

Our Mission Fields

VOLUME VI

JANUARY-FEBRUARY-MARCH, 1912

NUMBER 3

UNION WATCHWORD, 1911-1912

"Our Sufficiency is from God."

—II Cor. 3:5

Another Year

By KATHARINE LEE BATES

*Earth giveth unto us
Another year
Miraculous
Her beauty to behold,
New dawns of rose and gold,
New starlights to enfold
Our dreaming sphere.*

*Love giveth unto us
Another year
Of marvelous
Ointment for weary feet,
A shadow in the heat,
Home welcomes and hearth-sweet
Communion dear.*

*Christ giveth unto us
Another year
Of burdensome
Tasks blessed for his sake,
World's pity to awake,
To bind up hearts that break
Beside us here.*

*Hope giveth unto us
Another year
Adventurous
To follow the climbing Good
By thorn and beast withstood,
To heights of Brotherhood,
Through dim to clear.*

*God giveth unto us
Another year
All luminous
With Him, our shining Source,
Divine, redeeming Force,
Of life's bewildered course
Still charioteer.*

PUBLISHED QUARTERLY BY
THE WOMAN'S MISSIONARY UNION

Auxiliary to the Southern Baptist Convention

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

ENTERED AT THE POST OFFICE AT BALTIMORE AS SECOND CLASS MAIL MATTER

Our Mission Fields

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

Address all letters and money orders to Woman's Missionary Union, Literature Department, 15 West Franklin Street, Baltimore, Md.

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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

EDITH CAMPBELL CRANE, Editor

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Calendar of Monthly Topics

Woman's Missionary Union, 1912

January—A Million Women—Study of Organization.

February—Japan.

March—The Foreigner; East and West.

April—Christian Stewardship.

May—South America.

June—Mountain Missions.

July—Mexico.

August—Missionary Training.

September—The Country Church.

October—The World-Field.

November—The City—A Menace? An Opportunity?

December—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

JANUARY

- A Message to Baptist Women—*Helping Hand*, October, 1911.
 Woman's Part in Christianizing the World—*Missions*, October, 1911.
 Heathen Women in the New Hebrides—*Missionary Review*, October, 1911.
 Facts Concerning Women of China—*Missionary Review*, October, 1911.
 A Womanly Advocate of Woman's Cause—*Independent*, May 4, 1911.
 Woman as a Factor in the Peace Problem—*Review of Reviews*, May, 1911.
 Women First—Please—*Independent*, January 12, 1911.
 A Generation of "Woman's Work for Woman"—*Missionary Review*, July, 1910.
 My Grandmother, Myself and My Girl Friends—*Ladies' Home Journal*, October, 1911.

FEBRUARY

- Industrial Problems of Japan—*Westminster Review*, August, 1911.
 Christian Missions in Japan—*Century*, September, 1911.
 When I Was a Child—*McClure's*, July and September, 1911.
 Intellectual Life in Japan—*North American Review*, September, 1911.
 Japanese Women Under Buddhism—*Life and Light*, November, 1911.
 The First Ten Years on the Inland Sea—*Missions*, July, 1910.
 The Buddhist Revival in Japan—*World Today*, November, 1911.
 A Japanese Farewell to Captain Bickel—*Service*, October, 1911.
 James Curtis Hepburn. Pioneer of Science and Religion in Japan—*Missionary Review of World*, December, 1911.
 With Santa Claus in Japan—*Everyland*, December, 1911.
 The Log Book of the Gospel Ship. By the Captain, Luke W. Bickel. Price 15 Cents.

MARCH

- The Urgent Immigration Problem—*World's Work*, May, 1911.
 The Heathen Invasion—*Hampton-Columbian*, October, 1911.
 A Mixing Bowl for Nations—*Everybody's*, October, 1910.
 Oriental Immigration—*Outlook*, January 4, 1911.
 Emigration From Japan—*Outlook*, July 29, 1911.
 Jewish Immigration in America—*Missionary Review of the World*, December, 1911.

SUGGESTED LEAFLETS

From Woman's Missionary Union Literature Department
JANUARY

A MILLION WOMEN—A STUDY OF ORGANIZATION

| | |
|----------------------------------------------------------|------------------|
| The Woman's Missionary Union (a sketch)..... | 2 Cents |
| Woman As a Factor in the Evangelization of the World.... | 2 " |
| Condition of Women in Non-Christian Lands..... | 2 " |
| Mrs. Brownlee Joins the Missionary Society..... | 2 " |
| Her House in Order..... | 2 " |
| Sorrows of Heathen Motherhood..... | 2 " |
| Heathen Claims and Christian Duty..... | 2 " |
| Woman and Mission Power..... | 1 " |
| Sketch of Mrs. T. C. Doremus..... | 2 " |
| Triumphant Service..... | Free for Postage |

FEBRUARY

JAPAN

| | |
|--------------------------------------|------------------|
| March Third in Japan..... | 2 Cents |
| Japan White Unto Harvest..... | 1 " |
| A Missionary Imagination..... | 2 " |
| A Tokio Lily..... | 2 " |
| Home Life in Japan..... | 2 " |
| A Japanese Laddie and Lassie..... | 3 " |
| Some Curious Things About Japan..... | 3 " |
| Christianity in Japan..... | Free for Postage |

MARCH

THE FOREIGNER EAST AND WEST

| | |
|-------------------------------------------|------------------|
| How to Help the Immigrant..... | 5 Cents |
| Musings of a Hungarian Baby..... | 2 " |
| The Story of a Young Southern Toiler..... | 2 " |
| Brothers in Christ..... | 2 " |
| In the Detention Room..... | 2 " |
| Helping the Foreign Children..... | 2 " |
| "Two-F'-Nick" (R. A. Leaflet)..... | 2 " |
| Oriental in America..... | 2 " |
| Waiting..... | Free for Postage |
| Sons of Old Italy..... | " " " |
| New Americans..... | " " " |

THE SOUTHERN JUBILEES

When this copy of OUR MISSION FIELDS has reached its readers the series of Jubilees as planned by the Southern Extension Committee and announced in our last number will have passed into history, leaving in its train influences and inspirations never to be measured. In all except two cities Mrs. W. Eugene Sallee of Interior China Mission represented the Union as a member of the Jubilee Party.

The first word received from the meetings came in a postal from Mrs. Peabody from Norfolk. "Fine rally here; large meetings; Baptists lead, and have nearly one thousand dollars."

Only brief, unofficial reports have been received from Greensboro, Charleston, Jacksonville and Atlanta, though indirectly \$480 has been reported as the money gift from Charleston and \$1025 from Atlanta.

In Birmingham and Mobile, while but comparatively few Baptist women were in attendance at the Denominational Rallies, the gift in the former city was \$1021 and in the latter \$781.15. Miss Mallory writes: "The general spirit over both cities was one of interest and approval. I believe that many a one who was not a Christian saw the reason why we are earnest."

Mrs. Falvy reports from New Orleans: "The service was beautifully spiritual. \$278 was pledged by the Baptist women. An outgrowth of the Jubilee meetings in this city is the permanent organization of the women of all denominations, with an increase in interest in missions as its object."

A spirit of prayer pervaded the meeting at Memphis, where the Baptist pastors of the city sat together praying for the meeting. \$1276 was reported from this city, this amount to be given outside their apportionment. The name of one young woman who offered herself appeared among the pledge cards. Mrs. McLure, who was in attendance on the meetings here, quickly and splendidly responded to the call to fill the place on the program assigned to Mrs. Peabody at the luncheon.

In Little Rock the women felt it would not be worth while to try to take a collection, but God was with them in a wonderful way, and by the little company of 30 or 40 Baptist women \$745 were pledged.

An enthusiastic telegram from Dallas says: "Jubilee glorious success. Seven hundred present at Baptist Rally. Offering, \$3708. More

to follow. No reports have as yet been received from Oklahoma City, Houston and San Antonio.

Already plans are being made for sub-jubilees in different places. In order that the spirit of these Jubilee meetings, with the new conception of missionary opportunities fostered by them, may be as widespread as possible, it is urged that these sub-jubilees be planned for in a large number of our Southern cities and towns.

FROM OUR MISSIONARIES

From Miss Catherine Bryan of Yangchow, China, we have the following words of joyful service:

"I have been especially happy this winter in my work among the children. Every Sunday afternoon about two o'clock, the chapel of our Women's Building in Yangchow is thrown open, and the children literally fall in, in their endeavors to find themselves a seat. Most of these children are little street urchins, and dirty beyond description, but several children whose parents are teachers, or of even higher rank attend also. We study the Psalms together and many of the children can recite the first, fifteenth, twenty-third and forty-sixth Psalms from memory. Please help me to pray that the 'words of their mouths' may soon become the meditations of their young hearts, and that it all 'may be acceptable in His sight.' My class-roll numbers sixty, and most of these are regular attendants, so you see what a great privilege I have of service for Him."

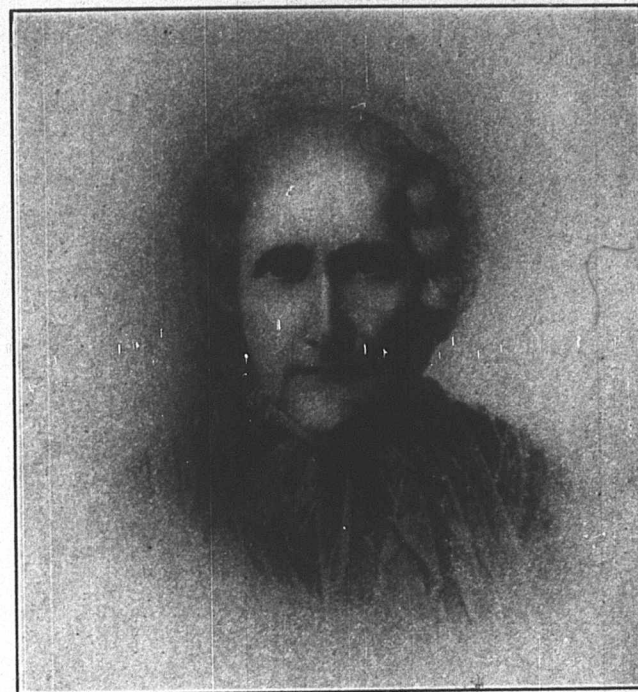
On the beautiful silken Chinese stationery Miss Cynthia Miller writes: "The Lord is greatly blessing our labors in Laichow-Fu. 'Old China is awake and is beginning to look around,' as my language teacher expressed it some time ago. Already we have had forty-two baptisms in our little church this year, and as many and perhaps more than that number are applying for membership, but we must go slow and be very strict in examining for baptism. Satan has so many traps here in China. How much you dear co-laborers do help us with your prayers and kind thought for us. You can never know in this life."

In appreciation of the Calendar of Prayer and other literature sent her, Miss Lottie W. Price writes from Shanghai: "It (the literature) all puts us in touch with God and with each other in a way we could not be without them. I need your prayers. I think I never felt the need of them more. Neither did I ever believe in the power of prayer so much. I do so much want the Lord to use me in bringing many of these unsaved women about us to Him and in nurturing those who are saved. It is so beautiful to know that God is working and that we need not fear for results if we are only faithful. Mrs. Lawton has just written to me of a visit she made into the country where four families took down their idols and burned them in the presence of their neighbors. All over China, as you know, people are awakened and willing to listen. There is a corresponding opposition, it is true, but what of that? God permits it for some reason, but we know that it does not mean defeat."

Sometimes we have wondered whether writing letters to missionaries added to the burden of correspondence of an already "busy enough" woman. Mrs. J. C. Quarles says in a recent letter written from Montevideo, Uruguay: "If the people at home just knew how much good letters did us, I am sure they would write them oftener. The first of this year we came over to Uruguay to spend a few months in the country on account of my poor health, and also that of our little boy. In May we moved in to Montevideo to open up work. We were unavoidably delayed, but am sure it was all for the best, and on the thirteenth of August, 1911, was organized the First Baptist Church of Montevideo, and also of Uruguay, as we have the blessed privilege of opening up Baptist work in this country. Just a month later (thirteenth of September) was held the first public service. We have now had them four nights and think the beginning has been very encouraging. Will you, one and all, remember this little church and its six members and pray that we may be guided and directed in each step we take and be made more worthy objects of this evidence of our Father's love? I suppose I take as much interest in reading of the W. M. U. and its work as you all take in us and ours. When times of discouragement come, as they will do, it is a great comfort to know we are remembered in the prayers of so many good women at home."

And now from Africa Mrs. Lumbley writes of her beloved girls' school at Abeokuta: "Our work is encouraging. It is slow, but from time to time we have baptisms. I feel that the Lord is with us. A few weeks ago four of my girls confessed Christ by baptism. You can understand how my heart rejoiced. I have one of our Mission Calendars, and it is certainly helpful to know we are remembered by dear friends all over the world; and then we can each remember all our workers as the different days come round. What should we do without prayers?"

From Fukuoka, Japan, Mrs. Dozier writes: "The year has closed with joy for us in Fukuoka. The night school has had one hundred and nineteen students to matriculate, and many were turned away the last month. Our new native pastor and wife have started off earnestly in Fukuoka. We are praying that there shall be a rich harvest of souls. I do hope some gifted young women are preparing for our kindergarten work, and I wish I had one started right now, also a boys' school and a seminary for girls. It seems there never was a nation which occupied so unique a position among other nations, or whose refusal or acceptance of Christ meant so much to the Orient as does Japan. Many have the idea that Japan is a Christian nation (this is far from the truth), and have no conception of the harm she will do the Orient because of her attitude toward Christianity."



MRS. T. C. DOREMUS

Program for January

PREPARED BY HELEN W. MATHEWS

A MILLION WOMEN—A STUDY IN ORGANIZATION

1. Hymn. 2. Prayer. 3. Bible Study. 4. Forerunners of Women's Organized Mission Work (Paragraphs 1-3). 5. Preparation in Southern States for Organization of W. M. U. (Paragraph 4). 6. Hymn. 7. The Story of the W. M. U. (Paragraphs 5-7. W. M. U., A Sketch). 8. Report on Results of Membership and Magazine Campaign in Completing the "Unfinished Task" (Paragraph 8). 9. Business. 10. Prayer. 11. Dismission.

Bible Study—Typical Women of the Bible.

Hannah—Praying, self-sacrificing woman.—I Sam. 1.

Miriam—Singing, exultant woman.—Ex. 15: 19-21.

Mary—Loving, consecrated woman.—Luke 10: 38-42; John 12: 3-8.

Dorcas—Serving, efficient woman.—Acts 9: 36-43.

"All service ranks alike with God."

1.**Contrasts.**

This is a day when we talk in large numbers. Means of communication are so much easier than a century ago that our knowledge is increased with but little effort on our part, and ideas are our common property, larger than were even dreamed of by our sisters in the early nineteenth century. Where she traveled nearly a whole day in a stage coach to go from Baltimore to Philadelphia, a fast train takes us in less than two hours; where only the occasional girl by persistent effort on her part gained anything but the most rudimentary knowledge, we now have thousands of girls all over our country studying all branches of higher learning. In 1800 there were but occasional bands of earnest praying women whose hearts were touched by the great modern missionary appeal just then being felt, and who gave of their "mites"—the butter and egg money usually—to carry the Good News to those who had never heard it. In 1900 we can talk of a million women interested in mission work, and of nearly a million dollars given as a special Love Gift because of the joys and privileges which have come to us—the "Western women."

2.**Days of Preparation.**

The year 1911 will go down in history as very eventful in the story of all organized missionary work of women for women. So familiar has the modern missionary society become with its well-worked out program, its special and regular offering, its practical workings, such as the packing of frontier boxes, and its systematic reporting to the Central Office, that it is hard to realize that only a little over fifty years ago no such condition existed. Scattering mite societies, as has been said, did exist, and too much credit and praise cannot be given them, but woman's day for forceful work had not come. She had far more privileges than her sister in India or in China, but the attitude towards her of the men of the community in the eighteenth and early nineteenth century was not altogether unlike that of the men in those faraway countries. A writer

in a recent *Everybody's* says: "The Colonial gentleman had to have his soap, kettles, candle moulds and looms, smokehouses, salting tubs and spinning machines operated for him by somebody if he was going to get his food and clothes and other necessities cheap. He lost money if he was not domestic. So he was domestic." But beyond this satisfying of his domestic needs superior man in general felt that woman could furnish but little outside her home to the world's welfare, and should demand even less from the world. She could take the droppings of education left when the boys had been filled, but must make no claims for herself. Few things make more interesting reading than the story of the heroic struggle of Mary Lyon to overcome this prejudice and to establish her historic seminary which was to give to girls something of the broader horizon their brothers had enjoyed. It took courage and independence to withstand the prevailing public opinion, but many had been waiting for a leader, and following in the footsteps of Mary Lyon, in South Hadley, Emma Willard, in Troy, and other women of pioneering faith, has come the woman of today, strong, well-equipped, standing side by side with men in education, business, philanthropic and church work, and in the great missionary enterprise.

3.**Growth of Woman's Work for Woman.**

Readers of Mrs. Montgomery's absorbing "Western Women in Eastern Lands" have become familiar with the details of the development of the organization of women for mission work, but a brief summary may not be out of place. In those early days when Cary's and Judson's work was stirring the Christian world, it is not to be believed that the women's hearts were untouched. The early scattering efforts spoken of didn't fail from lack of fervor and interest, but because little money was in the hands of women then, and because once again they were resisted by the men of the denominational Boards, who felt—and honestly—that women were not fitted to carry on regular work, and that the presence of single women on the field would complicate rather than improve conditions. Consecrated women, however, never gave up praying. In 1860 the wife of a Burman missionary, Mrs. Francis Mason, described graphically the degradation of woman in India, her separation from all family life as we know it, her suffering in sickness because of poor or no medical attendance, her absolute ignorance, and stated her conviction as one who had been on the field that no one could do this needed work for women but women. God's time had now come. In New York a body of women under the wonderful leadership of Mrs. Doremus, a very gifted woman who had long been praying for this thing,

united for missionary work, and the first society was incorporated in February, 1861, known as the Woman's Union Missionary Society. This was interdenominational and for years received money from all the churches, not alone in New York, but in many other cities of the country.

The prejudices of the brethren gradually weakened, and the desire of those on the field for women teachers for the women and children deepened, and in 1868, after much prayer, the first great denominational Board was organized—the Woman's Board of the Congregational Church. Following this came the organization of the Methodist women, then the Presbyterian, then the Baptists of the North, until one after the other the women of all denominations have fallen into line. Some are wholly independent, some auxiliary like our W. M. U., but all are now depended on to do the greater part in training young and old in missionary zeal and intelligence and in gathering in the funds for carrying on the work.

4. **A Study in Beginnings.** Beginnings are always interesting to look back upon, especially when we are daily aware of how fair a flower has sprung from a very tiny seed. Were there time it would be interesting beyond words to search out the early history of all these pioneer societies from "the Boston Female Society for Missionary Purposes" in 1800 down, and we should derive inspiration from each, but we can only briefly trace those early efforts which finally grew into a union of forces in 1888 under the name of the Woman's Missionary Union Auxiliary to the Southern Baptist Convention.

Virginia seems to have been the pioneer in this work. There is an unauthenticated report that as early as 1800 there was a Female Mite Society started in this State. It is known that as early as 1813 the Baptist women were praying and giving for mission work, and in 1814 the "Baptist Female Missionary Society" was organized in Fredericksburg.

In 1823, when about twenty delegates met at Greensboro, Ala., to form a State Convention, seven of those delegates were from missionary societies founded and operated by women. In 1832 the Women's Missionary Society was organized at Abbeville, S. C., and in 1849 the first single woman missionary was appointed by the Foreign Board, showing that the needs of the field were drawing not only supporters at home, but workers for the field from among the women.

In 1867 the mother of Dr. Roswell Graves, moved by the stories of the wrongs of Chinese womanhood told her by her son and his wife, was instrumental by her appeals through personal letters and

the columns of the denominational papers in the formation of a female prayer meeting in Baltimore, which supported a native Bible woman in Canton. This was followed in 1870 by the organization in Baltimore of an auxiliary to the Woman's Union Missionary Society. Though this was undenominational, the president and corresponding secretary, both being Baptists, kept the claims of this society before the women farther South.

The next year, 1871, saw the organization in Baltimore of Woman's Mission to Woman of the Baptist Churches of Maryland, and so deep was the interest that letters went to the women in the other States, resulting in the formation of seventeen societies in the several States. By this time these scattered efforts had gained such efficiency as to attract the notice of the brethren, and the minutes of the Convention of 1872 show recognition of the work in the strong recommendation to form other societies. Two years later, in 1874, the Foreign Mission Board went still farther and urged the formation of Central Committees in each State to collect money and foster interest, which recommendation was carried out in 1876. Later it was urged that there should be two committees in each State, one for Home Missions and one for Foreign Missions, but this was never generally carried into effect.

5. **Final Steps in Organization.** In 1880 the societies numbered about five hundred reporting through these Central Committees, and as time went on more and more need was felt for a Central organization. For several years numbers of women met together during the sessions of the Convention, and finally it was asked that each Central Committee should send three delegates to Richmond, Va., in May, 1888, "to decide upon the desirability of a general committee, and if found advisable to provide for its appointment. In response to this request thirty-two delegates, representing twelve States, assembled at the appointed time. North Carolina and Alabama sent no accredited delegates. Ten of these States cordially approved the movement as an advance on other methods and an aid to progress in mission work." Virginia and Mississippi felt they were not quite ready to take action at that time. A constitution was adopted, showing the same object as that prefacing the 1911 annual report—"the stimulation of the missionary spirit and the grace of giving among women and children." Baltimore was chosen as headquarters. Officers were elected—Miss M. E. McIntosh of South Carolina (now Mrs. T. P. Bell), president, and Miss Annie W. Armstrong of Maryland, corresponding secretary, with vice-presidents from each State, and the Woman's Missionary Union Auxiliary to the Southern Baptist

Convention came into being. Its purpose was to work for Home and Foreign Missions alike, aiming to carry into effect as far as possible the recommendations of the Home, Foreign and Sunday-school Boards presented at each annual meeting, these Boards dividing the expenses of the Union among them. The State Central Committees still existed and furnished the means through which plans made at headquarters could reach the women of the churches to be put into force. ("The W. M. U., A Sketch," price two cents, can be obtained from the Literature Department, and gives concisely the development of the Union year by year.)

**6.
Lines of
Special
Service.**

How impossible it would be to estimate all the forces for good that have emanated from this Union of the Baptist women of the South. Through Miss Armstrong's untiring devotion, her countless letters and her long trips through the country, all the States in Southern Baptist territory were brought into line, and the policies formed, which have since then been so faithfully adhered to as to crown our efforts with success. Unending gratitude must be rendered for the wonderful foresight and insight of this first, most faithful, corresponding secretary.

**a.
Work for
Children and
Young
People.**

From the early days of the organization the need of special work for children and young people was recognized. In the minutes of almost the first annual meeting is found the record of plans for definite work for children, and the resulting society, the Sunbeam Band, took the name already familiar in Virginia because of the work for children started by Mrs. Elsom in the Fairmount Church. This work so successfully launched by her and continued by Dr. G. B. Taylor was transferred to the Foreign Board, and by them commended in 1897 to the watchful care of the Union. This year the Sunbeams celebrate their silver anniversary, since because of this earlier organization they are really two years older than the Union. The ideal of a graded system of missionary societies was gradually worked towards, the hope being that societies of different grades should be started which would interest the youngest to the oldest. The Sunbeams and the Woman's Missionary Society for a long time stood alone, but in 1907 the scattering young women's societies were formally organized in the Young Woman's Auxiliary. Many of the boys would not join the Sunbeam Bands, but an organization of their own, the Royal Ambassadors, started in 1909, is helping the boys to feel their responsibilities and is winning their allegiance. Special objects of work and separate apportionments are given to each of these organizations.

**b.
"Our
Mission
Fields."**

An effective stimulus to growth in numbers and interest was inaugurated in 1906 by the publishing and sending each quarter to each society president a copy of "Our Mission Fields," containing materials for monthly missionary programs. The increase in gifts and numbers of societies during the years since it was started indicate something of its influence.

**c.
Personal
Service.**

For a number of years the responsibility for Personal Service has been strongly emphasized, and during the last two years it has become an inherent part of Union work, reports now being made of work for the community through the State Personal Service Committee where organized.

**d.
The
Margaret
Home and
The
Training
School.**

The two special enterprises which the Union independently and directly support and manage, though with the hearty endorsement of the three Boards, are the Margaret Home for Missionaries' Children in Greenville, S. C., the gift to the Union in 1904 of Mrs. Chambers of New York, and the Baptist Woman's Missionary Union Training School in Louisville, Ky., from which each year go out young women splendidly trained and equipped for work for the Master at home and abroad. These two agencies quickly won the support of the Southern women, and each in its own way has helped to develop and widen their interests.

**7.
Co-operative
Work.**

Of late years, too, the Union has been in touch with and a part of the great missionary movements of the day. The corresponding secretary, Miss Crane, was an accredited delegate to the great World's Missionary Conference in Edinburgh, June, 1910, from which she brought back a new vision of the powers and possibilities of the Union, and in her visits through the States has brought the societies into close touch with the ideals and purposes of this great meeting.

The early winter and fall of 1911 saw the Union taking its share in the planning and carrying out of another great interdenominational movement, the series of meetings of the Golden Jubilee of Woman's Foreign Missionary Societies. It would be impossible to estimate the stimulus received through this sharing of work with other organizations of similar purpose. Of the second series of Jubilees our corresponding secretary was the advisory chairman of the Southern Extension Committee.

In the planning for the Woman's Meeting at the Baptist World Alliance in Philadelphia, in June, 1911, once again the W. M. U. joined forces with others, and not only gave through the president,

Miss Heck, the response for the Baptist women of the United States to the greetings brought by the Baptist women of the world, but also furnished in the corresponding secretary, Miss Crane, the secretary of the Women's Committee of the Baptist World Alliance, which was the outgrowth of this great meeting. From these new bonds of fellowship with other organizations have come to the Union strength and a more vital enthusiasm for the work of the Master.

8. With such an organization, with such a history, with such high purposes, a vista of untold possibilities stretches out before us! Behind the success of the organization, however, is the individual, and without the women and the children to carry through the plans there can be no lasting success.

"The Unfinished Task." At the annual meeting in Jacksonville, in 1911, ten thousand six hundred and twenty-seven societies were reported with a membership of over two hundred thousand. But we are told that there are a million women in the Southern Convention—nearly eight hundred thousand—who have no share in this great work. Many causes are behind the fact of this great number of the uninterested, and these causes should be made a separate study. The responsibility for gaining this eight hundred thousand rests with the individuals, whose interest has already been aroused. Backed by the strength and dignity of the Woman's Missionary Union, quickened by the vision of the millions of women in the lands across the seas who are burdened and shadowed because no one has brought the Light, strengthened by the knowledge that our sufficiency is from God, may we, this year, disturb this proportion and aim for the larger number in our societies, and only the two hundred thousand outside to be won later for the glory of the cause of Christ.

O women of the West that hear not,
O women dwelling in the blessed light,
O women of the West that fear not
The darkness deepening into endless night:

By lives that end when yours are just beginning,
By babes that perish in our helpless hands,
By mother joys we have no hope of winning
By nameless horrors which our law commands.

By hands stretched out unto the god that heard not,
By prayers that never rose above the earth,
By eyes uplifted to the skies that stirred not,
By hope that perished in convulsive birth—

To you, O women of the West, our pray'r comes.
What thralls you that you come not in our need?
What dulls your hearing, what opiate benumbs
That you are silent when we bid you speed?

They tell us that your lives are full of joys,
And best of all, that they are free—are free.
Yet we in bondage cry to you; the noise
Of wailing, can it reach from sea to sea?

They say you're queens of homes and hearts;
By woman's crown dragged in the dust we plead;
By homes from which all joy, all hope departs;
By hearts that beat—for this—that they may bleed.

O women, dowered with wealth of love and power
'Tis thus we call you, 'tis no fancied need.
By lives that perish—hundreds every hour—
In His name Who died, we beg you come with speed!
—Laura S. Copenhaver.

Program for Young Woman's Auxiliary

Y. W. A. Hymn.

Prayer.

Bible Lesson—Typical Women of the Bible. (See W. M. S. Program.)

Hymn.

Let three girls dressed in old-fashioned costume tell—

(a) What a woman could do in the early nineteenth century.
(Paragraphs 1, 2.)

(b) How the idea grew among women of their responsibility to help other women. (Paragraph 3.)

(c) What the Southern States did to get ready for the W. M. U.
(Paragraph 4.)

Let three other girls dressed as today tell—

(a) What happened in Richmond in 1888, and how. (Paragraph 5.)

(b) What lines of work the Union carries on. (Paragraphs 6-7.)

(c) How is our Auxiliary helping complete the "Unfinished Task." (Paragraph 8.)

Business.

Hymn.

Dismission.

Program for Junior Young Woman's Auxiliary

Hymn.

Sentence Prayers.

Bible Lesson—What a Young Girl Did in Syria Long Ago.—II Kings 5: 1-14.

Hymn.

Have different members tell—

What my grandmother told me about when she was young.
(Paragraphs 1-3.)

When, where and how was the W. M. U. organized? (Paragraph 5.)

What does it do? (Paragraphs 6-7.)

Can't we get more members? (Paragraph 8.)

Business.

Hymn.

Dismission.

Program for Royal Ambassadors

Boys march to seats singing Onward, Christian Soldiers.

Hymn—Jesus Calls Us.

Scripture—The Boy Jesus.—Luke 2: 41-52.

Prayer—We praise Thee for the missionary work begun so long ago. Help us who were born in a Christian land to exalt our God and King high above everything in the world. "Not unto us, oh Lord; not unto us, but unto Thy name give glory for Thy mercy and for Thy truth's sake."

Hymn—I Love to Tell the Story.

Draw on blackboard or large sheet of paper several steps.

First boy on lower step tells of early missionary societies.
(Paragraphs 1, 2.)

Second boy on second step tells of first big society. (Paragraph 3.)

Third boy on third step tells what the Southern Baptist women did for missions before 1888. (Paragraph 4.)

Fourth boy on fourth step tells when, where and how the W. M. U. was organized. (Paragraph 5.)

Fifth boy on fifth step tells what the W. M. U. does for young women, girls and boys. (Paragraphs 6-7.)

Discussion by all of how to get new members. (Paragraph 8.)

Singing—Ambassadors' Hymn.

Dismission.

Band Program

(Arranged by Elizabeth N. Briggs.)

FIRST MEETING

SUBJECT—OUR MISSION BAND.

Motto—"Teaching them to observe all things whatsoever I have commanded you." Matthew 28: 20.

Opening Exercises—Hymn—Bible Reading (by Sunbeam President)—Mark 10: 13-16; (by Sunbeam Vice-President or Secretary) Matthew 28: 16-20.

Prayer (Especially that all little children may be taught the commandments of the Saviour).

Hymn—Roll Call—Minutes—Hymn.

Words of Greeting—By Leader. (See Note.)

Our Mission Band—Paper by President. (Give an account of the plans used during the year, the countries studied, any items of special interest, etc.)

Music—By little Sunbeams.

Our Roll Book—Paper by Secretary. (Tell number enrolled; new members added; average attendance; report number of children in Sunday-school who are suitable age to belong to Band; make appeal to have them brought into the Band.)

Recitation—(Selected.)

Our Account Book—Paper by Treasurer. (Make full report of gifts during 1911, stating amounts given to various objects; compare this report with that of former years; give statement of largest amount ever given by the Band in one year; urge Band to exceed this amount in 1912.)

Hymn.

OUR MISSION BAND.

Tune: "America," No. 738—Gospel Hymns.

"Dear Father, wilt Thou bless
And lead in righteousness
Our Mission Band;
Grant that each soul may be
Striving continually
To praise and honor Thee.
God bless our Band!

OUR MISSION FIELDS

" 'Tis here we love to meet
About our Saviour's feet,
Our Mission Band;
Now hear us while we pray,
On this sweet Sabbath day;
Take all our sins away.
God bless our Band!"

—Selected.

Talk by Leader—(State that these reports have been made that the work of the Band may be known to the Woman's Missionary Society. Tell something of real purpose of Mission Band work in training up those who will later bear responsibilities of the mission cause; its effect in developing character and its hope of leading the children to a knowledge of Christ as a personal Saviour.)

Responses—By members of the W. M. S.

When I Was a Sunbeam—By W. M. S. or Y. W. A. member who was once a Sunbeam.

Adopted Sunbeam Song—By Band.

BE A LITTLE SUNBEAM.

Be a little sunbeam everywhere you go;
Help to drive the darkness from this world below;
You will see the shadows swiftly flee away,
If you'll be a sunbeam every day.

CHORUS.

Be a little sunbeam tho' your light be small,
Let its gleam of beauty o'er the darkness fall;
You will see the shadows swiftly flee away,
If you'll be a sunbeam every day.

OUR MISSION FIELDS

Be a little sunbeam everywhere you go;
Shine, O shine for Jesus with a radiant glow;
Little ones may help this dark world to illumine,
Sending golden sunshine thro' the gloom.

Be a little sunbeam shining bright and clear;
Someone may be wand'ring in the darkness near;
You may help to scatter shadows of the night,
Leading unto Christ, who is the Light.

*(If the music to this is not available, it may be sung to "Who Is On the Lord's Side?" Gospel Hymns 236. Very slight adaptation in last line of verse and chorus will be needed.)

Collection—Hymn—Prayer—Adjournment.

Note—This program is planned with the purpose of having it presented to the Woman's Missionary Society. Arrangements may be made to shorten it and have it given as the Opening Exercise of the regular Society meeting. It may be presented during Week of Prayer, or the women of the Society may be invited to attend this special meeting of the Band to hear the reports and learn what the children are doing.

SECOND MEETING

SUBJECT—Around the World and Back Again.

Motto—"It is the Master's Work We Do."

Opening Exercises—Hymn—Prayer.

Bible Verses—By chosen members in the seven divisions of the Band. (The colors should be called for in regular order, and one child from each group should read or recite a verse from the Bible.)

Hymn—Minutes—Roll Call—Collection.

Reception of New Members—Hymn.

* For words and music send to Women's Missionary Union Literature Department, Baltimore, Maryland. Price, two cents.

Talk by Leader—Explain that each group is to make a report from the country or countries represented. Allow children of groups to show and explain one or two pictures of their special fields, then present them to the scrap-book committee. The following items are offered in case the groups are unable to secure suitable material from other sources:

Red—Africa and Italy.

Africa—(See Foreign Mission Journal, November, 1911, page 140. Tell the African belief in the "God of the Farm.")

Reading No. 1—

In outline Africa is quite like our ears. One missionary says it is in the shape of a question mark, as if it were asking: "Why do you call us the Dark Continent? Why do you not come to us and tell us of the love of Jesus?"

Reading No. 2—

The climate is so warm the people wear very little clothing—only an apron of skin tied about the waist. The women like ornaments, and wear necklaces made of lions' teeth or claws.

Reading No. 3—

Some African boys are very selfish, and will let their mothers and sisters do hard work or carry heavy loads on their heads, and even chop wood, instead of doing that work themselves. Isn't that dreadful? And the men and boys in Africa hunt and fight and take care of their cattle, while the women do the drudgery. I don't think it's fair.—*Selected*.

Italy—(Foreign Mission Journal, June, 1911, page 362. Tell three encouraging things about our work in Italy.)

Recitation—Italy (from Sunbeam Christmas Program.)

Orange—China and Japan.

China—Tell the latest news from China as found in the papers. (See Foreign Journal also.)

Japan—

THE DYING JAPANESE SOLDIER.

In the thick of a terrible battle just north of Port Arthur two Japanese soldiers were wounded at the same moment. One of them, a corporal, crept to his comrade and tried to bind up his wound. The man said to him: "Don't trouble about me—look out for your own wound; I have believed in Jesus Christ." Then the corporal repeated to the badly wounded man these beautiful words: "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." "Yes," said the other, "I have been laid hold of by Jesus Christ." Then he died. The corporal lived to reach the hospital, and to tell the Christian nurse what he and his fellow-soldier had been speaking about on the battlefield.—*Selected*.

Yellow—Cuba.

In 1911 a new church building was dedicated in Cardenas. This is the building the Sunbeams helped to erect. Superintendent McCall says: "It is a credit to our work in that city. It has a school annex."

Hymn or Selected Music.

Green—Mexico. Tell latest news from Mexico.

Reading—Our first Mexican mission was established in 1880. We now have there thirty-two missionaries and thirty-five native helpers; forty churches and sixty-three preaching stations. The recent war in Mexico hindered the school work for a time, but we hope that the schools will grow rapidly under the new conditions.

Blue—Home Board Schools. (See Home Field.)

Home Board Schools are those helped by the Home Board in many of our Southern cities. There is a flourishing one in Tampa, Florida, for Cuban boys and girls. Another in El Paso, Texas, is for the children from Mexico. Both of these schools are being helped by the money given by the Sunbeams.

Indigo—Brazil and Argentina. (See Journal and Home Field.)

Reading—One of our missionaries to Brazil, Mr. Ginsburg, writes of a long river trip he took that he might preach in many cities where there are no missionaries. At one place he saw a number of people who were traveling

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450 or 600 miles to worship an idol. They were walking this long distance and then had to walk back. Mr. Ginsburg preached to them of Jesus. It was the first time they had heard the story of His love.

Argentina—

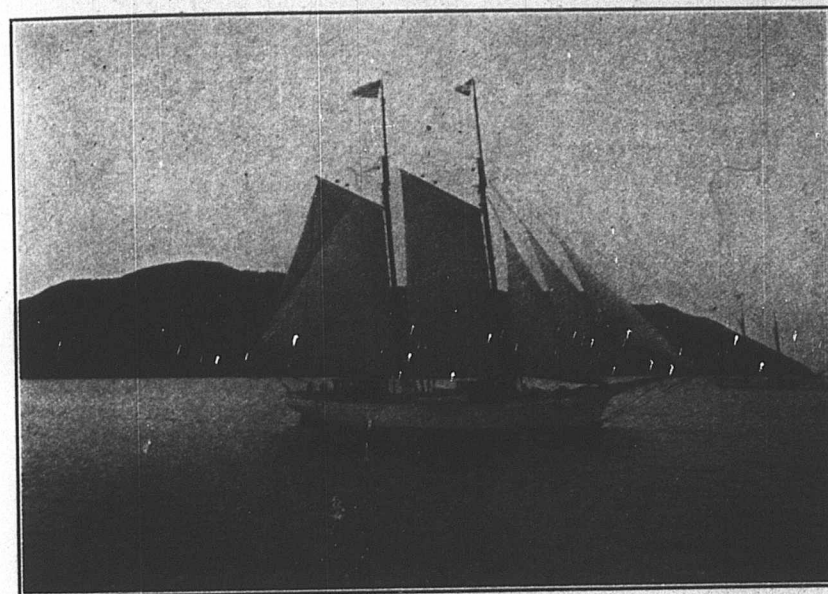
Reading—The work in Argentina has grown so that it has pushed out into another country. Our Foreign Mission Board has sent one of the missionaries across the river into Uruguay. Rev. J. C. Quarles has charge of this new work.

Violet—Mountain Schools. (See Home Fields.)

Mountain Schools are those conducted by the Home Mission Board for the boys and girls of the Southern mountains. There are now twenty-six of these schools. The Sunbeams are asked to take a part in supporting them.

Hymn—Prayer—Adjournment.

Note—The plan of dividing the Band into seven groups was suggested in the program for October, 1911. The programs for this quarter are arranged with this plan in view.



THE "FUKUIN MARU," OR GOSPEL SHIP, INLAND SEA, JAPAN

One of the most remarkable and noteworthy forms of mission work is represented by the "Fuquin Maru." Eagerly welcomed by the fishermen and villagers on the countless islands in the beautiful but treacherous Inland Sea, its visits bring cheer and uplifting through the ministry of the devoted captain, Luke W. Bickel, and his faithful evangelists and crew.

Program for February

JAPAN

1. Hymn. 2. Short prayer for blessing on meeting. 3. **Scripture Reading**—Acts 17: 16-31. ("Athens, the eye of Greece," said Milton. Today it is repeated in the phrase, "Tokyo, the eye of Asia." Application of Paul's sermon in Athens to Japan's needs). 4. **Prayer for Japan.** 5. **General Influence of Christianity on Japan** (Paragraphs 1, 2). 6. **The Problem of the Unevangelized** (Paragraphs 3, 4, 5). 7. **Mission Work on the Inland Sea** (Paragraph 6). 8. **Limitations and Needs of Southern Baptist Work** (Paragraph 7. S. B. C. Minutes, 1911). 9. **Prayer for More Workers for This Island Empire.** 10. **Business.** 11. **Dis-mission.**

**1.
Japan's
Limited
Leadership.**

Of late years, especially since the Russo-Japanese war, the thought has become almost commonplace that Japan is the leader of the Orient. Hundreds of students from China come each year to her cities for training in the schools of higher learning. The newly-formed political bonds between Japan and Korea give her a position of influence over that country. The common bond of the Buddhist faith makes India look towards Japan's modern developments with great sympathy, and "probably the future historian will look back on the rise of the national spirit in India which followed immediately the triumph of Japan as an historical fact of the first importance." The natural beauty of her country influencing as it does her friendly, warm-hearted people, and their ready adoption of the ideals of Western civilization, often gives rise to the feeling that the work of the Christian missionaries is no longer a factor in Japan's development. When, however, a study is made of recent statistics, and it is found that out of 50,000,000 population there are only between 60,000 and 70,000 Christians after fifty years of missionary endeavor, it will be seen that Japan is still a field of great need, and because of her present influence in the Orient the need is most urgent and the time critical.

**2.
General
Attitude
Towards
Christianity.**

It is interesting to know what the Japanese themselves regard as the secondary benefits of Christianity while not acknowledging the greatest blessing of all—the changed life. A Japanese statesman recently told a representative of the Associated Press that the missionaries had done more for the health and strength of Japan as a nation than for her morals. Before Perry's arrival most of the two million babies born each year died; now hospitals, sanitary and hygienic measures, introduced first by the missionaries, keep most of these babies alive and help them to grow into strong youths. If imitation is the sincerest flattery, then the organization of the Young Men's Buddhist Association on the lines of the Y. M. C. A., the adaptation of many Christian hymns, and the use of the temples for conducting the marriage ceremony, show that Buddhism feels its waning influence. A Buddhist priest one day came to a missionary, saying, "You see I am a Buddhist priest, and I do not want to become a Christian. I have come to ask you about your Christian methods in order that I may do some good to my Buddhism in my own church." One of the directors of the First Government College, Tokyo, says: "The influence of Christianity in reform is too well known to need mention. Hospitals, the training of nurses, the Salvation Army, the temperance movement, the rescue and liberation of prostitutes, poor

relief, the care of discharged prisoners—all these activities for castaways, which even our Government cannot do, have been successfully done by Christians and particularly by missionaries."

**3.
Japan
Not Yet
Evangelized.**

With general enlightenment such as this, why do the missionaries still stay there, and why should the Edinburgh Conference recommend an increase of 25 per cent. of missionaries within the next decade? The true answer is that in spite of all that has been done, and in spite of the general overcoming of prejudice against Christianity, Japan is still far from having been evangelized. Unlike most countries where mission work has been begun, the first people reached in Japan instead of the peasant class were the middle class of Samurai descent, whose thirst for knowledge made them accessible to the new teaching. For this reason professing Christians are found in many official positions and places of prominence. Their adoption of Christianity has done much to popularize it, so that its influence has seemed much more widespread than in reality it is. The early restrictions which made it necessary for a missionary to live in a treaty port limited the early work done to the cities, and this early custom seems to have grown into a habit, for it is only within recent years that the fact has been realized that the country as a whole has scarcely been touched as far as effective work is concerned.

**4.
Evangeliza-
tion of the
Country
People the
Great
Problem.**

This evangelization of the country is one of the great problems of the day. By far the larger part of Japan's population is still waiting for the Good News. Almost the whole coast of the main island along the Inland Sea has been untouched, besides much of the Northern provinces. The Edinburgh Conference gives as the especially neglected classes farmers, factory employees, railway employees, shopkeepers and merchants, army and navy men, the aristocracy and men of wealth, and fishermen. Surely a great task remains, for in the face of a list like this it seems as though the task had hardly begun. "Do not be taken in by what you see in the cities. The town temples may seem few and deserted, but Japan does not live in her cities. True, she keeps nearly two millions of her people in Tokyo and six or seven millions more she crowds in her other large towns; but where are the remaining forty millions? Climb up any hill and look out over the plain where the rice fields stretch out like a great green lake dotted over with islands. Every wooded 'island' is a village full of people, and for every hamlet you see there are hundreds which you cannot see, hidden away in the mountain valley or the deep sea inlet. It is a land of villages, for

that is where the forty millions live, and amid the pretty thatched houses of every one of them rises the stately roof of the Buddhist temple with its graceful curves, and everywhere is also the Shinto shrine. They are a very religious people and want to keep on the best terms with the powers above, call them what you please."

5. Difficulties in Country Evangelization.

The task is not an easy one, neither is it insurmountable. Over 5000 miles of railroad, besides steamship lines, make the whole Empire fairly accessible, but so undeveloped are great parts of the islands that the discomforts are very great. In place of the usually comfortable hotels are the lodging-houses among the farmers with only the coarsest food, which it is as difficult for the native evangelist to accustom himself to as for the foreigner. The dialects, too, are so many and so different that often the best linguists among the missionaries fail to make themselves understood. More concerted work than ever before has been undertaken during the last two years, and "expanding evangelism" is taking the place of "concentrated evangelism." Recently an earnest attempt has been made to reach the thirty-five cities of over 20,000 inhabitants, more than two hundred cities of over 10,000, sixteen hundred towns of over 5000, and thousands of smaller towns without a single worker; and though not large the results from this effort have been encouraging. When the man in the country, simpler and more child-like because of his isolation, is touched by the Gospel, he makes a loyal follower of his Master and at once begins to spread the "Teaching."

6. Mission Work on the Inland Sea.

The best developed work for the unevangelized in out-of-the-way places is that done by Captain Bickel in his gospel ship, the Fukuin Maru, on the Inland Sea, where live thousands whom the gospel had never touched when the graceful white ship so different from anything ever seen by them first sailed into their harbors. Great prejudice had to be overcome by him, as the common belief was that the "Jesus Way" was the worst teaching that could enter Japan. Their fathers and forefathers had handed down the story of Christian traitors whom the rulers had had to crush out of national life. To these superstitious islanders Yaso (Jesus) was a vague, mysterious enemy, and Japanese children were threatened by mothers with the words, "Yaso will catch you." Besides the overcoming of this prejudice there were terrible moral conditions and absolute ignorance of proper hygienic principles. Curiosity finally brought the people, and stories of the Captain's un-failing goodness and helpfulness won them. He went to the rescue of fishermen caught in a storm whom their own countrymen would

have allowed to perish. When the villagers stood shrieking at the sight of an old blind woman with a baby tied on her back who had fallen over a twenty-foot retaining wall into the sea, the plunge of the Captain into the water to save them stirred their hearts with admiration. Never had they known of anyone who would take off his own coat on a cold and stormy night to wrap it around his traveling companion, nor anyone whom they recognized as master who still carried the heaviest part of the burdens. Five miles over rocky mountain paths was not too far to go to tell a man that wind and tide had prevented his getting there when he had promised. A postal card could have carried the same message, but the Captain thought only of the man appreciating the visit more. Such kindness has had its effect. Ten years ago there was not a friendly face in all the islands; now there is a church of eighty-five working members, and Christmas was last year celebrated in forty-five places. Like Dr. Grenfell, he is teaching hygiene and holiness, and the Fukuin Maru has become the white-winged messenger of God.

7. S. B. C. Needs.

Our hearts warm to those of our S. B. C. missionaries who know these conditions so well, who realize the present crisis and who are fighting so bravely with a small force in a great field. In all the Southern islands there is no kindergarten through which for seven days in the week our missionaries can reach the children, and through them the mothers with the story of God's love; no school for girls, even though a building is ready and waiting at Shimonoseki; no boys' school equal to the Government school in scholarship, and superior to them in that Christian ideals are lived and taught there. Only the best-equipped schools and teachers can begin to compete with the well-organized Government schools. From these schools, where no religious ideals are taught, are issuing year after year groups of young men with atheistic and materialistic opinions. If they—the future leaders—are to know Christian truth, the Christian schools must be of the first order. And they are so eager to learn! One of our missionaries writing from Fukuoka says: "It was decided to open a night school in the vacant seminary buildings. Through advertising we thought we might get about twenty. On the opening night there were fifty-nine, and in four months one hundred students had been enrolled. Every night, too, all available space was filled in the little chapel during the chapel exercises, which were never compulsory."

8. No Time to "Taper Off."

No, it is not the time now to give up work in Japan because she is able to get along without the missionary. It is the time for strengthening the forces in all parts. In an address at a recent missionary conference in Tokyo a speaker said: "The question

of the extent to which missionaries should be engaged in the work in Japan in the future can be answered very briefly. Not only are we to go on for another fifty years, but we should go on with a higher spirit, with a keener application and with a larger force than we have yet had in the work. It is not time for tapering off."

Program for Young Woman's Auxiliary

Hymn.

Bible Lesson.

Special Music.

Prayer.

Prepare room as for a Japanese tea. Wear Japanese costumes when possible. Have leader act as hostess. Take up program as though it were a club of young Christian Japanese women in Shimonoseki.

Discussions of—

What hinders Japan's becoming leader of the Orient? (Paragraphs 1, 2.)

Why can't Japan now be called a Christian nation? (Paragraphs 3-5.)

What force is at work on the Inland Sea helpful to Japan? (Paragraph 6.)

What are the needs in the Southern Island? (Paragraph 7.)

Business.

Hymn.

Dismission.

Serve tea at close of meeting.

Program for Junior Young Woman's Auxiliary

Hymn.

Responsive Reading—Psalm 24.

Make preparations as suggested in Y. W. A. program.

Group of young Japanese girls talk of—

What my father says Christianity has done for Japan. (Paragraphs 1 and 2.)

Why my uncle, the evangelist, says it is so hard to do work in the country. (Paragraph 4.)

What I heard this summer when I visited the Inland Sea about Captain Bickel. (Paragraph 6.)

What we need here in Southern Japan. (Paragraph 7.)

Business.—Prayer.—Dismission.

Program for Royal Ambassadors

Hymn—"Stand Up, Stand Up, for Jesus."

Prayer.

Bible Lesson—Philip the Evangelist. Acts 8: 26-40.

Hymn—"Faith Is the Victory that Overcomes the World."

Locate on a map of Japan, Tokyo, Yokohama, Kyoto, Nagasaki, Shimonoseki and other large cities. Mark them with white flags to show where chief missionary work is done and how much country is still left untouched.

Locate Inland Sea and tell of Captain Bickel's work. (Paragraph 6.) Tell story of a Japanese boy, Neesima Shemeta.

Two boys could do this, one taking early life and one the latter part.

(See suggested leaflets.)

Collection—Business—Ambassador's Hymn—Dismission.

Band Program

(Arranged by Elizabeth N. Briggs.)

FIRST MEETING

SUBJECT—Festivals in Japan.

Motto—"Ye shall keep a feast unto the Lord." Leviticus 23: 39.

Opening Exercises—Hymn—Prayer.

Bible Reading—Nehemiah 8: 13-18—A Jewish Feast.

Hymn—Minutes—Collection—Hymn.

Reading—

THE FESTIVAL OF ONI-SAN.

For many, many years, early in February, this festival has been celebrated. It is called "Oni-San," or Mr. Evil One, and now I will tell you the story of this feast. A long time ago very bad people lived in this place, and some good people from the East came and made war on the bad people, conquered them and drove them all away. Ever since then this victory over the Evil One has been celebrated by the festival called "Oni-San."

The streets are crowded with people, dressed in their best clothes. All along the streets are tables on which are many cheap toys, books and candies being peddled off by old men and women, and there are also many movable kitchens carried about on men's shoulders, in which they bake little cakes and sell them as they bake them. Nearly every little child is happy with a toy or cake.—*Selected.*

THE FEAST OF DOLLS.

Reading No. 1—

In some Japanese families there are old dolls representing gods, which have been handed down for hundreds of years. Most of the dolls of today are in the likeness of Japanese boys and girls, not of heathen gods.

Reading No. 2—

When a Japanese girl baby arrives, a family of dolls is bought for her, dressed to represent the emperor, empress and five court musicians. The emperor and empress always wear crowns and sit upon a dais or platform. These dolls are not intended as playthings; they are to preserve the "customs" of Japan. The only time these dolls are played with is on holidays, the principal one being a Feast of Dolls, or *Hina Matsuri*, as it is called. This is the great children's festival day, and occurs in the spring.

Reading No. 3—

The first day of the festival the dolls are carefully arranged on special red-covered shelves. Great care is taken to place them according to rank, the royal family having the best position.

Reading No. 4—

The Festival of Dolls lasts three days, and *such* happy youngsters fill the air with musical chatter and laughter! Sweet little Peach Blossom has on her gayest kimono, and the click-click of little wooden clogs and the laughter of happy voices is heard on all sides.

Reading No. 5—

The favorite Japanese doll is the honorable beauty who possesses five wigs, which may be removed and attached as the young owner desires, making the doll young, middle-aged or old. She has as many costumes, too—a red petticoat for the young girl, together with gay kimono and *obi*, or sash. When the doll has on an older wig and is a married woman, she must wear an *obi* of dark color. Parasols are suited to dolls of all ages.

Reading No. 6—

The honorable doll baby in Japan is carried on the mother's back, tied with a band like a pair of suspenders, the same as a real baby.—*Over Sea and Land.*

Music—Selected.

Reading—

THE BOYS' FESTIVAL.

At the time of the Boys' Festival the streets are noisy with the din of mock war. Boy babies are of more importance in Japan than girl babies, and it is an old custom when a boy is born during the year to hang high on a pole before or above the house, during the Boys' Festival a big fish (a carp) made of paper and filled with wind. The carp is a remarkable fish, being able even to swim *up* waterfalls, and the Japanese hope their little sons will pattern after the carp and control all their troubles.

THE FEAST OF LANTERNS.

Reading No. 1—

You never could guess what this feast means to the Japanese. They believe that the spirits come back to earth once a year, and so they make great plans to entertain them during their short stay. On the third night they are lighted back to the other world with bonfires, torches and lanterns. Down by the sea they often launch little straw boats for the spirits to ride in, not forgetting to place in each some little offering and a bright light. This is the reason this festival is called "The Feast of Lanterns."

Reading No. 2—

The temple was gaily decorated. Black, white, red, green and yellow banners hung in front; inside were more banners, ornaments and priests in gala dress. Under the large gilt canopy in the center sat the chief priest, a little, old, wrinkled man in a light brocaded silk with purple sleeves. On his right were twelve priests in gowns of purple, green, blue, red, black and white. Behind them were the musicians in green gowns and black caps. They first chanted their scripture in Sanskrit.

Reading No. 3—

After the chanting, they arose from the floor, and, forming in line, passed by the table laden with the food that was to be offered to the spirits. After all were seated, the musicians played again, while the chief priest slowly approached and entered the sacred chamber, which was aglow with a soft light. After burning incense there, he returned to the gilt canopy, and the ceremony was over.

Reading No. 4—

They offered to the spirits food to please the tongue, incense to please the nose, music and chanting to please the ear, and bright papers to please the eye. Do you not think that the Japanese need Jesus, the Light of the World?

Talk by Leader—What we are doing to help the people of Japan.

Roll Call—Responded to by facts about Japan.

Pictures and Curios of Japan Displayed by Orange Division.

Hymn—Prayer—Adjournment.

Note—Care should be taken that these meetings on Japan do not tell the queer things, only, of that interesting little country. We want the children to realize that the little children of Japan will be happier by a knowledge of the love of the Saviour.

SECOND MEETING

SUBJECT—Some Gods of Japan.

Motto—"Neither will we say any more to the work of our hands, 'Ye are our gods.'" Hosea 14: 3.

Opening Exercises—Hymn—Prayer.

Bible Reading—The Making of an Idol. Isaiah 44: 14-19.

Hymn—Minutes—Roll Call (answered with names of missionaries or mission stations in Japan.)

Collection—Hymn.

Review of Last Program—Conducted by Leader.

Be a Little Sunbeam—Sung by Band.

Reading No. 1—**SHINTOISM.**

Shintoism was the early religion of Japan. The people come into the temple grounds and first wash their hands, pouring water over them from a tiny bamboo dipper. Then they clap their hands to gain the attention of the god.

Reading No. 2—

They then stand praying with bowed heads at the foot of the steps leading up to the temple. After throwing a few copper coins on the floor or into a cash box on the steps, they turn away. If you were to go into a Shinto temple or shrine, you would find only a mirror and sticks with strips of paper attached to them.

Reading No. 3—

These are used by the priests to drive away evil spirits. The belief is that nature is full of spirits, evil and good. Babies are taken to the Shinto temple when thirty days old, and given to the care of some special god, who is supposed to watch over them.

Reading No. 4—

This form of religion taught the Japanese to be a *clean* people. It taught also that the Emperor was more than human, and that love of him and of country was their chief duty.

BUDDHISM.**Reading No. 5—**

Buddhism came to Japan from China about the year 550. It brought many idols and very soon gorgeous temples were built. "Within these temples are shrines and images, beautiful hangings, deep-toned drums, silver bells and carvings of flowers and leaves and birds."

Reading No. 6—

Every un-Christian Japanese house has its "god-shelf," with an idol upon it. On each side are tablets on which are the names of parents or grandparents, of ancestors who are dead, for these also are worshiped. Rice and wine and flowers are placed before these shelves every day.

CONFUCIUS.**Reading No. 7—**

Some of you may remember about Confucius, whom the Chinese worship because he was a wise man and taught them many things. This is the third religion in Japan, but it is found chiefly among the higher, educated classes.

Reading No. 8—

If you were to inquire how boys and girls in Japan felt toward the idols, the answer would be that they fear them. One boy who has told us about his youth says the god he worshiped was the god of learning and writing. One day every month he sacrificed to him and begged that he would improve his handwriting.

Reading No. 9—

Another time he would pray the white fox—which did errands for the rice god—to protect the rice and the home. He would promise to go without beans or eggs if this prayer was heard. But all the while he was afraid of these "gods many," and never could tell whether they were pleased or not.—*Selected.*

Hymn.

Talk by Leader—Let us go with some of our little Japanese friends to visit some of the temples. (Show picture of Japanese children in colors if possible. Also use pictures of the various kinds of temples and gods if they can be procured). Temple of the sun-goddess. No idol is seen. The temple is very plain,

built of white pine and has to be rebuilt every twenty years. Behind a white curtain is hidden the sacred shrine, before which the little Japanese children and their mothers kneel, clapping their hands and praying.

The city of Nara has some of the most beautiful of Japanese temples. One of them is especially noted. The highway for a long distance is shaded by rows of large, old trees, and the story is that one man long, long ago planted them instead of giving a stone lantern; so today his gift is a delight to pilgrims and travelers. The lanterns were thank offerings to the gods for some fancied favor. One thousand of them, cut from solid stone, line the avenue leading to the temple. They are from three to five feet high. Oil and tapers furnish the dim light, which is shielded by thin sheets of rice paper. Now they are lighted only once a year at the great festival. The temple doors stand open and the children first throw some money into the box, then pull the rope hanging near. This sounds a gong and wakens the sleeping gods, so they believe. The little people hastily mutter some prayers; then run outside to see the beautiful flowers and play with the tame deer that gather around, waiting to be fed.

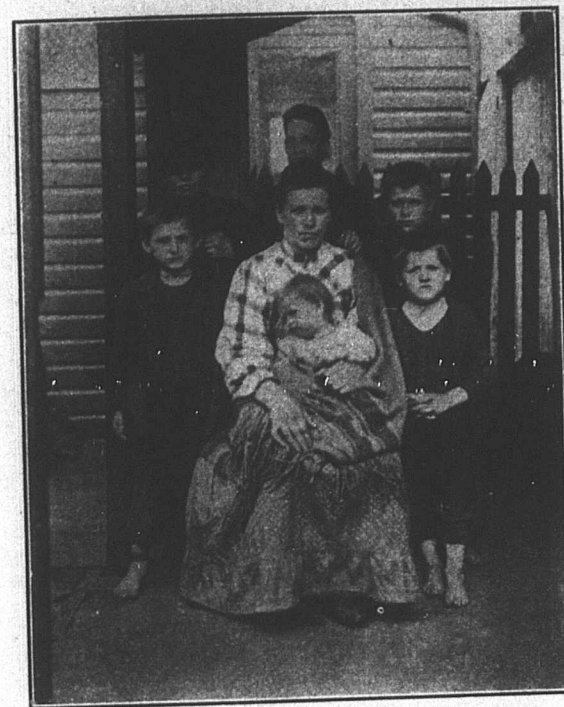
Then there is the temple filled with stone foxes. These are sitting up as your dog will sit when he is waiting for something to eat. The Japanese children are taught that foxes will bewitch them, so they worship the stone foxes to keep from being harmed.

The god called Jizo is especially the children's god. They think he takes care of little children who are dead. As the children pray to Jizo they toss little pebbles toward the idol. If the stones lodge on any part of the image they think their prayers will be answered. When we read in our Bible: "God is a spirit, and they that worship him must worship him in spirit and in truth," we see how far from the true God are these poor, puzzled idol worshippers. The thousands of idols made with their own hands can never bring happiness.

Display of Pictures and Curios.

Prayer—Hymn—Adjournment.

Note—In order to adapt these programs to little children the Leader must arrange the material in story form. In any case she should tell, never read, her part of the program.



An immigrant family, Miss Froelich in background

Program for March

THE FOREIGNER EAST AND WEST

1. Hymn. 2. Prayer. 3. Bible Study. 4. Singing. 5. Introduction by Leader—America, God's Open Door for the Oppressed (Paragraphs 1-2). 6. Talk—To Whom the Door Opens (Paragraphs 3-4). 7. How the Door Opens and Whither (Paragraphs 5-6). 8. Paper—The Process of Assimilation—Forces For and Against (Paragraphs 7-10). 9. Immigrant Work of the Home Board (Paragraphs 11-12). 10. Self-Denial Offering. 11. Business. 12. Prayer. 13. Dismission.

Bible Study—Ruth the Immigrant.

1. Cause of Leaving Home (Chap. 1: 6-7.)
2. Strengthened Family Ties (Chap. 1: 8-18.)
3. Reception in New Country (Chap. 1: 19-22.)
4. Treatment in New Country (Chaps. 2-4.)
5. Applications to Present-Day Conditions.

"America is the laboratory where the Great Physician would demonstrate that His saving health is a heritage of all the nations."

I. Seventeenth Century Immigrants. Early in the seventeenth century two groups of immigrants took their way across the troubled and little-known Atlantic to make for themselves a new home on the shores of this country. One group came because, though England was not overpopulated, many were out of employment, and conditions were such in the mother country as to offer but little hope of betterment. Stories brought by the expeditions which had gone out and returned made America seem a land of untold wealth, where even the poorest could live in comfort; so, with hope high and courage strong, the small fleet set sail from London, which finally landed in 1607 in what is now Virginia to begin a life far different from that of their dreams.

The other group came not seeking physical comforts, but spiritual freedom. In England the law demanded allegiance to the Church established by the Government, and there were many who, while accepting the teachings, did not believe in the forms, and in consequence had separated themselves from the Church, setting up congregations of their own. Persecution followed, such an overt act necessitating flight from their country. The unknown America to them seemed a desired haven where God could be worshiped as their consciences decreed. In the fall of 1620 this second group sailed from Plymouth, England, eventually to found the New England Plymouth, where their faith in God was severely taxed by the hardship and suffering they were called on to endure.

2. America—God's Open Door for the Oppressed. From that day to this America has seemed the open door to comfort and peace and freedom for those whom oppression or poverty or persecution have driven from their native lands. Forgetting these facts of the early seventeenth century, many voices are now raised in protest at the thousands who come each year to our shores. If God's purposes were worked out through those early comers, isn't it safe to infer that His will is now being shown in the coming of these multitudes to share with us the privileges won by those early comers?

3. Early Nineteenth Century Immigrants.

Even with this question in mind, serious doubt would probably come to an onlooker at any of our great ports when the groups of foreigners first stepped from the piers. Could these low-browed, stolid, somber-looking people ever in any way be assimilated with our civilization for its good? Our fathers, however, looked in this same questioning way at the Irish, the Germans, the Scandinavians who came in such numbers to this country early in the nineteenth century, but after two or more generations these erstwhile alien races have become an inherent part of our national life. Some doubt may rise as to the benefit gained by this commingling of races, with the consequent increase in political corruption, which the foreigner's desire for gain and his ignorance of our principles has made possible. Yet the quick-witted Irish, the sturdy German and the self-contained, industrious Scandinavian stock which has been grafted on our native American life has in most cases been a benefit.

4. The Present Day Immigrant.

Much of the material development of our country during the latter part of the nineteenth century would have been lessened had it not been for the share in the toil and hardship borne by these people. These earlier immigrants came from lands much more like ours in climate and in political and religious ideals. The majority of those coming now are quite different—the Jew from Russia and Poland, the Slavic peoples, the Greeks and the Italians to our eastern coast, and the Chinese, Japanese and Hindus to our western coast.

a. The Jews. "The Jew," it is said, "has no home." They have been scattered among every tribe, and have been driven by persecution from place to place. In spite of some outward changes due to these experiences, inwardly the Jew is the Jew. To avoid being ejected from the Russian city he has learned to love, he may outwardly adopt the Greek faith, but at heart he remains true to the teachings of his youth. The persecutions they have suffered because of the hatred of their race have sent the Jews in great numbers to enter our open door.

b. The Slavs. The Slavic people are found through most of Eastern Europe. Those most familiar to us are the Russians, but besides them are the Poles, the Servians, the Dalmatians, the Bulgarians, the Montenegrins and others. These people, often shut away from the progress of the world in their mountain villages, impassive, ignorant and superstitious, have been among the latest to feel the impulse toward a bettering of their fortunes in the far-away America.

c.
The
Italians.

The most familiar people to us are the Italians, who are seen every day on the streets of any of our large cities, either presiding over a fruit stand or digging to complete some municipal improvement. Every "Black Hand" outrage makes it seem as though immigration from Italy should be stopped at once, and very seldom is any thought given to why this apparent lawlessness is so common. Dr. Steiner says "the Italian is unsatisfied with any restraint by authority; lawlessness has cut so deep into his life that it may be said to be a national characteristic. The root of it lies in the fact that for centuries the lawmakers were aliens and conquerors, the laws being made for the strong, and not for the weak; to oppress, and not to protect." They have been driven from their homes usually by poverty, though some seek here an escape from entanglements in some secret society or freedom from the oppressive demands of the Roman

Church.

d.
The
Asiatics.

The problem little felt in the East is the coming of the Japanese and Chinese into California and other Western States. The European immigrant has traditions somewhat in common with our own, but the Asiatic comes with a religion totally different from ours, and habits of life which yield but slowly, if at all, to the environment here. The most recent problem on the Pacific Coast is the invasion of the Hindus. Over 5000 have come during the past year. "This most recent addition to our cosmopolitan labor force is by all odds the least efficient and the most thoroughly disliked of all the delegations from the Old World." Their strong feelings of caste and their attitude toward women—two elements so foreign to democratic principles—make them seem most undesirable additions to our national life.

5.
The
Foreigner
at the Port.

In our mind's eye we have followed these men and women of all races as they have started from many different places, driven by many different causes to America, the Mecca of all oppressed races. At the many different ports in Europe now examinations are made before passage can be taken on the big ships. Before our own laws were made more strict the European Governments were many times suspected of sending to this country criminals of whom they wished to be rid and those who were likely to become public charges. But the change in our laws has necessitated changes in theirs. Those who have passed the eye of the examiner go on board to find a place in the crowded steerage for the tedious, uncomfortable voyage across the water. These days would be all but unbearable because of the close quarters, the lack of air and the

quality of the food supply were it not for the faith in what the future holds for them in America.

Our Government has waked up at last to the great problem that the coming of these people of many nations thrusts upon us, and is now much more strict than formerly as to who shall pass through the open door. Many are excluded because of their inability to pass the physical examination, and often sad hearts are still further burdened when it is found that some member of the family has trachoma—the dreaded disease of the eyes—and must return to the home just left. Even more strict than the physical examination must be the questioning at the "moral wicket" lest our life should be made even more complicated by countless demoralizing influences emanating from these newcomers. If the immigrant safely passes these two gates and has shown that he has the requisite amount of money, or has friends to receive him, he is allowed to pass from the pier, and his life in the Promised Land begins.

6.
The
Destinations
of the
Foreigner
East and
West.

It would be interesting to know to how many different places those coming on one boat go. In former days no care was given those leaving the pier, and great advantage was taken of them by unscrupulous people, but now those planning to go to some other place than the port are taken under special guidance to the station and put on the trains for their destinations. Some go to the West to help on the great wheat farms; some still farther west to join a construction gang in building a bridge or digging a great irrigating ditch, and others go into Pennsylvania or West Virginia, into the coal mines or the great steel works. Within the last few years "the recent high tide of immigration from Southern Europe has turned toward the South in the United States. The Government is enlarging immigrant stations at our Gulf and South Atlantic ports, where foreign ships are admitted direct from South Italy. With a manifest purpose to divert immigration from the North Atlantic Coast and the growing demand for laborers in the South, this foreign influx will annually increase. It does not require the vision of a prophet to see that when the Isthmian Canal has been opened and our ports at Galveston, New Orleans, Pensacola, Savannah and Charleston become world-wide gateways, as they will be, the invasion from Italy will overrun our Southland by the tens of thousands."

Many stay right in Boston or New York or Philadelphia, and, seeking their own people, live in Little Italy, or Little Hungary, the Bohemian Hills, or the ghetto, where often the old social ideas and customs are strictly adhered to.

**7.
Classes
Interested
in the
Immigrant.**

After the immigrant has at last found a place for himself in the new home which has held for him the hope of everything his heart could desire, whom does he find interested in him? Too often it is only the seamy side of our civilization that is shown him. The politician sees in his unfamiliarity with our language and customs a ready prey to his schemes for gaining recruits for his party; the employer finds men and women who will work for lower wages than the native-born American; the laboring people, on the other hand, receive him with scorn because of this same lowering of wages; the farmer rejoices to find someone who is willing to go into the country to help him; the sociologist finds him in his relations to new surroundings presenting many new and interesting conditions; the Christian people see the danger to their faith and their Church because of his advent, but the most clear-sighted see in his coming a great opportunity for service.

**8.
Tendencies
Away
From
Assimilation.**

It is a grave question as to which of all these agencies is the most interested in the immigrant. The zeal of the politician; the activity of the saloonkeeper, who gives in his saloon a warm and friendly welcome to the man who has had no other kindness shown; the winning words of the labor leader, should put to shame many of the members of the Christian Church who do not lift a hand to help in this great process of assimilation. Unless those who have the highest ideals do rise to a sense of their responsibility this problem will be solved in the wrong way.

The crowded, dirty, unhealthful conditions with which their poverty has made them familiar in the Old Country make it easy for these newcomers to live in much the same condition here in order that they may save money, even though at the same time they are lowering the standard of living our native-born population has labored so long to establish. "The new immigrants—intending to stay but a few years, leaving their families at home in order to save the utmost penny—crowd into boarding and bunk houses and live under insanitary and often demoralizing conditions."

**b.
Lack of
Feeling of
Permanent
Home.**

Too often the foreigner shuts himself off from influences which would help toward a change in his condition because he plans to stay only until he has made a fair sum of money, when he will return to his own country and live in independent ease for the rest of his days. Our immigrants are now sending out of the country about \$300,000,000 a year, part of it to

bring over their families, but the greater part for investment in the homeland. If he always planned a permanent home here, he would more easily yield to our ideals and customs.

The ignorance and illiteracy of the foreigner presents still another wall to be broken down before the process of assimilation can be thoroughly carried out. "The proportion of illiterates among our foreign-born population is nearly three times as large as among the native whites."

**d.
False
Political
and
Religious
Ideals.**

False political ideas are introduced into our country by the foreigner. Principles from the monarchical countries of the East are transplanted to our soil, also "Continental ideas of the Sabbath, the Nihilists' ideas of government, the communists' ideas of property and the pagan's ideas of religion." The religious faith of the majority, however, is nominally Roman Catholic, but often this means that the truth is overgrown by superstition, error and formalism.

**9.
City
Agencies
Aiding
Assimilation.**

If these people lower the standard of living here by accepting lower wages and crowding into unwholesome quarters, if they send their money from the country and don't intend to make a permanent home, and if ignorance and illiteracy, false political and religious ideals characterize them, what can be done by us to help in the process of assimilation?

**a.
Public
Schools.**

The city furnishes one great agency in the public school. It is usually through these schools that the immigrant family first gets in touch with our ideals. While some are suspicious of the schools and rebellious at the compulsory school laws which force the children to go to school instead of allowing them to stay at home to add their small part to the family income, most of the immigrants realize the advantages of the training and of the opportunity to learn English. The kindergarten, which takes the children at their most plastic age, wields an untold influence for good.

Through the City Health Department another sphere of influence is exerted. The newcomer learns the necessity of cleanliness—oftentimes a hard lesson, learned only after a fine has been paid for breaking the law. The model tenement furnishes an object-lesson in the value of light and air, as well as in the benefit of less crowded living conditions. The city charity organizations, with their Friendly Visitors,

and the College and University Settlements, are other agencies at work to meet this problem.

10.
Aiding
Christian
Agencies
Assimilation.

But we may well ask whether these agencies, valuable as they are, are meeting the deepest need. The city and the State are bearing their share of the burden, but it is through the Church and its agencies that the most vital work should be done, for the Church, with its followers, is God's chosen agency for meeting the heart needs of the weary, the stranger, the sin-sick.

a.
Y. M. C. A.

And these Christian agencies are feeling their responsibilities. The Y. M. C. A. is doing most effective work through its Immigrant Department. Its representatives in the large cities meet the trains loaded with foreigners and are ready to give any friendly assistance. Through their employment bureaus work is secured for the new arrival, and through the English classes organized in the foreign centers he learns the language he needs for daily use. Association secretaries go to live in the great construction or lumber camps of the far West, sometimes alone, sometimes with their little family, living in a railway car drawn up on a siding, from which influences flow which develop new purposes and new ideals in the hearts of men who have known little but oppression.

b.
Y. W. C. A.

The Y. W. C. A., too, which has for several years in many of its city associations had classes in English for foreigners, is now planning definite work for the immigrant girl. The third biennial convention report says: "We alone cannot give her a living wage; we alone cannot give her healthful conditions under which to work; we alone cannot blot out the greed that throws temptation in her way for its own gain; but we *can* reach out a hand to help her in the cruel process of adjustment to the new surroundings in America to a new life."

c.
Port
Missionaries.

Through the Home Mission Boards every great denomination is endeavoring to do its part to meet these needs. At all the great landing places are the port missionaries, and no matter what may be the subsequent experiences of the newcomer, the warm friendliness and ready helpfulness of these men and women of the Gospel give him the feeling that someone in this big, new country cares for him. The word for Christ dropped at that time when the heart is tender, the gift of a Testament or friendly directions to someone in the city, in the West or South to which the stranger is going, often result in not only a new life in a new land, but in a changed life.

11.
Home
Board
Work
for the
Foreigner.

The Home Board of the S. B. C. has at Galveston—the fifth among the American seaports as an entrance to alien immigrants—Rev. J. H. Meyers, a capable German, doing fine work, aided by Rev. R. D. Wilson, who gives part of his time to it. In Norfolk, where the foreign population is increasing all the time, Miss Margaret Tweedy, one of our Training School girls, is working especially among the children. Work along different lines is being done in Tampa, a center for Spanish-speaking and Italian immigrants. As this is not so distinctively an entrance port, much of this work is being done through sewing schools for the children, night schools and daily visiting to gain recruits for the Sunday-schools. In Baltimore, the largest port of the South, are Miss Buhlmaier and Miss Froelich, day by day doing such faithful work that results are being constantly won for the Master. Never a boat comes in that they are not there ready with the helping hand, the kindly word—for they seem able to speak every language and dialect—and tender sympathy for those obliged to go to the Detention House. As is the case in the other port cities, sewing schools for the children have developed out of this work at the pier, and while fingers are kept busy learning to sew a straight seam, the hearts and minds hear the story that is ever new, and many come in their early days in the new home to know Christ. Day nurseries and free kindergartens are other ways in which the families are reached through the children by a practical showing of Christ's love.

In the cities farther inland the Home Board has pastors who work among the foreigners in many places. Miss Roesemann, who came herself an immigrant to the port of Baltimore, is now doing efficient work among the foreigners in St. Louis. A great host of foreigners which comes into our country without the days in the steerage and the trials of examination at the pier are the thousands of Mexicans who come into Texas. The Home Board is doing a splendid work for them under Superintendent C. D. Daniel and 25 Mexican pastors under his direction. Already at El Paso there is a school for these Mexicans, and it is hoped that the jubilee gifts of the women may make another school possible at Laredo, Texas. In these days of unrest in Mexico, when so many are leaving their country to come to ours, this work should be strengthened, that those who have been under such strong political and religious bonds may know the truth which makes them free.

12.
Personal
Service.

There must be more work done, however, than can be done through the city government or through these agencies of the Home and State Boards if this million of foreigners who come each year is to know that America is not ruled by love of money only—

an impression easily gained. There is a part for each individual, and, as Miss Crane says, there are ways in which every woman can help: "First, by being intelligent about the foreigners in your town and the conditions in which they live; second, by using your influence to create a public sentiment for social Christianity; third, by bringing to your society some plan for reaching with personal service the women and children who live within touch of your home. There is much that needs to be done in correcting the cruelty, greed, thoughtlessness that seem to rule our city life; but let us not wait until that is all done before we deliver the message to people living now and needing help now. Let us keep the spiritual aim in view, in all its intensity and clearness, while we try to work it out in right relations and conditions of everyday life here and now. Then we shall be filling out our program of service with the vastness and the beauty of Christ's thought of redemption."

THE PRECIOUS, PRECIOUS BOOK

(Reprinted from *The Home Field*, January, 1910.)

MISS BUHLMAIER, Port Missionary.

Tired and worn from the exertions of the day, we were thinking longingly of home and rest after our day's work at the pier recently. Nevertheless, we were not satisfied to leave before making another inspection to make sure that no one had been overlooked whom we could serve. And, sure enough, there in the baggage-room we saw a family!

They had evidently been detained and only just released. The mother was bending over the baggage, which had just been examined, in the endeavor to tie it up properly before checking. I stooped to ask whether we could assist her, when, for the moment, she rested her hands, looked up into my face and exclaimed:

"Ah, it is you! And so you are still alive!"

Then, straightening up, she grasped my hands and continued:

"How glad I am to see you again! Oh, how I have been praying God for this opportunity, that I might tell you and thank you for the good you have done me! Often have I prayed, too, that your life may long be spared and vigor and health given you to continue in this blessed work."

I was utterly astonished, for I had absolutely no recollection of ever having met her before until she herself told us the following facts:

About four years ago she came here the first time, was met by us and given a New Testament. With grateful heart she accepted the gift, and, by faithful perusal, it proved a great blessing. She was

compelled to work hard, for her family was still on the other side and in very poor circumstances. She could not attend church, but the little book more than made up for it. Through its sacred pages she found the One altogether lovely, the true Rose of Sharon, filling the very atmosphere with sweetness and making hard tasks easy.

Having prepared the way for her loved ones, she sailed for home about eight months prior to the incident of which I am speaking, and had at last succeeded in bringing them in. The little Testament was her constant companion, much loved and dearly prized. Yet before leaving home this second time she felt called upon to part with it. She presented it to her married daughter, who could not come away with them, with the solemn wish and earnest prayer that the Lord would also bless it to her soul as well as to the rest of her family.

"I thought I might get me another," she said with trembling lips, "but daughter could not; and, oh, may the Lord help me to lead also these, my dear husband and children, to know Him!"

How glad we were that the box had come with a new supply, and that, with happy hearts, we could offer her another copy of the blessed Book!

They had come from Austria—great, parched, destitute Austria! Austria, whose people know very little of the beauty and power of a truly spiritual life, and from whence God was and still is directing many to this, our glorious country of wonderful opportunities—true, unawares to most of them.

We were greatly pleased to find that where they were going we have a regular German Baptist church, and lost no time in notifying the pastor of their coming. We trust that he was successful in locating and bringing them into the church, for this, in our humble judgment, is the only way to assure lasting results.

Baltimore, Md.

Program for Young Woman's Auxiliary

Hymn—"All Hail the Power of Jesus' Name."

Prayer—That the foreigner coming here may know our God. Bible readings from Book of Ruth. (See W. M. S. Program.)

Gather as many pictures as possible of immigrants from magazines, mount on cardboard and have to pass around.

Leader—Why America is called the Open Door. (Paragraphs 1-2.) Talk (based on Paragraphs 3-4) on where the immigrants come from. What is being done by the city and the Church to help the foreigner. (Paragraphs 7-11.)

Have two or three girls tell incidents from Y. W. A. special leaflets, "Waiting" and "The Special Inquiry Case."

Self-Denial Offering—Business—Hymn—Dismission.

Program for Junior Young Woman's Auxiliary

Hymn.

Bible Reading—The Good Samaritan. Luke 10: 25-37.

Lord's Prayer.

Hymn.

Get small flags of different countries from which immigrants come, and as one member tells something of what foreigners come to this country, let her attach each little flag to a larger American flag. (Paragraphs 3-4.)

What do the city and Church do for these foreigners? (Paragraphs 7-10.)

Write list of port missionaries under Home Board and places located. (Paragraph 11.)

Discussion—Can we help the foreigners living in our town?

Self-Denial Offering—Hymn—Dismission.

Let leader use "Coming Americans," by Katharine R. Crowell, if possible.

Program for Royal Ambassadors

Hymn.

Bible Reading—Matthew 25: 31-46.

Prayer—With heads bowed, read Psalm 67 together.

Let each boy tell of boys from other countries he knows in school, and how they are treated.

Carry out suggestion in Junior Y. W. A. program of using flags of different countries as one boy tells where the immigrants come from. (Paragraphs 3-4.)

What work does the Home Board do for the immigrants? (Paragraph 11.)

Tell story of a son of Italy, Mr. Zarilli, in "Sons of Italy," special R. A. leaflets.

Self-Denial Offering—Business—Dismission.

Band Program

(Arranged by Elizabeth N. Briggs.)

FIRST MEETING

SUBJECT—Adopted Americans.

Motto—"Who is my Neighbor?" Luke 10: 29.

Opening Exercises—Hymn.

Bible Reading—Matthew 22: 35-40.

Prayer (for the little foreign neighbors.)

Hymn—Minutes—Roll Call—Collection.

Talk by Leader—Show immigrant ship unloading its cargo of foreigners. (See Home Field, April, 1910.)

A WORD FOR THE LITTLE FOREIGNERS.

Reading No. 1—

Our Sunbeams can have no real idea how very pathetic it is to see the hundreds of children holding to their mothers' skirts, or to the hands of older ones, or being carried in the arms of father or mother, on the crowded pier, after the long, weary, disagreeable voyage across the ocean in what we may call the "cellar" of a great ship. It is very dark and ill-smelling down there; the table is a long shelf against the wall; the beds are nothing but iron frames, one over the other, and close against each other. No one can be alone, even for a minute. Men, women and children are crowded in together.

Reading No. 2—

BLACK BREAD AND TIN PAILS.

Their food is passed out to them in tin pails, with a place in them for soup and for coffee, and a tin cup for a lid. They have with them black bread from their homes, but it is dark and hard and musty, and when they have left the boat and come upon the piers, pieces of black rye bread go flying here and there as soon as these poor travelers catch sight of the men who have American pies, rolls and cakes to sell!

Reading No. 3—

A COMICAL BOY.

Some of the little folk look very comical. I saw one tiny boy of about three who wore long trousers, cut ridiculously like his older brother's, a blouse waist and a round white cap with strings to it, such as our babies wear!

Reading No. 4—

BEAUTIFUL AMERICA.

Each pair of round, bewildered eyes looks out so earnestly upon this new America, with the beautiful, great flag floating high overhead, that one feels like assuring them:

"You are indeed safe here, little folks! This is our splendid America, where we live so happily!"

Reading No. 5—

A PITIFUL PROSPECT.

But what awaits that little boy or girl? The busy mill, with its ceaseless wheels; the dark, damp mine, with its stooping toil, or the ageing sweatshop of the crowded city tenement?

Reading No. 6—

HOW WE CAN HELP.

We can only tell them of Jesus through our good missionaries, and ask God to help them learn from us only what is good.—*Mission Messenger.*

Pictures of Foreign Children, etc.—By Blue Division.

Some of Our Schools for Foreign Children—Told by Sunbeams of Blue Division. (See Home Fields.)

Hymn—

RISE, O CHRISTIAN CHILDREN.
(Air: "Onward, Christian Soldiers.")

Rise, O Christian children,
Join the happy throng;
To your Lord bring service,
To His courts bring song.
He, your Shepherd, led you
Hither by His hand;
Set your feet forever
Safe in this fair land.

Praise Him for your country,
Great and strong and free;
For her holy altars,
For her liberty.
See her to the nations
Spread her gracious hands;
See her pilgrims coming
From the far-off lands.

Children of our Father,
What have you to give
That the lost and lowly
May be found and live?
For the dark-faced stranger,
For the long oppressed,
Bring your love and service—
God will do the rest.

—*The Young Christian Worker.*

Discussion of Plans for Home Mission Thank Offering.
Distribution of Envelopes, etc.

Purpose of the Offering; Objects for which it is to be given;
Amount set as aim for our Band.

Hymn—Prayer—Adjournment.

Note—A list of those taking envelopes should be kept and carefully checked off when envelopes are returned. No second program is given for this month, as the Thank Offering Program will be supplied. Let no Band fail to observe this Offering.

HOME-LAND.

"America the Home-land,—
Land weary hearts desire!
Sing Jesus Lord of Home-land!
Let him our work inspire!
His work in Southern Mountains,
His work 'neath tropic sun,
In Cuba, Porto Rico,—
His work is but begun.

The Southland's dusky millions,
The West with open door,
And Mexico, our neighbor—
Could we have asked for more?
The field each day grows broader;
With each incoming tide,
The old world's needy children
Crowd through our portals wide.

They come to share our Home-land;
With them we stand or fall.
God gives to our dear country
Some work to do for all.
From far Aleutian Islands,
To Caribbean's wave,—
Crown Christ the Lord of Home-land;
A land He died to save!"

TREASURER'S REPORT, FROM AUGUST 1, 1911, TO NOVEMBER 1, 1911
First Quarterly Report from Treasurer of Woman's Missionary Union, Auxiliary to Southern Baptist Convention
MRS. W. C. LOWMEYER, Treasurer

| States | WOMAN'S SOCIETIES | | | | YOUNG WOMAN'S AUXILIARIES | | | | BANDS | | | |
|-------------------|-------------------|----------------|---------------|---------------|---------------------------|----------------|---------------|--------------|-------------|---------------|----------------|---------------|
| | Fore'n. | Home | S. S. Board | Marg't. Home | Fore'n. | Home | S. S. Board | Marg't. Home | Fore'n. | Home | S. S. Board | Marg't. Home |
| Alabama | 888 25 | 549 24 | 10 65 | 5 60 | 170 23 | 53 01 | 55 80 | 1 30 | 38 25 | 47 92 | 16 24 | 4 00 |
| Arkansas | 33 25 | 37 50 | 3 00 | 3 00 | 2 00 | 7 15 | | | | | | |
| Dist. of Columbia | 123 28 | 138 18 | 147 22 | 8 60 | 15 50 | 7 15 | | | | | | |
| Florida | 147 28 | 147 22 | 147 22 | 8 60 | 15 50 | 7 15 | | | | | | |
| Illinois | 785 80 | 449 68 | 15 58 | | 274 12 | 202 13 | 56 15 | 2 00 | 1 00 | 7 35 | 6 67 | 1 25 |
| Kentucky | 358 30 | 134 87 | | | 30 00 | 8 88 | 2 20 | 2 96 | 19 37 | 67 50 | 37 15 | 50 |
| Louisiana | 399 28 | 254 87 | | 1 50 | 8 00 | 8 88 | 20 12 | | 35 50 | 15 50 | 3 50 | 3 50 |
| Maryland | 2038 76 | 1455 85 | 68 20 | 33 50 | 69 25 | | | | | | | |
| Mississippi | 1510 50 | 451 21 | | | 367 78 | 123 42 | 9 42 | | | | | |
| Missouri | 16 00 | | | | | | | | | | | |
| New Mexico | 1347 60 | 543 15 | 33 70 | 25 10 | 168 65 | 176 33 | 135 46 | 25 | 68 56 | 194 80 | 149 94 | 78 50 |
| North Carolina | 249 09 | 153 43 | | | 16 55 | 15 00 | | | | | | |
| Oklahoma | 2415 39 | 1096 88 | 44 06 | 22 50 | 355 52 | 128 89 | 140 51 | 6 50 | 4 25 | 76 63 | 235 86 | 153 42 |
| South Carolina | 2432 88 | 1176 70 | 63 64 | 69 94 | 75 90 | 320 74 | 214 06 | | | | | |
| Tennessee | 4946 08 | 2449 89 | 267 28 | 16 50 | 79 03 | | | | | | | |
| Texas | 2277 73 | 713 52 | 14 45 | 65 28 | 259 40 | 183 29 | 86 46 | | 1 00 | 98 35 | 373 55 | 103 01 |
| Virginia | | | | | | | | | | | | |
| TOTALS | 19648 12 | 9750 86 | 588 76 | 250 17 | 1891 83 | 1228 84 | 720 18 | 11 71 | 6 80 | 338 66 | 1532 57 | 704 71 |

The above contributions for the Training School include \$1,018.03 for the Student Fund.

Value of Boxes to Home Missionaries and Mountain Schools

| States | ROYAL AMBASSADORS | | | | W. SOCIETIES | | | | Y. W. A. | | | |
|-------------------|-------------------|--------------|--------------|--------------------|----------------|--------------|----------------|-------------|----------------|-------------|----------------|----------------|
| | Fore'n. | Home | Marg't. Home | TOTALS | Home Miss'ries | Mt. Schools | Home Miss'ries | Mt. Schools | Home Miss'ries | Mt. Schools | Home Miss'ries | TOTALS |
| Alabama | | | | 1821 49 | | | | | | | | 86 00 |
| Arkansas | | | | 2 00 | | | | | | | | 35 55 |
| Dist. of Columbia | | | | 73 75 | | | | | | | | 232 10 |
| Florida | | | | 323 28 | | | | | | | | 137 05 |
| Illinois | | | | 294 45 | | | | | | | | 176 56 |
| Kentucky | 3 00 | 2 00 | 25 | 1919 13 | | | | | | | | 55 00 |
| Louisiana | | | | 710 82 | | | | | | | | 1073 98 |
| Maryland | | | | 3699 06 | | | | | | | | |
| Mississippi | | | | 2513 63 | | | | | | | | |
| Missouri | | | | 16 00 | | | | | | | | |
| New Mexico | | | | 3083 84 | | | | | | | | |
| North Carolina | 21 60 | 15 15 | | 437 67 | | | | | | | | |
| Oklahoma | | | | 4742 38 | | | | | | | | |
| South Carolina | 6 50 | 8 50 | | 5151 52 | | | | | | | | |
| Tennessee | | | | 7758 78 | | | | | | | | |
| Texas | 37 21 | 11 72 | | 4274 02 | | | | | | | | |
| Virginia | | | | 3 01 | | | | | | | | |
| TOTALS | 68 31 | 37 37 | 25 | 31637 79 81 | 1719 69 | 76 55 | | | | | | 1796 24 |

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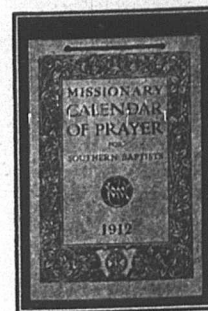
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