church dared exercise the right of knowing God for himself. Today that proud sway of the Vatican is broken and the pope is obliged to allow the reading of the Bible and the withdrawal of hundreds of Catholics from the communion of Rome—he cannot help himself.

The following incident presents the state of things  
**2. The Forbidden Book.** forty or sixty years ago: "November 10th, 1852, a man named Perandelli, mate of an Italian ship, obtained a Bible in New York which was discovered by the custom house officers upon the return of the vessel to Naples. The possession of that Italian Bible was treated as a criminal offense. An inquiry was at once instituted, and Perandelli bravely came forward, in order to free his comrades from suspicion, acknowledging the book as his property. The poor fellow was tried by court-martial and sentenced to ten years' hard labor in the galleys for the crime of bringing a Bible into the country."

Today life in the three prominent Catholic countries of Europe (Italy, France, Spain) is throbbing with the people's interest in this matter of personal religion, and in each one of them the modern, democratic spirit is shown by the leaders and writers. "The gospel is at work everywhere among us," writes a Protestant professor of Florence, Italy. "In Italy we are fighting energetically at the very gates of the Vatican, and every day are gaining ground. In almost all the principal cities and in several country places many flourishing churches and other important stations have arisen."

"In France the gospel is in touch with the finer part of the nation; it has influenced and is influencing the Roman Catholic clergy, which in that country is better taught than in the other Latin countries; it has penetrated into parliament and into the government, and it is forcing general attention by means of a superior religious literature."

"If in Spain the results are not so visible as in Italy and France, it is not for want of zealous, conscientious and self-denying workers, but is due to unfortunate surroundings."

There is much in this contrast to give encouragement to the people of God who pray and labor that a pure evangelical gospel may be given to all the world, even the old lands to which it came in New Testament times, and in which it has been overwhelmed.

Even though the gains of evangelical Christianity have been great in these years, there are many and grave difficulties that face the missionary in Latin countries.

**4. Difficulties.** Chief among these are *ignorance and superstition*, which always join hands. It is said that of Italy's 33,000,000 inhabitants 13,000,000 cannot read or write, while Spain with 19,000,000, lists sixty-eight per cent. of her population as illiterate. Superstitious beliefs and practices naturally abound, like the worship of the "Santo Bambino," a wooden doll representing the infant Jesus, kept in the church of the Aracoeli in Rome. This image is laden with precious stones and rich garments given by grateful Catholics whom it has miraculously cured. This is being done today, even in the face of Italy's movement toward freedom from churchly authority.

*Unbelief* is another obstacle closely bound up with the first mentioned. The insistence of the Roman Catholic Church upon absurdities has galled many of the people into throwing off the yoke and believing nothing. *Socialism* with its atheistic teaching and its violence against all forms of religious doctrine and observance is a third; while the most baffling of all is the *lack of moral sense*, the dead conscience, in the people's lives. When religion is made a matter of ritualistic form and purchasing of absolution by money or penance, what is there left in the people to appeal to?

Taking the countries mentioned in the reverse order of that given above, let us look at Spain for a moment.  
**5. Spain.** Missionary effort for this stronghold of Romanism has as yet been rather meagre. The American Board (Congregational) conducts a strong mission, with special emphasis upon a school for girls at Madrid. The Northern Baptists have had there for many years missions conducted by the American Baptist Missionary Union. "The mission in Spain was prosperous in its early years, but through persecution and other hindrances results were so meagre that it was almost abandoned. In northeastern Spain, however, at Barcelona, a mission conducted many years by Rev. Eric Lund, and later by Rev. M. C. Marin, has had a widespread influence, particularly through the publication of tracts and Scripture portions."



When the Spanish War broke out the Missionary Union was inclined to close the work, but Mr. Lund pleaded so earnestly that a small appropriation was continued. In 1900 Mr. Lund was sent to open our work in the Philippine Islands. A missionary superintendent for France and Spain is now in charge. The field is one of the most difficult in the world."

Miss Mathilde Marin at Sabadell writes enthusiastically of the sure though gradual progress of work among the Spanish women—of how the girls trained in the Baptist Sunday School no longer worship as the Host is carried past them in the street by the priests—of how the poor yet faithful members of the little church give of their scanty means for God's work—and how her words to the women have their effect upon the life.

"Now let me tell you something of what we are doing among the working women. They are very rough people. Going to buy the day's supply in the morning, I always meet them and try to tell them something that will do them good. On these occasions, whenever I hear them swear I talk with them and try to tell them what a terrible influence that way of speaking may have upon their dear little ones. To one woman especially did I speak on the subject some time ago, and thought that it made her feel ashamed, although she kept on saying the same things, I think just out of spite and pride. But when she met me some days afterwards this same woman, with tears in her eyes, told me that from the day I had spoken to her on the subject she had changed entirely, because she had seen that she was giving a bad example to her two little girls. Thanks to God! This is one of His own victories."

#### 6. France.

No country on the globe, except perhaps China, has passed through more radical changes or more interesting experiences in the past few years than France. The people's discontent with the lifeless, formal, State religion, and the Pope's systematic policy of interference in the Republic's political affairs fermented for years beneath the surface. It was given a great impulse by the refusal of two bishops to obey the State's voice when the Pope's command was otherwise; and at last broke forth in 1907, when the government finally and formally separated Church and State. That the majority of the people were relieved by this change we cannot doubt. These are some of the utterances of William Soltau, a Protestant missionary in Paris for many years:

#### 7. A New Order.

"There is a new civil and religious order, not only in France, but in Europe. The passing of the Separation Law is the signal for a forward movement on the part of every progressive force in the Republic. For evangelism it is the supreme hour of opportunity in over two centuries. Despite the wholesale rejection of ecclesiasticism, the doors of approach to the hearts of the French people never before swung so widely."

"We do believe in God, but we do not believe in the priest," is a not uncommon saying."

"Strongly anti-clerical, but not anti-religious," was the summing up of another writer of the attitude of the people."

"So France is now open to the Gospel, and the Protestant Churches need our prayers and sympathies and help as never before. They are responding to the claims made upon them, and the separation from State aid is doing them good."

"What is now the condition of France, religiously? It has a population of just 39,000,000. Of these, there are not more than 650,000 Protestants, and allowing for Jews and other non-Christian sects, there remain about 38,000,000 of nominal Roman Catholics; but the priests have to confess that, at the outside, not more than 4,000,000 can be said to be in any way following their teachings. The children may be baptized and confirmed, but that is all. The people are drifting away from all belief in the Church, and from the control of the priests."

It is no wonder that such is the case, for Roman Catholicism has committed fearful blasphemies in its teaching. Throughout the Church it is the worship of Mary that is taught and preached. "You must pray to Mary that she may intercede for you and *soften the stern heart of her Son*," said a priest not long ago in a country church.

#### 8. Transition Dangers.

When an older order has changed and the new is beginning to take shape there is always a time of danger. The first tendency is to swing too far to the other extreme—in this case to atheism. The schools may become hotbeds of false teaching and one trembles for the nation, if they do. "But a grave question that all who love their country have to face is that of the state of education. The schools have been secularized, and no kind of religious instruction is given in them. Teachers are trained to give lessons in morals, but of late these lessons have undergone a change, and now, says Pastor Paul Doumergue, the word 'obligation' seems to be left out in the course of moral training. The idea of God is no longer inculcated, but morality seems to come from below and not from above. The thought of a future is done away with. As a result of this faulty training, young people seem to grow up with but little thought of



duty. Love of work is lessened, and the present only thought of, amusement and distraction are chiefly desired. Respect for authority, for parents, for law and order, diminish, and, as a newspaper has recently pointed out, the number of crimes of violence committed by youths between fifteen and twenty-three steadily increases.

"These serious questions, the spread of materialism and of atheism, the increase and domination of alcoholism, the general drifting away from all the influences of religious teaching, make the work of evangelizing the country of the greatest urgency.

"France needs our prayers. The next few years must be of the utmost importance in her spiritual history. Let all who love that land and who love the Gospel of the Lord Jesus Christ do what lies in their power to spread the knowledge of it throughout the country, and to hold up the hands of all faithful workers for God."

A keen feeling of expectancy prevails in many quarters—a sense of holding the key to the future. In some of the old Protestant strongholds, like Nîmes, for example, a new wave of evangelical feeling has swept through the popular heart with something like Pentecostal power. "Has not religious liberty—so long delayed—nevertheless come in time to save the nation?" Such is the cry of many anxious hearts in "the sweet land of France" today.

Let us go back from this glimpse of the unrest and ferment of religious conditions today and see what Baptists have been doing to help France. In 1832 the Triennial Convention (the general organization of American Baptists before their separation into northern and southern bodies) received appeals for missions to be started in Europe, especially France, and sent Professor Ira Chase to look into the matter. Following that move, in 1835, a Baptist Church was organized in Paris and the work was formally inaugurated. The American Baptist Missionary Union has ever since carried this work through persecution, discouragement and apparent failure, until it has become strong. Their report of the progress says: "At length, in 1872, a new influence began to be felt through the work of Mr. R. W. McAll, a young Englishman of deep devotion, who was preaching in Paris. A great revival, in which our Baptist brethren took a deep interest, broke out in that city. Increasing in power, its influence was felt throughout France, and a large number of the pastors of the so-called Free Church, who really held Baptist views, came out and united with the Baptists. There was a simultaneous movement toward the Baptist faith in French Switzerland, and later in the northern part of France, extending into Belgium.

"There has been steady progress ever since, although for the most part among the humbler classes, who need continued aid from America. Owing to the problems of the work in France and Spain,

a missionary superintendent has been appointed for these fields."

There are now 650,000 Protestants in France, with about 1,200 pastors ministering to them.

Perhaps the strongest single influence for Protestant Christianity in France has been that exerted by the McAll Mission, begun by the Englishman above referred to. In many cities of the Republic this Mission, supported by English and American Protestants has built mission halls, where very simply the gospel is preached and sung. It ministers to the people's hungry souls and minds in many a way, chiefly by the distribution of the Bible. It stands for these lines of service, by its own statement:

1. A new type of Christian ministry in the Reformed and other churches. The theological students of thirty, twenty, ten years ago—of today—have caught sight of a new ideal through their intercourse with the Mission, at whose services many of them have served their ministerial apprenticeship.
2. The distribution of the Bible by the thousand and hundred thousand copies, among a population to which it was an unknown book.
3. Additions, in many places, to church rolls, from the converts of the halls.
4. The semi-weekly instruction of thousands of children in the New Testament.
5. The training of countless hundreds of ignorant mothers (from the Belgian border to the Italian frontier) in the elements of home-making.
6. The organization of a campaign against alcoholism—absinthe and brandy—which is taking on national proportions. The triumphs of the Mission in reconstructed lives and reorganized homes are beyond enumeration.
7. The organization of purity leagues and young people's guilds, especially in industrial centers, for the redemption of the young life of the country.

The converts won in these simple gospel meetings are at once brought into fellowship with "the nearest evangelical church of their choice." It is interesting to note that this "People's Mission" as it is called, reaches many who shun the name church because they connect it with Rome. This is particularly true of the government officers. "There might be," writes a secretary of the Mission, "many illustrations of the bitter enmity of the ordinary French official against religion as he understands it. The only religion that he knows is that of Rome, and Rome stands to him for the arch enemy of the Republican Government of France. Of Protestantism, in nine cases out of ten, he knows absolutely nothing, and in nine out of ten of

the cases where he has heard of *L'Eglise Réformée*, the Reformed Church, it is still a 'Church' to him, and, therefore, must partake of the iniquities of the Roman Church, must be opposed to the Republic.

"The McAll Mission suffers under no such disability. It is not a church; it is a *Mission Populaire*, a 'People's Mission,' and by definition, therefore, a friend of the people and of the Republic. So far as the French people know the Mission at all, they know it as a friend, as an agency for their instruction, moralization, for the safe and innocent recreation of their children. No bounds are set about the sphere of its usefulness, either by local authorities or by popular prejudice. The only limit to its service of the most urgent need of the French people is that set by the Christian people of Protestant countries—the limit of funds provided for its expenses. If every Mission hall were multiplied by tens and its boats by scores, and no limit were set to its other agencies, automobiles, colporteurs, circulation of Bibles and religious literature, the limit of men, women and children capable of being influenced by it would not be reached. Will not the Christian people of this country rise to this great opportunity, answer the imperative call of events such as those here narrated?"

## 11.

### A Fruitful Life.

It is encouraging to read of the definite people that have been lifted up with the knowledge of Christ through the work of the Mission. Here is one: "The story of the little hunchback is only one of many which daily prove what momentous possibilities there are in this work. Twenty-five years ago there strayed, one day, into the McAll hall, which is on the Faubourg St. Antoine, a little hunchback girl, carrying a baby brother in her arms. The love which this little waif of the streets found waiting for her in that hall won her heart at once. At the next meeting she returned, this time lugging two baby brothers; and twice more she came back, each time with another little brother, to whom, their father and mother having recently died, she was not only sister, but guardian. The little deformed girl has long since gone on where all crooked backs are made straight and where 'children are no more orphans.' The four little brothers have all grown to manhood and to places of responsibility. Two have established in Paris an important business, in which they are partners. One is a postmaster in the same city, and one is a missionary in Bassuto Land, South Africa. Today the children of a Paris Sunday School, poor as they are and slowly as their pennies come, nevertheless bring, Sunday by Sunday, penny by penny, \$20 each year, which sum is sent out to South Africa for a scholarship for a little black-skinned child in the Sunday School established by the missionary brother of the little hunchback girl."

## 12.

### Italy.

The home of the papacy is the point of contact that Southern Baptists have with Catholic Europe. From reports of those on the field it is evident that, as Dr. Whittinghill of our Mission in Rome, says: "Italy is undergoing great and momentous changes both in the material and spiritual world, and they are, with few exceptions, for her welfare. Some beneficial laws have been passed, which will certainly improve the social and economic conditions of the country. Provision has been made for more and better schools; taxes on some necessities of life have been reduced; a rest day in seven for the laboring classes, prison reform, and a reduction on the interest rate on public debts, are among other benefits conferred by parliament. Even alcoholism is finding stubborn enemies especially among the evangelicals and some socialists.

"Religiously speaking, Italy is in the throes, whether of life or death no one seems to know. Ever since the separation of church and state in France, Italy's liberal citizens—Jews, Evangelicals, Masons, Freethinkers, Socialists, and so-called Atheists, have preached the same doctrine. This, with the help of some of the modern party within the Catholic Church may at some distant day bring about separation in Italy; at least, let us hope so.

"'Modernism' is a word in universal use; it is the subject of the Pope's encyclicals, the topic for sermons and lectures, the motto of newspapers and magazines, the battle cry of advanced thinkers; a terror to seminaries and convents, an argument for books, and a subject for the prayers of the 'faithful.' However powerful the Pope may be, he cannot stop this rising tide, which threatens the peace and harmony of the church of which he is head. The Baptists have much to gain and little to lose in this religious struggle, and we await results with patience and faith."

## 13.

### Forty Years of Seed Sowing.

In 1870 our first missionaries went to Italy and entered upon their work just when Garibaldi with his army of patriots had established themselves in the Eternal City after a long conflict with the papal forces. From 1870 on, Dr. George B. Taylor, as every Southern Baptist knows, bore the burden and heat of the day in the work at Rome for over thirty years, leaving as his enduring monument the firmly founded theological school for Italian Baptist ministerial training, and the vast literary labors that gave him a high place among the scholars of the country. In the hearts of the people who came under the influence of his holy life he lives as "il santo"—the saint. He and the men associated with him have wrought so faithfully that although the numbers of members in the churches have grown slowly, there are thirty-two churches and seventy-five outstations established, while twenty-two ordained native ministers work at these points. The work is widespread, from Venice in north Italy,

to ill-fated Messina in the southern field; and even across the Mediterranean it goes, to Tunis in North Africa. The good seed is being sown most effectively, perhaps, in the school for little children, a kindergarten at Reggio, and in the Theological Seminary in Rome. The latter enrolled fourteen students last year, which makes it the largest group of Protestant theological students in Italy.

**14.  
Messina  
Then and  
Now.**

One of the live and promising fields of the south Italian Mission was Messina, the famous and beautiful centre of Sicily's trade. Some of the members of that church, Dr. Whittinghill says, would be a credit to any church in America. His wife wrote, after visiting this field:

"At Messina we have a beautiful hall, though in one way it does not seem like a church, as the ceiling is gayly frescoed and the doors are bright green, with gilding. It is on the second floor, which we are told is an advantage, as street walkers are not so apt to disturb the services with unseemly noises. I was pleased with the decorum of the meeting, the hall was well filled on Sunday morning and no one moved. The minister spoke earnestly. His sister played the harmonium, and the singing was heart-stirring, the congregation serious and respectful."

The difficulty of holding property in Italy is always a drawback to Protestant work, and the Messina Church was obliged to give up the hall above mentioned. But more serious and terrible loss than that occasioned by a surly Catholic landlord has overtaken this little body of Baptists. In the earthquake of January 1909, when practically the whole city fell in ruins, and 100,000 of its population perished, the pastor, Sig. Scuderi, and thirty-one out of the thirty-three members of the Baptist Church lost their lives. Mr. Whittinghill writes sorrowfully of the awful distress—visible on every hand; and yet has brave words to say of the way in which our other churches have stripped themselves to relieve the suffering of the survivors in southern Italy. May it be that God will still use this great disaster to bring out in all the nation the loving impulse to help and serve; and to turn toward His truth the hearts of those who lived through the horror of that time.

**15.  
An Uphill  
Advance.**

By the death of Dr. Taylor, more than a year ago, and the return of Dr. and Mrs. Everette Gill for health reasons, the force of Americans working in Italy under the Southern Baptist Convention has been greatly reduced. Dr. and Mrs. Whittinghill carried the work alone for some months, and in the autumn Rev. J. P. Stuart and his wife went out to begin work in Rome. The present force of Americans therefore is only four. Think back over the difficulties already spoken of; the conditions of religious unrest that call so loudly for prompt and efficient work; the solid wall of prejudice against Protestantism. Have not these workers as sharp a hill to climb as any Japanese troops

at Port Arthur? In loyalty to their work which represents us in that field; and more still in loyalty to their Master and ours, we need to bear them upon our hearts in prayer. God has a mighty purpose to work out in those lands of Catholic Europe, slow though the advance may be. He wants us to be men and women of such faith and prayer that we shall help in the winning of the Latin lands to a new and simple belief in the old Christianity.

## Suggestions For Young Woman's Auxiliary.

### Suggestions.

Letters written by the girls supposed to come from a girl in each of the countries of Europe to the girls of the United States, telling of country, customs, education, religion and their needs. These letters can be written and really sent to other girls in the Auxiliary, and then read by them at the meeting.

Have several of the members give items from Annual Report of Woman's Missionary Union.

Have one tell what the Young Woman's Auxiliary did last year.

Their aim this year.

What can our own Society do to help further the aim.

Appoint one member as guide, then take party for a summer trip through Europe, let guide tell of journeys by rail or water from place to place, let each member represent some important city of Europe and as the guide brings the party to that city, the member representing it will give a brief sketch of its history, description of place, its people and anything connected with it of interest.

### Debate.

*Resolved*, That as a Christian girl I could do more good if I lived in Europe than I can in the United States.

### Contest.

Have one member draw outline map of Europe—get different members to draw in countries with colored crayon, locating places where Baptists have missions, and what is needed to push on the work.



**Resolution.**

{ That each member will pray once a day for these countries of Catholic Europe.

**Question.**

{ Are we willing to prove our love for Jesus by living and working for the advancement of His kingdom every day?

**Band Program.****FIRST MEETING.**

SUBJECT—Italy.

**Motto**—"Hold the Light High."

**Opening Exercises.**

**Bible Reading**—Matt. 5 : 16-14.

**Prayer—Hymn—Minutes—Collection.**

**Reading**—(Paragraph 2.)

**Hymn**—"Let the Lower Lights be Burning."

**Recitation**—

**LITTLE THINGS.**

"Just one little maiden,  
Who works with heart and hand,  
Is the very best beginning  
For a missionary band."

"Only a tiny candle,  
Lit by Him;  
Not lost, though he has many  
Lamps to trim."

"Little feet may find the pathway  
Leading upward unto God;  
Little hands may help to scatter  
Seeds of precious truth abroad."

"Only a little service  
By the way,  
He'll reward the smallest effort  
In that day."

**Hymn.**

**Reading**—"A Wooden Doll." (Paragraph 4.)

**Solo.**

**Recitation**—

**MY GIFT FOR MISSIONS.**

Sing a song of sixpence,  
A pocket full of dimes,  
Shall I spend them on myself,  
To help me have good times?

Not while all these girls and boys  
In far-off sunny lands  
Have no chance to know of Jesus,  
And learn the King's commands.

I think I'll give for missions  
At least one dime in ten;  
Then, if for funds you're lacking,  
Just call on me again.

—Selected.

**Reading**—A Little French Hunchback. (Paragraph 11.)

**Hymn.**

**Recitation**—

**A BRAVE SONG.**

God gave me a little light  
To carry as I go;  
Bade me keep it clean and bright,  
Shining high and low;  
Bear it steadfast, without fear,  
Shed its radiance far and near,  
Make the path before me clear  
With its friendly glow.

God gave me a little song  
To sing upon my way;  
Rough may be the road, and long,  
Dark may be the day,  
Yet a little bird can wing,  
Yet a little flower can spring,  
Yet a little child can sing,  
Make its own world gay.

God gave me a little heart  
To love whate'er He made;  
Gave me strength to bear my part,  
Glad and unafraid.  
Through Thy world so fair, so bright,  
Father, guide my steps aright,  
Thou my song, and thou my light,  
So my trust is stayed.

—Children's Missionary Magazine.



**Reading**—"An Italian Kindergarten. (Paragraph 13.) (Also see Roses and Thorns. Woman's Missionary Union, Literature Department, 15 W. Franklin St., Baltimore, Md.)

**Hymn**—Adjournment.

## SECOND MEETING.

**SUBJECT**—Children of Italy.

**Motto**—"Early Will I Seek Thee."

**Opening Exercises.**

**Bible Recitation**—Ps. 23, in concert.

**Prayer.**

### A CHILD'S PRAYER.

Lord, who has made me Thy dear child  
And loves me tenderly,  
Oh, hear me when I come to own  
My many faults to Thee.

How often have I thought that I  
A better child would be;  
More gentle, loving, kind, and true  
And pleasing unto Thee.

And yet I have not conquered sin,  
Nor striven as I should;  
I have not always looked to Thee  
When trying to be good.

Yet turn not from me, dearest Lord,  
But all my faults forgive;  
And grant that I may love Thee more  
Each day on earth I live.

—English Hymn.

**Singing**—(Air: "From Greenland's Icy Mountains:")

"Dear Saviour, bless the children  
Who've gathered here today!  
O send Thy Holy Spirit,  
And teach us how to pray!  
Dear Lord, come then to help us  
Obey Thy great command,  
And send the blessed gospel  
Abroad through every land."

**Minutes—Roll-Call—Collection.**

**Hymn**—"Sowing in the Morning."

**Recitation**—

### LITTLE STRANGERS.

Little stranger children,  
With your great, dark eyes,  
Knowing not the glory  
Of Christ's Paradise;

Dusky little pilgrims,  
With unsandaled feet;  
Must you travel quite alone  
Through life's toil and heat?

Hearken, gracious Father,  
In Thy love and might,  
Lift their wistful faces  
Up into Thy sight.

Saviour of the children,  
When their small feet stray,  
Lead them back unto Thyself,  
In Thy tender way.

—Exchange.

**Reading**—Messina Before the Earthquake. (Paragraph 14.)

**Hymn.**

**Short Talk**—By Leader or one of the larger children.

### The Earthquake in Italy.

All children, and grown folks too, love oranges. Many of our finest ones come from Italy, and the Messina orange, named for the large and beautiful city of Messina in southern Italy, is one of the very finest. (If possible show one.) Before the dreadful earthquake of last January in Italy, we had mission stations at Messina and Reggio. The strait of Messina flows between these two cities. (Show map.) In one moment of time, thousands of people, men, women and children were carried down to death in the awful disaster. When the news reached Rome, where we have a large mission work, the king and queen went at once to help and encourage those who were still alive. After the king walked through Messina he crossed to Reggio, the queen could no longer bear the sight and remained on the steamer. Weeping, the king said, "And is Reggio gone too?" Some of the dying people answered: "We have the king, we have everything." If they could be so loyal to an earthly king, what should we be to our Heavenly King Jesus. I know He wants us to help poor Italy, by prayers and gifts that our ruined mission stations may be rebuilt.

(Show picture of ruined church in Messina in *Our Mission Fields*.)  
One little girl sent money to Italy with this verse in the envelope:

For Italy's dying children,  
This little sum I give,  
And trust that Christ will use it,  
That some poor soul may live.

**Hymn**—Come, Thou Almighty King. (Italian Hymn.)

**Adjournment.**

### Suggestions for Royal Ambassadors.

Have boys draw and cut out map of Italy, write program for meeting on one side, mark Southern Baptist Convention mission stations on the other, distribute before meeting.

Have reporters bring news from Italy, our mission work in that country, also work of other Boards in France and Spain and Italy, in the form of telegrams. Place on bulletin board that all may read them. (See paragraphs 3, 5, 6, 11, 12, 13 and 14.)

**Topics for Papers.** { The three Catholic countries of Europe.  
The earthquake in Italy.

**Debate.** { *Resolved*, That it will be easier for missionaries to influence the Italians, after having received such generous aid from the United States for earthquake sufferers.

**Biography Study.** { Rev. Geo. B. Taylor.



Ruins of Church and Pastor's Home,  
Messina, Italy.



Yellow Horse and Iron Arm.

### Program for September.

**Hymn.**

**Prayer.**

**Scripture Reading.**

**Early Days**—(Paragraphs 1-5).

**We Can, Will We?**—(Paragraphs 5-8).

**Indian Missions**—(Paragraphs 10-13).

**Still to be Possessed**—(Paragraphs 14-15).

**State Missions.**

**Prayer.**

**Business.**

**Hymn.**

**Dismission**

## MISSIONS WEST OF THE MISSISSIPPI AND STATE MISSIONS.

**Hymn**—Forward Be Our Watchword.

**Prayer.**

**Scripture**—Joshua 1.

**1.  
Then and  
Now.**

When we want to measure progress or point sharply any reference to modern conditions, our minds seek a contrast. "How were things one hundred years ago?" we ask, "or fifty years back?" Nowhere is a contrast more interesting or more convincing than in the case of our great west, which is coming to be the most remarkable and interesting part of the United States. It took a Jefferson to foresee the enormous importance of securing the "Louisiana Purchase," 100 years ago; and perhaps even he hardly dreamed of such a West as we see today. Most men did not believe the great plains of any importance to the nation.

"A congressman once seriously proposed to set aside as a permanent Indian reservation what is now the state of Iowa, on the ground that no civilized white person would ever want to live as far west as that.

"Daniel Webster once declared that the Northwest Territory was fit only for the habitation of wild beasts and still wilder men, and that he would never vote one cent to develop or defend it."

**2.  
Transform-  
ing the  
Southwest.**

While a study of the gradual pushing of missionary forces west of the River both north and south would be keenly interesting, we shall have more definite and helpful information perhaps if we notice the remarkable progress that has been made in the Southwest. This section was once, to all appearances, even more forbidding and discouraging than the Northwest, and only the boldest spirits braved its difficulties. But the story of its transformation, materially, into the most productive section of the entire United States reads like a romance. When God's purpose for it had ripened, the new methods of agriculture, dry farming and irrigation, the wonderful railway development, the discovery of oil, coal and metals, all united to make it what the railway folders call "the magical Southwest."

**3.  
Illustrated  
by  
Oklahoma.**

Here are some facts of this great new state which have power to surprise and thrill us even after the familiar stories of change and development that we have already heard in recent years. "Since 1900 Oklahoma's factories have doubled, the output has tripled, and the capital invested quadrupled. She has more banks than Kansas and Nebraska combined. She publishes five hundred and seventy-five newspapers and periodicals. Her one hundred and five thousand Indians are outnumbered by whites fourteen to one."

In short, Oklahoma has accomplished in less than twenty years what it took Kansas forty years to attain; and has now in its natural resources and the superb energy of its citizens the promise of greater producing power than it has yet shown.

**4.  
A Challenge.** Just here is the Southwest's great claim upon us for religious help and a challenge to us. God has given man the intelligence and the resources to make this great region capable of supporting millions more inhabitants than it now has; He has permitted this to take place just when the flocking of other peoples to our shores crowds our seaboard; He has the purpose we must believe, of making this material wealth reflect glory to Himself. But that will not be unless the men who make it and live on it are His servants. There is a mighty call to us in the very fact of the economic development of Arkansas, Louisiana, Oklahoma, Texas, New Mexico (for similar conditions prevail in many of these divisions)—a call to give shape and imprint to the plastic life of new communities. And that we can only do by increasing the funds with which the Home Mission Board helps these state conventions to put missionaries in the field.

**5.  
Opportunity  
Today.** Mr. Ward Platt in his recent book "The Frontier," makes a strong point of the impressionable nature of this newly developed section, in these words: "If American Protestantism were to center in the Southwest all its home missionary energies at present employed in different parts of the United States, it would find there an ample field. Denominational destinies are being swiftly determined. A locality is quick to appreciate the church which begins its ministry among the people when most it is needed, that is, at the beginning.

"A denomination which stays with the people in their days of adversity is the church of their choice in the years following. In proportion as a mission board provides for rural communities is its later work in the cities prosperous. City churches are largely built up out of small towns. A general officer of a prominent body complains that in a wide section of the West his church is almost without



a following. He gives as a reason their pioneer neglect of rural communities there. The type of Protestantism to which the Southwest will respond and which will become the church of its adoption is the type that not only selects advantageous centers where conditions are least primitive, but which also starts with the people at the bottom and builds itself into their daily stress and struggle. Whatever church is to figure largely in the Southwest must begin now. It must invest largely and contribute its highest type of men. It will reap what it sows. A hesitating administration will prove disastrous."

**6.  
Southern  
Baptists'  
Vision.**

How have we looked upon this territory of wonderful possibilities? It is gratifying and stimulating to find that back in 1846, one year after the Southern Baptist Convention was organized, our fathers were gazing with eagerness upon the needs and the opportunities of the trans-Mississippi field. In 1846 a resolution was adopted by the Convention which said that the "Mississippi Valley, with the new states of Florida and Texas are the vast area of the operations for your Home Mission Board." It was also resolved, "That the opening of new settlements and the admission of new states in the Southwest, and the mighty tide which is filling them up with an emigrant population, should be regarded with solemn interest, as augmenting the responsibility of the Southern churches."

**7.  
The Vision  
Realized.**

The following years saw the dream of those men in part come true. Whatever else the denomination may have failed in doing, its successful grasp of the opportunity in Texas in those early days is a cause for thanksgiving. The vitality and strength which is already sending its return current from that great state into all our denominational interests is the direct result of the dead-earnest policy of home missions pursued by the Board through its early days. The work is not all done yet, and the Home Board continues to put its shoulder to the wheel in Texas to help evangelize the ever-new communities springing up; but this last year Texas Baptists contributed besides the vast sums spent on State Missions, over \$45,000 to Home and over \$62,000 to Foreign Missions. This state, once so barren of all but opportunity for the Baptists, now has a Baptist membership in its churches of more than 264,000. Let us remember that these brethren have a tremendous inflow of newcomers added to the population each year. Dr. Masters of the Home Board pertinently asks, in speaking of Texas: "Now that it has been saved to the Baptists, have they strength unaided to keep it saved?"

"There are no more resourceful and progressive Baptists than those in Texas. They have breathed in enthusiasm with the ozone of the plains, and courage and hope with every day of contact with the large constructive forces which are everywhere and always operative

in Texas. But will 250,000 of even Texas Baptists be able to care for the religious needs of a million people who have from the ends of the earth come into Texas within nine years, and that on top of an 800,000 who had come during the ten years before 1900, whom they had not yet had time half to assimilate? There is a great home mission work yet to be done in Texas!"

It is easy for us to think of these things in a general way, to be stirred by the great numbers and great opportunities, and lose sight of the individual hard work and consecration and Christlike love needed to produce such results. In all these frontier states the Superintendent of Missions, the "Chief-of-Staff" in this campaign (whatever his official title) is a great factor in the wise directing of the missionaries at work. This brief description of three months' work done by one of these statesmen of God shows partly at what cost the foothold we have has been won: "Out of the ninety days of the quarter—January to March—take two weeks for his annual vacation (he is working hardest in the summer as he visits the associations, etc., so takes his rest in winter) and there is left seventy-five days. During this time he was not at home two consecutive days, and one day in particular made eleven trips away from home. While he was at home he prepared the copy for each of the three issues of the monthly state paper, read proof, and superintended its mailing and the mailing of the state annual, received many callers on convention business, and dictated nearly one thousand letters.

"While on the road he visited fifty-seven different places, traveling five thousand two hundred miles to reach them; attended fifty-eight meetings, and gave fifty-seven addresses, besides making over one hundred and sixty calls in the line of his duties. Missions and dedications and the money needed therein, the state denominational school, and the local problems chased one another through his mind as the need arose. And to do all this he missed meals in order to make trains, walked or drove across country, lost his rest night after night in the changes of cars or the exigencies of travel in rushing from one corner of the state to the other to fulfil his distant task."

The other and still greater factor in frontier work is the individual missionary preacher. In the early days he made his impress on the new communities that are now strong towns; and in those towns now the self-supporting church is planting its influence.

The missionary is still busy with the new town and the wide stretches of thinly settled country. Says one of these: "We have all the 'isms' you ever heard of, and many I never heard of, to meet, as well as other, (ordinary) sin and sinners. With this before us and the work at heart we stay and battle on for our Master. I have been preaching here



four and one-half years. I have ridden twenty-five miles in a buggy behind a pair of wild broncos through snow, sleet and storm to preach to a dozen hungry souls waiting, watching and wondering whether the preacher would come. He came and preached without supper, went home with a brother, lay that night on the ground floor of a sod house on a bed made of a few quilts. When I started for home a brother offered me fifty cents and said it was the last they had. We are doing better now."

In the face of such obstacles the growth of the churches goes on. Another writes: "I have often gone on horseback fifteen to twenty-five miles, sometimes through rain, sometimes through snow and sleet to find a mere handful of faithful ones in a small school house. I left one church last fall to which I had preached for four years and eighth months. When I organized it just five composed the church. I left them with over one hundred members, having had fifty-nine additions the last year."

Sometimes it is hard for these men to keep their spiritual gaze on the things that are not seen and that are eternal.

"There are many places of destitution," says another good soldier of Jesus Christ, "where meetings ought to be held and churches organized, but the laborers are too few. I pray the Lord to send more laborers into His vineyard. I have cared for four churches most of the time, besides giving as much of my time as possible to places of destitution, which keeps me away from my family most all the time. Its hard for a missionary to be gone from home till his baby does not know him, but it is harder for souls to go down to endless torment."

Again, "The work is very difficult. The heart aches oft-times on account of the indifference of the people. Old church workers in the east become money seekers in the west. We get a few to gather about us who are true indeed, and then work and pray, gathering some here and there and looking to the Master for a great harvest by and by. Kindly pray for us who are on the frontier. We need your prayers so much."

#### 10. Indian Missions.

The Indian missions are the special interest of the Sunbeams this year. The charm of the old wild days of Custer and Sitting Bull still rests upon the very word "Indians," for most of us, but it is not for this reason that the gifts and the prayers of the children are to be given for them. Whether they wear gay blankets or only faded suits of blue jeans, there is the same need in their lives for the grace of Christ. Their one hope is in the message of the missionary. (For detailed account of the two independent missions of the Southern Baptist Convention Home Board, see *Our Mission Fields*, October, 1908, pp. 30-32.)

The progress in these fields has been encouraging, especially in Pawnee. Since the subject of the southwest was studied last year, an organized church there has come into existence, composed of more than twenty Pawnees, and the missionary and his wife. Mr. and Mrs. Brendel hold service not only in the chapel but also frequently in the government school near the town. One of the boys of the school, Henry Murie, brought great joy to the hearts of the missionaries by confessing Christ in baptism last fall, when many of the older members of the tribe became Christians. Don't let us fail to ask that this boy may become a faithful follower of the Master and may lead his parents to Him.

#### 12. The Osage Work.

The mission at Pawhuska is reaching out to other bands of the tribe, which live in other parts of the reservation. Mr. Day's ponies have carried him many a mile over the prairies and through the herds of wild cattle, on his mission of love. And the Osages are beginning to turn to Christ. But the work is slow and the need appalling. No wonder Mr. Day feels burdened as he writes: "How much we stand in need of more workers! I feel that I have more work than I can possibly stand up under. I have just come in from a week's work among the Medicine Camps in the southeastern part of the Reservation, and this morning I am starting for a week in the western part. The work must be done and done quickly, for so many Osages are dying without the knowledge of Christ."

#### 13. Other Tribes.

Southern Baptists are helping the State Board of Oklahoma, in connection with the Home Mission Society (Northern Baptist Convention) to do much work among other Indians. Rev. Bruce Kinney says of these co-operative missions: "We have now 850 members in our blanket Indian churches. Last year they had an increase by baptism of fifteen per cent., and the year previous of forty. We have just well begun the solution of this problem. There are 2,500 Crows with not more than forty Christians, 2,500 Hopis and twenty-five Christians, and 25,000 Navajos and not forty Christians. In spite of all that Christians of every name have done, there are still about fifteen tribes in the United States who have never had the gospel preached to them."

There is something wonderfully appealing in the thought that this vanishing race can be reached and evangelized if we care enough for them and for our Lord to increase our missions to them.

#### 14. Further West.

The increasing population of Texas, the opportunities in Oklahoma, the crying need in older states across the river, like Louisiana and Arkansas, the debt we owe to the Indians—these would seem to fill up the measure of our task; but we have recently set our hands to still another work in that marvellous region—the evangelizing of New Mexico. Formerly the Northern Baptist Home Mission Society was the agency that bore the responsibility of Baptist work in the Territory; but by an agreement reached in the spring of 1909 between our Home Board and the Society, New Mexico has been turned over to our Convention. Very rightly the Northern Society asks that we spend no less and work at no fewer points than they did, and we have accepted this condition. More than \$15,000 this year will be needed for work there.

#### 15. A Vital Territory.

Fifteen years ago we could not have welcomed this addition to our Home Mission responsibilities with the hopefulness and enthusiasm that we can now. Then New Mexico, like Arizona, was for the most part void and unproductive. But artesian wells bored deep down to vast underground lakes, and government irrigation reservoirs, storing up millions of gallons of water to be let out over the thirsty soil, have changed the face of the country, and home-seekers have not been slow to come in. The vigorous, energetic settlers attracted by the new order of things in the territory are a noble field for our missionaries. In one section of New Mexico twenty thousand new homes were established in twelve months, recently; while in the same period the number of post offices in the territory increased from something over 300 to 523. Life throbs and glows in this coming state. Manly preaching of Christ's simple gospel will draw thousands of courageous, strong men and their families into the kingdom, if we will send the missionaries to them.

Members of W. M. U. will be especially interested in watching for the development of the women's work in this new field. We shall welcome delegates to our Annual Meeting from New Mexico, when they come, and stretch out our hands to help, not only the territory itself in its need of missionaries, but also the women as their missionary societies are organized.

#### STATE MISSIONS.

The Union is charged with the responsibility of advancing the broad claims of Home and Foreign Missions, and though it rejoices in and watches the progress of each state, it could not effectively deal with the special problems to be met in the missionary need of the different states. But we are all conscious that we owe a great debt to our own state, whatever one it may be—a debt not to be discharged by

any other group of people. A woman's society should be no less intelligent about, and interested in, the State Mission work of its own state, than the world-wide responsibilities of the whole denomination. It is very earnestly desired by the Union that careful preparations be made for a meeting on State Missions, and because the organization cannot carry detailed information about the work in each state, it asks societies to secure such literature as the State Board provides on its work. The following topics are suggested as an outline for the meeting:

1. Our State Board's work in our largest city.
2. Our Peculiar State Responsibility (Mountain Schools, Foreign Population, Indians, Immigrants, Mill Towns, Mining Towns, etc.)
3. Our State Missionaries and their Work.
4. The Women's Part in our State Work.

#### Suggestions For Young Woman's Auxiliary.

Roll-call meeting—answered by each member giving verse of Scripture beginning with letter of her first name, and containing a promise.

Make preparations for line of work for Enlistment Day—get members to give ideas of how to attract new members.

#### Suggestions.

Divide Society into two sides, let each have black-board, let different members on each side draw map of United States west of Mississippi, putting in principal places and Baptist Missions. Have three judges previously appointed, then compare the two maps, and pronounce the winning side (viz.: those who have made the most correct map).

#### Debate.

*Resolved*, That our own particular State is more in need of help than any other in Southern Baptist Convention.

#### Story.

Ask several members to write short stories of "The Travels and Experiences of a Missionary Box," then have these stories read at meeting.

**Our Western Recorder.**

Tell members that their Society will send a newspaper in the interest of missions west of Mississippi—divide up material to be gathered among members, giving a State to each member, ask them to bring in short items about size of State, population, nationalities, chief occupations, Baptist missions and their work, and needs. Give one member editorial—"In what lies our own State's greatest need." Have a column giving concise items of our own Society's work and aims. Let one member write or send in short, helpful lines of poetry. Get another to outline work of Southern Baptist Convention. If possible, have typewriter at meeting. Call up these different reporters and really write up paper, afterwards have copies of paper made, and let each member have one as souvenir with useful information.

**Question**—Are we doing *all* we can for our Saviour?

**Band Program.****FIRST MEETING.**

**SUBJECT**—Missions West of the Mississippi.

**Motto—**

"Lord bless the little children, wherever they may be,  
Far out on the silent prairie, down by the sounding sea,  
Like flowers in a crowded city, like birds in a forest free,  
God bless the little children, wherever they may be."

**Opening Exercises.**

**Bible Reading**—Ps. 67.

**Prayer.**

**Hymn**—"My Country 'Tis of Thee."

**Minutes—Roll-Call—Collection.**

**Map Study**—The United States with Southwestern States outlined in red. Let children name them. Point out location of Home Mission Board at Atlanta, Ga., Corresponding Secretary Dr. B. D. Gray.

**Solo.**

**Reading**—(Paragraph 4).

**Hymn.**

**Short Talk from Leader**—Telling of growth of America from landing of Pilgrim Fathers to present time, dwelling on the gradual retreat forced upon the Indian. See *Home Fields* for 1908-1909, Atlanta, Ga.

Pioneers, 25 cents. Woman's Missionary Union, Literature Department, Baltimore, Md.

**Hymn.**

**Reading**—(Make word pictures from paragraphs 8 and 9).

**Hymn.**

**Recitation**— THE DYING INDIAN GIRL.

A little dark-browed Indian girl  
Lay on her dying bed,  
No loving mother near to bless,  
Or raise her drooping head.  
  
Beside her lay her moccasins,  
All gaily beaded o'er,  
Her bow and arrows, beads and toys,  
Upon the earthen floor.

A shadow lay on that young face,  
A cloud of doubt and fear,  
As she was groping in the dark,  
And shrank from danger near;

She heard a step—a Christian man,  
Whom God had surely sent,  
Stood by the maid, and o'er  
Her couch of suffering bent.

He took her burning hand in his;  
He told of Jesus' love—  
Of how, to save our poor lost souls,  
He left His home above;

He told how on the cruel cross  
His precious blood was spilt  
And how this wondrous price was paid  
To cleanse us from our guilt.

"And did this Jesus die for me?"  
In eager tones she cried.  
Oh, yes! for every soul on earth  
This precious Saviour died.



And in His glorious home above  
He has for thee a place,  
Where robed in white, with children fair,  
Thou'lt see his lovely face."

"My Saviour!"—such a look of peace—  
"Then I am not afraid.  
But how long have you known this tale?"  
Questioned the little maid.

"If it be true your children sing  
This story o'er and o'er  
Why did you never come to us  
And tell this tale before?

The white man sadly bowed his head;  
His soul was rent with shame;  
I bring her question home to all  
Who bear the Christian name.

**Hymn**—"There is a Happy Land."

**Talk by Sunbeam**—(Dressed as an Indian). There are in the United States, not counting Alaska, over two hundred and fifty thousand of my people. To about twenty-four thousand the government gives food and clothing, the others, which is far the larger number, support themselves by farming, hunting, fishing and raising cattle.

The Indian child loves flowers. Every Indian has a bunch of flowers in his hut, as long as there is a flower to be gathered. The little tots know just when and where to look for certain flowers, and they never make a mistake.

Most of you think that Indian children are cruel. Let me tell you a secret; I have seen white boys pull the legs and wings off of flies. I have seen them hang a kitten to a clothes-line and tie tin cans to dogs' tails, but I never saw an Indian boy do any of these things. An Indian boy takes his sling, or his bow and arrow and goes hunting, but he never kills more than he needs. When he is hunting quail, he does not come back with a chipmunk, a squirrel, a bluejay, a woodpecker, and a rabbit in his bag.

I am sure every kind-hearted white American child would like to help us brown American children, we have lost so much, and many of us have not learned to walk in the "Jesus road."

The Home Mission Board have mission stations among the Pawnees at Pawnee, and among the Osages at Pawhuska. I don't belong to either of these tribes, I am just a Sunbeam, making out I am a little Indian.

**Reading**—(Make word pictures from paragraphs 10, 11 and 12).

### MISSION BAND HYMN.

Air—"Hold the Fort."

We are coming, loving Saviour,  
At thy blest command;  
We would join Thy mighty army  
With our mission band.

We are little volunteers,  
Ready to obey;  
Blessed Saviour, be our leader,  
Guide us day by day.

Help us in our hearts to conquer  
All the foes, and be  
In the world's great field of battle  
Soldiers true to Thee.

### CHORUS.

Onward, then, we'll march to vict'ry,  
Joyfully we'll sing;  
We will never be discouraged,  
Jesus is our King.

—Selected.

**Reading**—(Paragraph 13).

**Hymn**—Jesus Loves Me.

**Adjournment.**

## SECOND MEETING.

**SUBJECT**—My Native State.

**Motto**—

Then conquer we must, when our cause it is just,  
And this be our motto, "In God is our trust."

**Opening Exercises.**

**Bible Lesson**—Jesus and the children. He uses the boys. John 6: 5-13. He loves the girls. Luke 8: 41, 42, 49-56. He blesses the children. Mark 10: 13-16. He trusts them. Matt. 18: 1-10. His promise and marching orders. John 3: 16; Matt. 28: 19 and 20.

**Prayer—Hymn—Minutes—Roll-Call.**

**Recitation—****A THANKFUL LITTLE CHILD.**

I'm grateful for 'most everything;  
 For flowers that bloom and birds that sing;  
 For sweet, fresh air, and sunshine bright;  
 For stars that twinkle in the night;  
 For all my toys, and every pet;  
 For parents dear who ne'er forget  
 Their little child; and, up above,  
 For Jesus watching me in love.

—Mrs. O. W. Scott.

**Collection.****Hymn—When He Cometh.**

**Introductory Remarks by Leader**—Showing map of State (drawn and cut out), State motto, coat of arms, flag and flower if any. Point out capital and tell name of governor. Tell distinction between Home Missions and State Missions. Use pictures and blackboard to make this vivid. Make your word pictures brief and pointed.

**Hymn.****Reading—(Paragraph 13).****Solo.****Recitation—What the Sunbeams Did for Five Children.***First Child.*

Four little sunbeams came earthward one day,  
 Shining and dancing along on their way,  
 Resolved that their course should be blest.  
 "Let us try," they all whispered, "some kindness to do,  
 Not seek our own pleasuring all the day through,  
 Then meet in the eve at the west."

*Second Child.*

One sunbeam ran in at a low cottage door,  
 And played hide-and-seek with a child on the floor,  
 Till baby laughed loud in his glee,  
 And chased with delight his strange playmate so bright,  
 The little hands grasping in vain for the light  
 That ever before them would flee.

*Third Child.*

One crept to a couch where an invalid lay,  
 And brought him a dream of a bright summer day,  
 Its bird-song and beauty and bloom;  
 Till pain was forgotten, and weary unrest,  
 And in fancy he roamed through the scenes he loved best,  
 Far away from the dim, darkened room.

*Fourth Child.*

One stole to the heart of a flower that was sad,  
 And loved and caressed her until she was glad,  
 And lifted her white face again.  
 For love brings content to the lowliest lot,  
 And finds something sweet in the dreariest spot,  
 And lightens all labor and pain.

*Fifth Child.*

And one, where a little blind girl sat alone,  
 Not sharing the mirth of her playfellows, shone  
 On hands that were folded and pale,  
 And kissed the poor eyes that had never known sight,  
 They never would gaze on the beautiful light  
 Till angels had lifted the veil.

*First Child.*

At last, when the shadows of evening were falling,  
 And the sun, their great father, his children was calling.

*All.*

All said, "We have found that, in seeking the pleasure  
 Of others, we fill to the full our own measure."  
 Then softly they sank to their rest.

**Hymn—Jesus Bids Us Shine.****Closing Recitation—**

I can tell you,—listen to me,  
 And the secret you shall know;  
 We are sowers for the Master,  
 Singing softly as we go.  
 Thousands more like us are busy,  
 In the Mission Bands today,  
 And our hearts are light and happy,  
 As we work, and sing, and pray.

**Adjournment.**

## Suggestions for Royal Ambassadors.

## Sing State or National Hymns.

## Bible Study.

- Citizenship in Heaven. Eph. 2: 19-22.  
 Loyalty. Rom. 6: 10-17.  
 Ambassadors. Rom. 6: 18-20.  
 Reward. II Chron. 15: 7.

## Object Lessons.

- Get picture of Governor.  
 Have United States flag, State flag, State flower, map of State and Southwestern States.

## Questions for Discussion.

- If the Indians are the real Americans who are we?  
 What is the best use we can make of our citizenship when we become voters?  
 What is the difference between a politician and a statesman?  
 What is the duty of an old State to a new one?

## Papers.

- The Southern Baptist Convention.  
 What the Home Board is doing to give the Gospel to Southwestern States.  
 The Indian.  
 The Corresponding Secretary of the Home Board.

## RECEIPTS

From April 20th, 1908 to April 20th, 1909, and

## SUMMARY OF TREASURER'S REPORT

Mrs. W. C. Lowndes, Treasurer, in account with Woman's Missionary Union, Auxiliary to S. B. C.  
 Woman's Missionary Union, Cash Contributions as Reported by State Treasurers

STATE.	FOREIGN.	HOME.	S. S. BOARD.	MARGARET HOME.	TRAINING SCHOOL.			TOTAL CASH CONT'S FROM EACH STATE.	TOTAL CASH AND BOX CONTRIB' NS.
					Current Expenses.	Endowment.	Scholarship & Stud' F'd.		
Alabama	\$ 6,123.18	\$ 4,335.67	\$ 23.59	\$ 113.61	\$ 275.00	\$ 445.35	\$ 405.00	\$ 11,721.40	\$ 13,109.91
Arkansas	2,374.59	870.90	.....	20.00	100.00	205.25	204.65	3,775.39	4,803.65
District of Columbia	772.52	237.71	.....	3.00	5.00	.....	.....	1,018.23	1,233.51
Florida	1,362.53	861.32	28.59	42.00	35.45	82.56	442.24	2,854.69	3,516.84
Georgia	15,597.36	9,987.32	120.59	294.68	315.00	1,945.12	1,915.95	30,176.02	33,769.61
Kentucky	7,915.67	3,948.92	24.67	100.00	450.00	905.81	.....	13,345.07	15,844.72
Louisiana	1,795.49	1,824.75	5.75	67.75	75.00	90.50	280.00	4,139.24	4,139.24
Maryland	1,983.39	1,323.37	17.50	66.75	125.00	169.50	.....	3,690.51	5,880.14
Mississippi	2,833.11	2,122.55	43.50	10.22	125.00	120.25	175.50	5,430.13	8,070.26
Missouri	3,875.85	1,972.68	5.00	70.95	169.78	423.45	519.50	7,037.21	8,397.11
North Carolina	11,155.95	5,440.49	154.69	130.28	260.00	1,178.74	132.00	18,452.15	20,377.62
Oklahoma	524.38	395.66	.....	.....	25.00	56.36	.....	1,001.40	1,001.40
South Carolina	11,783.24	6,483.97	200.00	229.22	210.00	1,042.87	158.05	20,107.35	20,843.99
Tennessee	6,467.90	5,300.35	742.41	82.47	150.00	692.40	90.00	13,525.53	14,938.84
Texas	6,051.82	3,527.31	13.60	68.00	175.00	29.25	.....	9,864.98	12,214.98
Virginia	16,024.26	8,731.68	.....	128.89	394.16	884.78	461.00	26,624.77	29,001.81
Total	\$ 96,641.24	\$ 57,369.65	\$ 1,379.89	\$ 1,427.82	\$ 2,889.39	\$ 8,272.19	\$ 4,783.89	\$ 172,764.07	\$ 197,143.63

Value of boxes, \$24.37



BAPTIST  
Woman's Missionary Union  
Training School

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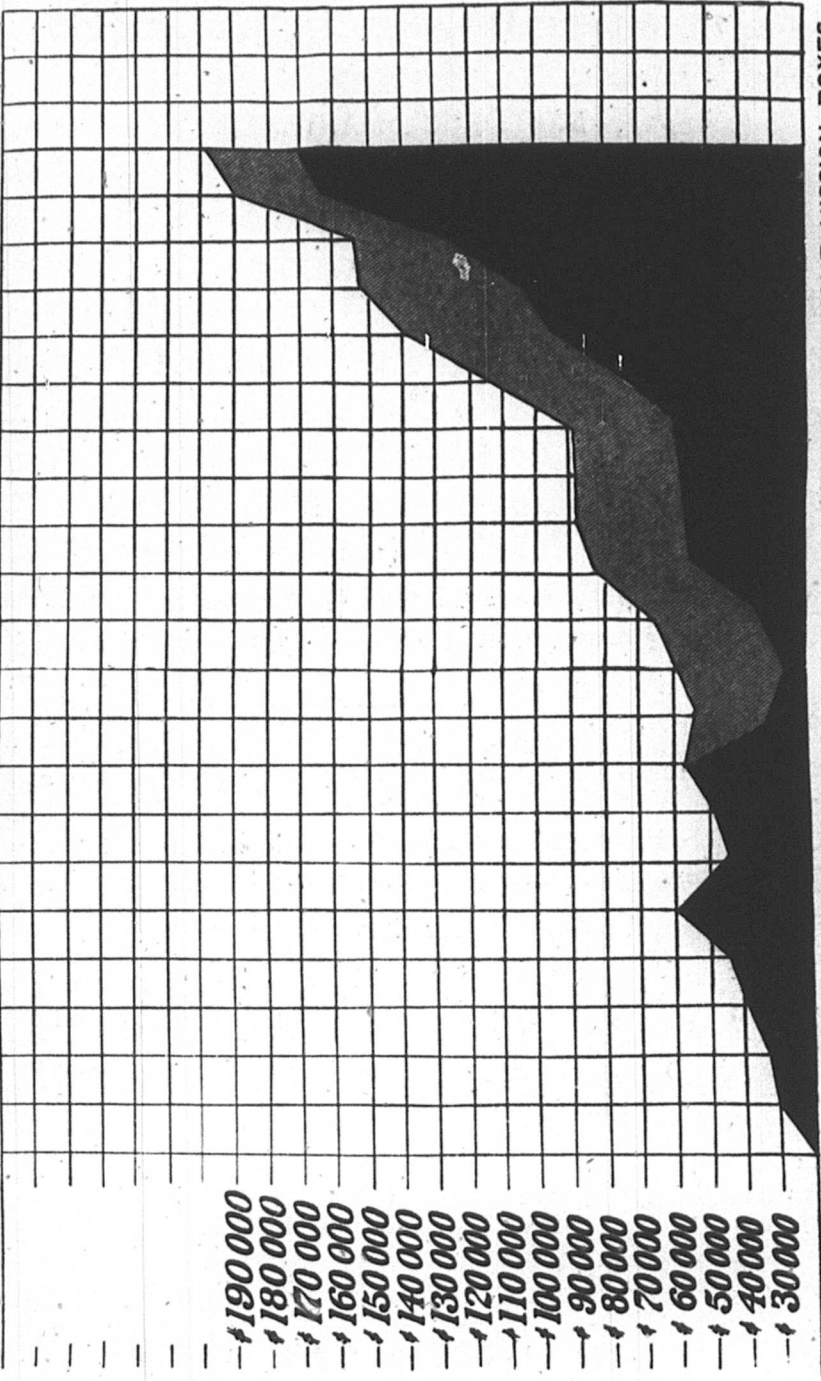
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