

Our Mission Fields

VOLUME IV

APRIL, 1910

NUMBER 4

Union Motto, 1909-1910

"The people that know their God shall be strong and do exploits."

—Dan. ii: 32



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IN THE HARBOR OF NAGASAKI

Japan, the Teacher of the East
Indians as American Citizens—Brazil and Argentina

PUBLISHED QUARTERLY BY
THE WOMAN'S MISSIONARY UNION
Auxiliary to the Southern Baptist Convention
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Our Mission Fields

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Officers Woman's Missionary Union

Auxiliary to Southern Baptist Convention

<i>President:</i>	<i>Cor. Sec.:</i>
MISS FANNIE E. S. HECK, RALEIGH, N. C.	MISS EDITH C. CRANE, 15 W. Franklin Street, BALTIMORE, MD.
<i>Treasurer:</i>	<i>Rec. Sec.:</i>
MRS. W. C. LOWNDES, 602 Parkwyth Avenue, BALTIMORE, MD.	MRS. A. C. JOHNSON, ELKTON, MD.
<i>Ass't. Rec. Sec.:</i>	
MRS. F. C. WALLIS, SAVANNAH, GA.	

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

1909-1910

	Yearly Apportionment	Receipts for Three- quarters of Year
Home Missions	\$ 85,000	\$32,837.73
Foreign Missions	115,000	64,419.50
Training School (support)	3,000	1,875.00
Training School (endowment)	7,000	3,900.78
Margaret Home (support)	1,200	1,282.21
Bible Fund	2,000	637.62
Total	\$213,200	\$104,952.84

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.

Miss Edith C. Crane, spent the last week of February in the Training School, giving a series of lectures on missionary needs and preparations.

The Union has recently published a leaflet entitled, "The Women and the Layman's Missionary Movement." It urges the societies of the Union to keep pace with this onward sweep for missionary world conquest by throwing themselves unreservedly into an effort to obtain a regular weekly or monthly contribution from every woman, young woman and child in the church. The societies are affectionately urged to obtain this leaflet and give its suggestions thoughtful consideration.

Miss Fannie E. S. Heck spent the first days of the year in Baltimore, in conference with the Executive Committee.

Special attention is called to the list of leaflets for personal distribution, given in the new catalogue of the Woman's Missionary Union Literature Department, 15 W. Franklin Street, Baltimore. If you wish a leaflet to send to a sick, or sorrowing, or unconverted friend, you can find it here, or if you wish to give a Christian leaflet in his own language to any foreign neighbor, you now know where to obtain it. The placing in our reach leaflets for personal service, is an invitation to preform such duties.

Those interested in making Indian life real to the children, will find the Indian curio box of great value. It can be gotten from Dr. T. B. Ray, Educational Secretary, Richmond, Va.

The new mission study book, "South America," will give much valuable help to further study of the topic for June. It would be well to begin a Summer Study Class with this book as a basis.

The books of the Woman's Missionary Union will close April 30th. All reports which are to be included must be in the hands of Mrs. W. C. Lowndes, Treasurer, 602 Parkwyth Avenue, Baltimore, Md., before midnight, April 30th.

The annual meeting of the Woman's Missionary Union will be held in the Seventh Baptist Church, Baltimore, Md., May 11th to 18th.

The annual meeting of the Executive Committee and State Vice-President will be held in the headquarters of the Woman's Missionary Union, Wednesday, May 11th, at A. M.

(In the last issue of *Our Mission Fields*, the name of William Carey was inadvertently written for Adoniram Judson.)

MAGAZINE AND BOOK REFERENCES.

JAPAN.

Will Japan Become a Christian Nation?—*Missionary Review of Reviews*, January, 1910.

* Housekeeping in Japan—*Harper's Bazar*, January, 1910.

How Japan Studies China—*Missionary Review of Reviews*, June, 1909.

The Statesmanship of Ito—*North American*, January, 1910.

* Making a Miniature Japanese Garden—*Good Housekeeping*, July and August, 1909.

† Across Japan in a Motor Car—*Outing*, August, 1909.

Christian Openers of Japan—*Missionary Review of Reviews*, July, '09.

The Outlook in Japan—*Missions*, January, 1910.

If the Japanese Should Rear Your Children—*Delineator*.

Japan—*Minutes Southern Baptist Convention*, Page 187.

° † Wonderful Adventures of O-Yoski-San—*Outlook*, April 24, 1909.

* Little Sister Snow, by author of *Lady of the Decoration*.

INDIANS.

Chief Left Hand's Life—*Missionary Review of Reviews*, April, 1909.

° The Funny Side of Indian Life—*Delineator*, May, 1909.

° † How Indian Boys and Girls Give to Missions—*Spirit of Missions*, February, 1909.

Indians of the Stone Houses—*Scribner's*, February, 1909.

* Experiences of a Woman Indian Agent—*Outlook*, June 5, 1909.

Law or No Law in Indian Administration, and Other Articles on Indians, by Leupp and Valentine, *Outlook*, March 20, 1909, June 5, 1909, and June 26, 1909.

° † Charlie Reno's Grandsire—*Youth's Companion*, February 10, 1910.

° † The Bear that Killed Two Moons—*Youth's Companion*, February 17, 1910.

The Navajo Christians—*Missions*, February, 1910.

The Squaw Man As He Is—*Munsey*, March, 1910.

BRAZIL.

National Exposition of Brazil—*Popular Science Monthly*, February, '09.

South America, the Continent of Neglected Opportunity—*Missionary Review of Reviews*, January, 1909.

Brazil—*Minutes of Southern Baptist Convention*, 1909, Page 88.

Argentina—*Minutes of Southern Baptist Convention*, 1909, Page 81.

The Emancipation of South America—*Missionary Review of Reviews*, July, 1909.

° † Children of Brazil—*Spirit of Missions*, February, 1909.

South America, by Thomas B. Neely, *Mission Study Course*.

MISCELLANEOUS.

† African Game Trails, by Roosevelt, *Scribner's*, October, 1909, and January, 1910.

† African Lions That Stopped a Railroad—*World's Work*, November, 1909, and January, 1910.

* Legends of the City of Mexico—*Harper's*, February, 1910.

A Modern Good Samaritan—*Munsey*, February, 1910.

Jane Addams, Chicago's Leading Citizen—*Missionary Review of Reviews*, January, 1910.

Exiles of Industry—*Munsey*, March, 1910.

LEAFLETS.

FROM W. M. U., LITERATURE DEPARTMENT.

JAPAN—Kodomos Saus Quiet Hour, 1 cent. Something Better (Narrative) 2 cents. Japan—Facts Concerning Our Work, free for postage.

INDIANS—Trail of the Good, 3 cents. The Navajo Medicine Man, 1 cent. Red Face to Pale Face, 1 cent. The Red Man and the Jesus Road, free for postage.

BRAZIL AND ARGENTINA—A Glimpse of Life in Argentina, 2 cents. Home Life in South America, 2 cents. Latin America, 2 cents. Shadows and Lights in Argentina, free for postage. Captain Allen Gardiner, 2 cents.

Articles marked (*) are specially interesting to Young Woman's Auxiliary. Those marked (°) to Sunbeams; (†) to Royal Ambassadors.



JAPAN.

RESUME—Population, 45,000,000. Composed of 3,000 small, and four large islands. Religion, Buddhism, introduced from China, A.D., 552; Shintoism, oldest form of religion. Called Hermit Nation until 1859, when United States opened Japan to foreigners. Missionaries began work in the same year. Southern Baptist Convention sent missionaries in 1860, who were lost at sea. In 1889, Southern Baptist Convention opened permanent mission. Present number of Christians, 70,000. Present force of Southern Baptist Convention workers, 18. Membership in Southern Baptist churches in Japan, 456.

Program for April.

JAPAN, THE TEACHER OF THE EAST.

The manifest destiny of Japan is to be the Teacher of the East.

Music.

Scripture.

Chain of Prayers for Japan.

Hymns—Scripture—Prayer—Poem.

Essay—Japanese Characteristics.

Readings—A Jubilee; Some Features of the Jubilee; The Woman's Meeting.

Essay—Japan as the Teacher of the Nations.

Talk—Japan's Needs and Our Duty.

Poem—

THE DAY IS PASSING.

Rise, for the day is passing,
And you lie dreaming on;
The others have buckled their armor,
And forth to the fight have gone;
A place in the ranks awaits you,
Each man has some part to play;
The past and the future are nothing
In the face of the stern to-day.

Rise from your dreams of the future—
Of gaining some hard-fought field,
Of storming some airy fortress,
Or bidding some giant yield;
Your future has deeds of glory,
Of honor—God grant it may!
But your arm will never be stronger,
Or the need so great as today.

Rise, if the past detains you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret;
Sad or bright, she is lifeless forever;
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife today.

Rise, for the day is passing;
 The sound that you scarcely hear,
 Is the enemy marching to battle,
 Arise, for the foe is here!
 Stay not to sharpen your weapons,
 Or the hour will strike at last
 When, from dreams of a coming battle,
 You may wake to find it past.

A. PROCTOR.

Hymn—Work for the Night is Coming.

Business Collection—Prayer for Japan—Dismission.

**1.
Beautiful
Japan.**

No one can visit Japan without being struck with its great beauty, and although it is not our purpose today to consider this intensely interesting country from a physical standpoint, we can glance at a few of the charms which make it the picture-book of the East.

In a journey around the world one will meet with nothing more picturesque and beautiful than the waters of the Inland Sea, studded with green islands and covered with snow white sails. Most beautiful of mountains is Fuji, the sacred mountain of Japan, rising up in solitary grandeur twelve thousand feet from the water's edge an almost perfect cone, and crowned with perpetual snow. The mountains, which compose about three-fourths of the total area of the country, are not brown and bare like those of China and Korea, but are covered with evergreen foliage, or terraced and cultivated to the very top. The cherry blossoms in the spring, the azaleas in summer, the maple leaves in autumn, or the ice crystals on evergreen trees in winter light up the glens and gorges with a perennial blaze of glory.

There is an element of terror, however, mingled with the beauty in the aspect of nature in Japan. Among these lovely mountains there are hundreds of extinct volcanoes and about twenty that are still alive.

**2.
Environment
and
Character.**

That physical environment shapes the character of a people has long been admitted, and the combination of beauty and terror among which the Japanese live has not failed to leave its impress upon them. They are plainly marked by a combination of tragic moodiness and a sort of playful aestheticism.

The Japanese have a keen appreciation of all the beautiful things in the midst of which they live. In the spring, when cherries are in bloom, the roads are thronged with people who have come out to see and enjoy them. The tired laborer may often be seen returning from his day's work in the evening with his hands full of wild flowers, or

stopping by the way admiring the beauty of a budding peach tree. Their capacity in the line of delicate and artistic handiwork is perhaps unequalled.

On the other hand, as showing the tragic side of their nature, in the summer time bands of pilgrims dressed in their white mourning costume, go to the top of Fuji to worship their gods of the storm and earthquake. Their favorite refuge from trouble is suicide, which is thought an honorable end.

The Japanese mind fits them to learn quickly and to adapt what they learn to their own lives and surroundings, let the new idea come from where it may. They are intellectually bright and quick, with a consuming thirst for knowledge, especially of things that are supposed to be new. Through all their history they have

been characterized by what we may call "openmindedness" to a most remarkable degree. Unlike other Oriental nations, they have always been ready to examine new ideas and to welcome them if they seemed better than what they already had, no matter from what source they might come. They readily exchanged their old barbarism for the civilization of China when it was brought to them about a thousand years ago. When they came in contact with our Western civilization about fifty years ago they had an open eye for its advantages, and, after a little preliminary dallying, made such a rush for it as has no parallel in the history of civilization. Within this fifty years they have set up and put in operation a complete system of parliamentary government under a written constitution. The Emperor, though still nominally absolute, rules practically through his cabinet and parliament, like the constitutional sovereigns of Europe. The old system of the administration of justice by irresponsible feudal lords has been substituted by the system of a written code administered by responsible courts and judges. A public school system has been organized, beginning with the primary school with compulsory attendance and culminating in the great Imperial University at Tokyo, with a curriculum as extensive as any American or European university, and sustained by ample appropriation from the public treasury. Countless numbers of daily, weekly and monthly publications are circulated among the people, and their postal and telegraph facilities are all that could be desired. The streets of the larger cities are fast being equipped with electric lights and cars. Several thousand miles of railway are in operation.

**4.
Japanese
Courage.**

Since the Russo-Japanese war, the name of the Japanese soldier has been a synonym for courage. Death was not shunned, but courted as an honor, the soldier who died in battle being given almost divine honors in burial.

In the late war with Russia the remarkable spectacle was witnessed of a yellow nation in conflict with a white nation, and the yellow nation enjoying the almost universal sympathy of the other white nations of the earth. They deserved this sympathy because in that conflict they not only fought for the preservation of their national existence, but they stood also for just what the most progressive white nations stand for in the way of both civil and religious liberty, while the nation whom they fought stood for all that those nations most abhor in the way of despotism, intolerance and bureaucracy. In this conflict they also showed the world an advance on anything it had ever seen in the application of modern science and expert knowledge to the art of war. It was the first time in the history of the world that microscopic experts went in advance of an army to test the water which the soldiers were to drink. The arrangements for caring for the sick and wounded were the best ever seen in the history of warfare. The result was that their losses from sickness during the war were inappreciable. It is the first time in history, also, that the men behind the guns were able to calculate the curve of a projectile, shot at a certain angle and with a certain amount of force behind it, so as actually to hit the warships of the enemy which the balloon corps had located in a harbor that was on the other side of a mountain from where the gunners were placed.

Thus a nation which fifty years ago was of no consequence at all from a military standpoint, has come to occupy the very front rank in that respect among the great powers of the earth. Whether this civilization which we have given her will, in the long run, do her more good than evil depends on whether we shall succeed in giving her along with it our Christian religion, which alone can effect that regeneration of character that is necessary to make any nation truly civilized and great.

5. **Modernized Heathenism.** It is not necessary, now, to restate the Japanese religions since we have considered these in former studies. As we know the old national religion of Japan is Shintoism. The name means, "The Way of the Gods."

It inculcates the worship of the Emperor as the descendant and representative of some ancient and unknown deity.

The religion of the masses is Buddhism. While it is perhaps true that Buddhism has suffered some decline in its influence in Japan in recent years, it is still more alive in this country than perhaps anywhere else in the world. Nowhere else are the temples so numerous, so costly, so well kept, or so thronged with worshippers. Their gold candelabra, their bronze filigree, their lacquered chests, their fretted ceilings of blue, gilt and red wrought in lotus flowers, butterflies and various mythical figures, all as fresh and clean as the day they were made, present a contrast, indeed, to the dingy old temples of China.

True to their Japanese nature, the Buddhist priesthood have observed the methods used by the missionaries in propagating Christianity, and have been seeking to use them in the revival and extension of Buddhism. Of the 50,000,000 inhabitants of Japan, 49,500,000 are either educated atheists or adherents of the old form of heathenism. (*)

Again and again have fifty years been spoken of as the lifetime of new Japan. What has been accomplished in these fifty years to bring Japan from heathenism? (*)

6. **A Jubilee.**

The Japanese feel that they are indebted to America for much of their progress.

7. **The Father of Modern Japan.**

A number of distinguished Japanese business men are now on a visit to this country to make a study of American methods. They are making a tour of the great manufacturing centers, and are also studying the methods of doing business in the great department stores of the large cities. They are exhibiting, however, a marked trait of the Japanese character in their interest in every phase of American life: our art, our form of government, our Christian church life, and our historical memorials. During their stay in Boston they paid a pilgrimage to the tomb of Commodore Perry at Newport, R. I. They called him the father of modern Japan, for it was he, they declared, who opened the doors of the world to Japan, and enabled her to discover herself.

In October, 1909, the conference which assembled at Tokyo to celebrate the semi-centennial of Protestant Christianity in Japan, was a gathering altogether unique in the history of modern missions. Two of the four missionaries who went out to Japan in the year 1859 are still living and the conference received messages from both of them. The history of the human race does not furnish a stronger contrast than appears between the Japan which these two men saw for the first time fifty years ago, and the Japan of today. Fifty years ago, Japan appeared to be the most hopeless field in the world for Christian effort. At the end of fifteen years the visible results were ten professing Christians, some of whom were undergoing imprisonment for embracing the proscribed religion.

The conference just held represented 70,000 Christians connected with 600 churches. One of the speakers called attention to the changes in the past fifty years in substance as follows: "Fifty years ago edict boards were on every corner prohibiting Christianity; today they are found only in museums at Tokyo and elsewhere as illustrations of the feudal times. Fifty years ago 'religious liberty' was an unminted phrase, but today it is fundamental in government life. Fifty years ago the Scriptures could be printed only in secret; today

(*) See "The Redemption of Japan," by Rev. S. H. Chester.

Japan is printing not only millions of copies for herself, but is printing in the languages of the surrounding nations for them also. No other religious book is read as is the Bible in Japan today. Fifty years ago not a Christian in the empire; today in the Imperial Diet, the Imperial University, the army, the navy, Christians are everywhere."

8. Some Features of the Jubilee.

It will be exceedingly interesting to look a little more closely at this Jubilee which will show us what Japanese Christians are thinking and planning. I say Japanese Christians for the larger number of addresses were by the Japanese, and they so far outnumbered the missionaries in the audience that at some sessions there seemed to be only a sprinkling of foreigners.

An address from Count Okuma, and the reading of addresses of congratulation from Marquis Katsura, the prime minister, the minister of education, the governor and mayor of Tokyo, were indicative of the influence gained by Christianity, which ten years ago could not possibly have drawn recognition from such sources. The subjects treated in the Jubilee were of vital importance.

One afternoon the subject was Social Reform and there were various papers on Temperance, Rescue and Factory Work, Orphanages, Hospitals and Creches—all of them good. Another day was devoted to living questions connected with the pastor and the church. The speakers were all in dead earnest. Over and over was it reiterated that it is the Christian's character and life that give his words power.

9. The Woman's Meeting.

Nor did the Jubilee lack its Woman's Meeting. The leader of this meeting was Mrs. Ibuka, a graduate of Kobe College. The topics discussed were: Bible Training, Church Work, Evangelistic Work Among the Non-Christians, Sunday-school Work by Girls' Schools, Mission Schools, and Work Among Students in the Non-Christian Schools. The appeal for Christian workers reminded one of those at home, the ideal missionary character being just what we plead for there. One of the city newspapers reporting the Woman's Day said: "One of the most striking evidences of the advancement of Japanese women under the influence of Christianity and other forces was the carriage and utterances of the many Japanese ladies who had a part in Thursday's program. Their papers and addresses were all of a high order, packed with concentrated wisdom, experience or suggestion, and would compare favorably with the able efforts of Japanese men the day before. But, more than all else, the evidence consists in the way these Japanese ladies appeared on the platform before a large, mixed audience. They bore themselves with great dignity; they exhibited ease and grace of posture; they spoke in a direct, forcible manner, and in tones which could be heard, while earnestness and eloquence were not unknown qualities."

10. An Unexpected Call.

We are used, we are almost hardened, to calls for missionaries from our Mission Boards, but the following appeal made at the time of the Jubilee comes from a high and unexpected source.

The *Kokumin* is the Government organ in Tokyo and its utterances may justly be regarded as voicing the opinion of the Premier and perhaps the Emperor as well. The following extract from it becomes very significant as expressing the attitude of the Government towards missions and missionaries.

"The development of Japan as a first-class power within the past fifty years is to a great extent attributable to the trouble taken by missionaries who, by either establishing schools or preaching the gospel of Christ in the churches, have cultivated the minds of the Japanese and enhanced the standard of their morals. In Japan there are fortunately many excellent missionaries and it is quite satisfactory to note that some of them have been zealously engaged in this country for about forty years. In no country in the world is there given a freer hand in the propagation of any religion, the workers being fully protected by the constitution. In a country like Japan where the state and people are governed by a spirit of nationalism, the principals of Christianity are most suited. It is to be hoped that the missionaries will redouble their energies and zeal in promoting the welfare and happiness of the Japanese."

11. Why Strengthen Japan?

While the dominant note of all that was said at the conference was that of rejoicing over the progress of the past and the outlook for the future, the fact was emphasized that only a beginning had been made and that a stupendous task still lay before the churches of Christ in Japan. The impulses which have led to the marvelous progress of the country have come from above rather than from below. They have been furnished by a small oligarchy of enlightened statesmen who have been the schoolmasters of the nation, in training it to appreciate and to use the blessings of constitutional government and of a more advanced civilization. The huge machinery of this civilization has been imported bodily, but Japan has not been evangelized. The country has been entered but not occupied. A few great centers of population are well supplied with workers, and around these are gathered a large majority of the 70,000 Christians. Three-fourths of the population of Japan live in towns and villages of less than three thousand inhabitants, and these people numbering between thirty and forty millions, have heard nothing of Christ, and but few of them will live long enough to hear of Him, if the work is left to the Japanese churches, which, during this generation at least, will have a hard struggle to become self-supporting. It should be the policy of every mission board having work in Japan to

greatly strengthen its forces. The door of opportunity is opened and the way is prepared to carry the Gospel speedily to all of the, as yet unreached millions of this country. There are no people in the world who are more easily influenced by men and women of strong personality, broad sympathy and high Christian character than are the Japanese. Our Foreign Mission Board at Richmond will be glad to hear from a goodly number of volunteers for this service.

It should also be borne in mind that what we do for Japan we do in still larger measure for China. A Christian Japan will mean a Christian China. China is Japan's disciple. Her youth are in the schools of Japan. Japan's influence is widely felt in China's national life, and if that influence be Christian it is hard to measure its scope and power.

12. Our Answer.

Our Southern Baptist answer to these appeals is eighteen missionaries. Our work, it will be remembered, was not begun until 1890, and often our mission force has been reduced by sickness and necessary return.

The members in our churches have not yet reached five hundred, but last year 87 were baptized and there are signs that the day of larger things is near.

Until the fall of 1908, Southern Baptist work in Japan was confined to Kyushiu, a large island which forms the southern part of the empire. A year ago, our missionaries established work in a large territory on the southern part of the main island. Located at a strategic point in this territory is Shimonoseki. Here the American Baptist Missionary Union owned an excellent property which was purchased by our board to be used in evangelizing this large and important section of Japan. This property costs \$8,500, and the special Foreign Mission work of the Young Women's Auxiliaries for this year is to raise the money to pay for it. It is a noble and inspiring task. The property itself is valuable. The missionaries urge that part of it be used for a Woman's Bible School and a Kindergarten. The city of Shimonoseki is rapidly becoming the metropolis of this part of Japan. It is surrounded by a large territory in which are ten million people.

At the recent Student Volunteer Convention, this telegram was received from Japan: "Fifty years of planting and tilling. Harvest imminent. Where are the laborers?" What will Southern Baptists answer?

Program for Young Woman's Auxiliary.

(Based on Material in General Program.)

Social Meeting—Music by Auxiliary Choir.

Poem—Scripture—Prayer.

Pen Pictures of Japan—Japan the Beautiful; A Modern Japanese City; A Japanese Jubilee; The House the Y. W. A. Bought—Given by four members.

Character Sketch—A Japanese Statesman—Prince Ito.

What I Know About Japan—(Item given by each member.)

Query—What Should our Foreign Mission Board do for Japan.

Report of Committees—New Business—Dismission.

Program for Junior Young Woman's Auxiliary.

Hymns—Prayer—Poem.

Roll Call, answered by a verse of Scripture.

Map Study—Outline map of four large islands of Japan, locating Southern Baptist Missionaries as follows: Fukuoka—E. N. Walne, Mrs. Walne, G. W. Bouldin, Mrs. Bouldin. Sasebo—J. F. Ray, Mrs. Ray. Kagoshima—P. P. Medling, Mrs. Medling. Kokura—Nathan Maynard, Mrs. Maynard. Kumamoto—W. H. Clarke, Mrs. Clarke. Nagasaki—J. H. Rowe, Mrs. Rowe. Shimonoseki—C. K. Dozier, Mrs. Dozier.

Messages from the Missionaries—Brief items from letters of Japanese missionaries (see files of Foreign Missionary Journal).

Paper—Modern Japan (gathered for General program).

Readings: The Father of Modern Japan, paragraph 5. A Jubilee, paragraph 7. The Woman's Meeting, paragraph 9. Why Strengthen Japanese Missions? paragraph 11.

Committees Reports—New Plans—Dismission.

Program for Royal Ambassadors.

Hymn—Scripture Readings: Promises for the Conversion of the Islands of the Sea.—Prayer for Japan.

Readings: Beautiful Japan, paragraph 1. Japanese Courage, paragraph 4. The Father of Modern Japan, paragraph 5. Why Strengthen Japanese Missions? paragraphs 11 and 12.

What I Know About Japan—item by each Ambassador.

Report of Ambassadors and Committees.

Initiation of New Members—New Business—Dismission.

Band Program.

Arranged by Miss Elizabeth N. Briggs.

FIRST MEETING.

SUBJECT—Japan, the Beautiful.

MOTTO—"The Christ whom we adore belongs to every nation, our King forevermore."

Opening Exercises—Hymn.

Bible Reading—Some Heroes of Faith. Heb. xi: 4-7. (A study running through four meetings.) The leader explaining simple life and hero acts of this roll call of the great.

Prayer—Hymn—Minutes.

Talk by Leader—How many of us are proud to live in America? Proud to be Americans? Why? (Get the children to give as many reasons as possible.) Suppose your father and mother were Japanese and suppose you had been born and reared in Japan, would you love Japan and be proud that you were a Japanese? Why? (Try to get the children in thorough sympathy with the children of Japan.) Now we will find other reasons the Japanese have for being proud of their country.

Questions and Answers on Japan—

1. Where is Japan?

The Empire of Japan lies just off the coast of Asia.

2. Of what does it consist?

It consists of about 4,000 islands—many so small that, at high tide, they are under water.

3. What peculiar feature have these islands?

"Japan from top to bottom is a line of volcanoes." It is also subject to earthquakes and tidal waves. The children think that these are caused by a great underground catfish, which nothing but the god Kashima can subdue.

4. What is the shape and size of Japan?

It is long and narrow, its native name meaning "long rope."

It is about the size of the State of California. As the country is mountainous, only part can be cultivated, and the people draw as much of their living out of the sea as from the land.

5. What are some of the names the Japanese give their country?

Nippon, meaning sunrise or source of light; Shikoku, or the Land of the Gods; the Land of the Rising Sun; Japan, the Beautiful; the Island Empire. We call it the Japanese Empire.

6. What about the scenery?

It is most beautiful. The lowlands are green with rice fields, the hills are covered with trees and flowers, and, back of all, the majestic mountains.

7. What is Japan's most noted mountain?

Fujiyama, a beautiful snow-capped peak which they call the "Peerless Mountain." The Japanese love this mountain devotedly—indeed, they worship it. You will see it painted on fans, screens, fine china, and nearly everything they decorate.

8. What is the early history of Japan?

The Japanese have strange stories of the beginnings of their country. It is impossible to tell when the real history begins and where the legends end. We know that Japan had an emperor and a settled form of government long before America was discovered. The first emperor was supposed to be the son of a god and for hundreds of years the emperors were worshipped. The present emperor claims direct descent from the first and there are people in Japan now who worship him.

9. Who were the first people living in Japan?

In the very early days men came from the north and settled on some of the Japanese islands. They are known as the Ainu. They are the original inhabitants of Japan, like the Indians in North America, and have been driven north by the Japanese, until only about 17,000 of them remain in the northern island, Yezo. The women are simply slaves, not being considered capable of even worshipping the gods. They have a strange custom of tattooing a mustache around the mouth. Both the men and women wear the hair cut short in the back and the neck shaved, but on the sides it hangs down to the shoulders. The men wear long beards, and their salutation is to toss the hands twice in the air, then stroke the beard. They sit on the floor with their feet crossed under them. Their houses are of the roughest build. They have a kind of religion and in it worship the bear as a sacred animal.

Song by Smaller Sunbeams.

Recitation—Selected.

10. Describe the people.

They are small, dark, and strong, and have proved themselves also to be brave and intelligent, as well as artistic and gentle. They passionately love their beautiful country and will sacrifice anything for it.

11. How do they live?

Because earthquakes are frequent and most of the people are poor, they generally live in small frame houses, with thatched roofs and paper-covered windows. As they use neither beds nor chairs, little furniture is required.

12. How do they dress?

A straight, narrow gown, or kimono, is worn by all—for the men, made of dark colors, with a narrow girdle; while the women's dresses are bright colored or flowered, tied with a broad, gay sash, as handsome as they can afford. The children are miniatures of the grown people. On their feet they wear a home-made divided stocking and wooden or straw shoes for street wear.

13. What kind of a time do the children of Japan have?

They have a very happy time while they are small—the boys with kite flying, wrestling, and playing soldier; and the girls, who carry around their little brothers or sisters strapped on their backs, have doll playing, ball bouncing, and other games.

14. What is the religion of the people?

Like the Chinese, they are Shintoists, Confucianists, and Buddhists, but especially they worship their ancestors and the Emperor, as well as the gods, which they think dwell in the trees, the mountains, in the wind, the storm, the sun, and everywhere.

15. Who first brought to Japan tidings of Christ?

In 1542 Francis Xavier and Roman Catholic priests came to Japan and made many converts, but in a short time were sent away; and for two hundred and fifty years no Christians were allowed to stay there.

16. What did Commodore Perry do?

In 1853 the United States sent Commodore Perry to Japan to see if he could open a way for commerce by treaty. The Japanese were frightened by his great ships as they came sailing up the harbor. But the first day, which was Sunday, religious service was held on board. The "flag of the cross" was hoisted above the stars and stripes on the flagship. A Scripture lesson was read, prayer was offered, and the crew sang the grand old hymn, beginning:

"Before Jehovah's awful throne,
Ye nations bow with sacred joy,
Know that the Lord is God alone,
He can create and He destroy."

17. When did Protestant missionaries begin work?

In 1859, as soon as they could after Commodore Perry had "opened the door to Japan."

18. Tell something about Joseph Hardy Neesima.

As a little Japanese boy he refused to believe in the gods, because they did not eat food offered to them. He left home and came to America for an education and to learn about Christianity. On his return to Japan he refused high government positions, and gave his life to establishing schools and preaching Christ to his people.

19. What is now the religious condition of Japan?

Missions have been planted by nearly all churches; there are many Y. M. C. A.'s and Bible societies, doing good work; and the Japanese are organizing their own independent churches. There are now about seventy thousand Japanese Christians.

Hymn—Roll Call.**Collection—Adjournment.****SECOND MEETING.**

SUBJECT—Children in Japan.

MOTTO—"We would Labor For Thee, Lord."

Bible Reading—Hebrews vii: 19.**Prayer—Hymn—Minutes.****Roll Call—(Answer with something about Japan as learned at last meeting.)****Reading—Japanese Girls in the Country.**

1. **SILK WORMS.** There are several kinds of work which are never seen in this country, carried on by women and girls in Japan. In districts where the silkworm is raised, the tender little spinners are cared for by the women and girls. The precious white cocoons must be guarded against wind and wet, and every change of the weather until they are ready to be sent to the women who spin and weave the silk. All this calls for patience and skill, and the girls are trained by their mothers to do this work.

2. **TEA.** In the tea districts the tea plantations are filled with young girls and old women, their long sleeves held back by a band over the shoulders, and a blue towel fastened over their heads to keep off the sun and dust. They pick busily at the tender green leaves putting them into big baskets. Later on the leaves will be heated over a charcoal fire and rolled by strong men.

3. **RICE GROWING.** Work in the rice fields is harder than either of the other two. First one little corner of the field is prepared and the seed sown in it. While the rice is springing up, the wider field is made ready. The whole is flooded with water when tiny rice plants are ready to be set out. The farmer with his wife and daughters work side by side, standing all day, knee deep in the black mud. This is a hard and tiresome task. Later on the weeds must be watched and cleared out, again and again.

Music—(Selected.)

Reading—Japanese Girls in Town.

4. **IN THE KITCHEN.** There is to be company at O Matsu's home today, so she is busy helping her mother in the kitchen. The kitchen is at the front of the house and the floor is of hard smooth earth. The stove is built of brick, with two round openings on top. These are for the iron pots in which the rice and vegetables are boiled. O Matsu sits on her knees on a little wooden platform preparing the vegetables for dinner. She carefully takes off the outer husk of the bamboo sprouts. Next she slices other vegetables for the soup. These are carrots, mushrooms, seaweed and long onions that look like celery. For the sushi, or dessert, there are lily bulbs, ginger root and cold rice. When the dinner is cooked, O Matsu serves it. There is a tiny table, four inches high, for each person. On these, O Matsu places at the right a bowl of rice; next to that a bowl of vegetables; at the left a bowl of soup; and next a plate of broiled fish. O Matsu makes a low bow and kneels before each person as she brings him his table. Her mother enters later with a wooden tub of steaming rice. At last the dessert is served with tiny cups of tea, and these are consumed noisily to show that they are enjoyed.

5. **DRESSING FOR THE PARTY.** When little Chiyo woke she remembered that she was to go to a party at the mission school, so she jumped up and began to dress. All she had to do was to slip into two or three long robes which she fastened around her waist with a girdle. Then she put on her funny little stockings. They only reached to the ankle and were divided like a mitten, with a place for the big toe by itself. She washed her face, then knelt down for her morning prayer, for she had learned to know and love the dear Lord Jesus. Chiyo next went to the family sitting room and bowed low before her mother. Then she ate her breakfast of rice, a tiny dried fish with a little saucer of pickled turnip leaves and about a thimbleful of tea. By this time she must begin to dress for the party. First, Chiyo must take a bath so hot that she looked like a boiled lobster when she came out. Then she was powdered on her face and neck and her lips gilded. You think she forgot to comb her hair? No, that was done the day before and she had slept so quietly on her hard round pillow that scarcely a hair was out of place. Now she is ready for her best robes and sash. This is a beautiful sky-blue brocade with gold flowers. It is tied into such a stylish bow that it comes up nearly to her shoulders. Silver and gold ornaments were placed in her butterfly top-knot, and she was ready to go. At the door she slipped on a pair of shining black clogs, and, followed by Toyo the maid, clatters away out of the gate into the busy streets.

6. **AT SUNDAY SCHOOL.** Picture to yourself a class in progress. Around on the mats, children of various ages are sitting. In the

background are some nurses—girls of ten and twelve years, with babies on their backs. These infants allow their attendants to come to Sunday school only on condition, so it seems, of making "the girls' " lives as miserable as possible. One baby leads the others in badness and starts in crying full force if the tired little nurse attempts to sit down, and the others immediately follow. So the first nurse sways to and fro to the rhythm of a Japanese lullaby which she hums, and at a rising inflection which comes at certain stops, she gives her charge a jounce. And the said charge seems to consider it soothing. But not once will the babies allow the girls sit down.

Hymn—Collection—Adjournment.

Sunday School in Japan.



INDIANS.

RESUME—Number in United States, 266,000, of whom 52,500 are in Indian Territory, and 11,900 in Oklahoma. First work among Indians carried on by Southern Baptists through Indian Missionary Association, located in Louisville, Ky. Taken up by Southern Baptist Convention at its organization in 1845, and carried on through its Home Mission Board. Labors largely confined to Indians within limit of Indian Territory, the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles. Among these was done a wonderful Christianizing work before the civil war. Work was reopened at the close of the war, and carried on until among these five civilized tribes there was a Baptist church for every thousand Indians. Recently, work has been opened by the Home Mission Board among two heathen and uncivilized tribes—the Pawnees and Osage Indians.

Program for May.

Subject—THE INDIANS AS AMERICAN CITIZENS.

Meeting called to order, followed by moments of silent prayer.

Prayer Thought—Personal Consecration.

Hymn—More Holiness Give Me.

Scripture—James i : 22-27.

Poem—

LIFE'S HIGHEST MOTTO.

"OTHERS."

Lord help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for—*Others*.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you,
Must needs be done for—*Others*.

Let "self" be crucified and slain,
And buried deep: and all in vain
May efforts be to rise again,
Unless to live for—*Others*.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of—*Others*.

Others, Lord, yes, *others*,
Let this my motto be,
Help me to live *for others*,
That I may live *like Thee*.

C. D. MEIGS.

Talk—The Indians of Today.

Readings—Kindness to the Apaches; A Button Collection; Thanksgiving Among the Indians; An Indian Mother's Heart.

Paper or Talk—Glimpses at the Lives of Our Missionaries.

Prayer—For the Annual Session, Woman's Missionary Union, Baltimore, Md., second week in May.

Report of Committee on New Members.

Reports of Other Committees.

New Business—Collection—Dismission.

1.
The Race
Today.

We hear a great deal of the Indians as a vanishing race. In one sense this is a correct description. By slow but sure stages the Indians whom Cooper idealized, and Catlin painted, are passing from view, and the great nations whom the early explorers of our country discovered occupying their original hunting grounds are breaking up.

But the vanishing race and the dismembered nations are still numerous enough to make a pretty fair showing for themselves. The several groups of Dakotas or Sioux, for example, number in round terms thirty thousand and the Chippewas twenty thousand. They are settled in what used to be known as the Northwest—that is, the region tributary to the Great Lakes and the upper Mississippi. In the Southwest, the Navajos outnumber all other groups of a single name. More than twenty thousand live on a reservation nearly twice as large as the State of Massachusetts, or about one-third the size of New York.

In 1903, exclusive of the Alaska Indians, there were about a quarter of a million Indians in the United States. The two general divisions are the civilized tribes numbering 60,270, and the uncivilized or partially civilized tribes numbering 187,966. They are found in twenty-seven States and Territories. Those having over ten thousand are: New Mexico, 10,235; Montana, 10,444; Washington, 10,038; California, 12,337; Oklahoma, with eighteen tribes, 14,001; South Dakota, 18,414; Arizona, 39,521; Indian Territory, with thirteen tribes, 52,500.

2. The Line of Division. The civilized and blanket, or semi-civilized Indians, show all grades of advancement, from the college-bred Indian of the Cherokee or Choctaw tribes to the blanket Indian, whose favorite dress is a long and variegated blanket, closely wrapped about the body. The five civilized tribes of Indian territory—the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles—show better than any others the capabilities of the Indians in attaining to the general standards of civilization.

Each of these nations has a constitutional form of government, a public school system, academies for boys and girls, also orphanages. The English language is taught in the schools, but the native tongue is used exclusively among the people. In this language a considerable body of literature has been published among the Cherokees and newspapers are printed in part in Cherokee. Other nations in the Territory also have their written language.

The educational system is maintained, not as among us, by taxation, but out of the revenues of trust funds held by the United States Government. Besides the large tracts of land owned by the Indians, the Government holds in trust funds for them the interest on which amounts to about eight dollars a year for every Indian in the United States.

The reservation and blanket Indians of the West are in varying stages of advancement in civilization. In attire they often present most grotesque combinations of savage and civilized articles of apparel. They prefer the tapee to the cabin. To many of these tribes the Government has issued periodically, supplies of food and clothing in accordance with treaty stipulations.

**3.
A Man
Apart.**

The conservatism of the Indian, his disposition to hold fast to the habits of his ancestors and his mistrust of the new civilization thrust upon him by the white man are what have kept him so long a separate entity in the great body of our population in spite of his being a native here, while the immigrants pouring in from a score of foreign countries are promptly absorbed, and in the course of a generation become indistinguishable from their neighbors. Even in their citizen's dress there are indications of the ancestral taste for the picturesque. Such outcroppings as sombreros with beaded bands, neck-chains, earrings, brilliant kerchiefs, braided hair or decorated moccasins, remind the observer that here are Indians still.

Their homes bear similar testimony, these may be log cabins, or even clapboard cottages, but the chances are that somewhere about the premises will be found a canvas tapee or a brush wickiup to which the householders resort when they wish really to enjoy themselves, as white persons who love the open air seek a piazza.

In the occupations from which they draw a livelihood, the Indians cling clannishly to those in which their respective tribes have excelled. But there are 24,000 Indian children in Government schools and there are many facts which show that the Indian is turning from the old to the new way, and with tottering steps is trying to walk in the "white man's road." He needs the helping hand of his white brother.

**4.
Misconceptions.**

If love is blind, the blindness of prejudice is far more pronounced and hopeless. The opinion of the Indians has been handed down from American father to son, and with many, a few set phrases cover the whole subject. "The only good Indian is a dead Indian," fairly summarizes the opinion of many. He is said to be ignorant, lazy, cruel, treacherous and revengeful, but perhaps around Indian camp fires every story of treachery and revenge told by us of the Indians, could be matched by them with some story of a white man. One who has worked among them, writes in their defence:

"I would like to present to you some characteristics of Indians as I have seen them. I would like to take you to the Cherokee Council to convince you of their mental ability. This council—the law making body of the Cherokees, corresponding to our legislature—will soon be in session at Tahlequah. I would introduce to you Dennis Bushyhead, who has twice been elected to be their chief; a man of fine physique and commanding presence, well educated, well informed on all public questions, and withal a thorough politician, shrewd and far seeing. He is but one of many, both men and women, among the Cherokees who would command respect anywhere for mental ability. What is true of this nation may be true of all other Indian nations, if they only become educated and Christianized.

"As to thrift, it is true that most Indian tribes seem thriftless and lazy, but recall their history, see how they have been driven from one point to another, and ask if under such circumstances we would labor, that other men might enter into the fruit of our labors. Yet I could take you to many Indian homes where thrift and industry reign. There are many well-to-do farmers and some wealthy merchants among the Indians. If they were given the strong motive—opportunity for bettering themselves by labor—and the honest reward of labor, and added to this, education in labor, the Indians would compare favorably with their white brothers.

**5.
Kindness
and the
Apaches.**

"The Apaches were once the terror of the Southwest, said to be ready to cut the throat of the newcomer for a bandana kerchief, or a gilt gewgaw. But the Apache of today shows the folly of such a sweeping judgment. Wherever he has been firmly, but kindly handled, he has proved anything but intractable. He is a natural farmer, if you will give him a place where he can farm and teach him how.

"Many of my older readers will recall the raid of Geronimo some twenty years ago, when his long trail through Arizona was marked by the blood of women and children, and his name daily headed columns of sensational narrative in the newspapers. A body of United States troops, after a tortuous pursuit through the wildest of wild country, finally caught up with the marauding party and captured it.

"The prisoners were hurried off to a place of confinement in the far South, where, although saved from the violence of avengers, they suffered greatly from the enervating climate, many of them falling ill and dying. Then they were removed to what is now Oklahoma, and kept under military guard at Fort Sill.

"To the benevolent mind of the army officer who had charge of them, it occurred that, after all, these Indians were human beings like himself, that they would be happier and better for having something to do, and that possibly they were not quite so incorrigible as represented. So he caused a small tract of land to set apart for them.

"On this he showed them how to build simple cottages. He instructed them in breaking the soil and planting vegetables, and procured for them the implements with which to cut and cure the prairie grass, and in a little while they were selling hay to the fort for the cavalry horses, and melons and other table delicacies to the officers and men. In short, the very party of Indians who, in 1886 were mentioned everywhere with a shudder, by 1906 had become a model colony. What these Apaches have done other Apaches are quite capable of doing if they received the same treatment."

6. Indian Independence.

While the Indians have long been the "wards of the nation," the funds they hold for them are small in comparison to the great tracts of land which came to the Government in return. That the spirit of independence has not been killed, is shown by the following incident told by Francis E. Leupp, Ex-United States

Commissioner of Indian Affairs, from whom we have already quoted, and who never tires of speaking a good word for the Indians whom he knows so well:

"In 1895, when a disastrous winter had stripped them of nearly everything on which they had depended for subsistence, when their crops had failed and their sheep had perished by hundreds in the heavy snows, so that they were driven to killing their ponies for food, Congress undertook to give them some help. A paragraph was inserted in the Indian appropriation bill, authorizing the expenditure of twenty thousand dollars for feeding the needy on the reservation.

"While this was under consideration, the news of it reached the Navajo country. In the midst of the discussion I received a message from two of the old chiefs, begging me to use all my influence to prevent the passage of this law.

"The reason given was striking; they feared the effect of such a gratuity upon their young men. They did not wish the rising generation of their tribe to be spoiled by being fed on Government rations.

"If such a protest should come from a white community threatened with famine we should call it an exhibition of sturdy character, and feel a thrill of pride at having such men for fellow citizens. Coming from Indians, it passed almost unnoticed; but it made an impression on me which will never be effaced."

7. The Ghost Dance.

Many of the Indians are still heathen in thought and practice. The "Ghost Dance," which is described by our missionary, Mrs. Brendel, is one of the heathen customs of the Pawnees, and not unlike many practiced by other Indian tribes.

"See Eagle, the high-priest of the performance, was arrayed in all his feathers and paint. He had on white leggings and a white sheet. His face was painted in all the bright and vivid colors he could find. He had elk teeth around his neck, eagle feathers in his hair, and there dangled from various points of vantage his long feathered stem, which is a device for enticing the 'ghost' from 'ghostland.' His wife, Maggie Sperotz, was clad in a vivid yellow costume of buckskin.

"By and by, the muscles of See Eagle began to twitch and quiver just as a person might who had a hard chill. Thereupon he left the circle of dancers and staggered into the inside of the circle. Here for a season he continued to jerk and stagger. Sometimes he would fall to his knees; then he would get up again, rubbing his hands and

looking in a dazed, pitiful way up to where the sun shone in the skies, his dwarfed, supple form writhing like a snake, his scarred face drawn and haggard, every lineament standing out with the excitement of the moment, the tears running profusely down his sunken cheeks.

"While See Eagle lay there, three women fell, four being in a swoon within the mad circle of dancers at one time. During the evening while we were present, six fell into this frenzy-induced trance."

In contrast to this we turn to the account of a button collection among the Christian Navajos.

8. A Button Collection.

"It was Christmas and the Christian Navajo Indians had gathered for a Christmas entertainment. The girls recited the Ten Commandments in English, and sang in Navajo, 'Who came down from Heaven to Earth?' There were 50 sewing bags filled with thread, needles and soap, and 200 bags filled with apples, candy and popcorn. But the feature of the day was the button collection. Previous efforts to induce the Indians to make a Christmas offering had failed. This year the missionary told of God's gift to the Navajos, and strongly urged them to make a gift to Jesus. The missionary said to them:

"Perhaps you have no money with you; you forgot to bring your pocketbooks. But I see that nearly everyone of you have silver buttons on your moccasins, and a row or two down your shirt fronts, beside silver beads, rings and bracelets. (These buttons are made from silver coin, dimes and quarters.) Now those buttons are just the thing; you can take off two or three and hardly miss them. I want you to get busy and have the buttons ready. When the box comes to you, be ready to make a good gift to Jesus."

"They did 'get busy.' One-Eyed Medicine Man's girl was the first; she stood up to have more room, covered herself with her blanket, and from some unknown source produced her silver offering. Fat Man's children and Bear Man's children, had money ready. Thin Man felt too poor, but his two wives and Mrs. Tall Man shared in the giving, taking buttons from their shirt fronts. Angry Man produced his offering from a knot in his shirt. Yellow Mustache was too poor, he said. Nick Mustache gave a silver ring with a large turquoise set. After the start they seemed to enjoy the giving, and the clink of the dropping coins sounded very good to the missionaries. When all was finished, the collection was handed to the missionary's wife to be computed. Mrs. Many Goat's sister, feeling that she had missed something, came forward then and dropped in another button, making the offering an even twelve dollars."

Not alone do the big Indians love the missionaries, but the children as well. Two little Indian boys to whom the missionary, going back and forth across the plains on his errands of love, was a familiar figure, were talking as to what they would like to be and to

9. An Indian Boy's Wish.

do when they became men. One exclaimed, "I wish to be a preacher! Then I'd go and tell everybody all the good things I know." The other hesitated for a while. It seemed to him the very best wish had been made. But suddenly his face brightened, and his shrill little voice rang out with a note of triumph: "I wish I could be a horse and buggy! I'd carry the preacher to tell the good things." Those who heard it did not laugh. They knew the earnestness of the heart from which it had come—a heart willing to be anything or to do anything, so that the "good things" might go to others, willing to be even the preacher's horse and buggy if he could not be the preacher.

10. Our Missions to the Indians. Our missions among the Pawnee and Osage Indians are of great interest. Our mission work at Pawnee is being greatly prospered. It began a little more than a year ago. Already there is a church of fifty-four members. I wish you could come into that atmosphere and feel with me what that fifty-four members means.

They are genuine converts. Most of them for Jesus' sake have suffered persecution; some of them bitter persecution. For, as soon as the leaders of their time-honored heathen rites found what a power the Jesus religion is, they went to work with a will to fight it. It is beautiful, the narrative by Brother and Mrs. Brendel, of how the poor converts, genuine in love and faith, but crippled by a life-long ignorance of the new way and by life-long teaching in the old way, would under the severest pressure of their persecutors remain steadfast in the Jesus road. In their native simplicity and spirit they are things of power and pathos. Everybody conversant with the Pawnee mission work, including the Government officials, speak in the highest terms of it.

11. An Indian Mother's Heart. Hearts do not differ, and the Christian mother's love is the same the world over. Our missionary, Mr. Brendel, tells of the conversion of a son of a Christian Indian woman who had been praying for him for years. Here is his mother's letter on receipt of the news, given just as she wrote it:

"My Dear Precious and Never-Forgotten Son:

"I received your letter today. I was so anxious about my boy. I was so afraid you was sick. But I Thank God you are saved. Glory to God in the highest. Peace on Earth, good Will to man. O! I am so happy today to hear of my dearling son's conversion to God. Thank to my divine Master. O! I am so glad Jesus loves you and me, sing praises. Your pa is so glad to know his dear oldest son has gone to the lamb of God that taketh a way the sin of the world. I am so glad for we have no tuther friend than Jesus. O, that I could see my dearling baptised. Oh! go under the watter, obey in all things—

and my dear son, we poor frail creatures cannot keep our selves. We must ask the Lord to keep us. He is the bright and moring star. He that endureth to the end shall be saved. Trust in God. He alone is able to keep you."

12. Thanksgiving and Day Among the Pawnees. Tuesday the Indians began to come into camp for the Thanksgiving service. Thursday was a lovely day and three hundred and fifty Indians gathered. It was a great time. The worship lasted until 1.30 o'clock and then there was a dinner, at which about three hundred persons ate. An hour later everybody was in the building again, earnestly engaged at worship.

At this afternoon meeting the Christians were to speak. Mr. Brendel made a brief address, then the Christian Indians began. They kept up their talking for a great while. The sun set and the darkness of night came on, but still they talked. We lighted the lamps and the Indians continued talking and singing and praying. It was nine o'clock before we dismissed. Even then the congregation was loathe to leave the church, and they continued to stand and sit around and talk about the great meeting for almost an hour longer. About ten o'clock we got over to the cottage and we were followed by one of the Christian Indians, who was so happy in his religion that he wanted to tell us about it. Before he got through telling his story, here came a deacon and with him a woman that wanted to be shown the way to Jesus. So our meeting began again there in the parsonage, and a little before midnight the woman left for her home, happy in the new born faith. It was the greatest meeting we have ever had and now there are seventeen new converts asking for baptism, and five of the leaders of the heathen ghost dance enquiring of Missionary Brendel to know the "Jesus road."

13. A Visit to the Osage Mission. When last we studied of the Indians it was our good fortune to accompany Miss Crane and Dr. Love on their tours among them. We now have the pleasure of having Mr. V. I. Masters as our guide on a visit to the Osage mission.

"The Osage mission is located south of the Arkansas River, in northern Oklahoma. The mission is a mile out from Pawhuska. Pawhuska is a town of 5,000 and is administrative headquarters for the Osage property affairs. The Osage reservation is a rolling country of 1,500,000 acres. There are 2,230 Osage Indians on the reservation, and each of these gets about \$350 a year from all sources. The money is collected and paid to the Indians by the Government agency. A family of five gets \$1,750 a year, a lot of money for the folk of the simple habits and wants of the Red Men. This money is doing much for their undoing, as it would on the same conditions for any equal number of white people.

14. Wayside Sights.

"The first thing I saw as we drove out to the Osage camp, was a carriage drawn by two horses, in which were four Osage women and five children driving into the town—probably to spend their money.

"The next was a picturesque individual, whether man or woman, the first view did not tell to our untutored eyes, staggering in the abandon of drunkenness in the yard of a cottage in the "camp." This person wore a heavy shawl of broad white, blue, and bright red stripes, and the nether garments were of Indian be-draggled pattern and ended in moccasins. The man (I was told it was a man) gesticulated wildly and waved his hands toward high heaven, the long, abundant, black hair streaming down to his waist.

"Mr. Osage still wears his variegated blanket and color trimmed nether toggery. So does his wife—in fact, you have to learn things in Osage costuming and physiognomy before you can tell whether it is Chief Elk-Tooth, or his wife, Onco Morning Star, whom you are addressing. Both wear their hair long and black, and to the unpracticed eye they do not look very much unlike, especially when they are young. The Osages have a very fair skin, even the pure-blooded ones. It is often of a more delicate texture than that of many whites."

Summing up the question of Indian missions, one of our missionaries exclaims:

15. Summing the Matter Up.

"Talk about foreign missionaries working among the heathens! Surely this is what we are doing right here, only a ride of a few hours from the homes of the of the millions of Christian people all over our South-

land. Yet these thousands of Indians in Oklahoma have been so largely neglected and forgotten, left in their ignorance and to their heathen worship to die in their sins."

The world cannot be "evangelized in this generation," unless these Indians also are given a knowledge of Christ.

Program for Young Woman's Auxiliary.

(Based on Material in General Program.)

Solo—Reception of New Members—Recognition of Visitors.

Scripture—Prayer—Poem, *Others*.

Readings: Indians, Civilized and Otherwise, paragraphs 2 and 3. Some misconceptions, paragraph 3. Kindness to the Apaches, paragraph 5.

Talk: The Kind of Christians Indians Make, paragraphs 8, 9, 11, 12.

Readings: Our Mission to the Indians, paragraph 10. A Visit to the Osage Mission, paragraph 13. Wayside Sights, paragraph 14.

Reports of Committees—Prayer for the Annual Meeting of the W. M. Union, Baltimore, Md.—Dismission.

Program for Junior Young Woman's Auxiliary.

Music—Prayer—Poem, *Others*.

Favorite Verses, with reasons, from different members.

Paper—The Indian Today. Reading: The Ghost Dance, paragraph 7.

A Button Collection, paragraph 8. An Indian Boy's Wish, paragraph 9.

Talk or Paper—Our Missions Among the Indians, paragraphs 10, 11, 12, 13 and 14.

Report of the Look-Up Committee—Report of Committee on Sick or Needy—Report of Other Committees—Business—Dismission.

Program for Royal Ambassadors.

Hymn of Order.—Responsive Reading—Prayer.

Hymn—"We're Marching to Zion."

Paper or Talk—The Indian as an American Citizen—illustrated by a map of United States showing where Indians are located.

Some Famous Indians—Facts about famous Indians in American History, told by different members.

Readings: Kindness to the Apaches, paragraph 5. The Ghost Dance, paragraph 7. A Button Collection, paragraph 8. An Indian Boy's Wish, paragraph 9.

Talk—Our Missions Among the Indians.

Reports—New Business—Dismission.

Band Program.

Arranged by Miss Elizabeth N. Briggs.

FIRST MEETING.

SUBJECT—Indian Customs.

Motto—"Tell the Father's Wondrous Love and His Tender Care."

Opening Exercises—Hymn.

Bible Reading—The Creation of the World. Genesis i: 16-17.

Prayer—Hymn—Minutes.

Duet or Selected Music.

Reading—An Indian Story of the Creation of the Earth.

At one time there was no earth. All the world was one huge lake, in which many water animals amused themselves. One day a duck cried out: "Some strange thing is coming down from the sky!" A council of water fowls was called to decide what to do in case this being could not live in the water. One duck said: "I will dive and find out whether there is any bottom to our lake which could be brought up." After some time she came to the surface, but died immediately; for the struggle had been too much for her strength. Several others tried, with the same result. At last a muskrat said: "I will try." And he succeeded in bringing up a little earth in his claw. This encouraged others and many at last brought up small bits of earth. This soil they placed on the back of a turtle, who offered to become the foundation of an island. The land thus made was very small at first, but it soon grew into the continent of North America.

The strange object flying through the sky at last came near, and the water fowls saw it was a beautiful woman. They received her on their outspread wings, and landed her safely on the new earth. She at once began examining the island; every day she walked round it and every day it took her longer to do so. By this she knew it was growing. After some time this woman from the sky had two little boys, one of whom was good and the other bad. Their names were Good Ruler and the Evil-Minded. Soon their mother died. Then the Good Ruler said: "I will take my mother's face and make a sun. Her shining eyes will give light to the whole world. Of her body I will make the moon." Thus the light of day and night were established.

Reading—How Indian Stories Were Saved.

We all like to have our fathers and grandfathers tell of what they did and saw when they were boys. We like it even better than having them read us stories in books. The Indians have written no books for their children to read, yet Indian boys and girls know many stories. An old Indian chief, having been taught in his childhood, teaches the stories of his tribe to the children. He does not simply tell stories, but each child is made to repeat the words after the chief, so that in time he can tell the story in the very words in which it was told to him. Sometimes a chief will have a favorite child to whom he will teach special stories. Indian children can tell many stories of the brave chiefs of their tribe who died long years before the child lived. This is the way the history of the tribes has been kept.

Reading—The Ghost Dance. (Paragraph No. 7.)

A Button Collection. (Paragraph No. 8.)

Hymn.

Talk by Leader—Some work being done by our Home Mission Board among the Indians. Show pictures and give any news from The Home Field. Review Indian childhood from Band Program for March.

Recitation—(Selected.)

Hymn—Roll Call—Collection—Hymn.

Adjournment.

SECOND MEETING.

SUBJECT—Indian Converts.

MOTTO—"Come Unto Me."

Opening Exercises—Hymn.

Bible Reading—115 Psalms 2-8. A Description of Idols. (Read responsively or with appropriate motions.)

Hymn—Prayer—Hymn—Minutes.

Roll Call—Collection—Hymn.

Reading—The Missionary's Story.

A missionary who had labored for many years among the Indians was one day at the dwelling of one of them when an old Indian chief of another tribe came there. Said the native to the missionary: "This man has lost his daughter." The missionary asked: "Do you ever expect to see your daughter again?" "No," replied the old chief; "we don't think like you people; we believe the spirit goes into air." "And does that make you feel good?" asked the missionary. "No," again replied the old chief. "Well," said the missionary, "I had two beautiful daughters who came to stay awhile with me, and they, too, went to a far country, but some time I expect to see them again." With a questioning look on his face, the old chief asked: "Did any one ever come from that far country?" Like a flash came the thought to the missionary: I can tell him the story. "Yes," said he, "the Chief of that country sent His only Son to us." And he told him about the birth and childhood of Jesus, about his manhood and ministry here on earth, about his temptations and miracles, about his persecution and cruel death on the cross, about his resurrection, and concluded by saying: "And some day he will come again, and receive the righteous unto himself; but the wicked he'll cast into outer darkness." "Ah, that was a good story!" exclaimed the old chief. "Nobody ever told me that story before." Then, after a moment's hesitation, he said: "I wish I might believe that story; if it is true, I will believe that story."

Time passed on and the missionary was changed to another place. After several years, he went back to his former people. Asking about this and that one, he at last exclaimed: "And the old chief! What has become of the old chief?" "The old chief? O, he is dead! He died a glorious death, with a full and firm belief in a loving Saviour." Said the missionary: "How glad I was I had told him the story."

Reading—An Old Chief and His Work.

An Indian chief who belongs to a small tribe living far from other tribes, heard a little of the loving Heavenly Father and His Son. The chief was so anxious to know more that he traveled three hundred miles to a mission station to ask that a missionary be sent his tribe. But there was no one to go back with him. Those who had the work in charge had already more than they could do, and they could not leave their stations. They kept the chief with them for a time and taught him as much as they could of the Great Spirit and His love to His human children as shown in the gift of His dear Son. After learning parts of the Bible by heart, the chief went back to his people, glad of what he had learned, but sorrowful that no teacher could return with him. Many years passed and the chief was not heard from. Then some white men visited the tribe and found that the chief had taught his people all that he learned during his visit to the mission. Twelve years later a missionary was sent to the tribe and found the chief, now getting to be an old man, still teaching and holding services every Sunday. This has not always been easy work, for sometimes the young men have laughed at his simple ways. But the long years of the old man's faithfulness have not been in vain. Many lives have been made better by his quiet example, and many Indians brought to know the Saviour through this old man's teaching.

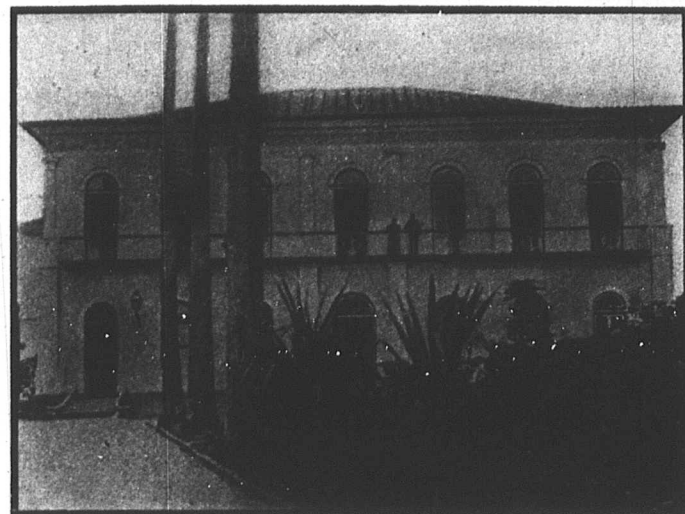
Readings—Two Wishes. (Paragraph No. 9.)

Thanksgiving Day Among the Indians. (Paragraph No. 12.)

Recitation—(Selected.)

News of Our Indian Work. (Review from last meeting.)

Hymn—Adjournment.



Baptist College and Seminary, Rio de Janeiro.

BRAZIL, ARGENTINA AND CHILI.

RESUME—Brazil, largest state in South America, being as large as United States and Cuba combined. Population, 19,900,000. Language, Portuguese. Ruling people of Portuguese descent, with large number of negroes, and in the interior, a large, but unknown number of uncivilized, heathen Indians. Religion, Roman Catholic. Protestant missions begun in 1859. Southern Baptist Missions begun in 1882, by Rev. W. P. Bagby. Present number of our missionaries, 41. Church members, 5,691. This has been one of our most successful mission fields.

Argentina. Very large Republic with vast possibilities, in the southern part of South America. Population, 5,900,000. Language, Spanish. Religion, Roman Catholic. Government progressive and liberal. At present receiving more immigrants than any American country except the United States. Southern Baptist Convention opened missions in 1905. Missionaries, 12.

Chili. South American state, lying on western coast of South America. Population, 5,000,000. Work begun by Baptist Convention of Brazil and Argentina in 1908. Dr. T. B. Ray will visit South America in the spring and summer of 1910 as special representative of Foreign Mission Board.

Program for June.

BRAZIL AND ARGENTINA.

Hear the word at my mouth and give them warning from me.

Ezekiel 3:17.

Hymns.

Roll Call—Answered by favorite passages of Scripture.

Prayer for South America.

Essay—Roman Catholic America.

Readings—A Continent-Wide Mission; The Outreach in Brazil; Work in Argentina; The Means God Uses. (Incidents in Paragraphs 7, 8, 9, 10 and 11, told by different numbers.)

Talks—The Mission Needs of Brazil and Argentina.

Music.

Scripture Selections.

Prayer.

Poem—

PAUL THE MISSIONARY.

By J. S. Cheavens, Southern Baptist Missionary to Mexico.

Through midnight silence, profound and vast,
He heard a Voice; and then a beck'ning hand
Across the desert waste of Trojan sand
Before his eyes in wondrous vision passed,
And o'er his heart a mighty spell was cast—
He heard the call of ev'ry far off land,
And life was forged into a burning brand
That flamed in living light until the last.

When through the tempest, angry sea waves roar,
When deep within Philippian prison walls,
When clank his chains in Roman judgement halls,
When cast away upon an unknown shore,
When life depends upon a despot's nod—
Paul prays: and straightway is alone with God.

1. The Two Americas.

We are all familiar with the geographical division of the Western Hemisphere into North and South America. There are, however, other and even more significant divisions than this geographical one. A recent writer divides our western world in two Americas, on

the basis of language, type of people and civilization, and of religious faith. These divisions are Anglo-Saxon America, reaching from the Rio Grande to the northern boundaries of North America, or in other words, including all the United States and Canada; Latin America, including all the hemisphere south of the Rio Grande, or Mexico, Central America and South America.

The population from Mexico to the Straits of Magellan is practically of one race and speech. The extent of Latin America is equal to that of Anglo-Saxon America. It offers a spectacle of a family of nations predominantly of Spanish and Portuguese stock. What is true of race and language is no less true of religion. The religion of Anglo-Saxon America is Protestant, that of Latin America, Roman Catholic. The former stands for the Bible in the hands of every man; the latter for the Bible only in the hands of the priest; the former for God's Word as ultimate authority; the latter for an infallible Pope interpreting that Word. Acknowledging all the faults of our Anglo-Saxon civilization, the Protestant religion needs no better justification than a comparison with the results in life, literature and political development in Roman Catholic and Protestant America. The United States is not perfect, but in the United States the moral standard is infinitely higher and the average moral and social conditions are immeasurably superior to the average in South American countries, and such is the case in Protestant countries everywhere.

2. **The Political Influence of the North upon the South.** The influence of Anglo-Saxon America on Latin America has been very great. It needs not that our American nationality pursue an aggressive policy looking to territorial expansion. For a century, a milder conquest has been in progress: The conquest of the idea of the Spirit. For a hundred years Latin America has been learning of Anglo-Saxon America. Its best inspiration, the vital forces that have moulded constitutions, jurisprudence and administration, have gone forth from the republic of the North. The growing sentiment of unity, of interest and of destiny, is more and more binding together the extremes of this western world.

3. **The Indirect Missionary Influence.** Everywhere the presence of Protestantism has stimulated progress, given vigor and stability to reform movements, inspired new enthusiasm for education, created new ideals of living, increased the sum of human happiness. There can be no doubt that in Mexico the presence of Protestant missions has contributed to the permanency of the freedom and progress guaranteed by the laws of reform. Under the leadership of that missionary hero, Dr. Thomas B. Wood, marriage laws in Peru and Paraguay have been modified until it is now possible in these countries for Protestant Christians to

secure the sanction of the civil law for the constitution of the families. To William Goodfellow and to Thomas B. Wood was given a large place in organizing the modern educational movements in Argentina, Uruguay and Peru. In all these countries Protestant schools have set the models and formed the ideals of public education.

It is not strange, therefore, that as a result of the position taken by our Protestant movement in these countries, public esteem has been assured, confidence created. Men in public life have expressed the highest appreciation of the influence of the Protestant missions, willingly attending upon public services and functions, and declaring in not a few instances their conviction that Protestantism offers clearest assurance for the future greatness of their countries. (*)

4. **Corrupt Teachers.** "Like priest, like people," is an age-long maxim. Of South American priests, one of their own Catholic Bishops has said: "I have done all in my power to pull them out of the cesspool of ignorance and vice.... They are always the same—brutal, drunken, seducers of innocence, without religion and without conscience. Better would be the people without them.... The priests of these villages have no idea of God, nor of the religion of which they are the professed ministers. They never study. You cannot imagine the pain that these things give me. I am sick and tired of it all. There are exceptions, but so very few that they are not enough to mitigate the pain."

If this is the testimony of their own leaders, we cannot question the statements of Protestant writers, many of whom agree with one who writes:

"Knowing of the corrupt lives of the priests, it is hardly necessary to say that the most unspeakable corruption is prevalent everywhere, in all classes of society, and in the lowlands, 'the hot country,' where it is practically all out-door life, with windows and doors and yards always wide open, there is no attempt to conceal immorality. Right in line with this is the universal desecration of the Sabbath, the one day of every week given over to social life; balls, dinners, bull and cock fights, debauchery in its lowest forms, the drawing of the lottery weekly, political and carnival parades, and other desecrations."

5. **A Continent-wide Mission.** But our study is of Brazil and Argentina, why, then, have we concerned ourselves with the whole of Latin America? A few years ago we might, indeed, have confined ourselves to Brazil, but our Southern Baptist Missions are now spreading out with continent-wide hopes. Argentina followed Brazil, and now the churches of these two

(*) "Latin America," by Charles W. Drees.

Republics, with that of Mexico, are stretching out their hands to Chili. To understand one, is in a measure to know another, and no view of our South American Missions would be complete without viewing them in the light of their wider mission.

6. **The Outreach in Brazil.** The outreach of our work is immense. Begun in 1882, the first missionary was Rev. W. B. Bagby, who still labors in Sao Paulo. Now our missions fringe the sea-coast for 3,000 miles, and extend up the Amazon, 1,000 miles to Manaos. Stations have been founded in every state in this Republic, but one. We have 43 missionaries and about 6,000 church members, more than 1,200 being baptized last year.

7. **The Blessings On Prayer.** In the growth of the work, God uses many agencies. How He blesses and protects through four channels is strikingly set forth by Mr. S. L. Gingsburg, the influence of each being shown by an illustration. First, *Prayer.*

"It was in the month of August that we resolved to reopen work in the city of Limoeiro. Three unsuccessful attempts had been made to establish a permanent work in that city, but each time the workers were expelled and their lives threatened. The citizens publicly declared the impossibility of the entrance of the Gospel in Limoeiro. Upheld by the prayers of all the churches, we went, obtained the use of the theater free, and arranged for preaching. A prominent lawyer placed eighty ruffians at the disposal of the priests. A representative of the state government sent forces to guarantee peace. The first day all went off quietly. Thirty soldiers watched the house where we stayed. The second day the priest himself came, all armed, accompanied by fifty or more armed men. After meeting, we walked arm in arm through the street. An enraged woman, with dagger in hand, attempted to stab the missionary, but the Lord withheld her. It was a remarkable escape. God heard our prayer."

8. **The Power of the Bible.** Just a line about what He is still doing through *His Book*, which is still the Word of God, able to teach, able to guide, and able to establish a good work.

"Two or three times the mission had tried to establish a work in Cabo, an important little city near Recife, and for some reason or other the work that was begun had dwindled away. But the Word of God remained in several homes, and when we had almost despaired of gathering in any results, lo! and behold, several families gave themselves to Christ, hired a house, had it white-washed, with Gospel texts painted on the walls, and then sent for a preacher, paying his expenses. December 8th, we organized a church with six members and seven candidates for baptism. Now the work of the Lord is spreading remarkably. The priest is very much upset

at this turn of things, and has done everything in his power to check it, but so far has only succeeded in demoralizing himself and booming our cause."

**9.
The
Mission
Press.**

"The influence of the Mission Press cannot be overestimated. At Rio we have a well established Mission Plant and Book Store. This phase of our work is doing a far-reaching business—sending books, tracts, Bibles and religious literature to all parts of Brazil.

We receive orders from the far north and south, and send many pieces of literature to the far interior. It seems to be the only large evangelical book store in all Brazil, and is literally sowing the seeds of the kingdom in all parts of the country, bearing constant testimony to the truth. In Pernambuco, a little Gospel paper, which is called *O Missionario*, is published and scattered all over the state.

"Letters come to us from all over Brazil asking for more literature, more information about the Gospel, and sometimes inviting a personal visit as a result of the entrance of this little paper. Wherever it goes it preaches the Gospel. It went into an interior village of the neighboring state of Alagoas. Soon word came asking for more literature, later for a Bible, and then for a preacher. The preacher went and found the whole village anxious to hear the glorious news of salvation. He baptized several and there are more to follow."

**10.
His
Servants.**

His Servants,—the touch of one human heart on another is God's great means of reaching out to the world. We have a family of believers living in Palmares. For two years the family was watched by a neighbor. Finally the neighbor came around and said, "I have watched you closely these last two years and have realized that you have something I have not. Give me something from which I may learn the same secret." He took away a New Testament, but soon returned wanting the whole Bible. Ere long he came asking the brother to go and explain things to him and his wife. They were converted and are trying hard to teach the Gospel to their relatives and friends.

**11.
The Mission
of the
Children.**

No view of the means that spread the Gospel in Brazil would be complete without the story of the children. These are the children gathered into the day schools and into the Sunday Schools. Our missionary tells the story of the children in the Girls' School at Sao Paulo: "I doubt if there is any single force in this mission that is doing more for the cause of Christ than is this school, which last year enrolled 165 pupils. Here students come from the very best families of the city, many of whom are ardent Catholics, who prefer our school to their own, even though it is a well-known fact that ours is an evangelical school, and that the word

of God and Christian hymns are taught each day in the school. The seeds of Christianity are planted in many little hearts which will spring up in after years and bring forth an abundant harvest. It is a beautiful story also, that told of the Children's work in the church at Pernambuco, through what we would call their Sunbeam Society. So far they have worked for their own church. Its members are all poor, but some months ago they got together enough pennies to present the church with a neat pulpit. They are now working with their mite boxes for some small chairs for the Sunday School. The children are fond of distributing tracts and other religious literature, and often through their personal invitations strangers are brought to the preaching services. It is remarkable how much Scripture these little tots can quote. They have exercises in this line at each meeting. Many of them also lead in public prayer, and can conduct a business meeting in the most approved style. The age limit is sixteen years. About eight of our Juniors were baptised on the last night of the old year. During the year the society gave several very interesting festas, or Christian entertainments, which invariably attract many outsiders, and thus open the way for a personal invitation to attend the other religious services."

**12.
Work in
Argentina.**

In other studies of Argentina we have told of the physical features of this Republic, which is as large as all of the United States, east of the Mississippi River, of its population of nearly six million, of its long fight for freedom, its political institutions, the inrush of immigration, and of its vast possibilities. From all these points of view it is a most interesting country. But today we concern ourselves more with our six-year old mission work. Begun in 1904, we now have fourteen missionaries, some of whom, however, have not been out long enough to acquire the language. They have been very wise in locating the churches in the centers of population and influence, Buenos Aires, Rosario and Santa Fe. There are now two little churches in each of these cities. In addition to these churches there are five out stations.

A year ago, this little group of churches formed themselves into the Argentine Baptist Convention. At the second session they reported 250 members in all the churches, 97 having been added during the year.

**13.
The Mission
of a
Mission.**

It is of deep interest to note how our Missions become in a short time the mother of other missions. Of the Argentine Convention, Mr. Hart says: "There is not an anti-missionary or non-contributing church among us. Last year these little churches contributed \$239.00 or \$1.56 gold, per member to their foreign mission work in Chile." While Southern Baptists average less than 25 cents to Foreign Missions. The most interesting part of this new

convention was the discussion of their mission in Chile. As has been said the Baptist conventions of Mexico, Brazil and Argentine have united to open and support this work in the western republic of Chili, whose length stretches itself for 2,500 miles along the Pacific Ocean. The first call came from the country itself, where little groups of people holding our doctrines called to Baptists in the other republics to come over and help them. Rev. W. G. McDonald was sent to them and reports eleven churches with 603 members. These in turn have organized a Convention, but their report shows that Mr. McDonald is pastor of *eight* of the eleven churches which compose it. They surely need help.

14. The Need and the Prospect.

The need, indeed, is great in all South America. In Canada, the United States or Protestant America, there is a minister to every 514 persons; in South America one to every 50,000, indicating a need in proportion to the population, 100 times as great as in these Protestant lands.

"Politically, the hopeful and cheering thing to remember is that all the Republics, with two or three exceptions, are fronting in the right direction. Their faces are toward the sunrise and not the sunset. They are leaving anarchy, petty squabbling and misrule behind, and are advancing toward a stable, responsible government, based more and more upon the will of the people.

"True republicanism is growing stronger with every decade, except in the northern countries of Venezuela and Colombia, and possibly Ecuador. Monarchy has absolutely no chance of imposing its chains on South America again."

Are they facing towards Christian righteousness? Practically, the whole vast country is open from end to end to the missionary, and in this time of outreach for what is better, they might lead them to the true light. "But how shall they hear without a preacher, and how shall they preach, except they be sent."

Program for Young Woman's Auxiliary.

(Based on Material in General Program.)

Short Song Service.

Scripture Recitations by the Members—Ps. 62: 18. Ps. 145: 18.
Hosea 14: 2. 2d. Chron. 7: 14. Ps. 34: 5. Heb. 4: 16. Acts 10: 4.
Ps. 90: 17. 2d. Sam. 24: 24. Ps. 67: 2.

Solo or Duet.

Let someone give comparisons of the two countries of South America, Brazil and Argentina, with equal areas in our own land, noting population, paragraphs 12, 14. See Sunbeam program.

Let another tell what the Roman Catholic church has done for these people, paragraph 4. What the Christian religion has done, paragraph 2. A third may speak of language and government, paragraph 1, Sunbeam program 11. A fourth, of Southern Baptist Convention work in South America, paragraphs 5 and 12.

Poem—

THE BEST WE HAVE.

Christ claims the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat,
And still he asks his own with gentlest pleading
To lay their highest hopes and brightest talents at his feet,
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to him

The best we have.

Christ gives the best. He takes the hearts we offer,
And fills them with his glorious beauty, joy, and peace,
And in His service, as we're growing stronger,
The calls to grand achievements still increase.
The richest gifts for us on earth, or in the heaven above,
Are hid in Christ. In Jesus we receive

The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out his soul for us,
And in the prime of his mysterious manhood
Gave up his precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us

The best he had.

—Selected.

Plans for Keeping up the Interest During Summer Months.
Business—Dismission.

Program for Junior Young Woman's Auxiliary.

Opening Prayer.

Hymn—"I Gave My Life for Thee."

Scripture—James 2: 14-26.

Face of the Country of South America.

Names of Southern Baptist Convention Mission Stations and Missionaries in Brazil and Argentina (see Foreign Mission Journal, February, 1910).

Life Story of Capt. Allen Gardiner.

Let two members give contrasting word pictures of the results of teaching of priests and missionaries.

Poem—"The Best We Have."

Readings—Paragraphs 3, 4, 5, 6, 12, 13, 14.

Paper—What is the conclusion as to our duty to South America.

Reports—Business—Dismission.

Program for Royal Ambassadors

Hymn—"Am I a Soldier of the Cross?"

Scripture—Ps. 115: 1-8.

Prayer in Concert—Ps. 117.

Introduce Topic—Brazil and Argentina, paragraphs 5-12.

What Portion of South America do They Occupy?

Story—Christ in the Andes (see Sunbeam program).

What is the Population, Form of Government, Religion and Productions of South America (Sunbeam program).

What Products are sent to the United States?

Give a sketch of one of our missionaries to Brazil—Argentina.

Tell something about the largest city in Brazil—Argentina.

Paper—Captain Allen Gardiner, a missionary hero. (Send to W. M. U., Lit. Dept., for this; price 2 cents.)

What most interests you in this great country?

Business—Dismission.

Band Program.

Arranged by Miss Elizabeth N. Briggs.

FIRST MEETING.

SUBJECT—Brazil.

Motto—"Believe on the Lord Jesus Christ and thou shalt be saved."

Opening Exercises—Hymn.

Bible Reading—Heb. xi: 20-29.

Prayer—Hymn—Minutes.

Roll Call—Hymn.

Facts About Brazil—

1. South America contains nearly seven million square miles, being about two-thirds as large as North America.

2. The largest country of South America is Brazil. It is about the size of our United States.

3. The chief products of Brazil are: coffee, sugar, rubber, nuts, spices, with a great variety of tropical fruits. It also abounds in gold, silver, iron, lead and precious stones.

4. The equator passes through the northern part. The climate is generally warm, but in the higher land it is cool and pleasant.

5. The Amazon, the largest river in the world, flows through Brazil.

6. There are more than eighteen million people in Brazil.

7. Most of these are descendants of the Portuguese, many of whom went to South America three hundred years ago.

8. Besides these there are a million or more of Indians, and many negroes.

9. The Indians have been driven far back into the western forests and mountains as is the case with our North American Indians.

10. When the first Europeans arrived in Brazil they found the land full of savage tribes belonging to an unknown race. These Indians can be divided into two families—the *Tapuya* (who lived in the north), and the *Tupy* or *Guarany* (who lived chiefly in the south). All lived in primitive ignorance; walked about naked; used big feathers for ornaments; painted their bodies with the most extravagant colors, and wore, as special distinctions, large bones in their lips and ears. There is yet to be found a tribe or people that has not some kind of belief in a Supreme Being. These savages believe in a Great Spirit, whom they call *Tupa*, and to whom they sacrifice human beings—their enemies. Brazil is not yet entirely explored, and there are thousands of these savages who still live in the woods, far away from all civilization, and who are hostile to all white men.

Music or Recitation.

The History of Brazil—

11. Brazil was discovered accidentally. You know that, before the Suez Canal was cut, all ships had to go around the Cape of Good Hope, all around Africa, to reach East India. A fleet of thirteen vessels was sent by the King of Portugal to the East Indies, under the command of Pedro Alvarez Cabral. To avoid being becalmed on the coast of Africa, he sailed too far in a westerly direction, and was borne by the South American ocean current to the southeast coast of Brazil. He landed, and on the 24th of April, 1500, claimed possession of the country in the name of the Portuguese monarch, Emanuel.

12. The new continent was named *Terra de Vera Cruz* (land of the true cross), which was afterwards changed to *Santa Cruz* (holy cross)—no doubt influenced by the beautiful cross that appears in the heavens of the southern hemisphere. You can see it on nearly all Brazilian stamps. However, later, the name *Brazil* prevailed, on account of the great abundance of this kind of wood.

13. Since that time Brazil has passed through many phases. At first the Spanish government tried to get hold of this great continent; then the French; after them the Dutch, who really held possession of the country for many years; but all finally failed, leaving Brazil in the hands of the Portuguese.

14. Portugal did not enjoy the possession of Brazil very long. The people wanted a government of their own, and the Prince Regent was obliged to proclaim the independence of Brazil on September 22, 1822; and the Prince was declared the first Emperor under the name of D. Pedro I. He did not govern this land very long, for, on the 7th of April, 1831, he was obliged to abdicate his crown and leave Brazil. In one of the public squares of Rio de Janeiro exists a beautiful monument, made all of bronze, commemorating his courageous resolution of "Independence or death."

15. D. Pedro II. was his successor. He was only five years old when he was made Emperor of Brazil. He had a good, liberal education, and governed this land for nearly fifty years. The military revolution that took place on November 15, 1889, forced the Emperor and his family to leave Brazil for Portugal, where he died. Marshal Deodoro da Fonseca was made the first President of the United States of Brazil.

Hymn.

Religion of Brazil—

16. Nearly all the people in South America are Roman Catholic. Sword in hand, the Spaniards and Portuguese forced a way into the country and took the country. Then with the sword the natives were made to become Catholics, and obey the priests. They were not taught the Bible.

17. In 1555, the persecuted Protestants of Europe, called Huguenots, fled to Brazil, hoping to find a safe place to live, and also to carry the gospel to the natives. These people were persecuted, some killed, and others driven away. The colony was finally broken up. John Boles, one of this little number, escaping with his life, went to the Indians and preached to them until he was taken prisoner. Afterward he was killed, where the city of Rio Janiero now stands.

18. Under both the Empire and the Republic liberty of worship was allowed by law. Missionaries and native Protestant Christians are often ill-treated by the priests and ignorant people, but every year they are becoming more and more open-minded.

19. The people need first of all, an open Bible which teaches, "Believe on the Lord Jesus Christ, and thou shalt be saved," next, good schools, pure home life, and true religion without superstition.

20. The Southern Baptists, have 43 missionaries in Brazil. There are 97 churches and about 6,000 members.

21. Many converts are baptized every year; some of the churches are self-supporting and have their own native pastors; a Brazilian Baptist Publication Society has been established, which sends out a great deal of religious literature, and publishes a religious paper for the church and in every way the work is well organized and progressive.

Hymn—Collection—Adjournment.

Note to Leaders—The Leader may tell these facts about Brazil in sections, as they are divided. A list of questions may be made from each section. Divide the Band into two parts and ask the questions alternately. If one-half fails to answer, a mark should be made against them and the question passed on to the other half.

SECOND MEETING.

SUBJECT—Argentina.

MOTTO—"This is our prayer, O Lord of love,
Send down Thy blessing from above."

Opening Exercises—Hymn.

Bible Reading—Hebrews xi: 32-40.

Prayer—Hymn—Minutes.

Roll Call—Collection.

Hymn—

SAVIOUR, BLESS THE CHILDREN.

Air: Greenland's Icy Mountains.

Dear Saviour, bless the children
Who're gathered here to-day;
O send Thy Holy Spirit
And teach us how to pray.

Dear Lord, wilt Thou not help us
Obey Thy great command,
And send the blessed Gospel
Abroad through ev'ry land.

May missionaries carry
The message of Thy love,
The wonderful salvation
Christ brought us from above.

Lord, bless the work we're doing;
O bless our gifts though small,
And hear our prayer for Jesus' sake,
Who died to save us all.

Talk by Leader—Use information from W. M. S. program, and tell the children of mission work in Argentina. Lead them to see the difference in mission opportunities in a new and rapidly developing country, and in an old settled country. Draw the difference between quiet habits of living and a rush for gain and money. Which kind has most time to think? On the other hand, which would be most set and hard to change in religious belief? Have the children discuss these questions and then note as to which kind of country they would rather go as missionaries.

Hymn or Selected Music.

Paper. Argentina. (Size, population, industries, growth, etc.) by older member.

Reading— THE CHRIST OF THE ANDES.

A few years ago a treaty of peace was made between Chile and Argentina. In commemoration of this event, it was agreed to erect a monument in the form of the figure of Christ, who was the Prince of Peace. In harmony with this agreement, a majestic bronze image of the Christ was cast. It was to be placed up in the high Andes on the boundary line between the two Republics; and so it is called "The Christ of the Andes."

But how should the figure be placed? It would not do to have the back turned toward Chile, for the hardy Chileans would resent that. Neither would it do to turn the back toward Argentina, for the proud Argentine would not tolerate that. So it was decided to have the figure face along the direction of the boundary line. But would it be to the north or to the south? To face southward would be to have it look toward the South Pole and the icy waters of the Antarctic. That was not the region of hope.

So it was placed to face in a northerly direction, and now as the traveler ascends to the summit of the pass over the Andes, he beholds the majestic figure of "The Christ of the Andes," with the cross in one hand, while the other is uplifted in blessing and the eyes look northward. It seems to look northward to the United States of America and the Dominion of Canada. It is the symbolized appeal of South America to the people of the north. It is the symbol of the appeal of the real Christ. The people of the north, and particularly of North America, should respond and help South America, and help now.

Recitation—

WHAT CAN WE DO?

What can we do for Jesus?
His work needs many hands;
New doors are opening daily
In distant heathen lands,
And eager eyes are watching
The Light of Life to see,
While plaintive voices reach us
From homes of misery.

What can we do for Jesus?

We'll help to send His light
To cheer the weary watchers
And chase away their night;
We'll answer those who call us:
"The Christ whom we adore
Belongs to every nation—
Our King for evermore."

Song by Smaller Sunbeams.

Hymn—Adjournment.

Note to Leaders—It may be well at this meeting to plan for keeping up interest and work during the summer months. Mite boxes may be distributed, that the children may take them wherever they go for their summer vacation. Suggest ways for filling the boxes. Plan for the children who are to remain at home and use every effort to keep from disbanding during July and August.



TREASURER'S REPORT, NOVEMBER 1st, 1909, TO FEBRUARY 1st, 1910.
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.	Train'g School.	Fore'n.	Home.	S. S. Board.	Marg't Home.	Train'g School.	Marg't Home. School.
Alabama	1562 57	315 06	4 55	9 15	113 90	270 31	75 50	2 50	2 00	5 00	23 27
Arkansas	32 37	180 75	10 92	6 71	17 00	63 75	52 00				4 10
Dist. of Colum.	516 34	706 51	13 10	8 52	64 47	224 67	25 99				39 87
Florida	5670 21	394 12	12 47	10 80	113 95	328 55	66 13	50	2 50	10 50	243 00
Georgia	2161 26	500 00	7 00	6 50	430 60	7 95					59 80
Kentucky	927 69	117 09		11 00	33 50	11 01	7 00	3 00			198 74
Louisiana	398 24	554 17		8 00	51 00	106 03					28 15
Maryland	1359 46	521 32	9 66	27 20	122 50	139 06	83 48	3 15			20 00
Mississippi	967 04	652 69	13 50	11 75	177 65	6 00	1 00	2 50	1 00	13 75	11 70
North Carolina	4025 61	387 45			39 00	306 15	30 38				73 48
Oklahoma	819 01	248 64			262 72	601 12	47 49				102 97
South Carolina	5278 08	433 89									10 25
Tennessee											90 26
Virginia											7 84
TOTAL	24277 63	5038 89	80 20	123 72	1504 79	2266 15	451 43	11 65	5 50	84 55	453 73

The above contributions for the Training School include \$57.03 for the Student Fund.

**VALUE OF BOXES TO HOME MISSIONARIES
AND MOUNTAIN SCHOOLS.**

HOME MISSIONARIES.				MOUNTAIN SCHOOLS			
States.	W. M. S. Y. W. A.	Bands	Royal Ambas.	W. M. S.	TOTAL		
Alabama	833 23	83 10	10 00			926 33	
District of Columbia	205 00					205 00	
Florida	343 62					343 62	
Kentucky	1272 20			108 35		1380 55	
Maryland	1165 06					1165 06	
Mississippi	915 00					915 00	
Missouri	651 50					651 50	
North Carolina	1339 64	84 30	67 44			1521 38	
Tennessee	1115 27	300 00				1415 27	
Virginia	1283 70	40 00				1323 70	
TOTAL	9124 22	507 40	77 44	108 35		9847 21	

ROYAL AMBASSADORS.			
States.	Fore'n.	Home.	Marg't Home.
Alabama			2436 29
Arkansas			32 00
Dist. of Colum.	8 63	5 00	48 18
Florida	49 33	2 00	1001 27
Georgia	10 00		7143 35
Kentucky	4 00		3706 89
Louisiana	19 00		1521 79
Maryland			639 34
Mississippi			1194 83
Missouri			2098 09
North Carolina		5 60	2273 81
Oklahoma			78 04
South Carolina	1 00	2 00	5715 52
Tennessee	43 81	10 00	7345 12
Virginia			
TOTAL	135 77	24 60	5 75 39691 10

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