

Our Mission Fields

VOLUME V

JANUARY—FEBRUARY—MARCH—1911

NUMBER 3

Union Watchword, 1910-1911

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

New Year Thoughts

Let us walk softly, friend,
For strange paths lie before us, all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend.

Let us walk straightly, friend,
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deeds, O friend.

Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown
Shall yet return, O friend.

Let us walk humbly, friend;
Slight not the heart's-ease blooming round our feet;
The laurel blossoms are not half so sweet
Or lightly gathered, friend.

Let us walk kindly, friend;
We cannot tell how long this life shall last,
How soon these precious years be overpast;
Let love walk with us, friend.

Let us walk quickly, friend;
Work with our might while lasts our little stay,
And help some halting comrade on the way,
And may God guide us, friend.

—Lillian Gray.

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Auxiliary to the Southern Baptist Convention

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Our Mission Fields

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Our Mission Fields

PUBLISHED BY THE WOMAN'S MISSIONARY UNION

AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

FANNIE E. S. HECK, Editor

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Calendar of Monthly Topics, Woman's Missionary Union, 1911

January—Home Missions.

February—Foreign Missions.

March—Foreigners and the Frontier.

April—Our Missions in South America—Brazil and Argentina.

May—Home Mission Schools.

June—Roman Catholicism in Italy and Mexico.

July—Evangelism and Church Building.

August—Africa.

September—Cuba and the Canal Zone.

October—World Survey of Home and Foreign Missions.

November—Missions East of the Mississippi River.

December—Our Missions in Asia, Japan and China.

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
Total	\$11,000.00	\$7,700.00	\$18,700.00

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

Apportionment for Sunbeam Bands and Royal Ambassadors

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

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

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The Perpetual Poor.—*Harper's Magazine*, November, 1910.

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The Gods of China.—*Missions*, October, 1910.

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A Hundred Years of Mexico.—*Review of Reviews*, October, 1910, page 411.

The End of Korean Sovereignty.—*Review of Reviews*, October, page 416.

The South Americas of Today.—*Review of Reviews*, October.

The Chinese National Assembly.—*Review of Reviews*, November, page 543.

*† Missions in China.—August and September, *Life and Light for Women*.

Foreign Missions of Southern Baptists.—By Dr. T. B. Ray.

The Decisive Hour of Missions.—By John R. Mott.

Articles or magazines marked * are of special interest to Y. W. A's., Junior Auxiliaries and Royal Ambassadors. In those marked † much can be found for the Sunbeams.

SUGGESTED LEAFLETS

FROM WOMAN'S MISSIONARY UNION LITERATURE DEPARTMENT

HOME MISSIONS

Pastor Reid's Method—2 Cents.
A Bit of History—1 Cent.
End of a Mountain Feud—2 Cents.
Her Gift—2 Cents.
Sammy Kidd's Missionary Box—1 Cent.
The Vision—1 Cent.
Indian Heads—Free for postage.
Home Mission Leaflet—Free for postage.

FOREIGN MISSIONS

The Light of a Diamond—2 Cents.
Heathen Heart Series (four leaflets)—1 Cent each.
One Friday Afternoon—2 Cents.
Saved for Service—2 Cents.
My Becky's Bargain—1 Cent.
How Eight Foreign Mission Pledges Were Secured—2 Cents.
Urgency of Our Foreign Mission Work—Free for postage.
Recent Growth of Our Foreign Mission Work—Free for postage.

FOREIGNERS AND THE FRONTIER

Brothers in Christ—2 Cents.
In the Detention Room—1 Cent.
Her Son—3 Cents.
A Bride of the West—2 Cents.
The "Special Inquiry" Case—Free for postage.
Staking Claims for Christ—Free for postage.
Plain Facts—Free for postage.

GENERAL

Personal Service Manual—Free for postage.
Point of Contact—Free for postage.
A Call to Young Women—Free for postage.
How Not To Do It (Dialogue)—2 Cents.
Miss Dorothea's Poppy Patch—3 Cents.
Margo's Holy Grail—2 Cents.
Doing What You Can't—2 Cents.

FOREWORD.

The New Year is pre-eminently the time for renewing loyalty to high ideals. The Mission Study ideal is that each society member shall become a missionary expert. This cannot be reached if the study of each month is regarded as an unrelated article for an hour's missionary entertainment. The general plan of *OUR MISSION FIELDS* is to bring to you alternately each month a Home or Foreign Mission topic, occasionally interrupting this general order by a study of some world-wide mission topic, by a study of the work of our Sunday School Board, or of work which, while closely related to every branch of missions, is under the direct care of the Woman's Missionary Union.

After four and a half years, in which one copy of *OUR MISSION FIELDS* has been sent free to each society and been followed, either in whole or in part, by the vast majority of them, the individual society member should be far in advance in her mission knowledge and interest over what she was in 1906. In very many instances we believe this to be the case.

In the beginning of the year we wish to ask the leaders to renew their determination that the societies under their leadership shall have set before them a more consecutive, broader, and yet more definite knowledge of the great mission enterprise as a whole, and of our own Southern Baptist Convention work in particular. To this end we urge, first, that every study be prefaced with a brief, but well-thought-out review of what was learned of the same subject when last treated; second, that *OUR MISSION FIELDS* be used as a nucleus around which other facts are gathered, only those parts being used which suit *your* society in its present state of missionary advancement. Third, that constant effort be made to have those taking part in the programs gather the facts to be used from *OUR MISSION FIELDS* or elsewhere into brief papers or talks. Overmuch reading of "selections" will drill the attendance of any society. Fourth, that prayer be given a larger and more important place in the society's program and life. Fifth, that the discussions of methods of society work, such as "Gaining New Members," "Observing the Week of Prayer," etc., which are suggested in the *program*, but are not treated in the subject matter of the topic, be given due time and consideration.

THOUGHTS ON PRAYER

WE need to be taught how to pray. Our desires run contrary to true prayer.

To be able to pray aright is to be able to live aright. Progress in prayer is shown by progress in living.

Christ alone can teach us how to pray. He will show us what we should pray for and how to pray for it.

He who desires to be taught how to pray is already in the spirit of prayer.

All true prayer is unselfish. It will not say "me" but "us."

All true prayer is the utterance of a child to a Father. It cannot be offered by any one who has an unfilial spirit.

In all true prayer, God's kingdom will have the first place. The true child will never put his own interests before those of his heavenly Father.

The Father never says, "Trouble me not." He never is in a mood in which He does not wish to hear prayer.

"Ask . . . seek . . . knock." Go on from the first things to those that are greater. As one grows in grace his desires will enlarge.

This is my mission and the mission of every believer to praise, by word and deed the glory of God's grace.



Mexican Girls at Laredo, Texas.

Program for January.

"A Christianity that has not the strength and devotion to win and hold its own land will not be able to win heathen nations."

HOME MISSIONS.

1. Music. 2. Bible Reading—The Kingdom of God, Study IV. 3. Prayer. 4. Poem. 5. Hymn. 6. A Home Mission Outlook (Par. 1 and 2); Phases of Home Missionary Work (Par. 3-7, told by five ladies). 8. Our Friends in Black. 9. Mill Children. 10. The Undeveloped Church. 11. The Home Mission Ideal. 12. Echoes From the Week of Prayer. 13. Current Missionary Events. 14. Report of Personal Service Department. 15. New Business. 16. Dismission.



HOME MISSIONS,

Music—Prayer for the growth in Christ-likeness of each society member during the new year.

Bible Study—The Kingdom of God. Study No. IV: The marks of citizenship. (1) Act 1:8—Proclamation of the kingdom, by personal knowledge of its Lord and King and by the power of His spirit. (2) Act 4:13—Likeness to Christ and boldness in His service. (3) 2 Cor. 5:20; 6:1—Ambassadors for Christ and co-workers with God. (4) John 17:18—The work Christ came to do to be completed by citizens of His kingdom. (5) John 18:8—Doing such work as will add to the glory of God, by showing Him to all men as the King of the kingdom of heaven and earth. (6) John 15:16—Drawing strength and wisdom for spreading the kingdom and adding to the number of loyal citizens by Christ's "name"—which is to say, by reliance and union with Christ in thought and life for carrying out the purposes of *His life*.

Poem—**MY MASTER.**

I had walked life's path with an easy tread,
Had followed where comfort and pleasure lead,
And then by chance in a quiet place
I met my Master, face to face.

With station, and rank, and wealth for a goal,
Much thought for the body, but none for the soul,
I had entered to win in life's mad race
When I met my Master, face to face.

I had built my castles, and reared them high,
Till their towers had pierced the blue of the sky
I had sworn to rule with iron mace
When I met my Master, face to face.

I met Him, and knew Him, and blushed to see
That His eyes, full of sorrows, were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place
I saw naught else but my Master's face;
And I cried aloud, "Oh, make me meet
To follow the marks of Thy wounded feet."

My thought is now for the souls of men.
I have lost my life to find it again;
E'er since alone in that holy place
My Master and I stood, face to face.

RESUME—The Southern Baptist Convention was organized in 1845. Southern churches before this date did mission work through the Triennial Convention, which included the Baptists of the Western States. The new convention realized that it had a duty to our own country, and at once began Home Mission work. This work is now carried on in all the Southern States under the direction of the Home Mission Board, located in Atlanta, Ga. Last year the churches connected with the Southern Baptist Convention gave \$329,475.79 to Home Missions, which employed, either entirely or in conjunction with state mission boards, 1,047 missionaries. The work under the board is divided into missions east of the Mississippi, west of the Mississippi, cities and foreigners, mountain schools, evangelism, church building and loan fund, negroes, Cuba and Panama.

"Our country's voice is pleading,

Ye sons of God arise."

I.

**Our
Country's
Voice.**

How smoothly the familiar words flow. How little real meaning and purpose they convey to mind and heart. Our country is pleading, but not with one voice. The voices of a hundred needs cry out for healing. Great, hideous wounds on the fair body of her peace cry to us for cure. Our pride and self-congratulation dull our ears to the cries. We are so convinced that no one could be robbed or wounded in our law-abiding communities that we not only pass the wounded stranger by—we actually refuse to see that he is wounded.

WE ARE AN INDISSOLUBLE PART OF IT.

"What has this national life to do with us, or we with it? Much every way. It touches and influences us at every point from infancy to old age. It largely determines the environments of our life. We breathe its atmosphere, imbibe its spirit, are inspired by its ideals. It frames our schools, fashions our society, influences our morals, permeates our churches, and saturates every phase of life with its tendencies. And we—what have we to do with it? Why, we are it. The right which was once held solely by a king, or by an autocracy, has been divided, and his due portion distributed to each elector of a nation. If the democracy thus created is to be successful and ultimately triumphant, it can only be by each unit becoming efficient and remaining active and interested.

"We—each one of us—are now the nation builders and the nation maintainers.

"Are we worthy, capable, honest workmen, and are we—each one of us—doing our work?"

Good laws, faithfully carried out; honest dealing between man and man, be they rich or poor, equal in position, employee and employer, black or white; conservation of life, prevention of disease, "honest administration, fearless and vigilant executive action from the small municipality to the wide domain of national activity will check the warring evil hosts, will save the weak and the menaced; will, if persevered in with hope and wisdom, regenerate and save the nation's life."

Can we not today, in all honesty, with deep loyalty and with love that would remedy, rather than ignore, look to our own Southern land, and, while acknowledging all her delights for us, all her possibilities, all her greatness, yet see those open sores and ugly blemishes which threaten now the well-being of thousands of her citizens, and which, if not remedied, will warp and darken the life of our whole fair country.

In the "General Survey of Missions," September, 1909, a summary of the territory to be reached and the Christian work to be done in the South, through our mission efforts, was given. That the whole field may be brought before us at a glance, we take this as the basis of our study today. Our work is to strengthen Christian work in a vast territory in the Southwest, larger in size than all the Southern convention territory east of the Mississippi, into which probably 5,000,000 immigrants have gone to make their homes within the last ten years. These we, as a great denomination, must do our part to evangelize.

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

To christianize the Indians of Oklahoma.

To develop for social and Christian service the young men and women among a virile, but backward, mountain population of between 3,000,000 and 4,000,000 people.

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

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

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

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

3. The Great Southwest.

The West waits for no man. Today they plan; tomorrow they execute; the day after the task is accomplished. Do the Protestantism of the East, the Christian church membership, the Christian Sabbath, add to the good of the State, of the individual, and promise well for the child? Would you desire for yourself or your children an abode where these things did not exist? Then you will recognize the need of the Southwest.

Its needs brook no delay. There are about 425,000 Baptists in Texas, but there are also about 325,000 Catholics, and approximately 1,000,000 foreigners. There are 70,000 Baptists in Oklahoma, and about 80,000 Methodists, but there are 35,000 Catholics, and only 15 per cent. of the population are members of any evangelical denomination. In Louisiana 185,000 Baptists are off-set by 477,000 Catholics, and only 19 per cent. of the population are members of any evangelical denomination. 218,000 Baptists in Missouri are off-set by 382,000 Catholics. Only 24 per cent. of the population in Missouri are members of any evangelical denomination. Conditions are somewhat better in Arkansas in this respect, and yet only slightly more than one-fourth of the population are members of any evangelical denomination.

4. As To The Immigrant.

It is estimated that 1,000,000 immigrants flow each year into the Southwest. It will not answer, good as that is, to meet them at the pier, give them the hand of greeting and let them pass on. To adequately meet the religious needs of these people we must put among them literally hundreds of preachers who will love them, teach them, suffer and rejoice with them; and teach them by precept and example the duties and privileges not only of the Christians, but of the Christian citizen in a free and democratic country.

5. The Modern Indians.

The modern Indian is more human than picturesque. The beads and buckskins, the war dance and the tepee are fast becoming obsolete. Not so, ignorance, superstition and crime, now cast not in Indian but in white men's mold. But for all this, Indian work must be conducted on lines adapted especially to them until the process of absorption into American life is much farther advanced than now. True, this vanishing people will never again dominate or devastate any large section of our country, but we owe them a large Christian debt. More than this, they can yet send a new poison into our political life much more far-reaching than their poisoned arrows of old. Unless saved to thrift and virtue,

they will fall an easy prey to the unprincipled and degrade those who surround them. In the sum of America's salvation the Indian must have a part.

**6.
Virile
But
Backward.**

Virile but backward describes the 3,000,000 and more Southerners in the mountain fastnesses of Virginia, North Carolina, Georgia, Kentucky and Alabama. We need them in our political and social life. They need us for their own personal life. The development of their magnificent mountain possessions needs them. Around them, in these towering mountains, lie bound incalculable wealth, which may be theirs if they are trained to appreciate and develop it. If not, others from outside will be the captains of industry; they the hewers of wood and the drawers of water. The Appalachian Forest Reserve is a question as wide as the South. Shall the streams from the denuded mountains diminish and poverty, not plenty, follow their dwindling course? The Appalachian spiritual reserve is no less important. Shall we have a spiritual force flowing from these mighty hills which will strengthen and revive all it touches? But the work is vast. The need great. Mountain schools are doing much, but as yet our equipment permits us to do little in comparison to the need. Guide-posts show the way. A multitude of teachers of books, of agriculture, of domestic science, of government, of life in its highest, fullest sense, need to follow where the pioneer schools have pointed.

**7.
Helps
To Self
Help.**

Necessities spring up in the track of the missionary like flowers in the footsteps of spring. First, an "upper room," a deserted store, a tobacco barn—some meeting-place. Then the church building. But how? A handful of new converts in a careless, but increasing community; a handful of converts longing to spread the good news that is now in their personal lives? Shall they build, as they might, a church just large enough for themselves and leave the community outside? The work for which we sent the missionary is not done until there is a *permanent* agency to carry on that work to the farthest bounds of the community. Short-sighted is the policy that does not contemplate following the voice of the preacher with the sound of the hammer. We have followed the policy which builds the foundation, but neglects the super-structure. Our building and loan fund is pitifully insignificant in view of what wisdom demands. Resolutions, great and swelling, pile no bricks. The rich should give largely, the poor with equal liberality, to create a million dollar church building and loan fund. Think of it; plan for it. It is now late. Three thousand houseless

churches wait, and must wait to do their full work of blessing, until we, in adequate fashion, set them free to help themselves by our help. Let the imagination play upon the thought—three thousand new churches. Three thousand groups of Christians strengthened; panoplied for large service. Who can estimate the upward bound towards truth and righteousness in all our land?

**8.
Seven
Millions
In Need.**

Not necessarily physical need, although the majority of them live just above the bread line, lacking all the essentials of life beyond the meagrest sustenance. Their first need, their need on which all other needs turn, is character. It is to no present profit to contrast the negro of today with the negro of the past. The past type is past, and past forever. Our concern is with the negro of today and the one who is being made for tomorrow. It is as little to our purpose to blame or to praise. What we need is to look at them as they are, in their present surroundings, and dispassionately decide what should and can be done. Unfortunately for them, they have been so sore a subject of national prejudice, division, strife and misrepresentation that to look at them stripped of all our preconceived notions is almost impossible. Yet an unbiased mind is an ideal to which we should strive.

**9.
Clearing
The Ground.**

There are some things on which we will all agree. They are fellowmen and fellow-citizens. They are for the most part very poor. They have, as a whole, after forty years of public school privileges, no education worthy of the name.

They are shiftless, willing to live in a hovel, fed by one member of the family, rather than by united effort to reach thrift and competency. They form the larger part of the criminals in every Southern State.

They are, in contradistinction to their criminality, light-hearted and carefree. There are about 7,000,000 in the South, and they are, and will remain as a whole, the common laborers and domestic servants. They are losing their ability to carry on the higher trades. There are among them, however, many notable cases of character and prosperity, and many are acquiring property.

The division between the white and black races is a part of the very life of the races and any attempt at intermingling is to do violence to the highest and best instincts of both.

Here then are two races who must live side by side, forever apart, yet with interests ever touching in the home, in the field, in the street.

**10.
Two
Ways Out.**

The "negro problem," the fighting ground of prejudice North and South, turns practically on the question—What are the people in the South going to do about it? Others may theorize. Action lies with us. One possible solution is that the lesser might be crushed by the greater; the negro starved out and driven out by the white people. The thought is not to be entertained for a moment. No considerable number of Southern white people even for a moment do entertain the thought. Though drastic punishments have been meted out to individual black men, often with a lawlessness which made those who participated in the deed animals, even this lawless element, always condemned by the better class, stopped with the single offender. The way of wholesale oppression will never be taken.

What after all is said, that can be said pro and con, is the most potent factor for good in the life of the colored race? We do not hesitate to say the colored church. It is far from perfect. Some tolerate sins and practices which put them to shame, but as a whole, it is the chief force for righteousness, originated and maintained by colored people. The colored preacher is the moral teacher. He has an influence unequalled. He stands for the religious as well as the political hopes of the people. As he goes, so go his people. He is no character for the comic-corner of the daily press. He is a leader of men, and as such is to be reckoned with.

**11.
Brothers
In Black.**

Some of us may remember that our nurses of pro-bellum days told us, when our mothers were well out of hearing, that they were "darked-skinned white ladies." Be that as it may, the colored minister is, three times out of five, a dark-skinned Baptist preacher. Reach him, teach him, and help him to preach not only theology, but the highest standard of living. Show him the outcome of evil in any sphere, the moral dignity of work, the degradation of wilful poverty. Give him a clear, reasonable and enthusiastic hope for the re-making of his race into a moral, God-fearing, self-respecting and respected people. Do this, and you have gone far to solve the problem. This is the way our Home Board, often hampered by misunderstanding and always by want of means, has blazed. Here their need is four-fold; they need your support, your patience, your hope, your sympathetic help in your neighborhood as much as they need your money.

**12.
Money For
Money's
Sake.**

A new ideal of wealth is coming to the world. The possession of money in itself is no longer held as an unquestioned right and power. First, the question of how it came must be answered, then the question of how it is used. The South is growing rich. We are boasting to the world. Those to whom this wealth is not a general, but a personal possession, are greatly enjoying the luxuries it brings. Before one Southern church each Sunday morning, it is said, there are lined up enough automobiles to pay all the entire State in which this church is located gives to missions of every kind for an entire year.

None can question that much of this wealth comes from the use and material increase of the products of a great and rich section.

The permanent benefit of one great factor in this wealth production, the cotton factory, has been seriously questioned. This is not so much on account of the desertion of the small farm by the white tenant class, but on account of the employment of many children. Here again prejudice and sectional touchiness make it hard for us to view a question so near home. This, as all questions of large import, must be looked at in the large and not for the present alone. Moreover, it will not help to say that we are no worse or even not so bad as other sections. That many mill-owners and superintendents are doing all they can for those employed by them there is not a doubt. That many of the employees are more comfortably housed and fed than in the old farm days can not be doubted. On the other hand, the long hours of confinement for children, the high per centage of illiteracy among mill children, the dwarfing, physical effect not only on these children, but upon their children, are all to be considered. In six Southern States a recent government census showed 52-4 per cent. of illiteracy among mill children between 12 and 14. The probabilities are that few of these will ever learn to read or write. They must therefore be reckoned on as an added faction to our already large illiterate population.

**13.
Patience
And
Love.**

Insight, patience and love in the broadest sense must be brought to bear on this as all other questions. It cannot be decided off-hand. The wheels of time will not go backward. The factory will spin on as it should. Insight is needed to see how this new industry can best serve both the employer and the employee; patience to see that all cannot be solved in a day; love that will seek to see the light wherever it lies. These people, in their changing condition, present a changed problem in our Home Mission work.

**14.
A Law
Of The
Kingdom.**

A law of the kingdom threatens the very life of the unproductive church, says the editorial secretary of our Home Board:

"The problem of the enlistment of 10,000 Baptist churches that have not yet been enlisted in any constructive work is beginning to be felt by us. Vast and rapid changes are taking place in American life. These unlisted churches make up nearly one-half of the denomination. They have been enabled to hold their place, notwithstanding their negative attitude, in the more quiet conditions and quiet life of the past. They will not now be able to do so unless they shall become alive to their obligations and opportunities under new, social and economic conditions now emerging.

"This is only a law of the kingdom, and we have no right to complain. God will not perpetuate the life of a church that holds to His name, but persistently refuses to enlist in His service.

"The enlistment of unenlisted churches, among other things, involves teaching them their duty to their own community, their duty to be a power in shaping the life and ideals of the community, their duty to their pastor, and their duty to study and understand and care for the means being used for the spreading of religion in the world, their duty to become the center of influence for clean citizenship, and for justice and righteousness in society, their duty to give their means for the spreading of the Gospel. This problem of the enlistment of unenlisted country churches is a larger one with Southern Baptists than with any other denomination in America. We can continue to neglect it only at our peril."

Rapidly we have run over some of the larger needs of our Southern country, and some of the conditions the Home Board must meet and solve in its work.

**15.
The Greatest
Work.**

Yet, the greatest work of the Home Board lies not in these things. These are only parts of a greater whole. Its greatest mission is to hold before Southern Baptist churches an ideal. The ideal of a great body of Christians irrespective of State working for the good of the whole. To so enlist and direct the interests of this great host, that to call them to meet a condition, wherever it may be, is to have that condition met. To teach us loyalty to Christ, by showing us where his cause languishes; to be for us a means of highest loyalty to our government, giving the best help we know for any ills when most needed; to be for us an opportunity for the growth of a wider consciousness of the fundamental character of right in social, religious and civic relations.

**16.
The
Lighthouse
And The
Fog.**

And the Lighthouse of this Ideal is burning. The fog of carelessness, thoughtlessness—shall we say, selfishness—hides it from many eyes. More than half of the Southern Baptists give nothing to home missions. Perhaps only a third of the members of churches which do contribute take any part in this work. It would, in all probability, be within the limit of the truth to say that only a sixth of the Baptists of the South contribute to home missions. They owe this work to their country, but more than this, they owe it to themselves. "We claim to hold the truth with more of doctrinal purity than any other denomination. But God will rebuke us for the lukewarmness with which we have been content to stand for His service in saving the world, and give His blessing to some other denomination, with less of doctrinal completeness, but more of diligence in trying to carry out the command to save men and society. What right have we to think to the contrary?"

It is high time that we examine our ways and see to it that no man take our crown.

"What now is the home mission call? It is the call of patriotism. What kind of a republic shall this be? The Church of Christ holds the answer. No nation rises above the level of its morals.

"Again, the home mission call is the call of the kingdom of Christ here and everywhere. It is one kingdom that is to be built in this world. It has no national lines. It cannot be distinguished into a kingdom at home and a kingdom abroad. The four-square city of our God rests on every shore. The duty of the American church is to build over against her own house."

Program for Young Woman's Auxiliary.

Prayer.

Sing or Recite—"Standing at the Portals of the Opening Year."
Scripture Verses—Written on separate slips of paper, each member choosing one for year's motto, reading them aloud.

Hymn—"God Bless Our Native Land."

The Story of Home Missions told by one member—(See Resumé, paragraphs 2, 3, 4, 15 and 16. Report G. S. B. C., 1910.)

Recitation—My Master.

Individual Expressions of Hopes and Purposes for the Coming Year.

Chain of Sentence Prayers.

Reports from Christmas Offering, Mission Study Class and Week of Prayer. Business. Social Half Hour.
Dismission.

Program for Junior Young Woman's Auxiliary.

Each member wearing a small flag.*

Hymn—Forward Be Our Watchword (tune Onward Christian Soldiers).
Scripture Verses—Ps. 107:8; Ps. 119:72; Ps. 147:16, 17, 18, 19, 20; Ps. 8:9; Ps. 148:3; Ps. 148:7, 8, 9. All Ps. 72:19.
Poem—New Year '19 thoughts (see cover).
Readings on Home Missions—Our Country's Voice (§1). The Great Southwest (§3). The Mountain People (§6). The Negro (§8, 9, 10, 11). The Indian (§5). What About Ourselves? (§16).
Paper—"Christmas Giving and Receiving," followed by Report on Christmas Offering.
New Business—Dismission.

Program for Royal Ambassadors.

Opening Exercises.
Let Leader present each member with small flag, who repeats patriotic quotation as he receives it.
Hymn—America.
Scripture.
Prayer.
One-Minute Talks on Home Missions by every Ambassador. (Resume, §1, 2, 4, 5, 6, 7, 8, 9 and last paragraph of §16).
Hymn—Trust and Obey.
Let six boys tell of Christmas gifts for Africa. Ingathering of Envelopes.
Report of the Committee.
Business—Dismission.

*These flags can be made with red and blue pencil or purchased for one cent each.

Band Program.

Arranged by Miss Elizabeth N. Briggs.

FIRST MEETING.

SUBJECT—A Home Mission Map.

Motto—"The Land We Love the Most."

Hymn—Bible Reading. St. Matt. 10:41-42.

Prayer—**Minutes**—**Roll Call**—**Hymn**, "America"

Talk by Leader—Show map (see Note). Ask for names of states; name of the island; name of the isthmus. How many states? Why these drawn on this map? Why is Cuba on this map? Why Isthmus of Panama? (Write "A Home Mission Map" at top of paper.) Suppose we take a trip through these home mission states and see what we can find that the Home Board is doing. Let us begin at Baltimore. (Pin up picture of ship.)

Baltimore.—Many times every year great ships cross from Europe, bringing thousands of people to live in America. A large number of these ships land at Baltimore. The people who come in them are usually very poor, and cannot speak a word of English. Often they know little or nothing of the Bible, though some of them are earnest Christians. They are in need of a friend who understands their language, can help them in their difficulties and talk to them of God. The government officers have not time for all this. We are glad that our Home Board has two women missionaries who meet the ships and help the immigrants in more ways than we have time to tell. Their names are Miss Marie Buhlmaier and Miss Froelich. (*Home Field*, June, 1910, page 27.)

Leader—Describe trip from Baltimore to Atlanta, and a visit to headquarters of our Home Board. Tell of the great big office building, the Austell Building. Imagine going in the elevator to the seventh floor; meet Dr. Gray in his office, then Dr. Martin. How much can our band tell them we gave to the Indian work last year? Will we be proud to tell them of this? Can we promise more for next year? (Picture of Dr. Gray on cover of home field June, 1910.) Must hurry on to learn more of home mission work.

Tampa, Fla.—In Tampa there are 10,000 Italians and 15,000 Cubans. These people must be taught of God's love, so we have missionaries to work among them. Miss Mary A. Taylor (*Home Field*, September, 1909), is one of our missionaries to the Cubans. Miss Jennie Allnut (May, 1910) helps among the Italians of Tampa.

Leader—From Tampa we will take a boat down to Cuba and visit our home mission work there.

Cuba.—Some of the most interesting work done by the Home Board is in Cuba. Rev. N. M. McCall (June, 1910) is the head of the work. There are several new churches built in the last few years, as well as schools and an orphanage, all largely helped by our board.

Panama.—Sailing from Cuba to Panama seems a strange way to get to home mission work. But our country is having the canal dug, and our own men are seeing to the digging, so our own home missionaries must be with them. We will put a Bible and a United States flag here to show that they go together.

New Orleans.—Our Home Board has worked here in New Orleans for a long time. One of the city missionaries here is Miss Ethel Salter (September, 1909).

Leader—Review rapidly the work done in the places noted. Have names repeated as pictures are touched. Tell of the Sunday schools, sewing schools and day schools, as well as other work done by these home mission workers. Add a story by one of them from the home field.

Hymn.

LORD, WHILE FOR ALL MANKIND WE PRAY.

(Tune: St. Anne, or any familiar C. M. tune.)

Lord, while for all mankind we pray,
Of ev'ry clime and coast,
O hear us for our native land,
The land we love the most.

O guard our shores from every foe;
With peace our borders bless;
With prosperous times our cities crown,
Our fields with plenteousness.

Lord of the Nations, then to Thee
Our country we commend;
Be Thou her refuge and her trust,
Her everlasting friend.

Collection—Adjournment.

Note—A very large sheet of brown paper, on which to draw the map for this meeting, may be bought for two cents. Sketch roughly, though as accurately as possible, a map of our Southern Baptist Convention territory, embracing Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mis-

issippi, Tennessee, Kentucky, Missouri, Arkansas, Louisiana, Texas, Oklahoma and the District of Columbia. Add Cuba and a corner sketch of Isthmus of Panama. Pictures of our home missionaries may be found in numbers of the "Home Field" as noted in brackets. Cut these out, and have the smaller children paste them on the map as the older children read of their work. If all are small, the Leader may tell and the children put on the pictures. If no file of the magazine is at hand, cut pictures of children, etc., appropriate to the work described. Pictures of ships at Baltimore, Tampa and Galveston should be used. A train and a ship for the Sunbeams to use in this tour will add enjoyment. Be sure to stop at your own town, and note if the Home Board ever helped your church or city. Keep map for review next year.

SECOND MEETING.

Arranged by Miss Elizabeth N. Briggs.

SUBJECT AND MOTTO—Same as Last Meeting.

Hymn—"Lord, While for All Mankind We Pray."

Bible Reading—Isaiah 61:1 and 2.

Prayer—For our Home Mission Work and Workers.

Hymn—Minutes.

Leader—Review rapidly from map. Leaving New Orleans, have Sunbeams go by ship to Galveston and land with a crowd of immigrants. Met by Miss Clara Sievers (November, 1909) and Rev. J. H. Meyer (May, 1910) our home missionaries. Describe kindnesses shown by these two to the immigrants.

El Paso.—It is a very long ride from Galveston to El Paso, but our Sunbeam train goes fast. As we near El Paso we see many Mexicans, and we learn that there are more than three hundred thousand of them in Texas. In El Paso we meet Rev. C. D. Daniel (March, 1910), the superintendent of our mission among the Mexicans. We visit the beautiful church the Sunbeams helped to build.

Oklahoma.—Another long trip brings us to Oklahoma. We have learned so much about the Indians here that we feel very much at home with them. We can only stop to shake hands with a few of our old friends and tell them how happy we are that so many of them have learned to walk in the Jesus' road (May, 1910).

St. Louis.—What a big city we are in after our visit to the Indians on the open plains. We would feel lost if it were not for

our good friend, Miss Minna Rosemann (November, 1909). She takes us to see the little German children she has in her schools, and she can tell us beautiful stories of how some of them learned to love Jesus, and then brought their mothers and fathers to hear of Him.

Mountain Schools.—Before we hear half we want to from Miss Rosemann, a new friend comes and tells us we must go with him. Rev. A. E. Brown (January, 1910) wants us to go with him to visit the twenty-five mountain schools. These are in North Carolina, South Carolina, Tennessee, Georgia, Alabama, Kentucky and Virginia. We see thousands of boys and girls who are studying in these schools, and when they come later to our colleges we will have to work hard to keep our marks up to theirs.

Negroes.—Some immigrants that we have with us all the time are the colored people. We are so used to them that we sometimes forget our duty to help them. But the Home Board remembers, and is giving them help in many ways (September, 1910).

Church Buildings.—We have many pictures on our map, but we would quite cover it if we tried to paste on pictures of the many church buildings being erected by the help of our board. We will put on a few to help us remember this work.

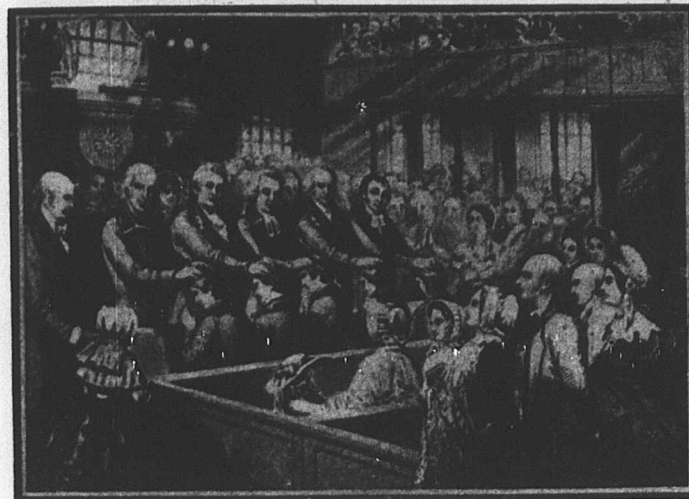
Leader—Review different kinds of work of Home Board as illustrated, and explain that there are yet others not pictured.

Hymn—Collection.

Roll Call—Have each child touch some picture on the map and tell what branch of home mission work it represents.

Prayer—Adjournment.

Note—Enlarge these details in the telling, and add some suitable story connected with one branch of the work.



Ordination of the First American Foreign Missionaries.

Program for February.

"Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted? Ye are the light of the world. . . . If the light that is in you be darkness, how great is that darkness?"

FOREIGN MISSIONS.

1. Hymns. 2. Prayer. 3. Bible Reading—The Kingdom of God, Study V. 4. Poem. 5. A Live Subject (Par. 1-3). 6. Some Missionary Achievements—(Each told by a different member). 7. Paper—The Decisive Hour. 8. Reading—The Supreme Need (Par. 11-13). 9. Plans for the Week of Prayer and Gifts for Home Missions in March. 10. Report of Personal Service Department. 11. New Business. 12. Prayer. 13. Dismission.



FOREIGN MISSIONS

Music.

Prayer.

Bible Reading—The Kingdom of God (Study V). The Extension of the Kingdom. (1) Matthew 12:18 and 21—The world vision of Isaiah fulfilled by Christ. (2) Mark 11:17—God recognized by

all nations; a God to whom prayer should be made. (3) Luke 13:29—East, West, North and South in the kingdom of God. (4) Mark 16:15—Not only every nation, but every creature, was included in the great commission to extend the kingdom. (5) Matthew 13:38—We are the seed. Are we germinating? (6) Matthew 13:23—The possibilities of the kingdom's progress. Possibilities are responsibilities.

Poem.

THE MUSTARD SEED.

One planted a seed—'twas a little thing
To sow in the field of his Lord and King
A grain of mustard. It grew and spread
Till it sheltered the weary toiler's head;
And under its branches sweet songsters rare
Sang hymns of praise as they nested there.
And he who planted the tiny seed
Forgot his shame at the humble deed.

And one gave his life—'twas a little thing,
But 'twas all that he had to give to his King.
The Master sent him where darkness dwelt,
Where the blind and lame to strange idols knelt.
'Twas a lonely land, but he looked above
As he brought to the hopeless the message of love.
And many whose gropings had been in vain
To the life of the Spirit were born again.
And his life, poured out for a world in need,
Was multiplied like the mustard seed!

—William Merrell Vories, Hachiman, Omi, Japan.

RESUME—As noted last month in our "Study of Home Missions," the Southern Baptist Convention was organized in 1845. Immediately after the first session of the convention in Augusta, Ga., The Foreign Mission Board, composed of 25 members living in Richmond, Va., and a vice president in every Southern State, organized for business. Dr. T. B. Ray, in his new book, "Southern Baptists for Missions," which should be in the hands of all the societies, says: "The history of this board falls naturally into three periods: The period of beginnings, 1845-1860; the period of retardment, 1861-1879; the period of enlargement, 1880 to the present time." This board superintends the work of Southern Baptists in China, begun in 1845; Africa, 1850; Italy,

1870; Mexico, 1870; Brazil, 1882; Japan, 1890; Argentina, 1903. They now have under their direction 246 American missionaries and 467 native preachers, evangelists, Bible women and other helpers.

I. The Heroic Life.

The greatest gift that the nineteenth century brought the Christian church was missions. Every age has had some Christian endeavor which has called for heroic effort. The early ages demanded the separation of life from the surrounding world. The dark ages, full of religious feeling, however misguided we may deem it, saw thousands and tens of thousands of men, women and children sacrifice their lives to rescue the tomb of Christ from the Mahommedans. The Middle Ages built, with magnificent generosity, the cathedrals and minsters which are the wonder and beauty of the present age. The period of *Reformation* sacrificed home, family, title and fortune to the purity of doctrine and the right to worship God according to the dictates of one's own conscience. Modern times saw the dawn of modern missions. No one will claim that the modern church has sacrificed for this, as did the church of olden days for its ideals.

2. Two Periods.

Around the modern mission ideal has gathered, however, the chief Christian heroism of the last century. Brief as the period has been since the call for worldwide evangelization again reached the ears of the church and startled it out of its self-centered complacency, it may be divided into the period of the pioneer and the period of the propagandist. The former demanded the heroism of personal fearlessness; the latter the heroism of persistent effort pursued through long years, unnoted and unsung. The pioneer missionaries may be compared to the soldiers who won freedom for our land; the propagandist, to the unknown thousands who built that country into the great nation of today. A few might claim the land; tens of thousands must hold and make good that claim. China, Japan, India, Africa—every country has been claimed for Christ. No single land, not even our America, has been wholly won.

3. A World Awake.

Foreign missions today is a live subject. It has taken hold of the conscience of the Christian church, the political life of all people, and is rapidly transforming the social conditions of the nations who are yet heathen or infidel. Its very prosperity is its chief call. We might almost say, its chief peril. The Christian people have done so much that they dare not stop. The heathen people have learned so much that they must learn more,

or spiritually be little or no better than we found them. At home it has shown us the dark spots on our civilization, and put new hope and purpose into home missions.

It has bound the churches of every land into one whole; drawn the line between the Christian and non-Christian world, and made a fighting hope and end for all. Picture, if you can, the Christian church and the whole world today if modern missions had never existed, and you may gather some idea of what it has achieved.

4. **Some Achievements.** The achievements of these hundred and twenty years have been enumerated. If you know them so well that you do not need to refresh your memory, you may skip this paragraph. But to merely read again this summary makes the heart beat with the mighty swing of great accomplishments.

"One hundred years ago about one hundred thousand dollars were being expended annually in foreign mission work; last year twenty-five million dollars were expended by the Protestant Christians in foreign missions. One hundred years ago there were no medical missionaries, no hospitals, and no orphanages in foreign countries. Today there are hundreds of medical missionaries who, it is estimated, treat annually at least one million patients, and there are four hundred hospitals and five hundred orphanages under the supervision of the Christian missionaries on foreign soil. One hundred years ago there were no female single missionaries on the foreign field doing work among the women and children. Today work of that character is carried on by at least five thousand female missionaries. One hundred years ago there were no native pastors on the foreign field; today there are ninety-three thousand native pastors and evangelists, who are influencing millions of other lives. One hundred years ago the colleges of America and Europe did not recognize foreign missionary work. Today there are but few colleges that do not recognize it, and already thousands of students have gone to the front, while thousands more are in course of preparation for missionary work. Moreover, there are thirty thousand schools and colleges on the foreign field that are practically under the control of the Christian missionaries, that are sending out Christian instruction through millions of lives. One hundred years ago there were no missionary presses or publishing houses. Today there are one hundred and sixty publishing houses and missionary presses, and there are four hundred missionary or Christian periodicals published and disseminated on foreign fields. Less than fifty years ago Uganda was untouched by the missionary, and crime and cruelty reigned supreme; today one-half, or three hundred and sixty thousand, of the population are Christian, and others are inquiring the way of

life. Less than forty years ago Manchuria was an idolatrous country without a missionary. Today there are over thirty thousand members and multitudes in sympathy with Christianity, and idolatry is dead. Twenty-five years ago the first missionary commenced work in Korea; there are now two hundred and fifty thousand Christians, or one convert gathered for every hour of the time night and day since the first foreign missionary set foot on Korean soil."

Did you know it had come—"The Decisive Hour of Christian Mission"? If you doubt it, read Dr. John R. Mott's new book, which bears this title. Such a survey was never given before, nor could facts for such a survey be gathered by one man. The World's

Conference, held last summer in Edinburg, set itself the task of finding out, through a commission appointed two years beforehand, the present religious status of every non-Christian land. On this question the thought of all missionaries of every church and every land was concentrated. This book is the outcome of the answers to this question. These thousands attest that the *Decisive Hour* has struck. Their investigation showed that throughout the non-Christian world there are unmistakable signs of the awakening of great peoples from their long sleep. Through the whole continent of Asia a ferment is in process which affects over three-fourths of the human race. In all history there has not been a period when such vast multitudes of people were in the midst of such stupendous changes—economic, social, educational and religious.

6. **The Changing Times.** Gathering these facts into his masterful volume, Mr. Mott carries conviction that the hour to forever seize, or for centuries lose the non-Christian world, has come. After reviewing the shifting conditions in Japan, China, India, Turkey and Africa, he comes to the causes underlying, which are summed up in the closing chapter. "It is difficult," he says, "to specify the causes of this great upheaval. The leaven of Western civilization has for many years been slowly penetrating into the Asiatic consciousness, and what is now coming to light is largely the result of this process. It has been greatly accelerated, however, by the growing commercial intercourse of today, the streams of travel between East and West, and the immigrations of students. We cannot exaggerate, for example, the influence upon China of the return of Chinese students from Tokio and the West, with their minds full of Western science and methods, but their hearts burning because of what they have learned of the opium war with England, and of what they regard as the unjust exclusion acts of America, Canada and Australia, of the seizing of their territory by Russia, Germany, France

and Japan, and of the building in their own capital city of legations, which are like fortresses, stocked with munitions of war and manned with foreign troops.

"The ascendancy of the West, so bitter to the Asiatic, has emphasized the value of a new and better conception of nationality. The progress, victory and power of the Empire of the Rising Sun have become known, and have been discussed in the marts of China, the bazaars of India, the press of Persia and Turkey, and even in the caravansaries of Arabia and Africa, and have powerfully stimulated national hopes and ambitions and lead to great changes in national outlook and practice.

Japan's ambitions and successes have kindled like aspirations in other lands, and have led to all this restless movement and this conscious copying of the West."

**7.
The Most
Potent
Factor.**

"But a far more potent cause has been the sense of the value of the individual and the desire for genuine liberty and progress, which have been awakened and developed in men through the knowledge of the Christian Scriptures, through the proclamation of the mission of Christ to man, and through the Christ-leavened institutions, ideals and practices of the West. It is this discovery of the worth and rights of the individual man that has made possible, for example, the ignoring of caste by such numbers of the educated classes in India, and it is this which alone has caused the movement among the native races in Africa. In many lands the Christian missionary has been the pioneer of all subsequent development, and wherever Christ has come He has led men to look up to new ideals and to set new values on things. This of itself goes far to explain the origin of the whole movement."

**8.
What
Of The
Future.**

"What is to be the future of these nations?" continues Mr. Mott. "This question forces itself upon us as we survey the facts. In every part of the non-Christian world the time is a time of transition. The nations are passing from the old to the new, and everywhere they are looking to the West for guidance. What guidance are they to receive? The Chinese are anxious to secure all the material advantages of Western civilization, while ignoring its underlying principles and inspiration. Japan has adopted Western methods in everything that will increase her material power. Is it this alone that India and Turkey and all these other lands are to find when they look towards the West? They are examining us to see what has made us rich and powerful, and there is a grave danger that they may form wrong judgments.

Religion is the most fundamental thing in our civilization, but there is an undoubted danger that these peoples may not recognize this truth today.

"If not met in some satisfactory way by the Christian church, the one million educated men of India will embrace some form or other of Hinduism, and what is true of India is even more true of China."

**9.
In The
Eyes Of
The World.**

While, therefore, missionaries seek ever to avoid any conflict with the government under which they are laboring, the thought of personal freedom, inherent in the Christian Scriptures, is working out its ends. It was this fact that brought on the Boxer movement—the protest of the old against the new. It was no fault of the missionary, but, in a large measure, the result of his teachings. The Dowager, wise in her day, and seeking to bind her generation with the chains of generations past, fostered the "Boxer patriots." Beaten, she submitted to a new regime, that by submission she might still seek to govern, conforming inevitable progress, as far as might be, to Chinese ideals. Such things as these bring the missionary into the eyes of the world. He is conscious that with or without his will he is a factor of changes. He hears around him the awakening murmurs of long-dead nations; he is oppressed with the greatness, the immediateness of the change, the importance of the hour. He calls to us, but we do not heed. He is watched by governments, and must walk with care. Such importance have these necessary relations to government that one of the commissions of the Edinburg Conference, composed of famous statesmen and leaders of thought from many lands, gave two years' labor to their study. The Hon. Seth Low, who was one of the American members of this commission on the relation of missions to government, says:

"The study into the relations of missions to governments, made by this commission, has been most thorough, and the report will make a volume that is likely to be of great value to all mission boards and to missionaries in the field. It will consist of two parts: Part one, dealing with actual conditions as found in different parts of the foreign mission field, and part two, which endeavors to formulate principles that appear to the commission as those which should govern the relations of missions to governments in the different countries in which foreign missions are maintained. Stated baldly, the relation of missions to governments seems an unattractive and, perhaps, an unimportant theme; but when one considers the questions that it raises, one perceives that the theme is of vital importance, as well as of intense human interest. Such questions are, for instance: What should be the attitude of mission-

aries in regard to compensation for the destruction of property or for the loss of life? What should be the attitude of missionaries toward the extra-territorial system, as found in China, for example, where different nations have the right to maintain, within certain limits, their own courts? What should be the attitude of missionaries toward Christian converts who get into trouble?

"The advantage of having such questions as these studied out with care, and in the light of the experience of all the Protestant missions of the whole world, can readily be understood."

Is our oft-repeated answer that we are making *steady progress* in missions sufficient for these times? **Steady Progress?** Steady progress only means that we shall steadily see our opportunities recede in the distance beyond us. Christian forces are progressing steadily. American commerce, American vices, American indifference to Christianity, are progressing in these same lands with lightning rapidity. Steady progress of this kind will mean defeat in making Christianity *now* the world-wide religion. It was this fact that gave birth to the Layman's Missionary Movement, with the fond hope that the men of the church might pour out here their millions of dollars, as they have in the home land for schools, hospitals and parks. Should this movement lose its hope and enthusiasm, the wheels of Christian progress will slow down and move once more to steady progress.

The women, longer organized, have need to be aroused. Their past steady progress makes a type for future advance. After fifty years their work has been largely cast in this mold. It is not enough. A liberality—if need be, an ecstasy of enthusiasm—for the salvation of the world in this our day is needed to meet this hour. In reply to the question, What do our Southern Baptist missions need most at this hour? Dr. Willingham says: "There is no special phase of the work that needs emphasizing just now as much as *larger contributions*. We have appointed thirty-two new missionaries since the 1st of May. We need more churches, more church buildings, more homes for missionaries, more money for seminaries and schools, more funds for printing plants, larger gifts for hospital work. The Lord is greatly blessing the efforts of our workers at the front, but how are we to get the funds to enlarge is the great question." To those who know, there is keen heartache behind this question.

II. An Unchanging Mind.

But in all this time of change and increase in mission demand and supply, one need is never met and never changes. Says John R. Mott, from whom we have already quoted: "I have met nearly two thousand missionaries, representing about one hundred different missionary organizations. Louder than their cry,

'Brethren, come over and help us,' there rings in my ears the cry, 'Brethren, pray for us.'" Of all the forces needed, the workers themselves desire prayer the most. You have heard or read the request a hundred times. You have repeated it as a form to be added to missionaries' letters much as we put yours sincerely to ours. Not so with them. They have put their hearts behind their words.

Who can bring this to our hearts better than our Miss Anna Hartwell. "Pray for your missionaries," she begs us.

12.

A

Woman's Appeal.

"Pray for your missionaries! Yes, pray—the same old request each one brings in her turn. But wait a moment! Pray—how, and for what? Pray by name, and as though it were your own precious sister you were naming. Couple the names together for a moment—hers and theirs—can you? With your own sister you can close your eyes and seem to see her there, with all those traits so sweet, which bind her to you so tenderly; and then with all those weak points, too, those blemishes which love is not too blind to see, but which, seeing, you long to help her overcome. They hurt her influence; they keep her from being just all she might be for the Master; they cause her to shine a little less brightly than she might in the dark places? Yes, and it is just so with that other sister, too—the one who is trying to shine out here in denser darkness than any can imagine who have not felt heathenism and lived in its midst, where truly the best that is in one is brought to the front, but as truly, also, the worst.

"Ah," you say," she continues, "I thought a person, in order to be a missionary, had to be different.' We ought to be; yes, I grant you that, but truth is, sister mine, we are just too often put away up on a pedestal and supposed to live a life very different from the one we would have lived, for instance, if we had remained in America. True, in some ways we do this, and, as I have often heard my father say, and as I myself can testify, there is a peculiar way in which God will manifest Himself to one who, for His sake, has left the home props and the home helps, and has just cast himself upon Him, and upon Him alone.

"But she has to strive and struggle against her besetting sin, whatever it may be, out here, just as she did when in a Christian land. Crossing the ocean has not changed her. The sea breezes have not caused her wings to grow!

"Enough! I need not prolong. Only this: Human nature is the same in China, in Africa, as it is in America, and we are very human mortals like yourselves. The same things which hinder you from doing your best and from being your best for God at all times, hinder the missionary on the field in the same way.

"We are workers together; we are strugglers together; we are lovers together of the Lord Jesus—we long to be winners together of souls for Him. Let us, then, pray together and understandingly, meeting daily at the Throne of Grace and becoming more and more the kind of intercessors who can call down the power of the Holy Spirit upon the objects of their intercession."

14. **"Speak, Lord."** Such is the need of the world today for larger prayer and larger gifts. What shall we answer to these needs. *That* each one must decide for herself. But she cannot answer as she should until she from her heart can pray the prayer of Samuel, and with full intention to obey, cries, "Speak, Lord, for Thy servant heareth."

Program for Young Woman's Auxiliary.

Opening Exercises—Questions with Bible Answers—What are Missionaries?—2 Cor. 5:20. Are There Enough Missionaries?—Matt. 9:37. What is Then Our Duty?—Matt. 9:38. What is the State of the Heathen World?—Ps. 74:20. What Can Take Away Its Darkness?—John 8:12. What Do the Heathen Worship?—Ps. 96:5. Why Do They Not Worship the True God?—Rom. 10:14. Do the Heathen Want the Gospel?—Acts 16:9. Is the Gospel Message Always Gladly Received?—Mark 4:5, 7, 8. Does God Care for the Heathen?—Isa. 49:22. Did Jesus Come to Save Them?—John 10:16. Who Are Sent to Bring Them In?—Acts 1:8. Who Sends These Witnesses?—John 20:21.

Several Short Talks on Foreign Missions Based on Material in General Program.

Paper—Southern Baptist Foreign Missions. (Culled from book with this title, by Dr. T. B. Ray).

Appointment of Committee on Self-Denial Week Offering for Home Missions.

Report of Committees—Dismission.

Program for Junior Young Woman's Auxiliary.

Hymn.

Scripture.

Sentence Prayers.

Poem—The Mustard Seed.

Have Map of the World. Let seven girls personate travelers just returned from China, Africa, Japan, Mexico, Italy, Brazil and Argentina, giving sketch of these countries and Mission Stations of Southern Baptist Convention. (Band Program—Our Mission Fields for July, 1910; last program Southern Baptist Foreign Missions.)

Hymn—Jesus Shall Reign.

Distribution of Envelopes for Self-Denial Offering in March.

Reports—Business—Dismission.

Program for Royal Ambassadors.

Sing Ambassador's Hymn.

Roll Call Answered by Giving Name of Some Foreign Missionary.

Have seven small boys recite or read verses: Ps. 72:10; 97:1; Isa. 24:15; 42:4, 10; 49:1; 51:5; Zeph. 2:11. Let seven larger boys cut out of paper the countries in which the Foreign Board has Mission Stations. As they hold them up, let them tell something of the country, its needs and how we are meeting them.

See General Program and Our Mission Fields for July, 1910; last program.

Quiz by Leader on Facts Given in Meeting.

Report of Committees—Business.

Hymn—There's a Royal Banner.

Lord's Prayer in Concert—Dismission.

Band Program.

Arranged by Miss Elizabeth N. Briggs.

FIRST MEETING.

SUBJECT—Our Foreign Mission Work.

Motto—"Ye Should Go and Bring Forth Fruit." St. John 15:16.

Hymn—Bible Reading—St. John 15:16.

Prayer especially for our Foreign Missionaries.

Hymn—Roll Call—Minutes—Collection—Hymn.

Leader—We are going to draw a big tree on the blackboard today. It has sixteen big roots, and these roots are named for the states we had on our map at our last meeting. (Have children write names on roots, or tell them as Leader writes.) We talked of

our Home Mission Board then. Today we want to learn of our Foreign Mission Board. Can you tell the countries to which our Foreign Board sends missionaries? We will draw seven branches to our tree, and write on these the names China, Japan, Africa, Mexico, Italy, Brazil, Argentina. Now we will go back to the root named for our own state. You know when a tree is dug up you find big roots, then smaller roots, until there are very small roots. But each root, no matter how small, has a part in helping the tree to grow. Our state root must have smaller roots that go to all the churches. The churches have different missionary societies, and these have tiny roots to represent the members. So the members of our band are the tiny roots that soak up the moisture and help the big tree to grow and bear fruit. The little roots are way down in the ground and cannot see the fruit, but they can do their part faithfully. We cannot see what is happening in China and Africa, etc., but we can hear about it, and that is what we want to do this afternoon. (See Note.)

Readings by Children—Fruits.

CHINA.

1. This fruit stands for our one hundred and twenty-six missionaries in China.
2. This is for the one hundred and ninety-three churches and preaching stations in China.
3. This is for the one hundred and forty-four schools in China.
4. This is for the five hospitals in China.
5. This is for the Chinese Christians—more than seven thousand.

AFRICA.

6. This is for the eleven missionaries in Africa.
7. This is for the forty-one churches and preaching stations in Africa.
8. This is for the eight schools in Africa.
9. This is for the medical mission work done in Africa.
10. This is for the African Christians—more than one thousand.

JAPAN.

11. We have fifteen missionaries in Japan.
12. We have twenty-one churches and preaching stations in Japan.
13. This is our school for training young ministers in Japan.
14. This is the five hundred and four Japanese Christians.

ITALY.

15. This is our four missionaries in Italy.
16. This is our twenty-five native Italian preachers.

17. This is our one hundred and fourteen churches and preaching stations in Italy.

18. This is our four schools in Italy.

19. This is our nine hundred and ninety-three Italian Baptists.

Hymn or Selected Music.

MEXICO.

20. Missionaries, thirty-three.
21. Churches and preaching stations, one hundred and thirty-four.
22. Schools, fourteen.
23. Mexican Baptists, two thousand.
24. Our medical mission work in Mexico.

BRAZIL.

25. Missionaries, forty-three.
26. Churches and preaching stations, three hundred and nine.
27. Schools, nineteen.
28. Brazilian Baptists, seven thousand and eighty-five.
29. Brazilian Baptist Publishing House.

ARGENTINA.

30. Missionaries, fourteen.
31. Churches and preaching stations, sixteen.
32. Baptists of Argentina, two hundred and seventy.

Leader—See how full of fruit our tree is. What do we find in these countries? (Missionaries, churches, schools, native Christians, etc.) What part do the roots have in this fruit? Can each tiny root help? (Impress personal responsibility and the joy of having a part in this great result.)

Hymn—Prayer—Adjournment.

Note—Cut apples from red or brown paper; write items with number and have the children read and pin them on the right branches. These apples may be given as souvenirs. Be sure to write name of country on each apple, as: "No. 30. Argentina—Missionaries, fourteen." Draw the tree as you talk and develop the thought of roots and fruit, letting trunk represent Foreign Mission Board. The statistics cannot be remembered, but the full tree will impress the minds of the children.



SECOND MEETING.

SUBJECT—One Hundred Years Ogo and Now.

Motto—"See Heathen Nations Bending Before the God We Love."

Hymn—Bible reading. Psalm 90:16, 17. (Teach these two verses and use them often as a closing prayer by the whole band.)

Prayer—Hymn—Minutes—Collection—Hymn.

Leader—How old is the very oldest person you know? Does grandmother ever tell you of things that happened when she was a little girl? Was the school she went to like the one you go to? What of the school her mother, your great-grandmother, attended? (Draw out other differences and changes, as electric cars and lights, automobiles, etc., etc.) Is our country the only place these changes have taken place? (Tell of railroads in China and Africa, and of other material advances in mission fields not included in the list used for the children.) At our last meeting we talked of our Foreign Mission Board as a tree, and we pinned fruit on it. (Show as used before.) I wonder how long this tree has been growing? (1845-1911.) How many years? (Sixty-six.) Today we are going back to a time that even your grandmother cannot remember—before our Foreign Mission Board began work. We are going back one hundred years and see the difference between things then and now. (See Note.)

Readings by Sunbeams—One Hundred Years Ago and Now.

Leader—Question the children on why we build hospitals, schools, orphanages, etc., in foreign lands. What help do railroads, steamboats, etc., give our missionaries? Question until children give reasons, not merely facts.

Recitation.

WHAT CAN WE DO.

(For one child or several children.)

Oh, what can little children do to make the great world glad?
For pain and sin are everywhere, and many a life is sad.
Our hearts must bloom with charity wherever sorrow lowers,
For how could summer days be sweet without the little flowers?

Oh, what can little children do to make the dark world bright,
For many a soul in shadows sits and longs to see the light.
Oh, we must lift our lamps of love, and let them gleam afar,
For how could night be beautiful without each little star?

Oh, what can little children do to bring some comfort sweet
For weary roads where men must climb with toiling, wayworn feet?
Our lives must ripple clear and fresh, that thirsty souls may sing;
Could Robin pipe so merrily without the little spring?

All this may little children do, the saddened world to bless,
For God sends forth all loving souls to deeds of tenderness,
That this poor earth may bloom and sing like his dear home above;
But all the work would fail and cease without the children's love.

—National Baptist.

Roll Call—Hymn—Prayer (using verses learned)—**Adjournment.**

Note—On numbered slips of paper write facts as given in W. M. U. program. For instance: 1. One hundred years ago there were no hospitals in mission lands. 2. Now there are — hospitals. Rule three columns on the blackboard. Over the first put date 1811; over the third the date 1911. Use the middle column in which to write the hospitals, schools, etc., as read by the children, putting the figures opposite—under date 1911.





Immigrants at Baltimore Pier.

Program for March.

THE FRONTIER AND FOREIGNERS.

"The supreme business of every Christian in this world is to put God's cause as the first thing in his life."

Music—Prayer—Bible Reading.

The Kingdom of God (Study VI). The Final Triumph of the Kingdom. (1).—Matt. 28:18. All Power Give to Christ. (2).—Rev. 11:15. The Kingdoms of Earth Become the Kingdoms of God and His Christ. (3).—Phil. 2:9-11. The Universal Acknowledgment of Christ as Lord. (4).—Rev. 2:23-27. God and Christ the Light and Joy of the Perfect City. Prepared for those whose characters have been built along its lines of citizenship. (Rev. 20:12.)

Poem. Unguarded Gates (see page 51).

"Immigration." Song Service.

Italian Hymn—"Come, Thou Almighty King."

Spanish Hymn—"Blessed are the Sons of God."

Portuguese Hymn—"How Firm a Foundation."

German Hymn—"A Mighty Fortress is Our God."

Austrian Hymn—"Hark! What Mean Those Holy Voices."

Sicilian Hymn—"Guide Me, O Thou Great Jehovah."

Russian Hymn—"O God All Terrible."

1. Where Is the Frontier?

Are there frontiers in America? asks the author of "*Heroes of the Cross of America*." Are there frontiers in America? If so, wherein do they differ from those of fifty years ago? What opportunities do they offer the Christian church for strategy and aggressiveness and conquest?

To these questions an answer may well be sought, for the frontier invariably stands for need. And by the promptness and purpose with which the Christian church discovers and overtakes and meets such need the moral destiny of the nation is in a large measure determined.

This is so in part because communities, in their youth, like individuals, are pliable. The opportune moment for Christian conquest is at the beginning of the life of the settlement. It is the height of wisdom to utilize to the fullest possible degree the formative period.

There are country frontiers today having some features similar to those our forefathers knew. The chief changes have been in their locations. In their need of aggressive evangelism they are as assertive as those of fifty years ago.

To this general accepted definition of the frontier, he adds that *frontier conditions* may exist in localities which are not seen, and draws his frontier lines in many unexpected places by his definition of such conditions. Frontier conditions are, he says, "*an unamalgamated and rapidly growing population, the large proportion of whom are absorbed in the task of earning a livelihood under adverse conditions.*"

2. The Definition Applied.

It is evident that this definition would swing the frontier lines through many Southern cities, especially those to which either large numbers of foreigners have recently come, or to which our own rural population has been transferred, to the growing towns of the Southwest, where the population is yet unamalgamated and where getting on in the world means a hand to hand struggle for this life, with little time or thought for any other interests, to the sections of Texas into which 400,000 Mexicans have come, and indeed to the larger part of that great part of our Southern Baptist Convention which lies west of the Mississippi.

"The rapid and shifting population movements of our time make a new problem. Texas has increased in population about 50 per cent. within the last ten years. Oklahoma has done considerably more than that. Vast numbers of people, having uprooted themselves from their old environment, are coming together under new, strange and unsubdued conditions in the great South-

west. They are struggling today to establish themselves. Tomorrow they will establish themselves, and a great and wealthy empire will be fixed.

"In the older sections of our territory manufacturing and other interests have brought about a large readjustment in the population. Perhaps the most notable instance is the bringing together of hundreds of thousands of Southern white people in the cotton mill towns of the whole South."

3. Some Work and Results.

Since, however, we have recently studied city missions, we turn now more especially to the country west of the Mississippi, and the foreigners who throng it everywhere are a larger and separate problem in country and city alike. Crossing, then, the Mississippi, we find in our Convention the States of Arkansas, Louisiana, Oklahoma, Missouri and Texas. Of our home work in this vast section we have the following epitome from the report of 1910:

Of the 27,000 baptisms reported by the missionaries of the Home Board during the year, two-thirds were in this territory. It is hardly beyond the mark to say that if the missionary working force could have been doubled this great number of baptisms could also have been doubled, there is so much land yet to be possessed in the Southwest country.

In addition to the co-operative work, in the various states, about \$25,000 was spent in the building of churches, and a number of individual pastors and missionaries were maintained by the Home Board. In addition, eighteen workers were kept among the Indians, seven of these being maintained entirely by our Board. Among the Mexican population of Texas about twenty-five missionaries have been maintained, most of them in co-operation with the State Board of Texas.

Great and blessed success has attended the work among the Indians during the year. The church among the Pawnees has increased more than 50 per cent. by baptisms, and almost 100 per cent. in the number of professions of faith that resulted from the work of the missionaries.

4. Jim.

This is the story of Jim. The old frontier is still with us and many another cattleman needs the preacher as much as he. "The old people came and told me of Jim Owen," says Dr. Geo. Truett, of Dallas, Tex. "I was preaching to cattlemen, men in the most difficult religious conditions I have ever seen. 'He will come and hear you,' they said, 'and then he will curse you out, and he will curse all the Christian people out, and then he will come one time next

year.' One time, in walked Jim Owen. I knew him from the description they gave of him. Yonder he sat, and he took not his eye off the preacher. He listened with the intensity of a man waiting for the decision of a jury. Oh, that night God's spirit came on that throng of men and women, and they came down the aisle followed by their children and grandchildren; but Jim Owen sat looking on. I went away around the mountainside for the night, and as I slipped along I heard somebody talking, oh, so earnestly! I did not mean to be an eavesdropper, and yet as I listened, I observed that there were two, and that these two were praying, 'Saviour, Thou hast said if two or three shall agree as touching anything on earth it shall be done, and we would ask You to save Jim Owen.' I slipped on—they did not know that I heard, and I did not know who they were. I slipped on, feeling in my heart that something gracious was to happen after that. The next night I stood up to preach, and in walked Jim Owen. I told the simple story of the prodigal, then I asked, 'Is there a wanderer here from God, whose hands have been dyed in the blood of his fellows (and that was true of my man)? Is there such a man here, who down in his heart, wishes that God would save him and make him a new man? Then I will tell him on the authority of the Gospel that here and now he may be saved—yea, shall be saved—if he will only commit his case once and forever with the Saviour Who died. Is there such a man here? Suppose he comes down the aisle and tells me before these men that he will put himself unreservedly into the hands of Christ.' Jim Owen started, and the men saw it, and men stood on their feet by the hundred, and cheered him as he came down that long aisle, and they stood around me five hundred strong, sobbing. After a while he said to me, 'Mr. Truett, I put you on your sacred honor, do you mean to tell me that Jesus Christ will save me if I come to Him?' I said, 'Mr. Owen, if there be truth in Jesus of Nazareth, if you come to Him, He will save you;' and they gathered about him by the hundred and said, 'It is so; do it, Jim.' Then he looked at me and said, 'You must remember I am the worst man out of hell. Could there be hope for such as I?' I said, 'Mr. Owen, the Saviour died for the worst man out of hell.' He said, 'Deal fairly with me, preacher. Will Jesus Christ save me if I come to Him right now?' I said, 'If you will come to Him right now, to be His for the balance of the journey, He will save you, and you yourself may be the judge.' So Jim Owen came to Christ."

5.

**Mexico
In Texas.**

A veritable little Mexico has found its way to Texas.

"Here under the capable leadership of Superintendent C. D. Daniel, who has had the counsel and valuable aid of Mrs. J. B. Gambrell, the work has prospered. There is need of a better class of houses of worship for our Mexican missions. We have a splendid house at El Paso, but it is almost the only house among the twenty-five churches that is adequate to the needs. We cannot properly evangelize the Mexican people, of whom there are 400,000 in Texas, in cheap adobe buildings and rough plank structures. Yet this is the character of buildings we have.

"There is also great need that some steps be taken to educate and prepare for their work the Mexican missionaries. Very few of them have had the advantage of anything more than a primary education. A theological institute is conducted each summer by our superintendent and other brethren for the instruction of the Mexican pastors. To this valuable work ought to be added some regular scholastic training. We need a good secondary school or college for the Mexicans."

6.

**The
Foreigner.**

This brings us to consider the foreigner, who is everywhere. We often say that we are all foreigners, several generations removed. But Mr. William Rossiter, of the United States Census Office, makes an important distinction between new-comers before and after 1870.

The fathers were actuated by the loftiest motives when they proclaimed this republic an asylum for the oppressed of all nations, but this policy, although originating largely in sentiment, proved, as the years passed, to have an exceedingly practical side, for it provided a ready-made population at the expense of Europe. Under the guidance of a resourceful native population this resulted in phenomenally rapid progress. The United States would be far from its present position among the nations had not millions of foreign-born men and women contributed their increment of humanity and wealth to the New World.

Immigration during the period from 1820 to 1870 materially affected the industrial growth of the nation, but the new-comers were not foreigners within the present-day meaning of the word. They were almost exclusively English, Scotch, Irish and German, and thus were more or less allied to the existing American stock in race, religion, purpose and political ideals. Prior to 1870, therefore, existed practically no problems of assimilation, such as now confront the republic.

By 1870 knowledge of the possibilities in the New World for the individual had at length penetrated all Europe, and the tide of immigration to the United States from more distant or entirely unrelated nations rose as that from nations which had previously contributed most liberally fell. Therefore, the immigrant, as we know him today, is the product of a recent or comparatively recent date, differing from the American in race, language and ideals.

Since this date the inflow of foreigners has been so great that by 1900, 34 per cent. of the entire population was either foreign-born or of foreign parentage, and there were then 24 states in the Union whose population was more than half foreign. Since 1900 the inflow has been still greater and still more foreign to our ideals, being largely from Southern and Eastern Europe. What the census of 1910 will reveal we can only guess.

By the census of 1900, however, two-thirds of the population of the thirty largest cities in the United States were either foreign-born or of foreign-born parentage. In this thirty are included the southern cities of St. Louis, Baltimore,* New Orleans, Washington, Louisville and Kansas City. If the foreign-born and their children should have been removed from New York in 1900, its boasted population of 3,500,000 would have shrunk to 800,000!

Theorizing about the immigrant will do little good. He is here, and the time has come to get down to the facts of what he needs and how to reach those needs. The Home Mission Board of the Northern Presbyterian Church has appointed a Department of Immigration, which is making thorough and wise investigation of this vital, national question from the standpoint of the Christian. Not only are they calling on the church to send many ministers into this work, but are calling on their young men and women to definitely volunteer for it, pledging themselves to give one or two afternoons or evenings every week for a year or two years or even for life. But first they urge getting at the facts and give these suggestions:

*It is to be regretted that the statistics of census for 1910 are not available at this writing. The following list of foreign-born peoples in Baltimore from census of 1900 will be of interest. To really estimate the foreign element, to these must be added those born of foreign parents.

Austria	1,356	Hungary	155	Russia	10,493
Bohemia	2,321	Ireland	9,690	Scotland	594
Canada (English)	629	Italy	2,042	Sweden	236
Canada (French)	51	Mexico	12	Switzerland	186
Denmark	107	Norway	188	Wales	92
England	2,841	Poland (Austrian)	189	Other Countries	1,121
France	369	Poland (German)	733		
Germany	33,208	Poland (Russian)	1,694	Total	68,600
Holland	98	Poland (Unknown)	245		

The foreign born population of some other southern cities is: New Orleans, 30,328; St. Louis, 111,556; Kansas City, 18,410; Louisville, 21,427; Memphis, 5,110; Washington, 20,119; Atlanta, 2,531; Charleston, S. C., 2,592.

7.
**Getting
Down to
Facts.**

First, sympathetically study their social and moral conditions. Not by organizing "slumming parties," nor by going into the work merely for the sake of studying "sociology," not yet because the subject has become a fad, but because there is an honest purpose to help those who need education and direction, but principally the influence of the Gospel, with all that this implies.

Study the manner in which they live in the tenements and ask yourself if you could remain sweet-tempered—to say nothing about being Christian—under such conditions. Look into their restricted social and intellectual opportunities, and you will no longer wonder why some are immoral.

Go to the police court and glance over the records. Find out why the immigrant was arrested. Probably it will be discovered that in many cases it was on account of his ignorance of our language and customs.

Investigate the reading matter which goes to his home. Note how plentiful is the supply of materialistic, Socialist and Anarchist literature with which somebody has made it his business to supply him. The postmaster can tell you about this. So can the letter-carrier and the news agent.

8. The Foreigners and the Saloon.

"Coming from lands where their privileges have been restricted, they become an easy prey to social agitation. The temperance movement in this country finds its strongest opponents in the voters among the foreign element in our cities. Accustomed to the 'Continental Sunday,' the immigrant finds it hard to accept our method of observing the Lord's Day, and with vigor does he seek to break it down. Purchased and led to the polls by corrupt politicians, they become a menace to the well-being of our country. Dependent upon their daily work for a living, their movements are largely determined by economic conditions, hence they often go from place to place, frequently victims of unscrupulous employment agencies, 'fake' banks and dishonest transportation officials.

Note how the saloon has become his social centre. Here he has his birthday parties, his christenings, his marriages. The saloon is his employment agency, his social club, his reading-room, his savings bank, his steamship agency, his political headquarters. Indeed, nothing is too 'common' for this centre of influence. He trusts the owner of the saloon—this countryman of his—who seems so interested in all that concerns him.

His social instinct is strongly developed. He loves the crowd. Therefore lodges, labor unions, social and benevolent orders appeal to him. It would pay to find out what there is in these that is so

attractive, and what may be improved upon—eliminating the obnoxious features—and then to supply a substitute for whatever may be detrimental to his highest interests."

But this definite "program" for helping the foreigner does not stop with merely knowing the facts. It gives definite lines of help that can only be named here: Substitute for the saloon centre the church centre. It goes without saying that this can not be done by choosing a dark, gloomy "mission" open only on Sunday.

An educational campaign may be inaugurated whose influence will reach every home in the community. Classes in English will better equip the immigrant to make his way in the world. The knowledge of domestic science will help the women to make their homes brighter, healthier and more Christ-like. Here the immigrant should be taught lessons of American patriotism. Not despising the love for the country which gave him birth, nevertheless he should be made to see that his immediate interests are now with America, and that his destiny is wrapped up with that of his adopted country.

The women need help more than do the men. Confined to the four walls of their kitchens, and made to listen to the crying and the shouting of the children, isn't it a wonder that more of them do not become insane? Many of them do, but you probably never hear about it.

The children of immigrants of the first generation are a greater problem and menace than the immigrant himself. Unrestrained and uninstructed on account of the ignorance of parents, and seeing unlawful pleasures abundant, they often find their way to the saloon, the cheap theatre and even viler places, frequently ending with the penitentiary.

Industrial classes and clubs for the boys and girls will give them better motives and higher incentives. The kindergarten is one of the greatest factors in helping the children. Incidentally, this ministry to the children will win the hearts of the parents, whose own lives are brightened by the cheer of the kindergarten trophies which are brought home by the child and displayed with pride by the older folks. But it's the personal influence of the teacher or the leader—unconsciously exerted—which counts for most in children's work.

"The immigrants are emigrating." This is the story the newspapers tell us whenever there are hard times here and work is difficult to find.

10.
60,000
Lost
Opportunities. "One week 25,000 are said to have set out for Europe from New York. 60,000 are said to have crowded on the outgoing ships the next week. Ex-

act statistics it is impossible to collect. It is certain at any rate, that for a time foreigners have been returning in larger numbers than they have been coming."

What has the immigrant learned during his sojourn among us? "This is the most serious question a sober, Christly church has to face. In one week we sent to Europe sixty thousand missionaries, the most effective sort of missionaries conceivable—if they had really caught the spirit and had gained the knowledge. They are the most effective because their mission is so absolutely free from the taint or embarrassment of professionalism. Nobody could charge them with preaching or pushing a spiritual propaganda for pay or any other compromising motive. And what a force! Sixty thousand! And they the emissaries of only one week! Did such an opportunity ever before come to a missionary nation and a missionary church? Suppose each of these had got the best, the very best there is in a community charged with the spiritual forces for which the church of Christ stands? What a revolution indeed would be wrought in the communities* to which they have now returned!" . . . We failed to send them back as we should. But in most cases we will have another chance. These will return. What shall our welcome be? How shall we improve our new opportunity?

II. The Real Appeal.

"I am only echoing," says the secretary of a great Home Mission Board, "the thoughts that come from statesmen's lips as they pronounce the destiny of the world to hinge on the fidelity of the Anglo-Saxon race to the lofty ideals which have made its greatness.

"In appealing for a really Christianized America I am not appealing for more mission stations, for more eminence of the church as an institution, for more men to proclaim my message, or printing presses to fling it out. My appeal goes deeper. I will trust all these to come if we can have a deeper spiritual life, the last and only test of the efficiency of church enterprise. They will come as the sea will follow the moon.

*Following is a partial list of languages which were last year spoken at Ellis Island by incoming people:

African	Dalmatian	Hebrew	Roumanian
Armenian	Bosnian	Irish	Russian
Bohemian	Herzegovinian	Italian (north)	Ruthenian
Moravian	Dutch	Italian (south)	Scandinavian
Bulgarian	Flemish	Japanese	Scotch
Servian	East Indian	Korean	Slavak
Montenegrin	English	Lithuanian	Spanish
Chinese	Finnish	Magyar	Spanish-American
Croatian	French	Mexican	Syrian
Slovenian	German	Polish	Turkish
Cuban	Greek	Portuguese	Welsh
	West Indian		

"We suffer in all our missionary work, not at last for lack of men or money, but for lack of power. Home missions in its last analysis is an appeal for the higher life of the church of Christ. And if we sink, or the nations sink, it is because that life fails in the Christian church."

Program for Young Woman's Auxiliary.

Based on Material in General Program.

Song Service—(See Page 42 for Hymns.)

Scripture—Deut. 8:7-20, 2. Peter 3:14-8.

Prayer for a Spirit of Gratitude.

Poem.

UNGUARDED GATES.

Wide open and unguarded stand our gates,
And through them presses a wild, motley throng—
Men from the Volga and the Tartan steppes,
Featurless figures of the Hoang-Ho,
Malayan, Scythian, Teuton, Kelt, and Slav,
Flying the Old World's poverty and scorn;
These bringing with them unknown gods and rites;
Those, tiger passions, here to stretch their claws.
In street and alley what strange tongues are loud,
Accents of menace, alien to our air,
Voices that once the Tower of Babel knew!
O Liberty! white Goddess! is it well
To leave the gates unguarded! On thy breast
Fold Sorrow's children, soothe the hurts of fate,
Lift the down-trodden, but with hand of steel
Stay those who to thy sacred portals come
To waste the gifts of freedom. Have a care
Lest from thy brow the clustered stars be torn
And trampled in the dust. For so of old
The thronging Goth and Vandal trampled Rome,
And where the temples of the Cæsars stood
The lean wolf unmolested makes her lair.

—Thomas Bailey Aldrich.

Paper—Who Are the Foreigners?

Paper—Where Is the Frontier?

Let each member place offering on table, telling "What I Am
Thankful For."

Report of Committees.

New Business—Dismission.

Program for Junior Young Woman's Auxiliary.

Hymn—Come Thou Almighty King.

Scripture—Deut. 10:17-19; 24:14-22. Ex. 12:49.

Chain of Sentence Prayers.

Hymn—"Sowing in the Morning."

Paper—How to Be a Foreign Missionary at Home.

Readings—By Different Members. Paragraphs 1, 2, 6, 9, 10, 11.

Let each one place offering on table, repeating Scripture Verse on Thankfulness.

Hymn—"True-Hearted, Whole-Hearted."

Report of Committees.

New Business—Dismission.

Program for Royal Ambassadors

Roll Call Answered by Scripture Verse on Thankfulness.

Hymn—God Bless Our Native Land. (Tune America.)

Lord's Prayer in Concert.

Quiz—Where Do the Foreigners Come From? Where Do They Land? Where Do They Go? What is a Problem? Are the Foreigners a Problem?

The Story of the Prodigal Son—Read by Leader.

The Story of Jim—Told by Ambassador (14).

General Discussion for Older Boys—Which Does My Country Need Most in its Citizens; Moral or Physical courage?

Collection of Offerings for Home Missions.

Report of Committees.

New Business—Dismission.

Band Program.

Arranged by Miss Elizabeth N. Briggs.

FIRST MEETING.

SUBJECT—The Frontier.

Motto:—In God Our Strength.

Opening Exercises—Hymn—Prayer.

Bible Reading—Psalm 23; read or recited in concert. (Talk of this later as you tell of the frontiersmen of the old-time and the dangers surrounding his trip to the "Western Country," of the comfort this Psalm must have been to a number of them and their wives.)

Hymn—Minutes—Roll Call—Collection.

Talk by Leader—The Frontier.

We are going to draw a map on the black-board of two make-believe countries. See, they join each other, only this line dividing them. Suppose the people in these countries hated each other and were constantly having wars; which part of each country would it be safest to live in (points at greatest distance from other country.) Why? The word frontier means the part that fronts another country or that fronts the enemy. It is usually not as closely settled and has greater dangers than other parts of the country. What would some of these dangers be? We often speak of Frontier Missions. What part of our own country is known as the frontier?

Frontier Missions—Paper by Larger Sunbeam. (See list of leaflets.)

Talk by Leader—We see that the frontier means the part of the country most exposed to the enemy and most in danger. Our Saviour came to build up God's Kingdom in the world. Whenever we find people who have wandered from this Kingdom and who are in danger of Satan and sin, there we find a frontier. Boys and girls who go to no Sunday School or Church, people who have no Bibles, are on the frontier of God's Kingdom and need help to keep them from the enemy. (Develop this thought).

Recitation.

JESUS NEEDS YOU.

Let the little children come
To a Saviour's breast!
Little souls feel weariness;
Little hearts need rest.

Jesus wants a tiny hand
In the harvest field;
To the touch of fingers small
Giant hearts may yield.

Jesus bids the little feet
Carry comfort rare,
To some troubled, weary soul
Full of dark despair.

Little saints have work to do,
Little souls to win;
Standing at the heavenly gate,
Asking children in.

—Selected.

Jim—(See W. M. S. Program.) Told by Larger Sunbeam or by Leader.

Hymn or Selected Music.

Recitation.

THE MASTER'S QUESTIONS.

Have ye looked for the sheep in the desert?

For those who have missed their way?

Have ye been in the wild, waste places?

Where the lost and wandering stray?

Have ye trodden the lonely highway,

The foul and darksome street?

It may be ye'd see in the gloaming

The print of My wounded feet.

Have ye folded home to you bosom

The trembling, neglected lamb,

And taught to the little lost one

The sound of the Shepherd's name?

Have ye searched for the poor and needy,

With no clothing, no home, no bread?

The Son of Man was among them—

He had nowhere to lay His head.

Have ye wept with the broken-hearted

In their agony of woe?

Ye might hear Me whispering beside you

"'Tis the pathway I often go!"

My brethren, My friends, My disciples,

Can ye dare to follow Me?

Then, wherever the Master dwelleth,

There shall the servant be!

—Selected.

Hymn—Adjournment.

NOTE—Attractive material for this program may be found in "Frontier Sketches." (See list of leaflets.)

SECOND MEETING.

SUBJECT—Immigrants.

MOTTO—They Who Enter the Open Gate.

Opening Exercises—Hymn.

Bible Reading—St. Matt. 25:34-40. (Use clauses in verse 35:38, about "Stranger," on which to base talk on opening to immigrant subject.)

Prayer—Hymn—Minutes—Roll Call—Collection.

Hymn.

Some Immigrant Hymns—(Talk by Leader, based on paragraph in W. M. U. Program.)

Readings—The Repovich Family (by twelve Sunbeams).

1. There was much hurry and stir in the Repovich family, for all of them were to leave their own country and go to America to live. They had heard many things of the land of freedom. Now the father, mother and four children were starting on their journey to that country, where they hoped to spend the rest of their lives.

2. When Bremen, the port city, was reached, they, like all immigrants, had to submit to a thorough bath and careful examination by the attending physician, which examination, while some were rejected, they all passed satisfactorily and were allowed to embark.

3. All went well until this side of the great deep was reached. Here the United States examining doctor found an objectionable eruption on little Anton's skin, and, therefore ordered him detained and placed in a hospital.

4. Little Anton was not four years old, so could not be left alone in Baltimore. It seemed best for the father and two older children to go on and leave Mrs. Repovich and the baby to come later with Anton when he was well.

5. But, alas, days grew into weeks and still there was no telling how long they would be obliged to wait! The poor mother's grief was great. She was anxious about her little son away in the hospital, while she and the baby were kept in the detention house.

6. The poor mother cried all the time and begged to be taken to see her little boy. One day Miss Buhlmaier visited the detention house and heard this sad story. She got permission to take Mrs. Repovich to the hospital to see Anton. How happy were the mother and little boy to be together again for even a short time.

7. News now came that Mr. Repovich could not do the work he hoped to, for he had the care of the two children. This was an added sorrow to Mrs. Repovich.

8. Christmas came. Miss Buhlmaier went to the detention house with books and toys and good things for the people there. Yet Mrs. Repovich cared for nothing else but the opportunity to visit her dear boy and take him the toys and goodies brought for him.

9. And a dear boy he really is. Everybody at the hospital loves him. They say he is so patient, kind and good, and gives them not the least trouble. Surely, this is remarkable for a child away from his parents, especially when it is remembered that he can-

not even understand the language of those around him, and he himself of such a tender age! Of course he was pleased to see his mother, pleased also about the things brought him, and with evident satisfaction he ate his apple to the very core, careful not to lose a grain of it.

10. The doctors said he was better, but they could not tell when he would be well and allowed to leave the hospital. The mother wept again and wrung her hands in sorrow. She wanted so much to join her husband and other children. It was a sad Christmas for her.

11. After weeks of waiting, after signing many papers, and after much work on dear Miss Buhlmaier's part, Mrs. Repovich and the baby were allowed to go to Indiana to Mr. Repovich. Miss Buhlmaier had to promise to take charge of little Anton when he left the hospital and see that someone took him on the long trip to his parents.

12. So Mrs. Repovich left with baby Leopold. Was she grateful? Yes. Happy? No. How could she be, for she was compelled to leave her precious boy behind, and no one knows when she will see him again. When she does, he will hardly know his own parents. The promise of loving care from Miss Buhlmaier made it a little easier for the poor mother. But for the help given by our dear missionary, the poor woman would have had to stay in the detention house much longer and would have lacked the tender friendship given her.

Recitation.

"COULDN'T" AND "COULD."

"Couldn't" and "Could" were two promising boys
Who lived not a great while ago.
They had just the same playmates and just the same toys
And just the same chances for winning life's joys
And all that the years may bestow.

And "Could" soon found out he could fashion his life
On lines very much as he planned;
He could cultivate goodness and guard against strife;
He could have all his deeds with good cheer to be rife,
And build him a name that would stand.

But poor little "Couldn't" just couldn't pull through
All the trials he met with a sigh;
When a task needed doing, he couldn't, he knew;
And hence, when he couldn't, how could he? Could you?
If you couldn't determine you'd try?

So "Could" just kept building his way to success,
Nor clouding his sky with a doubt,
But "Couldn't" strayed into the slough of Distress,
Alas! and his end it is easy to guess—
Strayed in, but he couldn't get out.

And that is the difference 'twixt "Couldn't" and "Could;"
Each followed his own chosen plan;
And where "Couldn't" just wouldn't, "Could" earnestly would;
And where one of them weakened the other "made good."
And won, with his watchword, "I can!"

—Nixon Waterman.

Hymn—Adjournment.

Note—It is hoped that all band leaders will urge their bands to make the Home Mission offering for the Indians. Write your state band superintendent for plans and program.



TREASURER'S REPORT, FROM AUGUST 1st, 1910, TO OCTOBER 31st, 1910
Second Quarterly Report from Treasurer of Woman's Missionary Union, Auxiliary to Southern Baptist Convention
MRS. W. C. LOWMEDES, 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
Alabama.....	523 41	287 26	23 87	16 80	47 35	18 74	25	1 25	19 33	30 79	7 25	13 00
Arkansas.....	26 25	60 25	4 00	10 33	1 06	1 10						
Dist. of Colum.....	71 50	71 29										
Florida.....												
Georgia.....	985 49	438 28	8 67	7 61	42 30	45 01	8 10	50	59 24	56 82	2 50	10 15
Kentucky.....	246 85	38 25			7 10	5 00			17 00	19 75		
Louisiana.....	281 14	258 51	1 00	50	33 75	22 05				21 95		
Maryland.....	904 00	938 02	26 70									
Mississippi.....	1694 92	705 77			92 42	21 66		1 00	12 85	11 55		
Missouri.....	1399 59	867 43	87 96	29 14	106 43	186 64	16 05	4 40	181 45	139 41	81 75	53 44
North Carolina.....	1726 33	1039 78	15 30	13 30	101 99	106 53	7 00	1 00	207 79	167 31	8 00	29 65
South Carolina.....	813 20	1159 16	49 47	70 83	156 13	144 67			463 87	185 92		5 90
Tennessee.....	1200 00			10 00								
Texas.....	1576 70	580 70	8 50	33 27	129 91	63 52	3 50	1 00	244 12	90 48	3 00	15 77
Virginia.....												
TOTALS.....	11449 38	6457 70	225 47	191 81	778 44	614 92	34 90	6 15	1227 33	739 73	103 39	130 11
												31 23

The above Contributions for the Training School include \$1194.20 for the Student Fund,

Value of Boxes to Home Missionaries and Mountain Schools

STATE	HOME MISSIONARIES		MOUNTAIN SCHOOLS		TOTALS
	W. SOCIETIES		W. SOCIETIES		
Kentucky.....	198 70		64 83		193 53
Maryland.....	150 00				150 00
Mississippi.....	433 80				433 80
TOTALS.....	712 50		64 83		777 33

States	ROYAL AMBASSADORS				TOTALS			
	Fore'n.	Home	S. S. Board	Marg't. Home	Fore'n.	Home	S. S. Board	Marg't. Home
Alabama.....	2 00	2 00		1 25	1085 57	3 00		
Arkansas.....					86 50			
Dist. of Colum.....					213 59			
Florida.....	3 06	40		25	2294 00			
Georgia.....					384 25			
Kentucky.....	50	50			652 40			
Louisiana.....					2000 46			
Maryland.....					2934 17			
Mississippi.....					3499 24			
Missouri.....					173 34			
North Carolina.....	10 93	8 62			3862 75			
Oklaoma.....					3242 77			
South Carolina.....					1210 00			
Tennessee.....					3156 69			
Texas.....								
Virginia.....	6 01	4 31						
TOTALS.....	22 52	15 83		1 50	1 00	25318 73		

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