

Our Mission Fields

VOLUME V

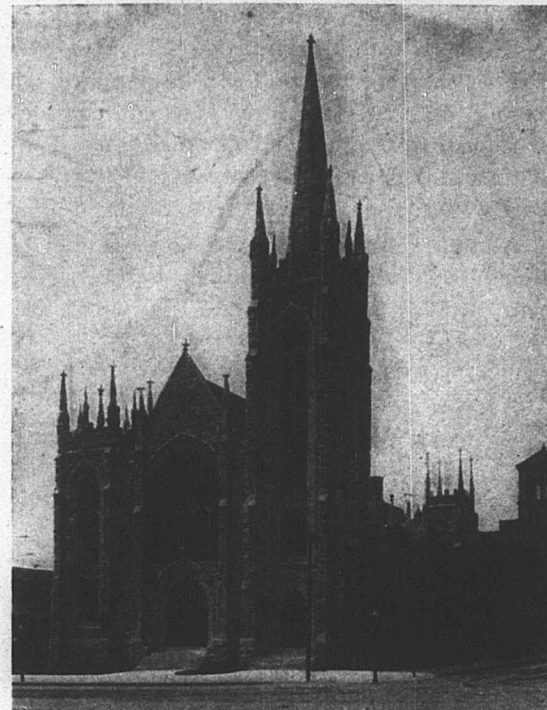
JULY—AUGUST—SEPTEMBER—1910

NUMBER 1

Union Motto, 1910-1911

"Whatsoever He saith unto you, do it."

—John 2:5



SEVENTH BAPTIST CHURCH, BALTIMORE
MEETING PLACE OF W. M. U., MAY, 1910

Cuba, the New Republic

Italy, Sardinia and Sicily

World Survey

PUBLISHED QUARTERLY BY

THE WOMAN'S MISSIONARY UNION

Auxiliary to the Southern Baptist Convention

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

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Our Mission Fields

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Auxiliary to Southern Baptist Convention

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Our Mission Fields

PUBLISHED BY THE WOMAN'S MISSIONARY UNION

AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

FANNIE E. S. HECK, Editor

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

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

February—Missions in Africa.

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

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

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

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

July—Cuba, the New Republic.

August—Italy, Sardinia and Sicily.

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

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

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

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

Aims and Apportionments of the Woman's Missionary Union

1910-1911

| | Yearly Apportionment |
|---|-------------------------|
| Foreign Missions | \$136,000 |
| Home Missions..... | 95,000 |
| Bible Fund of S. S. Board | 2,000 |
| Margaret Home (support)..... | 1,200 |
| Training School (current expenses)..... | 3,000 |
| Training School (enlargement) | 7,000 |
| Total | \$244,200 |

To reach these aims it will be necessary for the Union to increase its contributions 22 per cent. for Home Missions and 10 per cent. for Foreign Missions.

On this basis the following apportionments were made and adopted at the Annual Session of 1910:

| NAME OF STATE | FOREIGN MISSIONS | HOME MISSIONS | BIBLE FUND OF S. S. BOARD | HOME MARG'T | TRAINING SCHOOL | | TOTAL |
|------------------|---------------------|------------------|------------------------------------|----------------|--------------------|---------------|------------------|
| | | | | | CUR. EX. | ENL'T | |
| Alabama .. | \$ 7,800 | \$ 5,500 | \$110 | \$ 60 | \$170 | \$400 | \$ 14,040 |
| Arkansas. | 2,750 | 1,900 | 245 | 30 | 60 | 150 | 5,135 |
| D. of C. . . | 600 | 400 | 10 | 25 | 10 | 15 | 1,060 |
| Florida . . . | 2,400 | 1,700 | 35 | 20 | 35 | 75 | 4,265 |
| Georgia . . | 24,800 | 17,300 | 350 | 200 | 550 | 1000 | 44,200 |
| Kentucky. | 9,600 | 6,550 | 140 | 100 | 415 | 600 | 17,405 |
| Louisiana. | 2,300 | 2,300 | 40 | 25 | 65 | 150 | 4,880 |
| Maryland. | 2,700 | 1,850 | 70 | 20 | 45 | 140 | 4,825 |
| Mississippi | 4,750 | 3,300 | 120 | 45 | 110 | 270 | 8,595 |
| Missouri . . | 5,500 | 4,000 | 75 | 50 | 125 | 400 | 10,150 |
| North Car. | 12,600 | 8,800 | 190 | 110 | 280 | 650 | 22,630 |
| Oklahoma. | 800 | 800 | | 10 | 50 | 150 | 1,810 |
| South Car. | 17,600 | 12,500 | 200 | 160 | 210 | 925 | 31,595 |
| Tennessee | 6,900 | 6,500 | 115 | 70 | 175 | 400 | 14,160 |
| Texas . . . | 13,100 | 9,000 | 200 | 125 | 300 | 675 | 23,400 |
| Virginia . . | 21,800 | 12,600 | 100 | 150 | 400 | 1000 | 36,050 |
| Totals .. | \$136,000 | \$95,000 | \$2000 | \$1200 | \$3000 | \$7000 | \$244,200 |

Apportionment for Young Woman's Auxiliary

| | FOREIGN | HOME | TOTALS |
|----------------------------|-------------|------------|-------------|
| Alabama | \$ 960.00 | \$ 680.00 | \$1,640.00 |
| Arkansas | 160.00 | 120.00 | 280.00 |
| District of Columbia | 25.00 | 20.00 | 45.00 |
| Florida | 180.00 | 130.00 | 310.00 |
| Georgia | 1,400.00 | 980.00 | 2,380.00 |
| Kentucky | 1,110.00 | 780.00 | 1,890.00 |
| Louisiana | 30.00 | 30.00 | 60.00 |
| Maryland | 115.00 | 100.00 | 215.00 |
| Mississippi | 450.00 | 210.00 | 660.00 |
| Missouri | 170.00 | 120.00 | 290.00 |
| North Carolina | 1,665.00 | 1,180.00 | 2,845.00 |
| Oklahoma | 60.00 | 60.00 | 120.00 |
| South Carolina | 1,450.00 | 1,020.00 | 2,470.00 |
| Tennessee | 1,200.00 | 850.00 | 2,050.00 |
| *Texas | | | |
| Virginia | 2,025.00 | 1,420.00 | 3,445.00 |
| Total | \$11,000.00 | \$7,700.00 | \$18,700.00 |

*No apportionment was made for Texas as no report was received.

Apportionment for Sunbeam Bands and Royal Ambassadors

| | FOREIGN | HOME | TOTALS |
|----------------------------|-------------|------------|-------------|
| Alabama | \$ 450.00 | \$ 310.00 | \$ 760.00 |
| Arkansas | 620.00 | 420.00 | 1,040.00 |
| District of Columbia | 100.00 | 70.00 | 170.00 |
| Florida | 180.00 | 130.00 | 310.00 |
| Georgia | 1,200.00 | 850.00 | 2,050.00 |
| Kentucky | 700.00 | 480.00 | 1,180.00 |
| Louisiana | 100.00 | 100.00 | 200.00 |
| Maryland | 150.00 | 100.00 | 250.00 |
| Mississippi | 100.00 | 60.00 | 160.00 |
| Missouri | 70.00 | 50.00 | 120.00 |
| North Carolina | 1,700.00 | 1,200.00 | 2,900.00 |
| Oklahoma | 30.00 | 30.00 | 60.00 |
| South Carolina | 1,730.00 | 1,200.00 | 2,930.00 |
| Tennessee | 870.00 | 600.00 | 1,470.00 |
| *Texas | | | |
| Virginia | 2,000.00 | 1,400.00 | 3,400.00 |
| Total | \$10,000.00 | \$7,000.00 | \$17,000.00 |

*No apportionment was made for Texas as no report was received.

The Twenty-second Annual Session.

It remains to translate the impulses and resolutions of the Twenty-second Annual Session of the Woman's Missionary Union into action.

The spirit of the meeting was the spirit of prayer.

Many things conspired to make it a time of inspiration and strong resolve.

Hundreds visited for the first time the Union Headquarters and saw the system and exactness with which the work is carried on. The Home Mission Demonstration at the place of meeting and at the pier, where the disembarkation of 1600 immigrants was witnessed by a large part of the nearly nine hundred delegates and visitors to the Union, made the occasion memorable. The reports carried joy. The total monied contribution to Home Missions was \$77,881.23, an increase over last year of \$20,520.58. To Foreign Missions, \$123,216.16, an increase of \$26,574.92. The first \$20,000 of the permanent endowment for the Missionary Training School was completed, and a plan for the creation of a fund of \$35,000 for enlargement, to be raised in five years, was agreed upon. The Young Women's Auxiliary had increased its contribution to Home and Foreign Missions by more than \$3800. The Margaret Home had been successfully maintained. The States reported a total of 10,053 societies.

These encouraging results, instead of conducing to satisfaction and relaxation, were considered but the earnest of larger things in contribution and service.

With deepened realization of its responsibilities and possibilities, the Union included among its aims for the opening year: increasing the amounts given to Home and Foreign Missions by 15 per cent. over the contributions of the past year, contributing to the Sunday-school Board, maintaining the Training School and Margaret Home, and making a total money contribution of \$244,200; continually pressing on every member a campaign until every woman, young woman, boy and girl becomes a regular contributor to missions; urging with renewed emphasis setting aside a tenth of the income as the Lord's tenth; coming in closer contact with the young women in Southern colleges through a new officer known as the College Correspondent (of vast importance); inaugurating a department of personal service for encouraging and reporting mothers' meetings, cottage prayer meetings, visitation of the sick and prisoners, and other Christian activities carried on by the societies in their own communities.

The watchword of the year voices our dependence on Christ for command and leadership.

We commend it as a daily guide to every worker.

"Whatsoever He saith unto you, do it."—John 2: 5.

MAGAZINE AND BOOK REFERENCES

CUBA

- Cuba's Educational Vicissitudes—*Review of Reviews*, May, 1910.
° † When Every Prospect Pleases—*Spirit of Missions*, February, 1910.
What Americans Owe to Cuba—*Review of Reviews*, March, 1910.

ITALY

- Ex-President Roosevelt in Rome—*Missions*, May, 1910.
Religious Conditions in Rome—*Missions*, May, 1910.
The Call of America—*Outlook*, April 23, 1910.
* Hill Towns of Italy—*Harper's Bazar*, March, 1910.
* Southern Italy—*Harper's Bazar*, February, 1910.

WORLD SURVEY

- † Among the Sheep Ranches of Patagonia—*Harper's Magazine*, June, 1910.
South American Progress and Prospects—*Review of Reviews*, May, 1910.
A Center of Pan-Americanism—*Review of Reviews*, May, 1910.
Religious Statistics—*Review of Reviews*, March, 1910.
Stanley's Africa: Then and Now—*Atlantic Monthly*, March, 1910.
The Cherry Blossom of Japan—*Century*, March, 1910.
† * The Heroes of the Cherry Mine—*McClure's*, March, 1910.
* The Sympathetic Part—*Harper's*, May, 1910.
A Hundred Thousand Opportunities—*Missions*, April, 1910.
† * Motoring in a Cactus Forest—*Century*, March, 1910.
The Good Samaritan, Incorporated—*Harper's*, May, 1910.
Korea in Revival—*Literary Digest*, April 30, 1910.
China's War on Opium—*Literary Digest*, April 23, 1910.
Southwestward Ho!—*Everybody's Magazine*, June, 1910.

Articles and leaflets marked * are specially interesting to Y. W. A.'s: those marked ° to Sunbeams; † to Royal Ambassadors.

SUGGESTED LEAFLETS

FROM WOMAN'S MISSIONARY UNION LITERATURE DEPARTMENT

CUBA PROGRAM

- Cuba—Free for Postage.
The Children of Cuba—2 Cents.
Cuba, Discovered, Degraded, Delivered.

ITALY PROGRAM

- Italy—Free for Postage.
The Curse of Romanism in Italy—2 Cents.
An Underground Church—2 Cents.
A Heroine of Italy—2 Cents.
After the Earthquake—2 Cents.

WORLD SURVEY PROGRAM

- Home Mission Survey—Free for Postage.
Foreign Mission Survey—Free for Postage.
As I Have Loved You (Poem)—1 Cent.
Best Things (Narrative)—2 Cents.

AN OBLIGATION

Are you, as president of a Missionary Society or leader of a Missionary Band, receiving a free copy of *Our Mission Fields*? In return for this great help, will you not be prompt in sending in your quarterly report to your state leader? By doing this you will lighten the labor of the over-burdened officers.



Cardenas, Cuba.

Program for July.

CUBA.

Hymn.

Scripture.

Prayers.

Poem—What Constitutes a Church.

Resume of Southern Baptist Work in Cuba.

Cuba's Friend—America.

Cuban Scenes.

Southern Baptists in Cuba.

Hymn.

Echoes from the Annual Meeting.

Business.

Prayer.

Dismissal.

Poem—

CUBA.

"She shall rise as rose Columbus
 From his chains, from shame and wrong;
 Rise as morning, matchless, wondrous,
 Rise as some rich morning song.
 Rise a ringing song and story,
 Valor, love, personified!
 Stars and stripes expose her glory,
 Love and liberty allied."

—Joaquin Miller.

Resume.

Southern Baptists began mission work in Cuba in 1886. The Home Board had been conducting a mission at Key West, Fla., for immigrant Cubans. In 1885 the missionary had been called to Havana to instruct a band of people there who were seeking after God. The Home Board advised the Foreign Mission Board of the situation. The Foreign Board did not then feel in a position to enter Cuba. The plucky Florida Baptists undertook to keep up a Cuban mission. The load was too heavy, and in 1886 the Southern Baptist Convention instructed the Home Board to enter Cuba.

Much of the work of the first year centered around the large building purchased in Havana. A large church was built up and all seemed to be going prosperously until the breaking out of the Cuban rebellion against Spain. At the close of the war the church was disorganized, many of its members having been killed in the war. The work had to be entirely reorganized, and the story given below is of the work from the close of the war, 1899, to the present.*

Hymns—Scripture—Prayer.

WHAT CONSTITUTES A CHURCH?

What constitutes a Church?
 Not Roman Basilic, or Gothic pile,
 With fretted roof, tall spire, and long-drawn aisle,
 These only mock thy search;
 Fantastic sepulchres when all is said—
 Seek not the living Church among the dead.

*For other programs on Cuba see OUR MISSION FIELDS, No. 3, January, 1907; October, 1907; October, 1909.

What is a Church, indeed?

Not tripled hierarchy, or throned priest,
 The stolen trappings of the Romish beast,
 Altar, or well-sung creed,
 Rites magical, to save, to sanctify,
 Nor aught that lulls the ear, or lures the eye.

A band of faithful men,
 Met for God's Worship in an upper room,
 Or canopied by Midnight's starry dome,
 On hillside, or lone glen,
 To hear the counsels of His Holy Word,
 Pledged to each other and their common Lord.

These, few as they may be,
 Compose a Church, such as in pristine age,
 Defied the tyrant's zeal, the bigot's rage;
 For where but two or three
 Whatever place in Faith's communion meet,
 There with Christ's presence is a Church complete.

—Author unknown.

x.
A
Question
Mark.

Ten years ago Americans placed a question mark after the word Cuba. The brief Spanish-American war was over. The Spanish flag had been lowered from Morro Castle, and the Stars and Stripes of the United States floated in its place, not as emblem of ownership, but of protection. Cuba was to have her full liberty when she was equal to caring for such a priceless jewel and when she learned its value. With most of us the question mark still remains. Hardly a month passes that some leading magazine, some maker and chronicler of public opinion, does not again raise the question, Can Cuba govern herself? However the Cubans may resent the question, it will not down, and one rumor of riots or of secret societies planning insurrection has hardly died out before another is heard. Americans are learning that a nation must be educated to liberty, and that this education cannot be accomplished by a stroke of the pen, no matter how powerful that pen may be.

2.
The Cubans
as They Are.

We desire, however, to see these neighbors as they are, to judge them fairly and sympathetically. The people of the South, remembering their own long struggle to revive a ruined land and to adjust themselves to a new order of things while carrying the heavy burden of the black race, who often mistook license for liberty, should exercise toward Cuba the largest charity. After 10 years of

freedom from Spain and American protection, look at them as they are:

"The Cubans, born under a tropical sun, have the characteristics which always accompany such climatic conditions, but it is only reasonable for us to admit that the Cuban has not as yet had a fair chance for development. During the last 400 years the power of Spain has ground down the inhabitants of this fair land. The constant policy of the Roman Catholic Church—the state church of Spain—has been to keep them in ignorance. To centuries of this blighting, restricting policy the Spaniards added the constant harassing of the island for greater pecuniary gains until heavy taxation and unbearable restrictions bore fruit in the long years of Cuban insurrection. While they bravely struggled against great odds for the island of their love, with victory ever seeming in the dim distance, the final stroke on the part of the Spaniards came under the regime of General Weyler, when the population, scattered in rural districts over the island, was driven into the cities, there to die of starvation, while their cabins, crops, tools and cattle were destroyed or killed. To such sufferings as these our Government finally lent an attentive ear and an outstretched hand."

At the coming of peace, January, 1899, the inhabitants were decimated, their industries ruined, the people clamoring for they knew not what; swayed first by this political demagogue, then by that. Little wonder that they were lost in the maze of their own needs and too sanguine expectations.

3. **America as Protector.** "Our temporary protectorate brought untold good to the island. The first work of our Government was along sanitary lines. Yellow fever, a constant menace to our Southern coast, had its home on the island.

The larger cities were so deficient in what to us are elementary requirements for insuring public health that a systematic cleansing of them was undertaken. Extensive plans for sewerage, cleaning of streets and then keeping them clean, the rehabilitation of old parks, the laying out of new parks, the radical reforms in burial customs—all these produced a most beneficial effect, not only in the improved appearance of the cities, but also in the almost complete stamping out of yellow fever." The care of these neighboring ports was the best protection of our own, and here the very life of our Southern cities was bound up with that of Cuba.

Following the sanitary measures came the inauguration of the school. The problem was one not easy to solve. "It was not a question of giving educational advantages to a slowly growing community, but a population of some two millions must be supplied at the outset." The policy both of Spain and the Roman Catholic Church had been

to keep the people in ignorance, and they had accomplished their task so thoroughly that 70 per cent. of the population could neither read nor write. In other words, out of every five adults, only one could read or write. The teachers were largely taken from the Cubans, but when only 30 out of every 100 can even read, and but 1 per cent. have received a higher education, the number to draw from is small. An interesting feature was bringing a large number of these Cuban teachers to America for study in summer schools. But with all the care of America to establish schools, the whole system, says a recent writer in *The Review of Reviews*, she had introduced, modeled on that of the schools of Ohio, broke down completely in six years, or two years after the withdrawal of the American protectorate. The general plans relaxed and politics of the worst kind bore down on the whole scheme. Cuba now has the task of adopting a system of her own, and to this end, be it said to her credit, she is appropriating \$4,000,000 a year.

4. **The First Breakdown.** For four years the United States administered the affairs of Cuba, ever looking to the time when they should take their government into their own hands. In 1902 they withdrew, thinking the time had come. The Cubans rejoiced and assumed with assurance the reins of government. Soon charges and counter-charges rose. On the re-election of President Palma, in the summer of 1905, the situation became serious, and went from bad to worse until the September of the following year, when the situation was such that the United States was obliged again to assume control. Again order was restored, and again the guiding hand of the United States was withdrawn. At the present writing Cuba is again in control of her government, and her friends believe will not again need American aid to carry on her government in peace—but the question mark still is not wiped out.

5. **What Were the Problems?** To understand better the problems that were to be worked out, either by the Cubans or their friends, it will be well to look again at the conditions in 1899 at the end of the war. Social conditions then were unspeakably vile. Children abounded everywhere without known parentage. Parents, in thousands of cases, recognized nothing of the responsibility of parenthood.

According to the last census, while 246,351 people were married, 131,787 lived together by common consent, being unable generally to pay the priestly charge for the marriage ceremony. Sanctity of marital life and the sacred joys of home life were largely lacking. A vicious and corrupt priesthood, living in open sin, had been for

four-hundred years the sole religious and social leaders. In them, too, had been vested civic control. They had fleeced the people in every possible fashion for centuries. They had compensated them in no way. So that General Sherman, himself a Catholic, declared that there was a church in the islands, but that the islands were without a religion. In the whole island of Porto Rico there was but a single small school building and not a church building in repair; not one of any kind in all the rural part, although eight hundred thousand out of the million people lived in these outlying districts.

The conditions as we found them in 1899 beggar description. The people were ignorant, poor, socially deranged, and religiously uncared for. Shacks everywhere, on the plains, in the valleys, on the hillsides and mountaintops. Shacks everywhere. Homes nowhere. No Christ. No song. No hope. No ambition.

6. The Homes of the People.

The homes of the people are the best index to their characters. They must not be judged by our standards of size. Shape or furnishing for climate must be met and considered. What we esteem comforts would be burdensome discomforts to those living in the tropics.

"As elsewhere, the well-to-do natives lived in the cities and villages. There was no glass in their windows—simply solid wooden shutters used only to keep out the hot sunshine or the beating rain. The floors were bare as were also the walls, except for an occasional picture or plaster ornament. The material of the floor was often a fancy and artistic tile, highly polished and arranged in design. The chairs were invariably cane-seated, and frequently handsomely carved. Many of them were heirlooms of antiquity. The furniture was arranged around the edges of the room with a mathematical precision that at once put one ill at ease for fear he would displace something. In one of these better homes, one may fight flies and mosquitoes all the day long and think little of it, for he will surely have a rest from these pests at night underneath the heavy canopy over his metal bed.

"Nothing interested me more in these better native homes than the kitchen, which is full of novelty to an American. Modern ranges are seldom a part of the culinary furniture. Every house has its charcoal cooking pit, built out of brick, waist high, the top of the bench being covered with a series of small, square-grated holes, over which pots and kettles and frying-pans are placed. Charcoal, in a country where coal is expensive and gas is unknown, is an ideal fuel for cooking food. It makes a quick, hot fire, with a minimum amount of fuel, and the many small holes permit a large number of dishes to be cooked and kept hot at the same time."

All throughout the house one may see lizards running about at will and in a friendly fashion. But they are cleanly and perfectly harmless, and render a real service in eating insects, such as flies and mosquitoes or moths.

The peasant or peon class is vastly in the majority and lives in the rural parts very, very close to nature. The house in which he lives is built in a few short days from poles and thatch and the bark of the royal palm, and a good house it is in spite of its primitive appearance.

7. The Poor People.

The life of this peon is simple in the extreme. He is a vegetarian. He needs no shoes, for his feet are "sole-leather-lined." A hat is a useless commodity; or if a necessity, is made by himself out of grasses picked up along the roadway. If he gets wages at all, it is only about thirty cents a day, and that only for three or four months out of the year. He is not likely married, but simply lives with his chosen mate. But they have children galore. Every family is a Rooseveltian family. Children are a matter of very little expense, as they are clothed only with sunshine and fresh air, and sleep around in corners or under banana trees and live on fruit and roots and vegetables, which grow either in their own or in their neighbor's yard. It makes little difference which. If a man tires of his mate, he simply leaves her and the children. That ends the contract. Both parties may remate, and are quite likely to many times.

Much has been written of the tropical beauty of Cuba. We catch a glimpse of both the charm of this tropical island and its religious need from Mr. McCall's description of a Sunday in December.

It is as beautiful and balmy a Sunday morning as ever dawned in Southern clime. The sun is a ball of fire in a sea of blue, but the fierceness of his heat has been tempered till it is but a pleasant warmth, while an intoxicating breeze blows fresh from the Caribbean Sea. Human lungs never inhaled a more delightful atmosphere. Nor is there any of the bleak barrenness that comes with our December of the North, but everywhere the grass is green, the roses in the little park in front are in full bloom, and the royal palms, gently nodding in the tropical breath, are as verdant and fresh as in May.

It is Sunday morning in one of our best small Cuban cities, but how little like our Lord's day, or that of our fathers'. No solemn hush such as pervades a Christian town. The ring of the stone-breaker's hammer comes from one direction, and the buzz of the carpenter's saw from another, while the heavy carts go by on their

way to the day's work. The Sabbath is no "day of rest and gladness" for them, and in other signs of true religion they are still more lacking. There are no bright-faced little ones on their way to Sunday-school. Their little ones are the urchins in the streets, or those peeping from the barred windows. All alike wise in sin far beyond their years, and all alike neglected. The tender hearts are not turned to the worship of God. Instead of the mellow bells that call the older ones to worship in the liberty of an enlightened and untrammelled conscience, there are heard the discordant clangs that are beat out in the memory of some soul that died in darkness, but left provision that bells should be rung a certain number of years that it might find light after death. What a contrast! We feel like crying out, "How long, O Lord, shall Satan blind their eyes, how long shall the Beast entice them to destruction?"

**9.
Four
Religious
Classes.**

Before we turn to the mission work of the past ten years, it will be well to consider the religious attitude of the people. They may be divided into four classes. First are the intense Catholics, women and men, who are completely under the domination of the priests. It is needless to say that these are very hard to reach.

"The second class to be found here, and perhaps this class includes the great majority of the people, is composed of those who have broken from Rome to the extent that they refuse to attend mass, they avoid the confessional, they have no confidence in the religious leaders that Rome has given them, and yet they still cling to the old church and call themselves Catholics. This may be explained in one of two ways. The Catholic Church was the church of their fathers. They themselves were baptized (?) in infancy by its priests and were taught that in its bosom alone was salvation found. So strong are these early ties that even in the face of patent errors in doctrine and life, they are loath to break their allegiance. Human nature at bottom is conservative.

"The third class to be found among this people is made up of many who have broken from Rome completely. Inasmuch as Rome has represented all the religion with which they have been familiar, they have broken from all religion; and mention must be made of a fourth class to be found here—the small but ever-increasing number of evangelicals."

**10.
The Baptist
Message.**

To all these, Baptists have a message. First it is the simple Gospel message, the great deep truths which underlie all truly Christian teaching. The great mass of the Cuban people know nothing of biblical teachings and the Bible message. They cling to Rome because they know no other refuge.

The second class presents to Baptists a wide-open door of opportunity. The entering wedge has been placed by another hand. In the first class, we have to plow the ground; in the second, the ground has been broken, and ours is to sow the seed and till the soil.

The third class who have broken with all religion, ships without anchors or rudders, they wander over the high seas. To a man anchorless and rudderless, without God and without hope in the world, to all of these classes who could bring a better message than we Baptists? To men that have grown tired of priestcraft and ecclesiasticism, who better than Baptists could bring the message of freedom in the Gospel?

Maintaining the utter division of Church and State, the one and ultimate authority of the Bible so long closed to them, we in the eyes of Catholics themselves stand at the very extreme from their former views.

**11.
What We
Are Doing.**

At present Southern Baptists have an organized church in every capital city, in most of the larger places, and in a few of the smaller towns—in all, 23 organized churches and 27 regular preaching stations. The Home Board is spending \$37,000 a year in Cuba, of which \$8000 is for church building. Into these there have been baptized, during the nine years of our work, considerably more than a thousand, and the present total membership is a little over 1315. This is little, and it is much. Little when we think of the more than two millions of the island, but much when we think of the centuries of morally corrupting influences, and the almost countless difficulties, past and present, that gospel work has had to encounter. These churches and preaching stations are in both country and city. The quiet rural district feels the impress of the Baptist preacher's life, and the noisy city street lends its quota of hearers to his simple gospel sermon. The first church organized in our present work was in 1899, a little more than ten years ago. Half the present number have been organized in the last two years. This increase could easily have been doubled. The volatile nature of the people in Cuba has led our missionaries in Cuba to be very careful about receiving them into the membership of the churches. They have a system which keeps the enquiring person who desires membership in a class of candidates until the missionaries believe that they have an intelligent conception of the truth and a genuine religious faith. There are now 656 such candidates for admission into our mission churches.

This remarkable number shows the wonderful possibilities of growth, and also the determination of the missionaries to build a church which will stand. Yet with all this care the church member-

Total 475

ship has increased twenty-five per cent. in the last year and five new churches have been organized.

The pastors of all of our Cuban churches, except Rev. M. N. McCall of Savannah, are native Cuban men. They are a vigorous and strong body of men.

Of the workers, 24 are classed as regular missionaries and five as helpers of missionaries.

The contributions of the Cuban church members, like those of many mission churches, put ours to shame, for they gave an average of more than two dollars apiece, or \$2834.

12. While there is yet much fanaticism, the more liberal press welcomes the coming of the Protestants and their success as the following extract from the **How a Church Was Welcomed.** Matanzas paper, *El Moderado*, will show. This gives a full account of the opening of the new church at Matanzas:

"Yesterday, Sunday, as we had already announced, the Baptists of this city inaugurated their magnificent building, erected on Independencia street, corner Zaragoza.

"The morning service, held at 9.30, was marked by great solemnity. A large congregation filled the whole capacity of the church, observing most commendable order, while the program of the meeting was being fulfilled. The singing was splendid and imposing, accompanied by six men of the military band and the organ of the church.

"A daughter of the pastor sang a beautiful solo of admirable melody and solemnity. After that the pastor delivered an eloquent sermon, alluding to the occasion and exulting the greatness of God and Christianity. The attendance left the chapel greatly pleased with the service.

"The sermon, preached by Rev. Mr. Cova, was of the highest tones of spirituality on the subject of the great personality of Christ and His work on earth.

"The house, exquisitely and simply decorated, gave the note of immaculate whiteness on its walls, ceiling and glasses. A vast profusion of natural flowers and fine carpeting on the floor made a magnificent show by the abundant electric lights of the building.

"We cordially congratulate the Matanzas Baptist Church and our friend, Pastor Cova."

13.
A Woman's Work.

One of the five new churches added to our mission this year has grown out of the work of a woman—Miss Jennie Edwards. Miss Edwards established independently an orphanage for Cuban children. Out of this grew the desire for a church. Dr. Gray tells

of his recent visit to see this work and its results:

"We found Miss Edwards the ruling spirit in Mariel, a town of some 3000 people, nestling at the foothills on the rim of a beautiful sheet of water. Her influence in all that section of the island is widespread and wholesome.

"Through the agency chiefly of Miss Edwards, a faithful missionary and her orphanage, a church had been established at this town on the northern seacoast, some forty miles west of Havana. She requested our Board to supply a missionary pastor for that church and surrounding country. I went with Superintendent McCall to investigate the matter.

"We appointed young Brother Baker, one of our theological students of Havana, to take charge of that work, and the prospects for that new field are fine."

14.
Educational Work.

In telling of the educational work we quote from President William W. Barnes of our school in Havana:

"This brings us to speak of a great factor in our work in Cuba—the educational work. It will be a long time before there will be no need of American workers. We Southern Baptists have been slow to recognize the value of educational mission work, but now that we are awake to its importance, let us press it for all we are worth. Baptists in Cuba have been quick to see the value of schools and a beginning has been made. Our brethren of the North have a splendidly equipped plant at El Cristo, near Santiago de Cuba. Every news item from it gives an encouraging word concerning the work there. And not only in school work, but along all lines, our brethren, the Northern Baptists, in the eastern end of the island are well to the front. All of which is cause for joy. Here in Havana, where we have seven teachers, we have made a beginning at school work, and during the three years past much good has been done. This is especially evident in connection with the theological class. Some of our most efficient missionaries are former students of the school. They are holding important positions in Havana and elsewhere. The influence of the other departments of the school work can be seen. Families have been influenced that perhaps would not have been touched by the Gospel had it not been for the school. The great need just now is an adequate building conveniently located. A well-equipped school in the capital of the island republic will be a power for good today and for the generations to come. Without it the Baptist cause in Western Cuba will suffer."

**15.
The
Outlook.**

"At the present time the internal troubles have entirely disappeared, and the war-god has withdrawn and left a little nation of 2,000,000 souls engaged in the interesting business of trying to learn how to be a republic.

"The rehabilitation of Cuba is a bright page in the annals of the new order of American expansion by conquest. We have taken the plundered Spanish province and redeemed it, putting it on its way to permanent self-government. We have cleansed its plague spots, driven out the fever, subdued its marauding bands, made life and property safe, increased its trade, stimulated agricultural growth and brought order out of conditions that threatened political disintegration.

"An era of genuine prosperity would seem to be beginning for Cuba. Works of public improvement are being carried on. Railway traffic has been largely expanded and railway construction extended. Given sanity and the submergence of self-interest on the part of its political leaders, its second debut should be an auspicious one."

Given to the Christians of America an earnest purpose to bring this people to a new and loving knowledge of Christ, and Cuba would soon be both a new and redeemed republic.

Program for Young Woman's Auxiliary.

(Based on Material in General Program.)

A piazza meeting is suggested as a pleasant variety for the warm July days.

Roll call responded to by verses of Scripture.

Poem—Silent Prayer.

A Summer Verse—A few thoughts by the Leader on White Har-vests—(John 4: 35.)

Journeys Through Cuba—Visits to the chief cities told by different members.

How a Church was Opened.

Cuba's Needs.

Convention and Union Echoes.

Our Share in Personal Service—(Matthew 25: 37-40.)

Report of Committees—New Business—Dismission.

Program for Junior Young Woman's Auxiliary.

Hymns—Prayer—Scripture.

Paper—How Freedom Came to Cuba.

Map Study*—Showing Cities Where Our Home Board has Missions.

Our Missions in Cuba—Selected Readings from General Program.

What the Auxiliaries Did and What They Are Going to Do—(See Minutes of W. M. U.)

What Shall We Do This Summer?—(Matthew 25: 37-40.)

New Plans—Reports—Dismission.

Program for Royal Ambassadors.

Roll Call—Prayer for Cuba.

Scripture—Selected by Leader.

What the United States Has Done for Cuba.

What the United States Should Do for Cuba.

A Tour with Mr. McCall, Superintendent of Cuban Missions—(An imaginary journey with Mr. McCall to several cities where our Home Board has missions.)

How the Chapters Grew—(See Minutes of W. M. U.)

Summer Work Discussed—(Matthew 25: 37-40.)

Report of Ambassadors and Committees.

Reception of New Members—New Business—Dismission.

*Set of Home Mission Charts, including Cuba, 25c. postpaid. Order from 15 West Franklin St., Baltimore.

Band Program.

Arranged by Miss Elizabeth N. Briggs.

FIRST MEETING.

SUBJECT—Cuba and Spain.

Opening Exercises—Hymn.

Bible Reading—Commandments Against Oppression. Lev. 25:14, 17; Proverbs 14:31; Proverbs 22:16; Psalm 10:17-18.

Prayer—Hymn—Minutes—Roll Call—Collection.

Hymn.

Reading—Cuba as Columbus Found It.

We all know the date 1492, for it was on the 28th of October of that year that Columbus discovered land after his long and dangerous voyage. Any land would have seemed beautiful to him and his men after so many weeks of anxiety. How wonderfully beautiful Cuba must have looked! Columbus wrote: "It is the most beautiful island that eyes ever beheld—full of excellent ports and profound rivers. It excels all other countries as far as the day surpasses the night in brightness and splendor."

Reading—Cuba, the Pearl of the Antilles (With Map). See back of cover.

One hundred miles south of Florida lies the long, narrow island of Cuba. It is 700 miles from east to west, and less than 100 miles in width. In traveling through the island each part seems to grow in beauty. Beginning in the west there are mountains and valleys on every side. In the center are gently sloping plains with fields of sugar cane, and hills covered with tall trees and bright flowers. In the eastern part of the island great mountains rise high above the sea and give wonderful views of the blue waters far below over all in the golden sunlight.

Reading—Animal Life in Cuba.

1. Crabs.—If we should drive along the coast of Cuba during certain seasons we would see an army of crabs. We could not help driving over a number of them, for they march in rows half a mile wide. Some are small, but most are as large as a breakfast plate. They travel as fast as a horse, and what a noise they make! They go to the seacoast to lay their eggs and to cast off their old shells.

2. Snakes. We wish to stop for a rest in a country house by the roadside. But we are frightened by a terrible sight! A snake fifteen feet long glides down from the roof! The people do not seem afraid and the children drive it away from the chickens. The Cubans look upon these snakes almost as we do upon our dogs and cats. They tell us that they are harmless and great cowards, so we need not fear them.

3. Fireflies.—In passing a cabin in Cuba at night we notice a string of lanterns across the room. When we look closely at them we find that they are bottle and wicker cages containing fireflies. Did you ever hear before of a live lantern? These fireflies are often great pets. They are over an inch long, and if they are bathed regularly and fed with bits of sugar cane, they will live for months.

Music—(Selected.)

Reading—1. The Religion Columbus Brought.

When Columbus discovered Cuba he took it for Spain. The people in Spain forced the Cubans to do what they said and pay them so much money that the Cubans never had much for themselves. Spain also told them that they must belong to the Roman Catholic Church and do as the priest told them. These priests did not let the Cubans have the Bible nor hear it read. They did not tell them about Jesus in the right way, and they would do nothing for the people who were too poor to pay them money. Consequently almost none of the children and very few of the papas and mammas knew about our dear Jesus, how he died on the cross that we might all be God's children and go to the heavenly home if we believe and obey him.

2. What Spain Did for Cuba.

The people in Spain did not want the Cubans to know too much and they did not make any schools for them. No one could learn to read and write except those who could get money enough to pay a teacher. For this reason very few of the people of Cuba knew how to read and could not read the Bible if the priest would let them.

Discussion—Led by Leader. (See Note.)

Hymn—Adjournment.

Note to Leader—Study the W. M. S. Program carefully. Have the children subtract from their own lives, schools, books, religious training, home training and discipline, etc. Let them add in their place idleness, familiarity with evil, ignorance, etc. Develop an appreciation of their own better circumstances and lead to a sympathetic desire to share them with the less fortunate children of Cuba.

SECOND MEETING.

SUBJECT—Cuba and America.

Opening Exercises—Hymn.

Bible Reading—Deliverance from Oppression. Deut. 26:6-11. God delivered the Israelites. Compare with the recent deliverance of Cuba.

Prayer—Hymn—Minutes—Hymn.

REVIEW. What did we learn last time about Cuba and Spain?

If you were a Cuban, how would you have felt toward Spain? What would you have done?

READING. 1. What Cuba Did. A number of times during the four hundred years of Spanish rule Cuba tried to free herself. One uprising lasted ten years, but Spain was too strong for the little island. The last war began in 1895. The Cubans fought bravely for freedom. Thousands of the people were killed and as many more were starving and homeless.

2. What the United States Did. Our own country held out a helping hand to Cuba. We sent our battleships and they captured the Spanish fleet. Large numbers of our soldiers helped the Cubans fight for liberty. Colonel Roosevelt (who afterward became our President) led in capturing one of the largest Spanish forts.

3. Protecting Cuba. At the close of the war the United States took care of the little island until it was strong enough to manage its own affairs. The United States arranged the same plan for the Cuban children to have free schools that we have, and now many of them are learning to read and write. The cities were cleaned up, so there would not be so much sickness. Now Cuba governs herself.

Hymn.

Reading—Homes of the People. (Paragraph No. 6.)

Reading—1. Our Mission Work in Havana.

Right in the heart of the city, at the crossing of two of the most important streets, stands the Baptist Temple. This was formerly a theatre. The auditorium is circular in shape, seated with opera chairs, has an inclined floor and two galleries. There are three or four classrooms in which a school, with fifty or sixty pupils, is conducted. There are a half-dozen ministerial students in this school, who have rooms in the building. Brother McCall and his family have apartments here, and there are three or four storerooms on the

first floor which are rented. There are about two hundred members of the church in Havana.

2. Our missionaries in Havana. Mr. M. N. McCall is the head of our mission work in Cuba. He lives in Havana and has charge of the church there. On Sunday he holds at least five services, besides teaching two schools during the week. There are other missionaries at work with him in Havana.

3. A class of Deaf and Dumb. The deaf and dumb children of this great city had never been taught at all until our Home Board sent Miss Mabel Haynes to Cuba. She had taught deaf children before going, so she soon gathered a class of these unfortunate little ones around her in Havana. She is doing a beautiful work with these children, and how they must love her!

4. Matanzas. At Matanzas, fifty-four miles from Havana, we have, perhaps, the best Protestant church building on the island. It has a very convenient and attractive auditorium, an excellent baptistry, Sunday-school room, and pastor's study. Rev. J. V. Cova, a native Cuban, is pastor. He is a highly educated man, speaks English, and is a strong preacher.

Reading—A Woman's Work. (Paragraph No. 13.)

Roll Call—(Answer with some fact about Cuba.)

Collection—Hymn—Adjournment.



Dr. Taylor's Home, Rome.

Program for August.

ITALY, SARDINIA AND SICILY

Music.

Prayer for Italy.

Scripture.

Hymn—"Come Thou Almighty King."

Reading—The Beauty of Italy.

Essay—The Italian Emigrant.

Reading—A Land of Contrasts; An Injustice.

Talk—The Last Year in Our Mission Work.

Prayer.

Hymn.

Business.

Dismission.

ITALY.

Music—Prayer for Italy—Scripture.

I. The Beauty of Italy.

The appeal of Italy is centuries old. Every man, says the author of "Quo Vadis," has two native countries—the one he was born in and Italy. Here his imagination has revelled in flowers and sunshine. If the sky over him is blue, he praises it by saying it is as blue as the sky of Italy. If the water reaches out sparkling before him, he compares it with the waters of Naples. Climb the hill behind Naples with a recent traveler and look out upon this enchanting scene, for the marks of eruptions and disasters are soon hidden by the generous climate. On the mountain slopes behind and in front were groups of trees—the grayish-green olive, the dark and glossy orange and lemon, the almond dressed in peach-blow, and the curious nespole whose leaves are only half unfolded when its small, pear-shaped fruit is nearly grown. In the best locations were the vines, centuries old, for the place was the vineyard of the ancient monastery whose magnificent ruins yet rise from the crest of the hill. Where the ground was level enough there were tiny patches of lettuce, peas, or a few potato hills, and between them bright splotches of crimson clover, while the little white blossoms of sweet alyssum peered out from all the rocky crevices. Below the terrace a wide path wound along, under arbors and out again, now along the steep edge of the hill and then between walls, but always descending, sometimes by rough steps, again by graded slopes, until it ended in a wide modern street with trolley cars. The street climbed by long curves half way up the hill, but one might reach the level of the city more quickly by means of three hundred stone steps leading directly down between the tall houses into streets which, from the elevation of the terrace, appeared like black, crooked cracks among the gayly-colored tiled flat roofs. Here and there the yellow, brown and red tiles of the dome of a church were shining in the sun.

At the right lay the blue, curving gulf, the center of it occupied by five English battleships. A big steamship was being towed in behind the long breakwater.

Ten miles away, across the city and behind the bay, was the ever-menacing front of the terrible mountain Vesuvius, with its two cones. It was a grayish-blue in the distance, and its waving plume of smoke, now white, now gray, rose high in the still air.

It was an afternoon in early April and the birds were singing, the air was balmy and fragrant, and the sounds of the city, softened by distance, made only a murmur, while the pealing convent and

church bells carried one's mind into the long past and gave a touch of sadness to one's reflections.

2. Italian Deserters. If all this is so, the question naturally asks itself, Why is this country and those of South America flooded with Italian emigrants? What must be the conditions which lead to the desertion of so beautiful and genial a land. Forty years is a short time in which to make over a country. Forty years ago Italy was made up of many warring states, out of which, after more than thirty years of civil wars, came United Italy in 1870. Poverty in its direct form was there and has ever since been the inheritance of the large majority of the people. To them America has become the land of promise, and 2,000,000 workers have left Southern Europe for America in the last ten years.

On being asked the chief causes of emigration, Dr. Scalise of the University of Naples enumerated the following: "Of all these reasons, letters from friends in America have been most fruitful in urging men to cross the sea. For these describe your country as 'the land of gold' and 'the land of opportunity.' They tell of laborers earning \$3 a day; of farms owned; of good food in plenty; of well made clothes; of freedom from oppression of all sorts. In contrast, our living conditions seem unbearable, and as a result, increasingly large numbers flock to your farms and factories. During the past year 1600 went from a small town of less than 6000 inhabitants. So general has this epidemic of emigration grown that many villages have been almost wholly depopulated of strong men."

3. The Reverse of the Picture. We are so much interested in the effects of *immigration* that we seldom pause to think of the effects of *emigration*. Naturally the withdrawal of so many laborers from one section has affected all phases of human relationship.

*"The effect of this general exodus on wages has been marked. Twenty-five years ago the normal daily wage in Calabria for farm laborers was twelve cents a day. The minimum was about ten cents and the maximum twenty-two cents. Now men are paid as high as sixty cents a day with food and wine, and during the busy season sometimes get a dollar.

"This scarcity of workmen and resulting rise in the scale of wages has naturally produced a great change in the relation between employer and employe. Now the workman is sought. He frequently dictates the price of his day's pay and bargains about his food and

*George Tuppen, in Boston Transcript. See Our Mission Fields, July, 1907 and October, 1906.

treatment. He feels his value to the community. Fields are left untilled because of lack of workmen. His brothers are in America. Why should he not join them? Sometimes after a successful sojourn in the New World, the peasant returns with his American gold, marries the daughter of his employer and so rises in the social scale. Class distinctions are breaking down.

"A marked decrease in crime has also resulted from increased emigration. Brigands and assassins no longer infest the woods of Calabria. Crimes of violence and slaughter have decreased 41.84 per cent., and this does not mean that criminals have flocked from this section to the United States, for our Government reports show that the criminal records of Calabrians in this country are low.

4. The Returned Emigrant. "When an emigrant returns from America, all is changed. His one ambition seems to be the exaggeration of the difference between the New World and the Old. He may have lived outside the pale of American decency and rarely touched the best our country affords, yet, when he returns to the fatherland, he wishes to show his foreign training. Even in small, remote villages, one sees the American trousers high turned up, the elaborate gold watch and chain, the neat factory-stamped shoe, well blacked on mud-splashed streets, the straightened back and independent eye. Such men agitate reforms in home and village, which effect remarkable changes. The old father and mother are moved into better quarters. The younger brothers and sisters are taught better things. No town ordinance as formerly is needed to remove pigs from the bedrooms. The very carriage of the head draws a contrast between the man who is returning to America and the man who is making his first journey. The returning emigrant has lost his nervous, suspicious, hesitating air. He looks you squarely in the face with the confidence of one who feels capable of fighting his own battles. The air of democracy and financial success has so quickened his faculties that he is literally a new man.

5. The Emigrant and Education. "Emigration has also excited interest in education. The Italian in America soon finds that he is at a great disadvantage if he cannot speak English. In the hard school of necessity he picks up a few words to help him in his daily work. Then he finds evening schools ready to receive him and teachers anxious to help him. Travel has quickened his mind. By learning English he earns more money, he becomes a leader among his people—an interpreter, a foreman. So he writes to the wife and brothers at home, 'Send them all to school. In America all must be educated.' So gradually the long black night of illiteracy is lifting.

6.

A Land of Contrasts.

"A trip through Southern Italy presents many striking contrasts to the American traveler. There the old and the new compete for supremacy. A modern American reaping machine—a 'self-binder'—is often pulled by immense white oxen. A well-dressed Americanized Italian shares a compartment in the train with an old man who has rarely left his own district. A modern residence with well-kept lawn has for its neighbor a dilapidated building which has weathered centuries. Small, prosperous towns abound in squalor. Infant manufactories, equipped with the most approved style, jostle mediæval shops where handiwork still prevails. Trade unions and ancient systems of land tenure flourish side by side. Equally sharp are the contrasts among people. Each village has its individuality, each section its hall-marks. Italy may be one, but Italians are myriad. The history of ancient political divisions survives in numerous dialects. The relics of vanishing tribes protrude themselves in the peculiarity of a facial angle or the survival of a half-forgotten custom. Traces of older and newer invasions parallel and bisect each other. Into the whole peninsula Spaniard and Frenchman, Saracen and Greek have infused their tastes and habits, culture and customs, virtues and vices, contemplation and nervous restlessness."

7.

An Injustice.

Americans; however, do the present Italy much injustice in their thoughts. All Italians are not "dagoes," nor are they all poor and ignorant. As Dr. Whittinghill tells us: "Italy's more recent history shows that her people have yet much of the old Roman stock. The deeds of such men as Cavour, Garibaldi, Mazzini, Victor Emmanuel and others clearly prove that the spirit and genius of the far-off ancestry still survive. Only very recently the representative *Reviews* of Europe, on being asked to name the ten greatest living men of every profession, selected among the number four Italians! This is a significant fact, and will probably surprise many Americans, who are too much inclined to judge Italians by those who go to America. Who is a more noted figure in the scientific world today than Marconi? Indeed, Italy has her full share of poets, scholars, inventors, discoverers and statesmen, and her people are bright and full of intellectual activity, offering the noblest possibilities for the future."

8.

The Last Year in Our Mission Work.

From former studies of Italy we know something of the beginnings of our work there in 1870, and the life, labors and death of Dr. George B. Taylor, who stood so untiringly at his post until the last. He desired to be buried in Italy, which held the ashes of his wife and had so long been his second home. That Italy must be taken for Christ he never doubted.

That the fight would be a long and hard one he never failed to assure us. Changes are coming to Italy which are loosening the hold of the Catholic Church, but changes fraught with dangers to morals

and good government.* In the midst of these our mission goes steadily on. Of it, Dr. Whittinghill, the head of the work, says:

"The past year has been marked by advances in various departments of our work. Decided growth in church membership, contributions and baptisms has filled our hearts with joy and hope for the future. The number of baptisms increased 25 per cent. over last year, and the prospects are that we shall have a much larger number during the coming year. Two new churches were added to our list, one in the north and another in the south. Some of our older churches, where the work was more or less on a standstill, have renewed their youth. At Genoa, Florence and Naples, where we have beautiful halls on busy streets, the congregations are generally numerous and attentive. Nearly every one of our best churches are in the hands of former theological students. Our official organ, the *Testimonio*, is increasing in value and usefulness. The *Seminatore*, a supplement to the *Testimonio*, is the most widely read evangelical publication in Italy, having a circulation of nearly ten thousand (10,000). It is freely circulated by other denominations as a means of propaganda. 'Open doors' are to be found everywhere, especially in the south, but they sometimes lead to very difficult fields."

9.

A Church Blotted Out.

The awful consequences of the earthquake in Sicily and Calabria are still visible and will be for years to come. Of our three churches, Messina, Gallico and Reggio, only one, Reggio, is alive and moving forward. Gallico was blotted out of existence. As far as can be ascertained, Messina lost about 20 members, while about the same number of Sunday-school scholars perished. Only a few of the survivors have returned to the city. They receive weekly visits from the pastor at Reggio, who evangelizes in private houses. At Reggio the work goes forward. There is here a large commodious chapel, built after the earthquake. In this building there is a day school of 85 children, the smaller of whom are in the "kindergarten;" nine were baptized in October, while others were refused the ordinance for lack of better proof of their conversion."

10.

Help to the Sufferers.

In many another mission field the time of calamity has proved the opportunity of the missionary, breaking down opposition and showing the love which prompts his coming. In this time of trial contributions to the sum of \$6,500,000 were sent through the missions for distribution. Most of this came from America and England. The Baptists of New York city contributed through Dr. Calvert of the

*In Our Mission Fields, July, 1909.

Examiner more than \$1,600.00. We greatly appreciate their noble generosity. By means of this fund many people, especially those of our faith, were supplied with food, clothing and working utensils. Through the American Ambassador thirteen families were provided with temporary houses. Let us pray for these afflicted people, that they may, like the prodigal son, return to their Heavenly Father.

**11.
The
Theological
School.**

To place in charge of Italian churches Italian ministers has always been the policy of our leaders in this mission. But where to find them was the question. This important query is now being answered by the Theological School, located in Rome. "This," says Dr. Whittinghill, "is still the just pride of our mission and is greatly esteemed by other denominations. The enrollment reached 17 during the year. Four of the most promising churches are served by last year's students. During the summer vacation all were at work either as colporters, assisting pastors, or doing independent work. Of our 35 churches, one-third are now being served by ex-theological students. The good already done by the school could be greatly increased by better quarters and better library facilities."

**12.
Good Out
of Evil.**

Hardly a year passes without some outbreak of persecution. This year it was at Noto, Sicily. Pastor Fasulo wrote a leaflet giving an account of the life of St. Conrad, the patron saint of the town. The bishop, aided by his slavish clergy and superstitious followers, assaulted our hall on Sunday, broke down the door, burned the church sign in the public street and did other acts of violence worthy of the Middle Ages. The persecution continued for days. Signor Fasulo was finally sent elsewhere in order to save his life. The local authorities at Noto have done nothing whatever to punish the guilty parties nor to reimburse the mission for material losses sustained. This persecution has been a great blessing to our cause. It is true that some of the weaker members "fell away," but we have gained the respect and sympathy of many liberal-minded citizens, notably among the students of the place, who number 400, some of whom are now candidates for baptism.

**13.
An Italian's
Confession
of Faith.**

What the Italian, like every other human heart, needs is a clear, simple faith in Christ. The pastor of the historic First Baptist Church, in Providence, R. I., has baptized many Italians into his church. One came who could not speak English. He wrote his confession of faith in Italian, a part of which is given here. Do you wonder he was accepted?

"I had the pleasure of hearing a sermon, warm and earnest, from Brother Mini C. Marseglia, and learned that the Lord saves by grace, that not for gold, and not for gold and silver are we saved, but by the precious blood of our Lord Jesus Christ.

"*This doctrine was like dew to vivify my withered heart.* I heard it repeated, and became religious, and after a while I heard my sins forgiven in my soul, and was converted. And today *I call truth an interior lamp*, to continue and be present in us, that shows us every action that must be done and that which must be avoided; that straightens our crooked ways, that judges our judgments, and that approves or we shall be secretly condemned, so that our ways and habits are conformed to the ways and habits of those who suffer for Him, and become martyrs, and we are made willing to endure the distress and poverty of those who have left all to follow Him. And at last it produces magnanimous thoughts, and creates heroic men of those of whom the world is not worthy.

"And today I do not wish anything else but to be baptized into Jesus Christ."

It is to give to many Italians an "interior lamp" like this to bring them to a loving faith in Christ that our missionaries labor, and though they must wait long and labor much, they press on with hope and joy.

Program for Young Woman's Auxiliary.

(Based on Material in General Program.)

Duet—Reception of New Members.

Scripture—A Call to Prayer—(Matthew 9: 37-38.)

Prayer.

Some Summer Tours Through Italy—(See general program and magazine references.)

Poem.

Immigration and Emigration.

Training Italian Preachers.

Italian Persecutions.

Personal Service Reports.

Report of Committee.

Program for Junior Young Woman's Auxiliary.

Music—Responsive Reading—(John 4: 31-38.)

Prayer.

Who's Who in Italy—(Questions on Italy today.)

What is the name of the King of Italy? Whose grandson is he?
Who was Garibaldi? What is the name of the Pope? Where
does he live? Why does he say he is a prisoner?

Readings from general program.

An Italian View.

The Returning Italian.

A Church that Was Wiped Out.

Teaching Young Preachers.

A Good Year.

How Girls Can Render Personal Service.

Reports—New Business—Dismission.

Program for Royal Ambassadors.

Singing Hymn of Order.

Scripture Equipment for Service—(Eph. 6: 10-18.) Prayer. Poem.

The Italian's Return—In imagination follow a returning Italian who
has been in this country four or five years and made a few hun-
dred dollars. He lands at Naples. What he sees is told in the

first paragraph. Follow him to the home of his parents in a
small, crowded village. See the people flock around him, coming
to the doors of their mud-floored houses, where the pigs and
goats share their bedrooms. Hear him boast of America. See
him show his gold watch, his fine, flashy clothes, and urge all
to follow him to this land of plenty. Divide the scenes in this
return or have an older member give them all.

Mission Views—Readings from General Program.

Some Important Reasons for Pressing Missions in Italy—(Given by
different members.)

Can Our Chapter Render Personal Service in Our Town?
Business—Dismission.

Band Program.

Arranged by Miss Elizabeth N. Briggs.

FIRST MEETING.

SUBJECT—Italy.

Opening Exercises—Hymn—Prayer.

Bible Reading—Paul's Greeting to the Christians at Rome. Romans
1:7-8, 15 and 16.

Hymn—Minutes.

Roll Call—Collection.

Reading—1. Italy the Beautiful. (Paragraph No. 1.)
2. The Last Year in Our Italian Mission Work. (Para-
graph No. 8.)

Recitation.

Little bits of sunlight,
Shining every day,
Drive the gloomy shadows
From earth's face away.

Little prayers to Jesus
Help young hearts to win
Many a hard-fought battle
With the powers of sin.

OUR MISSION FIELDS

Little stores of pennies,
Sent by willing hands,
Lead poor souls to Jesus,
Far in heathen lands.

Ah, there's nothing little,
For the Lord above
Counts as great all offerings
Given Him in love.

—Selected.

Reading—1. The Theological School. (Paragraph No. 11.)
2. A Church Blotted Out. (Paragraph No. 9.)

Hymn.

Reading—Good Out of Evil. (Paragraph No. 12.)

Hymn.

“SUFFER THE CHILDREN.”

(Tune: “I Am So Glad That Jesus Loves Me.”)

“Suffer the children to come unto me—
Little brown children who live o’er the sea,
Children from lands of the pine,
Gather the jewels, for they shall be mine.”

CHORUS.

Suffer the children to come unto me,
Come unto me, come unto me,
Suffer the children to come unto me,
Jesus is calling, “Come.”

How can we send them the message of cheer?
How can we tell them the story so dear?
We are His Heralds, O how can we bring
Jewels, bright jewels, for Jesus our King?
Cho.—Suffer the children.

Pennies and nickels and quarters shall be
Like the lad’s fishes and loaves by the sea.
Jesus will bless them and make them, indeed,
Gifts of His love to the children in need.
Cho.—Suffer the children.

—A. M. G.

Story—An Italian Emigrant. (Told by Leader. See Note.)

Hymn—Adjournment.

OUR MISSION FIELDS

NOTE.—Study the paragraphs on emigration in the W. M. U. program. Make the story of a man in Italy who receives letters from his friends who have gone to America to live. Describe his condition in Italy, his debate about leaving, his decision, trip and landing in Baltimore. Tell how he saw Miss Bushelmaier at the pier. After three or five years he returns to Italy. He carries his head better, dresses better, more self-respect, etc. His changed feeling about education, ambition for his children. If he has become a Christian in this country, what he may do for Italy on his return. Link up home, foreign and State mission in the children’s minds.

SECOND MEETING.

SUBJECT—A Missionary Jungle Party.*

August affords an opportunity to give the Sunbeams a good time in a nearby grove or on somebody’s lawn—provided the lawn is well supplied with shrubbery.

From the start the children are to be taken to the fascinating land of make-believe, and what is lacking in “properties” for the jungle-play is easily supplied by vivid imaginations.

The first part should have a little program in which the children share. It needs only somebody to tell stories, based on material that is easily available. The young lady home from school ought to be glad to do this.

Story number one may introduce the Emperor of China. Set a small boy on a stump, or something that will serve for a throne, give him a stick as a sceptre, and then with great formality introduce him. Make everybody else rise and solemnly kow-tow three times before him. It is great fun. Then give his name and tell the story as given in *Our Mission Fields*, October, 1909, page 52.

Next, little Chigo and O Matsu of Japan may appear. (*Our Mission Fields*, April, 1910, page 24.)

Introduce Hazel Brendel (*O. M. F.*, October, 1909) and some of her little Indian friends (*O. M. F.*, January, 1910, page 53, and April, page 38). The little friends may wear Indian costumes, as many children have them.

Little Miss Tsamasabeni Xingwabelana of Africa is next introduced. Choose the girl with yellow hair for this and call attention to her black, kinky wool. The children will see the joke. Tell how her mother rubs down her glossy black skin with cocoanut oil, and

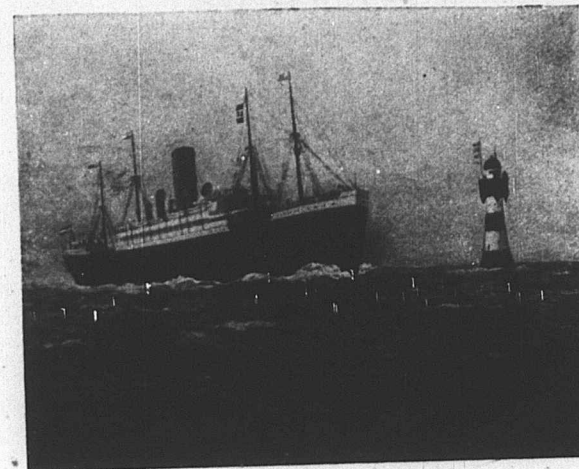
*Adapted from “Children’s Missionary Friend.”

how the young lady herself makes her breakfast on a banana. (*O. M. F.*, January, 1910, page 38.)

Other stories may be used also and songs and recitations by the children added.

Then let them loose for the jungle hunt, which is a search for animal crackers that have been hidden in the bushes and shrubbery. The crackers may gather dirt, but probably will not, and it is "good clean dirt" anyhow.

This picnic with a missionary flavor may be added to indefinitely, the only limit being the amount of work its managers care to invest in it. But it can also be done very simply and at slight expense, and it is calculated to give the children and their mothers a good time together, out-of-doors, with something missionary to remember.



From Shore to Shore

Program for September.

WORLD SURVEY OF HOME AND FOREIGN MISSIONS.

Music.

Prayer.

Bible Reading—The Test and Motive of Service.

Hymn—Watchman, Tell Us of the Night.

Introductory Talk—What of the Year!

Essay—Home Board Problem.

Reading—The Year in Foreign Missions; Some Accomplishments;
What Has Come to Pass in Some Lands.

Talk—Voices From Our Own and Many Lands.

Prayer.

Offering.

Hymn.

Dismissal.

WORLD SURVEY

Music—Prayer.

Bible Reading—The Test and Motive of Service. Matt 25:31-46.

INASMUCH.

By P. N. C. K.

A Stranger passes this way at night
When the earth is laid to rest;
He pauses before each cottage door
Like a long-expected Guest.
Is it only a ray of the white moonlight
That falls on the dewy ground?
Or is it the gleam of a kingly Robe
That sheds such a radiance round?

He pauses before each cottage door
When the silence is still and deep.
There are souls that work and souls that rest,
And souls that must watch and weep.
Is it only the track of the children's feet
That has furrowed the roadway there?
Or is it the print of a pierced Foot
That was heavy with human care?

Then to those who weep and to those who sleep,
And to those who watch and wake,
There comes the touch of a tender Hand
For a suffering stranger's sake.
Is it only the breath of the balsam pine
That is filling the midnight vale?
Or is it the balm of a healing calm
That sweetens the perfumed gale?

For a Stranger came to these gentle souls
And a sick heart craved for rest;
They gave her their love and they gave her their care,
And they gave her of all their best.
Is it only the wind in the waving pines,
Or the sound of the distant sea?
Or is it the voice of the Stranger Guest:
"Ye did it unto Me?"

—McCall's Magazine.

I.
A Year's
Advance.

To those who follow the course of missions year by year, the general survey is of intense interest. Are there signs of progress? Does Christian advance keep pace with material advance? Has any great and notable awakening in the fields abroad or the work at home marked out this twelve months from others? To get a proper background on which to throw this brief view of the year's work, we refer you to the previous surveys given in former numbers of *Our Mission Fields*, but particularly that of last October (1909). Here we summarized some great, hopeful, national movements in our own country, and against them set some which should cause every Christian serious alarm. The hopeful signs were in a sentence—municipal reforms, greater care of public health, the temperance wave, the growth of national responsibility in the care of foreigners coming to us, to the people thrust upon our care as the Philippines, Porto Rico and Cuba, and our position as an arbiter of peace between other countries. On the other hand, we noted the general and growing disregard of the Sabbath, the thousands untouched by the churches, and more alarming than all, what was called semi-conscious Christians—those content with a low standard of Christian life and obligation.

Following the home survey came one of foreign lands, where we found agitation and unrest rife, yet saw through the strife higher hopes and better government slowly, if painfully, taking shape.

What was said then of both our own and other countries can now be repeated. Let this, therefore, stand as the starting point for our survey today, which will be confined almost wholly to the mission outlook.

2.
The Chris-
tianity of
the World.

Six great religions dominate the world—Christianity, Confucianism, Hinduism, Mohammedanism, Buddhism, Taoism, Shintoism, while various forms of paganism still dominate a large part of the world. Most of us are familiar with the chart showing Christianity dominating a small part of the world. While this is true, a recent painstaking statistician shows that Christian adherents (that is, those living in Christian countries and called Christians in contradiction to heathen) outnumber the adherents to any other religion in the ratio of almost two to one.*

Therefore, if Christians in this general sense number 477,080,158, and active church members number even half of that number, which they are very, very far from doing, we would have in so-called

*Christianity, 477,080,158; Confucianism, 256,000,000; Hinduism, 190,000,000; Mohammedanism, 175,000,000; Buddhism, 147,000,000; Taoism, 43,000,000, and Shintoism, 24,000,000; polytheistic religions, 117,000,000.

Christian nations a greater number of unconverted people than are controlled by any one of the other great religions. Bring this thought home to America and you get a view of the work to be done in our own country, which is almost overwhelming. There is profound, if painful, truth in Ambassador Bryce's statement that "The greatest drawback to the propagation of missions abroad is the low standard of Christianity at home."

That there has been recently a very decided deepening of the Home Mission conviction in America there can be no doubt, but even yet this negative and positive definition of Home Missions, which we borrow, is needed.

3. Home Missions, Negative and Positive. Negative: Home Missions does not mean the spiritual care of ourselves and our children in elegant houses of worship. It does not mean that streams of Christian influence and power shall be restrained within narrow banks. It does not depend upon eloquent preachers or esthetic musical performances. It does not depend on great local church expenses and decorously-costumed and behaved Sunday morning assemblies at home.

Positive: It means ministering to the destitute and neglected. It means mothering the unmothered, and fathering the unfathered. It means battling with the great temptations and tides of sin that sweep men from their moorings. It means watching the gates. It means the prayerful study of sociological conditions. It means willingness to take hold of the unesthetic, bald needs of sinful humanity with none of the romance and indefiniteness of distance. It means a persistent laying siege to human hearts. It means that we turn the current of religious influence upon the plague spots of sin, and on the arid, blistering, unpromising deserts. It means showing to the lost in your own vicinity the realities of Christian faith that are intelligible to sinful men. Have we this Home Mission spirit?

The fact that there are only 20,000,000 members in evangelical denominations, out of a population of 90,000,000 in this great Republic, is enough to shock out of his indifference the most complacent church member.

It is encouraging to note these figures as an evidence of the Home Mission awakening of the Christian church to the profound and immediate urgency of saving the lost in America. Northern Methodists have this year undertaken to raise one and a half million dollars each for home and foreign missions. Southern Methodists have taken steps greatly to enlarge their Home Mission work; Southern Presbyterians have doubled their contributions to work in our own land in the last five years; while Southern

Baptists have more than doubled in the last five years, last year's budget being \$335,000.

Home Mission efforts, as we have defined it positively, is being carried on through our Home Board throughout the length and breadth of our Southern territory, there being not a single State in our far-reaching S. B. Convention which is not touched by some of its departments of work. Beyond this far-extending territory it reaches out to Cuba and Panama. It divides its work under the following heads.

Missions East of the Mississippi, Missions West of the Mississippi, Cities and Foreigners, Mountain Schools, Evangelism, Church Building and Loan Fund, Negroes, Cuba and Panama.

Where does our Home Mission money go? Does a dollar bring its full return of work? Each dollar given to the Home Mission Board is divided somewhat in this fashion: Twenty-one goes into the brain and muscle of missionaries employed jointly by the State Mission Boards and the Home Board. Eighteen gives nails and bricks to be built into church houses for some of the 3000 homeless Baptist churches in the South. Twelve helps to keep going the mountain schools, where five thousand and a half of our mountain-grown young men and women were gathered last year. Twelve goes to show a better Christianity to two million Cubans. One cent goes to Panama, the gathering place of the nations. Four to the evangelization of the eight million negroes in the South. Six to the evangelization of the great unchurched in our cities. Twelve meets the foreigners who come to our shores with a welcoming hand and open Bible, the school and the church. Four traveled South to the schools at Tampa, El Paso and West to work among the Indians and others in Oklahoma, and nine to do other mission work and meet the expenses of the Board. Surely each Home Mission dollar is hard-worked and mightily effective.

The story of all the dollars do—your dollars with the balance of the \$335,000 expended last year for Home Missions—can never be fully told. Here is a brief page from the long narrative: At remarkably small cost they maintain successful missions among the Osage and Pawnee Indians; they piled up into a hundred and seventy-five church buildings; they set 100 missionaries to work among people of foreign speech in the South and Cuba and Panama. They gathered great companies of men in many cities to hear the gospel preached by evangelists; they stood at the ports of Baltimore,

5. Some Home Board Facts.

6. How Home Mission Money is Spent.

7. What the Dollars Do.

4. Some Encouraging Figures.

New Orleans and Galveston; they spoke to the tens of thousands of Mexicans in Texas, through the efforts of the direct and co-operative missionaries, whom they helped to keep at work; over 27,000 men and women professed living faith in Christ and were baptized into membership in Baptist churches.

As the methods of Christian work are today, the Home Board of the Southern Baptist Convention has a work to do which will be left undone if not done by them.

8. The Work Our Home Board Must Do. How great this work and how sorely needed, the most superficial glance will show.

To strengthen Christian work in a vast territory in the Southwest, larger in size than all the Southern Convention territory east of the Mississippi, into which probably 5,000,000 immigrants have gone to make their homes within the last ten years, these we as a great denomination must do our part to evangelize.

To develop for social and Christian service the young men and women among a virile, but backward, population of between three and four million people.

To profit by the mistakes of the North in dealing with the immigrant problem, by meeting them with the gospel when they come, and not waiting until large sections of cities and communities are absolutely dominated by their irreligion and un-Americanism.

To aid in the erection of churches of worship in the new communities and for strengthening new churches.

To carry on toward increasing effectiveness the work which Southern Baptists have done for long for the uplift of the negro. This is our permanent foreign mission opportunities at our doors.

To quicken and enlist the unenlisted Baptist churches of the South, and to strengthen and intensify the spiritual life of our people, until it shall be able to control for spiritual ends the marvelous material wealth that is coming to them and to the South so rapidly.

To Christianize the Indians of Oklahoma.

To take hold for Christ the island of Cuba and the Canal Zone.

Turning from Home to Foreign Missions we find the year marked also by an intense interest on the part of Christians the world over. 1910 will stand marked from other years by its great gatherings in the interest of Foreign Missions. The echoes of the World Conference of Foreign Missions, held in Edinburgh in June, will long resound, and it is believed many great and significant movements will look back to this time as the date of their birth. For any account of this meeting, however, we must refer you to other sources, this number of *Our Mission Fields* going

to press too early to contain any account of it. Suffice it to say here that never since the parting of Christ with His disciples, each bearing his commission of world-conquest, has a gathering more representative of the world convened. The evangelization of the world in this generation—by us, in our generation—as a task, has taken definite shape, has been proved possible, and has even been entered upon with enthusiasm and hope.

Remembering that the modern missionary enterprise is practically only a hundred years old, the greatest cause for future hope is past accomplishments. Here are some in brief:

10. Some Accomplishments. "Today the entire eastern world, the erstwhile Dark Continent, and the thousand scattered islands of the Indian and Pacific oceans, are sown broadcast with Christian influences. There are 6000 mission stations, most of them well-equipped and vigorously directed. There are 19,000 missionaries and nearly 100,000 mission workers, native and foreign. There are two million native Christians. The preparatory work has been done. Foundations have everywhere been laid. The Scriptures have been translated into 460 languages and dialects. The total Foreign Mission contributions last year were \$22,800,000. Medical missionaries treated 3,000,000 patients in heathen lands. Thousands of college students are on the mission fields and thousands are preparing to go. Hospitals, dispensaries, schools, colleges, printing establishments abound in all lands. The pioneer period has closed. The age of progress and conquest has begun."

The year 1909 was celebrated by the Christians throughout Japan as the semi-centennial of the beginning of Protestant mission in the Empire. The whole number of Christians is now perhaps not less than 75,000, and there are fully as many more enquirers. It is especially gratifying that opposition is gradually weakening and that many among the most influential men and women have been converted to Christian truth.

Thirty years ago Uganda, Africa, was a heathen state, where superstition and cruelty reigned. Today 360,000 of its inhabitants, more than one-half of its entire population, are Christians.

In China the number of communicants doubles every seven years, and, as the latest statistics will probably show, number over 200,000.

The effect upon China and Korea cannot be estimated. In the last-named country, where mission work began but a few years ago, and which has been blessed with great revivals during the past year, an effort is being made to win a million souls during the present year.

11. What Has Come to Pass in Some Lands.

**12.
Our Own
Work in
China.**

What of our own work in foreign lands? Come with me for a hasty survey, beginning with our oldest and ending with our youngest mission. Here we begin with the oldest of our four missions into which this vast field of China is divided—the South China Mission.

Roughly speaking, the work of this mission extends over eighty thousand square miles. In this territory is to be found a population of twenty-five millions.

CANTON IS THE MISSION CENTER.

In some respects, Canton is the most interesting city in the world. This city is the birthplace of Chinese Protestant Missions. It is also the birthplace of Southern Baptist work in China, and is the oldest mission center of the Southern Baptist Board.

The present opportunities for Christian work in South China are limitless, and the outlook never more encouraging. God has blessed our work greatly, not only during the past year, but during all the years of our history. In spite of scarcity of workers and lack of equipment in many departments, our work has grown steadily and we report more baptisms than any previous year.

The Central China Mission, with Shanghai as its center, sends the same glad news of more baptisms than in any previous year. The growth of the evangelistic work is full of encouragement. The missionaries are happy over the erection, in Shanghai, of one of the best houses of worship in China. Most of the schools are full to overflowing. Our medical work has made great gains in the confidence of the people, bringing more of them to listen sympathetically to the Gospel and giving us access to a large number of homes, besides doing much to relieve suffering. And just at the close of the year comes the glad news of a special gift for the hospital for women and children.

The North China Mission is feeling the influence of the great Korean revival, and great hope is entertained that all the churches will feel its influences.

The last and youngest of the China Missions—the Interior China Missions—is making progress, and though the work moves slowly the missionaries here also report that this is their best year.

**13.
In North-
west Africa** The year in Northwest Africa, where our mission is located, has brought many changes in the missionary force. The year opened with twelve missionaries on the field and closed with seven. The native helpers have worked faithfully, but they, with the missionaries, are praying for reinforcements.

**14.
Japan.**

The news from Japan is good news. The native Christians have adopted as their motto for the new year, "Evangelism," as the expression of their country's greatest need. A hopeful feature as regards our own progress is the decision of our two Baptist Missions, Northern and Southern, to unite in union theological work in Tokyo. And also to unite as far as possible in the work of publication. This promises to make our Baptist efforts more strongly felt, both in numbers and in efficiency. The missionaries are earnestly pleading for schools for the education of our Christian young people for the training of native workers.

**15.
Italy.** Italy, esteemed by many who know the work as one of our hardest fields, also, as we said last month, sends good news.

Decided growth in church membership, contributions and baptisms has filled the hearts of the missionaries with joy and hope. The number of baptisms increased twenty-five per cent. over last year, and the prospects are that there will be a much larger number during the coming year. Open doors are to be found everywhere, especially in the South, but the fields are difficult. The great pity is that we have not men and means to press the work more vigorously.

**16.
Mexico.** South Mexican Mission reports one baptism for every five members, or five to every worker, foreign and native. Thousands receive and read tracts and Bibles who would not dare enter a church or hear a sermon. Experience shows that a very large per cent. of the converts are reached either directly or indirectly by the printed pages. Mexico is being flooded with cheap immoral or infidel literature, and we must meet and counteract this new enemy. One of the most hopeful signs is the fact that the Mexican churches are realizing more and more that if Mexico is ever brought to Christ the larger part of the burden lies upon them.

**17.
Brazil.** Like China, Brazil, on account of its vast extent, is divided into four missions. Liberal giving marks the churches of the Rio Mission. Ten churches averaged \$7.74 a member, while the three in or near Rio averaged as follows: First Church, Rio, \$11.80 per member; Eugentro de Deutro, \$10.65; Nictheroy, \$9.82. It would not be easy to find more liberal churches in America. Self-support is a marked feature in the growth of the mission centering round Campinas. In January, 1909, six churches began to be entirely self-supporting. Some doubted their ability, but contributions doubled and all moved on nicely. Now eight churches are independent and four more

partly so. Before the close of the year all expect to be fully self-supporting.

In this same mission a great many await baptism, and four or five new churches will be organized during the year.

18. Argentina. Argentina, our youngest mission, reports that the year has seen advance at every point. There has been a very satisfactory number of baptisms distributed among the different points opened. There has been a great gain in confidence, not only among the unconverted, but among some who are Baptists, but have been working independently heretofore.

19. Some Figures. While figures are said to be dry, even those who like them least are forced to admit that they give an unequalled standard of measurement. Some figures will mark 1909-1910 out from others in Southern Baptist Foreign Mission work. *This year for the first time we touched the half-million mark in our yearly gift to foreign missions.*

Twelve years ago we gave \$109,000, so that we have increased our contributions in twelve years to a sum almost five times as great. So much for money. In the last year we gave 22 new missionaries to the work, built eight missionary residences and two hospitals. God gave us, as a mark of His approval of the work, 3208 baptisms; sent into our Sunday-schools 11,000 scholars, and into our day schools and colleges 5013 scholars, 227 of whom are studying in the theological schools preparing for mission work among their own people. Surely for all we have given we have received good measure, pressed down and running over.

20. The Mission of Missions. But let no one be deceived. The victory is possible, but not achieved. More than 600,000,000 people now living on the earth have never heard the name of Christ, and many millions who have heard know the one whose name is above every name only by hearsay.

We leave with you this eloquent summing up of the mission of missions and the missionary. Until these things are accomplished this work must go on.

"Missions are a reform agency, a philanthropic force, a healing ministry, a moral crusade, a cultural propaganda, and a regenerative spirit. This large enterprise, with its world-sweeping vision and the swing of its lofty purpose, reinforces all humane activities. Whether it be foot-binding in China, child-marriage in India, outrageous cruelties on the Congo, loose morals in Japan, political corruption in Korea, slavery in Zanzibar, cannibalism in Tierra del Fuego, infanticide in the South Seas, sorcery in New Guinea, primitive sav-

agery in Barotsiland, lawlessness, poverty and moral degradation in our own land, whether it be sin or sickness, ignorance or poverty, vice or lawlessness, the foreign missionary is ever the valiant warrior, the herald of truth, the knight of the white cross, the dauntless foe of every evil thing."

Program for Young Woman's Auxiliary.

(Based on Material in General Program.)

Song Service—Prayer of thanks for work accomplished. Scripture—(Matthew 13: 24-30, 36-43.)

Prayer for greater earnestness and achievements.

Poem.

How Goes the Battle for Right in America—(Home Missionary Survey.)

Our Home Board Successes in 1909-1910—(See General Program and Minutes S. B. C.)

The Advance Guard—(Foreign Mission Survey.)

Our Foreign Mission Progress—(See General Program and Minutes S. B. C.)

Planning Our Fall Campaign.

Reports—New Business—Dismission.

Program for Junior Young Woman's Auxiliary.

Instrumental Music by a Member.

Solo—Minutes of Last Meeting—Scripture Thought.

Service—From Motto of Y. W. A.—(Dan. 12: 3.)

Prayer for desire and wisdom to serve.

What the Comet Saw—(Told by different members.)

What the Comet Saw in Missions in America; in South America, etc.

QUERY.—What can a schoolgirl do for Christ? (Give this question to half a dozen girls several days before the meeting, and ask each to answer in a sentence. Follow these questions by general discussion.)

Plans for the Fall.

Reports—New Business—Dismission.

Program for Royal Ambassadors

Music—Silent Prayer—Scripture—The Commission—(Matthew 28: 19 and 20.) Prayer.

Seeing Missions from a Boy's Point of View—(Several years ago the Layman's Missionary Movement commissioned some fifty business men to visit all mission lands and bring them back reports of mission work from the business man's point of view. The boys cannot yet send such a commission, but through the reports of missions at home and abroad given in the general program they can see missions from a boy's point of view, each boy telling of missions as they impress him in a different land. Let leader assign countries some weeks ahead.)

The Royal Ambassador at School—How shall he show his colors? Getting Ready for the Fall Campaign. (New Plans.)

Reports—Dismissal.

Band Program.

Arranged by Miss Elizabeth N. Briggs.

FIRST MEETING.

SUBJECT—Where the Sunbeams Helped.

Opening Exercises—Hymn—Prayer.

Bible Reading—A Boy's Help.—John 6, 5-14.

Hymn—Minutes—Roll Call—Collection—Hymn.

Talk by Leader—One morning James and Annie saw their father getting ready to set out some new rose bushes. "Let us help," they cried, eager to have a part in the work. "I will dig the holes," said their father. "Then Annie can put the rose bushes in and James can shovel the dirt in around them." "And I'll water them so they will not wilt," James added. "I will put sticks around them to keep the chickens from scratching them up," said Annie. The three worked hard together. Afterward Annie and James watched the bushes grow. When the beautiful flowers came out the two children danced about them in delight. "Our roses are the most beautiful in all the yard," they exclaimed again and again. Why do you suppose they thought so? It must have been because they helped to plant them. There are some beautiful things the Sunbeams have

helped to plant. Not rose bushes, but schools and churches and special mission work. Of course the Sunbeams did not do all the work alone any more than Annie and James did all the work in planting the bushes. But since the Sunbeams helped they will want to know all they can of these schools and churches, will they not?

Reading—A School in Ying Tak, China.

The first special Foreign Mission work done by the Sunbeams was helping to build a school for girls in Ying Tak, China. The women and girls of this city had never had a Bible woman nor teacher who could speak their language until the school was started. Several have since been trained in this school and are useful workers. When one of our women missionaries made a trip among the women outside of this city, they received her as a messenger of hope. She was welcomed not only by the Christian women and girls, but by many of the heathen as well. The school grows in numbers and is proving a strong part of the work in Ying Tak.

Reading—A Mexican Church in El Paso.

The first special work the Home Mission Board asked the Sunbeams to do was to help build a church for the Mexicans living in El Paso, Texas. There were fourteen thousand of these Mexicans and they knew little of God and almost nothing of His book, the Bible. If they went to a church in El Paso they could not understand the preacher, for they did not know English. The Sunbeams joined in helping to build a nice church and Sunday-school room. Now they have a pastor who, with his wife, was educated in one of our mission schools in Mexico, so Foreign and Home Missions meet here. There are nearly one hundred members of this church. Mrs. E. E. Robinson and Miss Marie Prades, a young Mexican woman, have a school for Mexican children in the basement of the church. (See the *Home Field*, April, 1910, pages 12 and 15.)

Hymn.

Reading—A Church, Not a Shed.

"A Church or a Shed?" This question was asked the Sunbeams two years ago. The Sunbeams answered, "A Church!" and went to work to make their answer come true. Now let us see what the missionaries say of it: "The Canton Church would be a credit to any congregation in any city in China. It is the gift of the Sunbeams and we thank them for it. It is 75x50 feet, with large rooms on each side. These can be used for Sunday-school classes or thrown into the main audience room. There are also rooms on each side of the front door and behind the rostrum. The church is one-

story high and can seat one thousand people." The Sunday-school is largely attended, and numbers of boys and girls are learning to love the dear Saviour. Are we not glad that we helped? (See *Foreign Mission Journal*, April, 1910, page 347.)

Reading—A Church in Cuba.

While we hold our meeting this afternoon the people of Cardenas, Cuba, are doubtless meeting in their new church building. Last February the Cuban Baptist Convention met in Cardenas. The building was just begun then, so the meetings had to be held in a hall. The last afternoon of the convention the cornerstone of the new church was laid. A beautiful silver trowel was used for this. It was made of pieces of silver given by members of the congregation, some giving a spoon, some a thimble, some a coin, etc. A silversmith, a member of the church, made it.

Hymn.

Reading—Our Indian Work.

We have talked and studied much about our Sunbeam work for the Indians. Our last message from our missionaries is: "We are having many souls coming into the 'Jesus Road' at the mission."

Reading—News from Africa.

The Sunbeams are now working to help support missions in Africa. Mrs. Lumbley of Abeokuta writes:

"Eleven years ago I first came to Africa to work among the women and children. We took into our homes four boys and four girls. The three years we were here six became Christians, and some of the boys are in our training school in Ogbomoso now. The second time we took some of the same children and some others. The last of them was baptized in Lagos less than a year ago. So you see we are encouraged when we have the joy of seeing these dear children forsaking idolatry and heathenism to serve the living and true God.

"Now I am trying to start a school for girls to train them in industrial work as well as book work. So far nothing of this sort has been done in our mission.

"I came back to my dear old home here in Abeokuta in October, 1909. I had only been here two weeks when two girls were brought to me. Before the end of the year two others came. I made a trip to one of our out-stations, and three others came to me. Now I have seven. Work of this kind is very necessary. We have a fine training-school for young men."

Hymn—Closing Review—Adjournment.

SECOND MEETING.

SUBJECT—State Missions.

NOTE.—This subject can be handled best by each State. Should no program be prepared for the children, band leaders can arrange a meeting from the W. M. U. program—*World Survey*, or the Margaret Home leaflet could be used.

Recitation.

GOOD MORNING.

Good morning, Brother Sunshine;
Good morning, Sister Song.
I beg your humble pardon
If you've waited very long.
I thought I heard you rapping;
To shut you out were sin.
My heart is standing open;
Won't you
walk
right
in?

Good morning, Brother Gladness;
Good morning, Sister Smile.
They told me you were coming,
So I waited on a while.
I'm lonesome here without you;
A weary while it's been.
My heart is standing open;
Won't you
walk
right
in?

Good morning, Brother Kindness;
Good morning, Sister Cheer.
I heard you were out calling,
So I waited for you here.
Someway I keep forgetting
I have to toil and spin
When you are my companions;
Won't you
walk
right
in?

—Selected.

Recitation.

OUR MISSION FIELDS

SMILE IT DOWN.
 Everyone who loves you,
 Loves to see you smile;
 Loves to see you cheerful
 And happy all the while.
 Smiling comes so easy!
 Do not wear a frown.
 If you feel one rising,
 Always smile it down.

—Exchange.



WOMAN'S MISSIONARY UNION. RECEIPTS

From April 20th, 1909, to April 30th, 1910,
 AND

SUMMARY OF TREASURER'S REPORT.

MRS. W. C. LOWNDES, TREASURER, IN ACCOUNT WITH WOMAN'S MISSIONARY UNION, Auxiliary to S. B. C.

WOMAN'S MISSIONARY UNION, CASH CONTRIBUTIONS As Reported by State Treasurers.

| State | Foreign | Home | S. S. Board | Margaret Home | Training School Current Expenses | Endowment & Scholarship | Scholarship & Stud. Fd. | TOTAL CASH CONT'S FROM EACH STATE | TOTAL CASH AND BOX CONTRIBUTIONS |
|----------------------|--------------|-------------|-------------|---------------|-------------------------------------|----------------------------|----------------------------|---|--|
| Alabama | \$6 582 08 | \$4 601 04 | \$100 00 | \$131 65 | \$275 00 | \$500 00 | \$200 00 | \$12 389 77 | \$14 075 20 |
| Arkansas | 2 487 01 | 1 480 88 | 300 25 | 30 00 | 39 50 | ... | ... | 4 338 47 | 6 389 75 |
| District of Columbia | 386 55 | 301 94 | 8 00 | 44 71 | 15 00 | ... | ... | 761 20 | 1 081 20 |
| Florida | 1 675 60 | 1 778 28 | 50 02 | 50 27 | 60 75 | ... | ... | 3 724 63 | 4 138 25 |
| Georgia | 22 440 61 | 14 380 36 | 200 00 | 135 00 | 315 00 | ... | ... | 39 372 92 | 42 469 73 |
| Kentucky | 9 005 21 | 4 737 59 | 112 40 | 101 00 | 450 00 | ... | ... | 15 180 99 | 16 761 82 |
| Louisiana | 2 005 00 | 2 033 10 | 11 80 | 49 25 | 75 00 | ... | ... | 4 463 61 | 4 525 61 |
| Maryland | 2 400 00 | 1 446 43 | 34 50 | 61 50 | 125 00 | ... | ... | 4 245 08 | 5 526 70 |
| Mississippi | 4 377 51 | 2 543 23 | 23 50 | 108 60 | 125 00 | ... | ... | 7 564 54 | 10 127 01 |
| Missouri | 5 217 73 | 2 737 95 | ... | 72 30 | 150 00 | ... | ... | 8 069 29 | 9 779 87 |
| North Carolina | 12 118 90 | 6 820 16 | 159 71 | 110 50 | 260 00 | ... | ... | 20 081 71 | 22 561 45 |
| Oklahoma | 734 93 | 817 34 | ... | 10 50 | 25 00 | ... | ... | 1 761 00 | 1 761 00 |
| South Carolina | 15 440 73 | 11 000 93 | 183 06 | 378 19 | 210 00 | ... | ... | 28 162 28 | 29 337 60 |
| Tennessee | 6 201 45 | 5 902 25 | 82 16 | 96 51 | 150 00 | ... | ... | 12 494 25 | 14 286 14 |
| Texas | 12 551 88 | 7 654 97 | ... | 50 60 | 375 00 | ... | ... | 20 655 15 | 20 655 15 |
| Virginia | 19 520 14 | 9 614 78 | 70 23 | 125 00 | 350 00 | ... | ... | 31 794 67 | 33 723 04 |
| TOTAL | \$123 216 16 | \$77 881 23 | \$1 340 63 | \$1 555 58 | \$2 800 25 | \$6 072 43 | \$3 063 26 | \$215 959 54 | \$237 459 52 |

*In addition to this, a certificate of 5 Shares of Stock of the State Mutual Life Insurance Company of Rome, Ga., was donated by Mrs. Anna Ashburn of Moultrie, Ga.

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