

# Our Mission Fields

VOLUME VI

JULY—AUGUST—SEPTEMBER—1911

NUMBER 1

UNION WATCHWORD, 1911-1912

"Our Sufficiency is from God."

—II Cor. 3:5

## Working Together with God

God is working His purpose out, as year succeeds to year;  
God is working His purpose out, and the time is drawing near—  
Nearer and nearer draws the time that shall surely be,  
When the earth shall be filled with the glory of God as the waters cover  
the sea.

From utmost East to utmost West, where'er man's foot hath trod,  
By the mouth of many messengers goes forth the voice of God.  
Give ear to me, ye continents—ye isles, give ear to me,  
That the earth may be filled with the glory of God as the waters cover  
the sea.

What can we do to work God's work, to prosper and increase  
The brotherhood of all mankind—the reign of the Prince of Peace?  
What can we do to hasten the time, the time that shall surely be,  
When the earth shall be filled with the glory of God as the waters cover  
the sea?

March we forth in the strength of God with the banner of Christ unfurled,  
That the light of the glorious gospel of truth may shine throughout the world;  
Fight we the fight with sorrow and sin, to set their captives free,  
That the earth may be filled with the glory of God as the waters cover  
the sea.

All we can do is nothing worth, unless God blesses the deed;  
Vainly we hope for the harvest, till God gives life to the seed;  
Yet nearer and nearer draws the time, the time that shall surely be,  
When the earth shall be filled with the glory of God as the waters cover  
the sea.

—M. Ainger.

*Hymn used at Edinburgh Conference, 1910*

PUBLISHED QUARTERLY BY  
**THE WOMAN'S MISSIONARY UNION**

Auxiliary to the Southern Baptist Convention

15 WEST FRANKLIN STREET

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# Our Mission Fields

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# Our Mission Fields

PUBLISHED BY THE WOMAN'S MISSIONARY UNION  
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION

15 WEST FRANKLIN STREET BALTIMORE, MARYLAND

FANNIE E. S. HECK, Editor

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

**January**—Home Missions.

**February**—Foreign Missions.

**March**—Foreigners and the Frontier.

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

**May**—Home Mission Schools.

**June**—Roman Catholicism in Italy and Mexico.

**July**—Evangelism and Church Building.

**August**—Africa.

**September**—Cuba and the Canal Zone.

**October**—World Survey of Home and Foreign Missions.

**November**—Missions East of the Mississippi River.

**December**—Our Missions in Asia, Japan and China.

## Apportionments for Societies and Bands

State	Foreign	Home	S. S. Board	Marg't Home	Train'g School		Totals
					Cur.Ex.	En'l't.	
Alabama.....	\$ 9,300	\$6,200	\$ 100	\$ 60	\$ 170	\$ 400	\$16,230
Arkansas.....	3,550	2,350	25	20	60	150	6,155
D. of C.....	650	450	10	25	10	35	1,180
Florida.....	2,050	1,350	40	20	50	125	3,635
Georgia.....	25,700	17,150	190	175	550	1,000	44,715
Illinois.....	200	500	.....	5	5	5	715
Kentucky.....	10,700	6,300	100	100	415	600	18,215
Louisiana.....	2,300	2,300	25	25	60	175	4,885
Maryland.....	3,000	2,000	50	50	75	225	5,400
Mississippi.....	5,400	3,600	80	75	110	270	9,535
Missouri.....	5,000	3,200	25	50	125	400	8,800
New Mexico.....	50	50	5	10	5	15	135
North Carolina..	14,700	9,800	250	110	280	650	25,790
Oklahoma.....	900	900	.....	10	50	150	2,010
South Carolina..	17,600	12,500	200	160	210	1,000	31,670
Tennessee.....	10,800	8,000	200	75	175	400	19,650
Texas.....	10,250	4,750	100	80	200	400	15,780
Virginia.....	20,350	13,600	100	150	450	1,000	35,700
Totals.....	142,500	95,000	1,500	1,200	3,000	7,000	250,200

## Apportionments for Young Woman's Auxiliaries for Home and Foreign Missions

State	Foreign	Home	Totals
Alabama.....	\$ 840	\$ 550	\$1,390
Arkansas.....	300	200	500
D. of C.....	30	25	55
Florida.....	60	40	100
Georgia.....	2,125	1,400	3,525
Kentucky.....	1,380	900	2,280
Louisiana.....	25	18	43
Maryland.....	300	175	475
Mississippi.....	330	200	530
Missouri.....	240	160	400
North Carolina.....	1,800	1,200	3,000
Oklahoma.....	50	50	100
South Carolina.....	1,900	1,250	3,150
Tennessee.....	1,200	880	2,080
Texas.....	860	572	1,432
Virginia.....	2,060	1,380	3,440
Totals.....	13,500	9,000	22,500

## Apportionment for Bands for Home and Foreign Missions

	FOREIGN	HOME	TOTALS
Alabama .....	\$ 420.00	\$ 280.00	\$ 700.00
Arkansas .....	500.00	340.00	840.00
District of Columbia .....	15.00	10.00	25.00
Florida .....	150.00	100.00	250.00
Georgia .....	1,200.00	800.00	2,000.00
Kentucky .....	570.00	380.00	950.00
Louisiana .....	95.00	65.00	160.00
Maryland .....	100.00	70.00	170.00
Mississippi .....	60.00	40.00	100.00
Missouri .....	45.00	30.00	75.00
North Carolina .....	1,575.00	1,050.00	2,625.00
Oklahoma .....	25.00	25.00	50.00
South Carolina .....	1,875.00	1,250.00	3,125.00
Tennessee .....	1,130.00	840.00	1,970.00
Texas .....	740.00	380.00	1,120.00
Virginia .....	2,000.00	1,340.00	3,340.00
Total .....	\$10,500.00	\$7,000.00	\$17,500.00

## Apportionment for Royal Ambassadors for Home and Foreign Missions

	FOREIGN	HOME	TOTALS
Alabama .....	\$ 26.00	\$ 18.00	\$ 44.00
Florida .....	6.00	4.00	10.00
Georgia .....	90.00	60.00	150.00
Kentucky .....	40.00	26.00	66.00
Louisiana .....	10.00	10.00	20.00
Maryland .....	15.00	10.00	25.00
North Carolina .....	175.00	116.00	291.00
South Carolina .....	120.00	80.00	200.00
Tennessee .....	8.00	6.00	14.00
Virginia .....	260.00	170.00	430.00
Total .....	\$ 750.00	\$ 500.00	\$ 1,250.00

## MAGAZINE AND BOOK REFERENCES EVANGELISM AND CHURCH BUILDING

The Church and Social Problems—*Survey*, March 4, 1911.  
The Church—*Standard*, May 20, 1911.  
Southern Baptist Convention Report, 1911—Pages 249 and 253.

### AFRICA

Outposts of the Empire—*Nineteenth Century*, January, 1911.  
Signs of Dawn in Nyasaland—*Missionary Review*, April, 1911.  
African Guides I Have Met—*World's Work*, November, 1910.  
The Real African—*World's Work*, October, 1910.  
Purification by Blood in West Africa—*Missionary Review*, January, 1910.  
Can Africa be Christianized?—*Missionary Review*, January, 1910.

### CUBA AND THE CANAL ZONE

Advance in the Antilles—Howard B. Grose.  
History of Cuba from 1898—*Fortnightly Review*, November, 1910.  
Porto Rico and Cuba—*Home Mission Monthly*, May, 1911.  
Religious Achievement in Cuba—*Service*, February, 1911.  
Needs and Forces in Cuba—*Service*, March, 1911.  
The Panama Canal—*Review of Reviews*, January, 1911.  
The Canal Zone—*Spirit of Missions*, May, 1911.

## SUGGESTED LEAFLETS

### Evangelism and Church Building

As It Should Be .....	2 Cents
Power Through Prayer .....	2 "
Pastor Reid's Method .....	2 "
Empty Seats .....	1 "
The Making of a Missionary Church .....	2 "
Church Building and Loan Fund .....	Free for Postage
Evangelism .....	25 "

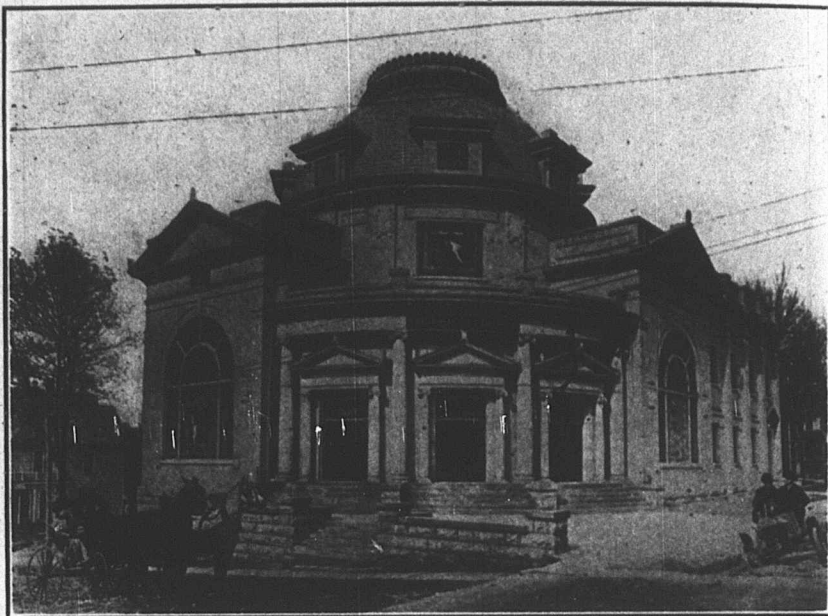
### AFRICA

The Great Menace to Christianity in Africa .....	2 Cents
Pentecost on the Congo .....	5 "
Moffat and Livingston .....	2 "
Alexander M. Mackay .....	2 "
Vanity Fair .....	2 "
The Brave Hunchback .....	3 "
Wonder Stories .....	25 "
Africa for Juniors .....	Free for Postage
The Yoruba Country .....	25 "

### CUBA AND THE CANAL ZONE

La Senorita de Cuba (Six Lessons) .....	10 Cents
Cuba: Its Land and People .....	5 "
A Little Girl in Cuba .....	2 "
The Story of Gloria .....	1 "
He Died That Cuba Might Be Free .....	1 "
Cuba and Missions .....	Free for Postage
Panama and Missions .....	1 "





First Baptist Church, Fayetteville, Ark.

## Program for July

### EVANGELISM AND CHURCH BUILDING

1. Hymns. 2. Bible Study. 3. Prayer—Sentence Prayers, followed by poem, "For All Thy Saints." 4. The Real Purpose of Christian Work (Paragraphs 1, 2). 5. Evangelism as a Method (Paragraphs 3-5). 6. The Need of Church Buildings (Paragraphs 6, 7). 7. The How of It (Paragraph 8). 9. Messages from Three States (Paragraphs 9-11). 10. Summing up. 11. Business. 12. Hymn and Dismission.

**RESUME**—The department of Evangelism was begun by the Home Mission Board in 1906. There are now 17 men working as special evangelists of the Board.

The church building work of the Home Mission Board is one of its most vitally important departments. Estimated number of houseless churches in S. B. C., 4000. The department was inaugurated in 1900, and the Tichenor Memorial Fund of \$20,000 was the first considerable sum given for the special purpose of building churches, and it was given by the W. M. U.

## OUR MISSION FIELDS

9

**Bible Study**—(1) Evangelists, among those whose powers are gifts of the Holy Spirit, Eph. 4: 7-11. What purpose has God in using these different workmen? Eph. 4: 12, 13. (2) Church building. Solomon's prayer at the building of the Temple (in part), I Kings 8: 27-30, 41-43. Haggai's call to the people to rebuild the Temple after the Captivity, Hag. 1: 3, 4.

### A Poem—Prayer.

FOR ALL THY SAINTS.

(By Elizabeth Strang Baird.)

For all Thy saints who labor on we pray—  
Thy patient, toiling saints, who still are here  
Climbing and faltering up life's rugged way—  
Forget them not, O Lord, to them be near!

For all Thy saints in far-flung lines, who still  
Gallantly raise Thy standards 'gainst the foe,  
We plead—oh, show them perfectly Thy will,  
Give them the succors of Thy hand to know.

Help them, with lifted heads, to stem the tide  
Of hostile forces menacing their lives,  
Aid each true saint on fields of battle wide,  
As with the ranks of sin he sternly strives.

These are Thy saints, O God—As truly Thine  
As those who rest before the great White Throne.  
May they at last in that same radiance shine,  
May they, like them, be numbered as Thine own.

May they, when life's long fight is fully o'er,  
Join in that hallelujah chorus grand /  
Amongst the victors, gathered on heaven's shore,  
Who, crowned and robed in white, triumphant stand.

So, for Thy saints who labor still, we pray,  
Thy fainting, faithful saints—O Friend Divine,  
Let them be circled by Thine arms today,  
And soon, like those who rest, in glory shine!

## MOTTO.

"The evangelism of this country is, among human affairs, the mightiest factor in the world's redemption."—*I. T. Tichenor, D. D.*

**I.  
Means  
and End.**

Without stopping to think about it we would all say, if we were asked the end and purpose of all our Christian work, "To bring men and women in contact with the only source of life—Jesus Christ." Our high calling as members of His body is to use every means and promote every plan that will serve that purpose. Two of the means God uses to extend the Kingdom through His people are the preaching of the Word and the gathering together and training of believers in a church building. Evangelists, endowed of the Holy Spirit with one of the gifts mentioned in Eph. 4: 11, are needed to proclaim God's message, and men set apart from pastoral cares for this special service come with freshness and vigor to the help of the ministers in their own fields. But we must not only make known God's supreme message of pardon and power—we must carefully sow the seed of a self-propagating plant in every town and country-side; and to do so adequately we must provide the physical shelter for the group of believers that compose the church.

**2.  
The Men  
and the  
Method.**

This year the Home Board has had 17 evangelists in its employ—men of proved power in reaching the hearts of the people with the searching word of God. They have been, as we know, under the leadership of Rev. Weston Bruner, who, with such men as Rev. H. A. Hunt and Rev. W. A. McComb to reinforce his plans, has been God's instrument in rousing and stimulating many cities in which campaigns have been held.

For it is the policy of the evangelists to concentrate, often, on a single city for two or three weeks, and by preparing each individual church for the forward movement and then simultaneously opening special services in all of them at once; to create in the town an atmosphere of religious thoughtfulness favorable to definite decision by many who hear the message. The Board believes that the "sane, yet bold and aggressive, methods" used in these city campaigns is one of the much-needed factors in increasing the efficiency of our Baptist churches in the cities—ever our weakest point. Says a city pastor, speaking of the successful campaign in his town:

"That the masses in the city are drifting away from the churches is attested by the empty pews in so many of our churches on Sunday night. All sorts of devices have been resorted to by some pastors with varying success. Others have gone so far as to

advocate the abandonment altogether of the Sunday night service as superfluous. So I am sure any evidence that the masses can be reached by the old-time gospel will be welcome news."

**3.  
Glimpses  
of the  
Campaign.**

In the forefront of the plans is always the stirring of the church for the realizing of its great opportunity, the waiting upon God in humility and trust for the power to enter upon the work to be done. So it is the custom for the members of all the Baptist churches to be called together in a united meeting at the very beginning of the campaign, and again and again during its progress, for the mutual inspiration there is ever in such a gathering. This is fulfilling the condition of Christ's word of promise, "Tarry ye—until ye be endued with power." These words from the General Evangelist show us what came after:

"From this inspiring service the evangelists and singers would go out to the various shops and factories to preach the gospel to the men and women during the noon hour. Shops, factories, schools, fire-engine houses, the police court, orphanages, Florence Crittenden Home, were in turn visited again and again by these inflamed evangelists of peace and good will, and many who rarely heard a sermon were moved to repentance toward God and faith toward our Lord Jesus Christ.

"Our great street meetings in Covington, at which probably 1500 people gathered, and in an orderly, even reverential manner, stood for more than an hour listening to the gospel in song and sermon, was a veritable revelation to the Baptists of that section. In the center of this vast crowd stood the stalwart and splendidly uniformed chief of police. He seemed to be profoundly interested in every part of the service. When the General Evangelist visited his office to secure permission for the meetings, he gave his assurance that we would not be molested, and there he stood to make good his promise.

"I do not know whether he is a Christian, but from the cordial greeting and warm hand-grasp, as we were getting on and off a street car, a few days later, I was assured of his appreciation of our efforts to reach the great masses with the gospel."

Results? They are with God after our part is done. Yet we love to be encouraged by the knowledge that our labor is visibly not in vain. In several cities, we are told, the churches have increased 15 per cent. in their membership, through these campaigns, and this year the reported number of conversions through this means is 3860. But there are other results as well for which gratitude is due:

**4.  
Results.**



"The revival of the churches and the vision of service and the possibility of united effort is little less important than the saving of lost souls. Thus emphasis is continually placed upon the training of our churches for the wider service in the Kingdom.

"While we do count our converts and rejoice that we have converts to count, we realize that a general revival is the work of the Holy Spirit, first upon the hearts of God's people, and through them reaching out after the lost. For the winning of lost souls is the great work, not merely of the minister, or even of the ministry or the teachers in the Sunday-school, but the normal work of all men who are themselves saved."

Turning now to that great claim of the "homeless churches" upon our denominational resources, we may try to realize something of the burden resting upon our Home Board secretaries because of the urgent calls received continually from congregations that need a church house in order to maintain and strengthen their foothold in their towns. Are they beggars, these homeless churches? Dr. Gray, with his pungent and forceful pen, has characterized them as "spiritual vagabonds" in an inevitable sort of phrase not to be forgotten. To our shame, be it said, they are vagabonds, but not ordinary beggars. They are willing to help themselves, and sometimes when help from without is not forthcoming, something like this happens:

"In a certain Western town it was decided by a small body of Baptists that a house of worship ought to be built in a part of the city remote from the First Church. They began it in the morning, and at evening it was finished. It is twenty-eight by sixty feet, and has two rooms. Twenty-six men were put at work, and in true Western fashion, before they slept they had completed the job. Of course, some day another kind of building will be erected, but they are doing business for the Lord in this tabernacle, and they were not long in getting at it."

We applaud such enthusiasm and energy; but we all know that such a house could not for very long be adequate to the work of a live church. By and by, before they can very greatly help themselves, there will be needed the building that takes more than a day to construct.

#### 6. How Are We Doing It?

There are estimated to be over 4000 Baptist Church organizations in the S. B. C. without houses of worship.

"Perhaps there is not a better illustration of our Baptist backwardness in strengthening and teaching and developing the folk who have come to us than

these 4000 unhoused infant church organizations. They are our reproach. Moreover, we have got to find a way out of the backwardness by which we year after year allow such immense calls to Christian helpfulness to go by unnoted and unheeded."

But there has been sincere and hearty effort by the Board not to let these appeals go unheeded. Several years ago one of its recommendations to the W. M. U. was the creating of the "Tichenor Memorial Fund" for church building, to honor the former secretary of the Board, while centering the women's attention upon this real need in Home Mission work. That fund, completed in 1907, is a part of the General Church Building Fund, which has now reached the sum of about \$69,500. With an aim of \$500,000 ahead and the calls for help ringing in their ears, how slow must seem the progress of that fund to the secretaries!

Dr. Gray's report on this topic says:

"The Home Mission Board gives about \$75,000 per year, most of it out of its general mission fund, towards aiding in building church houses in places where the need seems most urgent, and sometimes almost tragic. But four times as much as that might well be spent every year, for the next five years, in putting weak churches on their feet by a modest initial payment toward the erection of a house of worship."

And, again, as showing the wisdom of putting in enough at the point where help is given:

"A new order of things in the way of equipment for larger service has come. The old plans of a single room for an auditorium are obsolete in the face of present day needs for effective church service and work. Churches must be erected with a view of efficiency in Sunday-school work and other phases of church life."

The thought of the Board is to have so large a permanent building fund, that without taking anything from the general mission funds it can help many more churches than are now being helped, each one of which returns the loan so that the money over and over again goes forth to do its work.

Perhaps we are feeling that these words are all very general, but where are the *particular* cases of need? Some of them are East of the Mississippi, and the great majority West of it. The secretary of the Texas Board makes this appeal:

#### 7. A Word from Texas.

"Recently the Home Board has entered Galveston in a manner that promises good results. There is a city of 40,000 people with only one Baptist church. Think of it! The situation is such that our State Board cannot handle it as well as the

Home Board can. Things cannot, must not, continue as they are in that city. It is best from every standpoint for the Home Board to vigorously press its work on that island until there are at least three strong Baptist churches and three other well-organized and equipped missions in Galveston.

"This State is so vast, so much of it is frontier, so many things are crowding upon our people and must be done—church houses and school houses to be built, denominational schools to be built and equipped, 131 associations, some of them larger than some States, to be evangelized—that the Home Board should at once greatly increase its appropriations to Texas to take care of its unfinished work here. At least \$200,000 ought to be spent in mission work in Texas each year for the next decade by our State Convention and the Home Board. The demand for it is imperative.

"The Baptist cause will be seriously retarded and handicapped for a generation if we do not enlarge the work at once, much more than the State Board can without continued outside assistance.

"When we get 2000 more church buildings, a dozen well-equipped schools for the Mexicans, a trained force for work among the foreigners, and, at least, 200 churches among them, the work in our cities so strengthened that each one of them can establish a new church and build a worthy new meeting house each year, then we can begin to think about finished Home Mission work in Texas."

8. The Arkansas situation is quite as needy, and we learn that:

**Arkansas' Claim.** "It is a church building period in this State. There are scores of church buildings unfinished at this writing because the people are unable to go

farther. There are right around two hundred houseless churches in the State, and perhaps as many more, that really need new houses or old ones repaired.

"County sites are suffering fearfully for lack of suitable church buildings. In very many towns Baptist churches are losing their grip on the situation because their church buildings are not, or are dilapidated and inadequate. In the Capital City we are in the most serious need of five new meeting houses.

"After no mean fashion has the Home Board helped in erecting church buildings in this State, but not the tithe has been done that Baptist interest demand. Oh, for a building and loan fund of \$2,000,000 for Southern Baptists! Then empty church lots would get under imposing temples and 'stuffy' dilapidation would be replaced by shining church domes."

## 9. The

## New State.

Once again let us read what our great Oklahoma needs. The promise and the progress of our work there are both large and stirring. The State secretary writes:

"One of our greatest needs is men. Strong, brave, consecrated, well-equipped, heroic men.

"Money is the other greatest need from the human side of the question—money with which to pay men.

"But what is of still greater and more lasting importance, money to help build meeting houses. I do not believe there is another object for which men who have large means can make gifts that will prove so great a blessing, looking to the evangelization of the whole world, as to put it into the building of meeting houses at these rapidly-crystalizing centers of population in Oklahoma."

## 10.

## A Final Word.

We should study these facts and face these needs with ready hearts. Who is not tempted, as a recent writer says, to feel that "it is difficult to work up missionary enthusiasm unless there is a cowboy or a case of stark physical need thrown in to furnish 'local color'"? But, after all, the spiritual realities are the things that count, and when we catch Christ's view of sin and man and eternal life, the means used to accomplish His great purpose of salvation become of great importance, and we need no "local color" to win and hold our prayers and our gifts.

"How shall they hear without a preacher?" Let us think as we close this study, and "is it a time for you to dwell in your ceiled houses while My house lieth waste"? Evangelism and Church Building are in the heart of the Bible.

## Program for Young Woman's Auxiliary

(Based on General Program)

Motto—"A Church Without a House is a Spiritual Vagabond."  
(Have this lettered on cardboard and put up before the eyes of the members. If possible, have this meeting in the woods, ending with supper).

Hymn—"I Love Thy Church, O God."

Prayer—Thanksgiving for our church house; for the preaching of the love of God, which has saved us.



## Scripture Lesson:

Talk by Leader on the need for having a house for the church worship. It is very pleasant in the summer to vary our meetings by gathering out of doors; but what would we do on stormy or wintry days? Draw attention to the beauty of the summer woods, but the chilly or damp cheerlessness of an arbor as a meeting place all the year.

How Our Church Was Built—(Have one member prepared with a brief history of it got from someone who knows the church well; and especially bring out whether or not any help was received from the Home Mission Board in building it).

Brief appeals by three members on subject, "What Would You Ask From the Home Board if You Were From (1) Oklahoma? (19); (2) Texas? (17); (3) Arkansas?" (18).

How the Home Board Helps (12, 3, 4, 6).

Summing up by Leader.

Business—Minutes—Treasurer's Report—Offering—Committee Reports.

Unfinished and New Business.

Question—Whom can well help here in our town during these hot summer days? Volunteers for personal service, in visiting some old or sick people, amusing the children, and observing a special day in the coming week as "Cup-of-Cold-Water Day."

Hymn and Dismission.

### Program for Junior Young Woman's Auxiliary

(If possible, have meeting on the Fourth of July)

Motto—"Next to Christ Comes Our Country."

Hymn—"Jesus Shall Reign."

Scripture—Responsive reading of Ps. 67.

Prayer—For the uplifting of all sorts of people in our Homeland by the gospel of Christ.

Some Good Soldiers of Christ—Brief talk on the evangelists of the Home Board, and the way they help in the fight against sin. (See 12, 3, 4).

Why Do We Need Church Houses in This Spiritual Battle? (Prepare brief statements of the number of homeless churches in our S. B. C. territory, the pleas for help by the Home Board in building houses for them, and other facts taken from the general program or the Home Board's Annual Report in S. B. C. minutes, 1911. Attach these to the sticks of tiny American flags, give one to each member, and then call for them to be read in order).

Building a Church. (Secure set of building blocks and have two of the younger girls under the leader's direction construct of them a tiny church house upon a table in the center as a model of those to be built by the loans of the Board in many towns in our land. Then put an American flag in the top of the tower, and let the leader briefly remind the girls how necessary it is to have many such churches if our flag is to be kept clean and worthy).

Hymn (all standing)—"My Country, 'Tis of Thee."

Business—Minutes—Treasurer's Report—Offering—Committee Reports—New Business.

Dismission.

### Program for Royal Ambassadors

Hymn—"The Church's One Foundation."

Prayer—Repeated after leader. John 17: 24, 25, 26.

Scripture—Acts 2: 1 to 4 and 43 to 47.

Hymn—"Onward, Christian Soldiers."

Short Papers—What is the Church? Who Founded the Church?

What is the Work of the Church?

Singing—Ambassadors' Hymn.

Debate—Resolved, That it is the business of the Home Mission Board to plant new churches, and that it is our business to help the Board all we can.

Singing.

Question Box—What has the Home Board done this year to help the churches? (14). Can a church be built in a day? (15).

How does the Board help to build churches? (16). What is the need in Texas? In Arkansas? In Oklahoma? (17, 8, 9).

Repeat in concert Rom. 10: 14, 15.

Business—Adjournment.

### Band Program

(Arranged by Miss Elizabeth N. Briggs.)

#### FIRST MEETING

SUBJECT—Good Tidings.

Motto—Behold, I bring you good tidings.

Opening Exercises—Hymn—Bible Reading. Tell the story of the shepherds, St. Luke 2: 8-20, letting the children fill in parts of

it. Teach verses 10 and emphasize 17 and 20. The angels were the first to tell the "good tidings," then the shepherds told, and since then God has asked not angels, but people to tell this good news, "which shall be to all people."

**Prayer**—That we also may tell others the tidings of God's love.

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

**Reading**—By two members.

#### MARY'S INVESTMENT.

##### Part I.

Here is a true story about a little girl, whom we shall call Mary. On her seventh birthday she got from her father, who lived in India, money with which to buy a Bible.

"Grandmother," she asked, "is my money enough to buy *two* Bibles, instead of one?"

"Yes, dear," replied her grandmother; "but what do you want with *two* Bibles?"

"Oh," said Mary, "I want one for myself, and one to send to India for some little Indian girls just seven years old, like me, who hasn't any Bible of her own."

And so it came about that Mary got not nearly such a pretty Bible as she had expected to get at first. But she was thinking about the surprise birthday present she was sending out to the little girl in far-off India.

When the book was given to its new owner the name of the little Indian girl was written on the fly-leaf, and after the name, the words, "From Mary —." A new petition was added to Mary's evening prayer, for night by night without fail the little English child prayed to God to bless the little Hindu girl who had a Bible like her own.

##### Part II.

Years passed by, and Mary grew up to be a woman, and in 1882 she went out to India as a missionary. One day, not very long after her arrival, she was visiting some zenanas along with a native Bible woman, who was a very earnest Christian. In the course of conversation it somehow happened that the Bible woman heard for the first time the young missionary's name. A look of glad surprise crossed her face, and hurriedly putting her hand into her pocket, she drew out a book, and eagerly signed to her companion to read what was written on the fly-leaf. Mary looked, and read *her own name!* Yes, this earnest Christian woman was the little Hindu girl whom she had remembered so often in her prayers.

God had blessed little Mary's first piece of missionary work, for it was through reading that Bible that this native woman had become a Christian; and, now that Mary was a woman, she was to have the joy of having as her companion and fellow-worker the very one for whom she had prayed so long ago, and so far away.—*Juvenile Missionary Herald.*

#### Reading—

A school girl in China bought a Gospel, but could not read all the hard words. She called on her brother, a Chinese scholar, to help her understand the difficult parts. Through helping his sister read this book of which he had never heard before, he was converted to faith in Jesus Christ.

**Song**—By the smaller Sunbeams.

**Talk by Leader on Evangelism**—This is a hard, long word. When we speak of an Evangelist, we mean one who carries the "good tidings." We usually mean men who go about and preach of God, telling again and again the story of Jesus' love for everybody. Often people who have been very wicked have learned to love and serve God by hearing these men preach. They have turned from the wrong things they had done and have become kind and good to all and have helped others to learn of God. We have evangelists way out on our Foreign Mission fields, preaching to the people in China, Africa, Japan, Mexico, Brazil and other countries. Then we have evangelists here in our own home land, for many, many people here also need to have these good tidings preached to them. The two girls of whom we have heard were evangelists. Mary, by sending the Bible to the little girl in India, was a Foreign Mission evangelist. She sent, and afterwards carried, the good tidings to India. The little Chinese girl was a Home Mission evangelist, for she taught the good news to her own brother, who was much older and wiser than she. We can be both Foreign and Home Mission evangelists. Can you guess how?

**Reading**—For two members.

#### JUDY'S LIGHT.

##### Part I.

Judy had been to school that day for the first time. And now she was reading her A's and B's, while big brother Ned sat near, studying his Greek and Latin. Judy "felt," as she told Ned, "such a lovely, grown-up feeling."



Presently her mother's voice called to her: "Judy, come take care of the baby for me for a while, won't you? That's a nice little lady."

Judy's face, which had been so smiling a minute before, was now black with frowns. "O dear!" she grumbled, "don't want to. I'm always having to be a nice lady. I'm too busy this afternoon."

Then suddenly she changed her mind. "O no, I'm not! I forgot. I suppose I can do my letters when the baby's asleep." And she bustled off upstairs in a hurry.

Ned looked after her with surprise.

"Why, it didn't take her long to think twice. I wonder what the second thought was?"

## Part II.

Soon another voice called down the stairs: "Ned, couldn't you take this letter to the postoffice?"

Ned looked up with a frown almost as dark as Judy's, and answered: "Neither can I go very well. Why can't they leave a fellow in peace? This Greek is as hard as rocks."

His eye fell on Judy's slate, and his brow cleared as if by magic.

"O, well, all right! It won't take but ten minutes; I'll go."

After supper Ned said to Judy: "Tell me a secret, will you?"

"What?" asked Judy, always interested in a secret.

"This afternoon, when mother asked you to take care of the baby, why wern't you cross about it?"

"I was, at first, because I forgot."

"What did you forget?"

"Why, about being a good girl, and doing unto others by the golden rule, don't you know?"

"I see. And let me tell you something, my small sister. It was a fine thing that you let your light shine; for if you had forgotten to be a good girl this afternoon, I'm afraid that I should not have remembered to be a good boy."—*The Mayflower*.

## THE CHILDREN'S GIFTS.

(As spoken by a girl of twelve and four smaller boys.)

### BESSIE.

There's a call from afar and from native land;  
A call for *our Gospel*, so saving, so grand;  
What can *you* give for the great demand?

### BOYS.

We have not gold nor silver to give;  
We will give our *pennies*: our prayers we'll give.

### DAVID.

I will give my *feet*, they shall go and go.  
Till the heathen's story the world shall know.

### TOMMY.

I will give my *hands* till their work shall turn  
To the gold I have not—but can earn.

### FRED.

I will give my *eyes* the story to read  
Of the heathen's sorrow, the heathen's need.

### FRANK.

I will give my *tongue*, that story to tell,  
Till Christian hearts shall with pity swell.

### BESSIE.

You have much to give, and by and by  
You may hear a call from the Voice on high,  
"To bear my Gospel o'er land and sea,  
Into all the world—go ye! go ye!"

### BOYS.

Though of silver and gold we have none at all,  
We will give *ourselves*, if we hear that call.

**Leader**—We know now, do we not? Let's try all summer long, in the hot weather, when we want to play, not to forget about other people. Let's try to help them when they are tired and hot, and if we do this we will be real Home missionaries. Then for Home Missions beyond our own yard and town, and for Foreign Missions we can work and make money for others to tell the glad tidings. (Discuss ways. See Note).

## Hymn—Prayer—Adjournment.

**Note**—Get the children enthusiastic about this work and have them to decide on some special way to earn their money.

**Investment Plan.**—Give each member of the band a penny or five cents to be invested in whatever way each one thinks will bring in the most money. Have a special meeting, when all will be brought in, and a little program given. An interesting part of this program is to have the members tell, as they bring up the money, how they invested and earned their money.

## OUR MISSION FIELDS

**Sunday Eggs.**—If you live in the country, get your mother to let you have all the eggs laid on Sunday to sell for missions. Or, ask for one hen to be your missionary hen. Sell the eggs, and in the spring raise a brood of nice young broilers.

**Giving the Tithe.**—Best of all, because we have Bible authority for it, is giving regularly one-tenth of what we have. The Mission Band whose members will pledge a definite amount each week, and then put it aside either in a mite box or tithing envelope, has found "the better way." Of course the money can be earned, or it may be saved from an allowance; but in whatever way it may come, be sure to remember that "the tithe is the Lord's," and then as you are prospered do not forget "the thank offering" now and then.—*Children's Home Missions.*

## SECOND MEETING

**SUBJECT**—Church Building.

**Motto**—Let us go into the House of the Lord.

**Opening Exercises**—Hymn—Bible Reading.

**II Kings 5: 1-4**—(Tell the story through verse 19).

**Review from Last Meeting**—What is an evangelist? Was the little maid in the story just told an evangelist? Why? What two great blessings came to Naaman through what she told? Cured of his leprosy and learned of God, what did he promise the prophet? (v. 17). What trouble did Naaman see ahead of him? (v. 18). When he returned to his own country would he find a house where people met to worship the Lord? Why? Are there people now who love God and yet have no church buildings in which they may meet to worship Him together? Where are some of these places? (Draw the children out so they will see that church buildings are needed on the Foreign field, the Home field and in their own State).

**Prayer**—That many new churches may be built.

**Hymn—Minutes—Roll Call**—(Answer whether or not money is being earned as suggested at last meeting).

**Collection.**

## OUR MISSION FIELDS

**Recitation**—(May be given by three members).

## WANTED.

Wanted! young feet to follow  
Where Jesus leads the way,  
Into the fields where harvest  
Is rip'ning day by day;  
Now, while the breath of morning  
Scents all the dewy air;  
Now, in the fresh, sweet dawning,  
Oh, follow Jesus there!

Wanted! young hands to labor;  
The fields are broad and wide,  
The harvest waits the reaper  
Around on every side;  
None are too poor or lowly,  
None are too weak or small,  
For in his service holy  
The Master needs them all.

Wanted! young ears to listen;  
Wanted! young eyes to see;  
Wanted! young hearts to answer  
With throb of sympathy.  
When on the wild waves' sighing  
The strange, sad tale is borne  
Of lands in darkness lying,  
Forsaken and forlorn.

—Selected.

## Reading—

## HOW A LITTLE GIRL WORKED.

There are ninety villages belonging to the City of Tyre, in Syria, and some years ago not a Bible was to be found in any of them. A little girl who had been taught about Jesus in the British Syrian schools, Beirut, went to Tyre to spend her summer holidays. She took her Arabic Testament with her, and read verses from it to the people.

Those to whom she read began to get quite interested, and would eagerly look forward to her coming to them day by day. But at last her holiday was over, and they had to say good-by to the Book and to its little teacher.

They often thought of her and talked about her and about the beautiful words she used to read, until, after two years, they felt so great a need for the Book that they made up their minds they must have a teacher of their own. So they wrote to Beirut and



begged that one be sent to them, and whom do you think was sent? Why, this very same little girl, who had by this time left school and was old enough to be sent as a teacher. She worked earnestly, and soon had a flourishing school.

Now there are throughout this section of Syria thirty-two schools, in which four thousand children are being taught about Jesus.

**Music**—(Selected).

**Reading**—*True Missionary Spirit.*

Two years ago a Missionary Conference was held in a certain town. Soon after the pastor's little daughter felt she must take up missionary work among her little friends. She did; holding meetings each Sunday afternoon, and has continued to ever since. She gave as her reason for the weekly meetings that she feared they would lose interest if only held monthly. She goes over to the church, which is next to their home, rings the bell, and when they get there she takes charge of the meeting. Once this winter she was sick and could not go, so she had her mamma wrap her up good and warm and place her by the open window next to the church so she could at least hear them sing. They now have a fine Band and are growing in numbers.

**Recitation**—(For five little Sunbeams).

#### A CLOCK VERSE.

Sixty seconds make a minute;  
How much good can I do in it?

Sixty minutes make an hour;  
All the good that's in my power.

Twenty hours and four a day;  
I'll have joy, I'll work, I'll pray.

Days three hundred and sixty-five  
Make a year in which to strive.

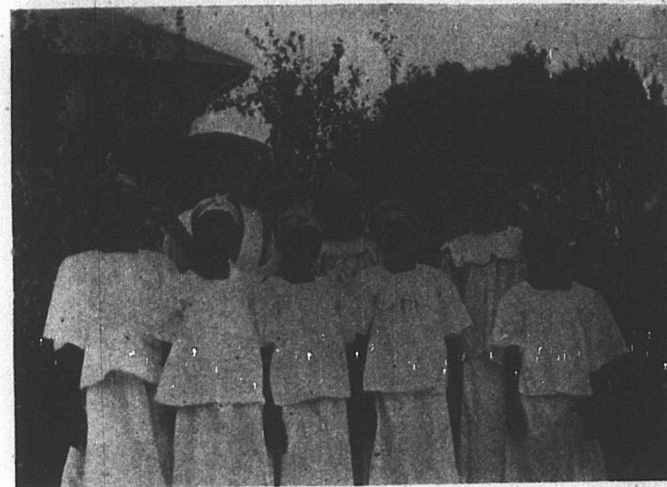
Every moment, hour and day,  
My dear Saviour to obey.

—Selected.

**Talk by Leader**—(See Note).

**Hymn**—Prayer—Adjournment.

**Note**—If the children of your State are doing special Church Building work, this is a good opportunity to tell your Band of it. For information write to your State Band Superintendent.



Mrs. Lumbley's Class, Abeokuta, Africa

## Program for August

### AFRICA

1. Hymns and Invocation. 2. Bible Lesson. 3. Poem—Light and Darkness. 4. Quotations from Missionaries (Paragraph 1). 5. Problems (Paragraph 2). 6. Physical and Spiritual Conditions (Paragraphs 3 and 4). 7. Mohammedan Power (Paragraphs 5 and 6). 8. The Yoruba Country (Paragraphs 7-11). 9. Native Christians and Our Responsibility (Paragraphs 12-14). 10. Prayer Chain for Our Workers in Africa and the Native Churches. 11. Business. 12. Dismission.

**RESUME**—Africa—in size the greatest mission field in the world, but in population not equal to India. S. B. C. field consists of the Yoruba country in Southern Nigeria, which is under the Government of England. Our first mission, established in Liberia in 1850, was later removed to Lagos, the port of Yoruba. We have penetrated 200 miles northward from the coast and have four principal stations with a large number of out-stations. An industrial school at Saki, a training school and a dispensary at Ogbomoso, are among the recently developed features of the work. Four societies or boards are reported to be working in Yoruba, but the number of missionaries is not large. Southern Baptists have 12 American missionaries there.

## Hymns and Opening Prayer.

**Bible Lesson**—Africa in the Bible. (1) Isaiah 45: 14-17, Prophecy of Egypt and Ethiopia asking for the knowledge of God. (2) Ps. 68: 31, Promise of Africa's turning to God. (3) Matt. 2: 13-15, Africa a refuge for the Child Jesus. (4) Acts 8: 26-39, A man of Ethiopia converted and returning to his own land.

## Poem—

## LIGHT AND DARKNESS.

"The outer world is dark; my room is bright.  
It is not fair that I should have the light  
While others wander on in darkness still.  
I'll place my lamp upon the window-sill,  
And keep it burning brightly, that its ray  
May cheer some traveler on his homeward way.

The outer world is dark; my world is bright.  
It is not fair that I should have the light,  
My life be freed from sorrow and from care,  
While others faint with burdens I might share.  
I'll keep my heart's lamp burning, that its ray  
May cheer some soul upon his lonely way."

**I.** The great land which is our study this month has been the subject of many prayers, and the object of devotion of many heroic hearts in the past century. If we could hear from the men and women today on the field, we should find the same glowing and eager love for its redemption as shines in these words:

"If I had a thousand lives to live, Africa should have them all."  
—Charles-Frederick Mackenzie.

"Though a thousand fall, let not Africa be given up."—Melville Cox, as he lay dying with African fever.

"Had I ten thousand lives, I would willingly offer them up for the sake of one poor negro."—William A. B. Johnson.

"Tell the king that I die for the Baganda, and purchase the road to Uganda with my life."—Last words of James Hannington.

"Tell the committee that in East Africa there is the lonely grave of one member of the mission connected with your society. This is an indication that you have begun the conflict in this part of the world; and since the conquests of the church are won over the graves of many of its members, you may be all the more assured

\*These may be given by different members of the Society.

that the time has come when you are called to work for the conversion of Africa. Think not of the victims who, in this glorious warfare, may suffer or fall; only press forward until East and West Africa are united in Christ."—Johann Ludwig Krapf, after the death of his wife and infant daughter.

But side by side with these, we might place the sad words of those who see the awful effects upon the natives of the liquor sent from civilized countries—an occasion for holy anger:

"The Gospel has no greater enemy on the West Coast of Africa than rum."—Doctor Polhemus.

"Satan has no better agent to destroy the African than foreign liquor."—Henry Richards.

"In the Congo Free State the battle will be between the bottle and the Bible."—E. P. Noble.

"The slave-trade has been to Africa a great evil, but the evils of the rum-trade are far worse. I would rather my countrymen were in slavery and kept away from drink, than that drink should be let loose upon them."—Rev. James Johnson, a native African pastor.

These flashlights from the great spirits that have served Africa show her to be both beloved and helpless.

**2. Problems.** It is a bold task to attempt the study of a whole continent in a single program. But we may take a sweeping view of some of the problems presented by Africa to the Mission Boards—problems due in part to the vastness and diversity of the Dark Continent. The World Missionary Conference, in its report on "Carrying the Gospel to the Whole World," says of Africa:

"EXTENT.—It is a continent of enormous extent, ranking next to Asia, three times the size of Europe, and one-half as large again as either North or South America. It may be said to consist of four huge river basins—the Nile, the Congo, the Niger, and the Zambesi, guarded on the northwest by the vast Sahara and its enclosing mountains, and shielded on the south by the plateau of South Africa. But of these river basins, the Congo alone is properly so described. Africa must rather be thought of as a continent rimmed for the most part by a narrow, low-lying coast, behind which rise, like a natural rampart, with varying steepness, the slopes that encircle the inner uplands and plateaux. From these uplands numerous rivers cleave a short course for themselves to the sea. On the other hand, some of the inland rivers fail to reach the sea. Lake Chad is a vast fresh-water sheet which receives the tribute of rivers, but has no outlet. The average elevation of the land is 2300 feet above the sea, and this elevation is an important factor in modifying the climate of a continent, two-thirds of which lies within the tropics.



"POPULATION.—When we compare the area of Africa with the size of its population, we encounter a primary consideration in the task before the church. India and China are the two great mission fields of the world, but India could be accommodated within the three Congo territories, and the eighteen provinces of China within the lands bordering on the Nile; and yet the total population of Africa, which may be reckoned at a hundred and eighty millions, is only two-thirds that of India and not one-half that of China proper. That is to say, in Africa the population shows an average of less than fifteen to the square mile; in China it is over two hundred and sixty. Thus one missionary writes of the sphere in which his mission works: 'The field is as large as Germany; its population only amounts to a hundred thousand.' The area is an important factor.

"RACES.—The variety of races does not seriously affect the general missionary problem so far as the native population is concerned.

"LANGUAGES.—What does, however, greatly enhance the difficulty of missionary work is the endless sub-division of these races into different tribal communities, dwelling sometimes apart from, and sometimes alongside of, one another, and still more the bewildering variety, not merely of dialects, but of positively different languages. To select two illustrations from many furnished by our correspondents, the mission field of one society is stated to include no fewer than thirty different languages; and in another field, far distant from the former, two languages are said to be required at several of their stations."

It is stated on accurate information and by actual count that 543 separate languages, exclusive of dialects, are spoken in Africa.

We are growing familiar with the commonplace wonders of engineering, which literally "cast up in the desert a highway for our God." This work is not all done, but remarkable progress has been made.

From the same report at Edinburgh comes the following news:

"The great waterways of Africa, which for centuries hardly gave access to more than its margin, have now been turned to account. The barriers obstructing the full and free use of them have been overcome by local railways; flotillas of steamers have been launched upon various reaches of the great rivers and on many of the great lakes. Railways are being pushed forward into the interior. Rhodesia is reached not only by the railway from Cape Town, but also from Beira in Portuguese East Africa. The Cape to Cairo Railway has now touched the northern frontier of Northwest

\*It will add greatly to the interest of this and succeeding paragraphs to have a map of Africa on which to point out the places mentioned.

Rhodesia and is passing on through Belgian territory; and the railway from Cairo is now open to Khartoum, with steamer connection to Gondokoro, 1100 miles farther south. Lake Victoria Nyanza is linked by a railway to Mombasa on the east coast, and railways are projected from the east coast also to Lake Nyasa and Lake Tanganyika. In almost every colony on the western, as well as on the eastern coast, railways have been or are being built to facilitate intercourse with the interior. Moreover, in all the protectorates under enterprising administration, the construction of good roads is being diligently prosecuted. By all these the task of Christian missions is immensely facilitated, but aside from the highway of the river or the railway or the Government road, the greater part of the unevangelized field is accessible only by long and weary marching through bush or forest or tropical savannah or arid scrubland. Great doors are open, great fields accessible, but the evangelization of the districts within those fields demands, as a rule, much toilsome travel."

It has been said by several missionaries in Africa that the field today presents really three Africas—Christian Africa, which is the region thickly settled by Europeans, though not yet entirely evangelized; Pagan Africa, with countless tribes of native blacks; and Mohammedan Africa. The second of these will be treated later in detail, as it is among them that our S. B. C. missions are planted. The third should have our attention, for though we have no missions among Mohammedans as such, we cannot ignore a religion which is fiercely missionary in its spirit and especially intolerant of Christianity. The wisest leaders of missionary activity feel that Mohammedanism is the greatest obstacle to the progress of the Gospel in the whole continent.

#### 4. Three Africas.

Bishop Hartzell, M. E. Bishop of Africa, gives the following account of the beginning of this strange and powerful religion, younger than Christianity, yet claiming supremacy to it:

"In the middle of the seventh century the armies of Mohammed entered North Africa, and with the aid of the Berbers, who felt the oppression of Roman rule, began the work of subjugation. The first victory was the wiping out of an army of one hundred thousand men, after which the rule of Islam under the Arabs began. Army after army of Moslem soldiers from western Asia and Egypt carried death and destruction along the Mediterranean 'like a desert simoon, fierce, irresistible, impetuous, destructive.' When they had passed Gibraltar and reached the Atlantic, Akbar, the Moslem leader, rode into the water and said:

#### 5. The Menace of Islam.

'Great God, if I were not stopped by this raging sea, I would go on to the nations of the West and preach the unity of thy name and put to the sword those who would not submit.' Following the sword was the Moslem missionary. It took two hundred years to conquer the Barbary States in matters of doctrine, and eight hundred years to completely displace Christianity. The North African Christian Church was wiped out, except a few hundred thousand Copts in Egypt and the church among the heroic mountaineers in Abyssinia. The lost ground has never been regained. During all of these centuries that beautiful land has felt the withering curse of a religion that knows no Christ, and makes salvation depend upon the belief in a God who knows no love, daily prayer, giving of alms, keeping the fast and making pilgrimages—a religion which degrades womanhood, makes the execution of laws and government impossible, and permits its followers to practice every crime known to humanity without compunctions of conscience."

Southern Nigeria, where all our missions are located, is not directly in contact with the Mohammedan sections of the country, and yet it is beginning to feel the influence of its fatal poison. L. M. Duval of Saki, the northernmost of our Africa stations, writes:

"From the north we are threatened with inundation from the Mohammedan States. Yearly the adherents to the Mussulman's religion are increasing in this neighborhood, and, unless much work is done in the near future, we will not be in a position to cope as successfully as we would like with the opposition which it is treating."

And recently the Northern Baptist Convention has published the report of their Commission sent to visit the fields of Central and West Africa, which shows the same hostility in Northern Nigeria:

"The Mohammedan element is as aggressively antagonistic to Christianity as it dares to be. Fear of the British Government prevents open violence. The opposition at present is secret. The leaders are alert to block the plans of the missionaries and turn the people from the schools, dispensaries and gospel messengers. Medical work is almost a complete failure at Zaria, where the physician has now found that he must adopt other methods of work. While the opposition at present is secret, it is believed that but for fear of the British Government no Christian convert, missionary, government official or European trader would be safe in a Mohammedan center."

#### 6. Life in Yoruba.

Let us turn to now what our African missionaries see in their everyday life. These seven men and five women carry with enthusiasm and cheerfulness the burdens of an unhealthy climate, occasional opposition, the blighting effects of heathenism upon even the converts; and tell us that "toil, disappointment and difficulties

have been mingled with joy in the Master's service." Mr. S. G. Pinnock of Ogbomoso gives us these glimpses of the interesting Yorubans:

"The traditions as to the origin of the Yoruba people are obscure and contradictory. It is certain, however, that they are negroes; but not by any means the negro commonly written about, with flat nose, low forehead and thick lips. The greater part of the race, indeed, have handsome hands and feet, pleasing features, well-developed foreheads, and are altogether a noble-looking people. From their ancient town and country in the north they have been driven by more powerful tribes southward into the present Yoruba territory.

"They are extremely witty, and will sit for hours cracking jokes, apparently intent on outwitting each other, while those looking on are convulsed with laughter.

"The wit is not by any means full of sense, although it contains ideas that might be made into something worth reading, but if translated we should find nothing to laugh at. Their heartiness of their appreciation of the ridiculous is contagious, and often I have burst into a fit of laughter by watching them. Some of my dullest moments, when traveling alone and sleeping out, have been turned into moments of jollity by watching a group of men sitting round a camp fire after a hard day's walk roaring with laughter over some newly-told tale.

#### 7. Boys and Girls.

"To describe the manner in which the children dress would not be difficult. They have generally a jet black skin, a necklace of beads, a pair of tiny bracelets, and a coil or two of beads or the bones of a snake strung together round the waist. Boys do not wear ornaments, and their only covering is a small pair of knee breeches. We like to see them best when they don clean, pretty-colored clothes; but these are only worn at the feasts, once or twice in the year.

"The boys are taught to work when very young, and, having no school to attend, they go to the farm to help their father hoe the ground or to cut grass for the horse. Both boys and girls are taught to carry loads on the head, and they manage it so well that they can balance a basin of milk and walk a mile without spilling a drop. Girls carry a great quantity of water in this way, and carry produce from the farm to the market.

"When I see their bright eyes and their intelligent countenances, and think to what end they are approaching, it grieves me not to be able to do something for them. But, you may say, can you not do something for their good? Yes, we can talk to them about Jesus



and His love very earnestly today, and tomorrow they go to the farm and we lose sight of them."

Sometimes the farms are several miles out of the village, and those who go out to work on them often stay away a long time.

#### 8. Worship.

We learned earlier that the simple fetich worship, or "aninistic faith," of the native tribes is easily exchanged for Mohammedanism. The crudeness of it may be learned from such descriptions as this:

"Trees and stones of various kinds are worshiped, as are also the departed spirits of their ancestors. The devil himself, the father of all idolatry, is worshiped, and an altar in his name is placed outside the door of the house. This altar is a piece of iron ore, on which is poured the blood of fowls from time to time. Those who profess to pay Satan homage in this way tell us that they court not his smile, for good cannot proceed from the spirit of evil; but that they sacrifice fowls to appease his wrath, and thus prevent his tormenting them with disease or famine. When asked why they erect his altar in the street, they reply, 'The street is the proper place for the devil. Who will take him into the house?'"

To make a close study of the worship of the Yorubans would require a long time, and we must not think we have exhausted the subject in a few sentences. One of the most destructive religious customs, picked out for illustration, is that of "Oro," and it should particularly appeal to us because it is directed against women and children. Mr. Pinnock says of this:

"Oro literally means 'a cry,' and it is supposed to imitate the cry of departed spirits. The custom is carried out by the men and boys; while the object of it is seen in the power it has over women and girls. In some towns it is in force every night of the year, and there is also an annual festival of nine days. In others it is in force one week in the year, and very often its power is limited to a small part of the town. This ridiculous custom compels every woman and child to remain indoors during the whole time of its observance. No female, on pain of death, dare pretend to know what Oro really is, and very recently a woman was put to death in Ogbomosho for exposing herself to the gaze of those outside. The noise called Oro is produced by whirling a flat piece of wood, from six to eight inches long, around in the air. To this women, on the peril of their lives, are obliged to be subject, and the appearance of Oro is made the means of extorting money and stock from the poor deluded, down-trodden women of the Yoruba country."

Let us remember that, as Bishop Hartzell says:

"There can be permanent success in the work of God in any land only in proportion as woman is given the gospel."

We can almost feel the hot, tropical air, see the moving black figures and hear the busy noises of the market as we read this description:

#### 9. A Market Scene.

"A large open space, in the center of a town with a population of eight thousand people. Time—five to six-fifteen in the evening. Shady trees, with roots above ground, on every hand, and to the right, at one corner, tied to the tree roots, are the sheep and goats offered for sale, with their owners close by. To the left are men carving gourds and women with all kinds of foreign and native cloths, every basket set off to the best advantage. In front, along the main pathway, on right and left, are the articles for food—corn, yams, herbs, beans, cassava, kola nuts and salt. Here in one place the smiths display their ironware, to the left here the leather work, to the right the cotton dealers, then comes the meat stand and the wood market. Herbs for medicine have their place, and a score of other things sold by general dealers; but the same order throughout—a 'place for everything, and everything in its place.'

"Suppose that an hour has passed while we have been looking round. It is now dark; the flickering palm-oil lamps are alight. The buyers are paying the money, calling loudly for their companions to make haste; black faces, glistening with oil, a foreign tongue wagged vigorously by everyone, and all making for home; you then have the regular daily scene at a Yoruba market."

#### 10. Industries.

We must not think of the Yorubans as savage hunters, with no knowledge of the industries. On the contrary, we are told they are excellent farmers, besides knowing and practicing many simple arts and crafts. The few tools used in agriculture, such as a hoe and a large bladed knife, are quite sufficient to use, as the soil is so rich that little working of it is necessary. Corn, yams, beans, cotton, indigo and other crops are raised.

One remarkable fact about the Yorubans is their skill in smelting and working iron. They have shown inventions in building furnaces and making pig-iron from the ore. There are also blacksmiths, who, though they have very rude tools, make all sorts of useful articles with neatness and skill, such as bits and stirrups, nails, chains, and even needles!

Spinning and weaving are carried on with primitive looms; but the cloth so made is strong and not unattractive. The list of their accomplishments lengthens out as we mention oil manufacture from palm nuts, pottery, ivory carving, brass, basketry, leather work and tailoring, though the last we should not recognize by that name!

**II.  
The  
Saki  
Church.**

"What sort of Christians do these Yorubans make?" we ask. Here is a picture of some of the Saki church members, sent by Mrs. L. M. Duval:

"Since our return to Africa, a little more than ten months ago, we have had fifteen additions by baptism; and the church's contribution to the pastor's salary is five times what it was eleven months ago. Recently the church building was slightly damaged by a fire which swept over a large part of the town where the church is situated. The people—both members and attendants—of the church are now earnestly engaged, not only in repairing, but also in renovating the building. The sawyers, carpenters and builders are giving their work to the church, and those who are not able to do either of these are carrying mud, sand, stone and water for the builders. These are but the outward signs of the inward spiritual quickening.

"We believe that the pastor of this church is a very earnest consecrated Christian worker and is anxious to lead his people to higher and better things. When I arrived in this country, a little more than eight years ago, he was just emerging from heathenism. He was among the first converts my husband baptized. After his baptism he promptly set to work to learn to read in his spare moments. First he worked for us as a laborer, then I taught him to cook and allowed him to go to school; afterwards he spent three years in the Theological Training School. He is still studying with Mr. Duval, and we expect even greater things for the advancement of the Kingdom, through his instrumentality, in the future. He is very humble and realizes his need of the prayers of God's people. So I bespeak your prayers for him. Recently when addressing an open-air meeting, he said: 'You may say this religion is all right for the white man, but I know it is all right for the black. I am a black man, just like the rest of you, and I never found peace till I found Jesus.'"

**12.  
An  
Estimate.**

This bears out what the Edinburgh Conference reports as its finding in regard to the Christians of these native tribes:

"The African, in fact, is waiting for a better faith and a surer hope; and in the absence of Christianity he has been easily reached on occasion by the apostles of Buddhism or Mohammedanism. Nor is it only that the laborers have promise of an early and abundant harvest. The best of the converts on the soil of uncivilized heathenism, according to the evidence received, represent a beautiful type of piety. They may have much to learn in the school of Christ on the ethical side, but they reproduce many of the notes of the Christianity of the Sermon on

the Mount—a childlike trust in God, habitual prayerfulness, zeal in God's cause. Their homes are consecrated by family worship, and among them the Lord's Day comes to its due. And just as many a parent has relearned religious lessons by coming into touch with the piety of childhood, so it may well happen that the Christianity of Europe is destined to be recalled, if not to forgotten truths, at least to neglected graces, by the infant churches that are just beginning to live their lives on the basis of the mercy, the commandments and the promises of God."

**13.**

**A**

**Question.**

Surely the dangers, the sorrows, the teachableness of Africa offer a challenge to our faith and our active labor. God is calling in opportunity, and in the menace of a false faith to us in our plenty and comfort to

"Give of our sons to bear the message glorious,  
Give of our gold to speed them on their way."

And a wise and loving heart who knows Africa well asks:

"What shall be the answer of the church to this call of God? During twelve years I have gone around and across that continent and have grown larger and better in my understandings of God's providence as I have witnessed the development of railroads and mines and agriculture, the building of cities, and the organization of hundreds of companies for exploiting the riches of vast areas. I have met many men who in the interests of secular things could command millions for any scheme which promised a fair profit. The only thing in all the continent of Africa which seems to fail in realizing the call of God is the Christian Church. But that day will pass. The problems of Africa are coming to be better known, and the Christian Church will rise to its duty."

## Program for Young Woman's Auxiliary

(Based on General Program)

Hymn—"From Greenland's Icy Mountains." (Tell story of how this hymn was written):

"'From Greenland's Icy Mountains,' the greatest of all missionary hymns, was written by Reginald Heber, the young rector of Hodnet, who afterward became the beloved Bishop of Calcutta. During the week preceding Whit Sunday, in 1819, he went to Wrexham to assist his father-in-law, Dean Shirley, with the services. A royal mandate had been issued calling for a missionary collection at the morning service, and on Saturday afternoon, in the presence of a



few friends in the rectory parlor, Dr. Shirley requested his son-in-law to write a hymn for the occasion. The young rector, whose heart had been deeply stirred by the story of Henry Martyn's life, complied at once. Retiring to a window of the room he wrote out the first three stanzas of the hymn that has made his name immortal, and, returning, read it to his companions. One change only was made, and that a slight one—the word 'heathen' being substituted for 'savage' in the second verse. Dr. Shirley was abundantly satisfied, but young Heber declared it incomplete, and, withdrawing again for a few moments, wrote out the matchless lines of the concluding verse. The following extract from Heber's journal, written on his voyage to India in 1823, adds much to the interest of the second verse:

"Though we were now too far off to catch the odors of the land, yet it is, we are assured, perfectly true that such odors are perceptible to a very considerable distance. In the Straits of Malacca a smell like that of a hawthorn hedge is commonly experienced, and from Ceylon, at thirty or forty miles, under certain circumstances, a yet more agreeable scent is inhaled."—*Miss Belle M. Brain.*

Prayer—For all missionaries in Africa, that they may be kept by the power of God from sickness and danger; that they may be made strong to meet the many opportunities of service offered to them; that the native Christians may be true and may be greatly used to bring others into the Kingdom.

Scripture Lesson—(See general program).  
Hymn.

Short Talk—Big Africa (¶2, 3, 4).

Three Pictures of Yoruba-land—(Told by three members, using ¶¶6, 8, 9).

Who's Who? Names of our S. B. C. missionaries in Africa given by a member. (See inside of cover, F. M. Journal).

Prayer—That Mohammedanism and idolatry may be overthrown in Africa.

Hymn.

Business—Minutes—Treasurer's Report—Offering—Unfinished and New Business.

Dismissal, with prayer found in Eph. 3: 20, 21, read in unison.

### Program for Junior Young Woman's Auxiliary

It is suggested that this be a porch meeting with some of the older members of the church invited as guests of honor, and that, if possible, the business be put over to the next meeting.  
Hymn.

Prayer.

Scripture Lesson—(See general program).

An African Greeting—(By two members):

"When a guest arrives, he enters, and seats himself without speaking or seeming to observe his host; the host is seated in the same dignified silence. This lasts about half a minute; then the host says, looking at his guest, 'Mbolo.' (May you live to be old).

"The guest responds heartily: 'E! Mbolo ke.' (Yes! may you live to be old also).

"Host: 'O re mbia-mbia?' (Are you well)?

"Guest: 'E! Ave ke?' (Yes! and you also)?

"Host: 'Akeri, Mi re mbia-mbia.' (Thanks, I am well)."

*Miss Belle M. Brain.*

Poem—(See general program).

Short Talk by Leader on Location of Our S. B. C. Missions.

The Game of "Let's Pretend":

If all enter heartily into it, this may be made very vivid. Give the various paragraphs beforehand to four or five girls, asking them to read them over and over until they can tell them smoothly and quickly, and make each as she gives her part introduce it by saying, "Let's pretend," for example, "that we are in a Yoruban village, and here is the market. Over there are the piles of bright-colored cloth," etc. And so on, using ¶¶6, 8, 9. When you reach the paragraph on Worship and the Oro, have the speaker illustrate by using an "Oro stick." This is found in the box of African Curios for sale by the Foreign Mission Board, price \$1.50 (23 cents additional for postage); or the little stick may be made for you by some clever boy. It should be three inches long and a quarter of an inch thick, one inch wide at the lower end and one and a half inches at the upper. Bore a hole in the narrower end, tie a string to it about a yard long, and whirl it rapidly until it produces a curious wailing, whirring noise.

General Discussion—Are the Yorubans worth saving? (See general program). What will come to them if we do not soon give them the Gospel? (See ¶13).

Offering—Take in a hollow gourd, or a "calabash" represented by a wooden bowl.

Hymn and Dismissal.

Refreshments.

### Program for Royal Ambassadors

(Have Outdoor Meeting.)

Hymn—Watchman, Tell Us of the Night.

Scripture—Psalm 86, responsively.

Recite in Concert—"Princes shall come out of Egypt, Ethiopia shall haste to stretch out her hands unto God."

Have Ambassadors join hands, forming outline map of Africa, each one giving a fact concerning Africa—people, customs, religions, explorers, missionaries. Sing, while standing, first verse of "Greenland's Icy Mountains." (See Y. W. A. Program).

\*Debate or Discussion—What Is Africa's Greatest Need Today—Civilization, Commerce, Colleges or Christianity?

Recitation—Light and Darkness.

Hymn—The Morning Light Is Breaking.

One-Minute Papers—The Dark Continent (¶2). The Dark People (¶2). Heralds of the Dawn (¶1). Daybreak (Daybreak in the Dark Continent, Chap. 8).

Reading—¶3, 7.

Business—Adjournment.

## Band Program

(Arranged by Miss Elizabeth N. Briggs.)

### FIRST MEETING

SUBJECT—Africa.

**Motto**—Preached Unto Him Jesus. Acts 8: 35.

**Opening Exercises**—Hymn.

**Bible Reading**—Acts 8: 26-39. (Tell the story, explaining that Ethiopia was the old name for Africa).

**Prayer**—Hymn—Minutes—Collection—Hymn.

**Talk by Leader**—What especial country has the Foreign Mission Board asked the Sunbeams to work for during the past two years? Can you tell anything about the size of Africa? It is such a large continent that many kinds of people live there. Though all have dark skins, all are not black people. In some parts of Africa the people are tall and strong with light brown skin; in other parts we would find small people who are very dark and who speak a language that would seem to us only a mixture of queer sounds made in the throat. Could some older boy or girl draw an outline showing something of the shape of Africa? Now can anyone point to the part of it where our own Baptist missionaries are at work? (See Abbeokuta and Lagos, east of the mouth of the Niger River). The people among whom our missionaries work are called Yorubas.

\*Read carefully paragraphs 8, 9, 10, 12 and 13 in General Program.

## Reading No. 1—

### A YORUBA BABY.

The people among whom we work in Africa are called Yorubas. They are all anxious to have large families; so the birth of a child is an occasion for rejoicing. When he is eight days old a feast is made and the child is named. On this day the friends of the parents are expected to visit them with congratulations, and each one who brings a gift can give the child a name. In this way Yoruba children frequently get many names.

## Reading No. 2—

When the baby is but a few days old he is tied on the back of his mother or some child. Here he rides, his little naked head dangling in the hot sunshine of the torrid zone, and here he remains till time to learn to walk. But he does not learn to walk so early as an American child. His mother seems content that he shall remain on her back; so he gets little chance to exercise his legs. Hence he is slow in learning to walk. The natives are always surprised to see our children walking so young.

## Reading No. 3—

As a rule, children are treated kindly. I have never seen a man too great or in too much of a hurry to stop and lift up a little child who had fallen, and say, "Po quay" (Don't cry). They have enough to eat (except in cases when food is withheld as a punishment) and are allowed to do much as they please, and wallow in the dirt with the pigs and chickens. But sometimes if a mother dies and her little ones have no older sister or aunts, they suffer with hunger and are cuffed and scolded by the other wives of their father.

## Reading No. 4—

One of the first things they do for a little child is to ask the "devil doctor" who the child is. Sometimes he will say, "This is the spirit of a great warrior who has lately died, and you must give him a warrior's outfit." In that case a gun, sword, spear, daggers, powder case, shot bag, war cap, war bell, and all the poison and charms used in their wars are given him.

## Reading No. 5—

Again, the "devil doctor" may say, "This child has come to find something to take to the spirit world, and if it is given anything it will be gone." In that case they do not even dress the child with the usual beads made from the seeds of trees, seashells or little pieces of carved wood, nor put on perfume after its many baths every day; so that, as the spirit has not gotten what it came for, it will be induced to stay until old age.



**Reading No. 6—**

Then, again, the "devil doctor" may say, "This child is not well pleased with this world, and if you do not dress it well and do everything to please it, it will not be with you long." And so we often see a baby laden with all the ornaments the family can find and its ears hung with rings when it is only a few days old.

**Recitation—****A MISSION BAND SONG.**

Sing a song of children,  
Happy as can be,  
Working for the missionaries  
Over 'cross the sea;  
Yes, and for the wee ones  
Unloved and alone,  
Who are bowing down to idols  
Made of wood and stone.  
Sing about the mission bands,  
O let your voices ring!  
For little hands and hearts are joined  
In service to our King.

—B. A. K., in *Heathen Children*.

**Reading No. 7—**

As soon as a girl is old enough to be useful, her life-work begins—carrying a basket on her head and a baby on her back. Their chief amusements are imitating their mother's work. They pound up dirt instead of corn, make clay pots and tie an ear of corn on the back instead of a doll. The boys make pop-guns, bows and arrows, and spend much time fishing and hunting.

The natives have no schools of their own, for they had no written language till missionaries reduced Yoruba to writing. Now, however, there are a number of schools kept up by the different missions. The children so ready to learn that they come to school in the morning before six o'clock.

**Reading No. 8—**

They are taught reading and writing and other primary branches. Should you meet a child who has been two or three years in our day school at Ogbomoso and ask him for the Ten Commandments, the Lord's Prayer, or other familiar passages, he could give it readily. The same would be true if you asked him concerning the simple truths of Christianity.

**Drill on Names of Missionaries in Africa.****Hymn.**

**Roll Call—**(Answering with name of a missionary in Africa).

**Hymn—Adjournment.**

**Note—**Our missionaries in Africa are: Ogbomoso (Lagos)—George Green, M. D., Mrs. Green, S. G. Pinnock, Mrs. Pinnock. Saki—L. M. Duval, Mrs. Duval, Dr. E. G. MacLean, Mrs. MacLean, A. S. Patterson. Abbeokuta—Mrs. W. T. Lumbley, B. L. Lockett, M. D., Mrs. Lockett.

**SECOND MEETING**

**SUBJECT—**Africa.

**Motto—**"The Children of Africa Are the Hope of the Country."

**Opening Exercises—Hymn—Bible Reading—**Ps. 24: 7-10. (Have the children repeat these four verses until they can say them without help).

**Prayer—Hymn—Minutes—Collection—**(Ask for the names of our missionaries in Africa).

**Roll Call—**(Answering with one of these names).

**Hymn.**

**Review, or Question Box—**What was learned at last meeting.

**Reading No. 1—**

Boys and girls in Africa are taught nothing at home that will help them to grow up into good, truthful men and women. From their earliest age they tell stories and steal because they hear and see grown people doing the same things, and there is no one to tell them how wrong these things are. Their little hearts are ruled by fear, not love. If they hear a bird cry at night, they believe it is an evil spirit. If they are ill they think someone has bewitched them. They are afraid all the time that some wicked spirit will catch them.

**Reading No. 2—**

When a little boy is ten years old—or old enough to carry a load—his real hardships begin. He must accompany his master or relatives on long journeys, carrying his meals, tramping through the hot sun day after day, sleeping out of doors in the cold and wet. Sometimes his little legs become stiff and swollen and refuse to carry him farther.

## Reading No. 3—

The girl must have her body tattooed in various designs—a most painful operation. The skin is pricked with needles and the juice of an herb injected, which leaves raised scars. Little girls of eight and ten years are often engaged to old men, but seldom are married younger than sixteen or seventeen.

Oh! the anxiety we feel to get hold of these little ones and teach them better things before their hearts become hardened in sin.

The children not only learn well and are more respectful and obedient than many children in America, but they give their hearts to Jesus and make good Christians. Many who stole “steal no more;” those who were quarrelsome become peaceable and give up many naughty habits because they know it will please Jesus, and they do want to please him. Young men and women who came to us as children out of homes where human flesh had been eaten are today telling the story of salvation to their own people. Will not the boys and girls in the sunny home land help these children of the “Dark Continent” with their money and their prayers?

Music—(Selected).

## Reading—

## A HERO IN AFRICA.

A missionary and his wife in Africa had been driven away from their station by the chiefs, who threatened to kill them if they attempted to return.

They left the mission house and farm in charge of Tom and Uriah, two converted native boys. The kindred of Uriah came and dragged him from the mission, and gave him his choice between renouncing Jesus and being beaten.

Uriah said: “I no give up Jesus.”

Then they beat him nearly to death.

He kept repeating: “I no give up Jesus.”

Then they held his head under a small stream of water until the poor boy was nearly strangled; but every time he got his head above water he said: “I no give up Jesus.”

Then they tied a rope around him and ran him up into the inner cone of one of their round huts and kindled a fire underneath him, and threw on it a lot of red pepper, the strangling fumes of which surpass anything you can imagine. Poor Uriah sneezed and coughed and fainted. When they supposed that he was dead, they lowered him and dragged him out of the hut. In the fresh air he soon opened his eyes, and then his would-be murderers crowded around him, shouting: “Now you give up Jesus?”

“No, I die for Jesus. He died for me, and I want to die for him.”

Thinking that they could not prevail, they left him; and he returned to the mission, and he and Tom held the fort.—*Young People's Paper.*

## Recitation—

## WHAT WE CAN DO.

Our hands are very small,  
Large things they cannot lift,  
But they can carry here and there  
Some little helpful gift.

Our feet cannot climb far  
Up mountains steep and high,  
But they can swiftly run to do  
Your errands if they try.

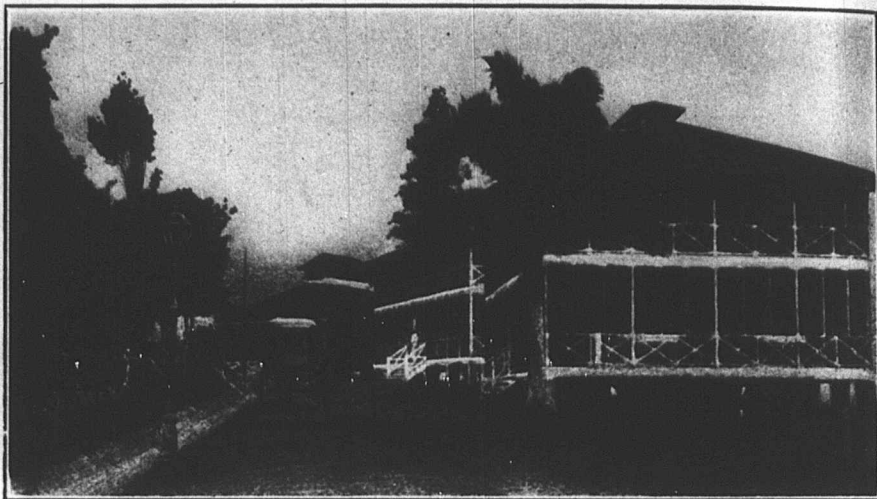
Our eyes can learn to see  
The brightest things each day;  
And if we're tempted to do wrong,  
Why, we can turn away.

Sunbeams we'll try to be  
In what we say and do,  
Then our friends will love us all—  
That's what I think. Don't you?

## Hymn—Adjournment.

Note—A Question Box may be arranged with questions relating to things learned at the last meeting. Let the children draw questions in turn. If they cannot answer, drop the question back for someone else to draw. Ask about the money they are earning, how they are succeeding, etc.





Hospital—Canal Zone

## Program for September

### CUBA AND THE CANAL ZONE

1. Opening Hymn. 2. Scripture Lesson. 3. Sentence Prayers. 4. Resume—Introduction by Leader. 5. Liberty in Cuba (Par. 1-6). 6. A Visit to the Baptist Convention of Cuba (Par. 7-12). 7. A Woman in the Canal Zone (Par. 13-18). 8. Difficulties in Panama (Par. 19-24). 9. The Workers and the Equipment (Par. 25 to end). 10. Reports of Committees. 11. New Business. 12. Midsummer Thoughts on Our Encouragements to Renewed Work. 13. Hymn and Dismission.

**RESUME**—Cuba, our Southern island neighbor, has by her last census a population of 2,048,980, of whom a million and a quarter are native white Cubans, and the rest Spanish, Americans, negroes, mulattoes and Chinese. One of her greatest needs is more schools and better ones, since even now, after all the improvements made by the American influence, only one-third of the children of school age are under instruction.

Southern Baptists work in the western half of the island, and in the adjacent Isle of Pines, and have 22 churches and 25 stations. American missionaries and Cuban pastors work under our Board.

## OUR MISSION FIELDS

45

**Canal Zone**—Six years ago our Home Board began mission work in the Zone. Now it has 11 churches and 4 stations, with a total membership of 519; and the reports show that the gifts average \$7.16 a member.

### Hymn—Prayer.

**Scripture Lesson**—Isa. 61: 1-3, Freedom from Political and Religious Bondage Foretold. Luke 7: 20-23, Freedom from Sin Symbolized. Rom. 8: 1, 2, Spiritual Freedom. Gal. 5: 1, Encouragement to Freedom in Christ.

**I. Spain's Legacy.** We are familiar with the dramatic and brilliant events of Cuban history ten years ago, and it is a commonplace to us that the Spanish language, customs, habits of thought and religion are interwoven almost inextricably with the life of the Cubans. Spanish cruelty, love of gold, deceitfulness, pride and indolence made Cuba's history dark with suffering and bloodshed; and the taint of Spain's 400 years' occupancy is over all the life of the fair island today. Sometimes we are tempted to wish that it had not been the gallant Admiral Columbus, but some other man than the leader of a Spanish fleet that made the rich find in the Caribbean Sea, so that Cuba might never have come under such sovereignty as that of Spain.

**2. A Historical Hinge.** A less familiar chapter in Cuba's history is something that happened in 1762. The British, aided by American colonial soldiers, invaded and took Western Cuba from the Spanish. Suppose that England had held Cuba! Our minds at once imagine a peaceful and enlightened development of the rich and beautiful country and the introduction of Protestant Christianity, which would have given the country total freedom from the dreadful oppression, ignorance and suffering that followed. So the treaty by which England gave back Cuba to Spain, was, as Dr. Howard B. Grose so interestingly points out,\* "a historical hinge" for Cuba.

**3. Cuba Libre.** We know in a general way that Spain's forced withdrawal from the Island meant the beginning of a national life because it meant freedom. Let us see in what ways the freedom of the Cubans is evidenced. Patriotism is possible to a subject race, but not always the expression of it. Cuba's political freedom finds an outlet in just such patriotic demonstrations as our "Memorial Day," and

\*See "Advance in the Antilles," Young People's Missionary Movement, 1910.

she, too, has dead heroes to honor. This account of the celebration of Memorial Day, or Decoration Day, comes from a young woman missionary of the Presbyterian Church:

4.  
**Memorial Day.**

"The twenty-fourth of February is a national holiday in the beautiful island of sunshine and flowers, rightfully called 'La Perla de las Antillas.' This holiday is observed in commemoration of the late war for independence between Spain and Cuba, which was won by the aid of the United States, and is called 'El Grito de Baire,' the war cry of Baire.

"The morning was quite cool and the wind strong, but at seven o'clock a long procession of the citizens of Güines, headed by the firemen, policemen and twelve mounted rural guards, also one of the best bands on the island, who played the martial strains of the national hymn, solemnly marched out to the cemetery to do honor to their martyred dead. Not the least noticeable in the procession were the school children who, dressed daintily in pretty pinks, whites and blues, carried fragrant bouquets, and were in themselves a fit symbol of patriotism. A little inside the cemetery stands a large soldiers' monument, erected over the remains of many heroes. The ground around it is planted with chrysanthemums and roses, and surrounded by a low iron fence; the school children filed around this, standing quietly while three fine orations were delivered from the steps of the monument. All heads were bared during the orations, and the Cuban flag, fastened to the monument, hung at half-mast. The band played another national air, while the school children threw their flowers over the soldiers' graves.

"These people are very patriotic and show great respect for their dead; loyalty to the flag is early instilled in the minds and hearts of all the school youths.

"Although on this occasion not a prayer was offered, nor a hymn sung, we know that true patriotism and Christianity go hand in hand, so we believe that in a few years the beautiful exercises of Decoration Day will be strengthened by prayer and song."

5.  
**Religious Liberty.**

A further evidence of the fact that Cuba is truly "Cuba Libre" is the way she is living out that important part of their Constitution relating to religion. Let us read again that article (XXVI):

"The profession of all religious beliefs, as well as the practice of all forms of religion, are free, without further restriction than that demanded by the respect for Christian morality and public order. The Church shall be separated from the State, which shall in no case subsidize any religion."

This it was which in 1900 opened the island freely to Protestant work, though Southern Baptists had had for some years been working in Havana under great restrictions. Dr. Henry L. Morehouse of the Northern Baptist Convention says on the point of Cuba's real religious liberty:

"The absence, in general, of fanatical opposition such as is common in Roman Catholic countries, manifesting itself in violent forms, has been an encouraging feature of our work in Cuba. The fact is, the liberty-loving people, in their long and fearful struggles for independence, had hearty hatred for the Roman hierarchy in league with the tyrannical power of Spain to keep Cuba under the yoke. They cared little or nothing for priestly anathemas. The spirit of independence asserted itself in religious as well as in political matters. Indeed, the latter was the overshadowing concern and there was little devotion to the church. Romish priests, whose support was no longer assured from public funds, returned in large numbers to Spain. Missionaries were cordially received by many, found open doors everywhere, were heard respectfully, and went about unmolested."

6.  
**Action and Reaction.**

This enthusiastic reception of American missionaries was natural from any point of view, as the United States had just done for Cuba the greatest service possible. The people were eager to come into the churches *because* they were American, without understanding in the least the real nature of a change of inward life which is the essential in true simple Christianity. This flush of popularity was welcome, no doubt, but not permanent or deep-rooted, and another day came for the missionaries when the eagerness for the Gospel had somewhat faded. The fluctuating feeling toward the American missionaries is illustrated in the following extract:

"For a time, and to some extent still, the missionaries have had to contend against the influence of Americans in Cuba 'who lived in such a way as to recommend neither our country, our government nor our religion.' These adventurers were regarded as Protestant products.

"Twice also within this decade, first in 1903 and again in 1906, there arose a strong anti-American sentiment which was prejudicial to our work. Indeed, the Roman Catholic hierarchy craftily characterized the American missionaries as secret emissaries of the United States to obtain ultimate control of Cuba. But at last the magnanimity of the United States Government in its dealings with Cuba refuted this charge, while the discreet conduct of the missionaries themselves showed its falsity."



So once again we are in a period of steady and gradual development of favor among the people after their reaction from the first enthusiasm.

**7. A Land of Enchantment.** Other programs in *Our Mission Fields*,\* and the articles we see from time to time in the magazines, have made us see vividly the luxuriant beauty of this wonderful land with its brilliant sunshine, the intense blue of the sky, the rich and varied splendors of flowers and fruit, the bold and almost Oriental coloring of the red, yellow and cream-colored houses. We can almost fancy ourselves really traveling in this land of enchantment, through fields of luscious sugar-cane, beneath banana trees laden with their ripe golden burden, and then along by the sparkling sea. For we are going in imagination to the Baptist Convention at Sagua la Grande, and must pass through this rich and smiling country on our way from Havana.

**8. An Annual Convention.** We reach the pretty little town on the north coast of the island, where the Baptists of the Western Provinces are to have their annual convention. It is February and the very finest time for the convention, as it is the dry season. The ocean breeze tempers the tropical heat, and except at midday there is activity of both mind and body in the little town.

The Baptist chapel, recently completed, is ready for the gathering of the delegates, and the pastors, Dr. Rodriguez and Rev. F. de Armas, welcome with joy the coming of the largest number that have ever been present at the convention. Seven years ago there were but seven men present to organize and launch the organization; in 1911 there are present, we find, fifty-nine delegates and more than fifty visitors, besides ourselves. Dr. Gray of the Home Board is here, strengthening the hands of missionaries and native pastors by his fellowship and his words; Rev. M. N. McCall, the superintendent of all our work in the island; Miss Alice Taylor, one of our Training School girls, who is now teaching in the Havana College, and a throng of dark-eyed Spanish-speaking workers, who speedily become our friends.

**9. The Opening.** We enter the church with the others and watch with interest the organizing of the body for its work. Mr. McCall, very appropriately, is elected president of the convention, and then are chosen a secretary and treasurer, two Cuban pastors, Rev. J. V. Cova and Rev. M. M. Callejo. With reverent prayer and dependence upon

\*See *Our Mission Fields*, July, 1910; October, 1909.

the guidance of Him for whom the work is all done, the reports and discussions are entered upon. It seems strange to sit in the midst and hear the unfamiliar language about us; but a missionary sitting by us hastily translates from time to time the points of greatest importance, and so we can gather the facts that are reported. The spirit of harmony, co-operation and earnestness that prevails needs no interpretation, for eye, ear and heart take it in without words.

**10. A Year's Growth.** Let us impress upon our memories some of the cheering records of the year's work which come out in the reports. Our missionary friend assures us that the number of baptisms reported by the brother who has just finished speaking is 200, while 500 more candidates who desire to be baptized are being taught more fully the way; and we learn that the membership of all our churches is about 1500. We feel a little eager to know whether the Cuban Baptists are giving Christians, and so we ask the amount of the contributions. "\$3000 and more," replies our interpreter joyfully; and then we feel a little hot with shame as she adds: "That is an average gift of nearly \$2.50 per member. You know Southern Baptists at home give about 12 cents per member a year for Home Missions!"

**11. Into Panama.** The note of courage and purpose is strong in this Cuban mission of ours; and no less full of hopefulness is the work further westward on that 10-by-50-mile strip of United States territory we call the Canal Zone. We cannot do better than see this interesting field through the eyes of Mrs. J. H. Coin, who, with her husband, spent six months in the Home Board's work at Empire during this past year.

**12. A Wrong Impression.** "To the majority of Americans the Canal Zone is an indefinite strip of land in the tropics where perpetual torrid heat reigns and disease and death stalk hand in hand throughout the land. Something akin to this was my impression and that of my friends all over the United States when we decided to come to the Zone, October 10, 1910, for a period of six months under the Home Board.

**13. Present-Day Conditions.** "In imagination there were many hardships before us, but a desire to spread the glad tidings, and also to see this wonderful land, led us to decide to endure hardships as good soldiers; but to our surprise we found no physical hardships, but every convenience and comfort of the Homeland. So the mission-

ary's life in the Zone now is not like that of our foreign workers, but the time was, when Revs. Wise, Loveridge and Sobey came, that they came at the risk of their own lives. Conditions which now exist are due entirely to the wisdom of our Government.

**14.  
The  
Zone.**

"In order to fix definitely the extent of the Canal Zone, let us remember it is a strip of land about 47 miles long, reaching from Colon to Panama, and five miles on each side of the Canal. The United States has a lease in perpetuity of this strip and paid for it as follows: Forty million to the French and ten million to the Panamanian Government outright, and beginning nine years after November 18, 1903, will pay to the Panamanian Government two hundred and fifty thousand dollars annually. The cities of Panama and Colon remain under the authority of Panama, but the United States has complete jurisdiction in both cities and their harbors in all that relates to sanitation and quarantine. This is the home of approximately ten thousand Americans, who are here engaged in the most gigantic engineering feat of the age, and incidentally are making money.

**15.  
Climate.**

"The climate of the Zone is a revelation to those who have not really visited it, and it is hard to convince the average American of the real condition. The temperature ranges from 65 to 90 the year round. There are only two seasons—the rainy, which lasts from April or May during the remainder of the calendar year, and the dry season, which begins in January and lasts generally until the first of May. One who arrives in the rainy season rebels at first at so much rain, but soon realizes that the rain is the salvation of the climate, and without it the heat would be intense. During the dry season the trade winds blow constantly, and only in the sun does one feel the heat. The nights are delightfully cool and one needs light cover the year round.

**16.  
A Sanitary  
Model.**

"There are practically no flies nor mosquitoes. This condition did not always exist, but when medical science determined that these were the chief causes of malaria, typhoid and yellow fever, a war was begun upon them and never ceases. There is a brigade of men whose business it is to search for breeding places and to use crude carbolic and kerosene unsparingly, and to this constant vigilance is due the delightful condition which exists here and which does not exist in any part of the States to my knowledge; and because of the excellent sanitation the death rate here is only ten to the thousand.

**17.  
Government  
"House-  
keeping."**

"One of the most striking facts of life here is the Government ownership of everything. The Canal Zone is governed by a commission, and the Government is always referred to as the commission (more properly, the Isthmian Canal Commission). The commission owns the houses, furniture, hotels, Y. M. C. A.'s, chapels, railroads, commissaries; in fact, everything, but supplies to its employes furnished houses, fuel, light, water, etc., free of all charge, and provisions and clothing at reasonable rates.

**18.  
"Can't Do  
Anything."**

"Religious conditions in the Canal Zone are indescribable. Conditions exist here which could not exist elsewhere, and upon arrival both preacher and layman are assured 'you can't do anything on the Zone,' and after a few months one concludes that the statement is not far wrong as far as the work among Americans is concerned. It makes one blush and shudder when he sees the acts of professing Christians and realizes the example that is being set before the native population. They are really being corrupted by American influence.

**19.  
Stumbling  
Blocks.**

"There are many obstacles in the way of the work, but there is no question in my mind but that the hindering cause is the indifference and godlessness of so-called American Christians. The open saloon runs every day and night and until noon Sunday by permission of the Government; but when these saloons make drunkards the Government deports them. Of course, all kindred crimes follow in the wake of the saloon, and gambling is a most prevalent sin. Baseball is played every Sunday during the dry season.

**20.  
Uncle  
Sam's  
Chapels.**

"The Government has built in each city of importance a chapel for the use of all religious denominations. These are two-story affairs, with a lodge-room above; and as all lodges use them there is a meeting nearly every night while church services are held below. The surroundings, to say the least, are anything but quiet. In nearly every chapel, if not all, is a baptistry, which, I am informed, were put there through the influence of Rev. J. L. Wise. These chapels are in the hands of the quartermaster of each place, and by him assigned to the various bodies desiring to use them.

\* \* \* \* \*



**21.  
Two  
Churches.**

"There are two of our white church organizations on the Zone now. One at Gorgona, organized in 1910 with Rev. J. L. Wise as pastor. This church had services there Sunday nights and prayer meeting each week, and beginning with 1911 now has services every Sunday morning. The League at Gorgona has ceased to exist. Our Baptist church has a membership of twenty-five or thirty, and the other one at Empire has about the same number, scattered up and down the Zone. Rev. J. H. Coin has been the pastor of the Empire Church since October. Services are held every Sunday night and prayer meeting each week. The services of both churches are held in the Isthmian Canal Commission chapels. No churches have been built for the white work, as the chapels serve the purpose.

**22.  
Birds of  
Passage.**

"The work among the white people is little different from that in the States, except everyone here is transient and no one intends to stay. Each one has a time limit, and as that is reached he leaves. The chief idea of the majority of Americans is to make money, and God has little place in their thoughts. Under these conditions it is hard to convince men that they should join the forces, even for a short time. Those who do, stay a short time and leave; so that the work is ever changing, though possibly it touches many lives. It must be done, but there is no permanency to it, as few expect even to stay to see the ships go by.

**23.  
An  
Advantage  
to be  
Pressed.**

"The Sunday-schools are, of necessity, interdenominational, and our Baptists are doing their share of the work. I consider it a rare opportunity for Baptists to get a fair hearing of the truths of the Bible, as we hold them and feel that some good may come from these Sunday-schools. There are not enough Baptists in any one place to maintain a Sunday-school, and it has seemed best to co-operate with the Union Sunday-school.

**24.  
Equipment  
and Men.**

"The Board owns four church buildings and there are nine church organizations. The church at Colon is a concrete building and is now in charge of Rev. Stephen Witt, who took charge of the work January 1, 1911. The Board has recently completed at Empire a pastor's home, which is now occupied by Rev. J. H. Coin. It is built after the plan and style of all commission houses. It is beautifully placed on a high hill and is conveniently located, being just across the street from the chapel. The First Baptist Church of

Empire furnished it, and the house and furnishings are worth at least eighteen hundred dollars. There is a pastor's home at Culebra, occupied by Rev. S. M. Loveridge. Above the church at Colon are rooms for the use of a pastor, and these are now occupied by Rev. Stephen Witt. Rev. J. L. Wise, who is superintendent of our work, lives at Gorgona, but in a Government house. Gorgona will be under water when the Canal is finished, so it would have been folly to build there.

**25.  
Responsive  
"Black  
Men."**

"But there is a brighter outlook for the work among the black men, as they like to be called. They are here from all the islands of the West Indies—Jamaica, Barbadoes, Trinidad, Martinique, and many others. They are here to stay and are eager to hear the gospel story, and Baptists are leading in the work for them. They all claim to be British 'objects,' and as they have been accustomed to white ministers they prefer them. Rev. S. M. Loveridge, who has been in the Zone ten years, first with the English work and now under our Board, serves seven negro churches, and serves them well. He has two negro helpers, but often holds seven or eight services a day. The negroes of the Zone are not unlike the American negro in appearance, but are different in disposition and character. They are better educated, as a rule, but are unemotional and inclined to be sullen. In addition to Revs. Loveridge and Witt, there are several colored helpers in the employ of the Board who render valuable assistance.

**26.  
Roman  
Churches  
and Other  
Churches**

"Catholicism in its most heathenish form flourishes in the Zone, especially in Panama City, and there is a church in every town of any importance. In several places colored and white worship together. "The Episcopalians have churches all over the Zone, both for colored and white. The Wesleyans have one or two churches for the colored people, and the Methodists (North) have a school and church for the Spaniards at Panama and hold one English service each Sunday. As far as I can learn, this is, in brief, the work done in the Zone, by all agencies, in the name of Christ.

**27.  
Make Dis-  
ciples of All  
the Nations.**

"Nearly every nationality under the sun is represented here, and it is a rare opportunity for American Christians to show to the world what religion really means and to hold up Christ before a sin-cursed land; but few seem to realize the privilege and obligation.

28.  
The  
Greatest  
Help Asked.

"Pray much for the workers who need strength and encouragement, and pray more for the hundreds of 'mother's boys' who are going into sin and crime and who will not even listen to God's servants who are trying to win them from a life of sin and sorrow."

## Program for Young Woman's Auxiliary

(Based on General Program)

Hymn.

Prayer—That God's protection may rest upon our missionaries in Cuba and the Canal Zone; that our meeting today may, through prayer and offerings, help Cuba to be free spiritually; that the Cuban girls may be won to Christ and to an educated womanhood.

Hymn—"The Light of the World is Jesus." (Divide the Auxiliary into two parts, the first group singing the first and third lines of each stanza; the second group the second and last lines, and all together the refrain).

Scripture Lesson.

A Question Answered: Is Cuba Patriotic? (Par. 1-4. Let a member tell in her own words).

A Little Journey to the Land of Enchantment. (Have some member who has a lively imagination take the Auxiliary by the Florida East Coast Railway to Knight's Key, and thence across the water to Havana; and so journey to Sagua la Grande. ¶7-10).

Map Study—Canal Zone. Question: Is *Panama* or *Colon* the Westernmost City of the Zone? Locate also Empire, Gorgona, Culebra.

Brief Essay—Present-Day Conditions in Panama (bringing out facts of climate, sanitary conditions and progress of Government work on the Canal. See ¶12-17 and also Review of Reviews, 1911).

Question to be answered by four members: What Difficulties and What Encouragements Would You Meet if You Went as a Missionary to the Canal Zone?

Solo.

Business—Minutes—Treasurer's Report—Offering—Unfinished and New Business, including discussion of plans for the "Membership and Magazine Campaign" in October.

Hymn and Closing Prayer.

## Program for Junior Young Woman's Auxiliary

Hymn—"They That Be Wise."

Responsive Reading:

THE GOOD SHEPHERD.

Leader—My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.—Ezek. 34: 6.

Response—Behold, I, even I, will both search my sheep, and seek them out.—Ezek. 34: 11.

Leader—As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.—Ezek. 34: 12.

Response—I will feed my flock, and I will cause them to lie down, saith the Lord God.—Ezek. 34: 15.

Leader—I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.—Ezek. 34: 16.

Response—I am the good shepherd, and know my sheep, and am known of mine.—John 10: 14.

Leader—And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.—John 10: 4.

Response—And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.—John 10: 5.

Leader—My sheep hear my voice, and I know them, and they follow me.—John 10: 27.

Response—I lay down my life for the sheep.—John 10: 15.

Leader—And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.—John 10: 28.

Twenty-third Psalm in concert.

Leader—Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.—Heb. 13: 20-21.

Prayer—Chain.



Recitation:

"THE HINDERED CHRIST."

The Lord Christ wanted a tongue one day  
To speak a word of cheer  
To a heart that was weary and worn and sad,  
And weighed with a mighty fear.  
He asked me for mine, but it was busy quite  
With my own affairs from morn till night.

The Lord Christ wanted a hand one day  
To do a loving deed;  
He wanted two feet, on an errand for Him  
To run with gladsome speed.  
But I had need of my own that day;  
To his gentle beseeching I answered, "Nay!"

So all that day I used my tongue,  
My hands, and my feet as I chose;  
I said some hasty bitter words  
That hurt one heart, God knows;  
I busied my hands with worthless play,  
And my wilful feet went a crooked way.

And the dear Lord Christ—was His work undone  
For lack of a willing heart?  
Only through men does He speak to men?  
Dumb must He be apart?  
I do not know, but I wish today  
I had let the Lord Christ have His way.

—Alice Nichols.

Business—Minutes—Treasurer's Report—Offering—New Business.  
Discussion—Would you rather be a missionary in Cuba or in Panama? Why? (Have one member well prepared on paragraphs 3-10, and another on paragraphs 11-18 and 21-25. Then draw in the other members to take sides with one or the other).  
"Missionary Clumps"—When all have decided, form the two groups into a game of "Missionary Clumps." One group decides upon some object connected with our Cuban missions, and the other upon something that has to do with them in Panama. Then one member from each group goes over to visit the other and is vigorously questioned to discover what her side has thought of. Questions must be asked, which may be answered by "yes" or "no." The side that first discovers what has been thought of by the other group wins.

Adjournment.

## Program for Royal Ambassadors

Hymn—All for Jesus.

Prayer by Leader, followed by sentence prayers.

Scripture—I Cor. 12: 13 to 22.

Singing—Favorite hymns.

Let four Ambassadors come forward, bearing large letters C U B A.  
First Ambassador holding up letter C speaks for two minutes on College in Havana (see Our Mission Fields, April, 1911, page 33 and paragraph 11 in general program). Second Ambassador holding up letter U speaks of Uplift to Cuba Through Protestant Missions (paragraph 5). Third Ambassador holding up letter B speaks of Baptists in Cuba (paragraph 10). Last Ambassador holding up letter A speaks of America's Duty to Cuba. All hold letters up spelling the word Cuba.

Singing—There's a Royal Banner.

Readings—Cuba (§4, 7, 8, 9). The Story of Federico Rodriguez Home Field, July, 1910.

Hymn—Somebody Needs You.

Readings on Canal Zone (§14, 17, 20, 21, 24, 28).

Reports—Business—Dismission.

## Band Program

(Arranged by Miss Elizabeth N. Briggs.)

### FIRST MEETING

SUBJECT—Cuba.

Motto—"Be Ye Kind One to Another." Eph. 4: 32.

Opening Exercises—Hymn—Bible Reading—Ephesians 4: 32 and St. Luke 6: 35. (Teach verse from Ephesians and part of verse from St. Luke, beginning with "And ye shall be the children of the Highest" through the verse). Pray that we many learn to be kind to everybody.

Hymn—Minutes—Roll Call.

Reading No. 1—

Cuba, the largest island of the West Indies, lies just south of Florida. It is a warm country, and many of the little children of Cuba never saw ice or snow.

Do you know how browned and sunburnt the people become who stay in the sunshine much of the time? So the little Cubans,

as well as the larger ones, have browner skins than most of us have. There are also many negroes in Cuba, so, when we speak of the Cuban children, we must think both of the dark white children and the brown or black negro children.

#### Reading No. 2—

Although Cuba is so near our country, the people in Spain used to rule the island. Spain told them that they must belong to the Roman Catholic Church and do as the priest told them. These priests did not let the Cubans have the Bible nor hear it read. They did not tell them about Jesus in the right way, and they would do nothing for the people who were too poor to pay them money. Consequently almost none of the children and very few of the papas and mammas knew about our dear Jesus, how he died on the Cross that we might all be God's children and go to the Heavenly home if we believe and obey Him.

#### Reading No. 3—

When the missionaries tell them about Jesus and His great love for little children, and that He wants them to be good and not tell bad stories, nor steal and not use bad words, they listen very eagerly, and some of them have learned to love our Saviour and to live the way that He would have them to live.

#### Reading No. 4—

But often the priests tell the children and their parents that they must not listen to the missionaries' talk, and if they do they must pay him a great deal of money. So there are many children that cannot even hear about Jesus.

#### Reading No. 5—

You are wondering why they do not read the Bible for themselves, and then they would know the story of Jesus. Only those who could pay teachers could learn to read and write. As most of the people are poor, few of them could read the Bible if they owned one.

#### Recitation—

Dear Saviour, bless the children  
Who've gathered here today.  
O send Thy Holy Spirit,  
And teach us how to pray.

Dear Lord, wilt thou not teach us  
To obey Thy great command,  
And send the blessed gospel  
Abroad through every land?

O send the missionaries  
With the message of Thy love,  
Of the wonderful salvation  
Brought by Jesus from above.

Lord, bless the work we do for Thee;  
O bless our gifts, though small,  
And hear our prayer for Jesus' sake;  
Send Thy light and truth to all.

—Selected.

#### Hymn.

#### Reading—

With no games to play, no books to read if they were able to read them, the children have been deprived of much of what has made childhood in the United States so beautiful. The greatest excitement that comes into their lives, aside from the gaming, is the religious carnivals. The feast days are many. Miss Purdy describes one of the celebrations: "About noon the carnivalists appear, the number increasing until the streets are almost filled with all sorts of grotesque people and things on foot, and beautiful ladies and children in carriages. The grotesque figures range from a simple sheet-wrapped and face-masked form to all sorts and degrees of fantastic ugliness. One old negro had pale-blue trousers and black dress coat, and a stovepipe hat gaudily bedecked with ribbons. He carried and played a mock guitar, which was simply a hugh fish, dried with tail and fins intact, upon which he played with another piece of fish. Sometimes he used it as a flute and again as a whistle, and again he snatched off and devoured great mouthfuls. This will do as a sample of a great variety of performances which filled the streets with frolic and tumult until darkness put an end to these features of the carnival in honor of a saint."

Review—Hymn—Collection—Hymn—Adjournment.

#### SECOND MEETING

SUBJECT—Cuba.

Motto—"Then Were There Brought Unto Him Little Children."  
St. Matthew 19: 13.

Opening Exercises—Hymn—Bible Reading—St. Matthew 19: 13-15. (Review verses learned at last meeting).



**Prayer**—Especially for the children of Cuba.

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

**Recitation**—By seven little Sunbeams.

#### TEN LITTLE FRIENDS.

Ten true friends you have  
Who, five in a row,  
Upon each side of you,  
Go where you go.

Suppose you are sleepy,  
They help you to bed;  
Suppose you are hungry,  
They see that you're fed.

They wake up your dolly  
And put on her clothes,  
And trundle her carriage  
Wherever she goes.

They buckle your skate straps,  
And haul out your sled;  
Are in summer quite white  
And in winter quite red.

And these ten tiny fellows,  
They serve you with ease;  
And they ask nothing from you,  
But work hard to please.

Now, with ten willing servants  
So trusty and true,  
Pray, who would be lazy  
Or idle—would you?

Would you find out the name  
Of this kind little band?  
Then count up the fingers  
On each little hand.

**Talk by Leader**—How are your "Ten Little Friends" getting on earning mission money? (See Note for July Program). Call for reports. Tell of plans for the meeting when this money is to be brought in.

#### Reading No. 1—

As the Christmas season nears the Christmas dances begin in Porto Rico. The children dearly love to go from house to house and peep at the men and women as the flaring light of burning torches sway back and forth, keeping time to the beat of a rude drum. But the greatest excitement is on "Three Kings' Day." Then comes a procession through the crowded streets, headed by a man carrying a box on his head, followed by men playing queer musical instruments. The children give the leader a couple of pennies, and then, to their great delight, he lifts down the box, and through the glass front they see the images of three men on three horses. They may gaze a few minutes, and then the procession moves on, and the children will not have this pleasure again for a whole year. But they greatly enjoy their Christmas festivities, all too short, to be sure.

#### Reading No. 2—

Since the United States helped Cuba the children have public schools as we have, and many are learning to read and write. But they have little besides school books to read. When they can get a nice story, or, better still, a Bible full of nice stories, they are very happy. There are few books for children in the Spanish language, and these few are costly. But some of our people have written little leaflets or tracts in Spanish, telling Bible stories or something else that will help the children.

#### Reading No. 3—

There is a school near the home of the missionaries, and when school is out some of the little girls pass the mission going to their own homes. One day the missionary stopped them, and showing them some of these tracts asked if they would not like to read them. "Si, si!" ("Yes, yes"), they said. So she gave each one a tract, asking them to return them the next day and promising to give them others. Almost every one came to exchange her tract. The papas and mammas are proud that their children are learning to read. They listened while the children read the tracts to them, and in this way they all heard about Jesus. Many of these children have come to the Sabbath school to learn more about the Jesus in the tracts, and in time we hope they will learn to love and serve Him.

#### Reading No. 4—

Another day a man came to the mission with his three little boys to sell "quineos" (bannas). While he and one of the boys were inside of the house the missionary gave tracts to the other two. They were delighted, and when the boy and his father came out of the house she saw by their looks that they wanted some, too, so she

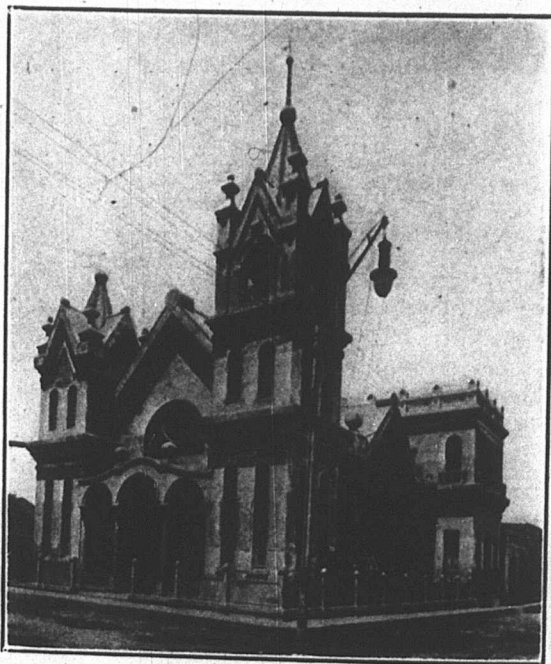
gave them each a tract. They bowed, and taking off their hats said, "*Muchas gracias*" (many thanks), and promised to come to the Sabbath school.

### Hymn.

If I Were a Child in Cuba—(See Note).

### Hymn—Adjournment.

**Note**—Let the Leader tell the story of a child in Cuba, using material in the two programs. At short intervals stop, touch a child with a long wand and have him tell until the wand is lifted.



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