

# Our Mission Fields

VOLUME V

OCTOBER—NOVEMBER—DECEMBER—1910

NUMBER 2

Union Watchword, 1910-1911

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

## What Makes a Nation Great

Not serried ranks with flags unfurled,  
Not armored ships that gird the world,  
Not hoarded wealth or busy mills,  
Not cattle on a thousand hills,  
Not sages wise, or schools, or laws,  
Not boasted deeds in freedom's cause—  
All these may be and yet the state  
In eye of God be far from great.

That land is great which knows the Lord,  
Whose sons are guided by His word.  
Where justice rules twixt man and man,  
Where love controls in act and plan,  
Where breathing in his native air  
Each soul finds joy in praise and prayer,—  
Thus may our country, good and great,  
Be God's delight—man's best estate.

—Alexander Blackburn.

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**THE WOMAN'S MISSIONARY UNION**

Auxiliary to the Southern Baptist Convention

16 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

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# Our Mission Fields

*Our Mission Fields* is the official organ of the Woman's Missionary Union, Auxiliary to the 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	853.00	2,050.00
*Texas .....			
Virginia .....	2,025.00	1,420.00	3,445.00
<b>Total .....</b>	<b>\$11,000.00</b>	<b>\$7,700.00</b>	<b>\$18,700.00</b>

\*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
<b>Total .....</b>	<b>\$10,000.00</b>	<b>\$7,000.00</b>	<b>\$17,000.00</b>

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

## MAGAZINE AND BOOK REFERENCES

### MEXICO, CENTRAL AMERICA AND THE CANAL ZONE

MEXICO—*Missions*, April, 1910. (Special Mexican Number.)

GUATEMALA.—The Country of the Future—*National Geographical Magazine*, July, 1910.

COSTA RICA.—Vulcan's Smithy—*National Geographical Magazine*, August, 1910.

Famine Scenes in Central Mexico—*Spirit of Missions*, February, 1910.

\*†One Hundred Thousand Opportunities—*Missions*, April, 1910.

CANAL ZONE.—*Home Fields*, July, 1910.

Mexico Today and Tomorrow—*Cosmopolitan*, April, 1910.

Industrial Mexico—*Cosmopolitan*, May, 1910.

Panama, Central America and Mexico—*Independent*, July 29, 1909.

Mexico Preparing for Her Centenary—*Review of Reviews*, August, 1910.

### CITY MISSIONS

*Missions*, May, 1910, City Missions Number.

\*†Toilers of the Tenements—July, 1910, *McClure's*.

*Survey*—Magazine Number, June 4, 1910.

New York Life—*Missions*, April, 1910.

A City's Dream of a City—*Everybody's*, June, 1910.

The Hired City—*American Magazine*, May, 1910.

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

## CHINA

- °†Hong-Kong—*Harper's Magazine*, August, 1910.  
China's First World's Fair—*Review of Reviews*, June, 1910.  
General Survey of Events in China—*Missionary Review*, June, 1910.  
Manchuria's Strategic Railroad—*World's Work*, June, 1910.  
Present-Day Conditions in China. (Book, price 50 cents.) Publishers, Fleming H. Revell Company, New York.  
°†\*Two College Missionaries A-Touring—*Life and Light for Women*, Chinese Number, August, 1910.  
°†\*The Way Pang-Chuang Girls Start for College—*Life and Light*, August, 1910.  
°†Foochow the Beautiful—*Life and Light*, August, 1910.

## GENERAL

- College Men and the Bible—*Century*, May, 1910.  
The Edinburgh Conference—*Review of Reviews*, August, 1910.  
Argentina After a Century of Independence—*Review of Reviews*, August, 1910.  
Getting Together for Missions—*Review of Reviews*, June, 1910.  
Bible Study in India—*Century*, June, 1910.

## SUGGESTED LEAFLETS

FROM WOMAN'S MISSIONARY UNION LITERATURE DEPARTMENT

### MEXICO AND CANAL ZONE PROGRAM

- How Domingo Was Converted—2 Cents.  
Priest and Penitent—1 Cent.  
Melinda Rankin—2 Cents.  
Mexico—2 Cents.  
Baptist Opportunity in Mexico—Free for postage.  
Cuba and the Canal Zone—Free for postage.

### CITY MISSIONS PROGRAM

- Home Mission Survey—Free for postage.  
Stories of the City—1 Cent.  
Facing the Facts—2 Cents.  
The Salvation of the City—1 Cent.

### CHINA PROGRAM

- China—Free for postage.  
Present Opportunities and Dangers in China—2 Cents.  
A Christian Dying in a Heathen Land—Free for postage.  
The Story of Garden Flower—2 Cents.  
China's Call—2 Cents.

### PERSONAL SERVICE, ETC.

- Great Results from Small Beginnings—1 Cent.  
Highway and Hedge Committee—1 Cent.  
Have You Looked After Him?—1 Cent.  
If I Were a Missionary—1 Cent.  
What's Come Over Murray?—1 Cent.  
My Experience—Why I Tithe My Income—1 Cent.  
Systematic and Proportional Giving (Mrs. James)—1 Cent.  
A Sermon on Tithes—2 Cents  
The Business Woman and Church Work—1 Cent.  
Ye Did It Not To Me (Poem)—1 Cent.  
Personal Service Manual—Free for postage.

## The World Missionary Conference.

By EDITH CAMPBELL CRANE.

A great many definite impressions, as well as a general breadth of outlook and encouragement of spirit, are in the hearts and minds of all those who attended this great gathering of missionary leaders at Edinburgh June 14-23, 1910. There have been already many articles written speaking of the place of meeting, the fine reports that were presented and discussed, the really great men who made addresses, the deep spirituality of the sessions, and the great emphasis laid upon the presence of God Himself, with all the resources of His power, as the sole hope for accomplishing so stupendous a task as evangelizing the world. Let me speak here to the readers of *OUR MISSION FIELDS* of some of the important thoughts brought out and stressed by these earnest, thoughtful speakers, who came from all parts of the globe to consult with each other upon the forwarding of that dear cause to which all of them are committed.

First, there was no uncertain note in the words of man after man who urged that just *now* is the supremely important time both to press any advantage we may have gained in the fields like China and Japan that are already occupied, or partly occupied, by Christian missionaries, and also to enter the fields like Thibet, Afghanistan and many parts of Africa, which are practically unoccupied. It made one's blood leap to hear how in many lands where Mohammedanism rules—lands where our Lord's name is known only to be despised and dishonored—there is not a Christian missionary. And worse still to think of, African tribes which we have not even tried to reach are being visited by Mohammedans and turned by the thousand to follow the false prophet of Mecca. For the sake of the Mohammedans, for the sake of the savage tribes they are influencing, and for the sake of Christ, how one longs that our Convention might not only reinforce the work already being done in our seven fields, but open new work in some of these places of tremendous need and degradation.

Second, the growing importance of the churches in the mission fields was very strongly set forth. Perhaps we are accustomed to think of our brethren in foreign lands as being children in the Gospel,

entirely dependent upon the American missionary for everything. In many cases that is true, but in the older fields the native leaders, thank God, are being raised up by Him, and are developing a splendid sense of responsibility for their churches and for the evangelization and conversion of the non-Christian multitudes about them. This makes it necessary to study and discuss the whole question of the native churches, that we may help them to grow into a self-supporting, self-governing and self-propagating force. The presence of such fine leaders as Rev. Dr. Chatterji of India, Hon. Yun Chi Ho of Korea, and our own seminary president, Rev. Yugoro Chiba of Japan, illustrated finely how able and how full of the spirit of Christ our Oriental brothers are.

Again, a definite conclusion reached was that educational work in the mission field is not only important, but absolutely indispensable. It is not fair to fail in giving an opportunity for thorough *Christian* training to the children of Christian parents and to the young men whom we hope and expect to be leaders in their churches. Therefore, not only kindergarten and lower schools, but high schools and colleges ought to be planned for, where the atmosphere and the teaching shall be Christian. This is especially true of China. Do we shrink before the greatness of the task? It can be done, but not unless somehow our hearts are stirred to believe God would have it so and that He will greatly use such schools to increase the intelligent Christian leadership of the countries where we work. Then we shall be willing to suffer and deny a little for love of Him and His kingdom. As I think of the appeals for such work to be greatly increased in the foreign field I am glad to remember also that the gifts of the women's societies to foreign missions will go partly toward the support of schools for girls. May our Christmas offering show how high we rate this means of evangelization—the school.

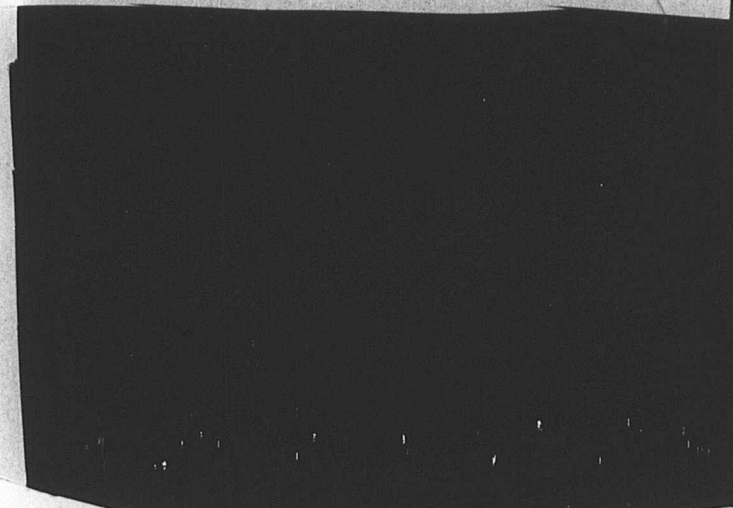
A fourth point strongly made was the importance of equipping and training missionaries. Many men who are themselves missionaries were eloquent in their plea for the churches at home to furnish every facility for training candidates just as thoroughly as possible, whether medical, evangelistic or educational missions be their field. One speaker put the matter succinctly when, after laying emphasis on the spiritual equipment as being the most vital, he said: "We need aver-

## OUR MISSION FIELDS

age men and women, but with their powers trained to the highest point."

The last day was given to the great question of bringing the churches at home into larger, more general and more hearty sympathy with the work that the missionaries so clearly see needs to be done. The women's share in all this, through their organized societies, received careful and thorough attention, and for us, as well as for the laymen, more study and more prayer were urged. Perhaps the most striking point made in discussing the Home Base was that many a young man and young woman who is touched with the divine passion to go into the unreached fields is withheld by Christian parents and friends, and the speaker on this point pressed home his plea that the churches would pray for and seek the willingness to "give of their sons to bear the message glorious."

In view of the marvelous panorama of intense and awful need which this conference has unrolled before the Christian world, in view of the majestic forward moving Christ whom we call Master, what can we plan, except expansion of our work in every direction? Oh, my friends, whatsoever He saith unto you—you, do it!



## Program for October.

### MEXICO, CENTRAL AMERICA AND THE CANAL ZONE.

1. Music.
2. Opening Prayer.
3. Bible Study—The Proclamation of the Kingdom.
4. Prayer.
5. Poem—Homesick.
6. Essay—A Hundred Years of Mexican History.
7. James Hickey—Pioneer Missionary.
8. Essay—Protestant Progress.
9. Two Central American States.
10. Baptists in the Canal Zone.
11. Outline of Aggressive Mission Work in our Church and Community—(Report of Committee.)
12. Open Discussion.
13. Business.
14. Prayer.
15. Dismissal.



### MEXICO, CENTRAL AMERICA AND THE CANAL ZONE

The millions of Mexico and Central America cry out to us for the neighborly, helping hand.

**Music.**

**Opening Prayer.**

**Bible Study\***—The Kingdom of God (Study 1). The Proclamation of the Kingdom.

\*For the next twelve months the subject of the Bible studies will be the Kingdom of God. We earnestly hope that these studies of twelve phases of the kingdom will be treated as a constructive whole, and that this consideration of the country in which we hold our citizenship will prove a great spiritual blessing to each society member. The selections given here must be brief, fifteen minutes being the time planned for devotional exercises. It is hoped, however, that these will be carried on outside of the Society meeting.

*RESUME*—Southern Baptists began work in Mexico in 1880. We have at present 15 men and 18 women missionaries, with 21 ordained Mexican ministers and 28 unordained Mexican workers. This force is scattered over the republic. Their central stations are located in the large and populous cities of Guadalajara, Leon, Toluca, Morelia, Saltillo, Hermosillo, Torreon, Chihuahua, Zacatecas, C. P. Diaz and Durango. In many of these places the Board owns good property. From these centers, following out the Pauline plan, outlying stations have been opened and many earnest congregations of "baptized believers" are now found in a number of the smaller towns and villages, giving evidence yet of the "power of God unto salvation." There are 47 organized churches, with more than 40 out-stations, and a membership of 2000 represent the visible proof of work being done. There are 14 schools of varying grades, which enrolled last year 779 pupils. There have been established small but effective printing plants, from which are being issued our Sunday-school literature, tracts, etc., and which are proving a great help in every department of our mission work.

**I.  
A Hundred  
Years of  
Struggle.**

Daniel Webster once referred to Mexico as "our sister republic in mortal agony." Nor was he mistaken. After three hundred years of Spanish misrule the first decisive blow for freedom was struck by Hidalgo in 1810. With this effort begun a new chapter of history, not only for Mexico, but for all Central and Southern America. With good reason they are celebrating this year as their Centennial of Freedom. As we have seen in other studies,\* this was, however, but the beginning of a fifty-year struggle of "mortal agony."

In 1821, after eleven long years of struggle, during which period it is claimed "rivers of blood were shed and thousands of lives were sacrificed," Mexico became free from Spanish rule. But she was not free from internal strife; from 1821 to 1862 she had fifty different rulers, each president, dictator or emperor, with an average term of less than ten months. Too often the hand of the church prevailed, for Mexico's independence from Spain had only served to increase her wealth, and consequently her arrogance. But again we see the patience of heaven and of men. The struggle continued for nearly four decades, till at last in 1857 the so-called liberal element triumphed and the constitution under which they now live, and which was modeled after that of the United States was adopted.

\*Our Mission Fields, No. 4, 1907; No. 4, 1908; No. 2, 1909.

Poem.

**HOMESICK.**

[The heroic days of missions have not passed in Mexico. Persecution, in a hundred nameless forms, always awaits the missionary's steps. Sometimes it rises into the ugly form, mobs and prison cells. But were all these over there still remains the homesick heart so pathetically pictured by Mr. J. S. Cheavens, our missionary at Saltillo, Mexico.]

Homesick for the hills where the violets blow,  
Homesick for the rills where the clear waters flow,  
Homesick for the breath of the sweet lilac's bloom,  
Homesick for the sight of my dear mother's room—  
Just homesick, that's all!

Homesick for the song of the brown-coated thrush,  
When wavelets of joy through his tiny throat rush;  
Homesick for the robin, the bluebird, the wren,  
The dream of my heart is to be home again.  
I'm homesick, that's all!

Homesick for the oaks, for the maples and elms—  
The flood-tide of homesickness now overwhelms  
All thoughts and all feelings not linked with the past—  
Oh, let me go home—I would die there at last—  
So homesick for all!

Saltillo, Mexico.

The steady, upward climb towards making this country of chaos into a modern, civilized, well-governed state began when Benito Juarez, the Washington of Mexico, a full-blood Indian, made his victorious entrance into the capital on July 25, 1867. During the last forty years marvelous progress has been made under wise leaders, the chief of whom has been President Diaz, who, with the exception of four years, has been President since 1877.

2. Naturally in this Centennial year Mexico is much in the public eyes, and many accounts of its famous old President and the country itself have found their way into our newspapers and magazines. Those who have followed these accounts must have been struck with the various views presented. Some writers picture Diaz as a tyrant and his country as one hardly emerged from barbarism. Some others exhaust their adjectives in his praise and exalt him as the maker of a great and progressive country. The truth is doubtless that tyranny and liberality live side by side, and that both the dark ages and the twentieth century still hold sway in Mexico. To understand Mexico we must see both sides of the picture.

3. Of up-to-date Mexico many illustrations might be given. For example, when President Diaz wanted a daily paper, he picked out a man and sent him to Mexico. New York for three years to have him study journalism, and then helped establish daily papers that are as cheap and acceptable as our own.

The great canal for draining the valley of Mexico City, thirty-seven miles long, is a great accomplishment in engineering skill, with its six miles of tunnel costing \$20,000,000, now freeing its capital city from malaria and pestilence.

All the modern cities of any size are lighted by electricity and have electric cars. Undoubtedly wonderful progress has been made in Mexico under Diaz's one-man power. In 1876 the country was bankrupt, prey to bandits and civil war, almost roadless and quite unsafe for travelers or settlers. Diaz organized the rural police which absorbed the most daring of the brigands into a force of protection and set them to watch and catch their old comrades who persisted in lawlessness. Brigandage was soon almost stamped out, and a strong central government put an end to revolutions. In place of crime and disorder came railroad building, under large Government subsidies, and in ten years the miles of railroad increased from three hundred to over ten thousand.

The inflow of American and English capital, largely for mining, shows that they esteem the Government as stable. At present there is more than \$750,000,000 of American capital in Mexico and much more English. Yet with all the good that Diaz has wrought for Mexico, the feeling on the part of many of his people is one of mixed love and fear, and there has risen up in recent years an anti-Diaz, or 'Young Mexican, party, which has sought to arouse revolutionary sentiment in the Northern States.

4. The other side of the picture is as dark as this is bright. **The Dark Ages in Mexico.** Recently it was stated by a priest that by his actual count there are 6043 saints in the churches of Puebla, Mexico. It is estimated there are 10,000 Roman Catholic churches in the republic. Allowing 25 images to each church, there are 250,000 in churches alone. Writing from Puebla a missionary says:

"Catholicism in Mexico, in its inception, was little more than the old pagan Aztec idol-worship, taken over with the names of the heathen gods changed to those of Catholic saints. A very convenient and effective way of converting the heathen, making them tributary to the Vatican, and leaving them heathen still, only it is considered a little more polite to call this Catholicism than to call it heathenism; but the two terms in Mexico may be used interchangeably without doing violence to either term. Image-worship exists all over Mexico on the part of the faithful adherents to the Catholic faith. If you want to call it by the same name that you would inevitably apply to the same thing in India or China or Japan, you will, of course, say *heathenism*; if you want to be a little more politic and polite, because it exists a little nearer home, you will say *Catholicism*."

Another missionary writes of witchcraft, and the hold it still has on the majority of the middle classes and the Indians:

"The witches, or 'brujos,' are 'medicine men' and rain-makers, as in the interior of Africa. In the mountains of Puebla the 'witches' have far more influence than all the priests, and are feared by the common people with a fear that people in the United States cannot possibly understand.

"The 'witches' use all sorts of spells, charms and incantations. When they have been hired by someone to afflict an enemy, figures of the person to be thus afflicted are made out of rags or other material and resemble the little dolls that children sometimes make. The witches stick thorns or pins through the various parts of the anatomy of the manikins, and it is thought that the enemy will feel

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The great canal for draining the valley of Mexico City, thirty-seven miles long, is a great accomplishment in engineering skill, with its six miles of tunnel costing \$20,000,000, now freeing its capital city from malaria and pestilence.

All the modern cities of any size are lighted by electricity and have electric cars. Undoubtedly wonderful progress has been made in Mexico under Diaz's one-man power. In 1876 the country was bankrupt, prey to bandits and civil war, almost roadless and quite unsafe for travelers or settlers. Diaz organized the rural police which absorbed the most daring of the brigands into a force of protection and set them to watch and catch their old comrades who persisted in lawlessness. Brigandage was soon almost stamped out, and a strong central government put an end to revolutions. In place of crime and disorder came railroad building, under large Government subsidies, and in ten years the miles of railroad increased from three hundred to over ten thousand.

The inflow of American and English capital, largely for mining, shows that they esteem the Government as stable. At present there is more than \$750,000,000 of American capital in Mexico and much more English. Yet with all the good that Diaz has wrought for Mexico, the feeling on the part of many of his people is one of mixed love and fear, and there has risen up in recent years an anti-Diaz, or Young Mexican, party, which has sought to arouse revolutionary sentiment in the Northern States.

4. The other side of the picture is as dark as this is bright. Recently it was stated by a priest that by his actual count there are 6043 saints in the churches of Puebla, Mexico. It is estimated there are 10,000 Roman Catholic churches in the republic. Allowing 25 images to each church, there are 250,000 in churches alone. Writing from Puebla a missionary says:

"Catholicism in Mexico, in its inception, was little more than the old pagan Aztec idol-worship, taken over with the names of the heathen gods changed to those of Catholic saints. A very convenient and effective way of converting the heathen, making them tributary to the Vatican, and leaving them heathen still, only it is considered a little more polite to call this Catholicism than to call it heathenism; but the two terms in Mexico may be used interchangeably without doing violence to either term. Image-worship exists all over Mexico on the part of the faithful adherents to the Catholic faith. If you want to call it by the same name that you would inevitably apply to the same thing in India or China or Japan, you will, of course, say *heathenism*; if you want to be a little more politic and polite, because it exists a little nearer home, you will say *Catholicism*."

Another missionary writes of witchcraft, and the hold it still has on the majority of the middle classes and the Indians:

"The witches, or 'brujos,' are 'medicine men' and rain-makers, as in the interior of Africa. In the mountains of Puebla the 'witches' have far more influence than all the priests, and are feared by the common people with a fear that people in the United States cannot possibly understand.

"The 'witches' use all sorts of spells, charms and incantations. When they have been hired by someone to afflict an enemy, figures of the person to be thus afflicted are made out of rags or other material and resemble the little dolls that children sometimes make. The witches stick thorns or pins through the various parts of the anatomy of the manikins, and it is thought that the enemy will feel

shooting pains in his body in the spots where the thorns are thrust into the rag figures."

Those who would know more of these and other practices of Roman Catholicism in this country, and especially of the degradation coming to Mexican woman through its practices, are referred to a leaflet by Mrs. John Wesley Butler, entitled "Materialistic and Idolatrous Worship in Mexico."

**5.  
Promise  
and  
Practice.**

Following all this, it is nothing less than startling to be told that the constitution of Mexico, adopted, as has been said, in 1857, is more Protestant than that of America.

Under this constitution all church property—including cathedrals, churches, chapels, convents, etc.—was confiscated. Under the so-called Reform Laws, adopted later, the Jesuits, Sisters of Charity, and all other secret religious orders were expelled from the country. These several instruments, including the Magna Charta of the nation, also secured the absolute separation of Church and State, liberty of worship and press, the prohibition of clerical dress on the streets, all religious processions or service outside of church walls, the use of church bells, except at the hours of service, and the gifts of real estate to the church; while marriage was declared to be a civil contract.

So much for the constitution on paper. The practice is far otherwise.

"The Catholic Church is outlawed, but it is there. Officially the authorities are opposed to it; but individually and personally they bow to it. Many of the upper-classes are said to be agnostics while they live, but Catholics when they die. Intellectual rejection and superstitious acceptance play fantastic tricks with one another in the same mind. The cathedrals were taken away from the church, but the churches used them. Monasteries are forbidden, but they are there. Under the famous 'Reform Laws' Jesuits, Sisters of Charity and other secret religious orders were expelled, but they are all there. Clerical dress on the streets and religious processions outside of church walls are prohibited, but shop windows are full of crucifixes, beads, candles and all the other paraphernalia of ecclesiastical performance."

Under this *Protestant* constitution, within thirty years of Protestant missions, 38 martyrs have paid for their faith with their blood, Methodist missions alone losing 29 of their people through the violence of fanaticism. By the same constitution the door is open to the Bible, and yet missionary annals reveal dozens of instances where the Bible has been forbidden by the priests.

**6.  
A Strong  
Friend.**

Let us not fail, however, to give all credit to Diaz as a friend of religious liberty and Protestant missions. W. E. Carson, in Mexico, the Wonderland of the South, says:

"President Diaz has always been keen on religious toleration. His views on this subject were clearly and eloquently expressed in an address to some Protestant missionaries a few years ago, when he said: 'I have seen this land as none of you ever saw it, in degradation, with everything in the line of toleration and freedom to learn. I have watched its rise and progress to a better condition. We are not yet all we ought to be and hope to be, but we have risen as a people, and are now rising faster than ever. Do not be discouraged. Keep on with your work, avoiding topics of irritation and preaching the gospel in its own spirit.' Such an utterance from such a man proves that toleration has certainly dawned in Mexico. Official recognition has been freely given to Protestant missionary effort. Vice-President Corral is the honorary president of the Mexican branch of the Y. M. C. A., and President Diaz himself has attended its meetings. He and his cabinet have also been present at special memorial services in the Presbyterian churches. Less than a generation ago this would have been impossible, and such an action by a president would have invited assassination."

The sin of ingratitude and forgetfulness is always ugly. Never more so than in Christian work. We do well to go back often to the lives of the Pioneer Heroes of Missions.

**7.  
The  
Pioneer.**

James Hickey was the first missionary to Mexico.\*

Almost certain death awaited the one who in the early days of the last century attempted to preach or scatter Bibles across the border.

This great and good man was born in Sligo, Ireland, September 23, 1800; was educated for the Roman Catholic priesthood; but at the age of 21 years married an earnest and devout Christian lady, and through her influence, and that of an aunt of his, embraced the Protestant faith and studied theology under the Established Church of England. He became an Independent Baptist minister at Limerick; labored there a short time, then emigrated to Canada and the United States; labored for 30 years an independent missionary in Pennsylvania, Maryland, Missouri and Texas; in the latter State as colporter of the American Tract Society for 18 months; wrote from Brownsville to the American Bible Society in May, 1862, applying for appointment to an agency in Mexico. He was appointed agent February 7, 1863. With very little money in his pocket, speaking very imperfect Spanish, trusting in a benignant Providence, he

\*See *Missions*, April, 1910.

used to go from house to house, preaching and distributing tracts. At Monterey he laid the foundation for a great work; he was wonderfully successful, finding friends everywhere to give him something for himself or his cause. On one occasion he was accosted by an American, Mr. S., who asked him where he obtained funds to buy the tracts he was distributing. He replied, "God gives it to me." He was told to call at Mr. S.'s house; he did so, and received \$20. He has often ridden fifteen leagues to read the Bible to a poor old blind man; he rejoiced to do it, and eventually educated a boy to read to this old man, who died some years since a true disciple of the Saviour.

A friend gave him a horse called Toby, which he loved and cared for. On Toby he went to the "Laguna," a robbers' den; sold all his books, and might have sold more; was well received and cared for; they even placed a guard over him, while sleeping, to protect him and his horse. On his return a girl ran after him for a Testament; he gave her his own, tearing out his notes on the fly-leaf.

Self and personal ease were secondary considerations with him. A near friend could remember only one personal wish ever expressed by him. This was that he might be buried in the United States in sight of Mexico. His wish was granted. He died at Brownsville, Texas, December 10, 1866.

8. **The Year in Northern Mexico.** Since it is the purpose of Our Mission Fields to follow in a brief way the growth of our missions year by year, we turn with interest to ask what has been the history of our missions in Mexico during the past year. Has joy or sorrow, success or failure, been the portion of our 47 churches and our 33 missionaries? One figure from the statistics of 1910 is easy to remember. At the beginning of this year the membership of our churches was exactly 2000. Turning to Northern Mexico, we rejoice in the report of 270 baptisms, or, in other words, the increase of the churches by one-fifth. To fully understand the power of the forces at work in the northern half of Mexico, one would have to follow the work of our missionaries through our 8 schools with their nearly 500 pupils, the literature and Bible work, the Bible institutes, and, chief of all, their evangelistic labors.

9. **Some Mission Schools.** When we speak of mission schools in Mexico, doubtless our first thought is of Madero Institute, our oldest school for girls. During the past year the enrollment numbered 103, against 66 during the previous year. Of this number 42 are in the college family, and of these 42

there are 39 Christians, leaving only three to confess their Lord, and two of these are very young to take this step. There have been 11 conversions in the school family during the year. Some of the girls are looking forward to a special preparation for mission work, as they expect to dedicate their lives to their Master's service among their own people.

The interplay of Home and Foreign Missions is well illustrated by a young Mexican woman from Texas, who comes for the purpose of more thoroughly preparing herself for the work to which she feels God has called her.

Young in years, but surpassing this school in numbers, is the Baptist college at Chihuahua, under the direction of Brother J. W. Newbrough. There have been enrolled during the year 145 boys and girls. Last year a commodious building in a good location was erected, thus facilitating greatly the power and usefulness of the school. Several of the students have united with the church and others are awaiting baptism. So far only girls have been admitted into the boarding department, boys being received as day pupils. There is a very great demand for a boarding department for the boys.

The variety of talent needed in mission work is shown in the industrial school opened and conducted by Mr. Pierson at Parral. The boys by studying part of the day and working the other part largely support themselves. Besides these there are two day schools at other stations.

But chief of all these schools is the Theological Institute in Torreon. This year the enrollment is 21. There were others who wished to enter, but on account of lack of funds they could not be received. The student body as a whole is a fine lot of boys, and some of them give special promise of future usefulness. Three of them have had to suffer much to become Christians and come to school, giving up home and family for conscience's sake. However, those who suffered most are now rejoicing because members of their family are seeking the way of life. Through their efforts many have been brought to a saving knowledge of our Lord. The theological school is the hope of the native ministry, and the native ministry is the hope of our cause.

10. **A Ten-Cent Bible.** It is hard to decide the relative importance of different departments of mission effort, but the printing and distribution of Bibles and leaflets must ever stand high.

There is on the Colotlan field a family of five who were brought to the Saviour by the reading of a ten-cent copy of

the New Testament. Many other similar cases could be given. Mexico is being flooded with cheap, immoral, infidel literature. We must meet and counteract this as well as the fallacies of the Catholic Church. It would be a great work for someone at home who has the means to devote thousands of dollars to this branch of gospel work. There are several workers who are devoting a part or all of their time to this work. They are working in cities, villages and country places. At times these workers find the work very trying, even unto persecution and death. In the State of Durango, during September of the past year, a humble worker gave his life, being horribly murdered by the enemies of his Lord.

**11.  
Southern  
Mexico.**

In Southern Mexico the work is carried on under the same divisions as in the northern part of the country. The Guadalajara school in this mission, however, seems to have broken the record in the attendance of children from Catholic families, there being 55 such children out of the 75 enrolled. To the branches of work spoken of is added the medical. Doctor Hooker carries on medical work in Guadalajara with marked success.

**12.  
An  
American  
Woman in a  
Mexican  
Jail.**

It shocks us to hear of one of our women missionaries in jail. Mrs. Neal, our woman physician in Mexico, has met with constant opposition and persecution. Last September Mrs. Neal moved from Leon to Toluca. She presented her titles to the register and was delayed ten days by the red tape of the law. The first week after she opened her office she helped another American doctor with an operation. She had a part of minor importance and was not responsible for the operation. A Mexican doctor gave her chloroform. Unfortunately the patient died on the table and the two American doctors were arrested. The Mexican doctor was not molested, nor even asked for a declaration until three weeks afterwards. She was kept a prisoner 48 hours before she had a hearing of any sort, and as soon as she made her declaration was released.

The next blow was in reference to her medicine. She had bought a good supply before she was threatened with the law for filling her own prescriptions. The Governor has the power to allow one to fill prescriptions, but refused to give it to her. She cannot even now take a medicine case with her when she makes calls. Yet she goes fearlessly on and will doubtless win her way, opening many homes to the Gospel.

**13.  
Thirty  
Years'  
Progress.**

Missions in Mexico are little more than 40 years old. To summarize all that has been done in that time by the various denominations is not easy. Late statistics say there are 60,000 Protestants among the 14,000,000 or 15,000,000 Mexicans.\* Many of these are doubtless Americans living in Mexico. Be this as it may, much progress has been made, and the clearing of the ground means far more rapid progress in the next years than in the past. The main lines of progress have been thus enumerated.

*The issue has been defined.* It is the issue between the open Bible, God's message to every man, and the assumption of a church, placing its interpretation of the Word and its definitions as to dogma and duty above the Word itself as received by a conscience illuminated by the direct light of the Spirit of God.

*The field has been entered and to some extent occupied by our own and other evangelical denominations.*

*We have determined the agencies.* The circulation of the Holy Scriptures without note or comment, the preaching of the Gospel in the power of the Spirit, the multiplication of the testimony to the truth by the printed page through our mission presses, education through the Christian school, training up the youth in knowledge and in piety.

*We have developed a plant,* not fully, but in many places, demonstrating the vantage ground given to the work of evangelization by the church edifice, varying from the simple chapel of pole and thatch, of wood and tile, to the well-built church.

*We have discovered the men.* In every land, from Mexico to Argentina, the Spirit of God has called forth from the people those who are the messengers of their countrymen.

*We have reached and are reaching the people.* It is no longer a question as to whether the Gospel is needed by people and whether they will listen to it. The question is with us, not with them. They will listen if we will send the preacher and the teacher.

Again, as last year, we must pronounce Central America a missionary *terra incognita*, but the building of the Panama Canal has turned the eyes of Americans to all Central American countries, and they are fast becoming better known to us politically and historically. Says a recent writer in the *National Geographical Magazine*:

"These Central American States are apt to be thought of as

\*Missionaries and mission societies began work in Mexico as follows: Northern Baptists, 1862; Northern Presbyterians, 1872; Northern Methodists, 1873; Southern Methodists, 1873; Southern Presbyterians, 1874; Southern Baptists, 1880. Congregationalists, Friends, Episcopalians, Cumberland Presbyterians and Disciples also have missions.

countries continually torn by internal strife, devastated by earthquakes and ravaged by disease; in fact, a sort of tropical wilderness scarcely worthy of a visit. Never was there a greater mistake. The beauty of the cities, the rapid extension of railroads, the cultivation and enormous proceeds of a wonderfully rich and fertile soil—all convince us of the progress of a people living amidst a wealth of scenic beauty and a perfection of climate rarely equaled."

**15. Guatemala—The Country of the Future.** "This," the same writer continues, "is particularly true of Guatemala, the most northern of the group, which, under the long and peaceful administration of President Estrada Cabrera, has been rapidly forging ahead to take its place on an equal footing with other nations of the world. The capital, the City of Guatemala, has a climate of perpetual spring. With a population of 100,000, the city is laid out on a splendid scale, with broad avenues, fine parks and handsome buildings. It is one of the best-lighted cities in the world, and already a concession has been granted to an American syndicate for the construction of an electric street-car line."

Indeed, a vast amount of American capital has been invested in this little republic, all the railroads being owned by an American syndicate and absolutely under American control. Immense banana plantations are also owned by Americans, the largest in the country being owned by a Boston company, and producing annually 300,000 bunches of bananas.

**16. Vulcan's Smithy.** Vulcan's Smithy is the name a recent writer gives Costa Rica, the Central American State which has been the scene of many earthquakes and which suffered so severely last May. This earthquake destroyed the City of Cartago and the surrounding country, the death-roll probably reaching a thousand, who were killed in the streets by falling walls or crushed under the debris of their own houses. Among the buildings destroyed was one of particular interest to Americans. This was the beautiful Palace of Peace, built by Carnegie to be the abode of the Central American Court of Arbitration.

This little State of 360,000 inhabitants is said by its admirers to stand alone among the turbulent South American States in all things pertaining to freedom, self-government and progress. "The country was colonized at first by people from the ancient Spanish province of Galicia, and the colonists have not, as in many tropical countries, amalgamated with the aborigines. They have consequently kept to the present time the original characteristics and the inherent grace and charm of their ancestors. They are laborious,

progressive and peace-loving, and have a record of a long period of absolute internal tranquillity." Its fruitful coast plains yield yearly millions of bunches of bananas, and its picturesque mountains produce coffee of the very finest variety. In this little republic there are at least ten Baptist churches, and four Baptist ministers are at work there. These churches have no connection with the work either of our Foreign Board in Mexico or our Home Board in the Canal Zone.

**17. The Canal Zone.** Looking still south, we reach the American Beehive around the "big ditch" our country is cutting across the Isthmus of Panama. As we well know,\* the work in the Canal Zone was opened by our Home Board five years ago, and here, first among the fifty thousand Americans and then reaching out to the native people around them, they have gone steadily forward until they can now report as the result of five years' work eleven churches and four mission stations. Strange it is to read—and yet perhaps it is not as unusual as sad—that the supreme indifference and utter carelessness of our Christian men and women who have settled here on the Canal is a difficulty we face. These people have come here to better themselves financially, for wages here are high. It seems from the way many of the people act that good-bye was said to mother, home, country and God when they left the States.

**18. Some Zone Churches.** Perhaps the first thing which will strike one in a review of churches in the Zone is their liberality in proportion to their membership. For example, the church at Gorgona, when it had been organized less than a year, reported that its 19 members had given \$209.00; another of 38 members reports \$661.00, and so on. So quietly has this work been done that we have hardly realized we have now a membership of 519, whose gifts to the work averaged last year \$7.16 per member.

**19. The Colon Church.** We have reason to be proud of the new Baptist church at Colon. This new Home Board building was opened here on October 17, 1909. "We have had," writes one of our missionaries, "phenomenal growth at this place. We now number 130, and the contributions have averaged more than \$100 per month. We do not believe the Board can find many fields in all its mission work that will show quicker and better returns than this one. The building has cost us, up to the present, \$5800. The Board gave us \$4800 of this. The church building is of reinforced concrete and one of the best in Colon. There is also a pastor's home

\*See Our Mission Fields, October, 1909, pages 31, 32.

in connection with this church. There is a little debt on this church, but the monthly contributions are being applied to liquidate this. We also have a private school in the Sunday-school rooms of this church, numbering more than 200. We need separate building for our school. Total collections for the year, \$989.77."

That this Home Mission work deserves our sympathy and liberal support is beyond question. And all will agree that it was a piece of Christian statesmanship to be early in entering what is to be America's meeting place for all the world.

### Program for Young Woman's Auxiliary.

(Based on Material in General Program.)

#### A REUNION MEETING.

Duet or Solo.

Welcome to returning, new members and visitors.

Hymn.

Sketch of Society's work for the past year.

Outline of work for the fall and winter.

Essay—Mexico in Her Centennial Year of Freedom.

A Quiz on Mexican Missions.

Paper—Central America, the Unknown.

The Canal Zone as a Christian Opportunity.

Business.

Social half-hour.

Dismission.

### Program for Junior Young Woman's Auxiliary.

#### MISSIONARY CLOCK SERVICE.\*

Music—Bible Study—Prayer.

*One o'clock*—Mexico Today. *Two o'clock*—Mexico's Grand Old Man, Diaz. *Three o'clock*—The Schoolgirls at Madero Institute. *Four o'clock*—An American Woman in a Mexican Jail. *Five o'clock*—A Ten-Cent Bible. *Six o'clock*—James Hickey, a Pioneer Missionary. *Seven o'clock*—Guatemala, the Country of the Future. *Eight o'clock*—Vulcan's Smithy. *Nine o'clock*—By the Side of the "Big Ditch." *Ten o'clock*—Some Baptist Churches in the Canal Zone. *Eleven o'clock*—What We Should Do for Mexico. *Twelve o'clock*—Why Should We Have Churches in the Canal Zone?

\*Make a large pasteboard clock face with moveable pasteboard hands. Distribute slips among members some days beforehand with notices like the following: "When the missionary clock strikes six we will expect you to tell us in three minutes something of James Hickey. For further information see Secretary of the Junior Auxillary." As the hands of the clock are moved to the hour let the President strike the number of hours on a call bell.

### Program for Royal Ambassadors.

Roll Call—The Lord's Prayer in Concert. Bible Study.

*Ambassadors in Council*.—Subject—A Look at Ourselves. Questions: Have We Increased in Numbers? In Mission Information? In Mission Contributions? Are we better Christians? How can we improve our order?

*Mission Study*.—Why I Would Like to Go to Mexico—(a) As a Traveler; (b) As an Investor; (c) As a Missionary.

A Visit to Some Central American Capitals (Description and Map Study.)

The Canal and How It Progresses.

Business—Assignment of Duties—Dismission.

### Band Program.

Arranged by Miss Elizabeth Briggs.

#### FIRST MEETING.

SUBJECT—Closed Doors in Mexico.

**Opening Exercises—Hymn—Prayer.**

**Bible Reading**—Psalm 100 in concert.

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

**Talk by Leader**—Show as large a map as possible of Mexico drawn on blackboard, brown paper or cloth. Have pieces of paper like doors pinned over the cities in which we have mission work. Tell what is meant by closed doors, and use material in W. M. S. program, leaving the brighter side for next meeting. Tell of closed doors to the country, to the homes, minds and hearts of the people.

**Reading**—The Virgin of Zapopan.

In the old Church of Zapopan, Mexico, is kept the wooden doll known as "Our Lady of Zapopan." This doll, which is no more than eighteen inches in height and much battered in appearance, but which is kept dressed in silk, satin and lace, has long been the patron saint of Guadalajara and vicinity. Many stories are told by Roman Catholics of the power possessed by this virgin in the working of miracles. This image was brought from Spain by a Spanish commander nearly four hundred years ago. He carried the image into numerous battles with the Indians; and as he constantly came off victorious, he ascribed it to the favor of "Our Lady," and bestowed upon the doll the title of "The General." To this day the image is adorned by a strap of ribbon across the breast on which the rank is inscribed.

The image is moved by the priests from one church to another for the purpose of certain ceremonies and fêtes in her honor, to which all believers are invited. They come bringing money and flowers. Often the money boxes have to be emptied several times during the festival.

Wherever "Our Lady" may be, she is always returned to Zapopan on the fifth of October. The day is one of great rejoicing. The Indians gather from all the country around. When the carriage that has brought her reaches the town limits, the horses are taken from it and men draw it from there to the church. The ceremonies end with a dance in the courtyard of the church.

**Reading**—Witchcraft in Mexico. (Paragraph 4 begin, "Another missionary writes," etc.)

**Song**—By smaller Sunbeams.

**Reading**—A Saint's Day. (Cut up and give paragraphs to different children.)

One day in August my wife and I were in our little sitting-room when an unusual commotion on the street attracted our attention. We stepped out upon the narrow balcony to see what was going on. The first thing that met our eyes—what do you think it was? A sky-blue puppy dog. He was followed by a light pink billy goat. The street was full of animals of the greatest variety and the strangest colors.

Besides these, there were dogs that were blue on one side and pink on the other, and goats that were pink on one side and blue on the other.

A splendid great horse, which must have belonged to some rich person, went prancing by with gold paper on his hoofs and bright ribbons braided in his mane.

There were green and yellow parrots with lavender ribbons about their necks, and white doves turned red. As far as we could see the streets were filled with this strange procession—chickens, ducks, turkeys, parrots, canaries, doves, horses and pigs. Think of a pink pig!

There was every beast, bird and fowl that one could think of, and all were in brilliant colors, so that the street resembled a great moving rainbow. We could not imagine what it all meant, so we asked. "O, the animals are going to church to be blessed," said our friends.

Twice a year every Indian who can scrape together a few pennies catches his bird or beast and gives him a bath in some brilliant dye, and then carries or leads his decorated property to the church of the patron saint of the animals—San Ramon (Rah-mone). There the priest takes the pennies and sprinkles a few drops of holy water

upon the poor disfigured thing. He does this baptizing from the door of the church, while the people, thronging the street, struggle to get close that none of the precious water, with the blessing it carries, may be lost.

**Review by Leader—Hymn—Adjournment.**

**Note**—When programs seem too hard for little children, they may be told in story form much as Sunday-school lessons are taught. Mission songs and pictures used with the stories will make the meetings more interesting.

## SECOND MEETING.

SUBJECT—Opening Doors.

**Opening Exercises—Hymn.**

**Bible Reading**—Matt. 9: 35-38.

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

**Talk by Leader**—Show map as at last meeting. Ask about the closed doors. With what keys have these doors been unlocked? (Make list on blackboard as readings are given.)

**First Key**—The Bible. Reading. (Paragraph No. 7.)

**Second Key**—Missionaries. (Write the names of our Mexican missionaries on small paper keys and give them to the children to read.)

**Hymn.**

**Readings.**

### BOY LIFE IN MEXICO.

1. Suppose we take the life of a rich boy whom we will call Antonio, the name of the favorite children's saint. When he was born his mamacita (mother) put a saint's tooth on his head to keep off sickness and evil. She also put a little rosary about his neck to prevent the evil one from kissing him and thus making the baby wicked. Every morning and evening he was sprinkled with holy water. When he was six years old a boy was hired to be his servant and go everywhere with him, carrying his books or playthings and obeying his slightest wish. Indeed, a rich boy is never allowed to go *anywhere* alone. Sweetmeats he may have in abundance, and the result is Antonio is pale and lazy.

Antonio's home is a low, flat house of adobe, painted in colors and built around an open court which is gay with fountains, plants, flowers and birds. The flat roof has a wall about the edge, and upon this roof the family sleep in hot weather—not a bad plan, is it?

On Sunday and on feast days he is taken to church, where he is taught to repeat prayers and bring gifts to the Virgin Mary and to so many other saints that he scarcely knows who is the true God. If he has a toothache he prays to one saint, if a fever it is to another saint, and so on.

When eight or ten years old he is confirmed, an important but mysterious ceremony. If he wishes God to bless him or forgive his sins he must go to the priest and *pay* for it, then the *priest* will pray for him! Catholics, yes, but not such as we know in the United States.

Sunday afternoon is the favorite day for seeing the bullfight, and bloodthirsty and cruel as the sight is, boys are taught to love it.

2. Let us look at little Juan (pronounced Hwan). His home was a little house shaped like a tent, made of wooden rafters and thatched with straw. It had no windows, but only a door without hinges, just lifted into place at night and set aside in the daytime. A little open stove with a few coals was all that gave warmth in the coolest weather. In babyhood he rode on his mother's back when she went out. Later, as he lived in the country, he rode on the mule's back with father and perhaps one or two other children. Clothes were no matter. A few rags, if any, were all he expected.

When older he was a little fruit peddler trudging about with a tray of fruit on his head. Sometimes he was a milk boy going from door to door with a jar of milk. Later he was a water peddler with a pigskin full of water on his back. When he had saved enough to invest in a barrel and a donkey and cart, then was he prosperous indeed!

There is no school for Juan, and almost no religion since the priest will do nothing for him without pay.

**Third Key**—Schools. (Write names of mission schools on paper keys for children to read.)

**Fourth Key**—Medical Mission. (Paragraph No. 12.)

**Fifth Key**—Publishing Houses. (Paragraph No. 10.)

(These "keys" may be pinned on map and doors bent back.)

**Hymn—Collection—Adjournment.**



"He ain't heavy—he's my brother."

## Program for November.

### CITY MISSIONS.

1. Music.
2. Prayer.
3. Bible Study.
4. Prayer.
5. Poem—THE TOUCH OF HUMAN HANDS.
6. Papers—The Problem of the American City Defined; The Special Problems of Southern Cities; What the Churches Are Doing to Meet the Problem; What the Home Board Has Done and Is Doing.
7. Discussion—Shall Our Society Enter Any Form of Personal Service?
8. Appointment of Committee to consider the situation in our town or neighborhood, and report at next meeting.
9. Business.
10. Hymn.
11. Dismissal.

May every soul that touches mine—  
 Be it the slightest contact—get therefrom some good,  
 Some little grace, one kindly thought,  
 One inspiration yet unfelt, one bit of courage  
 For the darkening sky, one gleam of faith  
 To brave the thickening ills of life,  
 One glimpse of brighter skies beyond the gathering mist,  
 To make this life worth while,  
 And Heaven a surer heritage.

**Music—Silent Prayer**, followed by united prayer for the full establishment of the Kingdom of God in our cities.

**Bible Study**—The Kingdom of God. Study No. 2:—The kingdom to be established on earth. (1) Matt. 4: 17—Christ's proclamation of the kingdom to come on earth. (2) Matt. 6: 10—A prayer for its establishment. Note the description of the kingdom—a place where God's will is done as fully and gladly as in Heaven. (3) Luke 4: 43—The establishment of this kingdom the purpose of Christ's coming—"for therefore am I sent." (4) Matt. 4: 23-24—The proclamation accompanied by good works. For "Gospel" read here and elsewhere "glad tidings" as in margin revised version. (5) Luke 10: 1 and 16—The text and work of the seventy. (6) Luke 17: 20—The location of the kingdom. "It cannot be questioned that the kingdom was the great subject of Jesus' teachings. In the one book of Matthew He refers to it no less than 45 times, and in the first three Gospels over one hundred times. To misunderstand the meaning of the kingdom is to misunderstand the teachings of Christ."—Josiah Strong.

**Prayer.**

**Poem—**

**THE TOUCH OF HUMAN HANDS.**

Among the hills of Galilee,  
Through crowded city ways,  
The Christ of God went forth to heal  
And bless in olden days.  
The sinning and the sad of heart  
In anxious throngs were massed  
To catch the great Physician's eye  
And touch Him as He passed.  
We have not in our hours of need  
His seamless garment pressed.  
Nor felt his tender human hand  
On us in blessing rest;  
Yet still in crowded city streets  
The Christ goes forth again,  
Whenever touch of human hand  
Bespeaks good will to men.  
Whenever man his brother man  
Upholds in helpfulness;  
Whenever strong and tender clasp  
A lonely heart doth bless,  
The Christ of God is answering  
A stricken world's demands  
And leading back a wandering race  
By touch of human hands.

—A. M. K.

**RÉSUMÉ**—To review the mission work done in Southern cities would be to follow the history of the Home Mission Board since its organization. There is hardly a city or town of any size in the Southern States where the Home Board has not at some time aided in church building or in paying the pastor's salary. To this primary work of church building and preaching the Gospel for the English-speaking people they have added city missionaries and pastors to foreign-speaking people and port missionaries. The Board is at present either aiding in the support or entirely supporting more than forty missionaries and pastors in the larger Southern cities. Besides these, and coming in a large measure under the head of city missions, the Board has a staff of eleven evangelists, and others will soon be added.

Each age has its political and religious problems. "The Problem of the City" is a new term in American life. Up to thirty years ago we were a rural people. The real cities might then have been counted on one's fingers. In the lifetime of this generation this has changed. One-third of our population is now in the cities, and it is prophesied that the next thirty years will see the majority living there. This remarkable change in the center of population comes from two causes: the desertion of the farm for the city by the American-born population; the influx of the rural foreign-born immigrants into the city.

Says the recent report of our Home Mission Board:

The tendency of population toward the cities cannot be checked. It is vain to cry, "Back to the country!" The economic conditions that are filling the cities at the expense of the country will be permanent, and the relative number of persons who will live in urban surroundings will continue to increase.

One of the great problems of city life is the problem of masses of people learning to live together for mutual betterment, instead of mutual corruption. It is a problem new to hundreds of thousands of persons who flock from the farms to the cities. The problems of the new civilization of our day huddle together in the cities. In these the problem of wealth in relation to poverty gains its supreme intensity.

Nineteen hundred and nine and nineteen hundred and ten might well in future years stand as two years of city house-cleaning. The Pittsburg Survey, in 1909, now became the bases of many treatises and theories on better economic methods, and a search for a better working basis between labor and capital has been fol-

lowed by many investigations of city politics, city policing and the horrible revelations of the white slave trade; and the end is not yet. Ambassador Bryce, the English authority on American government and an admirer of our institutions and our most friendly critic, said a few years ago: "The one conspicuous failure of American institutions is the government of her great cities." And adds Josiah Strong, who makes this quotation. "We know it is true. Our larger cities have become a stench in the nostrils of the civilized world. Rare, indeed, is the great city which is not dominated by the saloon and the gambling hell. What if the city is controlled by its worst elements when it dominates the nation? The problems of vice and crime are aggravated in the city. Philadelphia and Pittsburg are not exceptionally bad cities, and yet to a given population in the State of Pennsylvania there is seven times as much crime in Philadelphia, and nearly nine times as much in Pittsburg, as in the same population in the rural districts."\*

### 3. The Foreigner and the City.

As has been said, the influx of untrained foreign laborers into the cities in a large measure is responsible for the city problem. One shudders as he reads the conditions of the people of every nationality crowded in the tenements of the larger cities. The new realization, that in the matter of health, the "welfare of each is the concern of all," and that disease in one section of a city is a menace to the life or home of every section, has wakened a great demand for cities which are physically clean. How far-reaching diseases bred in one locality may be is illustrated in this instance, taken from a recent article in *McClure's Magazine*:

Two Italian children on Nineteenth street in New York City, one morning, were carrying bundles of "knee-pants" to a factory near by. When the boy was asked why he was not in school, he replied:

"I gotta scarlet fever, and we can't go to school because de Bo'd-a He'l' (Board of Health) ain't smoked out our house yet."

The child was in the "peeling" stage of scarlet fever, and investigation disclosed that the family were quarantined by the Health Department, but that they were "finishing" garments for the factory nevertheless. Before the Department of Labor (which was immediately notified) could take action, all the goods in the tenement had been returned to the factory and thence distributed to the retail trade.

This is by no means an unusual instance, and others similar to it are constantly being told.\*

But while we shudder at the possible physical danger to ourselves or our children, our fear for ourselves is lost in sympathy

\* *Missions*, May, 1910. "The World Influence of the City," Josiah Strong.  
\* *McClure's Magazine*, July, 1910. "Tollers of the Tenements."

for the thousands of men, women and children—especially the children—living under the conditions imposed by tenement life and work.

### 4. The Southern Foreign Problem.

We are inclined to say, however, that this is a problem of the North and of the Northern city. We quote again from the Home Board Report to prove the contrary:

The South is being greatly affected by the tendency toward city life. Our danger from congested population, while less than that of the North, is becoming menacing. The turning of alien immigrant peoples toward the South, and the remarkable growth of manufacturing interests, combine to hasten the growth of our cities, and of new, untried and dangerous religious and social problems.

The foreign problem in the South is intimately associated with that of the cities. In Missouri the 800,000 foreigners are largely in St. Louis, Kansas City and St. Joseph. In Louisiana they are largely in New Orleans; in Florida they are in Tampa, Key West and Jacksonville; in Alabama they are in the Birmingham district; in Maryland they are in Baltimore. There are about 1,000,000 foreigners in Texas, and, while a larger number of them than elsewhere in the South are in the country districts, yet Galveston, El Paso, Brownsville, each has its foreign problem and reason to fear from it both physical and moral contagion.

### 5. Growing Philan- thropy.

That philanthropy is growing each day no one can doubt. Every year the gifts to schools, hospitals, research funds for the benefit of health and living conditions, libraries, fresh-air funds, ice missions, city playgrounds, juvenile courts, reformatories which really reform, and a host of other forms of truly good works are increasing. The gifts to these objects begin in the millions given by the millionaires and end in the pennies of well-to-do children given for the outings of the children in the scorching tenements of the cities. In each gift every kindly heart rejoices. Nor are gifts all. Philanthropy is growing in the wisdom of its methods of administration. It is not enough to give—one must know how to make the gift a lever of permanent betterment to the individual or community. Magazines, books and schools are devoted to this study. Even the most general reader is becoming more or less enlightened in these matters. Associated charities in even smaller towns have stamped out street begging, and taught that to give unquestioningly to the door beggar is to aid in keeping a large class in perpetual beggary. We cannot too strongly urge that consideration, study and assistance be given to these broader questions and

methods of modern philanthropy. They should have the interest of every lover of her kind and every good citizen.\*

6. **An Important Distinction.** But philanthropy, while one of its outgrowths is not Christianity, just as the government of so-called Christian countries, though a result of Christian teaching, is not Christianity. It is possible for a man to live in a perfectly sanitary tenement, and yet in all that relates to his spiritual life to be a veritable heathen—to clean up Chinatown and leave every man in it a heathen; to do away with your worst slum and leave the men's hearts untouched. The problem of the church is the problem of bringing to each individual in the godless home, be it on the best street or in the lowest quarter, a distinct message and personal appeal to personal acceptance of Christ. The unalterable belief of Christ's followers is that fear of the Lord is the beginning of wisdom, and that the true method of uplifting the world is to implant in the heart of each individual the belief that God loves him and desires his highest development in God-likeness in this world and the world to come; that to this end He sent His Son to be man's Saviour, his ever-living, ever-helpful, ever-loving Friend.

The great problem is bringing this appeal to the great unchurched masses. By sad failure it has been proved that it is not sufficient to ring the bells of the uptown churches and say all may hear the Gospel if they will. Josiah Strong notes the tendency of the cities to grow more rapidly than the whole population; the tendency to come more and more under the control of the worst elements of its population as it becomes larger; that of pauperism and vice and crime to increase in the city, especially in the slum.

As to churches, we find from one-fourth to one-tenth as many Protestant churches in our cities to a given population as in the whole country; and the proportion is decreasing. *There are only about half as many churches to the population now as there were fifty years ago in the cities.*

\*From an admirable book on this subject, "The Good Neighbor," by Miss Mary E. Richmond, is taken the following résumé of the principal agencies with which, as members or friends, we may well co-operate:

FOR CHILDREN OF SCHOOL AGE—Department of Education, Compulsory Education Bureau, Playground Association, Country Outing Societies of various names, Society to Protect Children from Cruelty, Probation Officers, Children's Aid Society.

FOR WORKING CHILDREN—Child Labor Committee, Factory Inspection Department, Working Girls' Clubs, Clubs for Boys and Girls, Young Women's and Young Men's Christian Associations, Technical Schools, Settlements and other places having evening classes.

FOR ADULTS—Consumers' League, Department of Social Service, Associated Charities, Societies for Improving the Condition of the Poor, Floating Hospital Associations, Fresh Air Societies and Homes, City and Suburban Home Companies, Municipal Lodging-houses, City Missions, Relief Societies for Special Nationalities, Bureau of Health, Anti-tuberculosis Society, Visiting Nurse Associations, Sick Diet Kitchens, Homes for Convalescents, Milk Stations, Day Nurseries.

7. **Meeting the Conditions.**

Out of the recognition of these conditions has grown a change of base in city missions, which may be summed up as follows: Churches among the people to be reached; religious services for them in their own languages; as means of approach to the irreligious of our own or other nationalities such ministrations to needy bodies as well as needy souls; evangelistic services on the streets, in workshops and wherever else men are congregated and will listen to the Gospel message. True Christians everywhere believe that the spiritual need of men is a real need, and also that there can be no real basis for morality apart from religion and that Christianity is the *final religion*, and so it would share actively with every man, woman and child its religious hope, striving to bring them into conscious fellowship with the Lord Jesus Christ, which is Christianity. It depends upon regeneration, and regeneration *alone*, for the *creation* of spiritual life; but it uses in the name of Christ those *approved* means that have been found useful in the upbuilding of Christian character, nor does it consider the use of such means secular service, but *spiritual*.

In confirmation of this view, we need only refer to the work of Meyer for the released prisoners, and many branches of city church work.

8. **Dormant Christians.**

In discussing and planning to reach those outside the churches in Southern cities, we must recognize four very different classes. The first of these is the dormant Christians. At first glance a change from country to city would seem a religious advantage. The rural dweller, whose church home has been four, five or even ten miles away, when he leaves the country comes within the constant sound of church bells and sees as he passes back and forth along the city streets hospitals, orphanages and asylums maintained by charitable people. But a look below the surface shows that the religious advantages offered are balanced by many disadvantages. The individual is lost in the mass. Old ties are broken. New ones are difficult to make. Moral shortcomings are easy to hide. Competition for means to supply demands of ordinary life, multiplied suddenly by the mere transfer to the city, is fierce; to safeguard the children of the family by a choice of companions almost impossible. The independent country family moving to town generally goes into a smaller house, a less respectable neighborhood and commands a position of less influence than in the sparsely settled community. The father, who may have been the superintendent of the country Sunday-school, attends at first the city church, but finding himself unknown and unsought, falls away from any church attend-

ance, becomes indifferent to the church and Sunday-school attendance of his children, until in a few years the family hardly know Sunday except as a day for lounging at home or joining some party of pleasure-seekers in the city parks. We do not need to go to a large city to find this city problem. We will find hundreds of such dormant Christians in any town of five thousand in any of our Southern States.

9.  
**The Negroes in the Cities.**

In considering the city problem in the South we cannot overlook the crowded negro quarters, which form a black fringe to every town and city. It is far from our purpose to say anything in disparagement of the work of the negro church in the city. Many of these are doing a fine work for their own people, and through them we have, if we will, a splendid opportunity to touch the best element among those who are working for the betterment of their own race. But the fact remains that there is in every Southern town of any size a large element of the colored population who live either from necessity or idleness just above the starvation line, crowded in ill-kept houses and disregardful of many of the fundamental laws of decency and morals. Their misdemeanors fill the petty courts, and their crimes the city and county jails. The present generation are the grandchildren of the freed slaves. Many of these, especially of the house-servant class, were true Christians, but themselves children in the management and upbringing of their children. One must rather pity than blame them if their children and grandchildren were more poorly instructed in all real morality than themselves.

The splendid old mammy with the worthless or degraded son or daughter is so common a sight that we become almost hopeless. But there are many striving for better things. It, however, takes no argument to convince Southerners that this is a grave problem. The argument needed is to convince them that it is not a hopeless one, and that the Gospel of Christ individually applied to the most degraded negro is yet the power of God unto salvation.

Freedom has failed to solve the problem; common school education has touched it only remotely; individual salvation, and that alone, holds the key to the solution.

10.  
**Foreigners in the City.**

Since by far the greater part of the foreigners are Roman Catholic, it follows that the cities in which they predominate, or are in large number, become Catholic cities in a very real sense. One who has studied the religious statistics of the South has been surprised to learn in how many States Catholicism

already either dominated or was gaining in strength rapidly. It is timely, therefore, for us, as well as for other sections, to ask: Is Protestantism to lose the cities?\* Do not dismiss this question for your own towns without consideration. In one of the most conservative cities in the South the astonishing discovery was made that almost every other business house on its main street was either occupied or owned by Roman Catholics.

And shall we omit the Jews, ever the denizens of our cities? Shall we omit them from our enumeration of those who need Christ as a personal Saviour? Did not He come first to His own people? Was not Paul ready to be accused for the salvation of his fellow-Jews. Among them there is a change in the attitude towards Christ, recognized even by their own people. Many, says Dr. Isidor Singer in the *North American Review*, are changing their attitude of "mingled ignorance, antipathy and fear." Here is the Christian's opportunity, but we must hasten to seize it lest the change be one not of personal belief, but personal pride that the chief man among men was a Jew. This is the tendency.

12.  
**The Poor.** "The poor ye have always with you, and whosoever ye will ye may do them good," said Christ. But why consider them among the unchurched classes? Simply because as a class they are. Unless churches come to them they will not attend the uptown church. The hard grind of life, the ignorance that so often attends poverty, the lack of proper clothing, sickness, overwork and a thousand ills that dog the footsteps of deep poverty keep them outside the church doors.

13.  
**The Degraded.** These, alas, are in every town and in far larger numbers than we realize until we look for them. We will wake up some morning to be shocked that such a thing could occur in *our town*. It could not have occurred, in all probability, if it had not been the outgrowth of conditions in some evil neglected section of *our town*. These are found in jails, workhouses, in slums, in evil-looking houses on the outskirts of the town.

14.  
**Some Means.** Having looked at some features of the problem, we ask anxiously for some definite means of applying the remedy. Dr. Rufus W. Weaver,\* writing for the W. M. U. on this subject, makes this summary:  
1. What better could be done than to set apart a

\**Missions*, May, 1910. "Is Protestantism to Lose the Great Cities?" Shailer Mathews.

\*\*Facing the Facts in City Missions."

session of our Southern Baptist Convention for the study of religious conditions in our American cities.

2. Every self-supporting city church should furnish sufficient workers to man at least one mission, the field being selected with the approval of all the Baptist churches, the approval carrying with it financial support in case the mission is not self-supporting.

3. Only through the multiplication of those who devote themselves to individual work with individuals will the city be saved for Christ.

4. The employment of women city missionaries in large numbers is imperative. A converted Catholic priest says: "The Catholic Church does not fear the Methodist Church, nor the Presbyterian Church, nor the Baptist Church, but it does fear those women who are followed in the streets by the children and who go into the homes and win the hearts of the mothers. Who could shut the door in the face of a woman who comes with a heart full of love and her hands full of flowers to nurse your child or to lift the burden of work and care from your weary shoulders? They are what the Catholic Church fear." When we get under the burdens of the poor and share their life, we will get close enough to talk of our Saviour.

5. The Home Board—"With rare tact, with wise discernment, realizing the funds they expend have been placed in their trust, with full appreciation of the urgent needs of the growing cities of the South, the members of the Home Mission Board have supported either through the local or through the State organizations missionaries, both among the native-born and among foreigners, have reared for struggling missions and churches houses of worship."

The good that this Board has done in being the recipient of the gifts of Southern Baptists, and deciding the best places to expend the part of those funds designed for city missions, can never be told.

15. **The Conclusions Summarized.** First the city church itself must have a profound conviction of its mission to that whole city within the city which fears not God; must seek to reach them whether they be rich or poor, black or white, native or foreign-born, good citizens or bad ones.

It follows that this, like every other mission of the church, cannot be done as a mass; but must be done by individuals profoundly convinced that it "must be done, it can be done, it shall be done"—and done for Christ's sake and in His Name. It is to this *personal service* that the Union would loudly, persistently and lovingly call the members of its ten thousand societies through its new Department of Personal Service. Just what form of service will be best for each neighborhood we cannot say. Whether teach-

ing in a mission school, visiting the sick, visiting prisoners, gathering mothers into mothers' meetings, conducting sewing schools for children, or organizing and conducting neighborhood prayer-meetings for women\*—each organization must decide this question for itself, never losing sight of the fact that the end and aim of the work is the salvation of souls.

Then the union of the churches of the city should stand behind the work with sympathy and support not only in money, but much more in men and women, and crowning the system, a generous support of the Home Board, charged with lending a strong, helping hand in the cities, from Baltimore to Tampa, from New Orleans to Oklahoma City.

For gifts to this last agency the W. M. U. is planning larger things than ever before, and has for the future years a much higher aspiration than the \$95,000 of this year's aim.

### Program for Young Woman's Auxiliary.

(Based on General Program.)

Duet.

Hymn—"Gather Them in."

Bible Study—Prayer.

The Touch of Human Hands.

Paper—City House Cleaning.

Talk—The Religious Problems in Southern Cities.

Talk—Helping Hands.†

General Discussion—An Old Question Renewed—How Shall Our Auxiliary Help?

Report From Mission Study Class.

Reception of New Members.

Report of Committees.

New Business.

Prayer Poem, "May Every Life That Touches Mine."

Dismission.

\*To those societies contemplating taking up Personal Service as part of their activities, either in city or county communities, the Personal Service Manual will be sent on request. Address Miss Edith C. Crane, W. M. U. Headquarters, 15 West Franklin street, Baltimore, Md.

†See note giving list of organizations we should help. Describe and tell missions of some of these.

### Program for Junior Young Woman's Auxiliary.

Music.

Opening Thought, "May Every Life That Touches Mine."

Prayer.

Bible Study.

Lord's Prayer in Concert (all standing).

Readings—The Problem of the City (§1). The Foreigners and the City. (§3).

Paper—Those Who Need the Gospel in Southern Cities. †

Some Church Statistics—How Many Churches in Our City (or Our Nearest City)? How Many Church Members? What Proportion of the Population Is This? To What Denomination Do They Belong?

Some City Statistics—Name Cities of Over 20,000 in the South, and Some Characteristics of Each.

Poem—The Touch of Human Hands—Business—Dismission.

### Program for Royal Ambassadors

Reading—A Noble Ambition—"May Every Life That Touches Mine."

Music.

Bible Study.

Readings—(Résumé and §§ 1, 2 and 3).

Paper—The Problems in Southern Cities.

Talk—How to Meet Our City Problems.

A City (or Town) Survey.\*

Talk by Older Member or Friend of Order—How to Make Our City the Ideal City.

Poem—The Touch of Human Hands.

Business.

Prayer—Dismission.

See Résumé and paragraphs 7-14.

\*A similar suggestion has been made before, but is renewed. The following lines are suggested: Distribute following questions, giving each question to two boys, who shall investigate, compare results and bring in answers: 1—(a) Number of foreigners in our town; (b) their nationality; (c) business; (d) their religion. 2—Number of negroes; number of negro church members; to what churches do they belong. 3—Number of police arrests in city last year; number in jail; number of white people in jail; number of colored people. 4—How many children under 14 were arrested; what for; how punished. 5—Total population; number of churches; Sunday-schools; number in churches and Sunday-schools of each denomination; total church membership, etc.

### Band Program.

Arranged by Miss Elizabeth N. Briggs.

#### FIRST MEETING.

SUBJECT—A Christmas Feast and What Happened Afterward.

Opening Exercises—Hymn.

Bible Reading—A Jewish Feast. Lev. 23: 39-43. (Tell of the feasts kept by the Jews as God commanded. Later on the children may be reminded of this as they learn of the Indian feasts, etc.)

Prayer—Hymn—Roll Call—Minutes—Collection.

Talk by Leader.

In November we usually begin to talk about next Christmas, but today we are going to hear something of what the Pawnee Christian Indians did last Christmas. When I say Christmas, what do you think of? (Christ's birth, toys, gifts, good things to eat, etc.) Many Indians know nothing of Christ. The Christian Pawnees wanted all their tribe to hear of Him, so they planned a Christmas feast, or "big eat," as the Indians call it. This was to last four days—from Wednesday to Saturday. Mr. Brendel, our missionary, was to preach twice each day and again at night. Now let's hear of some who were invited:

Reading.

The Christians invited all the Ghost-Dancers and the Muscal-Eaters to come to the "big eat" and stay to the meeting and hear about Jesus. The Ghost-Dancers are the leaders in the heathen rites. The Muscal-Eaters get their name from their habit of eating the muscal bean, which makes them drunk, so they seem to see visions.

Talk by Leader (Continued).

Mr. and Mrs. Brendel were very busy preparing for the "big eat." I am sure that our little friend, Hazel, watched it all with much interest, and helped in her baby way. There was to be a Christmas tree on Friday afternoon (Christmas Eve). Each child in the tribe was to receive a present. Mrs. Brendel had one very queer thing to do. Many Indians do not know the names of their own children! Mrs. Brendel had to look up their names, in order to mark the presents. We will hear what she writes of this:

Reading.

"When an Indian child is quite young he is reported to the local Government agent. If the child has not been named at the time of

this report, the agent himself names him (or her), and places the name on the Indian roll. In this way it comes about that the parents often do not know the real names of their own children. I make it my business to keep a copy of the roll, so that I can at any time find the names of the children for their parents."

**Leader (Continuing).**

Christmas came on Saturday last year. The Indians began arriving at the Pawnee mission the Saturday before Christmas. By Monday and Tuesday they were coming in from all directions. Whole families came—from the squaw and the papoose to the ponies and dogs. Tepees were put up, camp fires started, and the grounds around the mission soon looked like an Indian village.

**Reading.**

"The Christmas tree was a great success. Each child had a present on the tree. The service was begun by Mr. Brendel, who told the Indians about the great gift of God, how God gave Jesus to us on the Christmas day. Many present heard the gospel story for the first time. Then the presents were distributed, and how happy they all were—the grown-ups, as well as the children!

"It would have been impossible to give these presents but for the thoughtful aid of Christian friends throughout the South. The Sunbeam Bands especially aided us."

SELECTED MUSIC.

**Leader (Continuing).**

During these four days a number of Indians learned to know of Jesus and to love Him. They call it "walking in the Jesus road." Eleven were baptized the Sunday after Christmas, and then wanted to be baptized the next Sunday. The meeting of four days turned into a meeting of two weeks. One of the new Christians was Stahawata, nearly one hundred years old.

**Reading—Stahawata.**

Stahawata, one of the oldest women in the Pawnee tribe, is lame and almost blind, and cannot speak a word of English. She had never heard about Jesus until the big meeting at Christmas. But she came then, and the story of Christ touched her heart.

When Mr. Brendel closed the sermon at one of the meetings he gave an invitation to those who would come to Jesus to come forward and give him their hands. This old woman arose, totteringly pushed her way out into the aisle, and tried to find her way to the front. What a sight she was! She was dressed in her native Indian cos-

tume. She wore moccasins on her feet; her blanket was wrapped around her stooped and wrinkled body; her long hair streamed far down over the blanket, and the tears coursed down her furrowed cheeks.

With deep sobs she told through the interpreter that she had found Jesus. She could not see any more with her eyes, but she could see so good now with her heart. She said:

"Me give up all Indian ways; me just want Jesus now, and me want to be baptized with the others."

She was received and baptized into the fellowship of our church on Christmas day.

**Reading—Grandma John.**

Grandma John is another old Indian woman who, on the Sunday of Christmas, also came into the Jesus road. She is at least eighty years old.

Grandma John has been very much opposed to the Christian work among the Pawnees, and had never been to the mission before that Sunday. But when Stahawata came out for Jesus that day, it affected Grandma John very much.

When the invitation was given, she arose and walked right up to the front, gave the minister her hand, and told the people through the interpreter that she saw everything new now.

"The dark in me heart all gone now," said Grandma John. "Me ready to quit all old Indian ways; me just want Jesus. Me feel so happy now."

Grandma John was received into the church for baptism on the next Sunday, which was January second. It was a cold, raw day. Grandma John lives about eight miles from the mission. She has two little grandchildren; one is six years old and the other, just past seven, is blind. She and those two little children walked eight miles across the open country in the bitterly-cold wind. They were almost frozen. The little girls had on some old shoes, but the old woman had on a pair of worn moccasins. I got them to the fireside, and then they were soon warmer. Then the old woman, in her broken English, said:

"Me told Jesus me be baptized. Me no lie to Jesus."

After a good warm dinner she felt better, and she went with the five others who were awaiting baptism. And in the open stream, on the cold, raw day, these converts from heathenism joyously obeyed Christ in baptism.

**Hymn—Review—Hymn—Adjournment.**

[NOTE.—This program is taken from *The Home Field* for May, 1910. Each leader should have this Indian number of the magazine. Many other articles and items in it can be adapted to the children's use. If the readings on Stahawata and Grandma John are too hard for the children, they may be told by leader. The program for this meeting and the next meeting may be combined, making two meetings with the Indians, if no personal-service plans are to be adopted by the Band.]

### SECOND MEETING.

SUBJECT—Sunshine-Makers.

Opening Exercises—Hymn—Prayer.

Bible Reading—Psalm 100 in concert.

Hymn—Roll Call—Minutes—Collection—Hymn.

Recitation.

BLAMING THE SUN.

"If I were the sun," said Billy Gray  
 ('Twas too cloudy and dull for a picnic day),  
 "I'd shine and shine, so all about  
 Would smile and whistle and laugh and shout,  
 And never once do a thing—so there—  
 That wouldn't bring sunshine everywhere!"  
 And he never once thought of his own little frown,  
 As he blamed the sun for not shining down.

—Selected.

Music (Selected).

Recitation.

SAY "THANK YOU."

"Give us this day our daily bread"—  
 Closed eyelids open flutter,  
 While, thoughtfully, our Willie said,  
 "Why not say bread and butter?"  
 "I think," said Maud, who tries to live  
 As though Christ's life reflecting,  
 "I think that God delights to give  
 Much more than we're expecting."  
 "Then, if he gives that generous way,"  
 Said Willie, "I'll be saying,  
 Thank you for all you *mean* to give,  
 Dear Lord, while I am praying."

—Selected.

Reading—Why the Italian Boy Was Not at School.

(Part of paragraph in W. M. S. program.)

Motto Verse.

Recitation.

PATIENCE (For Smaller Sunbeam).

If a string is in a knot,  
 Patience will untie it.  
 Patience can do many things;  
 Did you ever try it?

—Selected.

Talk by Leader (See Note)—A Plan for Our Band.

THERE'S NOBODY ELSE.

Two little hands so careful and brisk,  
 Putting the tea things away;  
 While mother is resting awhile in her chair,  
 For she has been busy all day.  
 And the dear little fingers are working for love,  
 Although they are tender and wee;  
 "I'll do it so nicely," she says to herself—  
 "There's nobody else, you see."

Two little feet just scampered upstairs,  
 For papa will quickly be here,  
 And his shoes must be ready and warm by the fire  
 That is burning so bright and so clear,  
 Then she must climb on a chair to keep watch—  
 "He cannot get in without me;  
 When mamma is tired I open the door—  
 There's nobody else, you see."

—Mary Hodges.

Hymn—Prayer—Adjournment.

[NOTE.—As the W. M. S. are to make larger efforts in city mission work, the Sunbeams may also begin their training for this form of service. It is hoped that each leader will try to form careful plans along this line. The program for this meeting, as arranged, would be suitable to hold with some shut-in, who would enjoy the happy faces and voices of the children for half an hour. This might lead to regular visits to some invalids or aged people of your church or town. The children could carry flowers, fruit or nourishing food to those unable to get these things for themselves. Boys can take bundles of kindling wood, vegetables from their own gardens, etc. Difficulties in this kind

of work for children must be carefully guarded against. Too long visits tire the sick; unless a grown person is with them, children may stay too long, handle things in the room, and even break them. Visits to sick children may spread contagion. A letter or picture postcard would be better. Many forms of personal service may be arranged, as collecting pictures for missionaries, collecting toys for poor children at Christmas, pasting bright pictures and short stories on large pieces of cardboard for children in hospitals, bringing large scraps of cloth for use in sewing schools, etc. Present one plan definitely to the children.]



Mrs. T. O. Hearn and Miss Jewel Leggett, Pingtu, China, in a Shenzda.

## Program for December.

### CHINA.

1. Music. 2. Prayer. 3. Bible Study—Characteristics of the Kingdom. 4. Silent Moments. 5. Prayer. 6. For Thoughtful Consideration—The Christmas Offering. 7. Changing China. 8. The New Woman in China. 9. The Only Possible Religion. 10. The Ministry of Healing. 11. Revivals in China. 12. Two Resolutions. 13. Prayer. 14. Distribution of Christmas Envelopes. 15. Business. 16. Hymn. 17. Dismission.



### PROGRAM FOR CHINA.

*China Is Moving—but Whither?*

#### Music—Prayer.

**Bible Study**—The Kingdom of God. Third Study—The Characteristics of the Kingdom. (1) Luke 2:10—Great Joy. This "Great Joy" is afterward called the "Gospel." The new version always gives this as marginal reading for "Gospel." (2) Luke 2:12—Peace—peace with God and peace among and between men. (3) Matt. 3:20—Righteousness. God is eternal right; righteousness, therefore, is God-likeness.

(4) Matt. 7:21—The Will of God Is the Law of the Kingdom. Doing this will is the title and mark of citizenship. (5) Mark 10:5—Child-like Faith and Obedience to the Will of God. (6) Luke 12:29-32—Freedom from anxious care on the part of its citizens, because an all-wise and loving Father rules the Kingdom to which we belong.

**Silent Moments** with heads bowed. **Heart Question**—In the closing year, has my life borne the marks of a citizen of the Kingdom of God? **Prayer**—For the coming of the Kingdom in peace, joy, truth and trust.

**RÉSUMÉ**—China was the first field entered by the Southern Baptists. The beginning was made in 1845, soon after the organization of the Convention. J. L. Shuck was the first missionary. The story of the China Mission is parallel to the life of the Southern Baptist Convention. In this field have been witnessed some of the greatest triumphs of our cause.

The work has grown until it has been organized into four missions—the South, Central, North and Interior missions. These missions are well organized bodies, made up of the missionaries upon the field. There are 126 missionaries and 220 native helpers. There are 62 churches and 131 outstations, with a membership of 7304. There are 144 day schools, three theological seminaries, five hospitals and seven dispensaries. A great work embracing almost all the features of the work done here in America is being carried forward in China. Our missionaries last year baptized 1109 converts.

### I. Year by Year.

Year by year for the early days of the Union's work each December our thoughts have been called particularly to China, and each Christmas but one, when the Christmas gift was made for Japan, we have made a special gift for the enlargement of work in the Celestial kingdom. Yet our interest has never lagged. We have never yet heard the whole story. Each year we have been told of a crisis; each year we have found our mission force increased, and each year—and this should be specially dwelt upon—each year we have found ourselves farther behind than the year before in seizing all the opportunities opened to us. In other words, God opens the way much faster than we follow it. The span of these twenty years in which we have been making a yearly Christmas gift to China have covered the most significant years in a thousand years of Chinese history. The next twenty will shape China's future, politically and religiously. It will then be decided whether China is destined to be a reorganized, modernized, world-influencing power. It will also be decided whether New China is to be a heathen or a Christian land.

You and I, by the twenty little Christmas offering envelopes we have dropped into the mission collection year by year, thoughtlessly or prayerfully, have been a factor in the numerous changes in these years. We are in a measure responsible for bringing about the undreamed of opportunities we are facing today. Shall we lose what we have helped to win, or by greater liberality than we have exercised in the past help to turn the doubt of speedy triumph into a certain shout of victory?

In the beginning of this December study, therefore, let us realize that we are looking forward to a personal decision to be made in the near future. This is no other than what shall be our part in China's regeneration through our Christmas gift this year. *Our part, not someone's else; not next year, but this.*

By urging you this early to consider the significance of the Christmas gift, to decide thoughtfully what you will set aside for it before you begin your Christmas shopping—not after it, as is too frequently the case—we are following the request of the Union. Surely this Christmas gift for the extension of the Kingdom of God, the coming of peace and good-will to all the earth, should have first place among our Christmas plans.

Each year of the new century has been so fraught with great and significant changes in China that it is difficult to say of anyone, "This year is greater than the last." In these years a new national spirit has been born. Before this China was not a nation, but "a mass of loosely-joined sections held together by force." Particularly are they interested in a general national assembly.

"Those Chinese who are active in politics desire the establishment of a parliament without delay. The Senate, as at present existing, does not satisfy them. They wish to have a national assembly which will really inaugurate a new government. The great stir in public opinion has reached a climax; it is a formidable wave of enthusiasm which is breaking upon the seats of monarchical power, and its force is already felt."

The educational change in China, noted particularly in our last study of China,\* goes on changing the life of the nation now and forecasting far greater changes. There seems recently to have been something of a revolt against sending so many students to Japan, while the number of those coming to America is increasing. A German writer tells of 600 Chinese students in colleges in America in 1909. These, he claims, will give the United States

\*See *Our Mission Fields*, October, 1909.

### 2. Subjects for Deep Thought.

### 3. Changing China.

### 4. Chinese Students in America.

great influence in shaping China's future as have students educated here in the past. "Many of these on returning to their native country have taken high official positions. One of them was appointed president of the special commission dispatched from Peking to Washington in 1908. Tang-Schao-Yi is a graduate of Yale. Liang, the Governor of Middle Manchuria, is a graduate of Amherst. He was formerly a Chinese representative at Washington, and is now president of the Canton-Hankau Railroad. Another highly-placed official is Yen, who was educated at Lehigh, Pa. He is now chief engineer to the Kalgan Railroad, which runs through the Nankau Pass, traversed by Marco Polo."

5.  
**Books  
Good and  
Bad.**

We have noted before the great number of newspapers which have sprung up in China. Following the westernizing of education has come also a great demand for Western books. Translations of both good and bad have been made in large numbers. We are familiar with the work of our own mission publishing-house at Canton and the supply of tracts, Bibles and school books being issued by them. But "the inauguration of the new school system and the new civilization is bringing in translations of the most popular books of the Western world. Today 221 novels, originally written in English, French or German, are in circulation. They have been translated into Chinese, and the demand for them is increasing. In one year 57 such novels were issued. They include translations of 'Uncle Tom's Cabin,' Jules Verne's 'Voyage to the Moon' and Charles Lamb's 'Tales from Shakespeare.' One of the most popular of the new issues is Conan Doyle's 'Memoirs of Sherlock Holmes,' and another is 'Robinson Crusoe.' Among translations from the French are 'Les Miserables' and 'Manon Lescaut,' and the most popular English stories are 'Ivanhoe' and other novels of Sir Walter Scott. These works are published on cheap paper; they are sold by booksellers in the various cities, some bringing as little as ten cents apiece. One of the recent translations of this nation sold to the extent of 400,000 copies, and that within a year; another had a circulation of 158,000 copies within 18 months. In addition to novels, some heavy works, such as Darwin's 'Origin of Species,' Spencer's 'Evolution' and Mill's 'Essay on Liberty,' are being published, and the new Constitution has created a demand for treatises on politics and parliamentary law."

6.  
**The Society  
of Sisters.**

These changes have not left the women of China untouched. They, too, are demanding education and working out some of the results which follow from a broader view of life. There is a growing revolt against enforced marriage, which has resulted in an

organization known as the Society of Sisters, which has attracted much attention. Its members refuse to bind themselves by "the harsh law of Chinese marriage." This law makes the girl the slave of her father before marriage, the slave of her husband after marriage, and, if left a widow, the slave of her son.

"To refuse the husband their parents choose would be to rise in rebellion against paternal authority, a crime which is punished with the severest penalty in the Chinese code. The future bride therefore pretends to submit herself, but three days after the wedding returns to the parental home to take the customary final adieu. From that home it is her resolve never again to depart. It is a sacred asylum, from which it is not permitted even to the husband himself to drag her away."

These young women are many of them well educated in the new schools of China, or are at any rate skillful enough to earn their own living. They work in silk, and many of them earn more than is sufficient for their wants.

This "new thought" of Chinese women is in striking contrast to their old habits.

7.  
**New  
Thought for  
Chinese  
Women.**

"The Chinese women," writes Mrs. Hearn, "are not taught to read, save the few who attend mission schools, and they are seldom allowed outside of their yards. Thus their lives are cramped and narrow, and they cannot carry on a conversation beyond asking a few shallow questions, such as 'Have you eaten rice?' 'How old are you?' 'How many are in your family?' 'What did your clothes cost?' etc. But when they become Christians a new life is opened for them. They are hungry for love, and gladly listen to the story of the living God who created them and loves them and wants to save them.

"They eagerly listen to Bible stories, and store them in their hearts to tell other women. A new theme of conversation is open for them. I have seen groups of Chinese Christian women seated in a circle on their hard mud-brick beds talking about Peter, John and the other disciples as though they were their living, personal friends. During the past year I have spent much time in the country villages teaching women and girls, and have had the pleasure of seeing some of them turn from their idols to follow the living God. Early in the spring I made two visits to a village 15 miles from Pingtu, spending four days each time I visited the village in reading the Bible to the women and teaching them a catechism for beginners. A few days ago six of those women were baptized. They only need the message, and they are ready to believe, and God is ready to receive them. I am happy to be permitted to give them the message, and would gladly spend my life thus."

**8. Edicts vs. Practice.** Edicts have been issued by the throne; we, in America, hear of them and rejoice, but the mass of the women in China know nothing about them. There are millions of China's homes as yet untouched by the outer edge of the great wave of progress that is sweeping over the world of affairs. The throne has ordered that the pernicious custom of foot-binding be abolished, yet Fukien province, the region of the largest culture and the smallest feet, still conforms to the fashion centuries old, and the tiny feet are kept small enough to stand in a teacup.

A decree has been issued making the putting to death of the little girl babies a crime, but not five minutes' walk from one compound at Foochow is a baby-tower often overfull of bodies of little girls, not all of whom were dead when thrown in. Were you on the streets of Foochow this afternoon you would be likely to meet a man with a bamboo stick over his shoulder. From one end swings a stone; from the other a basket in which an old hat covers a dear baby girl. The baby will be worth just as much as the stone if no purchaser is found, for both will be thrown away together. Truly progress has not yet reached our women, and nothing affects these customs, which are so inhuman, but the Gospel of Christ.

**9. The Red Coat of Penitence.** The woman's heart in China is the same as in America. She, like us, prays and sacrifices for those she loves. She is not cruel by nature, but led by custom. "We are in a temple," writes a missionary. "A woman comes in with her little son. We notice her because of the evident refinement of dress and manner, and because she looks so sorrowful. She goes to the altar, and, taking a red coat from a parcel she has brought, bows and kneels to offer her prayer. It is the red coat of the penitent. On the front and back large Chinese characters say, 'A woman who has sinned begs forgiveness.' Again and again she bows and kneels. It is a very earnest prayer. There is trouble at home, a bystander says, and she is trying to expiate her sin to secure peace and relief for her loved ones. There is something very reverent in her attitude that makes us feel it an indelicacy to be watching, but the thing that strongly appeals to us is that here is one offering herself to secure to another relief and hope—and she is a heathen woman. She is but interpreting that vital truth, 'For life must *life* be given.'"

**10. Only One Possible Religion.** For men as well as women, Christianity is the only possible religion for China. This is not only the opinion of missionaries, but thoughtful Chinese. "A Chinese student in a German university has written a book in which he makes a plea for China to become Christian. He does not reject Confucius, claiming that he is the world's greatest statesman and reformer, but his plan for making China Christian would set aside the divine claims of Confucius." After summing up the merits of Buddhism, Taoism and Mohammedanism, he says: "Only one possible religion is left, namely, Christianity. It is only the Gospel of Christ that can satisfy, save and elevate China, for only this Gospel gives the truth concerning the Creator, God, the creature, man and the relation between God and man. The Gospel is perfected by revelation; is made intelligible by reason, and is realized in actual life. This religion is the religion of the heart; it combines intelligence and life."

These are remarkable words, and they have created much interest, especially in Germany.

**11. Breaking Down Caste.** While there is in China no fixed and immovable caste, as in India, where the Brahmin is defiled if the shadow of a low caste man falls upon him, still caste prejudice is strong. Christianity is breaking down this dividing wall. "Recently," writes Mrs. Hearn, from whom we quoted above, "a man of the official class came to the hospital for an operation, and during his stay here he heard of the true God, became a Christian and was baptized. This man of high caste was baptized with a number of humble laboring men, and came up out of the water proud that he was now a son of the living God, even as were the laboring men."

**12. The Ministry of Healing.** Women have always rejoiced in the relief of suffering. Medical missions, therefore, make to them an especially strong appeal. This year the Young Woman's Auxiliaries, which, of course, include the Juniors, have for their special work for foreign missions the giving of eleven thousand dollars for hospital work.\* Of the 14 medical missionaries under our Foreign Board, 11 are in China. In this great country we have five hospital buildings and seven dispensaries. This small force last year treated more than 35,000 "in" and "out" patients.

\*The Christmas offering of the Y. W. A.'s will be credited to medical work.

13.  
An Untold  
Weight  
of Woe.

Thirty-five thousand! Imagination falls back stunned before this weight of woe. Yet this is but an infinitesimal fraction of the suffering that waits the alleviating ministry of the American physician and the American trained nurse, and the need of the one is no less than the other.

A medical missionary gives a few reasons for medical work in this vast empire which cannot fail to impress us. "In the first place, there are no native hospitals. This is not to be wondered at, because hospitals are a result of our Christian civilization."

Over in China thousands of children are needlessly blind through life, because their eyes were not properly treated at birth.

There are no insane asylums in China. There are no quarantine regulations in China. When an epidemic or plague breaks out, it spreads over the country wherever the diseased men or women happen to go, the Chinese authorities making no attempt to control or limit the plague.

There is no knowledge of hygiene in China. There is no knowledge of dentistry in China. There is no knowledge of surgery in China. *Unless the medical missionary relieves the present untold suffering among the 430,000,000 in China, there is no other power that can or will relieve that suffering.*

14.  
Revivals  
in China.

No view of Christian progress in China in the past year and a half would be complete without mention of the great revival wave that was and is sweeping over many parts of the country. For years, and especially since the Morrison Centennial in 1907, the missionaries have been praying for an outpouring of the Holy Spirit. Now this prayer is being answered. Those who heard Mr. W. C. Newton of North China during his recent visit to this country were thrilled with his account of the convicting power of the Spirit, bringing the unconverted to a conviction of their need of a sin-cleansing Saviour, and, even more, the church members themselves to open confession of sins. Some months ago these revivals had reached 16 of the provinces or States of China.

15.  
Wonderful  
Scenes.

This account from another missionary\* is similar to those given by Mr. Newton:  
"Down in Amanat, in my station of Changte-fu," he writes, "we held a series of meetings lasting 10 days. God one day, like a tempest, swept the girls' school and then the hundreds in the tent, and next day the boys' school. On the tenth morning the leaders came to me and said: 'The

\*Rev. Jonathan Goforth of the Union Inland Mission.

people are weeping their hearts out in their rooms; you will have to start the meeting early.' I went down after breakfast and started that meeting. It continued until 1.30 P. M. I went prepared to preach, but there was such a mighty pressure to get rid of every hindering sin I couldn't speak. I just had to leave them alone to confess, to testify, to sing, to pray. There wasn't a servant left unconverted; there wasn't a male or female in the audience left unmoved by the Almighty God. Down in Han Yang this year God moved them so that they seemed to look into the very wounds of the Crucified. At Nanking for nine wonderful days last spring we saw the power of God, but especially during the last three days. The last day—that ninth day—was wonderful, indeed. When I went there they decided to have a big mat-pavilion. The Chinese brethren said: 'We must put up a big mat-pavilion; we cannot accommodate all in the church. We will trust the Lord for the weather.' So they had a mat shed put up that would seat 1500, and on the last day hundreds had to be turned away for want of room. For nine days not a drop of rain came, but it started to rain right after the meetings ended. On that last afternoon the meeting started at ten minutes of three and ended at ten minutes of nine. At any time on that day you might count 30 men, women and children on the platform waiting their turn to confess hindering sins."

16.  
The Sins  
Confessed.

We naturally ask, What were the sins these Chinese Christians confessed? Have we such sins? "Of course," answers the missionary. "Of course, all of the ten commandments are broken, but that constant cry was, 'Oh, my pride!' 'My bad temper! Through my bad temper my most loved ones have been hindered!' 'Oh, my envy!' 'Oh, my selfishness!' Ought not we to confess sins? I verily believe if we would only be willing to pay the price, God would come to this continent as he has come to China. He wants to come here, but we hinder Him."

17.  
Two  
Resolutions.

Mission students remember the Shanghai Conference of 1907, which commemorated the centennial of Robert Morrison's entrance into China. Coming from every part of China, having given to its salvation, if their years of service were combined, perhaps more than ten thousand years of untiring labor, the missionaries gathered there summed up their conviction and appeal in two clauses of a notable resolution. Coming from those who surely knew the possibilities and the need, we may well take these resolutions as a Christmas thought, and their heeding as a New-Year's resolution:

"Resolved, That the new political and social condition in China render it possible that every individual in the empire may now be

reached with such a knowledge of the world-saving mission, the redeeming death and resurrection and the heart transforming power of Jesus Christ as will suffice for the acceptance of Him as a personal Saviour. That we appeal to the whole Christian world to rise in its might and, trusting to the guidance of Almighty God, realize more adequately its responsibility in this gigantic undertaking."

**Prayer.**

**Distribution of Christmas Offering Envelopes.**

**Report of Committees.**

**Appointment of New Committees.**

**Hymn—Dismission.**

### Program for Young Woman's Auxiliary.

(Based on General Program.)

Music.

Bible Study.

Prayer.

*Paper*—New Times and New Women in China.

*Talk*—The Y. W. A. "Special" in China.\*

*Talk*—How the Battle Goes in China.°

Christmas Plans.†

Report of Committees.

Question—How can we make the greatest number of people happy this Christmas?

Hymn—Dismission.

### Program for Junior Young Woman's Auxiliary.

Music.

Bible Study.

Chain of Prayer for the Coming of Peace, Good-will, Faith and Love in Our Own Hearts and the World.

Reading—Edicts vs. Practice (§8).

Reading—The Red Coat of Penitence (§9).

\*Gather pictures of hospitals and medical missionaries in China; name seven and use in connection with talk.

°Paragraphs 10, 11, 14, 15, 16, 17.

†See note paragraph 12. Distribute red homemade heart-shaped bags for Christmas offering, if preferred, instead of envelopes provided by W. M. U.

What a Chinese Student Said (§10 and 14).

*Paper*—Medical Missions (See §11, 12, 13).

Question—What shall our society do this Christmas?‡

Report of Committees.

Appointment of New Committees.

Closing Exercises.

### Program for Royal Ambassadors.

Solo and Chorus.

Bible Study.

Hymn—"Stand Up for Jesus."

Prayer.

Chinese Students in America and What They Have Done (§4).

New Books for Old China (§5).

Talk—A Missionary and a Half—the Medical Missionary.

Talk—The Only Possible Religion.

Christmas, and What We Are Going to Do About It.

Business—Hymn—Dismission.

### Band Program.

Arranged by Miss Elizabeth N. Briggs.

NOTE.—As the children's offerings for foreign missions go to Africa this year, it has been thought best to give them Africa instead of China for their December meetings.

### FIRST MEETING.

SUBJECT—The Field and the Seed.

**Opening Exercises—Hymn—Prayer.**

**Bible Reading**—Ecclesiastes 11:1—Explain This Method of Seed-Sowing and the Later Harvest.

**Hymn—Minutes.**

**Map Study**—By Leader or larger Sunbeam.

Show Map of Africa as a whole.

Size—Europe, China, Japan and our United States might be laid side by side in Africa, and there would be room for more besides.

Shape—Some one has said that Africa is the shape of a great ear listening for the story of God's love.

‡See note paragraph 12. Distribute red homemade heart-shaped bags for Christmas offering.

Surface—Along the coast the land is flat and often swampy; further inland the foothills rise; beyond these, in many parts of the continent, are high mountains. The very interior is a high plain or plateau. (An inverted soup plate may be used to illustrate this, though a sand map would, of course, be best.)

Some Animals Found in Africa—list read by boy.

Some Trees and Vegetables That Grow in Africa—list read by girl.

Hymn.

Map Study—Where the Sunbeams Shine in Africa.

As Africa is a hot continent, we think the sunbeams shine everywhere throughout its length and breadth. But I am talking about the Sunbeams that we spell with a big *S*, which means you and me, you know. The Foreign Mission Board has asked us to give our money, especially to support the work in Africa. Now we have just seen what a great continent this is, so, of course, we cannot send our Southern Baptist missionaries to all parts of Africa. Many other Mission boards are at work in this continent, and have sent brave men and women far into the interior among these black people. When we look at our own field on the big map it seems very small (pointing to Yoruba Country, west of mouth of Niger River). I will show you a larger map of this country, and then we will hear of something of these of Yoruba and of the people there. (Show map drawn on large paper with dots for cities.)

The Knowledge Box—(Write these sentences on slips of paper, put in box and let children draw out and read in order as numbered).

#### COUNTRY AND CLIMATE.

1. Our African work is in West Central Africa, extending from the coast inward about 200 miles, a section about the size of the State of Arkansas.
2. We call the whole country Yoruba, though only one tribe is thus known by the people, but the same language, practically, is spoken in the whole territory.
3. Being in the tropics, it is always warm, but it is not so hot as people at home suppose.
4. There nearly always being a cooling breeze, it is seldom ever so oppressively hot in the shade as it is in the summer months in America.
5. But the sun is unbearably hot, and it is exceedingly dangerous for the white man to expose himself to it very long.
6. The seasons are the rainy and the dry, the dry season corresponding to our winter months at home.
7. It is a rolling prairie country, interspersed with high hills.

8. Toward the coast the country is flatter, and parts of it very swampy, but not so bad as some of our Southern States.

9. It would seem that it ought to be as healthy as any tropical country, but white people have to leave every one, two or three years.

Music or Recitation.

Knowledge Box (Continued).

#### THE PEOPLE.

10. The people are the Negro, and they live altogether in villages, towns and cities.

11. Some of their towns have from 20,000 to more than 100,000 people in them.

12. These large towns are not business centers, but only living places for the people, though a great deal of trade in all sorts of things is carried on.

13. Their principal occupation is farming, all being done by hand tools.

14. They are a fine race of people, have a good deal of sense and bravery, and they are easy to get on with.

15. Funerals and weddings are a good deal alike. The dead is buried almost immediately in a grave dug in the piazza or some room of the house, the body being wrapped in cloths and mats.

16. The rest consists in crowds of people going through the streets beating drums, singing the praises of the deceased, firing guns, dancing; the women carrying black horse tails in their hands, and in the house feasting, accompanied by the beating of drums night and day for several days.

Review by Leader—Hymn—Roll Call—Collection—Hymn—Adjournment.

[NOTE.—Envelopes for the Christmas offering should be given out at this meeting, and a full explanation that the money put in them by Sunbeams will go to the work in Africa.]

#### SECOND MEETING.

SUBJECT—Some Fruits.

Opening Exercises—Hymn.

Bible Reading—Psalm 126:5 and 6.

Prayer—Hymn—Minutes.

Talk by Leader—At our last meeting we learned something of the country in Africa where the Sunbeams are at work. It is called —? (Review on climate, people, etc.) We called this our "field," in which

OUR MISSION FIELDS

we were to plant the knowledge of God's love. Today we want to know if these seeds are growing, who is there to watch them grow, etc. We will write the names of our missionaries to Africa here on the blackboard and try to learn them. (See Foreign Mission Journal.)

Recitation.

THE FIRST CHRISTMAS.

The inn was full at Bethlehem;  
 A busy crowd was there;  
 And some were rich and some were wise,  
 And some were young and fair.  
 But who or what they were, today  
 There is not one to care;  
 But in the cattle's manger  
 There lay a baby stranger,  
 Soft nestled, like a snow-white dove, among the scented hay;  
 And, lo! through Him was given  
 One song to earth and heaven—

The song two worlds together sing upon a Christmas Day:  
 "Glory to God! Good-will to men!  
 O, listen! Wake it once again!  
 Peace upon earth! Good-will to men!"

—Selected.

**Leader**—Thousands upon thousands of people in Africa know nothing of this "Peace on earth" the angels sang. But our missionaries are trying to tell them. One of our early missionaries to Africa was Mary Caufield Reid, and I want to tell you something of her life. (See leaflet, "The Life Story of Mary Caufield Reid.")

**Hymn—Prayer** that God will spare the lives of our missionaries in Africa.

Review of Missionaries Names.

**Roll Call**—Answered with Name of Missionary.

Collection.

Recitation.

Just a baby, small and sweet,  
 But the wise men at his feet  
 Laid their priceless offering,  
 Hailing Him their Lord and King.  
 Can we give like those of old  
 Priceless frankincense and gold?  
 Nay, but hearts of love we bring  
 While we hail Him Lord and King.

Hymn—Adjournment.

TREASURER'S REPORT, APRIL 30th, 1910, TO AUGUST 1st, 1910  
 Missionary Union, Auxiliary to Southern Baptist Convention  
 MRS. W. C. LOWNDES, Treasurer

States	WOMAN'S SOCIETIES				YOUNG WOMAN'S AUXILIARIES				BANDS				
	Fore'n.	Home	S. S. Board	Marg't. Home	Fore'n.	Home	S. S. Board	Marg't. Home	Fore'n.	Home	S. S. Board	Marg't. Home	Training School
Alabama	320 15	96 17	1 00	2 15	21 52	28 55	1 50	1 50	24 60	32 08	15 99	4 33	60
Arkansas	105 85	54 63	5 00	5 00	80	80	.....	.....	.....	.....	2 55	.....	.....
Dist. of Colum.	66 82	45 80	7 00	6 50	210 95	210 95	1 10	.....	12 22	11 45	.....	.....	.....
Florida	2730 21	2663 14	57 68	40 49	113 14	67 39	3 00	.....	187 03	225 57	2 52	14 40	13 69
Georgia	1360 70	283 98	7 50	60 81	175 90	175 90	.....	.....	60 89	72 33	.....	1 00	1 45
Kentucky	194 75	51 22	11 50	9 85	14 31	1 55	.....	.....	32 50	4 80	.....	.....	.....
Louisiana	208 74	118 71	0 00	24 00	.....	.....	.....	.....	7 64	.....	.....	.....	.....
Maryland	704 55	628 50	0 00	41 60	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mississippi	2018 70	3192 89	9 00	15 85	374 05	402 92	.....	.....	123 14	566 10	3 50	18 96	1 00
North Carolina	1306 29	538 95	47 05	14 55	171 33	107 22	11 25	6 00	139 19	131 97	26 73	19 25	8 10
Oklahoma	833 41	982 51	50 48	209 15	206 46	138 56	.....	.....	76 85	61 96	.....	.....	.....
South Carolina	3354 04	3187 71	27 42	3 00	222 40	142 95	.....	.....	.....	.....	.....	.....	.....
Texas	1717 50	811 20	27 42	97 46	.....	.....	.....	.....	320 59	165 46	9 88	27 54	25 98
Virginia	15005 80	12680 40	244 61	250 02	1324 73	1100 89	18 95	11 50	977 01	1279 76	60 67	85 48	50 82
TOTALS	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

States	ROYAL AMBASSADORS			TOTALS		
	Fore'n.	Home	Marg't. Home	Fore'n.	Home	Training School
Alabama	1 50	3 50	1 00	767 49	10 00	.....
Arkansas	.....	.....	.....	175 02	198 34	.....
Dist. of Colum.	.....	.....	.....	6367 42	2144 07	1 00
Florida	.....	.....	.....	303 67	437 00	.....
Georgia	.....	.....	.....	1895 65	15 85	.....
Kentucky	.....	.....	.....	6840 44	11 63	.....
Louisiana	.....	.....	.....	2923 35	2374 74	.....
Maryland	.....	.....	.....	6541 72	.....	.....
Mississippi	.....	.....	.....	4165 96	.....	.....
North Carolina	.....	.....	.....	.....	.....	.....
Oklahoma	.....	.....	.....	.....	.....	.....
South Carolina	.....	.....	.....	.....	.....	.....
Texas	.....	.....	.....	.....	.....	.....
Virginia	.....	.....	.....	.....	.....	.....
TOTALS	54 70	105 05	50	34662 35	1 00	.....

STATE	W. SOCIETIES	Y. W. A.	TOTAL
Virginia.....	125 91	40 70	166 61

The above Contributions for the Training School include \$217.05 for the Student Fund.

Value of Boxes to Home Missionaries

**W. M. U. LITERATURE DEPARTMENT**

**15 W. Franklin Street, Baltimore.**

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