

Our Mission Fields

VOLUME IV

JANUARY, 1910

NUMBER 3

Union Motto, 1909-1910

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

"What can I spare?" we say:

"Ah, this and this

From mine array

I am not like to miss:

And here are crumbs to some hungry one;

They do but grow a cumbrance on my shelf"—

And yet, one reads, our Father gave His Son,

Our Master gave Himself.

—Selected.

The Home Base of Missions
Africa of the Future—Southern Problems

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

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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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Calendar of Monthly Topics, Woman's Missionary Union, 1910

January—The Home Base of Missions. First week in January the week of prayer for world-wide missions.

February—Missions in Africa.

March—Southern Problems. First week in March the Week of Prayer and Self-Denial Offerings for Home Missions.

April—Japan, the teacher of the East. Books of Woman's Missionary Union close April 30th.

May—Indians as American Citizens. Meeting of Southern Baptist Convention and Woman's Missionary Union, May 11th, Baltimore, Md.

June—Brazil and Argentina. Bible Day in the Sunday Schools—Second Sunday in June.

July—Cuba, the New Republic.

August—Italy, Sardinia and Sicily.

September—World Survey. State Mission Days observed in many of the States.

October—Mexico and Central America. Enlistment Month. October 1st, opening of Woman's Missionary Union Training School, Louisville, Ky.

November—City Missions—Their Mission, Methods and Needs.

December—China—Politically, Commercially, Educationally and Religiously. The Christmas Offering.

Aims and Apportionment of the Woman's Missionary Union

April 30th, 1909-1910

Home Missions	\$ 85,000
Foreign Missions	115,000
Training School (support)	3,000
Training School (endowment)	7,000
Margaret Home (support)	1,200
Bible Fund	2,000
Total	\$213,200

To reach these aims it will be necessary for the Union to increase its contributions 48 per cent. for Home Missions and 19 per cent. for Foreign Missions.

On this basis the following apportionment was made and adopted at the Annual Session of 1909:

NAME OF STATE	FOREIGN MISSIONS	HOME MISSIONS	TRAINING SCHOOL		BIBLE FUND OF S.S. BOARD	MARGARET HOME
			SUPP'T	END'T		
Alabama . . .	\$ 7,500	\$ 6,500	\$275	\$500	\$100	\$100
Arkansas . . .	3,100	1,300	100	250	65	35
Dist. of Col. . .	1,000	300	50		15	15
Florida . . .	1,700	1,500	175	100	40	40
Georgia . . .	16,900	12,700	315	1500	200	125
Kentucky . . .	9,800	6,000	450	1000	130	100
Louisiana . . .	2,350	2,350	75	100	100	56
Maryland . . .	2,400	2,000	125	200	50	65
Mississippi . . .	3,900	3,500	125	200	65	65
Missouri . . .	4,800	2,400	150	500	15	65
North Carolina . . .	12,170	10,000	260	800	200	100
Oklahoma . . .	600	600	25	50		10
South Carolina . . .	14,430	11,000	210	200	175	150
Tennessee . . .	7,800	8,000	150	500	540	65
Texas . . .	7,300	5,200	175	500	175	90
Virginia . . .	19,250	12,800	350	1000	130	125
Totals . . .	\$115,000	\$86,150	\$3000	\$7400	\$2000	\$1200

UNION NOTES

On Tuesday, October 26th, the new headquarters of the Woman's Missionary Union, 15 W. Franklin Street, were formally opened and dedicated with appropriate ceremonies. The Baptist Pastors, Presidents, and other officers of Woman's Missionary Societies of the city, and ladies from Maryland were present. The larger and more convenient quarters, give a larger opportunity for the service of missions, in the city of Baltimore, as well as throughout our wide territory.

The Woman's Missionary Union Training School, opened on October 1st, with thirty-five young women in attendance.

The sales of the Woman's Missionary Union Calendars for 1910 have so far (November 9th) been very gratifying. Orders for other copies should be placed at once, as the supply is limited. Address, Woman's Missionary Union, Literature Department, 15 W. Franklin Street, Baltimore, Md.

It is with sincere grief we record the death of Miss Eula Hensley, the first Missionary sent out from the Training School to pass from labor to reward. Miss Hensley was the particular charge of the Kentucky Societies, who have already appointed to take up her work in China, Miss Louisa Huston, of Kentucky, also prepared at the Training School.

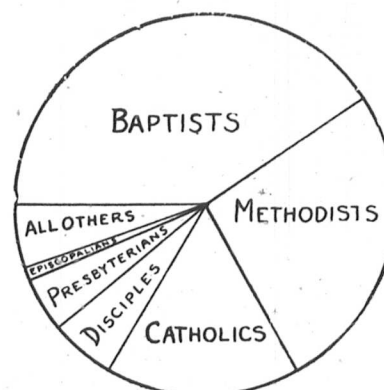
Miss Crane has spent a large part of the fall visiting Societies in Virginia, South Carolina, Georgia and Alabama. She reports gratifying growth in all these States.

The Woman's Missionary Union will be represented in the Sixth International Convention of the Student Volunteer Movement, to be held in Rochester, N. Y., December 29th, 1909, to January 2nd, 1910, by Mrs. M. R. McLure and Miss Crane.

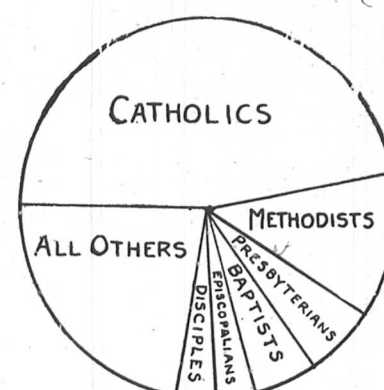
The Margaret Home family has been increased by the coming to us of the four children of Mr. Ginsburg, of Brazil.

The Literature Department of the Woman's Missionary Union has just issued a new catalogue of leaflets on "all phases of all mission fields." Special attention is called to a new feature which may be called the *Personal Workers' Department*. In it are given leaflets for personal use in visiting the sick, sorrowing and unconverted. These are not only in English, but in German, Italian, Spanish, and other European languages. The selection of English leaflets was made by mission workers of large experience; the foreign leaflets by Miss Buhlmaier. It is hoped that many will avail themselves of the help offered.

The statement in *Our Home Field* for December, page 21, in regard to the gifts of the Woman's Missionary Union for Home Missions, is erroneous. Instead of \$11,000, the women have given over \$26,000 for Home Missions during the first two quarters of 1909-1910.



Relative Denominational Strength in the South.



Relative Denominational Strength in the North.

Program for January.

THE HOME BASE OF MISSIONS.

"There is no worthy reason for being concerned about the salvation of the man next us, which is not equally applicable to the man five thousand miles away."

Song Service.

Scripture.

Prayer.

Poem—

THE BALLAD OF THE SAINT.

By THEODOSIA GARRISON.

The Little Cherubs whispered :

"What strange new soul is this
Who cometh with a robe besmirched
Unto the Place of Bliss?"

Then spake the Eldest Angel :

"The robe he wears is fair—
The groping fingers of the poor
Have held and blessed him there."

The Little Cherubs whispered :

"Who comes to be our guest
With dust upon his garments hem
And stains upon his breast?"

Then spake the Eldest Angel :

"Most lovely is the stain—
The tears of those he comforted
Who may not weep again."

The Little Cherubs whispered :

"What strange, new soul is he
Who cometh with a burden here
And bears it tenderly?"

Then spake the Eldest Angel :

"He bears his life's award—
The burden of men's broken hearts
To place before the lord.

"The dust upon his garment's hem—

My lips shall bow to it ;
The stains upon the breast of him
Are gems thrice exquisite.
Oh, little foolish Cherubs,

What truth is this ye miss?—
*There comes no saint to Paradise
Who does not come like this."*

—Everybody's Magazine

1. Our First Study.

As we turn into the year 1910, and realize with a start that a tenth of the century we still call new will soon have slipped away, it is appropriate for us to look at home and see what preparations have been made for fulfilling the prophecies of great Christian advance, so freely made at the beginning of this new hundred years. To ask whether the Home Base is well planned, fully equipped, and used to its fullest capacity, is the purpose of this study. It may be also, that many who feel the drawing of the missionary impulse, do not know through what channels to give that impulse expression. To these, as to all mission students, this outline study of our Home Base of Missions, our Home and Foreign and Sunday School Boards, the Woman's Missionary Union and its Branches, the Margaret Home for the Children of Home and Foreign Missionaries, and the Missionary Training School for Home and Foreign Mission Workers, is especially commended for present study and future reference.

2. The Missionary Motive.

Before turning to the methods by which we have planned to do mission work, let us re-state our motive for having any concern in this matter. Why do we do mission work at all, or if we are doing it, why should we not do it far more earnestly and self-sacrificingly? "So, to sum the matter up, the Christian missionary motive is threefold. We are summoned by God in Christ to join with Him in doing that work of saving grace toward men which is nearest to His heart, and we cannot refuse: loyalty to God and Christ constrains us. We have received in Christ the best good in

life, and are impelled from within to impart it: love to men constrains us. The world needs the gift and needs it now: and the tremendous want constrains us.

"In proportion as the soul's experience in Christ is genuine and deep, will we desire to communicate it to others. There is no gain-saying Christ's command. Whether we consider the person who gave it, the circumstances in which it was given, or the duty imposed, we must regard it as the weightiest of utterances."

We have come far when the whole Christian Church gives assent to this motive and to the prime importance of the mission work of the church. A hundred years ago, but few believed these things and fewer still endeavored to carry them into effect. While it must still be confessed, with regret and shame, that many more give consent than support to missionary endeavor, yet every branch of the Christian Church is now organized on lines, in the main, similar to those we have in the Southern Baptist Convention. The effectiveness of these organizations is shown by the fact that there was reported through them from the Protestant Churches of the United States last year, \$10,061,433, for Foreign Missions, and probably a sum equal to two-thirds of this amount for Home Missions.

This sounds well, but when compared with the fourteen million Protestant Church members, these gifts for the salvation of the world outside of our own country, dwindle to insignificance, being an average of 4½ cents a month for Foreign Mission work.

In the very beginning of our study, therefore, we are compelled to reach the conclusion that, while the denominations have extensive equipment for mission work, the church members are, as a whole, making little use of these organizations; that the machinery is prepared and in most cases adequate, but not running in full power because those who should supply it with power fail to do so. This fact, which is true of others, is lamentably true of Southern Baptists.

In the South we find 2,000,000 white people calling themselves Baptists and united in a general organization known as the Southern Baptist Convention. Whence this name and why this geographical division of work and mission effort? The Northern and Southern Conventions of American Baptists are distinct products of the reflex influence of Foreign Missions.

In 1812 William Carey and Luther Rice went out to India as Congregational missionaries. On the long voyage they became Baptists. It was to meet their support that the "General Missionary Convention of the Baptist Denomination of the United States of America" was organized, in May, 1814, in the city of Philadelphia, with Dr. Richard Furman, of South Carolina, as president. This

3. To Meet the Need.

organization was commonly known as the "Triennial Convention." Through it for thirty years the Baptists of the United States, North and South, carried on their mission work.

Sixty-four years ago, difference of opinion and friction arose between the Baptists of the North and South over the question of slavery, and by mutual consent, a separation took place. The Baptists of the South felt that they must enter at once upon foreign mission work, and therefore, in May, 1845, the Southern Baptist Convention was organized in Augusta, Georgia. The purpose of this Convention, as expressed in its constitution, is "for eliciting, combining and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel." The constitution adopted was essentially the same as that under which Baptists, North and South, had worked together for more than thirty years, and hence, in an important sense, the Southern Baptist Convention is a successor to the old "Triennial Convention."

The new Convention felt that it must proceed at once to the propagation of the gospel, and organized two boards: one, the Home Mission Board, formerly known as the Domestic Board, then located at Marion, Ala., and now located at Atlanta, Ga.; the other, the Foreign Mission Board, located at Richmond, Va.

Thus our Southern Baptist Convention came into being equipped for the work which has grown to such large proportions. How the clouds of war darkened, but never overwhelmed its mission work; how the Boards struggled to gather together the war-scattered forces; how year by year the effectiveness of these mission agents grew; how the Sunday School Board and the Woman's Missionary Union were added to the working forces of the Convention, and the worthy record each has behind it, are matters of history which must be sought from other sources and will well repay those who seek it. To-day we must confine ourselves to a glimpse of each Board to which the Southern Baptist Convention entrusts its Mission work, and to the Woman's Missionary Union, and to its branches as they are conducting their work to-day.

6. **The State Conventions.** To understand the organization of this great body we call the Southern Baptist Convention, we must go a step behind it to the State Conventions. We find that the Conventions of 15 States, Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, South Carolina, North Carolina, Oklahoma, Tennessee, Texas, Virginia: and the District of Columbia, are working together under this title to prosecute work outside of the bounds of their own territory or beyond the possibility of any one of them to accomplish alone. The total membership in these States varies

from 264,000 in Texas to 11,000 in Maryland and 7,000 in the District of Columbia. In five of these States—Georgia, Mississippi, Alabama, Virginia and South Carolina—more than half of the entire church membership is Baptist, while North Carolina is just a little below the fifty per cent. mark. Each one of these States has a splendidly organized Convention with its own Boards for State, Home and Foreign Mission work, and all have their State Woman's Missionary Union working with these Boards. Naturally, the building up of the waste places in each State is in the hands of its own Convention, though, as we will see, many need the aid of the General Home Board, while they combine on work outside of their own borders. Hence the Southern Baptist Convention and the General Woman's Missionary Union do not report funds given to State Missions, these funds not passing through their hands.

The Southern Convention is made up of delegates from the sixteen bodies composing it, who annually elect the Home, Foreign and Sunday School Boards to transact their business along these lines. To the Convention, these Committees—for that is what they really are—are responsible and make annual reports.

7. **The Home Mission Hand.**

The Boards are, therefore, the Hands of the Convention, doing its work, and should this study seem dull to any, let them remember that they are a part of the muscles and sinews that go to make these hands strong and munificent.

Atlanta loves to call itself the Gate City of the South, and every Southerner feels a pride in the remarkable growth of this splendid city, which was hardly more than a village at the close of the Civil War. Here, in the Austell Building, the Home Board has its home. Here its fifteen local managers and its six officers meet to plan and confer about its work, and from this center go out *Our Home Field* and the thousands of leaflets by which they seek to arouse the great hosts of Southern Baptists to the imperative call for missions in our own Southern land, Cuba and Panama. Mr. John F. Purser is President of this Board, while Dr. B. D. Gray, the big-bodied, big-hearted orator, whose face and voice are familiar to so many of us, is its corresponding, traveling, speaking, writing and thinking Secretary, for the day has long since passed when the affairs of any of these Boards could be managed from the desk and, he who is called Corresponding Secretary must distribute himself over a territory fifteen hundred miles square. With these two are associated: Dr. J. L. Love, Assistant Corresponding Secretary, now living in Texas to be nearer one end of this vast territory; Mr. Walker Dunson, Treasurer; Mr. W. W. Welch, Recording Secretary; Mr. B. F. Abbott, Auditor; and the latest addition to the staff, Mr. V. I. Masters, Editorial Secretary, who is making *Our Home Field* a splendid Home Mission publication.

8. What this Hand Does.

The Home Board outlines its work for each year at its meeting on the first Tuesday afternoon in July. Acting under instruction of the Convention, the work is outlined for the present year on the basis of considerably more than \$300,000. Until this date, the increase of gifts has not been in proportion to the enlargement of the work this sum provides for.

The work of several special departments is sustained and administered entirely by the Home Board itself. These departments are Evangelism, Mountain Mission Schools, Cuba and Panama, and special work among foreigners and in cities. It is to the second of these, the Mountain Schools, that the Woman's Missionary Societies are asked to give \$35,000 this year.

The co-operative work of the Home Board is in general co-operation between this Board and various State Mission Boards in conducting mission operations in the different States. It would manifestly be a breach of Christian courtesy for the Home Board to project its work into a given State without the full approval of the denomination in each case. The co-operative methods not only guarantee this approval, but also provide the advantage of the keener knowledge of local conditions, which is possessed by the brethren whom their own State has honored by putting them in charge of the State Mission work.

In this co-operative work, the Home Board supplies from the bounty of the denomination the local lack under the most favorable administrative conditions. It is in principle the same method which is in use between State Boards and District Associations all over the South.

Besides this, a certain amount of work, that can scarcely be classified properly under either of the above heads, is done. In Oklahoma the work is indeed co-operative, except for our Osage and Pawnee Indian Mission work, our lady Missionaries and our aid in setting the Oklahoma Baptist College, at Blackwell, on its feet. The co-operative work in that State is a three-cornered affair. In this the Northern Baptist Home Mission Society, the Oklahoma Baptist State Mission Board and our Home Board, are jointly engaged.

The Cuban, Canal Zone, Mexican Mission and the Mountain School work, each has its superintendent. Rev. M. N. McCall, for the Cuban; Rev. C. D. Daniel, El Paso, Texas, for the Mexican Mission work; Rev. J. L. Wise, Gorgona, for the Canal Zone work, and Rev. A. E. Brown, at Asheville, for the Mountain School work.

In very many cases, the salaries of the Board's workers are paid direct from its Atlanta office. In some cases, as in our Cuban Mission work, the salaries are paid the Missionaries through the superintendent of that Mission. Appointments may also be made through the recommendation of the superintendent.

The salaries of the Missionaries of the Home Board, like the salaries of the pastors of churches in our own country, do not provide a salary except for the minister himself, though the wives labor and sacrifice with their husbands. Perhaps the average amount of this salary varies from \$500 to \$800. This exceedingly modest sum maintains the minister, his wife, and his children.

To touch the great heathen, pagan and papal lands of each great division of the world, we put our hand in the great Foreign Mission hand. This Board, ever since the inauguration of the Convention in 1845, has been located in Richmond, dear in tradition and glory to every Southerner. It, like the Home Board, is in rented rooms in a large business building, on one of the city's busiest streets. In these rooms converge the mission lines from six mission lands: China, Japan, Africa, Italy, Mexico, Brazil and Argentina, and often the very air seems to tremble with the heart throbs of the missionary on his far field, pleading for reinforcements for the work which is his very life's blood.

The Foreign Board divides work into four departments:

ADMINISTRATIVE—Under the care of the beloved Dr. R. J. Willingham, who has the general oversight of all the Board's work.

EDITORIAL—Placed in the hands of Dr. W. H. Smith, editor of the *Foreign Mission Journal*.

FIELD—Assigned to Dr. S. J. Porter.

EDUCATIONAL—Under Dr. T. B. Ray, who is responsible for organizing Mission Study Classes in churches and Sunday Schools.

To the special duties assigned each of these, is added a great amount of traveling, as they, too, attempt to have a representative at all State Conventions and many Associations; and to reach in some way each year, our vast Southern Baptist territory. The local Board, beside the officers already named, consists of the president, Rev. J. B. Hutson, and fifteen members, residents of Richmond.

The whole administrative work of the Foreign Mission Board heads up in the Board meetings. These meetings are held regularly on the second Tuesday in each month. Some of the hardest work of the members of the Board is in connection with the meetings of committees to prepare for the Board meeting. Every matter of importance is referred to one of these committees, and carefully considered before it is presented to the Board. The committees are as follows: on China, Africa, Japan, Italy, Mexico, Brazil, Argentina, Finances, Appointments, Publications, Ways and Means, Woman's Work, and Young People's Work.

Business in connection with the foreign fields generally originates with the missionaries. On each field there is a regularly organized mission. These missions hold what is known as mission conferences,

or mission meetings. At these meetings the work of the field is fully considered, and recommendations made to the Board.

10. Appointing and Sending Out Missionaries. When a person decides that he wishes to be appointed as a Missionary of the Foreign Mission Board, he makes application through the Corresponding Secretary, whose duty it is to receive such application and to gather full information as to the applicant. The Secretary sends a blank form, which the applicant fills out, telling the leading facts about his life; as to the time and place of his birth, conversion, educational attainments, experience as a religious worker, the field preferred, and also as to whether he is in debt, married or single, and other important points.

The Corresponding Secretary then writes to intimate friends and acquaintances of the applicant, enquiring very diligently as to the fitness of the applicant for appointment to the work of a foreign missionary.

The applicant is also given a very thorough medical examination by a competent physician, and the statement of this physician is passed upon by the Board's consulting physician in Richmond.

After all of this information has been gathered, and the Board is satisfied that the applicant is probably suitable, he is requested to come before the Board and stand an examination. At this examination he is closely questioned as to his conversion and his call to mission work. Great care is taken at all these points, for this work demands the best in point of health, mind, spiritual and intellectual equipment, and it is our Board's desire to send only the best-prepared men and women.

When the missionary is appointed, going out is a simple process. The Corresponding Secretary can provide the young missionary, from some place in Georgia or Texas, going, we will say, to Chefoo, China, with his ticket through to his place of destination. The Board pays all actual traveling expenses and for the transportation of a certain amount of freight.

11. A Mission Within a Mission. Some of us have doubtless been puzzled by the frequent expression in missionaries' letters: "Our mission decided to do or ask so and so." What does it mean?

Generally a mission starts with one or two families of missionaries. These have to plan and work together on the field, and make recommendations to be sent home as to the conduct and development of the work. In the process of time the little mission has grown, the language has been mastered, some converts have been won, some churches established, other missionaries have joined the mission, schools have been started, a medical work has been added. Perhaps a printing plant has been set up. The members of the mission must look after all of these.

Each mission has a treasurer who receives the amount for the support of the whole mission, and pays it out as directed by the Board. If the mission work is scattered, or large, as in China or Brazil, there is more than one mission. Our work in China has four missions: Southern, Central, Northern and Inland.

The Board depends much upon the recommendations of the mission—this being the organized, directing agency for conducting and promoting the work on the foreign field.

The salaries of the missionaries and most of the money for native helpers, buildings and other equipment, are furnished by people at home. Once a year the mission meets and adopts a budget of expenses (as nearly as can be calculated beforehand) for the coming twelve months. Naturally, each mission feels the need of its own work most keenly, and urges enlargement in number of missionaries, in buildings, hospitals and schools, not beyond the need of the field, but much beyond the liberality of the givers at home.

The Board receives all these budgets and has the painful task of cutting off this request, and postponing that, knowing that all are good, in order to make the funds it expects from the churches reach around to all. The home end of the work is so economically managed, notwithstanding the extra and unnecessary expense of interest, that on an average for the last five years about ninety cents on every dollar went to the foreign missionaries.

12. A Painful Subject. This brings us to the painful subject—money: painful because we Southern Baptists have not learned to give regularly and proportionately, to hasten the coming of God's Kingdom beyond our own church walls.

The Convention instructs both the Home and Foreign Board to lay out the coming year's work on a certain basis, pledging the churches to stand behind them to meet this amount. The majority of churches*, for indeed very nearly half of the churches give nothing to Foreign Missions, and less than half contribute to Home Missions, feel these pledges very lightly, and most of those which take them to heart delay taking up collections, or sending in their funds until the last moment. The Home Board, as we have seen, was instructed to plan its work on a basis of 300,000, the Foreign Board on 500,000. Of all the money given for Foreign Missions, more than one-third was received after 5 P. M. on the very last day of the year.

This fact forces the Board to borrow large sums of money, and to pay a large interest account every year, in order to keep the missionaries at the front from suffering. More than six thousand dollars were spent for interest on borrowed money last year, enough to pay the

(*) Total number of Churches in Southern Baptist Convention, 20,854. Contributing to Foreign Missions, 1907-08, 10,769. Not contributing to Foreign Missions, 10,085.

salaries of twelve missionaries. What is true of this Board is equally true of the Home Board, and the last day of the Convention year is a time of immense strain and anxiety.

13. The Eventful Day. April 30th is the eventful day at the Mission Rooms. This particular day, so graphically described by one of the Foreign Mission Secretaries*, dawns bright and beautiful. The softest and sweetest of breezes blow from the South. What messages do they bring from the Southland? One hundred thousand dollars is the sum needed to-day. Will it come, or must we report a debt at the Convention? Every heart feels the strain. The mails and telegrams are opened with eager hands. They mean so much to-day! The Convention said that we must advance. The white harvest fields have called piteously for laborers. Volunteers for the front have pleaded to be allowed to go in obedience to the Master's call. Oh! South winds, what are you saying? Yes, we know the broad lands from which you come, rolling in wealth, abundantly blessed of God. Do you mean to tell us that the great host of God's people have denied the relatively small sum of money asked for to send the Bread of Life to the perishing millions? The clock has struck ten, and only two hours remain until midnight. We need \$65,000.00. The outlook is darker than the night about us. What will be the report from Georgia, Alabama, North Carolina and the others. Will the messenger boys never come? Midnight has come. Debt on God's work stares us in the face. The South winds were right. The churches have failed us. The night is very black as those who have watched and waited walk home under the waning stars.

14. The Sunday School Board. Eighteen years ago, the necessity of having some organization within our own borders to prepare the Sunday School literature for the 20,000 Baptist churches of our Convention, gave rise to the appointment of the Sunday School Board. If you were to visit Nashville, Tenn., today, and find this business and educational plant, with its many clerks and departmental heads, in full running order, housed in a magnificent building of its own, on one of the busiest streets in one of the busiest cities in the South, you would have difficulty in recalling the days of its small beginnings.

Like the other Boards, it is appointed annually by the Convention and renders annual reports to it. The Corresponding Secretary, Dr. J. M. Frost, who is sometimes called the Seer of Southern Baptists for his foresight and business as well as spiritual acumen, has associated with him also fifteen others—fifteen seeming to be the established number for our Boards—of which Dr. E. E. Folk is president. Besides

*See Foreign Mission Journal, June, 1906.

its immense volume of Sunday School literature,—*Kind Words* and *Baptist Boys and Girls*, and a great variety of Sunday School lesson quarterlies,—the Board, which may be called the Teaching Board, has developed a Field Department which has at present six field secretaries who give all their time to Lecture Work, Reading Sunday School Courses and the Normal Courses. Feeling that to know his whole range of work, the pastor must know how his own Sunday School should be taught, the Sunday School Board several years ago established a chair of Sunday School Pedagogy in our Theological Seminary.

But no account of this branch of our Convention would be complete without mention of the large sums of money it had given to the other objects of the Convention from its, or rather the Convention's, business, managed by it. In 1907, as every Union member will gratefully recall, it gave to the Woman's Missionary Union, a \$20,000-building in which to establish its Missionary Training School, the understanding being that the Union would give an equal amount for permanent endowment. Last year it gave among other gifts, \$2,500 to both the Home and Foreign Mission Boards, and to the Seminary Endowment, \$5,000, offering to increase this gift by giving \$1,000 for every \$2,000 given by the Sunday Schools up to the sum of \$60,000. Thus through the use of our own Sunday School publications we are doing a double service to ourselves and denominational work and giving back to it large sums each year.

15. Our Union. Although the Woman's Missionary Union and its work is so well known to the students of *Our Mission Fields*, no view of the Home Base would be complete without telling, if only in a paragraph, something of its work today. Begun in 1888, its headquarters are, as from the first, located in Baltimore. After wandering from location to location, always in over-crowded rented rooms in more or less centrally-located business buildings, it has recently moved into what it feels will be a permanent home. Its ample offices now occupy the first floor of a good building, the property of the Union part of the Training School's Permanent Endowment Fund having been invested in this valuable property. Here Miss Edith Campbell Crane has her office. Here, too, is the well-equipped and well-managed Literature Department, the valuable adjunct of the Union, and here three clerks are kept busily at work. At the headquarters are held the monthly meetings of the Executive Committee, and hardly a day passes without its special conference of some of the Committees into which this Committee is sub-divided. This is the Mecca of the President of the Union, Miss Fannie E. S. Heck, of Raleigh, N. C., on frequent visits to Baltimore for conference with the Executive Committee, and here may be found the ever-hopeful Treas-

urer, Mrs. W. C. Lowndes, bending over her big books. In a word, the headquarters at 15 W. Franklin Street, Baltimore, is a veritable bee-hive of missionary activity.

As everybody knows, the Woman's Missionary Union is co-extensive with the Southern Baptist Convention, having a State Union working with it in every one of the fifteen State Conventions and the District of Columbia, which make up that Convention. The Annual Meeting of our Union begins in the same city in which the Convention is to be held, a day before that body convenes, so that as far as possible the ladies in attendance may enjoy the good things and imbibe the enthusiasm of that great body also. This gathering is composed of a vice-president and twenty representatives appointed by each State Central Committee. These representatives decide on the amount each State will endeavor to give to Home and Foreign Missions, to the support of the Margaret Home and support and endowment of the Missionary Training School each year, and on these agreements are based the apportionments of the year. For the present year, the total amount for Foreign Missions is \$115,000; Home Missions, \$85,000; Bible Fund, \$2,000; Margaret Home, \$1200; Training School support, \$3,000; Endowment, \$1,000; Total, \$213,000.* Besides this the Union does a beautiful work in packing boxes to supplement the the all-too-meager salaries of the home missionaries, this work amounting to \$24,000 last year. Nor can it be said that these apportionments are taken lightly. When once agreed to by the State representatives, they become the slogans of the State work for the coming year, and anxious are the closing days that show how nearly they have been reached. Each department of the Union, the Woman's Missionary Societies, the Young Woman's Auxiliary, the Sunbeams, and the boys' society, the Royal Ambassadors, has its part, and works faithfully to reach it.

16. The Margaret Home.

The first piece of property which came into the hands of the Union was a beautiful residence situated on six acres of land in the suburbs of the city of Greenville, S. C. This was the gift of Mrs. Chambers, of New York, formerly Miss Waller, of Montgomery, Ala., given to become a Home for the children of Foreign and Home Missionaries, who from the necessities of their parents' work must for a time be separated from their parents. By Mrs. Chambers' request the Home is called The Margaret Home, this name being dear as the name of her mother and child.

The beautiful ministry of the Margaret Home has, as many missionaries testify, lessened one of their sorest burdens and helped to solve one of the hardest problems, where to place their children in a

* For full apportionment, 1909-1910, see page 5.

safe, Christian, refined home in an educational center, when they must part with them that they may receive their education. The Home is yet only five years old, but has already done a beautiful service and its maintenance is one of the chief joys of the Union.

It is significant that the demand for a Missionary Training School came from the missionaries themselves. The older missionaries who had gone out felt so keenly that the young women coming to join them should be specially prepared for their work, that they appealed to us at home to establish a special school for this work. The history of the small begin-

nings made in love and sacrifice by the women of Louisville, Ky., the adoption of the work in faith by the women of the Union in the spring of 1907, the gift of its home by the Sunday School Board, the changing, furnishing and equipping of the building by the Union, are all matters of such recent history that they need not be repeated. Suffice it to say that the Training School, situated at 334 E. Broadway, Louisville, Ky., is now the pride of the Union. It is under the charge of Mrs. Maud Reynolds McLure, and is in close affiliation with the Southern Baptist Theological Seminary, the students taking, in the Seminary, many of the studies that lead to their preparation and graduation. The practical, or practice, side of their work is done in the city of Louisville and through its Baptist churches, by whom each is assigned a special missionary district. Could you follow these young women, as they go two by two on their visits to the sick, the poor and the needy, you would see that theirs is no mere theory of missions, but the very heart of practical Kingdom extension, as they will carry it out in their chosen Home or Foreign Mission field.

The utmost capacity of the present building is forty students, and that limit lacks less than a half-dozen students of being reached. The question of enlargement is therefore an immediate one, and already a plan is being shaped to lay before the next annual meeting, whereby the State Unions will be asked to give \$35,000 in the next five years for enlargement.

18. Strength- ening the Base.

So the rapid round of the organizations that make up our Home Base of missions, is completed. Has it not been proved by their past career and present efficiency that they are trustworthy and are doing our mission work with zeal, economy and wisdom? Yet they are working at half-speed with double effort, because we, who have created them are not, as their leaders, doing mission work with a whole-hearted belief in the necessity of obeying the Master when He said: Go, beginning at Jerusalem, disciple all nations. May the day hasten when not only every Baptist church, but every individual Baptist shall be a living, giving, praying force in the Home Base.

Program for Young Woman's Auxiliary.

(Based on Material in General Program.)

Solo or Duet.

Scripture—My Favorite Text. (Given by a number of members.)

Chain of Prayers.

Poem—The Ballad of the Saint.

A Baptist Pilgrimage to Six Southern Cities—Let six young ladies describe visits to Atlanta, Richmond, Nashville, Baltimore, Greenville and Louisville, giving some description of the city, but especially describing a visit to the headquarters of the Home, Foreign and Sunday School Boards, the Woman's Missionary Union, the Margaret Home and the Louisville Training School.

Land to be Possessed—An essay telling what we are doing, compared with what we should do in Home Mission work.

Reports from the Mission Study Class; from the Christmas Offering.

Personal Moments—What the Week of Prayer meant to me.

Business—Dismission.

Program for Junior Young Woman's Auxiliary.

Juniors Called to Order.

Hymn—When He Cometh to Make Up His Jewels. (Dan. 12:3).

Roll call, answered by text.

Chain of Prayers.

Poem—The Ballad of the Saint.

Readings—Our Convention (paragraphs 4 and 5); the Home Board (paragraph 7); Helping Across the Seas (paragraph 9); A Painful Subject (paragraph 12); An Eventful Day (paragraph 13); Our Union (paragraph 15); the Margaret Home (paragraph 16); the Missionary Training School (paragraph 17).

New Year's Missionary Resolutions—An essay telling what girls can do for Missions in the New Year.

Reports of Committees on Christmas Offering and Week of Prayer.

Other Business—Dismission.

Program for Royal Ambassadors.

Chapter Called to Order.

Hymn—The Morning Light is Breaking.

Scripture

Prayer.

1909—A résumé of the chief events of the year just closed.

The Business End of Missions—From facts gathered from General Program. Let six boys tell briefly how the home work of the Home, Foreign and Sunday School Board is carried on.

Readings—A Painful Subject (paragraph 15); An Eventful Day (paragraph 16).

Something about the Woman's Missionary Union. (See paragraph 17).

Plans for 1910—Report of Ambassadors. (See October Program.)

Report of Committees.

Assignment of Duties.

Other Business—Dismission.

Band Program.

FIRST MEETING.

SUBJECT—Our New Year.

MOTTO—Or Old or New, Our "Happy Year."

Opening Exercises.

Bible Reading—Psalm 96. (Read in Concert.)

Prayer—Hymn—Minutes.

Talk by Leader—(See note.)

Recitation—

NEDDY'S NEW YEAR.

A little shape came floating in
And paused by Neddy's bed;
"I'm half afraid to speak to you,
And yet I must," it said;
"I'm your New Year—and oh I wish
I didn't have to be!
Because I've met outside the door
Your last Old Year, you see.
"He looked so weak and tired and sad,
And carried such a pack
Of angry words and foolish scrapes
Upon his weary back!
'Don't, don't go in!' he cried to me;
'For though you're young and strong,
That boy will make you just the wreck
That I am now, ere long!'

OUR MISSION FIELDS

"He stumbled on, with sigh and groan,
I could not take, alas!
His wise advice, for come I must
Before the hour should pass.
But oh, if you would only try
A different plan with me,
I'm sure you'd be surprised to find
How happy we could be!"

Ned blushed; he knew the shape was right,
"I'll try!" he murmured low;
And when once Neddy says a thing
He means it, too, you know.
Quarrels and scrapes were put aside,
The year was free and glad.
And Ned vowed "'twas the jolliest year
A fellow ever had!"

—From the Sabbath School Visitor.

Roll Call—(Answered by resolutions.)

Special Music.

Recitation—

HAPPY NEW YEAR.

You know his name—that stranger wight
Who, in the middle of the night,
And just as Old Year drags away
Comes dancing in, alert and gay.

It's "Happy New Year," isn't it?
And well the "Happy" seems to fit,
He is so bonny, glad and gay
When first he comes with us to stay.

Why, should he ever drop the name?
Or change his nature? 'Tis a shame!
Let's keep him happy while he's here—
Or old or new, our "Happy Year."

—Congregationalist.

Song—(By smaller children.)

Hymn—Collection—Adjournment.

NOTE—If you had a New Year meeting last January, ask the children about the plans and resolutions made then. Have the secretary read the minutes of that meeting. Question the children as to how well the resolutions have been kept and the plans carried out. At roll call have each child read a resolution, as "I will try to attend

OUR MISSION FIELDS

the Band meetings regularly," "I will try to bring my money each time," etc. Remind them of these during the year. When a child is taught to set a standard and then live up to it, he will learn one of the big lessons of life.

SECOND MEETING.

SUBJECT—Our Mission Boards.

MOTTO—The King's Business.

Opening Exercises.

Bible Reading—The First Mission Board. Acts 13:1-3. (Explain how Paul and Barnabas were chosen to go to preach in other countries. Our Mission Boards now select men to do Home and Foreign Mission work.)

Prayer—Hymn.

Question—What is a Mission Board?

Answer—A Mission Board is a number of men who have been chosen to watch over and guide certain mission work.

Question—What Mission Boards have we?

Answer—We have a Foreign Mission Board in Richmond, Va.; a Home Mission Board in Atlanta, Ga.; a Sunday School Board in Nashville, Tenn. Besides these there is the Woman's Missionary Union with headquarters in Baltimore, Md.

Question—How does money go from our Band to Missionaries in Africa?

Answer—Let us trace the

JOURNEY OF A FOREIGN MISSION DOLLAR.

Reading—This is a dollar for Foreign Missions. It was given by boys and girls of the _____ Band, _____ Church, (State.) They wanted this dollar to go for mission work in Africa. It was paid to _____, our Band Treasurer.

Reading—(By Band Treasurer.) This dollar for Foreign Missions was paid into our treasury. I kept it until the end of the quarter, then I sent it with the other money to our State Treasurer, Mr. _____ at _____ city.

Reading—(By a member representing State Treasurer.) I received a dollar for Foreign Missions from _____ Band, _____ city. Much money came to me from other bands and churches. I sent all that was for Foreign Missions to the Foreign Mission Board in Richmond, Va.

Reading—(By a member representing Dr. Willingham.) I am Dr. Willingham, Secretary of the Foreign Mission Board. I live in Richmond, where the Foreign Mission Board is located. I receive the Foreign Mission money from the State Treasurers in the fifteen States of the Southern Baptist Convention. Your State Treasurer, Mr. _____, sent me a large sum of money. In it was the dollar from your Band for Africa. I sent it to Africa to help pay the salary of a missionary.

Question—Are there other Secretaries of the Foreign Mission Board?

Reply—(By a member representing Dr. Smith.) I am Dr. W. H. Smith, Editorial Secretary of the Foreign Board.

Reply—(By a member representing Dr. Porter.) I am Dr. S. J. Porter, an Assistant Secretary of the Foreign Board.

Question—What do the Secretaries do besides receive and pay out money?

Reply—(By Dr. Willingham.) The Secretaries travel all over the South, making addresses on foreign missions. Besides this they examine all who want to become foreign missionaries and decide whether or not to accept them and where to send them. There are many other duties also.

Hymn—Song by Little Sunbeams.

Reading—The Journey of a Home Mission Dollar. This is a dollar given for Home Missions by the Sunbeams of _____ Church (City and State). It was given by _____, _____, _____ (name several members), and they wanted it to help our missionaries among the Indians. Our Band Treasurer, _____, took charge of the dollar, promising that it should be sent to the Indians.

Reading—(By Band Treasurer.) This dollar for Home Missions was given to me. I kept it until the end of the quarter, and then sent it to our State Treasurer, Mr. _____, at _____.

Reading—(By State Treasurer.) Many large amounts of money for Home Missions were sent to me. Among them was one dollar from the Sunbeams of _____ Church, _____ city. I sent it with all the Home Mission money to our Home Mission Board in Atlanta, Georgia.

Reading—(By a member representing Dr. Gray.) The Home Mission Board is in Atlanta, Ga., and I am Dr. Gray, the Home Mission Secretary. The State Treasurers send me all the Home Mission money. Your Treasurer, Mr. _____, sends me a great deal of money. He sent me a dollar from your Band for our work among the Indians. How glad we are that the Sunbeams are sending so many dollars. They will all be spent in helping the Indians find the "Jesus Road."

Question—Are there other Home Mission Secretaries?

Reply—(By a member representing Dr. Love.) I am Dr. Love, the Western Secretary of our Home Mission Board. I live in Texas, and have often visited the Indians for whom you are working.

Reply—(By a member representing Dr. Masters.) I am Dr. Masters. I travel for the Home Board, sometimes, but I am usually at work on the magazine, *Our Home Field*, in which you find so many Indian pictures.

Review—Have children tell names of Secretaries of Foreign and Home Boards, location of Boards, etc.

Roll Call—Answer with name of a Secretary.

NOTE TO LEADERS—Enter into this program with spirit and imagination, and the children will join in the "make believe." Large cards labeled Richmond, Atlanta, Africa, Oklahoma, and city where your State Treasurer lives, should be pinned to the wall in different parts of the room. Pass the dollar on as its journey is traced. The Secretaries should sit under the name of the city in which their Board is located.





One Method of Traveling in Africa.

Program for February.

Subject—AFRICA.

Hymns—Three Short Prayers for Africa's special needs.

Scripture.

Poem—

ABOU BEN ADHEM.

Abou Ben Adhem (may his tribe increase !)
Awoke one night from a sweet dream of peace,
And saw within the moonlight of his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold :
Exceeding peace had made Ben Adhem bold,
And to the presence in his room he said,
"What writest thou?" The vision raised its head,
And, with a look made all of sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still, and said, "I pray thee, then,
Write me as one who loves his fellow-men."

The angel wrote and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God had blessed,
And, lo! Ben Adhem's name led all the rest!

LEIGH HUNT.

1. In the World's Eye.

Never was the word Africa so frequently on the lips of Americans as in the last few months. Missionary zeal? No. One man known to every American has gone on a hunting expedition and a whole nation is gazing after him. But the Africa Roosevelt is traveling through is a far different Africa from that of our mission work. He has entered on the eastern side and is traveling northward some hundred miles inland. This is indeed salubrious Africa, much of it famous for its healthful and delightful climate, and perhaps destined to become a great continental health resort. He is right in saying this is a white man's country. But in one sense all Africa is a white man's country.

All but a comparatively small part of it is now under the so-called *protection*, but really control, of some European government. The power of this *protection* ranges from the exclusive right to trade in certain territories to full and unmasked government ownership. England is the largest protector and owner. Cape Colony the extreme south of Africa, has been in the possession of England for many years. How largely through the aggressions of one Englishman, defamed during life and almost canonized since death—Cecil Rhodes—the possessions were pushed north and east until war with the Boers of the Transvaal resulted, is a matter of recent history. The capstone of these aggressions and the conquest of war was made when, in August, 1909, by the passage "of the South African Federation Bill in the British House of Commons a new nation entered the world's political family."

The Federation—the United States of South Africa—is Transvaal, Cape Colony, Orange River Colony and Natal, having a territory of more than 660,000 square miles, with a population of some five and a half millions, of whom only one million are white. The 4,000,000 negroes are practically disfranchised forever. An interesting group of South African chiefs recently made a pilgrimage to London to petition King Edward for the franchise right, but without avail. Do not, however, picture these African chiefs as dressed as savages, whose strange garb would frighten the children on the streets of London, but, as shown in a recent number of the *Review of Reviews*, a company of large men dressed in the latest style of European frock coats.

2. Tying Africa Together

On the north of Africa England has over Egypt an even stronger *influence*, which politically means that England dictates and directs the policy of this country. For some years she has been pushing the project of tying Africa together by three thousand miles of railroad, beginning at Cairo on the Mediterranean Sea, which washes Africa's northern shore, and ending at Cape Colony, the southern extremity. Beginning at both ends,

the railroad has been pushed into the very heart of Africa, and before long the two will meet in some jungle, where ten years ago a white man had never set foot. It is unnecessary to say that England's "sphere of influence" will extend with this enterprise, and the savage heart of Africa will feel the strength of her hand. But a terrible scourge has come to Africa in the wake of the railroad. Formerly the terrible sleeping-sickness was confined to a small section of Africa. In the railroad building some infected workmen were employed, going from place to place. These were bitten by the tsetse fly, which carries the disease from man to man, and thus the disease has been spread over and depopulated whole regions of what was formerly populous territory. As yet no remedy has been found for those once infected, nor any means suggested to prevent the spread of the disease which has reached national proportions.

Turning to Western Africa we find that the Congo Free State, formed, as you will recall, through the influence of Henry M. Stanley, and put by the consent of the European powers—the Africans have little to say in these matters—under the control of the King of

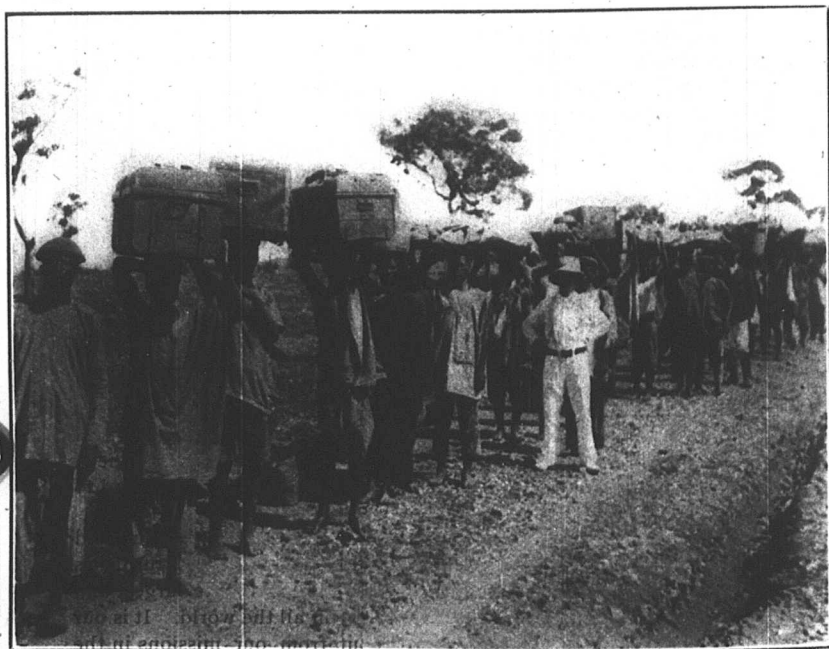
the Belgians, has been attracting unfavorable attention. The Missionaries on the Congo, notably those sent out by the Southern Presbyterian Board, have for some years brought charges of great cruelty practiced upon the people with the knowledge or connivance of the Belgian rulers. Every effort was made to prove these charges false and to put the Missionaries in disgrace, but they have at last been justified in the eyes of the public which is demanding speedy reform. The cause of the native has won the championship of Conan Doyle, best known to the world as the creator of the famous character in fiction, Sherlock Holmes, who declares he will give himself neither rest nor recreation until the story of the atrocities practiced in the Congo in the name of law, shall be on every news stand in England.

Farther north on the western coast, we come to the Lagos country, where we meet again the English "Influence." This has been the mission field of the Southern Baptists for many years. Though we have in a former study given the history of the work with some fullness, we may need to refresh our memory by a brief review. Our first work was begun in Liberia in 1850 and later transferred to the Yoruba country.

Mission stations reach from the shore at Lagos to two hundred miles into the interior. While the country is not so large, it furnishes a natural gateway to the Soudan regions, which is the largest and most destitute, untouched heathen country in all the world. It is our hope some day to send our workers out from our missions in the Yoruba, as a base, far into the Soudan.

Our total staff of workers numbers forty-four. This includes thirteen white missionaries, and thirty-one native workers.

Evangelistic work is stressed vigorously with splendid results. We have now eighteen churches and nineteen outstations, with a membership of 886. School work receives a great deal of attention. Most of the stations have day schools. In connection with the work at Saki, an industrial school has been established, which has a promising outlook. The crown of the work in Africa is the theological school at Ogbomoso—since the growth of our work in the future depends largely upon the native preachers. The medical work is also carried on at Ogbomoso. A temporary hospital and dispensary has been opened in the basement of one of the churches. There were two thousand six hundred visits of patients to the dispensary in 1908 in the city of Ogbomoso. This is a town of 75,000 people, and apart from the medical work done by our missionaries all the medical treatment is in the hands of native doctors, which is often worse than no treatment at all.



The Start From Ogbomoso.

5. A Prospecting Tour.

Having taken this general view we invite you to go with Dr. Green and Mr. Pinnock on a prospecting tour through the Yoruba country, with the view of choosing in faith the locations for the missionaries they believe we will send to them. On the journey Dr. George Green will be our guide.

“THE START FROM OGBOMOSO. The preparation for a thirty days' journey by road is no small undertaking. Tent, camp bed, bed clothes, wearing apparel, a plentiful supply of food, cooking utensils, lamp, kerosine, folding tables and chairs, a good water-proof hammock, carriers, cook, boys, all these have to be gathered together and are included in the above preparation. By previous arrangement I was to meet Bro. Pinnock at Oyo, so starting from Ogbomoso on March 13th, shortly after 7 in the morning, I made the thirty miles, reaching Oyo about 6 P. M.

Leaving Oyo on March 15th, we journeyed in southeasterly direction toward a large town called Iwo. We journeyed till 7 P. M., resting for the night at the Obo river, with everybody quite tired after a long day's travel through the woods.

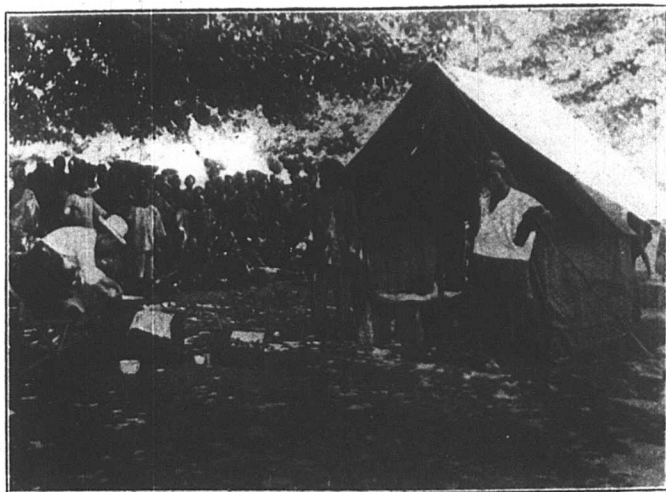
A MOHAMMEDAN KING. On the next day we broke camp before 7 A. M., journeying for an hour and a half we arrived at Iwo. Iwo is a large town, its population being almost entirely Mohammedan, although a small part of the town is pagan. There is no missionary or Christian teacher in the town, and certainly from the Mohammedan portion of the population there is no desire for Christian teaching. A difficult town in which to work, yet it should not be passed by entirely.

We paid a visit to the king. He received us very cordially, talked to us of the advantages of education, and seemed somewhat anxious for his people to have school instruction. He himself is a strict Mohammedan. He said if he wished a Christian teacher he would communicate with me. I have heard nothing from him yet. When we left he made us a present of a sheep.

THROUGH FLOOD AND FOREST. Two hours out from Iwo we came to the Osun river, which had to be crossed. Bro. Pinnock and myself swam across, our loads and hammocks were brought across in a canoe.

Continuing our journey (in a southeasterly direction) through the densest forest I have ever seen, we arrived at Gbongan in the evening, where camp was pitched for the night. (Recently a large number of people have migrated from Modakeke to Gbongan. I think it a good town for us to place a native worker.) No Christian work is being done at this town.

THE CRADLE OF A PEOPLE. We left Gbongan at 6.50 the next morning and reached Ife a little after noon. Ife and the adjacent country is known as the cradle of the Yoruba people, and doubtless has had a glorious past, but its present glory is not in any way conspicuous. The King, however, is a man of considerable power and influence, and is as proud to-day in his decaying palace as were his ancestors of the glorious past. The old King has built himself a European house, of which he is justly proud, and takes delight in showing the house to visitors. We had a pleasant visit with the old fellow. He made us a present of a goat. I persuaded him to sit for his photograph, which he seemed to enjoy. Ife is a distinctly pagan town. Some attempt is made to do Christian work by a native worker of the native African church of Lagos.



A Wayside Hospital.

A WAYSIDE HOSPITAL. The news soon spread that a Doctor was camping in front of the King's Palace, and early the next morning the patients began to throng the tent. The sick, lame, blind, deaf, dumb, they were all there, and the crowd of onlookers was immense. I opened my medicine box, prepared basins and instruments, and began the clinic. One of our native workers, who was in our party, talked and preached to the crowd. For four hours I treated patients. We had planned to break camp at noon, the tent was taken down, boxes were all packed, except those I was using, the number of patients seemed equally as large as when I commenced, Bro. Pinnock and carriers were all ready and waiting to start, I was

obliged to gather my things together, close my medicine box, get my coat and umbrella and literally run away—and even then one patient followed me to our next camping ground, three hours distant. Ife would be a fine town for outstation with dispensary.

A SPLENDID TOWN. Ilesha, where we camped to spend Sunday is a splendid town, that is speaking in comparison with African towns generally. The town is well-laid out. Has courthouse, postoffice and other good buildings. The King and African Princess are in sympathy with Christian work; the Princess herself is quite an active worker. The Church Missionary Society and the Wesleyan Missionary Society both have native workers there. They have strong churches and good day schools, the people are eager and hungry for the Gospel and the blessings of Christianity. Baptists are not represented there. We missed our day of opportunity at Ilesha, yet I feel that some day we also should have some work at this good town, for the town is not by any means a Christian town, there are large numbers of heathen people yet to be reached. We met with the workers of the above societies, prayed God's blessing on their work and wished them God-speed.

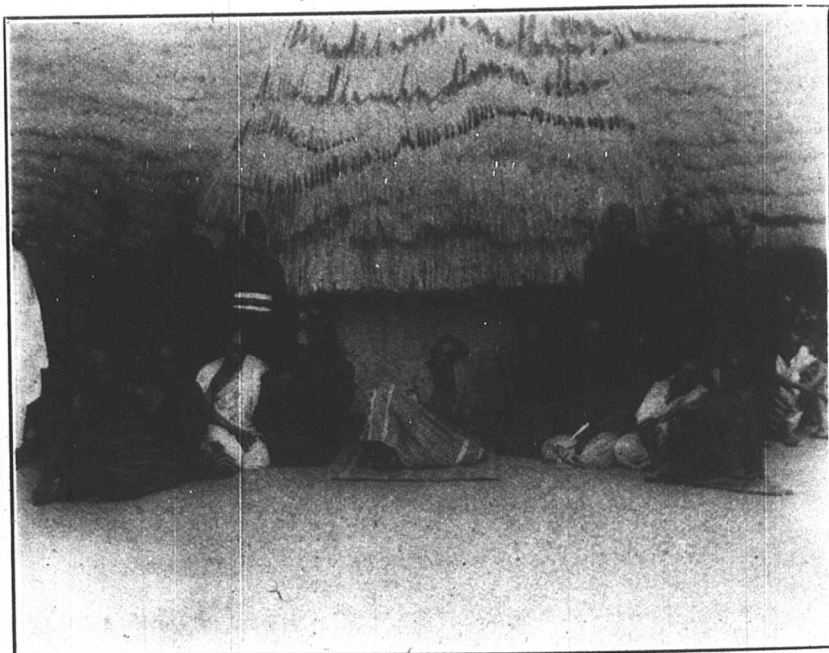
THE FESTIVAL OF THE DEAD. Ila, our next stopping place, is a town entirely given over to heathenism. There is said to be one professing Christian in the town (the King's clerk) and perhaps ten Mohammedans, with these exceptions all the people are steeped in idolatry. It is the most heathen town I have seen in Africa, and no missionary or native worker is stationed there, in fact no Christian work is done there at all. When we arrived there we found the heathen festival of Egungun in full progress. This feast continued for several days, and though during the day and a half we were there it rained in torrents, yet their enthusiasm in the festival proceedings was not in any degree dampened. Egungun feast is a feast for the memory of their dead.

THE KING WITH MANY WIVES. The King of Ila received us very cordially, he himself came first to salute us, almost before we had pitched our tent. He has many wives and his preference seems to be for young wives.

The King gave an evasive answer when we asked him if he would like a missionary to live and work in his town, stating that if the Commissioner at Ibadan would agree it would be all right with him. Ila is a good town and should have a resident missionary. That would be carrying the fight into the thickest ranks of heathenism.

AN AFRICAN RAILROAD TOWN. In Offa, in the Province of Northern Nigeria, we camped and made things snug and comfortable to spend the Sunday. Offa is a railroad town, is well located in open country, and the people have a desire to see their town move forward.

The King is in hearty sympathy with Christian missions, and he wants a missionary to live in his town. We had a splendid service on Sunday morning in the King's Piazza, the King himself, his wives and chiefs, all being present and showed considerable interest in the service. There are quite a number of Christians in the town, several of whom are Baptists. These also want a missionary to locate there.



King of Offa, Chiefs and Northern Nigeria Police.

The King of Offa sent me a patient for operation at Ogbomoso (the King's nephew). He is now almost well; I expect to send him home in a week or so. Offa is the present choice of location, if we are to extend our work along the railroad into the interior. It is on the main line of the railroad to Jebba and the far side of Niger river. *It is thus far the town of my choice for location*, a great opening for new work. The Church Missionary Society has placed a native worker there, but they have no intention of locating a missionary there. Now is the time if we are to be at Offa at the most opportune time. The people are ready for the Gospel and want to enjoy the advantages of civilization. I purpose at an early date to take Mrs. Green to visit Offa.

A MOHAMMEDAN TOWN AND ENGLISH INFLUENCE. Leaving Offa we traveled on to Ilorin, that great Mohammedan town toward which my thoughts have turned for several years. Ilorin is one of the largest towns in Nigeria, but absolutely closed against the missionary of the Gospel. We could not even secure an interview with the Emir (King) of the town. With the greatest diplomacy and tact he evaded any opportunity for us to speak with him. I should state that the British Government in Northern Nigeria make it their special business to block and thwart any attempt to send Christian missionaries to the Mohammedans. In the treaty by which the British took over Northern Nigeria the Government agreed to resist any attempt to interfere with the Mohammedan religion. So for the present we have no hope to enter Ilorin. The missionary located at Offa might have an eye on Ilorin, and watch the progress of events there; in some way or other a door of opportunity may be opened there. The hand of the Lord has opened doors more tightly closed than that of Ilorin. We must bide His time and improve the time of waiting elsewhere.

A ROUGH HEWN CROSS. When we left Ilorin, the Resident Engineer of the railroad at Ilorin kindly gave us a pass on the construction train to Jebba. As we neared Jebba our eyes rested upon a rough hewn stone cross and rock-covered grave. We had just passed through a long railroad cutting in the rock, and from this cutting was taken the rock of which the cross and grave had been made. On making enquiries we learned that a civil engineer had recently died of Black Water fever and that his comrades had rough hewn the cross and set it over the grave to mark his last resting-place. This shows something of the cost of opening up a new country to trade and commerce, yet young men willingly come to the West Coast and go into these interior regions that they may accumulate this world's goods. Shall we do less for Christ and His Kingdom?

A PAIR OF IDOLS. On Jebba Island we saw two large bronze idols. A European officer some time ago undertook to carry these idols to England, but the people of Jebba raised such a hue and cry that they were promptly returned. These idols are in the care of the King, who by the way is a professing Mohammedan. He very politely informed us that a sacrifice would have to be offered to these idols by their priest because they had been seen and photographed by a stranger. What he really wanted was a present of two shillings. These kings have a fondness for silver.

THOUGHTS ON THE JOURNEY. Then we turned our faces homeward where we arrived nearly a month from the time we started. The journey has afforded me much food for thought and given to me a larger vision of the dense heathenism, superstition and spiritual poverty of the mass of people in this Province of Nigeria. A com-

parison of the work we are doing with the magnitude of the work to be done if West Africa is to be won for Jesus Christ, leads me to the personal conviction that we are only playing at missions, we have not learned to look upon our mission work in West Africa as a serious business, even as the King's business which requireth haste. Especially is it true of West African missions: "We must work while it is day, for the night cometh when no man can work." This is now the daytime of opportunity. We must use our opportunities."



Arrival Home at Ogbomoso.

Program for Young Woman's Auxiliary.

(Based on Material in General Program.)

Social Fifteen Minutes—Reception Committee to come half hour before opening of meeting to receive and make all feel welcome and at home.

Auxiliary Called to Order—Special Music by Auxiliary Choir—Scripture Reading—Subject, Singing—Prayer for Happy Hearts Singing Praises to God.

Reading Poem—Abou Ben Adhem.

Africa at the Beginning of 1910—Essay giving glimpse of Africa as a whole, not the unknown Africa of ten or fifteen years ago, but as she stands among the nations to-day.

A Prospecting Tour—Each day's itinerary given by different members. A map of the Yoruba country with mission stations will add greatly to the interest of this tour.

Who's Who in Africa?—Map study showing what European countries control Africa.*

Query—Why Observe a Week of Self-denial for Home Missions in March?

Reports of Committees.

New Business.

Dismission.

Program for Junior Young Woman's Auxiliary.

Hymn—Prayer—Scripture.

Poem—Abou Ben Adhem.

Africa—(A Map Study.)—Outline Map of Africa drawn and explained by member of Auxiliary Local Southern Baptist Mission in Yoruba country, western coast of Africa.

A Tour in Yoruba Land—Each day's itinerary of the tour of Dr. Green, read by different girl.

Essay—African Customs.

Query—Shall the girls take part in the Week of Self-denial for Home Missions in March?

Report of Committees.

Business.

Dismission.

Program for Royal Ambassadors.

Hymn—From Greenland's Icy Mountains to Africa's Coral Strand. Scripture.

The Story of an African Prince. Acts 8:26—39.

Prayer for Africa.

Poem—Abou Ben Adhem.

Paper—Roosevelt in Africa.

Map Study—Outline Map of Africa, drawn and explained by Ambassador. Locate missions of Southern Baptists.

*See *Rex Liberator*, to be had from Foreign Mission Board, Richmond, Va.

With Dr. Green in Africa—Each Ambassador telling or reading the events of one day.

Discussion—Is Africa destined to be a white man's land?

Reports of Ambassadors and Committees.

Question—What shall we do in the Week of Self-denial for Home Missions?

New Business.

Dismission.

Band Program.

FIRST MEETING.

SUBJECT—Africa.

Opening Exercises.

Bible Reading—John 3: 16-17.

Prayer—Hymn—Minutes.

Map Study of Africa—by older member (see paragraphs 1 to 4 in W. M. S. Program).

Music—(Selected.)

Reading—A Little Girl of Africa (read by three children).

1. If we went to visit a little girl in Africa we would find her home very different from ours. The house is built of broad pieces of bark tied over poles and the roof is covered with straw. The little girl who comes from the house to meet us is slender and graceful and welcomes us with a bright smile. Around her ankles are ornaments of brass wire. She wears a belt of beads from which hangs a little skirt of grass and leaves. The big tassel at the back makes a nice saddle for her baby brother, whom she carries on her back. There are many strings of beads around her neck. From them hang charms to drive away the evil spirits. These are dog's or monkey's teeth, bits of brass and hairs from an elephant. Her hair is plaited over wire and is bent into queer shapes which she thinks very beautiful.

2. When she invites us into her home we wonder how to get in. The doorway is only three or four feet high. You must first put one foot in, then bow your head, bend your back and spring forward. You will soon learn to do it easily. You must sit down quickly or your eyes will be full of smoke from the fire. Soon you will get used to it and can see the things in the house. The bed is made of bamboo poles with poles for pillows. A block of wood is the only chair.

3. We will watch them cook dinner. On a large stone the mother is grinding corn with a smaller stone. Often she takes a stick and cracks open seed, then grinds the kernels on the stone. She wraps this in a leaf and boils it in oil. Peanuts are cooked in the same way. She sometimes has corn, squash and sweet potatoes to eat. We will enjoy the pineapples and bananas even though they are served on leaves for plates.

Music.

Reading.—Paragraph 4 (begin, OUR TOTAL STAFF OF WORKERS).

Outline Story.—Vweba, little slave boy in Africa; men from his village stole a pig from another village; after discussion it was settled that chief of Vweba's village must pay four pigs to other village; chief had no pigs to spare; said he would give Vweba; little boy was five years old; he cried; his mother cried and followed him until driven back. Vweba sick from bad treatment. Missionary came, paid some cloth for Vweba and took him to mission school. He learned to read and stopped stealing and telling stories. One day stole some eggs and was afterward sorry. Told missionary and prayed "O Lord, take all the lie and steal out of my heart." Next morning said, "I opened my heart to God and let the happy come in." Vweba's master then came and after trying many times at last took Vweba away, said he would burn mission house if Vweba did not come. Vweba made to work and badly treated. Afterwards ran away to another mission house. Soon baptized and called John Webber. This was more than ten years ago. Now he is missionary to people around him, is married, and has a happy Christian home.

[This to be filled in and told by Leader.]

Roll Call—(Answered with fact about Africa as learned in meeting.)

Collection.

Adjournment.

NOTE.—Use a large map of Africa and keep for the next meeting. Tell the outline story in detail, making it real to the children. They can fill in parts by telling the kind of house Vweba lived in, what his mother did, etc.

SECOND MEETING.

SUBJECT—A Journey with Dr. Green.

Opening Exercises.

Bible Reading—Psalm 138.

Prayer—Hymn—Minutes—Roll Call—Hymn.

- Readings**—1. The Start from Ogbomoso.
2. A Mohammedan King.
3. The Cradle of a People.

Song—By Smaller Children.

- Readings**—4. A Wayside Hospital.
5. The Festival of the Dead.
6. An African Railroad Town.

Music.

- Readings**—7. A Rough Hewn Cross.
8. A Pair of Idols.

Recitation— **LITTLE LIGHTS.**

First Child.

FAR over the seas, in the lands of night,
Are many who know not of Christ the Light.
We want them to know him and trust his love,
And gather with us in His home above.
How shall we lighten their darkness,
We, who are timid and small?
Can little ones hold up a taper
Whose rays afar off shall fall?

Second Child.

Oh, yes, there is something to do with our might.
No hand is too little to carry a light;
And Jesus has bidden his children to shine:
We are not left out of this honor divine.

The Two Together Recite.

Then, both in prayers and in offerings,
Joyfully giving our best,
We will all try to be faithful,
Leaving to Jesus the rest.
Blessed Redeemer we praise thee
For what thou dost give us to do;
Help us and teach us and guide us,
Make us obedient and true.

—Selected.

NOTE.—If possible have the children tell the paragraphs instead of reading them. It would be more interesting to tell it as if they had taken the journey with Dr. Green. Remind the children that he is one of the missionaries they are helping to support this year.



Group of Pupils at Murphy, North Carolina.

Program for March.

SOUTHERN PROBLEMS FOR SOUTHERN BAPTISTS.*

Hymns—Scripture Reading.

Prayer.

THE PEOPLE'S ANTHEM.

When wilt Thou save the people?
O God of mercy, when?
Not kings and lords but nations;
Not thrones and crowns, but men!
Flowers of Thy heart, O God, are they,
Let them not pass like weeds away—
Their heritage a sunless day:
God save the people!

Shall crime bring crime forever,
Strength aiding still the strong?
Is it Thy will O Father,
That man shall toil for wrong?
"No," say Thy mountains; "No," Thy skies;
Man's clouded sun shall brightly rise,
And songs ascend instead of sighs:
God save the people!

* Program prepared for *Our Mission Fields* by Mr. Victor I. Masters, Editorial Secretary of Home Mission Board.

When wilt Thou save the people?
 O God of mercy, when?
 The people, Lord, the people;
 Not thrones and crowns, but men!
 God save the people! Thine they are;
 Thy children, as Thine angels fair;
 From vice, oppression, and despair,
 God save the people!

—EBENEZER ELLIOTT.

We had better be finding out what the leading Southern problems are. We had better be learning especially to interpret many of them in terms of Christian activity, for these problems are both many and grave.

The South is the greatest seed-bed for the world of evangelical Christianity, especially is it the great center of Baptist strength. In the South we have still in its original purity and dominance the wholesome American blood which in other quarters in America is not only threatened by the swarms of polyglot people who come, but in some important places has already in effect surrendered both in religious and social ideals to this variegated composite of nationalities.

That I may hasten to the proposed brief recounting of Southern problems, let me say at once that even if the million a year of immigrants stayed at the North there would yet be a Southern problem of large proportions, for the reason that we are all Americans and the future of our country is one; for the further reason that we are Christians, and the Christian conscience cannot shirk a sense of responsibility for spiritual destitution, wherever it may be found.

But immigration is fast turning southward. There are probably 800,000 foreigners in Missouri. In St. Louis, New Orleans, Galveston, El Paso, Laredo, Brownsville, San Antonio, Mobile, Savannah, Tampa, St. Augustine, Norfolk and Baltimore, large sections of the urban population are foreigners. In all these and in other Southern cities this element is doing much to destroy the Christian Sabbath, and is doing more than all other elements combined to fasten the tentacles of the saloon permanently on the cities.

There are 100,000 Bohemians in Texas. Southern Baptists have not a single mission among them. Among the 300,000 Mexicans in Texas we have a large and successful mission. We could well make it twice as large. Our twenty-five missionaries are a small number to rescue these people from Romanish superstition and sin. One missionary to 14,000 Mexicans certainly does not indicate any very intense concern on our part for these would-be Americans. We speak of Texas as a Baptist State, yet twenty-five per cent. of the church membership in Texas is Catholic. This is nearly as large a number as the Baptist themselves have. Of 40,000 people at El Paso, 20,000

are Mexicans; of 20,000 at Laredo 15,000 are Mexicans; of 8,000 at Corpus Christi 4,000 are Mexicans; of 4,000 at San Diego 3,000 are Mexicans; of 9,000 at Brownsville 5,000 are Mexicans; of 95,000 at San Antonio 24,000 are Mexicans. And in large numbers they live also in the country districts. In dealing with them we are dealing with a people who are perhaps more of Indian blood than of Spanish.

The movement of Mexicans into Texas has been larger in the last year than ever before, and at present there is no sign of a decrease in this movement. In 1899, 163 immigrants were admitted into this country from Mexico. For the year ending July 1, 1909, 15,591 were admitted, while for the three months of July, August and September, 5,345 were admitted.

Florida is a favorite haven for Cubans and Italians, and in the city of Tampa we have the spectacle of 10,000 Italians and 15,000 Cubans in a population that lacks much of having that many Americans.

Next to New York and Philadelphia, Baltimore is the largest port of entry for immigrants, and in Baltimore there are 100,000 persons of foreign birth. Besides the large number of un-Americanized Italians and other nationalities who have lived in New Orleans for more than a generation, there are 40,000 persons in New Orleans of foreign birth. In St. Louis, there are 125,000 of foreign birth.

The 10,000,000 Southern Negroes are a Southern problem, very large and also grave. This problem, however, is so well understood by Southern Baptists, and their forefathers in the faith so long ago became aroused as to their religious obligation for the Negro, that it is really shorn of much of its danger.

Probably 2,000,000 of the Southern Negroes are Baptists. A few years ago they organized at Nashville, Tennessee, the National Baptist Convention. It has proved itself to be a fine agency of leadership for the Negroes and it is leading them upward. The Negro Baptists are conducting both home and foreign mission enterprises of their own. In their work at home, Southern Baptists are aiding them. They have about twenty-five missionaries on the foreign field and are conducting missions in Africa, West Indies, South America and Panama City in the Canal Zone. Southern Baptists fully recognize the obligation to preach the gospel to the black race which lives in the South and to behave toward them with kindness and helpfulness.

The 3,000,000 people of the Southern mountain highlands are a problem that has been patiently waiting our discovery, and there was need that they should wait patiently, for we were a very long time discovering the large opportunity and obligation upon us to provide for them Christian schools, training for their young ministers and for their boys and girls.

We unwittingly fall into error when we descant without modification upon the mountaineers' knowledge of the Bible. The mountain people are not without reverence for the Bible. But the inroads which "holiness" sectarians and other religious cults, that depend for converts so largely on physical excitement and loud iteration, have made among the Southern mountaineers, are sad evidences that they do not know the Bible as they ought.

These people of the highlands are at last becoming a part of the surging forces of the country at large. It is largely for Southern Baptists to say whether their awakening shall be to bless, or whether for lack of proper training they shall become fuel to feed the destructive forces in our civilization.

We could to great advantage double the number of the highly successful mission schools which we conduct among them and to great advantage we could send evangelists and missionary pastors among them.

4. The South is no longer a rural people so largely as in the past. Not only are our older cities taking on new life and many of them with rapidity doubling their size, but especially in the Southwest new cities are springing up almost by magic. There is now such a stimulating and luminous mission literature on the cities that no Christian worker has done himself justice who has failed to read at least some of it. "The Challenge of the City," by Dr. Josiah Strong, for instance, will arouse the conscience and patriotism of any Christian who loves men and loves his country. One-third of the present population of America is in the cities. It is estimated that at the present rate of urban growth the present generation will see the majority of the American population in the cities.

All who have read the magazines recently have had fresh evidence of the lamentable and shocking failure of municipal government in our larger American cities. It is not too much to say that the forces that control in many of our cities, like foul birds of prey, fatten on two or three of the grosser passions of the populace. The exploitation of vice is the prime means they use for keeping their fangs at the throat of the outraged rights of the public.

The present means of governing American cities has proved so distressingly incompetent, and has with such regularity put the rights of the public for exploitation into the hands of unscrupulous and selfish politicians of the baser sort, that many of the greater municipalities are now anxiously looking hopefully for relief from the new government by commission, which has been tried out and proven successfully in such cities as Galveston, Texas, and Kansas City, Kansas.

The city problem is largely that of the unassimilated foreigner. If we would keep our Southern cities pure and clean, we need to go to work now. Many Christian people at the North openly express their despair of being able to Christianize some of their great cities into which the foreigners have poured by thousands. While we need not despair even for them, we assuredly must profit by their bitter experience and take hold more largely of this problem while the conditions are comparatively speaking easy of solution.

5. **Materialism.** If I were asked to name the greatest single problem that now confronts Christianity in our Southern country, I would unhesitatingly say that it is the great current growth in material wealth. Southern manhood and courage have proven themselves sufficient for the fiery days of poverty and distress in the post-bellum period. Will Southern manhood prove itself capable of mastering and dominating for the glory of God and His Christ, the marvelous material growth which is now coming to our Southern country? This trial is going to be far harder to stand than was that of the decimation and desolation of the Civil War.

The estimated property values in the South is twenty billion dollars. This is three times as much as it was in 1880. The annual value of manufacturing, agricultural and mining products of the South is now estimated at five billion dollars. The agricultural products of the South are now worth more than were those of the entire country in 1880. The South manufactures more cotton now than New England. Twenty million dollars are now being put into Southern mills. It is estimated that the present cotton crop will be worth more than nine hundred million dollars, yet this is only one-third of the value of all the farm products of this section.

Almost every trunk line railway in the South is reaching out to the Gulf coast, looking to the wonderful changes that will take place when the Panama Canal has been finished. A foregleam of these changes may now be found in the fact that one-seventh of all tonnage shipped from American ports in 1908 was from Gulf ports, from the fact that New Orleans now is the third port in America as to the amount of freight shipped by sea. Galveston, Texas, is the sixth American port in this respect, and Baltimore the fifth.

What will Southern people do with all this wealth and power that has come to them? I cannot do better in reply than to quote the words of that sanctified seer of Southern progress, Mr. Richard H. Edmonds, who, in writing on this same subject to Dr. B. D. Gray, says:

"It will be wise indeed if the call for the Master's work can now be stressed with great emphasis, for prosperity is coming to test the character of Southern people to even a greater extent than did their former poverty."

6.
Manufac-
turing
Towns.

Let us now give some attention to several problems that may be classified together as problems of a shifting population.

The South is now becoming a manufacturing as well as an agricultural country. The splendid water-powers and the mild climate have encouraged this. In

the case of cotton manufacturing, the nearness to the staple itself has furnished an added and decisive incentive. Twenty years ago cotton manufacturing in the South was in its infancy. To-day it has outgrown the amount of manufacturing of cotton done in New England. Nor will it stop there.

South Carolina has the largest mills and the larger number of spindles. North Carolina has the larger number of mills. Georgia is a close second to these States in this enterprise, while it is also spreading out to the Mississippi and beyond.

Hundreds of thousands of Southern white people are working in these cotton mills. Many of them are of the class, who before the war were known as "poor whites." A very large number of them have come from the valleys and coves of the Southern Appalachian mountains. Not a few of them in former times were well-to-do, and gentle blood flows in their veins.

The condition of these people is a sociological and religious problem of large significance. Their position has perhaps been injured rather than helped by the snap-judgment exploitation they have received in many Northern publications, who sent writers to the mills for the express purpose of finding something sensational to write about for Northern consumption. Such persons usually find what they want, and Southern people have been aggravated as they have seen these woeful tales of distress and suffering set forth with prejudice or actual mendacity in the pages of magazines and papers.

Still there is here a grave problem for Southern Christians to face. As a large majority of these people are Baptists in their religious proclivities, it is a problem especially fitted for Southern Baptists. A number of our State Mission Boards are doing an admirable work in establishing churches in the cotton mill towns. The South Carolina State Mission Board maintains missions in not less than sixty cotton mill towns, and besides this employs a dozen lady missionaries to work among this population. A number of self-sustaining churches have been developed through this work.

The cotton mill problem is a larger thing than what is known as the "child-labor question". A census of the cotton mill presidents would show that many of them favor child-labor laws. The chief protection that the children need is frequently from their own parents, especially the fathers, some of whom live from the labors of their

children while the bearded individuals themselves sit around and do nothing.

We will understand something more of this problem if we will remember that the cotton mill operatives nearly always live in a town owned by the company, and in houses owned by the company. Usually the school is furnished by the company. Not infrequently the company furnishes a large part of the money to build the churches. Nearly always the corporation gives the ground on which the churches stand. The writer knows of numbers of cases in which parsonages for ministers are furnished rent free by these corporations.

This glimpse at the situation will make one ready to believe that these cotton mill companies should not be too quickly criticized for the many undesirable things to be found in the life of the ordinary cotton mill operative. And I might have added that these mills nearly always maintain the schools and, in a few instances, pay a part or even the whole of the salary of the missionary preacher.

The generic trouble with the average mill operative seems to be that he has lost initiative and enterprise. Sometimes, as I have watched the conditions at mill after mill, I have wondered if the people have not lost hope. But I do not use that term. It is, I trust, stronger than the facts justify. Furthermore, it would have been happier, possibly, to say that it was *because* of a lack of enterprise and initiative that they ever became so reduced in circumstances that they fled to the open arms of the cotton mill village to secure freedom from actual want.

At any rate, it is this feeling on the part of the cotton mill people that neither home, nor mill, nor town, nor school, nor even the church belongs to them, that seems to make the fundamental difficulty in efforts to reach them effectively in mission work. This is why it is so hard to get a self-sustaining church in many mill towns. It is this absence of personal interest that makes these people migrate from mill to mill, and as often as they get a good chance, back to the country districts.

This brief portrayal may seem too severe as the characterization of some mill communities. I can only say that it is not unfair to the average community.

The management of many of these mills deserve credit for the way in which it has sought to ameliorate the surroundings of its operatives. On the other hand, it must be remembered that corporations are commercial enterprises and are not always in the hands of men of Christian spirit. The miserable cottages, sometimes of only two or three rooms, quite often placed on a red, barren, and gully-washed hill-side, in which at some mills the people are required to live, are nothing less than a disgrace to a Christian community. In mill towns of this kind such a thing as a door, yard, fence, or an opportunity

for the care-worn wife to have even a single flower to grow by her door, is not furnished. In such places the lack of sanitary provision is an insult to decency, and it is also a serious menace to health.

When one sees the houses that some of these people live in, and then looks upon their attractively gowned young women when they meet for worship in the church on Sunday, he is astonished and feels a new pride in the blood of native-born Americans that shines in their bright eyes and wholesome faces and seems to dominate the barrenness of their surroundings.

The cotton mill problem is one to which Southern Baptists may well give much attention. The greatest honor and gratitude is due our State Mission Boards in various States for the devotion and effectiveness with which they have provided religious opportunities for the cotton mill population. And, in a larger relative number of instances than can be found in manufacturing towns of perhaps any other class, there is a praiseworthy effort on the part of the corporations to make the conditions of living wholesome and attractive.

7. The Country Church.

Some one may be surprised that the country church should be named among our problems. Has not the country church been the place in which we have through all the years brought to Christ and trained in the Christian graces those men and women who went to the cities and became often the mainstay in the city churches?

Exactly so. But this drain from the country to the city of many of the strongest and best, as well as many of the weakest and worst, tends continually to a depletion and weakness that threaten in some cases the continued existence of these rural seed-beds of the consecrated character which is so necessary in helping to hold for Christ the social forces in the cities.

The old country districts are called on to give up their church members, both for the city and for the far-off frontier life. If in these processes country churches become weak in their effort to look after the spiritual needs right around them, so that the country itself shall no longer be an effective base of supplies for consumption in other places, then what is to become of other places?

Nay; ought we not rather ask first what is to become of the country districts themselves? Shall these rural communities, which in the South have so largely provided for society its noblest and its best material, be left in depletion to languish and become ineffective by the same centers of population that have taken away their very life blood? If so, whence will the great insatiable city get the new material necessary for its own purification? Is not such neglect unworthy of a great Christian denomination, which God among all the fair fields and forests of the South has so greatly blessed in the country communities?

8. The Houseless Church.

Southern Baptists have never been as liberal as most other denominations in providing a fund for helping struggling new churches to erect a house of worship. Southern Methodists, who are very much in the same class with Southern Baptists in their relation to the community at large, do about twice as much in the erection of church buildings as do Southern Baptists. And yet there are greater needs of this work in our denomination than in others. According to Dr. Gambrell and Dr. J. F. Love, who are familiar with the conditions in the Southwest, especially in Texas and Oklahoma, there are more than 3,000 Baptist churches in the Southwest that have not houses of worship.

Here is a problem for us. If it is said to our people that it is a standing reproach upon us that we do not arouse ourselves and provide the modest amount that would be necessary for building a church of Christ in these hundreds of towns and rural communities, how shall we have the face to deny that it is a merited charge? A Baptist church is a light-house, a center from which radiates wholesome, saving truth, sympathy and helpfulness. If in 3,000 communities in the Southwest there are brethren of our own faith banded together as churches of Christ who are unable without some aid to erect a house where they may worship Him, shall we not arouse ourselves and give of our means toward providing for these pressing needs?

It is estimated that an average gift of \$250 to many of these rural and village churches in the Southwest would afford the nest-egg that would stimulate the erection of a house of worship worth \$2,000. In fact, our Home Board, by an average gift of \$200 to each, stimulated the building of thirty houses of worship in Oklahoma last year that were worth \$2,000 each. If we help these people now, they will be a power of strength in our denomination when they become strong. Not only so, but they will soon give out missionary light to the uttermost parts of the earth.

Give heed to this problem. In fact there is no problem about it, except the difficult one of quickening the consciences of this vast mass of two millions who give adherence to our denominational views in this Southland. This, indeed, is a mighty problem. God loosen the tongue and make ready and facile the pen that strives to bring this truth to the knowledge and conscience of Southern Baptists!

9. Rapidly Growing Towns.

Let us give a word to the rapidly growing towns in the Southwest. Let us for the present ignore all those towns and cities east of the Mississippi river that are growing by great rapid strides. Out on the plains wonderful things are taking place. Where twenty years ago, over vast stretches, the wind sang its song

in the prairie grass for the ear of the lonely coyote, and where the Red Man pursued the buffalo in lonely chase, there are to-day many railroads, cultivated fields, mining operations, orchards, oil wells, cottages, tents, villages, towns and cities.

For the first time in history, the children of a civilization that is well-equipped in the material paraphernalia of modern conveniences, have set themselves down within a few years' period in a country that has in it the primitive and hard conditions of the wilderness, albeit it has not the tree-growth.

Oklahoma has grown from nothing to a State of about 2,000,000 population in nineteen years. Texas grew from nothing to a population of 2,235,000 between 1845 and 1890. We have marveled at this growth and, behold, while we marveled Texas has outstripped its past growth and outstripped the growth of any State in the Union for any corresponding period. From 1890 to January 1909, Texas has increased its population to 4,000,000, while it is being said on fine authority that the census of next year will show Texas to have a population of 5,000,000 people.

This marvelous growth is attested by the fact that more than 200,000 families in the period of a year recently are known to have settled in northwest Texas, and the process seems hardly yet to have reached its flood-tide. These families themselves account for a probable million of population. The territory in which these conditions prevail is as large as the combined area of Virginia, North and South Carolina, Georgia and Alabama.

What are Southern Baptists going to do about the new towns and cities that are springing up with unprecedented rapidity as a result of this population movement? In a recent trip through Tulsa, Oklahoma, I was told the city had 20,000 population. It looked the part. Yet Tulsa is only about ten years old. Oklahoma City with its 45,000 and Shawnee with its 25,000, twenty years ago were composed of unturned prairie sod, and plenty of horizon and wind.

These are not isolated cases in Oklahoma. In Texas scores of towns are now springing up in this way. Some of them are destined within this generation to be cities of 25,000 to 50,000 inhabitants.

What will Southern Baptists do to meet the spiritual needs of these people who are gathered together into a new and unarticulated social relation and away from hundreds and thousands of circles in which each had his former habitat? In the old home there was a sense of responsibility. There was the uplifting effect of a conservative community life. But in the new home there is none of this. Home life has had no time to assert itself, social standards have not crystalized.

How greatly the people need the minister of Jesus Christ and his family to stand by them in these early days in which the worst ele-

ments of society so easily gain an abnormal influence and dominance! How these people need the under-shepherd of God, a sympathizer, a friend, a helper; one to point them to Him Who is not only the Saviour of the soul, but the Author of the principles that express themselves in sane social laws and regulations.

Southern Baptists could easily and wisely spend every dollar given to the Home Mission Board for doing all the great work which lies before us in the Southwest. This is our problem. What will we do with it?

10. The Frontier.

The problem of the rapidly growing town and of the houseless church, so nearly makes up the whole problem of the frontier, that I can afford to pass this by with brief mention. Ward Platt in his book which bears the name, "The Frontier," says that a million persons a year are going into the Southwest to live. Personal observation and facts gained from different sources justify his assertion.

This pilgrimage to the new land is not waning. Up until now it is apparently increasing each year. More than ninety-five per cent. of this movement is of native-born Americans. They are from the country districts, from cities, from mines, from factories. Many of them have moved out into the great West because they believe they have seen the beckoning hand of opportunity. Many others have been impelled by the adverse economic conditions which confronted them where they labored by the side of an immigrant population. These folk who are coming to the frontier have in them the sinew and the self-reliance, the courage and the character, of our forefathers who made this great republic what it is.

They have gone to build in the Southwest a great country to become a component part of our nation. The stress and the temptations which they must face are more severe than those which confronted the old-time pioneer. But the gospel of Christ can supply their needs, as it did the needs in a more quiet atmosphere of the early American settlers. Will not Southern Baptists be alert, wide awake, and ready vehicles for the taking of the good news into the lives of these would-be empire builders? Shall we be content to sit at ease and allow such a golden opportunity to pass, an opportunity which we can never have again?

May we arouse ourselves to the using of this greatest of all opportunities which we have to build up a great country for Christ in our own Southland.—*Home Mission Rooms, Atlanta, Ga.*

Program for Young Woman's Auxiliary.

[Based on Material in General Program].

Singing—My Country 'Tis of Thee.

Prayer—For our Southern Land. Scripture.

Poem—The People's Anthem.

Some Southern Problems. (Stated by different members.)

Essay—Our Mountain Schools.

Query—In your opinion what is the chief Southern problem?

Practical Question—What are the chief religious problems of our towns, and can we help to solve them?

Reports of Committee on the Week of Self-denial.

Report of other Committees—New Business.—Dismission.

Program for Junior Young Woman's Auxiliary.

Music—Solo or Duet.—Roll Call Texts.—Sentence Prayers.

Poem—The People's Anthem.

Some Southern Problems. (Briefly told by different members.)

Some Real or Imaginary Visits—
 { To a Cotton Mill.
 { To a Mountain School.
 { To an Immigrant Pier.

Query—What do you consider the most important work of our Home Mission Board?

Report of Committee on Week of Self-Denial.

Report of other Committees—New Business—Dismission.

Program for Royal Ambassadors.

Singing—Patriotic Hymns—Scripture—Prayer.

Ten Reasons Why We are Glad to Live in the South. (Told by ten younger boys.)

Some Problems Southern Men Must Face—Told by older boys.

General Discussion—What do you consider the most important work of the Home Board and why?

Debate—Resolved, That the movement of the people from the country to the towns is a disadvantage to the State.

Report of Committees—New Business—Dismission.

Band Program.

FIRST MEETING.

SUBJECT—Indian Childhood.

Opening Exercises.

Bible Reading—Witness, Acts 1:8; Shine, Matt. 5:16; Talk, Ps. 105:2; Go, Mark 16:15.

Prayer—Hymn—Minutes—Roll Call—Hymn.

Reading—Indian Childhood.

(1) The childhood of an Indian is short, but usually very happy. First of all, the baby is dearly loved by both father and mother. The first child in the family is always welcomed with great rejoicings. His grandmothers give feasts to which all the kin people are invited. The baby is carried around for everyone to see. Then comes the great dinner, and after that each one present receives a gift.

(2) An Indian baby has a board for a cradle. He is bound to the board with soft skins or cloth, and there is no fear of his falling off or bumping his head. Often this queer cradle is hung in a tree while the mother is at work. Do you suppose Mother Goose thought of him when she wrote:

“Rock-a-bye, baby, in the tree top,
 When the wind blows the cradle will rock,
 When the bough breaks the cradle will fall,
 Down will come baby, cradle and all.”

(3) Indian mothers fasten the cradles carefully, so there are few falls. When the baby gets a little larger, he is taught to bear his falls and bumps without crying. If he is to be a brave man he must begin by being a brave baby. Sometimes he is made to stay out in the wind or storm, and again he is trained to do without food, that he may endure these things when he is a man. He learns to swim before he knows the danger of water. He is put on a horse's back when he is still a baby. Almost as soon as the Indian babies can walk they begin their foot races, for they must be swift of foot. The bow and arrows are given to Indian boys at a very early age that they may have the firm hand and quick eye needed for warriors and hunters.

(4) Indian girls begin to work when they are very young. They help their mothers in cooking and they learn to make moccasins and other articles. Often they decorate them with beads and porcupine quills.

Hymn—(Selected.)

Reading—Indian Customs.

(1) Indians have many feasts at which there is much eating and generally presents are given. One of the feasts is called the "Ghost Feast," given in honor of the dead. For a year after a death, a family deny themselves in every possible way to collect gifts and food for the feast. A herald announces the time. Friends gather to offer sympathy and they make a loud wailing cry to show their grief. Speeches are made and then all sit in a circle to eat the dinner and receive a present.

(2) An Indian girl tells this story of her childhood: "Sometimes a person who is not a near relative will go into mourning. It is customary in such cases for one of the bereaved family to bring a present to show appreciation. The first time I ever saw a person in deep mourning I asked why she did not braid her hair. My mother explained to me that it was because her little boy had died and she was very sad. I went out, undid my little braids and came back with my hair down. When mother called me to come and have it combed, I did not want my hair braided because I was sorry that the little boy was dead. She did not reprove me for fear of quenching my little spirit of sympathy. Soon the mother of the little boy heard of my act and came to our house with a present for the little girl who was helping her to mourn. 'Tojan,' she said, 'I have heard of your mourning and have brought you these.' She handed me two pairs of moccasins, a dress and a white bed spread. Hardly looking at my presents, I ran to my mother and was ready to have my hair braided. When my grandmother heard of the incident she did not approve at all for fear I would be going into mourning every time I heard of a death."

(3) Old Indians have many rules of behavior that seem strange to us. For instance, one must never ask an Indian his name. It is as rude as asking a white man his age. He thinks you mean that he is of no importance in the tribe.

(4) All Indian children are taught to respect people older than themselves. They must be patient and truthful, they must share what they have with others. Never must an Indian fail to divide his small amount of food with friend or stranger. He must be ready to offer shelter in his tent to any who ask it. This makes it hard for an Indian to have a home and save up anything. As soon as he begins to do this his friends make him a visit or are in need, and he feels it his duty to share with them.

Hymn.

Talk by Leader—Review something of the childhood of the Indians and get the children thoroughly aroused. Then say, "We are so glad to have some Indians here with us this afternoon." Let the children guess your meaning and then show the Indian head on a penny. Indians expect to become soldiers. Tell of army organization. A Company consists of 60 to 100 men; a Battalion of 2 to 8 or 10 Companies; a Regiment of 10 Companies; a Brigade of 4 Regiments. Appoint each child a Recruiting Officer, and explain that he is to get "Indian Soldiers." Shall each child recruit a Company and the whole Band make up a Regiment? Discuss and make plans, allowing several weeks for recruiting. The next meeting may be a public meeting, or carried out as suggested. (It is well to be prepared for the child with the new Lincoln penny.)

SECOND MEETING.

SUBJECT—Indian Soldiers.

Opening Exercises.

Bible Reading—Psalm 145. (Read alternately by Leader and Band.)

Prayer—Hymn—Minutes—Hymn.

Reading—Some Heathen Indians.

(1) See Eagle is a Pawnee Indian who is a "Ghost Dancer." He sometimes goes into trances and seems to see and hear nothing around him for a long time. He claims that while in these trances, he goes into the spirit world and visits his dead friends. He carries a rod in his hand, wrapped in fur and trimmed with feathers. This is used in the "Ghost Dance." In this dance the Indians join hands and march 'round and 'round in a circle. This is kept up from two to five days.

(2) Sam Grover is one the leading "Ghost Dance" singers, and so is a very important man. This singing is not like music we have, but is a kind of chant, with now and then a loud whoop thrown in. Grover wears a wonderful head-dress, or war bonnet, of eagle feathers. It goes around his head and reaches to the ground; there are one hundred and fifteen feathers in it. Only three of these long feathers are found in an eagle's tail, so nearly forty eagles had to be killed to get the feathers for this bonnet.

(3) In the war dance of the Pawnee's, High Eagle is a leader. In the dance he uses a pipe and hatchet. The Indians used to have this dance just before going to war with another tribe. The smoke of the pipe was a kind of prayer to the Great Spirit for help.

Music or Recitation.

Reading—Some Christian Indians.

(1) Bird Chief, of the Arapahoe tribe, said: "I have great love for this mission work among the Arapahoes, and I give my money and my beef that my children may come and hear and find Jesus. I think I wait, but I find that God has power to save a man. My little girl who passed away, she used to sing some Kiowa song, and I wonder where she learn it. I suppose some Christian Arapahoe learn it and teach it to her. She want to help entertain the association, but she pass away before the association. So I want do my little girl's way. When Kiowas sing their songs it touch my heart, I want to go that way. So I come to Jesus and want to be baptized, follow Bible and work for Jesus all I know how."

(2) An old Indian said: "I am an old man to start in the Jesus road, and I hope that Jesus will spare my life to do some good work for Him. If He does I will serve Him the best I know. Since I hear the sermon here, I know some more about Jesus and it help me much more. I want to join the church."

(3) These are the words of an Indian woman: "I have been thinking for a long time of coming to Jesus, 'till this time I come. I and mother, all that is left, and I want to be Christian with my mother. The light of Jesus is in my mind and in my heart, so I want to follow Him and be baptized."

(4) This is the speech of a Christian Pawnee Indian: "I know that Jesus will rejoice in heaven when we, the Pawnees, give our hearts to Him. I am trying so hard to live and work for Jesus. Our Heavenly Father sees all our inner thoughts, so let us go to Him and He will help us in all of our troubles. He will help and bless our missionaries how to have plenty of patience with us. We all know it is so hard for them, but with the power of God they will have the victory. So may God bless and be with us all and the missionaries, is the prayer of your Pawnee brother."

Hymn or Special Music.

Roll Call—(Each child should respond by telling of his success as a Recruiting Officer. Pile the pennies into companies of 100 and stick a tiny United States flag over each pile. These flags would be most attractive souvenirs for each "Officer" to take home.)

NOTE—This is the ingathering of the Self-Denial Offering for Home Missions. Let the Treasurer see that it is forwarded promptly to the State Treasurer, and plainly marked "Self-Denial Offering of Sunbeams for Indian Work".

TREASURER'S REPORT, AUGUST 1st, 1909, TO NOVEMBER 1st, 1909.
*Second Quarterly Report from Treasurer of Woman's Missionary Union, Auxiliary to Southern Baptist Convention,
 Mrs. W. C. Lowndes, Treasurer.*

WOMAN'S SOCIETIES.				YOUNG WOMAN'S AUXILIARIES.				BANDS			
States.	Fore'n.	Home.	S. S. Board.	Marg't Home.	Training School.	Fore'n.	Home.	S. S. Board.	Marg't Home.	Training School.	
Alabama	691 38	479 34	5 25	39 95	125 65	38 12	16 00		27 00	25 12	
Arkansas				15 00	5 00	10 00					
Dist. of Colum.	31 25	50 00									
Florida				15 85	37 80						
Georgia	2,773 34	1,958 73	32 30	14 50	208 37	207 13	73 88	2 00	117 33	119 66	15 34
Kentucky	1,451 51	444 82	4 75	2 50	167 25	49 92	48 78	50	131 42	81 66	1 00
Louisiana	144 32	227 15	3 25		2 00	5 00	19 80		18 00	3 95	
Maryland	259 16	102 41			30 00						
Mississippi	394 45	289 62			236 11						
Missouri					90 48	122 79	65 08	8 55	39 25	185 69	57 91
North Carolina	990 85	580 68	40 75	13 60	90 48	282 20	18 00		3 00	5 50	4 55
Oklahoma	243 23	251 15			9 75	282 20	79 31	4 25	180 58	185 65	3 50
South Carolina	1,680 44	999 37	42 56	43 53	391 21	123 24	151 80		71 63	199 11	17 83
Tennessee	482 92	585 73	24 47	68 74	117 65				392 44	167 51	31 28
Texas	485 64	3320 54			769 10	170 33	153 92		1026 25	982 41	77 85
Virginia	2270 43	838 93		49 97	3218 15	966 73	626 57	15 30			32 60
TOTAL	15,969 92	9,928 47	153 33	293 64	32,181 55	9,666 73	6,266 57	3 85	517 26	982 41	77 85

The above contributions for the Training School include \$1,290.14 for the Student Fund.

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HOME MISSIONARIES.				MOUNTAIN SCHOOLS.			
States.	W. M. S.	W. M. S.	TOTALS.	W. M. S.	W. M. S.	TOTALS.	
Alabama		504 10	504 10			504 10	
Dist. of Columbia		125 00	125 00		1 50	126 50	
Maryland		115 81	115 81			115 81	
Mississippi		621 50	621 50			621 50	
North Carolina		138 25	138 25		16 00	154 25	
Texas		1129 40	1129 40			1129 40	
TOTAL		2,639 06	2,639 06		17 50	2,656 56	

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