

Our Mission Fields

VOLUME V

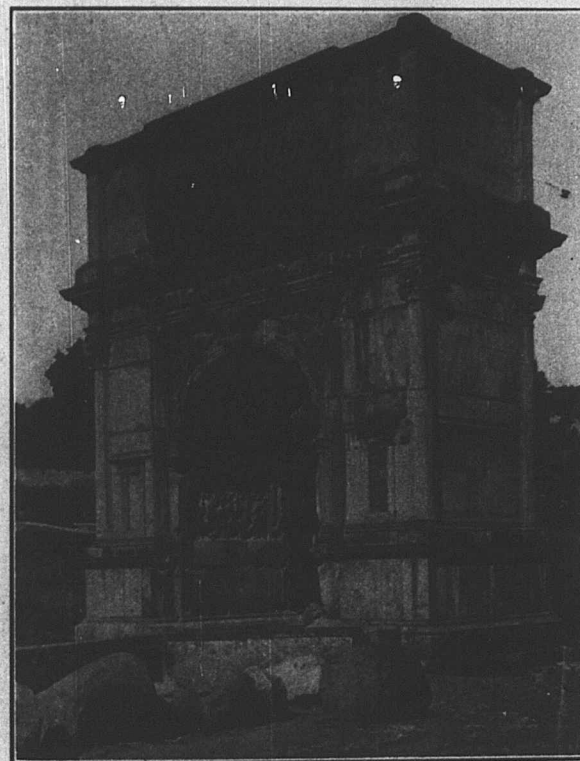
APRIL—MAY—JUNE—1911

NUMBER 4

Union Watchword, 1910-1911

"Whatsoever He saith unto you, do it."

—John 2: 5



ARCH OF TITUS, ROME

PUBLISHED QUARTERLY BY

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Auxiliary to the Southern Baptist Convention

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

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Our Mission Fields

Our Mission Fields is the official organ of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

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Our Mission Fields

PUBLISHED BY THE WOMAN'S MISSIONARY UNION

AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

FANNIE E. S. HECK, Editor

CONTENTS

	Page
Calendar of Topics	4
Financial Statement	5
Magazine and Book References	6
Suggested Leaflets	7
Annual Meeting Notes	8
PROGRAM FOR APRIL—BRAZIL AND ARGENTINA.	
General Program	9
Program for Young Woman's Auxiliary	18
Program for Junior Auxiliary	18
Program for Royal Ambassadors	19
Two Programs for Sunbeams	19
PROGRAM FOR MAY—HOME MISSION SCHOOLS.	
General Program	25
Program for Young Woman's Auxiliary	35
Program for Junior Auxiliary	35
Program for Royal Ambassadors	36
Two Programs for Sunbeams	37
PROGRAM FOR JUNE—ROMAN CATHOLICISM IN ITALY AND MEXICO.	
General Program	43
Program for Young Woman's Auxiliary	53
Program for Junior Auxiliary	53
Program for Royal Ambassadors	54
Two Programs for Sunbeams	54
Treasurer's Report, Third Quarter, 1911	59

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.

Amounts Given by W. M. U. Societies and Bands in the Three Quarters Ending February 1, 1911

State	Foreign	Home	S. S. Board	Margaret Home	Train. Sch. Cur. Ex. and En't.	Totals
Alabama.....	\$4,154.17	\$1,366.85	\$ 59.86	\$ 53.98	\$ 172.69	\$ 5,807.55
Arkansas.....	275.65	127.80	11.00	15.00	8.00	437.45
D. of C.....	189.90	237.20	2.55	5.00	5.00	439.65
Florida.....	1,131.75	283.03	22.84	24.18	86.71	1,548.51
Georgia.....	13,180.98	5,341.03	106.05	140.12	1,211.83	19,980.01
Kentucky.....	5,587.01	1,605.42	39.54	100.00	937.14	8,269.11
Louisiana.....	1,113.18	216.37	19.60	21.85	18.25	1,389.25
Maryland.....	1,023.87	667.95	9.00	2.50	90.50	1,793.82
Mississippi.....	2,264.50	1,676.02	38.45	80.30	163.24	4,222.51
Missouri.....	3,003.26	1,018.11	.....	17.85	133.75	4,172.97
North Car....	5,599.74	6,034.78	209.26	117.49	403.66	12,364.93
Oklahoma.....	545.46	429.58	.....	.....	197.49	1,172.53
South Car....	10,005.16	2,845.97	152.28	148.02	777.39	13,928.82
Tennessee....	3,698.66	3,515.18	100.95	79.73	106.62	7,501.14
Texas.....	4,683.46	3,187.71	.....	25.00	91.50	7,987.67
Virginia.....	11,986.57	3,113.92	58.20	175.00	865.49	16,199.18
Totals.....	68,443.32	31,666.92	829.58	1,006.02	5,269.26	107,215.10

Amounts still to be Reported to Meet the Apportionment for the Year

State	Foreign	Home	S.S. Board	Margaret Home	Train. Sch. Cur. Ex. and En't.	Totals
Alabama.....	\$3,645.83	\$4,133.15	\$ 50.14	\$ 6.02	\$ 397.31	\$ 8,232.45
Arkansas.....	2,474.35	1,772.20	234.00	15.00	202.00	4,697.55
D. of C.....	410.10	162.80	7.45	20.00	20.00	620.35
Florida.....	1,268.25	1,416.97	12.16	*.....	23.29	2,720.67
Georgia.....	11,619.02	11,958.97	243.95	59.88	338.17	24,219.99
Kentucky.....	4,012.99	4,944.58	100.46	*.....	77.86	9,135.89
Louisiana.....	1,186.82	2,083.63	20.40	3.15	196.75	3,490.75
Maryland.....	1,676.13	1,182.05	61.00	17.50	94.50	3,031.18
Mississippi.....	2,485.50	1,623.98	81.55	*.....	216.76	4,407.79
Missouri.....	2,496.74	2,981.89	75.00	32.15	391.25	5,977.03
North Car....	7,000.26	2,765.22	*.....	*.....	526.34	10,291.82
Oklahoma.....	254.54	370.42	.....	10.00	2.51	637.47
South Car....	7,594.84	9,654.03	47.72	11.98	357.61	17,666.18
Tennessee....	3,201.34	2,984.82	14.05	*.....	468.38	6,668.59
Texas.....	8,416.54	5,812.29	200.00	100.00	883.50	15,412.33
Virginia.....	9,813.43	9,486.08	41.80	*.....	534.51	19,875.82
Totals.....	67,556.68	63,333.08	1,189.68	275.68	4,730.74	137,085.86

*Full apportionment has been already received.

MAGAZINE AND BOOK REFERENCES

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Foreign Mission Journals, September, 1910; December, 1910.

MEXICO.

The Mexican Centennial.—*Missions*, December, 1910.
Some Things the Deputation Found.—*Missions*, 1910.
Mexicans and Americans.—*Outlook*, December 3.
Mexicans in Texas.—*Home Mission Herald*, March, 1910.
Personal Recollections of Porfirio Diaz.—*Cosmopolitan*, November.
The Promise of the Latin-Americas.—*Quarterly Review*, October.

ITALY.

The Italians in the United States.—*Forum*, January, 1911.
The Clue to Modern Italy.—*North American Review*, December.
Foreign Mission Journal, September 10, 1910.

HOME MISSION SCHOOLS.

The Pure Scholar.—*Century*, January, 1911.
Value of Home Missions to Foreign Mission Work.—*Service*, April, 1910.
Home Mission Schools.—*Home Mission Herald*, June, 1910.
Home Fields, 1910.

GENERAL.

African Guides I Have Met.—*World's Work*, November, 1910.
The Regenerate.—*Century Magazine*, January, 1911.
Father and Son.—*American Magazine*, January, 1911.
The Real African.—*World's Work*, October, 1910.
The New Woman in Old China.—*Life and Light for Woman*, February, 1911.
The Year 1910 in Missions.—*Missionary Review*, January, 1911.
In the Jesus Road.—*Service*, November.

SUGGESTED LEAFLETS

From Woman's Missionary Literature Department

OUR MISSIONS IN SOUTH AMERICA

Baptist Opportunity in Brazil—Free for postage.
Little Workers in Brazil—2 Cents.
What One Brazilian Girl Did—2 Cents.
South American Flag Series—5 Cents.
Roman Catholicism, What Is It?—2 Cents.

HOME MISSION SCHOOLS

Aiding the Mountaineers—Free for postage.
A Visit to a Mountain Home—Free for postage.
Kate and Mephibosheth—3 Cents.
A Little Leaven—3 Cents.
First and Last—1 Cent.
Three Golden Half-Eagles—2 Cents.
Cindy's Chance—2 Cents.
Dorothy's Secret—1 Cent.
Child Life of Southern Mountaineers—10 Cents.
Our Mountain Schools.

ROMAN CATHOLICISM IN ITALY AND MEXICO

Mexico.

A Visit to Our Mexican Missions—Free for postage.
Baptist Opportunity in Mexico—2 Cents.
Woman in Mexico—2 Cents.
His Book—1 Cent.
Light in Asteca Land—Free for postage.

Italy.

Outlook in Italy—2 Cents.
Italy and the Papacy—Free for Postage.
An Underground Church—2 Cents.
The Land of the Caesars—2 Cents.
Roses and Thorns—2 Cents.

GENERAL

Training for Service—Free for postage.
Manual for Personal Service—Free for postage.
The Point of Contact—Free for postage.
Mission Workers' Manual—5 Cents.
The Art of Having Time—2 Cents.
Mrs. Ashmead's Bureau Drawer—2 Cents.

Twenty-Third Annual Meeting
of the
WOMAN'S MISSIONARY UNION
Auxiliary to Southern Baptist Convention
FIRST BAPTIST CHURCH
JACKSONVILLE, FLORIDA
May 18 to 21, 1911

"Each State shall be entitled to 20 delegates, besides the vice-president."—W. M. U. Constitution.

All members of missionary societies will be welcome visitors at the sessions.

"Thou hast spoken kindly unto Thine handmaiden," Ruth 2:13. Plant in my garden, O Lord, this lily of kindness. I often neglected it for more specious flowers. I seek the red rose of a great sacrifice, something which will reveal the shedding of blood. I say, "If I could be a missionary, if I could give my life for Thy cause, that would be something Thou couldst accept; but I have neither the fire nor the lamb for such an offering." And so I fold my hands in impotence. Yet all the time there is a field in front of my own door where I can find a larger sacrifice.—*George Matheson.*

Suggested petitions for the closing weeks of the convention year:

1. That with joy and gladness of heart we may give unto the Lord all that we purposed last May.
2. That we may have the daring faith to plan as large things for the coming year as God would have us.
3. "O Lord, send upon the Baptist women of the South a great revival, and begin it in me."

Petitions for the meeting:

1. For the quieting sense of God's presence.
2. For wisdom beyond our own.
3. A clearness and a trustful boldness in laying out the lines of new work.

Petitions for the opening months of the new convention year:

1. A deepened sense of individual responsibility for world-wide evangelization.
2. A definite increase in the number of women actively identified with the societies.
3. A great increase of power through individual Bible study and the practice of prayer.



Victoria, Brazil.

Program for April.

Our Missions in South America—Brazil and Argentina.

1. Favorite Hymns. 2. Silent Prayer. 3. Bible Lesson.
4. A Free Man in Christ. 5. Poem—"Invocation." 6. A Glimpse of Baptist History in Brazil (Paper). 7. A Visit to the Brazilian Baptist Convention. 8. Several Notable Receptions (Resume of Paragraphs 6, 7, 8 and 9). 9. A Visit to a President. 10. Our Argentina Mission.* 11. Some Results and Conclusions (Resume of Paragraphs 10 and 14). 12. Our Closing Year (Study of figures on page 5 of this number of Our Mission Field). 13. Business. 14. Prayer and Dismission.

+ + +

BRAZIL AND ARGENTINA.

The vision of a redeemed world must include a redeemed South America.

RESUME—Brazil, the largest state in South America, being as large as United States and Cuba combined. Population, 19,900,000. Language, Portuguese. Ruling people of Portuguese descent, with large number of negroes, and in the interior, a large but unknown number of uncivilized, heathen Indians. Religion, Roman Catholic. Protestant missions begun in 1859. Southern Baptist Missions begun in 1882, by Rev. W. P. Bagby. Present number of our missionaries, 43. Church members, 7,085. Number of churches, 109. This has been one of our most successful mission fields.

*See Our Mission Fields, January, 1908, January, 1907, April, 1910, April, 1909.

Argentina. Very large Republic with vast possibilities, in the southern part of South America. Population, 5,900,000. Language, Spanish. Religion, Roman Catholic. Government progressive and liberal. At present receiving more immigrants than any American country except the United States.—Southern Baptist Convention opened missions in 1905. Missionaries, 14. Church members, 255.

Hymns—Silent Prayer.

Bible Study—"A Free Man in Christ," 2 Cor. 12:2. Some of the treasures I have in Christ. (1) A life that can never be forfeited, John 10:28. (2) A relationship that can never be broken, Gal. 3:26. (3) Righteousness which can never be tarnished, 2 Cor. 5:21. (4) A peace which can never be destroyed, Eph. 2:14. (5) An acceptance which can never be questioned, Eph. 1:6. (6) An inheritance which can never fade, 1 Pet. 1:4. (7) A title which can never be disputed, Rev. 5:9 and 10.

Prayer—That speedily thousands of Brazilians and Argentinians may become free men in Christ Jesus.

Invocation—

I

Around thy banner, Prince of Peace,
One loyal host, in faith we pray,
"Thy kingdom come! when strife shall cease,
And nations own thy sovereign sway."
Still sweeps the angels' choral strain
From land to land, from sea to sea;
The star that rose on Bethlehem's plain
Leads by a thousand paths to Thee.

II

New watchfires on the desert ways—
New highways where thy hosts may tread—
Our lips take up the song of praise
For grace that kept, and love that led.
For shelter in the noontide heat,
For cooling stream, and living spring,
For heavenly manna, dropping sweet,
Our grateful thanks to Thee we bring.

III

Shine through our counsels, Light Divine!

Inspire our zeal, our faith increase,

Unite our hearts in love like thine,

And fill us with thy perfect peace.

So may we pray, "Thy will be done,"

In every land, from sea to sea;

And taste the bliss of heaven begun,

One loyal brotherhood in Thee.

—Emily Huntingdon Miller.

1. The Trip to South America.

The year 1910 was marked by two missionary deputations from the number of our Foreign Mission secretaries—one to Italy, by Dr. William Smith and Dr. J. S. Porter, the other to Brazil and Argentina, by Dr. T. B. Ray. Since first-hand observation exceeds all others, both in interest and accuracy, we cannot do better than to follow Dr. Ray on this important journey, using his own words, though it is evident that in our short space we can only catch a glimpse of him now and then as he sits among the Brazilian brethren in their Fourth National Baptist Convention, hurries far into the interior, views the sights of the great city of Buenos Aires or explores the great waterways that lead far into the heart of Argentina.

Now and then we will see with him Mrs. Ray, who at the last annual session of the Union was appointed our representative to carry greetings to the Baptist women of Brazil, but whether she enters into the story or not, we may be very sure she is near, encouraging, helping and being welcomed and loved by all who meet her.

2. A Replica.

The constitution of the Brazilian Baptist Convention is a replica of that of the Southern Baptist Convention. They are in the beginning, but wisely they are building on the shoulders of the past, profiting by those plans that others have worked out. The fourth annual gathering of this convention was held in the pleasant new chapel of the First Baptist Church in Sao Paulo, a city of 300,000, one-third of whom are Italians. All of the delegates took their meals at the Progressive Brazilian College, the institution conducted by Dr. and Mrs. W. B. Bagby. It was a happy idea to have all of us together in this delightful home. The Bagbys are charming hosts. What a splendid housekeeper and hostess is Mrs. Bagby!

There were fifty-eight delegates. They came from all parts of Brazil. One was our efficient brother, Luiz Reis, who labors in the valley of the Madeira River, which pours into the Amazon a tide larger than that which the Mississippi empties into the Gulf of

Mexico. This brother was on his way to the Convention three weeks.

The Convention has Foreign, Home, Publication and Educational Boards. The interests of these boards were carefully considered and larger plans were projected for the future. It is interesting to note that the average contribution per member to foreign missions was last year just about the same as the average of Southern Baptists for the same cause, 22 cents. And they gave out of such poverty! They have set an average of 33 cents per member for foreign missions this year.

Friday night, after I had preached on foreign missions by request, they took an offering for this cause. The spirit of the Lord was upon them, and that company gave over two hundred dollars, more than half of which was in cash. One poor woman, who earns her living by cooking, gave five dollars. May this widow's mite challenge us. Such a spirit of liberality will make great Christians out of these Brazilian Baptists.

3. **Ex-Governor, Ex-Pastor, Present President.** Such is the president of the Convention—a truly interesting man with a remarkable history. His name is Dr. Nogueira Paranagua. He belongs to one of the oldest and one of the most aristocratic families in the State of Piahy. He was Governor of his State at the time of the declaration of the Republic. After the establishment of the Republic he was elected to the National Senate. He was re-elected to

this office twice—once in opposition to his own State government candidate. He is a skilled physician and lives at present in Rio. He is treasurer of the national printing establishment and also finds time to look after a large medical practice. His wife is a German lady of fine family. She is a most accomplished musician. His family connections occupy about one-fourth of the State of Piahy. Most of them are interested in the Gospel and many are believers through the work of this man and his brother. Dr. Paranagua was baptized by Brother Jackson. He is now a deacon in the First Church in Rio. He is an humble man, and he and his wife are of untold help to our cause. He is a great patriot, who believes that the salvation of Brazil can be realized only through the Gospel, to which he gives his life and all. He often preaches. Such a man as this as president gave great dignity and influence to the convention.

4. **From Father to Son.**

The early days after the close of the Civil War saw a little band of Confederates going southward and locating in Brazil. By and by these self-exiles sent an appeal to our Foreign Mission Board to open missions in Brazil. Among the petitioners was Major Meriweather of Georgia. Among the attendants on

this Convention was Mr. Dan Meriweather, his son. "When I preached in English the other night," wrote Dr. Ray, "and Brother Ginsburg interpreted for me, Brother Dan said that this was the only sermon he had heard in English for thirty-five years." But what a joy it was to this worthy son of a worthy father to know that there were then 42 Baptist missionaries in Brazil, and to have the pleasure of meeting almost every one of them at this notable gathering.

5. **Rio Janeiro.**

No view of Brazil would be complete without at least a glimpse of Rio Janeiro. We entered the bay after nightfall. The miles and miles of light in Rio on one side and of Nictheroy on the other gave us the impression that we were in some world's fair grounds. We wish we could write more about this magnificent city. It lies on the shore around the bay. It crowds back to the mountains, which in some places come quite down to the water. It is a long city, extending for miles along the shore. It is one of the most beautiful and picturesque cities in the world. It has over one million inhabitants, and being the Federal Capital, is the greatest and the most influential city in Brazil. But our chief concern is with the Baptist people here. One great center of their work is what was once known as the "Boarding School of Don Pedro II." This building accommodated 200 students. The Emperor supported the school. In 1887 the school was moved to larger quarters. Brother Shepard is renting the property for our college and it furnishes very satisfactory quarters for the present purposes. We have about 80 students in all departments. There are about 20 taking the more advanced courses. The others are in the primary.

There are three churches in Rio—the First Baptist, the one at Nictheroy across the bay, and one other, which held such a memorable service that it deserves a paragraph to itself.

6. **Burning the Notes.**

"The only other church we have in Rio is in the populous suburb of Ingenno de Dentro. We were present there the other night at a great celebration when the church cleared off the remainder of its debt and burned the notes. The building was crowded to its utmost capacity. The people stood in the aisles from the rear to the pulpit. They filled the little rooms behind the pulpit and occupied space about the windows. Brother Maddox has led this church splendidly, and he and his people were greatly elated over the successful disposition of their debt. There are about 70 members of the church. A far greater progress should be made now that the debt, as well as other encumbrances, have been removed."

**7.
Sunbeams
and
Roses.**

Leaving Rio, a journey was made through the Campos field, named for the city of Campos, a city of 30,000. We arrived late in the afternoon. The church was out in force to welcome us. We were greatly attracted to the Sunbeam Band of bright, beautiful children. They took us to the hotel in great state—five carriages filled with Sunbeams were in our procession.

At night an immense crowd greeted us in the splendid church building. When we entered the front door we noticed that down the aisle stood two long rows of children with waiters full of rose petals in their hands. As we ran the gauntlet they showered us with these rose petals. We were guided down the aisle by little girls, who led us by the hand to the pulpit, where we found our seats. The people of Brazil believe in flowers, and often on special occasions in their churches they scatter on the floor flower leaves and petals. After we had spoken, a program of recitations was rendered, and beautiful and unique presents were made to Mrs. Ray and myself.

The next day a farewell service was held at 11.30 A. M. The same procession accompanied us to the train, and with every token of love waved us an affectionate farewell.

**8.
A
Dashing
Escort.**

It was some weeks later that Dr. Ray visited the Victoria and Bahia fields, both so named from the cities from which our mission interests radiate. Everywhere the little Baptist churches, not only in the city, but in the country as well, gave the travellers a most enthusiastic welcome. This is how they greeted them at one country church some 140 miles from Bahia:

"After we had ridden about half the length of our journey, several brethren from Arroz Novo met us to escort us to the church. A mile or two farther on we were met by several more horsemen, who swelled the number of our dashing cavalcade. It was 'dashing,' too, for they were hard riders. When we first sighted the church from the opposite hill, we saw the congregation of perhaps 500 people, drawn up in two long rows—the men on one side, the women facing them on the other. As we drew near, they began to sing a song to welcome us. We drew rein at the entrance of these files of the Lord's hosts, dismounted and with bared heads walked down the long avenue of people, who showered us with rose petals as we proceeded. It was a rather demonstrative reception for a humble Baptist preacher, but the joyous cordiality of it touched our hearts deeply.

**9.
The
Black
Mark
and a
Great
Meeting.**

"On the door of every Protestant in the town is painted a black cross, placed there at night by the Catholics in order to keep the devil from coming out to injure the community." But though this church has suffered great persecution, they are not afraid.

Immediately on our arrival we entered the very creditable church building, into which the people now poured until every foot of space was occupied. It was then 10 o'clock. The people had been present since 4 o'clock for an early morning prayer meeting. We began the service immediately. The spirit of the Lord was on us to preach the gospel. When we called upon those who wished to confess their Lord as Saviour, many crowded to the front. Brother Ginsburg examined and the church accepted 21 for baptism. It was one of the most remarkable scenes I have had the privilege of witnessing. So tender, so impressive, so quietly earnest! They came out of great persecution. One young woman said her father would cast her out. One man said his father-in-law had declared he would take away his wife and children if he confessed. Others told of their sufferings. But all joyously declared their readiness to endure anything for their Master's sake."

**10.
A
Summary.**

It would be exceedingly interesting to follow Dr. Ray through many other towns and cities of Brazil, but we must forbear. Before turning to Argentina we give two summaries of his visit, one the impression made on him, the other the impression he made on others. Of the whole of our South American field Dr. Ray says: "The needs of the field oppress us greatly. I had not dreamed they were so vast. This vision of the work has made me more desirous of making my life count for more to help meet this vast need."

We cannot summarize so briefly the impression he made on the work, but we give some of the things his visit accomplished, as they are told by Mr. S. L. Ginsburg of Brazil:

"We feel," he writes, "that it is our duty, as well as our great privilege to let the brethren at home know something of the great blessing his visit has been both to foreigners and natives on the field here. He succeeded in drawing the missionaries together in a closer bond for the good of the general cause. The work was formerly divided into seven different missions, each going ahead independently of the other, without help or counsel, and often coming into difficulties that might have been avoided. One result of Dr. Ray's visit was a redivision of the field into two instead of seven camps, namely, North and South. This will permit of closer contact, with greater co-operation, as well as a better understanding among the mission-

aries. The missionaries were also led to see the need for a great chartered seminary and school in Rio, a matter about which there had previously been very conflicting opinions.

"The need was also felt for a really first-class church building in Rio, all feeling that particular needs should stand over for the moment to permit of this end being attained.

"And united effort was secured with regard to the press, one of the greatest forces in the movement.

"What all this will mean to the work in Brazil it is hard to overestimate. We look for a united front, and one heart, devoted to missions, the young people and the Sunday-school work."

**11.
A
Visit
to the
President.**

Nor must the visit to the President of Brazil be overlooked. Just before the Convention in Sao Paulo, Dr. Ray, in company with some of the missionaries at Rio and a prominent layman, Dr. Paranagua, were granted an interesting interview with the President of the Republic. He said that he was greatly pleased to meet them, that he knew of the work of our denomination in Brazil and that he was satisfied that it was altruistic work and for the good of the country and people. He assured them that so far as depended on him, he was ready to protect and give them the full benefit of his official position. He felt that the result of the mission work conducted by representatives of the United States in Brazil would draw the two nations closer together, an end greatly desired, and that he was ready to help in every way possible.

"This visit," writes Mr. Ginsburg, "was a master stroke." Too often when any of the great men of America visit this country, all the denominations seem pushed to the front except the poor Baptists! These latter are quietly ignored. But Brother Ray's visit to the President and the Minister of the Interior did great good, giving opportunity to speak with all frankness of the objects we have in view for the country and the desires of our heart, and opening the way for our missionaries to push forward, certain of encouragement from the responsible bodies in the Republic, which means much to the workers on the field."

**12.
In
Argentina.**

From the Convention at Sao Paulo, Dr. and Mrs. Ray went to Buenos Aires. He was impressed with the vastness of the city, it being about 10 miles wide and 15 miles long, with a population of more than a million of people. It is the largest city in the Latin world except Paris. It offers a wonderful field for missionary effort. When it is won to Christ, its influence will be felt in many other

parts of the world. The winning of this city means practically the winning of Argentina. Few cities in the world are possessed of such advantages for leadership, social, intellectual, commercial and religious, when its people have been given the true religion. He found that the Roman Catholic Church is used by the people chiefly for social ends—that is, on occasions of birth, marriage and death—but that even from a Roman Catholic standpoint the city is poorly provided with churches, having but one to each 30,000 inhabitants. Our work in all Argentina embraces two organized churches and six outstations—a little leaven in a great lump of religious neglect.

**13.
In
Other
Cities.**

From Buenos Aires Dr. Ray visited a number of other cities in Argentina, but this was naturally a visit more of laying plans than of seeing results as in Brazil—the day of laying off the field rather than viewing the ripening harvest. At La Plata, an important city of 95,000, we have no Baptist work, but a good Baptist brother who is connected with the Missionary Alliance, has a splendid church building and is doing an excellent work.

The next point visited was Santa Fe, one of the oldest cities in the Republic and one of the most intensely Catholic. It is a city of about 50,000 inhabitants. Here he found a good church, which is in charge of a native pastor, while our missionary, Brother Fowler, is at home on furlough.

The next point was Rosario, the Chicago of Argentina, with 200,000 people and a splendid location in a marvelous agricultural district. It is second only to Buenos Aires in commercial importance, but second to no place in its missionary opportunity. Its population is the freest from Roman Catholic domination, there being only two Roman Catholic churches of any consequence in the entire city. The multitudes are churchless. Here he found Brother J. C. Quarles in charge of the little Baptist group in the absence of Brother Hart, who has been at home.

**14.
A
Conclusion
About
Argentina.**

And yet under the gay dress, the bright exterior, the indifference to all things spiritual and the desire for all things temporal, our secretary felt there was a soul hunger that cried out for something better than it had known. It is the same old question which comes to us from all the hungry hearts of all the world—

Shall we whose hearts are lighted
With wisdom from on high—
Shall we to souls benighted
The lamp of life deny?

Program for Young Woman's Auxiliary.

(Based on General Program)

Singing favorite hymns.

Bible Study.

Sentence Prayers—For those that sit in the shadow of a false light, that they may know the Son of Righteousness and receive the Light of Life.

Short Talks or Essays—Our Continental Neighbor. What the Year 1915 Will Do for the Americas. The Big City of Brazil. The Big City of Argentina.

Poem—"Invocation."

Let several members tell of Southern Baptist interests in South American Continent, culled from general program, followed by a quiz on Missions in South America. See Our Mission Fields for January, 1907; January, 1908; April, 1909, and April, 1910, and South America, by Bishop Neely.

Music.

Report from Thank Offering in March.

Business.

Benediction—"The Lord watch between me and thee while we are absent one from another."

Dismission.

Program for Junior Young Woman's Auxiliary.

Hymn—"Lord, Speak to Me That I May Speak."

Prayer—Psalm 67 in concert.

Hymn—"Doing His Will."

Through Brazil and Argentina with Dr. Ray. Let different members give word picture of the various mission stations visited by Dr. Ray. The Brazilian Baptist Convention (§2, 3). At Rio Janeiro (§5). At Campos (§7). At Victoria and Bahia (§8, 9). In Argentina—Buenos Aires, Rosario and Santa Fe (§12, 13, 14).

Papers—If I were a missionary to South America, (a) What would I need most? (b) What would South America need most in me? If I were a South American girl, would I welcome the missionary?

Poem or Solo.

Talk—"What One Brazilian Girl Did."*

Report of Thank Offering in March.

Business—Dismission.

* See Suggested Leaflets.

Program for Royal Ambassadors.

Hymns—"Am I a Soldier of the Cross?" "The Whole World Was Lost in the Darkness of Sin."

Scripture—John 15: 16; Mark 16: 15; John 17: 4; John 17: 6 and 18; Matt. 28: 20; Acts 1: 8; Isa. 49: 6; Luke 9: 2.

Prayer.

Quiz—Divide boys into three groups, representing the United States, Brazil and Argentina. Have flags, sashes or some distinctive decoration to distinguish groups. Let those representing United States ask questions of Brazil, such as—Why is your country called papal? Do you need missionaries? Why? Will you tell us what your country is like and how your people live? What is your idea of a Christian? Is your President favorable to missions? (§11). Tell us something about Rio Janeiro, Bahia, Victoria and other mission stations of the Southern Baptists (§3, 6, 7, 8). Turning to Argentina—Have you any of our missionaries in your country? Who and where are they? (§12, 13, 14). What about the black cross? (§9). Brazil and Argentina then question United States group—Why do you send missionaries to our country? How many missionaries have you in South America? Are you anxious to have us believe in what you call the true gospel? Why do you not send more missionaries? Is your country rich or poor? Tell us about the boys in your country; do they give much money to send missionaries? Do they pray for us? Countries shake hands, wave flags and cheer for one another.

Business—Dismission.

Band Program.

FIRST MEETING.

SUBJECT—Brazil.

Motto—"All the ends of the earth shall see the salvation of our God." Isa. 52: 10.

Hymn—Prayer—Bible Reading. Isa. 52:10. (Teach the motto for this meeting and explain it to the children.)

Prayer—Especially for Brazil.

Hymn—Minutes—Roll Call—Hymn.

Facts about Brazil—Read by different members.

1. South America is fittingly termed the "Neglected Continent," for both country and people have been long neglected commercially and spiritually, but especially spiritually.

2. Physically it is one of the richest countries on the face of the globe. It has vast and wonderful resources yet undeveloped, great mineral wealth, magnificent forests containing the finest timbers, mighty rivers, towering mountain ranges, and vast stretches of fertile plains, where half the cattle of the world could graze.

3. South America is really not a country, but a continent composed of many countries.

4. One of these, Brazil, is nearly half as large as the entire continent. It contains the greatest river in the world. "It would take another Texas added to the United States to make a country as large as Brazil."

5. Brazil has 17,000,000 people; but so great is its size, so vast its resources, it could support many millions more.

6. Neglected as has been this wonderful country, the people have been even more neglected.

7. Ignorance and deep spiritual darkness reign throughout Brazil. For nearly three centuries the Roman Catholic Church has been supreme in Brazil, yet the people still grope in darkness, in a spiritual ignorance most pitiable. The priests are unfaithful, and, for the most part, immoral.

8. Of the seventeen millions of people who live in Brazil, fully twelve millions of them can neither read nor write.

9. More appalling than all, the Bible is wilfully kept from the people. Up to forty or fifty years ago it was a Book wholly unknown.

10. Multitudes in Brazil today, because of the teachings they have received from the priests of the Roman Catholic Church, think it a crime to read the Bible.

11. In several of the Roman Catholic churches the form of worship is the same as in China—idolatry. Change the names of their saints to the idols in the heathen temples of China, and you would not know the difference.—*Adapted.*

Recitation—For smaller child.

LITTLE LIGHTS.

Just where Jesus puts them
Little lights should shine—
"You in your small corner,
And I in mine."

Far across this country,
Far across the sea,
What we do for Jesus
Like a light shall be.

While the world of darkness
Needs our little light,
We must keep on shining,
Ever clear and bright.

—*Julia H. Johnson.*

Hymn.

Readings—Sunbeams and Roses (W. M. S. Program, ¶7). A Black Mark and a Great Meeting (¶9). A Dashing Escort (¶8).

Talk by Leader—Dr. Ray and His Visit to Brazil.

Collection—Hymn—Adjournment.

Note—Accounts by Dr. T. B. Ray of his trip to Brazil may be found in the Foreign Mission Journal, August to November, 1910. The Leader should read these and tell some of the incidents to the children. The journey may be traced on the map. Names of missionaries at the stations visited may be written on slips of paper and given to the children. As the stations are reached these may rise, be introduced to the Band and to some boy selected to represent Dr. Ray.

SECOND MEETING.

SUBJECT—Argentina.

Motto—"My expectation is from Him."

Opening Exercises—Hymn—Prayer—Bible Reading.

Psalms 15—Read in unison.

Hymn—Minutes.**Roll Call—Collection—Hymn.****Reading—A Missionary Hero of South America.**

ALLEN GARDINER.

Allen Gardiner grew up training himself to hardships. He would take long tramps, then return home to sleep on the floor. He never turned back from any task, however difficult.

He was born in England, and early entered the English navy, rising to the rank of lieutenant. He had a Christian mother, and, it is recorded, her prayers for him and an account of her last days, written for him by his father, won him to an open acceptance of Christ. When he went into the navy he carried his Bible, and then and there resolved that no man and no circumstance should drive him from his worship. He also resolved (and what a noble resolve for every boy to follow!) that "all acts in his life should be such as would help God in his work among men."

Soon he became captain of a ship, and as such had the opportunity to note the work of missionaries in the South Seas. On the death of his wife he resolved that he, too, would become a gospel worker among savage men.

In 1838 he landed on the shores of South America burning with the desire to proclaim the gospel tidings to the neglected Indians of that continent. From that year to the one of his death (1851) he gave himself and his fortune without stint to the conversion of the people of South America.

He would journey through its wild tracts to meet and labor with bigoted Catholics and crafty and ungrateful Indians. Many and narrow were the escapes from death, terrible the sufferings endured.

The death of this heroic pioneer of the cross was most pathetic. Reading that the people of Terra del Fuego (Land of Fire), were "the lowest and most savage race of men in the world, and could never be changed by the gospel," Captain Gardiner resolved to disprove the words by giving a living answer.

In his effort to reach the island, one boat was wrecked. They were cast ashore on the Strait of Magellan, and died before a relief ship could reach them. On a rock Captain Gardiner had painted: "My soul, wait thou only upon God; for my expectation is from him."

The South American Missionary Society, as a result of Captain Gardiner's pathetic sacrifice of his life, also established a mission among the Indians in Paraguay and of Southern Chile.

Recitation or Selected Music.**Facts About Argentina—(See Note).**

1. Argentina is more than one-third as large as our United States.
2. It is a republic. The President is elected every six years.
3. There are more than six million people in Argentina.
4. The winters in Argentina are mild. Snow falls only in the extreme southern part and on the tops of the highest mountains.
5. The summer heat is about like that of Washington city.
6. The greatest industry of Argentina is growing grain. This grain is shipped all over the world.
7. The second greatest industry is stock raising. The wool grown in Argentina is the finest in the world, and leather is shipped in enormous quantities.
8. With all this, Argentina is only beginning to show what can be grown there. It is called the "Land of Tomorrow."
9. Argentina has the best schools in South America. More than one-half of the people can read and write.
10. Buenos Aires is the capital of Argentina. It is the largest city in South America, and there are only four cities in the United States larger than it is. There are many fine streets, shaded by beautiful trees; many handsome public buildings and schools.
11. There are a number of other large cities and towns in Argentina.
12. Argentina is almost a land without religion. The Roman Catholic Church is the strongest, but the people are breaking away from it. Many of them give up all religion. They need to have the gospel preached to them.
13. Southern Baptists began work in Argentina in 1905.
14. We now have sixteen missionaries in Argentina. Besides these, some of the young men of that country are studying to become preachers.
15. The names of our missionaries are: Mr. and Mrs. S. M. Sowell, Mr. and Mrs. Thomas Spight, Mr. and Mrs. J. M. Justice, Mr. and Mrs. Robert Logan, Mr. and Mrs. J. L. Hart, Mr. and Mrs. J. C. Quarles, Mr. and Mrs. L. C. Quarles, Mr. and Mrs. F. J. Fowler.
16. Besides the regular preaching, much house-to-house visiting is done, and many tracts and New Testaments are sold or given away. Some very valuable members have been received into the struggling young churches.
17. Every department of the work is developing. The great need is for more men to preach the gospel in the great and growing communities.

OUR MISSION FIELDS

18. The country is open to receive the gospel, and our missionaries cannot possibly use the many opportunities that are open to them. We need more preachers for Argentina.

Question Contest—(See Note).

Music—Adjournment.

Note—Have the facts about Argentina written on slips of paper. Give them to the children to read in order. Afterwards divide the Band as equally as possible into two parts. Have each child ask the other side a question from the slip read, and see which side can answer the greater number of questions. For instance, the child who reads No. 2 will be the one to ask the question, "What is the government of Argentina?" The leader can write the questions and ask them herself if it seems best.



Mountain Children.*

Program for May

HOME MISSION SCHOOLS.

1. Music. 2. Invocation. 3. Bible Lesson—The Bible.
4. Prayers. 5. Poem—On the Other Side. 6. The Meaning of a Chart. 7. A Day in a Mountain School. 8. A Visit to Tampa. 9. Some Schools in the Southwest. 10. A Glimpse of the Cuban-American College in Havana. 11. A Question—What Is Book Day? 12. Three Special Prayers—(1) For Our Home Mission Schools. (2) For the Southern Baptist Convention. (3) For the Woman's Missionary Union in Its Annual Session. 13. Question for Thought—Have we done our reasonable part in the year just closed? 14. Report—Special Service Committee. 15. New Business. 16. Dismission.

*The boys and girls in this picture walk three miles over the mountains to attend a Home Board School. When the ground was frozen and their shoes worn out, the boys walked every day in their stocking feet. The older girl taught the Primary Department in the Sunday School.

RÉSUMÉ—Ten years ago the Home Mission Board began school work in the mountains, and now aids schools in Virginia, Kentucky, North Carolina, South Carolina, Tennessee, Alabama and Georgia. It will expend \$42,000 in aiding these schools this year. Schools are also conducted in Tampa for Cubans and Italians; in El Paso, Texas, for Mexicans, and in Havana for Cubans. Aid is also being given to the Baptist Colleges at Blackwell, Okla., and Alamogordo, New Mexico.*

+ + +

HOME MISSION SCHOOLS.

"To teach Christianity, not as a thing apart, but as the center and circumference of all knowledge, is the end of the Christian School."

Music.

Invocation.

Bible Lesson (No. 1)—The Bible. (1) Its Value—Ps. 19:10. (2) Its Power—Luke 1:37 (R. V.). (3) Its Contents—2 Tim. 3:16. (4) Its Unity—John 5:39. (5) Its Author—2 Pet. 1:21. (6) Its Authority—Josh. 23:14. (7) Its Efficiency—Ps. 19:7-9. (8) Its Preciousness—Jer. 15:16. (9) Its Sufficiency—Luke 16:29-31. (10) Its Inspiration—2 Tim. 3:16. (11) Its Permanency—1 Pet. 1:25.

Poem.

"ON THE OTHER SIDE."

I.

We go our ways in life too much alone,
We hold ourselves too far from all our kind;
Too often we are dead to sigh and moan,
Too often to the weak and helpless blind;
Too often, where distress and want abide,
We turn and pass upon the other side.

II.

The other side is trodden smooth and worn
By footsteps passing idly all the day;
Where lie the bruised ones that faint and mourn
Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide,
They lead us by upon the other side.

*For study of Mountain Schools see Our Mission Fields, No. 4, 1907, "Our Schools Among the Heights."

III.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten and the sick and sore
And bear them where a stream of blessing runs.
Instead we look about—the way is wide—
And so we pass upon the other side.

IV.

O, friends and brothers, gliding down the years,
Humanity is calling each and all
In tender accents, born of grief and tears!
I pray you listen to the thrilling call!
You cannot, in your cold and selfish pride,
Pass guiltlessly on the other side.

—Selected.

Prayer—That we may see and feel our neighbor's need.

A hundred facts look out at us from the accompanying chart, but we will be wise if we read all their meaning.*

I.

A

Chart.

The first glance shows that we have before us an outline map of seven of the States included in the Southern Baptist Convention—Kentucky, Virginia, Tennessee, North Carolina, Alabama, South Carolina and Georgia. A second look shows that through the very center of the group run two parallel mountain ranges, throwing out spurs that widen the mountain-covered space to nearly a fourth of the whole area. The beauty and grandeur of some of the scenes come back to us. The solemn grandeur of the solitary mountain peak, the mystery of the distant mountain range, the profound peace of the valley, with its deep shadows and dazzling sunshine—but this is not all. We remember isolated mountain cabins, perched high on some lonely hill, or deep in the valley near some mountain stream. We remember the crowd of children in scant garments crowding the door, and wondered how room for such a brood could be found in one room and a lean-to. Our train rushed on and we ran through the outskirts of some thriving mountain town, to whose outer edge still clung the cabin with its door full of children—everywhere, always children. Perhaps it was your good fortune to leave the train and the town and go by private conveyance into the very heart of big hills, piling up into great mountains. Not until this could we fully appreciate the situation. A tinge

*See Page 34.

of red began to glow in your cheeks and your confidence in your infallibility began to wane.

**2.
Diversity
in Town
and
Country.**

It may have been that you had been talking of mountain people as if there were but one kind, and those poor and ignorant. You blush when you turn some corner in the mountain pass and look down a level valley, rich beyond the dream of many lowlanders, and see in its center the comfortable farmhouse, the great barn, see the well-fed cattle and note the comfortable conveyances under the shed, and perhaps hear the notes of a piano as you pass near the house. A turn in the steep way, and before you is the cabin you know so well, and ever the door crowded with children.

The story is repeated, and at last you begin to see that in the mountains as in the lowlands no sweeping assertion of any section is true, and it may be added, of no section is it more untrue than in the mountains. In one valley culture has found a beautiful home; in the mountain cove above, cut off by almost insurmountable hills, ignorance has for years remained undisturbed, each year putting between it and modern ways and thoughts greater and greater distances. But be it remembered that it is these homes of culture which have set the standard, have awakened the hope and made those in the coves beyond ready to toil and sacrifice that, if not they, their children may rise nearer to this standard. And just as *you* would resent *your* city being judged by its outer fringe, just so do these homes of larger life resent the fact that their whole section is spoken of in terms of the poorest. From these mountains come governors, senators, leaders of men in religion and politics, who glory in the lovely region which gave them birth.

**3.
Our
Mountain
Schools.**

Our mountain schools offer to both classes what has been hard for them to obtain. The mountain home of culture longs for a school nearby where the child may begin its training; to reach any other school is impossible for the poorer people. It is to give these last, of whom there are some three million, and who have in them such vast possibilities, the opportunities they crave that we come to their help. Turning to our chart again, we note twenty-six black dots running irregularly along the backbone of the mountains through seven States. Some names and their beautiful situations come to us—Haywood Institute at Clyde, a little town divided by a mountain river and nestling close to the foot of the highest peaks in the Blue Ridge; Silvia, in the very heart of the hills, farther up, the center of half a dozen industries growing out of the mineral wealth of that wonderful region; Fruitland Institute,

on the outer edge of the tableland that embraces Asheville and Hendersonville. To this great pleasure ground of the South it is said ten thousand tourists came one Saturday evening last summer.

And these schools, be it understood, are not "lying down on the Home Board," a phrase sometimes applied, justly or otherwise, to churches. Indeed, this Board is not favorable to the reclining attitude. **4. Growing and Ministering.** Its policy is to help both school and church to help themselves, and its first ambition is to graduate both into full self-reliance and self-support. Even were it not, it is hard to conceive of the independent mountain spirit being willing to take all and give nothing in return. Williamsburg Institute in Kentucky and Spartan Academy in South Carolina graduated into self-support last year. That one dollar in the mountains means two dollars in the improvement of school work is not quite true. It means more if the year 1909-1910 can be taken as typical. That year Southern Baptists by their gifts enabled the Home Board to put \$25,600 into buildings and equipment. The mountain people put \$25,099. Our one dollar drew to itself very nearly a dollar and a quarter. Towards the salaries of teachers the Board that same year paid \$15,400, and the nearly 5000 boarding pupils many times that sum.

Fresh from school themselves, it is little wonder that this mountain school work appeals to the young women, and that this was their special Home Mission object in 1910-1911. Would that their societies had grown so that they could contribute many times the \$7,000 which was their aim for Home Missions in the year just closed. To assist the 26 schools, the Board has appropriated \$42,342 for the mountain school work for this year. The present total value of the property owned by these mountain schools is estimated as somewhat more than \$500,000. As has been said, the policy of the Home Board stimulates the spirit of self-help in the local communities. Their gifts always stimulate much larger gifts among the friends of each school. It is expected that about \$40,000 will be raised by the schools for improving their plants this year, in addition to what the Board may do.

5. The Y. W. A.'s. But while by putting into a work we are adding more money to it than we give is admirable, giving out into the religious life of our country the healing strength of Christian manhood and womanhood is much more.

6. The Gift of Men. Among the 5000 students are 70 ministerial students, while there were 203 baptisms of pupils during the year. From one school comes the report that every student of accountable age is a Christian.

"Already we are beginning to return to the denomination men and women for the money that has been expended in this mountain work. The reaping thus far has been in individuals, later it will be in groups, by and by it will be in masses. As a result of ten years' effort, we can point to hundreds of pulpits, and some of them in large cities, being now filled capably by young men discovered by these mountain schools. Not only has the result been in reaping ministers of the gospel. Many of our young men have entered other professions, and wherever they are found, they can be counted on as active and efficient church workers. The young women have gone back to their homes to brighten, beautify and broaden the home, church and community life. Truly, God is making of these mountain schools great power-houses for the hastening of the coming of the kingdom."

**7.
Book
Day.**

Today God has His men of vision. One of these was Dr. I. T. Tichnor. He read his prophecies for the South in the Home Board reports he rendered year by year and measured the events of the days he did not live to see by them. He believed in mountain schools. It was his daughter and his close associate, lately gone to join him, who first proposed a book day for their much-needed libraries. Georgia has incorporated book day, November 2, as a permanent day in its missionary calendar.

"Some progress has been made in providing libraries for the schools. Rev. A. C. Harlowe, of the Magoffin Institute, adopted the plan of holding an annual Book Reception, to which he sent invitations far and wide, inviting book contributions. The plan has proven quite a success, and he has gathered a large number of books in this way. Some of the other schools have taken up the plan and are meeting with deserved success."

Take a leaf from Georgia's book. Adopt a school, find what books they have, what they most need, and then hold a Book Reception for them. You will be surprised at the number of valuable books—and only such are wanted—which people are wishing to put in the right place if only it can be found.

8.

A

**Mountain
School Day.**

One who knows has written us this account of a mountain school day. "One could scarcely imagine," she says, "a busier day than the average student in our mountain schools leads. As elsewhere, some pupils attend these schools simply because they are sent, and so lack the indomitable thirst for knowledge that is felt by the boy or girl into whose heart and life has come the awakening of an invincible desire for an education, a

vision of nobler living. It is not to the first we look for the best results, but to those others who come with a determination that cannot be thwarted, and whose coming often means tremendous financial sacrifice by the home folk. Delinquency is unpopular, and the standard of Christian character is very high.

"Our mountain schools are places of 'plain living and high thinking.' There is little sham here, while much stress is laid on character building.

"Early rising is the rule, and with such rare air it works no hardship, as the students feel so refreshed from the night's rest. Breakfast is served in about forty-five minutes. The chapel exercises are held at 8.30, and one is impressed with the spiritual fervor that pervades the simple service. Soon the classes assemble, and conscientious work is done in the schoolroom.

**9.
The
Teachers.**

"The teachers are chosen not only for scholarship, but other virtues are also considered. There is generally a close and vital contact between teacher and pupil. Recitations are heard until the noon hour, when the mid-day meal claims right of way. The tension of the schoolroom is now relieved for a little while, and it is a happy crowd of boys and girls that assembles around the board. School is resumed in the afternoon and conducted until 4 o'clock. Then the hour of recreation comes, which is enjoyed by all. No, not by all, for during the day some of the students have broken a rule or offended by word or deed, and these must needs go sorrowfully to the wood pile for recreation or to a book of poetry, from which they must commit to memory many verses, or to various other tasks conceived by an ingenious faculty. Supper is served at 6 o'clock. In many of our mountain schools the girls conduct a prayer-meeting just after supper. Many bear testimony to the helpfulness of these twilight services. The lessons must be prepared for tomorrow, so the students are supposed to study until 10 o'clock.

"This is only a brief outline of a day in a mountain school. It is impossible to go into detail. Suffice it to say that in these schools some of the strongest, truest Christian men and women of the world have been trained, and girls and boys are today receiving impulses that will make them a power for good."

**10.
Foreign
Schools
in Tampa.**

These mountain schools, however, are by no means all the schools fostered by the Home Board. Tampa is the home of two schools for two very different people—the Italians and the Cubans. The tobacco industry has bridged the waters between Cuba and Tampa, and the result is that we find here in this

far Southern city 15,000 Cubans, largely engaged in the manufacture of "Havana" cigars. Much historic interest attaches to this work for Cubans in America, since it was their presence here that first led us to realize the need of work in Cuba itself. Our school for them in Tampa is presided over by a well-prepared Georgia woman, assisted by two young women whose Spanish names tell of their Cuban birth. Threading our way through the quarter in which the 10,000 Italians of Tampa live, we feel that we are in one of the many little Italys which dot our country. The name of Pastor Zarilli, who has charge of the school, has a good Italian ring, while that of his assistant, Giuseppa Papia, is beyond any but an Italian tongue. They are to have a woman teacher to help in the school, which has 70 in attendance, and the sewing school, which numbers 30.

**11.
The
School
at El Paso.**

If you would know anything of the school for Mexicans in El Paso, ask the Sunbeams, for this is a Sunbeam school. This school holds its sessions in the lower room of the splendid church built by the Board for the Mexicans in El Paso, especially arranged for this purpose. About 100 Mexican boys and girls are in attendance. Such is the reverence of the Mexicans for the church house that the greatest care is taken not to allow the school children during the week to pass through the church auditorium proper. Other entrances and exits are provided. This school is in charge of Mrs. C. E. Robinson, who is assisted by Miss Marie Parades, whose name proclaims her nationality, and who was formerly a teacher in the public schools of Mexico. A look into this school shows many pretty, dark-eyed Mexican boys and girls, who, for all their foreign-sounding names, remind us of the Sunbeams at home who made the school possible.

**12.
A
Need.**

Who that has ever heard the impassioned pleas of Mrs. J. B. Gambrill for the Mexicans in Texas can ever disassociate their needs from her memory? To her it is due, perhaps more than to anyone else, that there is a growing feeling that we should have a school for the Mexicans in Texas that would be competent to train our Mexican ministry and the workers among the 25 Mexican churches, which form the nucleus of our effort in Home Missions to reach a population of 400,000 Texas Mexicans. The Mexican population in Texas is increasing by immigration at the rate of about 20,000 a year. As the Home Board depends entirely upon Mexicans as pastors of these churches, the desirability of some special provision for training workers is apparent.

**13.
Other
Schools in
the West.**

One more glance at school work in the West shows us the Baptist College at Blackwell, Okla., with some 200 students, to which the Home Board is this year giving \$3000, and the Baptist College at Alamogordo, New Mexico, to which they contribute \$1000. In both instances these gifts may be regarded as pledges to the near future, when these rapidly filling sections will be able and glad to meet their own educational needs. Not very far away is a section for which earnest appeals have been made, though no schools have been established. This is the Ozark Mountain region.

This territory, 75,000 square miles, is occupied most wholly by white people, and a million and a quarter in number. About one-third of these have somewhat adequate church facilities; the second third have very inadequate church facilities, and the third third have practically no church opportunities. They are native-born Americans almost without exception. It seems certain that Southern Baptists should establish mission schools among them.

**14.
A
City
School.**

Last of the list as we have taken it, yet first in importance in shaping not a section, but a nation, comes the Cuban-American College. Located in the very heart of the beautiful city of Havana, it cannot be overlooked. It is quartered in rooms on our splendid Baptist church property. Rev. W. W. Barnes, formerly of North Carolina, is president.

The attendance is between 75 and 100, and includes six or eight young ministers every year. The college has a very fine effect on our mission work in Cuba, not only in training young preachers, but in training young men and women for effective service in the churches and society.

Four young men, after spending three years in the theological training department of the college, have gone out during the year to the active work of the ministry, and others have been taken in their places. The present class supplies six weekly preaching stations in and around Havana, from which 36 converts have been baptized during the year. They also conduct six regular Sunday-schools.

Thus closes the review of this great branch of Home Mission work, and as we look back at these schools in review we seem to see written over each door: "Light from God: Uplift for man."

Program for Young Woman's Auxiliary.

(Based on General Program.)

Hymns—"Jesus Calls Us." "All the Way My Saviour Leads Me."
"Lord of the Harvest, Hear."

Bible Study.

Prayer—That every Young Woman's Auxiliary Society will accept its opportunity to help other young people to gain an education, that they may become co-workers for the Master.

A Mountain School Convention—Let each member personate a delegate from one of our mountain schools, pointing out its location on the chart on page 34, giving a report and telling of its needs. (Our Mountain Schools, free for postage. W. M. U. Lit. Dept., Baltimore, Md.)

Papers—Why Should the Young Woman's Auxiliary Be Especially Interested in Mountain Schools? Other Home Mission Schools.

Readings—Paragraphs 3, 4, 7, 8, 9.

Poem—"On the Other Side."

Reports—New Business—Dismission.

Program for Junior Young Woman's Auxiliary.

Song Service.

Bible Study.

Sentence Prayers—For girls everywhere who are seeking an education, especially those in our own land and Cuba.

Poem—"On the Other Side."

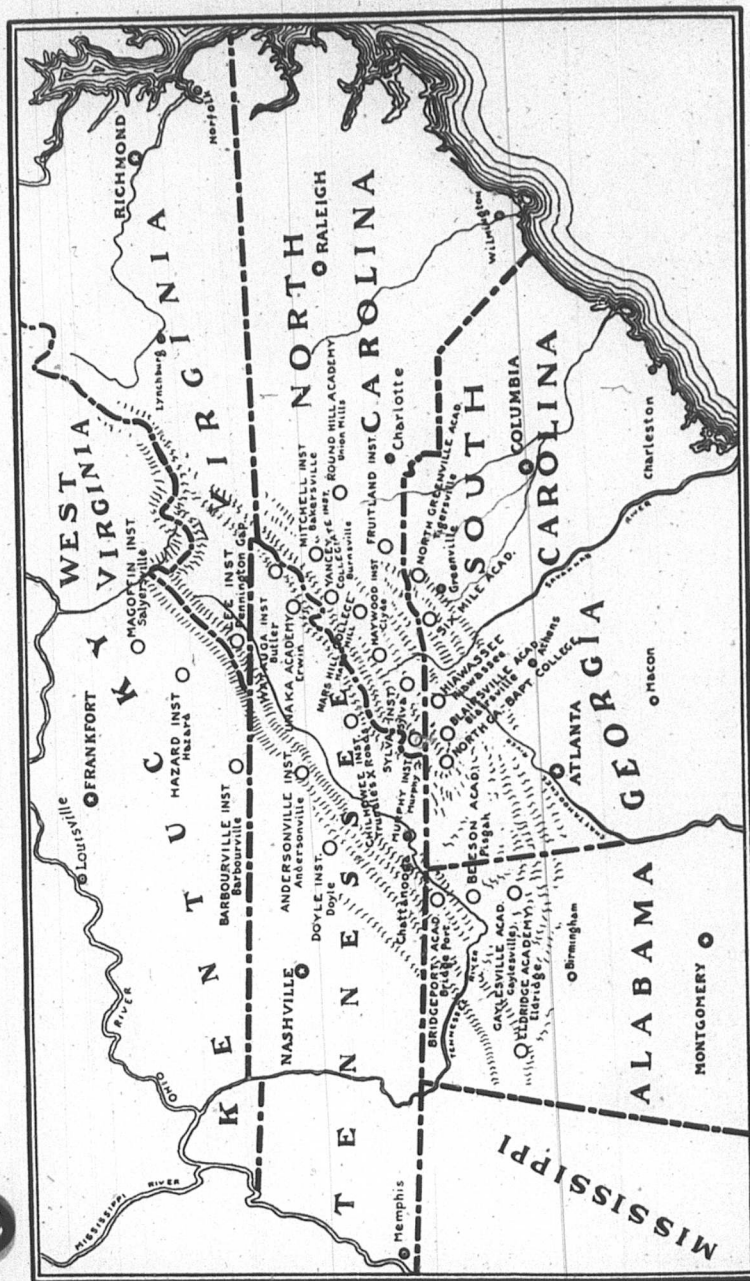
Map Talk by Leader, Using Chart of Our Mountain Mission Schools on page 34.

Hymn or Solo.

"Cindy's Chance"—Told by one member. (Suggested leaflets.)

Readings—Paragraphs 3, 4, 7, 8, 9.

Let five members tell of other Home Mission Schools—Paragraphs 10, 11, 12, 13, 14.



MOUNTAIN MISSION SCHOOLS OF THE HOME BOARD

If any member has visited a mountain home or school, let her describe it, or have them drawn on blackboard or large sheet of paper.

Reports—Business—Dismission.

Program for Royal Ambassadors.

Hymn—"There Were Ninety and Nine."

Prayer, in Concert—"Loving Father, make me like Thy Holy Child Jesus, a ministering child, loving, brave and useful to others. Teach me to feel for those who suffer, and may I be ready to do what I can for all those who are in need. For Jesus' sake. Amen."

Scripture—Early Students. Christ—Luke 2:46-52. Paul—Acts 5:34, 22:3. Timothy—Tim. 1:5, 3:10 to 17.

Hymn—"The Light of the World."

"The Boy from Hickory Stump"—Told by several boys or read by leader. See *Everyland*, December, 1910.*

Questions for Discussion—Is Education Worth the Trouble It Takes to Get It? Does Educating the Boy Save the Man? Does a College Graduate Stand a Better Chance in the World Than Others? What Are the Stepping Stones to a College Course? Is a Mountain School a Good First Step?

Readings—Paragraphs 3, 4, 7, 8, 9.

A good yell for a mountain school—
Mountain boys are we,
Look up and see, see, see.
We may look rough,
But we've got the stuff.

Hurrah for we! Schools of the S. B. C.!

Other Schools of the Home Board. Paragraphs 10, 11, 12, 13, 14.

Reports—Business—Dismission.

*Woman's Missionary Union, Literature Department, 15 Cents.

Band Program.

FIRST MEETING

SUBJECT—Mountain Schools.

Motto—"So teach us to number our days that we may apply our hearts unto wisdom." Ps. 90:12.

Opening Exercises—Hymn—Bible Reading.

Psalm 121—Read alternately by leader and children.

Prayer—Especially for boys and girls in the mountains.

Hymn—Minutes—Roll Call—Collection—Hymn.

Recitation—By three small children.

MY SAVIOUR KNOWS.

1. Every little step I take
My Saviour knows;
Watching near for love's dear sake,
My Saviour knows.
When I sin and disobey,
Or when I forget to pray,
All I think of day by day
My Saviour knows.
2. When my heart is very glad,
My Saviour knows;
When I'm troubled, when I'm sad,
My Saviour knows.
In my work and at my play
Jesus hears whate'er I say;
Every deed along the way
My Saviour knows.
3. I am timid, weak, and small,
My Saviour knows;
How to help me when I fall,
My Saviour knows.
Jesus holds me by the hand,
Bids me follow His command;
What I do not understand
My Saviour knows.

Reading No. 1—

On the great Blue Ridge and the Alleghenies and the Cumberlands are vast untouched forests of the finest timber. Buried far underneath these are mineral treasures awaiting the miner. But the greatest treasures of the Southern mountains are their boys and their girls.

Leader—I want you boys and girls to understand that when I say "children of the mountains," I mean children just like yourselves, only with different surroundings. Of course you know that all through our Southern mountains there are towns and nice country homes where the children have the same opportunities that you have, and differ from you in no respect. Yet, just as there are shabby homes and ugly streets in your town, there are narrow valleys and rocky hillsides, where the land is so poor it is hard to make anything grow, and the people are poor, and therefore must live in little, rough log cabins of one room. Sometimes they have a back shed room to cook in, but not always.

Reading No. 2—

Being so poor, they are not able to build good school houses or to pay for a good teacher. In fact, there are so few people living close together that the schools are few in number and often several miles from some of the homes. Having so little money to pay for teachers, they cannot keep the schools open longer than five months, or in some places only for three months, and the majority of the teachers are themselves but poorly educated.

Reading No. 3—

For these same reasons they do not have good churches, or many of them. Well-educated preachers are not often found, for they are so poorly paid they must give the most of their time to other work to make a living. Very often the little schoolhouses are used as preaching places, where services are held only a few times during the year. There are few Sunday-schools and few missionary societies.

Reading No. 4—

The parents having grown up amid these unfavorable conditions are unable to teach their children what they themselves have not learned; but many of them, when they come to know more of the life outside of their mountain homes, regret their own ignorance and are eager for their children to have every advantage that is offered by

the schools the different churches have established in the mountains. Often the paying of the small price charged by these schools will require of them, both parents and children, such labor and self-sacrifice as you would not think it possible to endure.

Recitation—**IN FRONT OF YOUR DOOR.**

I know that the Master commanded:
 "Go, bid all the nations to come!"
 But those who will carry the message
 Must be given the gospel at home.
 And the sooner his glory will reach those
 Who sat in darkness before,
 If you faithfully garner the harvest
 That lieth in front of your door.

Music—Selected.

—Selected.

Reading No. 5—

Approaching the house, you note that a number of people and children of all ages appear in the doorway or from around the corners of the house. You wonder how they can all live in one small house.

Reading No. 6—

They give you a hearty invitation to come in and make a visit. On entering, you see why the door stood open this cold day. There is no window to give light and air. You look around the room and see that you and the old people have the only chairs or stools. The children are either standing around or sitting on the floor around the big log fire.

Reading No. 7—

Where do they sleep? There are large beds in two corners of the room and a low "trundle-bed" under each one. If we spend the night, one of those beds will be emptied for us, and the occupants, without a murmur of discontent, will sleep on the floor.

Reading No. 8—

As you look more closely around the room you may see a few worn books, but most frequently there are none; and the only pictures, if any, will have been cut from an old newspaper.

A table is dragged from the wall on one side, and on it are placed the dishes containing the simple meal. Though it is so plain

and there seems scarcely enough of it to supply the family, you are urged to remain and eat with them. The nearest water supply is a quarter of a mile away, and it must be brought in buckets up a steep hillside.

Reading No. 9—

Supper over, the household clusters around the fire. There is nowhere to go and nothing to do now at home. The light of the fire, or of a smoky lamp or tallow candle, is insufficient for reading or sewing, even if they had books, and the few garments worn by the family have been made by daylight.

Reading No. 10—

You turn to the children and talk about play or school, and find that they know little about games and have only a few rough toys they themselves have made. "School air shet up," they will probably tell you, and without any regret for the weary, empty, all-day hours they pass on high, hard benches, and for the long walk of several miles they have had to take to get a little education.

Reading No. 11—

By eight o'clock the beds and floors are full of sleeping people. When the morning comes you leave, with all the family standing at the door and the parting salutation, "Come ag'in, stranger," sounding in your ears.

Reading No. 12—

The boys and girls of these mountain homes have, many of them, just as good minds as have you and your friends; and if they had your opportunities, they would make just as noble Christian men and women as I hope you will grow up to be.

Reading No. 13—

It is this work our Home Mission Board is trying to do in its mountain schools, both in teaching the boys and girls who can come to them and in preparing teachers for those who are too far away or too poor to come. You are asked to help in this work because, having what they have not, it is your duty to share it with them, and because God wants you to do it. Every time you give money for one of these schools you make it possible for more of these mountain children to have a chance to be educated and to help make better and happier homes.

Hymn—Adjournment.

SECOND MEETING.

SUBJECT—Our Mountain Schools.

Motto—"Thy word is a lamp unto my feet."

Opening Exercises—Hymn—Prayer.

Bible Reading—Psalm 119: 105. Talk of the help a lighted lantern would be if one were climbing a steep mountain path at night. Lead from this to the light of God's Word as it is being kindled in the hearts and minds of boys and girls in our mountain schools.

Prayer—For the teachers in our mountain schools.

Hymn—Minutes—Roll Call—Collection.

Review of last meeting by Leader.

Reading No. 1—

The mountain mission schools of our Home Mission Board are training about seventy-five young preachers each year, and the Baptist ministers who were reared amid the beautiful Southern mountains are now to be found in every section of every State and in practically every city in the Southern Baptist Convention.

Reading No. 2—

What our Home Mission Board is doing in the training each year of 5000 bright boys and girls of the mountains in its mission schools in the seven Southern States.

Reading No. 3—

This year the Home Mission Board has under its mountain-school system twenty-six schools. Of these, eight are in North Carolina, five in Tennessee, four in Alabama, three each in Georgia and Kentucky, two in South Carolina and one in Virginia. The property value of these schools is about \$525,000.

WE CLAIM OUR LAND FOR JESUS.

(Rally song of the children of the Woman's Home Missionary Society, Methodist Episcopal Church.)

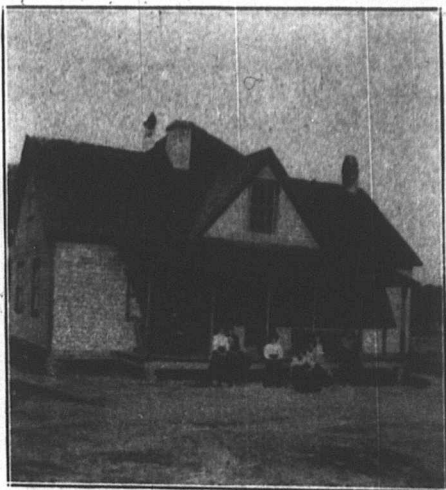
We claim our land for Jesus,
Its vales and towering hills,
Its cities full and hamlets,
Its brooks and gurgling rills.
We claim its wealth for Jesus,
Its lowly poor we claim,
Its native-born and alien
Of every land and name.

OUR MISSION FIELDS

Around us souls are dying;
 They perish at our door.
 The land is full of sighing
 And sin from shore to shore.
 Gladly we toil to save them,
 From death to make them free,
 For Him whose life He gave them
 Far back at Calvary.

Mountain Schools—Map Study.*

Hymn—Adjournment.



A Mountain School.

*See chart on page 34.



From a Car Window—Mexico.

Program for June.

ROMAN CATHOLICISM IN ITALY AND MEXICO.

"The world brightens to its noon."

1. Song Service. 2. Silent Prayer. 3. The Bible—How to Use It. 4. Poem—"Stir Into Flame." 5. Paper—A Great Unrest (See Par. 1-5). 6. Paper—Our Secretaries in Italy (See Par. 6-9). 7. The Mexican Centennial and Revolution (Par. 11, 13 and 15). 8. The National Convention (Par. 14). 9. Signs of the Times (10 and 16). 10. Prayer for the Baptist World's Alliance. 11. Summary of the Twenty-third Annual Session, Woman's Missionary Union. 12. Our Society's Aim for 1911-1912. 14. Reports. 15. New Business. 16. Dismission.

RESUME—Missions in Italy were begun in 1870, the year Victor Emmanuel entered Rome and became king of United Italy. The work has been carried on steadily since this time, but the force has always been small. Progress has seemed slow, but the influence of the missions has been far wider than their recorded membership. We now have 34 churches, 80 outstations, 993 members. Missions in Mexico were begun in 1880. As shown by the report of 1910, we have 15 men and 18 women missionaries, with 21 ordained Mexican ministers and 28 unordained Mexican workers, 47 organized churches, 40 outstations and 2000 members, 14 schools with 776 pupils.*

*Figures of 1911 not published at this writing. For studies of Italy, see O. M. F. Aug., 1910; Aug., 1909; Aug., 1907. For studies of Mexico, Oct., 1910; June, 1907; June, 1908; Nov., 1909.

PROGRAM.

Song Service.

Silent Prayer.

Bible Reading (No. 2)—The Bible, How to Use It. (1) Confidently, Heb. 4: 12; (2) Skillfully, Neh. 8: 8; (3) Discriminately, 2 Tim. 2: 15; (4) Thoughtfully, Ps. 85: 8; (5) Unselfishly, 2 Cor. 11: 17; (6) Constantly, Acts 20: 27; (7) Intelligently, 2 Tim. 3: 17; (8) Independently, 1 Cor. 11: 1-2; (9) Boldly, Acts 28: 28; (10) Consistently, Isa. 55: 11.

Biblical Sentence Prayers—For the influence of the Bible in our lives and the lives of others. (Written out and distributed by leader before the opening of meeting. See paragraphs 111, 18, 12, 10, 33, etc.).

Poem—

"STIR INTO FLAME."

Stir me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord, till all my heart
Is filled with strong compassion for these souls;
Till Thy compelling "Must" drives me to pray;
Till Thy constraining love reach to the poles
Far North and South, in burning deep desire,
Till East and West are caught in love's great fire.

Stir me, oh! stir me, Lord, till prayer is pain—
Till prayer is joy—till prayer turns into praise!
Stir me, till heart and will and mind—yea, all
Is wholly Thine to use through all the days.
Stir, till I learn to pray "Exceedingly;"
Stir, till I learn to wait expectantly.

Stir me, oh! stir me, Lord, Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful cross, that I might live.
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me.

Stir me, oh! stir me, Lord, for I can see
Thy glorious triumph-day begin to break!
The dawn already gilds the Eastern sky;
Oh! Church of Christ, arise! awake! awake!
Oh! stir us, Lord, as heralds of that day,
For night is past—our King is on His way!

—Exchange.

I.

A

**Stupendous
Upheaval.**

It will be well to look again at the title of our month's study before taking up the study itself—Roman Catholicism in Italy and Mexico. In former numbers of OUR MISSION FIELDS we have learned much of these countries—their physical features, their people, their customs and our missions among them. Today our study is the position and influence of the Roman Catholic Church in these two countries at the beginning of 1911. To understand this it will be necessary to follow to some extent the stupendous upheaval which is threatening the Catholic Church. Since this far-reaching organization is ruled by laws sent out from Rome, its great center, we naturally turn to the Vatican to find the cause of disturbance which made the year 1910 the most significant since the days of Luther. The storm center has been what is termed "modernism." This is a movement within the Catholic Church itself, demanding liberty of action in politics, refusing to be longer unquestioningly dominated by the church authorities, and calling for radical reforms in both the teachings and morals of the church and priesthood. The leaders and followers of this movement have been the objects of criticism and repressive measures by the Pope, Pius X, but it seems with little avail.

2.

A

**Return
to the
Middle
Ages.**

The measures resorted to remind one of the Middle Ages, when good Catholics were forced by prison and death to believe not what was true, but what was taught. While it is hardly likely that the alternate of death or denial will today be offered to the modern Gallileos who cling to new scientific truth, yet repressive measures of most stringent character are the weapons used by the College of Cardinals, who, through the Pope, direct the laws of the church. The whole question of men's rights to think for themselves, both in matters of religion and general knowledge, is at stake. Especially in those countries where Catholics are most intelligent and progressive, such as Germany, Italy, France, England and America, is this resented. One of the most striking evidences of the Pope's sense of the seri-

ousness of the situation is seen in his recent decrees and other actions bearing on modernism. That the Pope recognizes where the greatest disaffection lies, and the necessity of most rigorous methods, is evident from the famous encyclical issued September 1, 1910, "establishing certain laws for the driving out of the danger of modernism," because "this pest is spreading in a part of the field of the Lord from which the fairest fruits were to be expected."

3. The Machinery of Suppression.

Realizing that the papal machinery is not itself equal to the task of reaching and suppressing this new movement which is flooding the whole church with the deadly poison of freedom and independence, he lays responsibility for the great task of suppression upon the bishops of the whole world, charging them to go at the work with vigilance, zeal and firmness.

Every one who shows the slightest favor to modernism or modernists must be ruthlessly excluded from all professors' chairs, from the priesthood and every other ecclesiastical position. All writings of whatever form affected by modernism must be suppressed before publication, if possible, by a rigid censorship of the press; if any do escape the censor they must be suppressed as soon as possible after publication. "Do everything in your power to drive out of your dioceses, even by solemn interdict, any pernicious books that may be in circulation there." Congresses and public gatherings of priests are forbidden, except on rare occasions as permitted by the bishop; and then no priest is allowed to attend one outside his own diocese, except by the special permission of his bishop. A "council of vigilance," composed of approved clerics, is established in every diocese in the world to ensure the execution of these regulations. Even the bishops cannot be trusted. The use of such expressions as "the new order of Christian life," "new aspirations of the modern soul," "new vocation of the clergy," "new Christian civilization," is absolutely prohibited as intolerable. Finally, every bishop in the world is required to furnish the Pope "with a diligent and sworn report" on the general conditions in his diocese every three years.

4. A World- wide Oath.

All this had been said before, in a former law, but is repeated here to add "some special instruction concerning ecclesiastical students in the seminaries and aspirants in religious institutes." The bishops and professors are charged to keep a very strict watch over the morals and studies of these students, and then comes this wonderful regulation: "We absolutely

forbid that any journals or periodicals, however excellent, be read by them, binding the consciences of the superiors to take care scru-

pulously that this does not happen." In order to save the students from the danger of infection they are absolutely forbidden to read anything modern, to touch the world they live in! But further: "The individual professors before inaugurating their lectures at the beginning of the year shall present to the bishop the text they propose to use in teaching or the questions or theses which are to be treated; then that the teaching of each of them be examined during the year." Any suspicion of unsoundness is sufficient to warrant the bishop in removing the suspected professor at once.

The document concludes with a long oath of fidelity to the church and opposition to modernism which every Catholic professor and every ecclesiastic in the whole world was required to swear before January 1, 1911. Every violation of the oath is to be "delated at once to the holy office; that is, to the modern Inquisition."

5. Welcoming the Light.

All those who believe in freedom of thought must sympathize with the modernists, even though there are many phases of their thought which they cannot support. Dr. Whittinghill classes the "modernist movement" among the hopes and encouragements in Italian mission work. To disseminate their views they have begun in Italy the publication of tracts, newspapers and several valuable reviews, which circulate freely among the priesthood, especially the student class. "Will the Pope," he asks, "be able to stop this rising tide? We hope not. Baptists have no fear of truth, from whatever source it may come." In the meantime the disaffection in the ranks of the Catholic Church is tremendous. In 1907 church and state were separated in France, public schools taken from under control of the clergy and all schools by law opened to government inspection. In Austria in the last eight years 35,000 Catholics have put themselves on record as having become Old Catholics, denying the authority and infallibility of the Pope, the latter doctrine, as it will be remembered, having been declared only 40 years ago.

It is rumored that a large number of progressive priests in England are conferring regarding a proposed secession to the Old Catholic Church. The unrest has spread to Holland, Germany, Switzerland and Poland.

Indeed, all over Europe there is a remarkable evangelistic movement, little groups here and there, without knowledge of each other, seeking more light and meeting and praying for guidance.

At the Great Baptist World's Alliance which meets in Philadelphia this month (June 25, 1911), many of these little groups will be represented, their leaders having become convinced that they are

Baptists in their determination to follow the Bible and the Bible only as their rule of conduct. These seekers after truth and their appeal to us for teaching forms one of the most remarkable and significant religious movements of today.

**6.
The
Italian
Viewpoint.**

Having outlined the widespread dissatisfaction in the Roman Church, we turn to the first field of study for the month and seek to find the Italian point of view. We are attracted by a group of men on a street corner, gathered around one who is reading to a laughing, jeering group of men. He reads from the chief comic paper of Italy an Italian counterpart of our *Judge*. The jokes which receive the loudest applause are those at the expense of the Pope and the priests, both of whom are often represented in the most merciless cartoons. Dr. W. H. Smith gives us this picture from his recent trip abroad. It was in Florida, Sicily, at an evening service. Not only was the hall filled, but the pulpit had been placed at the door which opened on the street, and hundreds of people gathered in the street and around the door to hear the preaching. As far as the eye could reach up and down the street there was one mass of eager faces, listening to the thrilling, eloquent address of Pastor Scalera, who had accompanied us on our visit. As we listened we were almost frightened when we caught enough of his words to realize the ridicule and the reproach which the great orator was heaping upon the Pope, the Vatican and the Roman Catholic Church. But the great crowd only laughed and cheered, and there was no sign of disapproval. Then we learned that persecution never arose because of opposition to the Papacy. The people have no love for the Vatican. Persecution comes only when the priests can work upon the superstitions of the people and persuade them that the existence of Protestants will bring calamity upon them.

**7.
Some
Signal
Signs.**

The visit of Dr. Smith* and Dr. S. J. Porter to our Italian missions in the summer of 1910 has brought before the workers at home the state and hope of our churches there as we have not had it for years past. Starting from the northern border, they passed down through Milan, Venice, Florence, on to Rome, down to Naples, and then still southward to Syracuse and other points in Sicily. Everywhere the preaching halls were crowded to hear them, not only the church people, but often the entire town being stirred by their coming. The crowning event of the tour in the South was attending the annual session of the Baptist Assembly of Southern Italy, at Reggio. Here for two days they attended the meetings of

**Foreign Mission Journal*, September 1910.

this splendid body and enjoyed the sweet fellowship of the brethren. Twenty-one of our Italian pastors were gathered in this assembly. Among these preachers gathered here were a number of gray-haired veterans, who had seen many years of service in Italy. Their hearts rejoice within them now as they witness the dawning of a new day of progress and spiritual life for their beloved land.

**8.
Again
the
Seminary.**

No view of the Italian missions would be complete without a brief paragraph about the seminary at Rome, which is training men for the times. In the last ten years it has sent out a number of young ministers who would stand in the front ranks among young men in our own land.

"Into this great mass of the people, tired of the dead formalism of Rome and laughing at the religion of their fathers, our young preachers are going with the message of life and salvation, and great crowds are listening to them wherever they go. It is impossible to get halls large enough to hold the congregations who desire to hear these preachers. It is not an unusual thing to see ten times as many people crowded around the doors of our little chapels as can get inside."

Where is the American Baptist or the American Baptists who will give this school, great with its many possibilities, the adequate building it must have at once?

**9.
Ideal
Conditions.**

Great opportunity is not a daily visitor. For forty years our missionaries in Rome have been waiting for such a time as this. Summing up his impressions, Dr. Smith says: "Indeed, one of the most striking things in our entire trip was the ease with which a large congregation could be gathered on short notice at almost all the places we visited. With the exception of the lack of church buildings and equipment for the seminary, the conditions in Italy seem now almost ideal for a great and glorious work. The country itself is in the dawn of a new renaissance and seems destined to become once more a vast world-power—this time, let us hope, along evangelical and spiritual lines. Here an incalculable responsibility rests upon Southern Baptists. We are in a position and can easily put ourselves more and more in the way of influencing mightily this rising tide of new life in Italy.

**10.
An
Answer.**

It is but natural that Mexico, being farther from the center of government of the Roman Catholic Church, would feel less than Europe the changes and unrest of the day. Yet this is the answer given by a Mexican, who has become a Protestant, to the question—

Can Mexicans become Protestants? Many doubt it. They think that traditional Romanism is too deeply rooted in the Mexican to be entirely eradicated. They say that the slow advance of the evangelical propaganda makes it very doubtful that Romanism will ever be overthrown, and that the effort and the money expended up to the present time are sufficient to have accomplished it, if it were ever to be done. But they have taken a superficial view of the question.

There is no reason in the world why a Mexican cannot be a Christian according to the gospel. We have now perhaps not less than 17,000 Mexican Protestants. I am proud of the fact that some 75 of my countrymen have died the martyr's death in Mexico. Some of the Mexican Protestants stand high in official and public life. Protestant teachers are sought for by the government to place in charge of its schools, and in many instances they are given the preference over others.

The more intelligent in Mexico are not communing in the Romish Church, and the common people for the most part are too ignorant to understand its teachings. Can the Romish Church take any pride in the fact that after 300 years there are still 6,000,000 benighted, pagan Indians in Mexico? Can she point to the great mass of our common people and say: "Behold what our system can do?" Is not our lamentable condition, intellectual, social and moral, traceable to her "system?"

II. The Mexican Centennial.

1910 was the centennial of Mexican liberty, and many and magnificent were the preparations for its celebration. "During the month of September, Mexico City was a sort of international Mecca. Special ambassadors and deputations made their way thither from nearly two score of nations to take part in the celebration of the Independence of Mexico. The United States was represented by ten official delegates, including a special ambassador from President Taft, and here for the first time Congress was officially represented in a foreign country. Learned societies held their annual meetings in the capital, and there were conventions and gatherings of all sorts. A whole trainload of editors from the United States and Canada came as the guests of the Republic.

"Every day during the first part of the month there was some brilliant diplomatic event, and the sight of the gorgeous apparel of the visitors from abroad became a familiar one on the streets, which at great expense had been decorated with flowers and flags and streamers for the day and electric lights for the night—the Mexican tri-color of green, white and red furnishing the color scheme."

12. Independence Day.

"The celebration culminated on the fifteenth day of September, Mexico's Independence Day. All business was suspended and the entire city gave itself up to the spirit of the occasion. A great deal of study and preparation had been given to the historical parade, which was the feature of the day. In this parade all of Mexico's history passed in bewildering fashion before the eyes. Montezuma and his braves, Cortez and his conquistadores with their Indian allies, bewigged and peruked viceroys in white wigs, velvet gowns and three-cornered hats, with their guards of honor in similar costume. Here were the soldier priests and the rude soldiery of the early days of the struggle for independence, the French soldiery, the unfortunate Maximilian and his followers, and the Mexican troops of the period of the American war."

13. When the Clock Struck Eleven.

"At eleven o'clock on the night of the fifteenth of September, 1810, Miguel Hidalgo, priest of the little town of Dolores, rang the church bell, called his people together, and raising the cry which became known as "The Cry of Dolores"—"Viva America! Viva Religion! death to bad government." At eleven o'clock at night on every fifteenth of September the President of the Republic steps out on a balcony in front of the National Palace, strikes the same bell, now moved from the church at Dolores to the front of the palace, and utters the same cry amid the acclaims of the people. This ceremony was attended with unusual interest this year because it was the centennial year. The National Palace fronts on the great central square of the city. On this square fronts also the Municipal Palace and facing it the great cathedral. These buildings were all a blaze of electric lights. The vast square was filled with a surging crowd of people, the magnificent towers of the cathedral were outlined in fire against the sky, while around them played the brilliant colors of hundreds of rockets. The center of the brilliant scene was the balcony on the National Palace, on which stood President Diaz striking out on the old bell the close of a hundred years of Mexican independence as he rounded out eighty years of his own marvellous life. For the fifteenth of September was his eightieth birthday."

14. A National Convention.

In the midst of all this pomp and display there met in the simple yet dignified building of the First Baptist Church, occupying a commanding location on the *Calle de los Heroes*—Street of the Heroes—the National Baptist Convention of Mexico in its eighth annual session. This convention, bringing together some seventy official representatives of the churches

in all parts of Mexico, furnished a fine opportunity of judging of the strength of our Baptist work. It is composed of the Baptist Churches of the entire country, both those aided by the Northern and Southern Baptist conventions. Mr. Chastain of the Southern Board Missionaries was chosen president. The reports showed a gain of twenty per cent. in membership and an average mission contribution of 40 cents per member.

The fervent Mexican spirit was manifest in all the meetings. There was no lack of enthusiasm. The convention closed on Sunday night in true Mexican fashion. Not for them the conventional handshake. The brethren threw their arms around one another and, pressing heart to heart, pledged themselves to another year of service.

15.

A

Darker
Scene.

But the glory and pride of the Centennial was soon followed by dark scenes. The closing days of 1910 and the early months of 1911 were marked by a serious revolution. Beginning in anti-American riots early in November, it soon became apparent that there was a well-laid plot to drive Diaz, whom they called "The tyrant Diaz," from the presidency, which, with the exception of four years, he had held since 1877, and to which he had recently been re-elected. Gradually the whole of Mexico was involved. While at the time of writing the revolution seems to be suppressed and Diaz is triumphant, fighting still goes on in the mountain districts. Both the government, as well as the revolutionists, are friendly towards foreigners, and it is not likely that any of our missionaries will suffer personal injury, though our work will suffer some for the present.

16.

The

Signs of
the Times.

The signs of the times are unmistakable. There is a strong current setting towards religious freedom. The costly Y. M. C. A. building at the capital, erected largely with Mexican money, is significant. The present time is auspicious. Mexico is experiencing tremendous material development. More than that, "Liberty" and "Progress" are in the air, so much so that those are the two words hung in great letters of electric light on the massive towers of the cathedral itself in Mexico City. The centennial celebration of Mexican independence has accentuated the progressive movement. This is the time to strike with vigor for the complete spiritual liberation of the people.

Program for Young Woman's Auxiliary.

(Based on General Program.)

Have porch meeting if possible.

Hymn—"Speed Away."

Bible Study.

Prayer—For the gift of true freedom to Italy and Mexico.

Short Papers—Present Conditions in Italy. The Revolution in Mexico. The Jubilee Gift to School at Guaymas, Mexico.

Hymn—Go Preach My Gospel.

Talks—With Dr. Smith in Italy, Par. 7. The Seminary in Italy, Pars. 8, 9. Outlook in Italy. (See Suggested Leaflets.)

Poem—"Stir Into Flame."

Readings on Mexico—Mexican Protestants, ¶10. A Mexican Celebration, ¶11. The Convention, ¶14. The Y. M. C. A. Building in City of Mexico, ¶16.

Vacation Plans—Business—Dismission.

Program for Junior Young Woman's Auxiliary.

Singing—Bible Study—Prayer.

Suggestions—Have a lawn meeting. Outline maps of Italy and Mexico on ground with lime or white cord. Plant little American flags at Southern Baptist mission stations in these countries. (See S. B. C. Minutes.) Let one member stand in Italy and recite—

"In this beautiful land beyond the sea
We have heard of the wonderful golden key—
An ancient key of priceless worth,
That opens to freedom and peace on earth.
Some in our land its power have known,
We long to make it wholly our own."

Member standing on Mexico recites—

"You need not traverse land and sea
To bring the gift of grace to me;
See on the border land I wait,
Your neighbor, with open hand at your gate."

Other members choose sides and discuss needs and opportunities in these countries.

(See General Program. *Foreign Mission Journal*, Aug., 1910; Sept., 1910. *OUR MISSION FIELDS*, July, 1909; July, 1910; Oct., 1909; October, 1910.)

Program for Royal Ambassadors

Have outdoor meeting.

Hymns—"Come, Thou Almighty King." "Guide Me, O Thou Great Jehovah."

Prayer.

Scripture—Rom. 1: 1, 7-16; Acts 18: 11-16, 30, 31.

Let Ambassadors use same plan of map making, (discussion, etc., as Junior Y. W. A.'s.

Three-Minute Talks on Italy—(1) How to Reach Italy. (2) Our Missions in Italy, pars. 7, 8, 9. (3) The Story of Peter Waldo. *Foreign Mission Journal*, August, 1910.

Singing.

Three-Minute Talks on Mexico—A Fourth of July in September, Par. 12. A Night Scene in Mexico, Par. 13. The Revolution in Mexico, Par. 15. Southern Baptist Work in Mexico. (OUR MISSION FIELDS, Oct., 1909; Oct., 1910.)

Reports—Business—Dismission.

Band Program.

FIRST MEETING.

SUBJECT—Mexico.

Motto—"Thy Neighbor as Thyself."

Opening Exercises—Hymn—Prayer.

Bible Reading—Luke 10: 25-29 (Tell verses 30-33), 36-37.

Hymn—Minutes—Roll Call—Collection—Hymn.

[Nos. 11, 12, 13 (W. M. S. Program)—Told by Leader.

Recitation—

A GARDEN.

A little maiden whom you know,
Once had a garden fair.
She seeded it and weeded it
With, oh, such watchful care!

She brought her little sprinkling can.
To shower it each day.
The plants did grow so very slow
It filled her with dismay.

And do you know, she quite forgot
The garden in her heart,
Where flowers bloom with sweet perfume,
If they have but a start;
A little care and daily prayer
Will keep them blooming there.—*Jewels*.

Hymn.

Reading—

BENITO.

A True Story.

Benito was not happy, although he lived in a little Mexican village where all the people were his relatives and where all loved him. A new Christian school had just been started in a valley five miles away, and he wanted to go, but had no money. His father had no money; in fact, the whole village was poor. But before Benito could go to school he must have clothes and books and the school fee must be paid.

When his father brought the fish in for dinner, the boy said to him: "Padre, I will go to school."

"I should like it, my son," said the father, and sighed. "But where is the money?"

"I shall earn the money," said Benito.

Soon Benito and a friend, who had never done a hard day's work in their lives, set out to walk to Colorado, 300 miles. On arriving they found work as shepherd boys. Day in and day out, under the scorching sun, they tended their sheep. Up and down mountains they plodded, and they led their flocks through long days in search of pasture and water. When they had saved up enough money they went back to the little adobe village.

One morning two men walked over the mountain road towards the school to make arrangement for four boys to enter the school.

They met the teacher and confidently asked their question, but the teacher's face looked troubled.

"I am so, so sorry," said the teacher; "but the school is full and I can take no more children."

The joy went out of the fathers' faces. They pleaded that if she could not take four she take two. Benito's father told her of how bright and eager the boy was, and the earnestness of the boy and his companion appealed so strongly to the teacher that she finally relented, and the two fathers went joyfully home with the news that she would take Benito and his companion.

Benito was very bright, and he surprised his teacher by his desire to get ahead and by his quickness at his studies.

When Christmas time came an English Bible was given to Benito; and from all the pretty words in the Spanish language (and there are many) Benito could not find enough to thank the teacher. Then Benito found a Spanish Bible and, asking the teacher its price, quickly bought one, and his companion followed. These two boys pored over the four books together, and carried them back to the little village whenever they went.

When the time came for Benito and his friend to work in the fields instead of in the schoolroom, an invitation came to the teacher to visit his village.

"I shall be delighted to go, Benito," said the teacher; and soon they were welcomed royally in the lonely little village, where at every doorway the people were standing to welcome their own boys, and the visitors as well.

Benito's home was filled with neighbors late into the night. Benito, putting a little catechism into the teacher's hand, asked if she would hear him what he had learned. He had had the book only a week, but not until she had reached the fiftieth question did the lad falter.

When the neighbors had gone, the mother, assisted by Benito, prepared for the night. From the one bed many beds were made, parts being taken off and spread on the floor for the evangelist's wife and children, part for her own boys in the corner, part for the teacher, and soon all were settled for the night. But after all were asleep save the teacher, Benito slipped in and, taking down his books, studied for an hour or more before going to sleep.

There are hundreds of boys just as hungry for study as Benito, and there are many schools for Mexican children that have not sufficient teachers nor sufficient money. There are many more Benitos if we can but find them and help them. This can be done through any of the mission schools. Let us hope that many of Benito's brothers and sisters in the land to the North will read his story and help through their mission bands to give to the other Mexican boys and girls the opportunity that Benito and his father forged for themselves.—*Selected.*

Hymn—Adjournment.

Note—The story "Benito" may be cut into a number of parts and given to different children to read.

SECOND MEETING.

SUBJECT—Italy.

Motto—We'll Work Till Every Nation Shall His Salvation See.

Opening Exercises—Hymn—Bible Reading—Matt. 5: 14-16. (Talk of the importance of shining, that God may be glorified.)

Prayer—That each Sunbeam may shine faithfully each day.

Hymn—Minutes—Hymn.

Talk by Leader—(Use "A Visit to Our Italian Baptist Churches," Foreign Mission Journal, September, 1910.)

Hymn.

Recitation—

A BLESSING FOR THE BABIES.

When the sun has left the hilltop,
And the daisy fringe is furled,
When the birds from wood and meadow
In their hidden nests are curled,
Then I think of all the babies
That are sleeping in the world.

There are babies in the highlands
And babies in the low;
There are pale ones, wrapped in furry skins,
On the margin of the snow,
And brown ones, naked in the isles,
Where all the spices grow.

And some are in the palace,
On a white and downy bed,
And some are in the garret,
With no pillow 'neath their head,
And some are on the cold, hard earth,
Whose mothers have no bread.

O little men and women,
Dear flowers yet unblown!
O little kings and beggars,
Of the pageant yet unknown!
Sleep soft and dream pale dreams now,
To-morrow is your own.

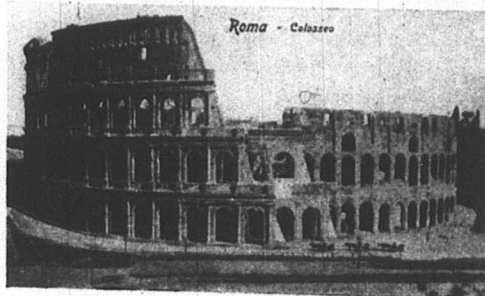
OUR MISSION FIELDS

God save you, little children,
And make your eyes to see
His fingers pointing in the dark,
Whatever you may be,
Till one and all, through life and death,
Pass to eternity.

—Laurence Alma-Tadema.

Hymn—Roll Call—Collection.

Hymn—Adjournment.



Coliseum Today

TREASURER'S REPORT, FROM OCTOBER 31, 1910, TO FEBRUARY 1, 1911
Third 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 School	Fore'n.	Home	S. S. Board	Marg't. Home School	Fore'n.	Home	S. S. Board	Marg't. Home School
Alabama	2586 26	751 61	9 00	160 32	261 85	69 88		74 60	138 50	31 72	1 00	11 95
Arkansas	279 65	127 80	11 00	15 00								
Dist. of Colum.	57 80	120 83	10 70	4 30								
Florida	913 22	117 80	45 04	85 08	707 80	105 18	40	31 40	564 22	5 55	1 85	22 85
Georgia	842 98	1927 63	10 30	3 50	295 29	401 99	1 55	23 50	194 70	51 64	3 00	25 26
Kentucky	2458 50	419 05	11 00	9 00	9 00	27 85			38 43	14 41		25 60
Louisiana	673 23	109 05	8 00	50 00	27 85	27 85		77 50				
Maryland	381 53	195 28	5 75	79 30	91 25	28 79			18 91	4 00		
Mississippi	655 95	109 30	2 15	143 75	25 98	58 85	92	20 75	90 24	68 96	7 93	
North Carolina	1160 18	246 34	10 85	70 04	147 20	11 00		2 60	3 25	1 25	2 50	6 35
Oklahoma	1059 42	466 57	9 00	54 43	573 81	87 75	3 50	16 50	805 75	94 17		
South Carolina	4672 68	577 29	1 00	65 00	85 21	100 58			38 96	15 53		
Texas	1002 56	721 94	15 00	91 80								
Tennessee	129 45		4 90	402 96	848 08	61 11			805 54	94 85		18 84
Virginia	5982 21	1053 26										
TOTALS	31338 84	6979 71	118 79	224 08	2917 64	685 73	6 37	34 75	2735 74	577 29	16 53	46 27
												51 85

States	ROYAL AMBASSADORS				TOTALS			
	Fore'n.	Home	Marg't. Home School		Fore'n.	Home	Marg't. Home School	
Alabama	8 20	7 50			4114 50			
Arkansas					429 45			
Dist. of Colum.					178 13			
Florida	4 93				1136 58			
Georgia	30 17	9 35	69	1 50	13372 80			
Kentucky	9 50	12 00			4041 04			
Louisiana					855 83			
Maryland					704 92			
Mississippi					1627 95			
North Carolina	12 88	19 27			1019 25			
Oklahoma					2025 26			
South Carolina					274 80			
Tennessee	1 00	2 85			7292 98			
Texas					2035 63			
Virginia	101 02	2 65			9431 57			
TOTALS	167 70	53 62	69	1 50	48638 69			

The above Contributions for the Training School include \$965.83 for the Student Fund.

Value of Boxes to Home Missionaries
and Mountain Schools

States	W. SOCIETIES		Y. W. A.		BANDS		TOTALS
	Home Miss'es	Mt. Schools	Home Miss'es	Mt. Schools	Home Miss'es	Mt. Schools	
Arkansas	127 80	23 00					197 80
Kentucky	289 33						312 33
Maryland	760 95						1182 35
North Carolina	1253 56						1408 06
Texas	94 50						84 50
Virginia	709 86	18 90	25 00				753 76
TOTALS	3236 00	41 90	399 07	34 17	177 65		3888 79

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