

Our Mission Fields

VOLUME VI

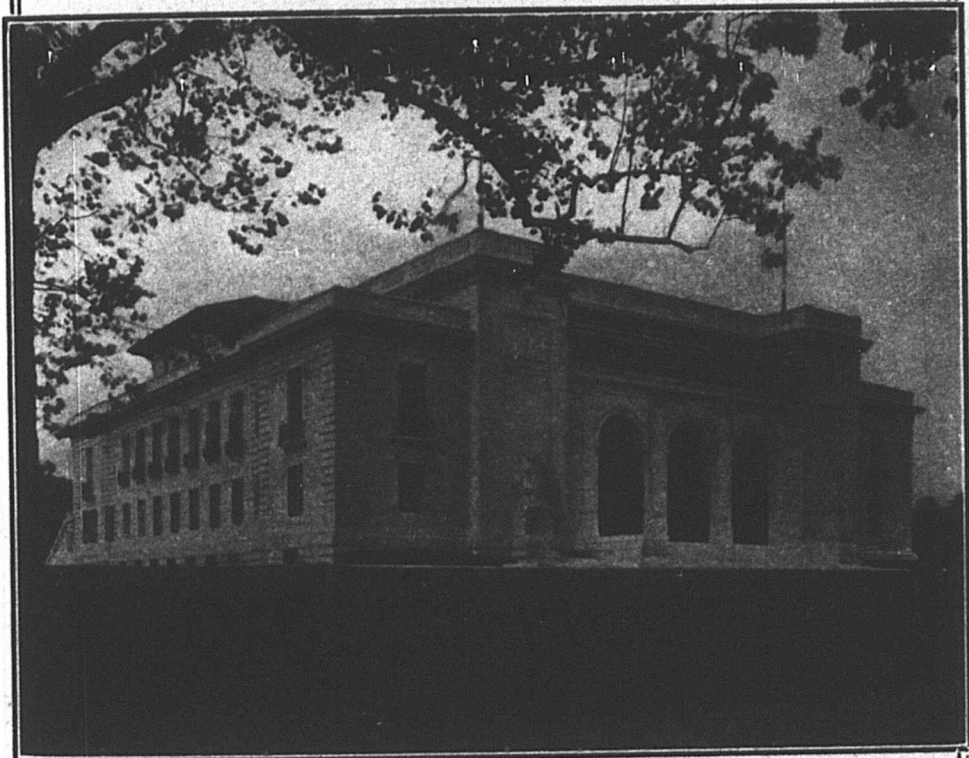
APRIL-MAY-JUNE, 1912

NUMBER 4

UNION WATCHWORD, 1911-1912

"Our Sufficiency is from God."

-II Cor. 3:5



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THE WOMAN'S MISSIONARY UNION

Auxiliary to the Southern Baptist Convention

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

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Our Mission Fields

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

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Our Mission Fields

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

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

Programs Prepared by MISS NANCY LEE SWANN

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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.

**Amounts Given by W. M. U. Societies and Bands in the
Three Quarters Ending February 1st, 1912**

State	Foreign	Home	S. S. Board	Margaret Home	Training School Cur. Ex. & En'tt.	TOTALS
Alabama	\$ 5164 71	\$1592 95	\$ 48 23	\$ 18 40	\$ 87 23	\$ 6911 52
Arkansas	1088 00	1019 45	10 00	14 00	37 00	2168 45
District of Columbia	189 89	197 00	3 00	11 00	35 00	435 89
Florida	1469 23	791 24	36 24	33 95	118 95	2449 61
Georgia	12858 51	4519 79	180 85	224 90	972 42	18756 47
Illinois	147 23	147 22	.....	3 80	10 00	308 25
Kentucky	5251 80	1422 27	45 62	94 66	564 48	7378 83
Louisiana	1683 03	364 12	2 96	.....	51 50	2101 61
Maryland	1497 02	636 88	14 75	20 75	123 30	2292 20
Mississippi	2036 76	1455 85	68 20	37 50	132 75	3731 06
Missouri	3898 50	1001 48	.....	57 00	223 25	5180 23
New Mexico	81 00	.....	.....	5 00	5 00	41 00
North Carolina	6208 69	6676 05	186 49	119 22	432 90	13623 35
Oklahoma	310 28	185 56	.....	.....	170 02	665 86
South Carolina	10972 39	3272 81	248 66	140 32	836 65	15470 83
Tennessee	5529 72	2932 20	102 50	69 94	420 40	9054 76
Texas	4946 08	2149 89	287 28	38 50	126 80	7828 55
Virginia	14802 81	4424 01	51 95	150 00	799 42	20228 19
TOTALS	\$78085 65	\$33088 27	\$1266 73	\$1038 94	\$5147 07	\$118626 66

**Amounts Still to be Reported to Meet the Apportionment
for the Year**

State	Foreign	Home	S. S. Board	Margaret Home	Training School Cur. Ex. & En'tt.	TOTALS
Alabama	\$ 4135 29	\$ 4607 05	\$51 77	\$41 60	\$482 77	\$ 9318 48
Arkansas	2462 00	1330 55	15 00	6 00	173 00	3986 55
District of Columbia	460 11	253 00	7 00	14 00	10 00	744 11
Florida	580 77	558 76	3 76	.....	56 05	1199 34
Georgia	12841 49	12630 21	9 15	.....	577 58	26058 43
Illinois	52 77	352 78	.....	1 20	.....	406 75
Kentucky	5448 20	4877 73	54 38	5 34	450 52	10836 17
Louisiana	616 97	1935 88	22 04	25 00	183 50	2783 39
Maryland	1502 98	1363 62	35 25	29 25	176 70	3107 80
Mississippi	3363 24	2144 15	11 80	37 50	247 25	5803 94
Missouri	1101 50	2198 52	25 00	.....	301 75	3626 77
New Mexico	19 00	50 00	5 00	5 00	15 00	94 00
North Carolina	8491 31	3123 95	63 51	.....	497 10	12175 87
Oklahoma	589 72	714 44	.....	10 00	29 98	1344 14
South Carolina	6627 61	9227 19	.....	19 68	373 35	16247 83
Tennessee	5270 28	5067 80	97 50	5 06	154 60	10595 24
Texas	5303 92	2300 11	.....	41 50	473 20	8118 73
Virginia	5547 19	9175 99	48 05	.....	650 58	15421 81
TOTALS	\$64414 35	\$61911 73	\$449 21	\$241 13	\$4852 93	\$131869 35

**Full apportionment has been already received.

Twenty-Fourth Annual Session of The Woman's Missionary Union
(Auxiliary to the Southern Baptist Convention)

will be held in the
FIRST PRESBYTERIAN CHURCH
OKLAHOMA CITY, OKLA.
May 16 to 20, 1912.

Each State shall be entitled to twenty delegates, besides the Vice-President.—*Woman's Missionary Union Constitution.*

All members of Missionary Societies will be welcome visitors at the sessions.

A CALL TO PRAYER.

The Executive Committee of the Union issues a call for prayer during the closing days of the Missionary Year.

This is not a request for formal mention of needs hurriedly added to our daily prayer, as quickly forgotten as uttered.

The call is for *real prayer*—prayer that grows out of a constant and unsatisfied desire; prayer that is strong and importunate from the presence of a great need; prayer that will not be silent because failure in answer means a personal disappointment; prayer that is full of hope because it asks for a purpose dear to God; prayer that looks for its definite answer because it is brought to an all-powerful Lord.

Such prayer is asked:

1. That the Foreign Mission Board may be relieved of its great debt.
2. That the Home Board may report its most successful year in gifts and baptisms.
3. That the Union may reach all of its aims.
4. That the meeting at Oklahoma City may be one of such great spiritual power that the Societies everywhere may experience a great and active spiritual awakening.

A RESIGNATION.

It is with very deep regret that the resignation of Miss Edith Campbell Crane, for almost five years Corresponding Secretary of the Union, is announced. In these years of wise and untiring service Miss Crane has drawn to her and to the Union a host of friends. She has represented the Union worthily in every Southern State, in the Student Volunteer Conventions, at the Missionary World Conference in Edinburgh and the Baptist World's Alliance.

Many will pray earnestly for her full and speedy restoration to health, her inability to carry the heavy duties of the office compelling her to lay down her work in the middle of the year.

Her prayers will be for the Union as the Union's for her.

FANNIE E. S. HECK.

MAGAZINE AND BOOK REFERENCES

APRIL

- Studies in Malachi; or, Wherein Have We Robbed God?—G. Campbell Morgan, D. D.
Stewardship and Missions—Chas. A. Cook. Amer. Bap. Pub. Soc., Philadelphia. Price, 35 and 50 cents.
The Mansion—Henry Van Dyke. Price, 50 cents.
Over Against the Treasury—Courtney H. Fenn. Price, 10 cents.
The Heaviest Tax of All—The South Realizing Itself (in two articles)—*World's Work*, October and November, 1911.
Birmingham: Smelting Iron Ore and Civics—*The Survey*, January 6, 1912.
Sacrifice—Reasons for Not Giving to Missions—*The Missionary Review*, February, 1912.
Money, Its Nature and Its Power—A pamphlet, Stu. Vol. Movement. 5 cents. 125 East 27th street, New York.

MAY

- The Pan-American Union—John Barrett, Director-General, Washington, D. C.
South America—Thomas B. Neely. Price, 35 and 50 cents. Educational Department Foreign Board, S. B. C.
Southern Baptist Foreign Missions—T. B. Ray, Edu. Dept. Foreign Board, S. B. C. Price, 35 and 50 cents.
South America's First Transcontinental—*World's Work*, October, 1910.
South America Today—*World's Work*, November, 1910.
A Case for Missions in Latin America—*Missionary Review*, March, 1911.
The Tarrying of the Dawn—*Service*, July, 1910.
Argentina-Brazil—S. B. C. *Minutes*, 1911, pp. 99-126.

JUNE

- A Summer Volunteer—*The Spirit of Missions*, October, 1911.
The Ministries of a Neighbor—*The Spirit of Missions*, September, 1911.
The Men of the Mountains—*The Spirit of Missions*, July, 1911.
The Highlanders of the Southern Appalachians—*The Spirit of Missions*, January, 1911.
Working from a Center—*The Home Mission Herald*, April, 1911.
The Home Mission Task—The Home Mission Board, S. B. C. Price, 35 and 50 cents.
A Religious Study of the Southern Mountains—*The Home Field*, December, 1911.
Our Mountain Schools—Are They Worth While?—*The Home Field*, May, 1911.
Home Mission Schools—*Our Mission Fields*, May, 1911.

SUGGESTED LEAFLETS

From Woman's Missionary Union Literature Department

APRIL

CHRISTIAN STEWARDSHIP

Our Stewardship of Personality.....	2	Cents
Tithes of All I Possess.....	1	"
Bible Rules for Giving.....	1	"
A Little Argument with Myself.....	1	"
God's Tenth.....	2	"
A Question of Ownership.....	2	"
Giving from a Girl's Viewpoint.....	2	"
As Poor, Yet Making Many Rich.....	2	"

MAY

SOUTH AMERICA

Wonder Stories (Latin America).....	3	Cents
A Child's Day in South America.....	2	"
Home Life in South America.....	2	"
South America (Flag Series).....	5	"
A Glimpse of Life in Argentina.....	2	"
Argentine Women*.....	2	"
A Child's Funeral in Brazil.....	2	"
Brazil as a Mission Field.....	2	"
Latin America.....	2	"
What One Brazilian Girl Did.....	2	"
Brazilian Baptists*.....	Free for postage.	
Ramiro and His Bible*.....	Free for postage.	

JUNE

MOUNTAIN MISSIONS

Mountain Women*.....	2	Cents
Sabina Sophronia and Miss Marion*.....	2	"
A Visit to a Mountain Home.....	2	"
A Little Leaven.....	3	"
Cindy's Chance.....	2	"
First and Last.....	1	"
Kate and Mephibosheth.....	3	"
Jerry's Parable.....	1	"
Aiding the Mountaineers.....	1	"
Mountain Baptists and Schools*.....	Free for postage.	

*New Leaflets.

*FROM OUR MISSIONARIES

Miss Voorheis writes of the organization of a Baptist Church in Nova Friburgo. The last part of this letter will be interesting to the Sunbeams:

"Last October the First Baptist Church of Nova Friburgo, Brazil, was organized with twenty-five members amid great rejoicing.

Missionaries Christie and Crosland presented in an excellent manner the subjects, "Baptist Principles" and "Discipline." Several native pastors were present, some of whom made really able talks on "Self-Support," "Baptist Democracy," etc.

The little new church has now pledged itself to pay \$25 each month to their native pastor, who was formally called in their first session. The membership is composed mostly of poor students in our school or hired servants with very small incomes. There is an average attendance of 60 in the Sunday-school.

The native pastor gave the following story of a conversion in his parish:

"A young infidel, recently married, had vowed never to allow the name of God to be mentioned in his home. When their first little daughter, who is the idol of his heart, began to lisp a few words, he would walk with her in the flower garden. One lovely night as they strolled in the moonlight the little one lisped: 'Oh! you beautiful flowers, who made you? And the pretty moon and all the bright stars, who made you? Say, papa, it wasn't a man, was it?' The young father said: 'Only the Creator of these things could reveal their origin to a little child.' This conversation led to his conversion. Thus a little child led him."

Mrs. Taylor writes from Bahia of a school opened in that city. She says: "Realizing the sad fact that heathenism under the cloak of Christianity was being taught in the schools of Brazil caused me to open a day school for boys and girls. The simple fact that we develop the soul, mind and body of our pupils is very attractive to the educated Brazilian. Some of our best workers have come from our school. Girls after being trained return to their home towns and have become useful Christian teachers in the Sunday and day schools. The people could not understand that the power of the Gospel had wrought such a change, but rather gave the school credit; consequently it became the entering wedge that broke down the great wall of prejudice.

"Before we opened the school in Bahia the priests told the people that we were an ignorant class and that there was no place for us in the United States; therefore, our Government had sent us to Brazil

*Typewritten copies of missionaries' letters furnished by Woman's Missionary Union Literature Department at five cents each.

to Americanize the people so that they could be conquered then more easily by the United States Government.

"You can see that our school has been the greatest eye-opener imaginable!

"Now is our time in Brazil! We are known as educators, let us strike while the iron is hot."

From our newest station in South America, Montevideo, Uruguay, Mrs. J. C. Quarles sends us this message: "Have just received the Prayer Calendar, and I want to write at once and thank the Union for it. If every one enjoys it as much as I do, I am sure you are more than repaid for getting it out. I have hung it right over my machine, where I can see it as I sew.

"We have been in our new home eight months and have many reasons for feeling that the Lord has richly blessed the work. While we have not had large meetings, those who do come are regular in attendance and deeply interested. Among these are several university students. Pray that we may win these for Christ, for through them we can get hold of other young men. This is a university town and there is a splendid class of people in Uruguay."

Our honored missionary, Miss Lula F. Whilden, writes from Ying Tak, China:

"Day before yesterday I visited six homes. At the first a woman stood at the open door. 'Yes, they wanted to hear about Jesus.' They had heard several years before. The sad thing about it was that some of them already knew so much about Jesus, and yet had not accepted Him as a Saviour. When here before I had stood at this door and asked another woman: 'Do you want to hear about Jesus?' and she had answered, 'Yes, I want to and I don't want to.' Just then her bright little boy said pleadingly: 'Mother, ask her in.' The mother called out: 'Come in, the boy wants to hear,' and I spent several hours telling my eager little listener about the God-man who came to earth and suffered and died for sinners. 'A little child shall lead them.'

"At the next house were three or four women. I hesitated to enter because they were busy cooking their breakfast. 'Come in and read to us; we want to hear about Jesus,' they said. They proved to be such earnest listeners that it was a joy to speak to them. For a time the morning meal was forgotten as they heard of the Christ who came from Heaven to give life to their souls.

"At the next place I sat on the doorstep in a narrow street. Hearts seemed to be prepared of God to listen to the Gospel story. In a house opposite, at an open window, sat an elderly man listening. Suddenly he raised his voice and asked: 'Where and how do you pray to Jesus?' I had had one more listener than I knew of, and in my heart I thanked God for it.

"At the fourth place some women were sitting under a canopy of matting working on their garments. They had heard before, from me several years ago and from the Bible Reader recently. Here I found the wheat and the tares—some who stayed to cavil and to hinder, and some who really wanted to know the way of salvation. I spent only a short time and left, praying silently that God would make the truths spoken sink deep into their hearts.

"At the fifth place I read in a narrow family street, and, at first, everything seemed promising. But a woman came with shares for some society, and soon they listened to what she had to say, and as I had no hearing I gave up the attempt. The next day they invited me to read and I had a moderately good time. From this place I went into a house where five women were at work—several of them peeling the skins off of almonds. It was a joy to talk to such earnest listeners. 'I do want to love Jesus and serve Him,' said one, and it seemed to come straight from her heart; indeed, all of them seemed to be 'blindly feeling after God,' and He seemed not far from any one of them. It was a blessed time that I had with them. The Saviour seemed near and the Spirit making plain God's truth to them.

"At the sixth home were two intelligent women to whom all was new and strange, for they had never heard before of 'the One Living and True God and of Jesus Christ our Saviour.' Their interest was gratifying. This home was opened up to me in answer to prayer. Often I had entered their narrow street asking permission to tell them of Jesus, but year after year had been refused, and now God had made them willing. Nothing is too hard for Him. Yesterday they listened a second time and seemed glad to hear more. Thus the day with work in six heathen homes ended. God grant that the Holy Spirit's work may still continue to go on."



"IF I HAVE EATEN MY MORSEL ALONE."

(Job XXI: 17.)

"If I have eaten my morsel alone"—

The patriarch spoke in scorn;
What would he think of the Church, were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"

The mighty Apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing; we have bread;
But we eat our morsel alone.

Ever of them who have largest dower
Shall Heaven require the more;
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said:
"Give us, give us your living Bread!"
Yet we eat our morsel alone.

"Freely as ye have received, so give,"

He bade, Who hath given us all;
How shall the soul in us longer live,
Deaf to their starving call,
For whom the Blood of the Lord was shed,
And his body broken to give them bread,
If we eat our morsel alone?

—Dr. Alexander, Bishop of Derry.

Program for April

CHRISTIAN STEWARDSHIP.

"O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all—who givest all."

1. Hymn. 2. Prayer of Thanksgiving for Blessings. 3. Bible Study. 4. Reading. 5. Our Age and This Call (Paragraphs 5-6). 6. Missionary Opportunities and the Study of Stewardship (Paragraphs 7-10). 7. Money, Its Nature and Its Power (Paragraph 11). 8. The Motive and Method of Giving (Paragraphs 12-13). 9. The Measure of Giving and Some Practical Plans (Paragraphs 14-15). 10. The Resources of the South (Paragraphs 16-18). 11. Some Needs (Paragraph 19). 12. Prayer for Home and Foreign Boards. 13. Business. 14. Dismissal.

Bible Study—The Message of Malachi.

Bible Readings—The Burden: Malachi 1: 1, 2 (a); The Complaints: 1: 6, 7; 1: 8; 1: 10; 1: 13; 2: 17; 3: 8, and 3: 13, 14; The Divine Call: 3: 10-12; The Elect Remnant: 3: 16-17.

Comments on these readings: Paragraphs 1-4.

Chain of Prayer that God's people may hear and heed the message of Malachi.

Note—See "Studies in Malachi," by Rev. G. Campbell Morgan, ordered through any bookseller.

Reading—Isaiah 40: 12-31, 1-2, 9-12.

Note—Assign this previous to the meeting that the marvelous strength and beauty may be brought out by the reader.

1. **The Lord Our God is One Lord.** For nearly two thousand years the eternal truth that "The Lord Our God is One Lord," as revealed anew in Jesus Christ, has been taught and lived, more or less faithfully by His followers, until today, in what is known generally as the Christian nations, "we know the truth of God as no other age has ever known it, and yet there never was a time when men, knowing and living under its blessing, were less obedient to it than now."

**2.
The Burden
and Call
Through
Malachi.**

The prophetic messages are pre-eminently suited, so it seems, to the age in which we live. "They are almost invariably addressed to people who *know truth* as enshrined in their own dispensation, and they are messages to call these people to be obedient thereto."

No prophetic utterance is more needed by this age of ours than that of the book of Malachi, a man who came with one burning message from a God his age knew to a people who were utterly failing to live up to this knowledge. "The burden of the word of Jehovah—by Malachi—I have loved you, saith Jehovah" (Malachi 1: 1-2). The love of God, that is the burden! Then in chapter 3: 10-12 comes the Divine Call: "Bring ye the whole tithe into the storehouse * * * and prove Me now herewith, saith Jehovah of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

**3.
The
Complaints
Towards
Israel.**

Between the cry of his burden and the appeal from his God the prophet lists the complaints of God towards Israel. These "seven complaints may thus be summarized: Profanity (1: 6, 7); Sacrilege (1: 8); Greed (1: 10); Weariness in service (1: 13); Honoring of vice (2: 17); Robbery from God (3: 8) and Blasphemy against Him (3: 13, 14)."

**4.
The Elect
Remnant.**

Yet not withstanding all the fearful darkness upon the nation, God had his own people, His Elect Remnant: whom, as today, He used to do His own work, prior to the coming of the Master. "Then they that feared the Lord spake often one to another" (3: 16-17): the feeble, yet faithful few. "And Jehovah hearkened and heard."

**5.
Our Own
Age.**

With these conditions in mind let us look at our own Age. Turn again to those familiar verses—II Timothy 3: 1-5. What is back of all this? As in the old days, so now there has been a corruption of God's covenant. What is God's covenant? Read the eighth chapter of Hebrews in connection with the thirty-first chapter of Jeremiah, beginning with the thirty-first verse, and you will find that God's covenant with His people for this dispensation is in advance of the old covenant. What is the new covenant? "I will write my law upon your heart and upon your mind." "The relation of people in the new covenant to God is the relation of a new birth, of a marvelous identification. I am a child of God, born again in His Spirit, with His law written on my mind and on my heart." (G. Campbell Morgan.)

**6.
This Call
to Our Age.**

Remembering the condition of those people of old, bearing in mind the spirit of our own age, let us ponder the Divine Call: "Bring ye the whole tithe into the storehouse." What is God really asking for? Does He want a tenth part of our possessions, simply for

Himself, to possess it? Assuredly not. He asks for the tenth part as a proof that we recognize His love towards us. "The tithe is valuable only as a recognition of love, and the only force which is strong enough to provide the tithe is *the consciousness* of the truth of the first word of Malachi: "I have loved you, saith Jehovah." "If people forget God loves, they will very soon forget to bring the tithe, and the only service that God seeks is the service of love that responds to His love." (G. Campbell Morgan.)

**7.
Ours a
Missionary
Age.**

Time and again is heard the statement that we are living in the great missionary age of the world. The launching of and the growth in the missionary enterprise in the denominations have led to this characterization. "It is not what the church has done or is doing, so much as it is the marvelous and match-

less opportunities *to do* beyond anything that has yet been undertaken, or even thought of, which, more than anything else, makes this peculiarly the greatest missionary age the church has ever known."

**8.
The
Missionary
Opportunities
of Our Age.**

"More than half the human race have not yet been taught their A B C's, and are still totally illiterate. This constitutes the outstanding educational problem in the world. More than half of mankind have no scientific knowledge of sanitation, hygiene, medicine or surgery, and are suffering all the unspeakable results of such ignorance. The broadest philanthropy

ever conceived by the mind of man is to lift the burden of unnecessary suffering from these myriads of our brother men. More than half of the people in the world are still groping in the dark in their ideas of right human and divine relationships, knowing neither the fatherhood of God nor the brotherhood of men. This condition presents the supreme religious opportunity of history.

"Men and women of the highest capacity and devotion can be secured for this service at a small proportion of what they can command for their work in other directions. If one is interested in education, why not send a shipload of devoted college graduates to China, where a quarter of the human race is asking to be taught how to read? If one is interested in philanthropy, why not establish a chain of medical colleges in China or Africa, and raise up a hundred

thousand trained native doctors to lift the burden of unnecessary pain from millions of men and women and little children?

"If one is interested in religion, why not give to a million or more people in one of the great unreached nations their first definite knowledge of that light which is above the brightness of the sun? This is the psychological moment for turning the tides of whole peoples in the channels of human progress. Never before were great nations so plastic as they are at present. The power of money never multiplies so rapidly as when used for the production of character. Great is the opportunity of those who can invest by the million, by the thousands, by the hundreds; but the systematic contributions of the rank and file will aggregate more than the outpoured treasure of any individual." (J. Campbell White). In such a time as this it is imperative that men and women should know their stewardship.

To young people especially comes this call to study Christian stewardship. President King of Oberlin College says that a youth forms his personal habits before twenty, chooses his associates, in kind if not in identity, before twenty-five, and establishes the line of his life-work before thirty. Rare exceptions are seen, but as creatures of habit in thought, word and deed, the ordinary boy and girl should be trained from youth up. There is the stewardship of personality, the stewardship of all the faculties and powers God has given us, the stewardship of time, the stewardship of opportunity, of privileges, of every blessing in our lives, and with all there is the stewardship of property or wealth. Yet greater than any of these and including them all is to Christians the stewardship of the Gospel. "A stewardship of the Gospel is committed unto me." I Cor. 9: 17.

10. The Whole Tithe. The call through Malachi to his age is truly a call from God to the present age: "Bring ye the whole tithe." Our money offerings are the result of our faithfulness as a steward, and not the purpose of the offering. The "whole tithe" is more than "all the tithes." He who is a faithful steward at the money point will be faithful all along the line, for he that is true to God as his steward in the gaining and using of money, in adjusting his daily business life to the great business of the Lord, will be a faithful steward of personality, time, opportunity, and all else.

11. Money, Its Nature and Its Power. A definition of money has been given that may help us gain a new point: *Money is myself*. "I am a laboring woman, we will say, and can use a scrub-brush, and I hire myself out at \$1.50 a day. At the close of the day I put the \$1.50 in my pocket. I have then a day's worth of myself in my pocket.

Or, I am a stenographer, and being an intelligent and capable one, I hire myself out at \$20 a week. Saturday comes and I pocket a week's worth of myself as a stenographer. Or, I am a business woman of larger affairs, and do a work requiring a higher brain power than the ordinary woman, and for the year's service I engage myself for \$1500. Or, my name is Edison, and I complete an invention whose sale brings me \$50,000. That is a week's worth of the highest inventive brain. Yet all is the same, anyway. The muscle woman, the mind woman, the genius in getting the money really is getting the result of labor in the shape of cash."

Therefore, money in your pocket is more than silver and gold. If not representing your own labor, you are carrying in your pocket that much of somebody else's energy. It is *stored* power. Some must be used to put power into bodies and minds for continued work, but because by a moderate gift a certain work can go on in the Home or Foreign field, some can be loosed for the Kingdom of God. So the money is sent to the Mission Board.

If it is true that Mission Boards can do miracles on miracles for the salvation of the world through money, think you not that this stored power of myself or my family is so serious that I need God's Holy Spirit to guide me in it? To gain this money has cost minute after minute, week after week, year after year, but when it comes to loosing my stored power I can sign away all I possess in a moment. Constantly gaining money as a result of my labors, ought I not also wisely to consider the best place to loose this stored power for Him? If money is my stored-up self, by it I can go to the ends of the earth as God's messenger. "By means of it I may be working for Christ in the midst of the millions of foreigners in our land, or causing light to shine in the dark places of our great cities or preaching the Gospel among the nations of the world."

12. The Motive for Giving. We are stewards, and the ordinary matters of life, such as the buying of food and clothing, or a home and its furnishings, should all be definitely related to the Kingdom of our Lord. "Our expenditures should be made to conform to our giving and not our giving to our expenditures" has been found a good rule.

We should fix the proportion that we shall give and faithfully lay that aside when we receive our income. Living a life of faith in the Son of God lies at the bottom of true stewardship. "Bring in the whole tithe as a recognition of His love, because He first loved us and called us into a place of partnership with Him that through our gifts of self and possessions the world may be brought to know Him also." "One more revival, only one more is needed," said Horace Bushnell, "the revival of Christian stewardship; the consecra-

tion of the money power of the Church of God, and when that revival comes the Kingdom of God will come in a day; you can no more prevent it than you can hold back the tides of the ocean."

**13.
The
Method
of Giving.**

It is the duty of the steward to give. Shall He who furnishes all the capital in the partnership, who makes possible all the success that comes, receive nothing of what is gained? In order to safeguard this giving it must be regular, systematic and proportionate. It is a matter between each and the Lord. The Scriptures definitely teach systematic giving. The Jew was not left to give in a careless or spasmodic way. First fruits, tithes as well as free-will offerings—all had a place in the system God taught him. Paul's plan was in line with the Old Testament teachings: "Upon the first day of the week let each one of you lay by him in store as *he may prosper*." "One of the reasons why there has been such a lack of funds for the great missionary enterprises of the church lies in the fact that multitudes of professing Christians have failed to keep pace in their giving with their increased ability to give." How many there are like the New England deacon who, when he was a poor boy working for fifty cents a day, resolved to give a dollar a year for Foreign Missions, and twenty years later, when he had become a wealthy man, was still conscientiously giving the dollar a year to Foreign Missions.

**14.
The
Measure
of Giving.**

Counting that the business committed to the church of Jesus Christ is the greatest business in the universe, and that this business requires systematic support, each confessor of the Christ as Lord should face the question of his or her share. Scriptural study alone will reveal the wisdom of a systematic, proportionate plan. God began his lessons with his children, the Jews, teaching them that the tithe was the *minimum*. The New Testament puts its stamp of approval on this plan, Christian men and women of today who follow it testify to its value in their own lives, mission work today on the "penny a week" basis is failing to meet the opportunities of the hour, "one-tenth of the income of God's people consecrated to the service of Christ would effectually solve the financial problems in all our churches, and in the work of His Kingdom throughout the world." Is this not a call to those of us with *no system* to "come and see?" "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over. * * * For with what measure ye mete, it shall be measured to you again."

**15.
Some
Practical
Plans.**

The tithe presents to the Christian a good working plan as a starting point or as a minimum. A rule worked out by a Maryland business man to increase his proportion is to set apart the one-tenth for the Lord and benevolences, then set apart a certain amount or proportion for living expenses, and then divide the surplus into two parts—one part for saving and investment, extras, traveling, etc., and one part to be an offering unto the Lord in addition to the tithe. Another business man reports his decision to save above his tithe and living expenses only up to a certain amount, all above this amount in addition to his tithe to be offered unto the Lord. The plan of willing large amounts to the Mission Boards on the promise of a legitimate interest for life as an offering above the tithe is a good plan. Create the spirit of stewardship so strongly in the local church throughout all its organizations that each individual will consider systematic, proportionate giving as much a part of Christian service as singing, teaching, learning, praying.

**16.
The
Wealth of
the South.**

No section of the world today affords so many opportunities for constructive leadership as the South. Farmers who bought land at five dollars have made it worth a hundred; scholars are happy in the opportunities in growing educational institutions; public-spirited citizens have lost all sense of sectionalism in the constructive work of town and city; to agriculture, education, industry and social welfare, expert, scientific knowledge without illusion or sentimentality, yet with an ardent expectation, are being devoted the best brains and hearts of the South. Every day since the Civil War the South has been rebuilding and growing, spreading out and improving, which has taken all her surplus money. Millions of acres of ground stand unused waiting to be drained or cleared or irrigated. Industrial and educational opportunities challenge the man of vision as well as the agricultural openings. With so many possibilities for investment in country and in city, it has become a real temptation for many to buy, even before they have the actual money for payment.

**17.
The
Heaviest
Tax of All.**

Yet along with this tremendous growth and development going on in the South has come the increased cost of living. This pressure is all the time on rich and poor alike, but there is a way to prevent it. It is ingrained in us to be extravagant and not to be shocked at waste. The extravagance of the rich begets it in the well-to-do and breeds carelessness in the poor. Yet many a man hard pressed financially scorns small economies and re-

gards Benjamin Franklin as the philosopher of niggardliness. At one end of the line of our extravagance is the waste—careless waste—in home and business life. At the other end stand such facts as these:

Luxuries imported, 1910.....	\$250,000,000
Tourist expense in Europe, 1910.....	300,000,000
Running pleasure automobiles.....	200,000,000
Cost of new pleasure automobiles.....	200,000,000
	<hr/>
	\$950,000,000

In these four items there is an average annual expenditure of \$10 per capita for the United States.

Probably the biggest single item of increase in luxuries during the last decade is the ever-growing item of women's dress. The factory cost of women's apparel in 1910 as the output of 4558 factories was \$384,752,000. Yet over against the cost of women's dress is the wholesale price of the product of 15,822 tobacco factories, \$416,000,000 for 1910. The fundamental fact, as a rich country we need to learn, is that every waste and every sheer luxury is a tax, a heavy tax.

18. The Constituency of the S. B. C.

The approximate 2,400,000 members of Baptist Churches in the bounds of the Southern Baptist Convention control a vast amount of the wealth of the New South—so much that it is estimated that the increase in value per day of the property and wealth owned and controlled by the Baptist constituency is \$1,000,000 a day. The promise made to us in God's word as to the per cent. of increase is some thirty, some sixty and some an hundred-fold. Why not invest at the rate of increase of ten thousand per cent. (an hundred-fold)?

19. S. B. C. Mission Boards.

Perhaps the first and biggest need the Baptist constituency should face in reference to stewardship, as the work of the Mission Boards is considered, is that "System, not Spasm, is God's method." The annual collection habit, instead of the weekly contribution, with the quarterly payments, has led the Mission Boards to the necessity of borrowing money for the routine work authorized by the Convention. The last days, weeks, and even months of the Convention year are looked upon as the long, hard strain to face a new year without debt. This condition is causing the illustration below to be repeated in many needy places of our Home and Foreign fields.

Rev. J. L. Hart of Argentina writes:

"The debt on our Board is keeping us from entering many places. Only yesterday a man was talking with me about Mondoza, a city of 40,000 people, where there is no church, and where eighteen persons have recently been converted by the work of a colporter. They are Baptists and want us to continue the work. How can we take up this work when we cannot well sustain the work we have started, owing to lack of funds? Excuse a personal reference, but Mrs. Hart and I have had to give over one-third of our salary to keep the work going in Rosaria. Could our people at home only realize the opportunity and needs, I am sure there would be no debt on the Foreign Mission Board, and the work would be enlarged. Pray for us."

"Give as you would if the angels waited at your door;
Give as you would if the morrow found you where giving is o'er;
Give as you would to the Master if you met His searching look;
Give as you would if His hand your offering took."

Program for Young Woman's Auxiliary

Hymn—"Holy, Holy, Holy, Lord God Almighty."

Bible Lesson—(See W. M. S. Program.)

The Message of Malachi To Us—By the Leader of the day. (Paragraphs 5-6.)

Reading—Poem, "If I Have Eaten My Morsel Alone." (Page 12.)

Debate—Resolved, That ours is the greatest missionary age of the church. (Paragraphs 7-8.)

Paper—"The Economic Condition in the South Today." (Paragraphs 16-18.)

Discussion of: (1) What has a young woman to do with stewardship? Paragraphs 9, 10; (2) How is "money myself"? (Paragraph 11); (3) What is the best motive, method and measure of giving? (Paragraphs 12-15.)

Talk—"Why I Decided to Tithe," by a young woman who tithes.

Prayer for God's help for members as stewards.

Practical Lesson—"Some S. B. C. Needs." (Paragraphs 18-19.)

Business.

Dismissal.

Program for Junior Auxiliary

Hymn—"When I survey the Wondrous Cross."

Bible Lesson—(See W. M. S. Program. Have different girls take parts, the Leader closing with the message of Malachi to girls, Paragraphs 5-6.)

One girl each tells:

- (1) Why this is a missionary age. (Paragraphs 7-8.)
- (2) What does Christian Stewardship mean? (Paragraphs 9-10.)
- (3) A queer definition for money. (Paragraph 11.)
- (4) Why and how should Christians give? (Paragraphs 12-15.)
- (5) How our Mission Boards would like money sent. (Paragraphs 18-19.)

Reading—Poem, "If I Have Eaten My Morsel Alone." (Page 12.)

Discussion of: Can we have a Tithing Band in our Junior Auxiliary? Business.

Closing Prayer.

Program for Royal Ambassadors

Hymn—Royal Ambassador Hymn.

Bible Reading—Malachi 1: 1; 3: 8-10.

The Message of Malachi to Ambassadors—By the Chief Counsellor. (Paragraphs 5-6.)

Questions for Discussion—What Opportunities are open to missionaries? What does Christian Stewardship mean? A queer definition for money. If I were a man, how would I give? Why do the Mission Boards want so much money? Can a boy tithe?

Reading—Poem, "If I Have Eaten My Morsel Alone." (Page 12.)

Prayer that each Ambassador in every Band will decide to be true to God as a steward.

Business.

Dismissal.

Band Program

(Arranged by Elizabeth N. Briggs.)

FIRST MEETING.

SUBJECT—The Tenth.

Motto—The tenth shall be holy unto the Lord. Leviticus 27: 32.

Opening Exercises — Hymn — Prayer — Minutes — Roll Call — Hymn.

Talk by Leader—What is a tenth? (Make ten marks on black-board; show ten books and other objects until the children can understand that a tenth is one part out of every ten equal parts.

Draw a square divided into ten unequal parts and ask if the smallest one is a tenth). Once there was a man who was going on a long and dangerous journey alone. He was leaving his father and mother, home and friends. He must have felt very lonely. One night he lay down to sleep out in the open country. He had no friends near him, and he had only a stone for his pillow. But the loving Heavenly Father was near and gave this man a most beautiful dream. Can you tell me who the man was and what he dreamed? (Gen. 28: 10-22). The Heavenly Father promised Jacob to be near him all his life and to help and bless him. When Jacob awakened he felt as if he must say "Thank you" to God for the beautiful dream and for the promises. So Jacob said: "Since God will be with me and keep me, of all that Thou shalt give me I will surely give the tenth unto Thee." This was Jacob's way of saying "Thank you" to the Heavenly Father.

Long after this the Heavenly Father knew that other people would want to say "Thank you" also. So He planned a way in which they might say it. He said that they might give to Him a tenth part of all that they had. He said they might give a tenth or a tithe of all the things that grew in their farm lands and on their trees, and a tenth part also of their sheep and cattle. Let me read you these verses:

Bible Reading—And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. Leviticus 27: 30.

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. Deut. 14: 22.

And concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord. Leviticus 27: 32.

Hymn.

Talk by Leader—Now, I want to tell you about a time when the people brought in their love offerings of a tenth to God. A very good man named Hezekiah had become king. He called all the people together and told them to bring their offerings of the tenth to God. (Read II Chronicles 31: 5-10). Why do you suppose these people did not bring money? (There was very little money then. People who lived far from Jerusalem were allowed to sell the tenth of their produce and take the money to the temple). Are there countries now where people bring offerings like the Israelites brought?

Reading—

A great church building was ready to be dedicated in Africa. More than 3000 people gathered for the service. The strangest part to us would have been the collection. Large bags and baskets had to be used to hold the strings of little shells that the people gave. Then some of the people brought in eggs, chickens, goats. These were carried to the minister, then led outside. The whole collection was made up of 90,000 shells, 36 bullocks and cows, 23 goats, 31 chickens and 154 eggs, more than \$650 in all.

Reading—

A great offering was made by the new Christians of India. During the singing of a hymn boys and girls came forward, each carrying a plate of raw rice, saved by two half-days of fasting. Saying, "With joy we pour this offering at the feet of Jesus," they gave their rice. Larger boys came next, each bringing a few yards of cloth, the first they had ever woven. Next the older members of the church came, bringing money, rice, chickens and vegetables. One young woman gave a gold ring. Even tiny babies had a part in the offering. The whole amounted to more than \$200.

Recitation—**SEND FORTH THE WORD.**

Send forth the word, and let it fly
The spacious earth around,
Till every soul beneath the sun
Shall hear the joyful sound.

O may the great Redeemer's name
Through every clime be known,
And heathen gods, forsaken, fall,
And Jesus reign alone!

Recitation—**WHAT IS THE NEED OF OUR GIVING?**

How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?—Rom. 10: 14, 15.

O! millions are waiting in darkness
The sweet Gospel story to know,
And Christians are waiting to tell it;
Why *are* they delaying to go?

Much money is needed to send them,
And even the children can see
That all who have heard of the Saviour
Should loving and generous be.

Hymn.

Talk by Leader—The Heavenly Father tells us in many places in the Bible that the tenth belongs to Him. He promises many blessings to those who remember this and save His part carefully for Him. Here is a verse that I want us to learn: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10.

Prayer—Hymn—Collection—Hymn—Adjournment.

Note—The questions of earning, saving and expending money are among the big problems of today. Leading educators are putting much thought on how to train children in these three things. Band Leaders will do a great service to the children themselves, to the future of home economics, as well as to the cause of missions, if they will train the children in systematic giving, saving and expending. Slips of paper with Malachi 3: 10 written on them may be given to the children that they may learn this verse at home.

SECOND MEETING.**SUBJECT—My Tenth.**

Motto—The tithe of all things brought they in abundantly. II Chronicles 31: 5.

Opening Exercises—Hymn—Prayer—Minutes—Hymn.

Talk by Leader—If I make these ten marks on the board, who can tell me what part one of the marks will be? (Review, using

same objects as for last meeting. Try to find how much the children have grasped the idea of the tenth). Let us repeat the verse we tried to learn last time we met. (Malachi 3: 10.)

Roll Call—(Have each child stand and repeat this verse as his name is called.)

Bible Reading—All things come of Thee, and of Thine own have we given Thee. (I Chronicles 29: 14). Teach this verse to the children. Talk of the many good things that the Heavenly Father gives to us. Show how all things come from Him. Ask what part He asks us to give back to Him to show our love. Illustrate with the story of a man who gave ten big apples to a child, then asked the child to give one to a poor child near by. What kind of a child would he be if he refused? But suppose this child said: "I can put all of these apples aside and eat them myself." Would not that be true? Yet, how would it seem for the child to accept this gift from the man and then refuse to do the one thing the man asked him to do? We would say the child was selfish, ungrateful, disobedient, greedy. (Get children to supply words and write on blackboard.)

God has given us all things. So many of them we cannot give back to Him—air, sunshine, rain. There are other things we can share—father, mother, brothers, sisters, friends, health, happiness. For these good gifts we can give Him our love, ourselves and our time to work for Him. Then we can give a tenth of the money that belongs to us. Here is a little girl with ten pennies. Let us see how she is going to use them:

Recitation—

A LESSON IN ARITHMETIC.

"I've learned to put together
The figures on my slate;
The teacher calls it 'adding,'
And I like it first-rate.

"There's one queer thing about it—
Whenever you get ten,
You have to 'carry one,' she says,
And then begin again.

"That's what we do with pennies;
When I have ten, you see;
I 'carry one' to Jesus,
Who's done so much for me."
—*The Child's Gem.*

Leader—If we have ten pennies, how many belong to Jesus? Can we give Him more than one? Let us hear what this boy says:

Recitation—(Boy with ten dimes.)

MY GIFT FOR MISSIONS.

Sing a song of sixpence,
A pocket full of dimes;
Shall I spend them on myself,
To help me have good times?

Not while many girls and boys
In far-off heathen lands
Have no chance to know of Christ
And learn the King's commands.

I think I'll give for missions
At least one dime in ten;
Then, if for funds you're lacking,
Just call on me again.

—*Selected.*

Leader—If we have a dollar, how much of it belongs to Jesus? (Drill children on the figures, discussing with them how they can tithe. For the larger children suggest little books to keep their accounts in.)

Recitation—(For very little Sunbeam.)

DOT'S OFFERING.

"If five and five make ten, dear,
How many cents has Dot?"
"O, she has ten, such lovely ones!
Now isn't that a lot?"
"But one in ten is His, dear,
Who gives us everything."
"O, no!" says Dot, "God shall have nine
For my thank offering!"

—*Exchange.*

Hymn.

Prayer—(For the children that they may be very faithful in always giving God His part of their money.)

Collection—Hymn—Adjournment.

Note—This program may contain the idea of stewardship. If a child gives ten cents out of a dollar to God, how should he spend the other nine-tenths? On things that will injure him in body? The body is the Lord's temple. On selfish pleasures and gratifications, or as the steward of the Lord, entrusted with the Master's own goods to be used for the benefit of others?



THE NEW CAPITOL AT BUENOS AIRES, ARGENTINE REPUBLIC

SOUTH AMERICA.

RESUME.—A continent composed of ten independent republics and three European dependencies, little less in size than North America. Population, 50,000,000, approximately 7,000,000 being Indians. Languages, Portuguese and Spanish, with the native tongues of the Indians. Religions, Roman Catholic along the coast, pagan or semi-pagan in the interior. Proportion of Protestant missionaries, one to every 50,000 in contrast to one pastor in United States to every 500. Recent years in world affairs have seen a change from "the neglected continent" to the "continent of opportunity." Modern missionary work began in 1836. Southern Baptist Convention sent first missionary in 1882, Rev. W. P. Bagby. Present force of workers, 60, in Brazil, Argentina and a single station in Uruguay. Membership in Southern Baptist Convention churches in South America, 8430. A mission in Chile is the foreign work of the Baptist Conventions of Argentina, Brazil and Mexico.

Program for May

SOUTH AMERICAN OPPORTUNITIES.

"A continent without the Bible is a challenge and an opportunity."

1. Prayer. 2. Hymn. 3. Scripture. 4. South America the Neglected Continent (Paragraph 1). 5. Paper—Its Natural Beauty, Its Resources and Its Industrial Opportunities (Paragraphs 2, 3, 4). 6. An Argument for Protestant Missions (Paragraph 5). 7. Present Protestant Missionary Occupation (Paragraph 6). 8. Southern Baptist Convention Fields* (Paragraph 7). 9. Prayer for our Missionaries in South America. 10. Business. 11. Prayer for Annual Meeting S. B. C. and W. M. U. 12. Closing Hymn.

Opening Prayer Thought—Christian Privileges.

Scripture Readings—The Bible in Our Own Lives: Psalm 119: 1-20, Matthew 5: 17-19. Prayer that the Word may be sent more widely to South America.

I. The Neglected Continent. Until recently South America to most North Americans was but a name, a far-away land associated with stories of schoolday years or with strange tales of oppression as told by returned missionaries. It is out of the beaten track of the east and west travel, is seldom thought of as a place for pleasure trips, and has not drawn the tide of European immigration as North America. Claimed for years as the property of the Kings of Spain and of Portugal, dominated by the Roman Catholic Church, it struggled on alone. Even when the oppression became intolerable, and following the example of their northern sister the ten republics became independent, the attitude of the United States by her Monroe Doctrine was that of "Hands off" and not one of helpfulness. "The same hand of God which gave North America to England and Protestantism permitted the southern continent to come under the sway of papal crowns. So this vast peninsula with its thirteen States waits to be 'discovered' anew by Protestant Christians and evangelized." (Rev. A. T. Pierson.)

*See *Our Mission Fields*, January, 1907; January, 1908; April, 1909; April, 1910; April, 1911.

2. Its Natural Beauty. South America to most of us is a land of myth. In a vague way we know of its mountain ranges, great river systems, broad prairies and vast tropical regions reeking with malaria, poisonous animals and deadly diseases. So it is, but it is more. There is Caracas, Venezuela, claimed by great travelers of the world to be the most beautifully situated of all cities. There is Rio de Janeiro, the crowning glory of Brazil, and an enthusiast adds: "Yes, of the world, I believe." Across Argentine a gradually rising plain shunts back from the Atlantic to the Andean chain—that great barrier which runs the length of the continent. A few hours away from the color-tinted stucco houses of Buenos Aires one enters the great cattle and wheat country. The sun pours down fiercely in the heat of the day, but as in gorgeous splendor it drops below the long, level line of prairie, the brilliant Pleiades and the Southern Cross glisten overhead. Such is the fascination of this continent of many beauties and varied climes, where nature has done so much to tell the wonders of Creation, that men having come and made their fortunes and returned to native lands cannot resist its call, but come again to live out their days in the haunts of old.

3. South American Resources. Over the mountains, down the rivers and across the plains to a long, accessible coast-line, products that the world wants or must have are brought in ever-increasing quantities—coffee, wheat, wool, rubber, sugar, silver, hides, cocoa, copper, medicines, extracts, fruits, and so on. Over three-fourths of the world's morning drink flows from fountains on the hillsides of Brazil alone. In spite of tropics the altitude of many areas makes a cool, equable climate. With great stretches of prairies, broad agricultural lands, every variety of climate from the cold, subantarctic regions to the tropical-heated forests, the continent with the most magnificent system of river drainage in the world, with eighteen thousand miles of coast-line, with great central plains yet partially reached by the wheat sower, has twice the area of territory in the United States available for immigration. Already the laborer is beginning to follow the capital (chiefly from Europe) pouring into this continent—Italian, Scotch, German, Spanish, English, French, and so on.

4. Industrial Opportunities. South America is not burying its talents. New life is being given old Spanish cities. "The public works which are making modern ports east and west, north and south; the harnessing of rivers to pour electricity into the great cities; the new steamship lines carrying passengers farther and farther into the vast interior; the ever

more numerous express trains binding men together for weal or woe; the schoolhouse with the sword of modern education—all cry aloud that South American life is rapidly crystallizing." Valparaiso, the Chicago of South America; Para, the greatest rubber port in the world; Santos, the greatest coffee port; Bahia, Montevideo and Buenos Aires, the New York of the continent—the second Latin metropolis of the world—are growing as those of North America know how a western city can grow. This continent is a natural and fertile field for the American. Already has the interest been awakened through the railroad engineer, the captain of industry, the scientist, the explorer, the traveling man and that remarkable institution, the Pan-American Union.

The Pan-American Union is a voluntary organization of the twenty-one American Republics, including the United States, controlled by a governing board of representatives of these Republics, with headquarters at Washington City, in a beautiful building given largely by Mr. Andrew Carnegie and dedicated 1910. This organization is devoted to the development and conservation of peace, friendship and commerce between them all. Its home is significant in its beauty, dignity and power to make for Pan-American comity and commerce. (John Barrett, Director.)

5. The Case for Missions.

"Is not Christian work legitimate in behalf of any man whatever, no matter who or where he is, to win him to Christ or to a larger and truer life in Christ?" The objection raised to mission work in South America is, first, that the nominal Christians are Christians and do not need missionary work in their behalf, and second, that Foreign Mission work among them is simple proselyting. To these objections may be noted the needs of South America as listed by Mr. Robert E. Speer; (1) There is the moral condition. In South America, as a whole, one-quarter to one-half of population is listed as of illegitimate birth. (2) There are the intellectual needs. In spite of a brilliant upper class, the continent may justly be called an illiterate continent. Brazil in the census of 1890 showed 85 per cent. as illiterate; Chile, 60 per cent., and Argentina, 50 per cent.; these three countries dispute as to the first place in educational enterprise. (3) There is the lack of the Bible among the people. It is safe to say that not one person out of 100 in South America would ever have seen a Bible but for the Protestant missionary movement. (4) Protestant missions are justified and demanded in South America by the character of the Roman Catholic priesthood. As said by the Chilean representative at the Philadelphia meeting of the Baptist World Alliance: "Romanism, clothed in white, sits in Baltimore;

clothed in black, represented by the Jesuit priesthood, sits in our (South American) midst." (5) Protestant missions in South America are justified because the people are not given Christianity. It is just as true today as in 1805, when on his way to India, while at port in Bahia, Brazil, Henry Martin said: "Crosses there are in abundance, but when shall the doctrine of the Cross be held up?" (6) There is the fact that while the Roman Catholic Church is so strong, it is also so weak. "With enormous resources, with all the lines of power in its hands, it has steadily lost ground. The churches, save on festivals, are mostly ill-attended. The priests are derided and reviled. The religious teachers of South America have made the men of the continent irreligious, leaving religion to women and to priests." (7) The rising young nationalities are demanding a faith, a true religion. "The English-speaking people need it, that they may be saved from only too possible degradation. The Spanish and Portuguese-speaking people need it, that they may develop into the strong, free nations they desire to be. The Indians need it, that they may find place too in the Kingdom of God." If missionary work is not warranted and demanded in conditions like these, where is it legitimate?

6. Protestant Missionary Occupation.

Now, among these fifty millions of people, what missionary agencies are at work? Besides over a score from the United States* and Canada, there are eight from Great Britain and one from the Continent, together with the Moravians, the Salvation Army, the Young Men's and Young Women's Christian Associations, and the British and American Bible Societies. To say that workers representing these great agencies of Protestant faith are in every country of the continent sounds as though the field was taken and the harvest time was but a question of sowing and reaping.

Yet, after his trip through South America, 1910, Rev. Robert E. Speer said: "By request I was marking a map of South America, showing the sections of the continent in which missionary work was being done. When I got through it was pitiful to look at the map; around the coast, and not all around, but only here and there, were little sections which nowhere reached more than several hundred miles into the interior. These were the areas marked as occupied by missionary agencies, while the great body of the South American continent was left unmarked. Let us keep in thought a few of the

*Northern Methodists are at work in Argentina, Uruguay, Paraguay, Brazil, Bolivia, Peru, Ecuador and Chile; Southern Methodists in Brazil; Northern Presbyterians in Brazil, Chile, Colombia, Venezuela; Southern Presbyterians in Brazil; American Episcopal Church in Brazil; Christian Woman's Board of Missions in Argentina; Canadian Baptists in Bolivia; Southern Baptists in Brazil, Argentina and Uruguay. A few other less well known Protestant societies are at work on the Continent.

great fields there awaiting missionaries. There are no missionaries in the Amazon valley west of Manaos, and none between Para and Manaos, and none from Manaos clear up over the Andes Mountains.* There is the State of Goyaz in Central Brazil with no established work as yet.* There is the city of Iquitos in Northeastern Peru, reached by ocean steamers up the Amazon, one of the important cities of Peru, where there is not a single missionary, with immense sections of unreached country in every direction. There is the great country of Colombia, with over four million people, nearer to the United States than any other South American country, most attractive people, living in a land of beautiful valleys and high plateaus, with many towns and cities of from four to twenty thousand, scores of them totally without missionary work of any kind. Let us keep the burden of these neglected lands on our hearts."

**7.
Southern
Baptist
Convention
Fields.**

The Baptist work in South America is done through a mission in Chile, contributed to by the Baptists of Mexico, Brazil and Argentina; through some small independent work not organically belonging to any society†; through the stations of the Canadian Board in Bolivia, and through the missions of the Southern Baptist Convention. Since Rev. W. B. Bagby went out in 1882, the S. B. C. Missions have grown until they fringe the seacoast from Buenos Aires on the south for three thousand miles northward to the Amazon River, extending up this great river for one thousand miles to Manaos. Churches have been organized in every State in Brazil. There are sixty S. B. C. missionaries in South America, forty-six South American ministers and more than nine thousand church members, over fifteen hundred being baptized last year.

Besides the general evangelistic work, educational and literary departments are maintained. North Brazil Mission has two schools—Pernambuco and Bahia—for all its vast territory, including some ten millions of people and two-thirds of the area of a country larger than the United States with the addition of two Texas! South Brazil Mission has one school at Sao Paulo and Rio College and Seminary at Rio de Janeiro. At Rio de Janeiro also is the Baptist Publishing House, whose influence cannot be overestimated.

Take a map of South America and mark on it the fields of the Southern Baptist Convention. (1) The Argentina Mission, begun in 1904, has stations (with out-stations) at Buenos Aires, Rosario and

*S. B. C. has Rev. and Mrs. E. A. Nelson stationed at Maranhao, Maranhao, and Rev. and Mrs. E. A. Jackson at Santa Rita, Bahia, whose work touches these two vast unoccupied fields. See S. B. C. Minutes 1911, pp. 120-121.

†For three such fields see S. B. C. Minutes, 1911, p. 112.

Santa Fe, with the work just opened in Montevideo, Uruguay, as practically a part of this mission. (2) The South Brazil Mission, from Victoria field southward, one-third of Brazil, including one-half of the population, has stations (with out-stations) at Santos, Alto de Seara, Sao Paulo, Jundiahy, Campinas, Tambahu, Rio de Janeiro, Campos and Victoria. In the Brazilian States south of Sao Paulo there are three fields not organically a part of any station, yet all three are in close co-operation with the Brazilian Convention Baptist Churches. (3) The North Brazil Mission has a field including all the vast territory north and northwest of the Victoria field. The principal stations are Bahia, Maceio, Santa Rita, Pernambuco and Maranhao. "In the Amazon Valley is a convention that promises to surpass even the Texas Convention, when the Amazon Valley comes to its own."

Where possible in all the South American Missions the local churches are grouped into Associations, into State Conventions, and Argentina and Brazil each has a National Convention. The Brazilian Convention has a Woman's Missionary Union. Nearly all the churches have the women's societies, children's societies, young people's societies, Sunday-schools, and above all, Bible classes, where believers are taught not only to study the Word, but also to work for the Master.

Was there ever greater opportunity? Practically a whole vast continent, rapidly pushing to the front in the eyes of the world, open from end to end to the missionary, at a time when its people are reaching out for better things. "But how shall they hear without a preacher, and how shall they preach except they be sent?"

Program for Young Woman's Auxiliary

Short Song Service.

Scripture Readings—(See W. M. S. Program.)

Prayer that the Bible may be given the young women of South America.

Three-Minute Talks on South America:

- (1) Its Natural Beauty and Resources (Paragraphs 2, 3.)
- (2) Its Industrial Opportunities (Paragraph 4.)
- (3) The Pan-American Union.

Debate—Resolved, That Protestant Mission work should be done in South America (Paragraph 5.)

Map Study:

- (1) Review the political divisions of South America and note the present work being done by Missions (Paragraph 6.)

- (2) On an outline map of the continent locate the Missions of Baptists, marking the principal S. B. C. Stations.

Prayer for our South American work.

Business.

Closing Prayer for Annual Meeting of S. B. C. and W. M. U.

Program for Junior Auxiliary

Short Song Service.

Scripture—Romans 10: 11-14.

Prayer that we may send the Bible to the girls of South America.

Paper—"South America: Its Beauty and Products." (Paragraphs 1-4.)

Discussion of why have Missions in South America. (Paragraph 5.)

Map Study:

- (1) From a wall map review the countries of South America.
- (2) On an outline map of the continent let each girl locate the Baptist Missions. (Paragraph 7.)
- (3) Let the girl who has the best map pin United States flags on the principal S. B. C. stations as named by the different girls.

Prayer for the S. B. C. schools of South America.

Business.

Closing Prayer for Annual Meeting of S. B. C. and W. M. U.

Program for Royal Ambassadors

Song—"Am I a Soldier of the Cross?"

Bible Reading—Romans 10: 11-14.

Prayer for the boys of South America.

Trip to South America via Washington—(By four boys):

- (1) Visit to the Pan-American Building. (See *Foreign Mission Journal*, May, 1912.)
- (2) What there we found about the products of South America? (Paragraphs 1-3.)
- (3) Business openings in South America. (Paragraph 4.)
- (4) Need for Missionaries. (Paragraphs 5, 6.)

Map Study:

- (1) From a wall map review the countries of South America.
- (2) Let one boy pin United States flags on the principal S. B. C. stations as named by the different boys.

Prayer for S. B. C. schools in South America.

Business.

Closing Prayer for Annual Meeting of S. B. C. and W. M. U.

Band Program

(Arranged by Elizabeth N. Briggs.)

FIRST MEETING.

SUBJECT—Brazil.

Motto—"How shall they hear without a preacher?"

Opening Exercises—Hymn—Prayer—Hymn.

Bible Reading—Romans 10: 12-15. (Talk with the children about these verses, having them to repeat after you, clause by clause, verse 14 and first clause of verse 15.)

Prayer—(Sentence prayers by children.)

Hymn.

Map Study—Have one of the older children tell something of the size of Brazil, etc., pointing out places on a large home-made map. As certain places in which we have mission work are mentioned, a child who has an item about that place rises and reads. (For items see *Foreign Mission Journals*, back copies of *Our Mission Fields* and *W. M. S. Program* in this number. The children may be told to exchange items and the map study gone over a second time, as they would play a game again.)

Hymn.

Reading No. 1—

It is surprising in traveling over Brazil, Peru and Chile to see the number of shrines and chapels along the wayside and among the hills. Some wonderful story is told in connection with each, and there is in each a relic of some kind that is worshiped. At one shrine in Brazil is an image of Judas and a great knife with which the pilgrims give him a dig as they pass by. Images and paintings of the Virgin have been "found" by the hundreds, in fields and on hillsides. Wherever one is "found" it is said that the Virgin wishes a chapel built on that spot.

Reading No. 2—

On Good Friday, in Brazil, little girls are dressed as angels. Their clothes are of gaudy colors, with much gold and silver tinsel. They are taken in a procession, men in long robes and carrying torches go with them. The little girls hold in their hands objects to remind people of the crucifixion—nails, a hammer, a sponge, a spear, a ladder, etc.

Reading No. 3—

The day after Good Friday is called Hallelujah Saturday, or more often "Judas Day." Many kinds of images of Judas are for sale. They are bought in great number to be burned, hanged or torn up. This is done with laughing and shouting, and not at all like a religious service.

Special Music.**Recitation—**

"DO YOU HEAR THEM CALLING?"

Do you hear the voices calling?

Listen, children, that you may.

Do you hear the baby voices

From the lands so far away?

Do you hear the loving Saviour

Calling you to work and pray?

If you wait, some baby voices

Will have died so far away.

Do you hear the Saviour pleading,

"Suffer them to come to me;

Bring, O bring my precious jewels;

Gather them from land and sea?"

Will you send to them the story

Of that Saviour and His love—

Tell them how He wants to lead them

To the heavenly home above?

Hymn—

"THE CHILDREN'S CORONATION."

(Tune: "Coronation.")

Hosanna! be the children's song

To Christ, the children's King.

His praise to whom our souls belong,

Let all the children sing.

Let every heart to Jesus bring

Its gift of grateful love,

And every voice in gladness sing,

As those in heaven above.

Hosanna! then our song shall be,

Hosanna to our King!

This is the children's jubilee,

Let all the children sing!

Collection—Prayer—Hymn—Adjournment.**SECOND MEETING.**

SUBJECT—Missions in South America.

Motto—"How shall they preach except they be sent?"

Opening Exercises—Hymn—Prayer—Hymn.

Bible Reading—Romans 13: 8-12. (Discuss with the children how love is the fulfilling of the law, what love leads us to do, etc.)

Prayer—(For this love to the whole world.)

Hymn—Minutes—Hymn.

Review last program very briefly.

Talk by Leader—Is Brazil the whole of South America? Who can tell me of other countries in South America? (Use map if possible.) In which of these countries are we helping to support missionaries? (Brazil and Argentina). Are we reaching people of other countries?

Reading No. 1—

Rev. A. B. Langston, from Rio, says in a recent letter:

The school is just closing its most prosperous session with 237 students. The indications point to a large increase next year. We are receiving requests from the Amazon to the borders of Uruguay. Already we are beginning to touch Brazil as a nation. It is possible that next year we will have students from every coast State of Brazil

and from some of the interior States. There will be also some students from Portugal. Thus you may see we are extending our influence.

Reading No. 2—

Rev. James M. Justice writes from Argentina of great growth in the work there. Recently six have been received into one of the smaller churches. Others are waiting to be baptized later.

Reading No. 3—

At Bahia, Brazil, is our well-known missionary, Rev. S. L. Ginsburg. He writes:

A few days ago I returned from the interior, having made 750 miles in 40 days, and most of it on horseback. It was a glorious trip and the Lord's presence was with us. I organized five new churches and had over 250 conversions. More than a hundred were baptized. We have now about seven hundred baptisms and about 250 candidates for baptism, and the 1000 souls that we were trying to obtain for Christ this year are as good as gained. Oh! if you could but have a glimpse at the enthusiasm that prevails. It would do your heart and soul good. It is just glorious.

Reading No. 4—

One of the best signs of the work in Brazil and Argentina is that the new Christians are anxious to send the news of Christ's love to the countries near them. It will probably not be long before they send preachers and teachers to other countries of South America.

A Roll Call of Missionaries—(Copy the names of our missionaries in South America on slips of paper. Give them out to the children. As the Leader calls the roll of the childrens' names, each child rises, reads the name of his missionary and points out his station on the map. See Note.)

Prayer—A chain of prayer in which each child asks for a blessing on his missionary.

Hymn—Collection,

Recitation—

SHE HATH DONE WHAT SHE COULD.

"She hath done what she could," said the Master, "for me"—
How tender and sweet was the word!
"And the deed she hath done her memorial shall be,
Wherever my gospel is heard."

Ah, 'tis this that must try every deed that we do,
Ere Jesus pronounces it good;
Not the thing we have done, but the love it may show,
And whether we've done what we could.

For the eye of the Master is on every one,
Not a sigh or a struggle is lost,
And it is not the much or the little we bring,
But—what has the offering cost.

Not the poor widow's mite, not the gold of the king,
Shall count of itself in the test;
'Twill not be the stamp of the coin that we bring,
But *whether the gift is our best.*

Hymn—Adjournment.

Note—Names of our missionaries in South America:

SOUTH BRAZIL.

Rio de Janeiro, Caixa 352.—O. P. Maddox, Mrs. Maddox, W. E. Entzminger, Mrs. Entzminger, J. W. Shepard, Mrs. Shepard, Caixa 828, A. B. Langston, Mrs. Langston, Caixa 828, J. J. Taylor, Mrs. Taylor, Caixa 828.

Sao Paulo.—W. B. Bagby, Mrs. Bagby, F. M. Edwards, Miss Annie Thomas, A. B. Deter, Mrs. Deter, Miss Kate Carroll.

Porto Alegre.—A. L. Dunstan, Mrs. Dunstan.

Nova Friburgo.—A. B. Christie, Mrs. Christie, W. H. Cannada, Mrs. Cannada.

Santo Antonio de Padua.—D. F. Crosland, Mrs. Crosland.

Victoria.—L. M. Reno, Mrs. Reno.

OUR MISSION FIELDS

NORTH BRAZIL.

Bahia.—Z. C. Taylor, Mrs. Taylor, S. L. Ginsburg, Mrs. Ginsburg, C. F. Stapp, Mrs. Stapp.

Maceio.—R. E. Pettigrew, Mrs. Pettigrew.

Santa Ritta.—E. A. Jackson, Mrs. Jackson.

Pernambuco.—H. H. Muirhead, Mrs. Muirhead, Miss Genevieve Voorheis, D. L. Hamilton, Mrs. Hamilton.

Maranhao.—E. A. Nelson, Mrs. Nelson.

ARGENTINA.

Buenos Aires, Casilla Del Correo, 1571.—S. M. Sowell, Mrs. Sowell, Thomas Spight, Mrs. Spight, J. M. Justice, Mrs. Justice, Robert Logan, Mrs. Logan, L. C. Quarles, Mrs. Quarles.

Rosario de Santa Fe, Casilla 230.—J. L. Hart, Mrs. Hart.

Santa Fe, San Louis 411.—F. J. Fowler, Mrs. Fowler.

Montevideo, Uruguay.—J. C. Quarles, Mrs. Quarles, Casilla del Correo, 136.



A MOUNTAIN FAMILY, TEACHER AT LEFT OF PICTURE

Program for June

MOUNTAIN MISSIONS AND WHY.

1. Hymn. 2. Prayer. 3. Bible Lesson. 4. Poem. 5. S. B. C. Mountain Schools (Paragraph 1). 6. Other Agencies at Work in the Mountain Field (Paragraphs 2, 3). 7. Paper—"The Land of the Sky" (Paragraph 4). 8. A Religious Census (Paragraph 5). 9. Go, Forward! (Paragraphs 6, 7). 10. Prayer for the new year in Mountain Schools and all Southern Baptist Work. 11. Business. 12. Dismission.

Bible Lesson—Topic, "Kadesh-Barnea."

Scripture Reading—Numbers 13: 1-3, 6, 8, 16-33; 14: 1, 5-11.

The Leader should familiarize herself afresh with the *setting* of this story. Not only should the references be read as a story, but the application made to the topic for the day. Are there not *Calebs* and *Joshuas* today telling us of this land yet to be possessed for Christ? Shall we not believe in God because of "all the signs which have been wrought?"

Prayer—That the decision in reference to mountain work may always be to go forward.

Poem—

PLOUGHING AND REAPING.

The ploughing of the Lord is deep,
On ocean or on land;
His furrows cross the mountain steep,
They cross the sea-washed sand.

Wise men and prophets know not how,
But work their Master's will;
The kings and nations drag the plough,
His purpose to fulfill.

They work His will because they must,
On hillside or on plain;
The clods are broken into dust,
And ready for the grain.

Then comes the planting of the Lord,
His kingdom cometh now;
The ocean's deepest depths are stirred,
And all their secrets show.

Where prophets trod His desert broad,
Where monarchs dragged the plough,
Behold the seedtime of His word;
The sower comes to sow.

—Selected.

**I.
Southern
Baptist
Convention
Mountain
Schools.**

The Mountain School System of the Southern Baptist Convention was established less than twelve years ago as a result of mission work among the mountain people. During these years a few schools have become self-supporting, but Dr. A. E. Brown, Superintendent for the Mountain Schools, writes that there are now twenty-nine reporting to the Home Board, though the Board is contributing for improvement to a thirtieth. These thirty schools are situated in seven of the States within the bounds of the Southern Baptist Convention—Kentucky, Virginia, Tennessee, North Carolina, South Carolina, Georgia and Alabama.

As we look at a map* showing the location of these mountain schools we see them scattered on both sides of the two parallel ranges which cut the center of the mountain section south of West Virginia, or nestled among the spurs thrown out from these main ranges. Each school is established at a strategic center that it may draw students from more than one community. With an attendance of about 5000 the enrollment per school averages 170, the lowest being 40, the highest 360, as reported for 1910-1911. The teaching force of the schools numbers 135—some of the strongest, truest Christian men and women giving themselves to the task of training the mountain boys and girls for the Kingdom's work.

Of these schools Dr. Brown writes: "This is the most prosperous year of our work, which is of a higher order even than that of last year. More and more of our students are going on to college, but for all time I fear a large majority of them will never be able to do so."

Most of the leading denominations of Protestant faith have missions more or less strong in these mountain sections; as the Northern and Southern Presbyterian, Northern and Southern Methodists, the Congregationalists, the Episcopal Church, the Christian Women's Board of Missions, besides our own Southern Baptist Convention work. All of these organizations have the church and the school as the most potent factor in touching the life of the mountaineer. Each church and school, as far as possible, is made a power-house for raising the standards and ideals of the community touched.

The mountain people have been early evangelized, but having been evangelized they have been left without training and development. For some months in the year it is well-nigh impossible for them to attend church. By church time, if the creeks are "fordable" and the roads passable, every conceivable kind of vehicle is tied to trees about the meeting-house, which serves the double purpose of district school and church-house for the various denominations at work in the community. "Dogs, horses, mules and donkeys make the very welkin ring." Inside the whole family are found, looking supremely uncomfortable in their store clothes and freshly greased boots. Dogs, the invariable companion of the mountaineer, wander up and down the aisle, while the mother vainly endeavors to quiet the youngest member of the family. At last the service begins, usually from a half to an hour late—for somebody's wagon is sure

*See *Our Mission Fields*, May, 1911, or *The Home Field*, May, 1911. Order free leaflets from Baptist Home Mission Board, Third National Bank Building, Atlanta, Georgia.

to have broken down, and somebody else having seen them start, service must wait their arrival. What a volume of sound when "Nearer, My God, to Thee" is sung. Almost every key is heard, but it is earnest and the whole family goes into it. Surely, never is such attention anywhere else paid to a sermon." Yet for the most part the sermons these mountain people get are from pastors unprepared to lead their people, many of whom find it difficult to spell their way through the Bible. Into the church, shepherded by the missionary, even though he is a rare visitor, there comes through the touch on the children and young people a new atmosphere. While the church to which have returned the boy and girl of mission school training, soon falls into the ways of the mission school church, with Sunday-school, Young People's Societies, and even women's societies.

The small local school by creating an educational spirit in the district will raise up a good public school that will supplant it, but the private academy of high school grade has come to stay. The emphasis, therefore, is put upon the boarding-school in the larger mountain towns, drawing boarding pupils from several communities and day school patronage from the town. More and more the emphasis is being put upon the so-called industrial side of education, the equipment for which is an expensive feature of the work. The introduction of agricultural training courses is a large factor in the future work for the mountain youth.

From some of these schools comes the report of "Extension Work" by volunteer teachers under volunteer supervision in the summer months. The only pay received by any teacher is actual expense money. "Five schools organized last summer reached more than a hundred children. The most picturesque school was held in one end of a blacksmith's shop, curtained off by bagging, lighted by the open door and open wooden shutter, and furnished with rough benches. Eighteen children were taught in the day school, and an interesting Sunday-school was held each Sabbath." One of these "Extension Work" teachers writes: "Two of my pupils came from a home having ten in the family and living in two small rooms with only one fireplace and no cooking stove. They all chewed tobacco or used snuff—even to the little four-year-old girl. My two pupils had only one good dress apiece, so on Saturdays they put on a ragged one and washed the good one for Sunday. They are dear little girls and have good minds."

Both church and school exist after all but for the sake of the mountain home. This home calls for practical help. The wife and older daughters may be taught how cleanliness, decency, even comfort, can be introduced; health promoted, food made more appetizing and nutritious, and so the craving for tobacco and strong drink be

taken away; taste and skill in the clothing created, and so on. One denomination for at least one mission reports the opening of a central hospital with a resident physician, a staff of nurses and an up-to-date equipment. "From all sides an ever-increasing company of sick, maimed, halt and blind come to be treated, and no one is turned away. Mothers have their babies born there, the consumptive is given modern open-air treatment, the wood-cutter is spared the horror of gangrene, the helpless cripple is fitted with artificial limbs—everything that love and devotion can do is being done. Yet all, practically all, are simply unable to pay even for their bandages. From this hospital as a center the workers go into the homes teaching the hundred and one things about medicine and nursing, hygiene and sanitation, which do not come by mere intuition to anybody."

3. Other Agencies in the Mountain Field.

Besides the work distinctly under the various denominational bodies, there are some other very helpful centers of work for the mountain people. Some are definitely schools, as the Berry School, in Floyd County, Georgia, begun as a Sunday-school for poor white children, now enrolling over 260 in its academic and industrial departments for both boys and girls; or the Oneida Baptist Institute, Oneida, Ky., forty miles back from any railroad, now enrolling some 600 boys and girls, with 100 more at an adjunct school two miles away, because one man, its principal, had faith in the "wasted manhood" of the Kentucky mountains. Some combine the school and settlement ideas, as the W. C. T. U. Settlement House, Hindman, Ky., where the emphasis is put upon home nursing and upon showing the mountain people how to fight the great foe of poor people—tuberculosis. One very interesting work along the settlement idea, begun by a trained nurse, is the Settlement House of the Holman Association, Altapass, N. C. At present there is a resident physician, a nurse and a worker who visits in the homes of the community to help the mothers to prevent disease and death by an observance of the laws of health.

All these combine to make up the methods of work for the mountain people. "Not yet have all the workers of all the denominations and institutions together made the wilderness quite to blossom as the rose, but the improved conditions constitute a mighty change."

What of this "Land of the Sky" for whose people this interest is being aroused? These Southern Highlands cover a strip of land some 500 miles long by 250 miles wide from Pennsylvania to Alabama, 76,000 square miles (178 counties) of which are within Southern Baptist Convention territory.

4. "The Land of the Sky."

"Viewed from a high summit, a magnificent panorama of lofty mountains, deep valleys and sparkling streams is revealed. Far to the east, veiled in purple mists, rise the bold crests of the Blue Ridge. Below is a memorable picture of wild scenic beauty. The forest glades shimmer in the sifted light of a glorious summer day. The air is redolent with odors and the clear notes of mountain birds mingle with the music of falling waters. The setting sun still lingers upon the highest tops of the lofty sycamores, turning their green into burnished gold. The pearly mists drifting over the valley begin to deepen into purple shadows, for twilight will soon settle softly over mountain and valley. The valleys are generally narrow and dark, and dense pine forests cover the mountain sides. The streams, usually swift and tumultuous, often cut their channels through solid rock, leaving overhanging cliffs, while the miniature falls add picturesqueness to the scenery."

Perched high on some lonely hill or mountain-side, or set deep in a valley where the mountain stream has widened out a ravine into what is locally called sometimes a hollow; sometimes a cove, are scattered the cabin homes of the mountaineers. Crowds of children fill the doorway—children often scantily clad—whose numbers seem to forbid the living day after day, year after year, in the one room and a lean-to of the typical mountain home.

Not all, however, of the many homes are like this. From the mountains above many cabin homes look down into level, rich valleys filled with "the settlements." Here is the comfortable farmhouse, the great barn, the well-fed cattle and the robust, clean little children of the household. So after all the mountains are filled with people just like every community—some good, some bad, some rich, some poor, some cultured, some uncouth; but all suffer because of the lack of good roads and railways the isolation which characterizes the life in the mountains.

As many leaders of the great industrial movements of today are discovering anew the resources of this mountain section, so more and more the people, the boys and girls, the little children, are being brought to the knowledge of those who would seek them for the Master's cause. "There is no finer race of men than the Southern mountaineer. He is brave, free and strong, of pure Anglo-Saxon breed, who needs only the opening of the door of opportunity in order to fulfill his great destiny. He has been going to waste long enough."

The isolation of the Southern mountains is not sparseness of inhabitants—3,334,000 people, practically all native whites, are within the fastnesses of these mountains—but is one of bad roads and mountain obstruction. Chattanooga, Knoxville and Asheville are within

the mountain section, but outside these cities the large proportion of the population is rural, covering a territory occupying one-fourth of the area of the seven States—Virginia, North Carolina, Kentucky, Tennessee, South Carolina, Georgia and Alabama.

What of the religious life of these untrained children of the mountains? They doubt not God, nor His sovereignty, but untrained and unlettered, living very near to nature, superstitious and isolated they follow easily those appealing to this side of their natures.

Yet among them here and there are the old mountain preachers of simple faith, who have been used to evangelize the people, but not able to lead the churches to a realization of their possibilities. According to the Government Religious Census of 1906 forty-eight per cent., or practically one-half of the religious membership in the mountain district, is Baptist. Here is one-twelfth of Southern Baptist Convention territory, containing one-fourth of the Baptist membership, at least nominally affiliated with our denomination.

To reach and train this mountain constituency the Mountain Schools were established. While these schools touch thirty sections of the great mountain region, there are thirty other sections that need to be touched. If the dormitory equipment alone was doubled in most of these schools, within a year or two their influence would practically be doubled. Already many have to be turned away because of the inadequacy of the dormitories. "Not one of the schools," writes one who served as a mountain school librarian for five years, "is provided with a library worth the name. The twenty-eight schools have less than 8000 volumes." Much of the property needs improving and beautifying. Little attention has been given to other than the rugged necessities. The mountain girl's lot is, if anything, in more need of help than that of her brother. He *can* push out into the world; she is shut up in the home. To give these girls the highest standards and ideals for Christian home-making, to train them in the daily household duties, to show them the joy and happiness in knowing how to care for, beautify and keep sanitary even the most desolate mountain cabin needs larger teaching forces and better equipment in many of our schools.

Across the valley and plain to the west of this great mountain region lies yet another untouched—the Ozark Mountains. Here again is another million and a quarter of native-born Americans. "About one-third of these have somewhat adequate church facilities; the second third have very inadequate church facilities, and the third third have practically no church opportunities. It seems certain that Southern Baptists should establish mission schools here."

5. **A Religious Census.**

6. **More Lands to Possess.**

7.

Go Forward!

Ten years ago there were six struggling Baptist schools in the mountains, employing 29 teachers and enrolling 1261 pupils, with property valued at \$33,000. Besides those which have become self-supporting the twenty-nine now reporting to the Home Board value their property at over \$525,000, employ 135 teachers and enroll 5000 pupils. In these years 450 students have graduated, 425 of whom have entered college. Instruction has been given 340 ministerial students, 95 of whom have become missionaries. School after school reaches for definite Christian decision every pupil of accountable age. Over 2000 of the students have taught public schools. The moral and intellectual improvement to the back country sections can never be estimated, while the individual lives touched and trained are almost limitless. For every dollar that the denomination put into this phase of work in the year 1909-1910 the mountain people put nearly a dollar and a quarter. The expectation for 1910-1911 was \$40,000 to be raised by the schools, in addition to the \$42,000 invested by the Home Board. The present work of the Mountain School System says: Go Forward!

The urgent need of efficient, trained leaders in the local churches calls for an increase in accommodations and equipment of these schools. The power of these schools as centers of influence on the home, as well as the church life of communities touched, urge a strengthening of the stakes as well as a lengthening of the cords. Hundreds of unreached boys and girls wait for somebody to "larn" them something. The field and the opportunity for the Mountain School System say: Go Forward!

Program for Young Woman's Auxiliary

(Have porch meeting if possible.)

Hymns—"Day is Dying in the West." "They That Be Wise."

Prayer for the students of our Mountain Schools.

Bible Lesson—(See W. M. S. Program.)

Poem—"Ploughing and Reaping." (See Page 44.)

Map Study of S. B. C. Mountain Schools:

From a chart* have a large wall map prepared with S. B. C. Mountain Schools located on it. Let one member pin gilt stars on the locations as another calls the roll of the twenty-nine schools.

Solo—"There Were Ninety and Nine."

*See *Our Mission Fields*, May, 1911, or *The Home Field*, May, 1911. Order free leaflets from The Home Board, Atlanta, Georgia.

Short Talks:

- (1) What other organizations are doing for the mountain people. (Paragraphs 2, 3.)
- (2) The Land of the Sky. (Paragraph 4.)
- (3) A Religious Census. (Paragraph 5.)
- (4) Why "Go Forward?" (Paragraphs 6, 7.)

Prayer for the Summer Conference in these mountains, Blue Ridge, N. C., June 25-July 4.

Suggestion—Either to precede or follow the definite program have an informal gathering of the members and friends to hear told or read some story of the mountains (see Suggested Leaflets), while the girls hem napkins or towels (which they bring) for some mountain school.

Program for Junior Auxiliary

(Have a lawn meeting if possible.)

Hymns—"Day is Dying in the West." "They That Be Wise."

Prayer for the boys and girls of the mountains.

Bible Lesson—(See W. M. S. Program.)

Poem—"Ploughing and Reaping." (See Page 44.)

Map Study of Mountain Missions:

Outline the map* of the seven States with mountain territory on the ground with lime or white tape. Plant little flags at the location of S. B. C. Mountain Schools. (See S. B. C. Minutes.)

Let seven girls stand in the seven States, and in turn tell:

- (1) What kind of a home hers is.
- (2) What kind of a school she went to before the Mission School came.
- (3) About the hospital mission in Tennessee.
- (4) The number of people in the mountains and why it is lonely.
- (5) The number of Baptists in the mountains.
- (6) Some things needed by the Mountain Schools.
- (7) Why "Go Forward?"

An Appeal from the Ozark Mountain Girl:

When the girls above finish let another girl step up and tell the need for schools in her home mountains.

Closing Prayer.

Suggestion—(See Y. W. A. Program.)

*See *Our Mission Fields*, May, 1911, or *The Home Field*, May, 1911. Order free leaflets from The Home Board, Atlanta, Georgia.

Program for Royal Ambassadors

(Have an outdoor meeting if possible.)

Hymn—"Stand Up for Jesus."

Responsive Reading, followed by sentence prayers. Psalm 121.

Two Faithful Ambassadors—(See Bible Lesson W. M. S. Program.)

Map Study of Mountain Missions:

Outline map on ground as suggested for Junior Auxiliary. Have an Ambassador plant flags as roll of S. B. C. Mountain Schools is called.

Home from a Camping Trip.

Let five boys tell what they saw while on a camp up in the mountains:

- (1) The Cabin Home of the Mountain Boy.
- (2) A Vacation School.
- (3) A Mission Hospital.
- (4) The Needs of an S. B. C. Mission School.
- (5) Why Mountain Missions Are Worth While.

Then let another boy tell of what he saw while camping up in the Ozark Mountains.

Closing Prayer for the boys of the mountains.

Suggestion—Either to precede or follow the definite program have an informal gathering of the boys and friends to hear told or read some story of the mountains (see Suggested Leaflets). Ask each boy to bring a *good* book for some mountain school library.**Band Program**

(Arranged by Elizabeth N. Briggs.)

FIRST MEETING.

SUBJECT—Mountain Schools.

Motto—"The Lord giveth wisdom." Proverbs 2: 6.**Opening Exercises—Hymn—Prayer—Hymn.****Bible Reading**—Proverbs 3: 1-6. (Write these verses on slips of paper for four larger children to read, combining verses 1 and 2, also 3 and 4. Give these to the children before the meeting, asking each one to tell what his verse means.)**Prayer**—(For this true wisdom.)**Hymn—Minutes—Roll Call.****Talk by Leader**—(Show map of Mountain School region. Tell of the beautiful scenery of this part of the Southland, of the people who have lived shut off in these mountains for many years, great-great-grandfathers on down to the little children of today.

People of fine minds and often of splendid bodies, but many of whom cared little for schools. Now they are eager to learn, especially the boys and girls. For fuller information see *Our Home Field*, especially copies for March, May and November, 1911. Write to Home Board, Atlanta, Ga., for map of mountain school locations.)

Reading No. 1—

Less than twelve years ago the Southern Baptists began this larger work of establishing schools in the mountains. It was soon shown that these schools would prove a great blessing to the people of the mountain region.

Reading No. 2—

We now have twenty-nine of these mountain schools.

Reading No. 3—

Last year there were 4419 students.

Reading No. 4—

Many of these pupils become earnest Christians during their school years.

Reading No. 5—

Last year 229 were baptized.

MARCHING SONG FOR CHILDREN.**Girls.**

See, with banners waving comes an army vast,
Children now are marching, idle days are past;
Christ, our Captain, leads us, sent from God above;
Gladly now we follow, for the banner o'er us is love.

Boys.

Clad in Christian armor, in the strength of God,
Standing firm for truth and right, our feet with peace are shod;
In our hearts the word of God, 'tis the Spirit's sword,
True and valiant soldiers we, in the army of the Lord.

Girls.

Helmet of salvation, with the shield of faith,
Guard from darts of evil and from sting of death;
Girt with truth and holiness, watching unto prayer,
Now against the powers of darkness smite and do not spare.

Boys.

Forward to the conflict, in the Lord be strong,
Hail the Son of Righteousness and raise the victor's song,
Glory to the Father, glory to the Son,
Glory to the Holy Spirit, mystic Three in One!

Chorus.

Onward, ever onward, marching as we sing,
Allelujah! Allelujah! glory to our King!

—*Sunday-school Times.*

Leader—Where are these twenty-nine schools located? (Cut twenty-nine little bells from paper. Write on each one the name of a mountain school and just a sentence about this school.* Allow each child to ring his bell, saying, "I ring the bell for —— School." He should tell his sentence about the school and then pin the bell on the proper place on the map.)

Hymn.**Offering Service—**

1. We bring our gifts to Jesus, and lay them at His feet;
O give them, Lord, some work to do,
Some holy service sweet;
Our hearts, our lives, our offerings take,
And bless them for our Saviour's sake.

All in concert:

Cheerful givers, now we bring
Willing offerings to our King,
Many offerings, though but small,
Make a large one from us all.

2. Second pupil:

Dear Jesus, our offerings we bring Thee,
And ask for Thy blessing today,
Without Thee our gifts can do nothing;
Oh, make them of service, we pray.

All in concert:

Dear Jesus, we children would bring Thee,
Not only our offerings today,
But hearts full of love, and hands willing
Thy teachings each day to obey.

—*Selected.*

At close of offering all the children may rise, bow their heads and repeat:

Jesus, bless the gifts we bring Thee,
Give them something sweet to do;
May they help some one to love Thee,
Jesus, may we love Thee, too?

*Mountain Baptists and Schools. Free for postage. W. M. U. Literature Department, 15 W. Franklin Street, Baltimore, Md.

Dearest Saviour, bless our offering,
Though but little it may be;
All we have by Thee is given,
Surely part belongs to Thee.

—*Selected.*

Hymn—Adjournment.**Note—List of Mountain Schools:**

North Carolina.—Mars Hill College, Yancey Institute, Mitchell Institute, Fruitland Institute, Haywood Institute, Round Hill Academy, Sylva Institute, Murphy Institute.

South Carolina.—North Greenville Academy, Six-Mile Academy, Spartan Academy.

Georgia.—Hiawassee Academy, Blairsville Academy, North Georgia Baptist Institute.

Alabama.—Bridgeport Academy, Gaylesville Academy, Elridge Academy, Beeson Academy.

Virginia.—Lee Institute, Oak Hill Academy.

Kentucky.—Barbourville Institute, Magoffin Institute, Hazard Institute.

Tennessee.—Watauga Academy, Chilhowee Institute, Andersonville Institute, Doyle Institute, Unaka Training School, Stocton's Valley Academy.

SECOND MEETING.

SUBJECT—Boys and Girls of Mountain Schools.

Motto—"Learn of me." Matthew 11: 29.

Opening Exercises—Hymn—Prayer—Hymn.

Bible Reading—Matthew 11: 28-30. What we may learn of Christ. (Through questions and suggestions draw from the children their thoughts about this. Among the answers desired are: Obedience to parents; love to everybody; kindness to the sick; forgiveness; gentleness; bravery; pity; tender-heartedness, etc.)

Prayer—(That each child may indeed learn these things of Jesus.)

Hymn—Minutes—Roll Call.

Review—With the map as used at last meeting, have a larger girl or boy conduct a review. The children will not object to pinning the bells in place again.

Leader—You told me at our last meeting something of these twenty-nine schools. I would like to know why we have so many and what good they are doing.

Reading No. 1—

I am glad to report that the schools have done much good for the mountain sections in which they have been built. The people are

giving up their long-standing quarrels with each other and are learning to live at peace with their neighbors.

Reading No. 2—

Here is good proof of what ——— has just said. In some places the judges could never get to the end of the cases that were brought to be tried in the court session. After our schools had been running for a short time it took less than a week to try all the cases brought to court.

Reading No. 3—

Another proof of the good of these schools comes to us in the way the mountain people voted about temperance. In some places where our schools are located there was not a vote cast against prohibition.

Reading No. 4—

The United States has tried for a long time to keep these people from making and selling whiskey. Men were killed in many cases when they tried to make these people obey the laws of our country about this. But what the United States could not do, our schools are now doing.

Hymn or Recitation.

Reading No. 5—

The girls who go to these mountain schools learn to sew, cook and keep house as well as their other studies. When they go home they soon make their own houses better and more comfortable.

Reading No. 6—

These boys and girls are better prepared to teach in the Sunday-schools, to take their parts in the Young People's Societies and in the Missionary Societies. The mountain churches are gaining greatly by having the young people attend our schools.

Reading No. 7—

Our mountain schools are furnishing teachers for the public schools of the mountain regions. We are proud of the good public schools that are now found through the mountains.

Reading No. 8—

We can never know all that these schools have meant to the girls and boys themselves. Their lives are so much better and happier for the things they learned in the schools. They are now doing great good in their churches and towns. Many of them are now able to give large sums for missions, while many others have become ministers and missionaries.

Song by Boys and Girls—

(Air: "We Will Follow Jesus.")

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys, the thoughtless boys;
God wants the boys with all their joys,
That He may make them pure and teach them to endure.

Chorus.

Where He leads we'll follow
As His heroes have;
Where He leads we'll follow,
Helping Him the land to save.

God wants the merry, happy-hearted girls,
The loving girls, the best of girls, the worst of girls;
God wants to make the girls his pearls
To reflect His holy face and show His wondrous grace.

Chorus.

Dear Jesus, Thee we'll follow,
Filled with love for Thee;
Dear Jesus, lead, we'll follow
To win the whole wide world for Thee.

Collection—Hymn—Prayer—Adjournment.



GOD WANTS THE BOYS

TREASURER'S REPORT, FROM NOVEMBER 1st, 1911, TO FEBRUARY 1st, 1912.
Third Quarterly Report from Treasurer of Woman's Missionary Union, Auxiliary to Southern Baptist Convention.
MRS. W. C. LOHNDES, 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	Home	S. S. Board	Marg't. Home	Train'g School
Alabama	2054 94	665 35	4 00	5 00	346 75	413 32	51 30	91 25	202 59	23 30	8 50	3 50
Arkansas	763 63	583 45	3 00	8 00	25 00	25 00	25 00	25 00	60 37	1 75		
Dist. of Columbia	151 64	156 33	12 31	16 75	153 55	138 20	21 00		10 45	46	50	5 00
Florida	955 48	441 25	87 26	73 54	818 20	580 47	137 69	2 00	47 69	132 45	3 51	40 87
Georgia	7565 15	2900 77	3 80	10 00	10 00	10 00	45 02	2 00	4 00	66 57	10 40	4 15
Illinois	2290 36	400 90	7 35	10 50	38 38	38 38	20 62	1 00	2 00	26 86	16 74	
Kentucky	966 93	80 31	14 25	17 75	94 00	51 81	20 62		30 50	2 00	8 00	1 50
Louisiana	548 38	177 61		37 50	125 00	51 60	35		28 28	1 75		1 00
Mississippi	1226 20	89 33		5 00	175 04	180 16	78 17		20 40	104 54	80 88	5 46
New Mexico	1979 75	569 30	6 28	146 84	5 00	4 00	30 76		6 63	1 25	1 25	
North Carolina	39 34	27 88		4 90	122 70	498 44	30 76	4 50	18 70	566 17	52 99	9 75
Oklahoma	4710 47	460 01	67 80	384 50	322 82	74 27	61		101 82	19 26	10	
South Carolina	751 96	428 20	19 85	308 89	788 07	31 52			5 50	723 76	64 81	8 42
Tennessee	5635 20	620 02	3 50	192 09	2989 43	3833 69	491 20	3 70	9 10	224 67	233 10	414 04
Texas												
Virginia												
TOTALS	*35509 42	7610 71	206 05	192 09	2989 43	3833 69	491 20	3 70	9 10	224 67	233 10	414 04

*This amount includes \$1551.05 for the Jubilee Offering.

The above contributions for the Training School include \$1025.00 for the Student Fund.

**VALUE OF BOXES TO HOME MISSIONARIES
AND MOUNTAIN SCHOOLS**

States	ROYAL AMBASSADORS				Home Missions				Mountain Schools			
	Fore'n.	Home	S. S. Board	Marg't. Home	W. M. S.	Y. W. A.	Sun-beams	R. A. S.	W. M. S.	TOTALS		
Alabama	2 52				345 00					345 00		
Arkansas					365 94					365 94		
Dist. of Columbia					129 00					129 00		
Florida					577 14					577 14		
Georgia	16 10	4 57	25	1 00	95 56					95 56		
Illinois	5 90	1 10			750 82					750 82		
Kentucky					1926 48					1926 48		
Louisiana					4186 44					4186 44		
Maryland												
Mississippi												
Missouri												
New Mexico												
North Carolina												
Oklahoma												
South Carolina												
Tennessee												
Texas												
Virginia												
TOTALS	177 81	25 43	25	1 25	3 00	40144 50	3830 13	29 48	29 48	4836 52		

SUMMER CONFERENCE

for

MISSIONARY INSPIRATION AND TRAINING

under the auspices of the

MISSIONARY EDUCATION MOVEMENT

(formerly Young People's Missionary Movement)

to be held at

BLUE RIDGE, NEAR BLACK MOUNTAIN, NORTH CAROLINA

June 25-July 4, 1912.

This Conference offers a unique opportunity to the men, women and young people of our Baptist Churches. The beautiful location, the congenial people, the atmosphere of Christian living, in addition to the strong daily program in the charge of competent leaders, both men and women, of all Protestant denominations, make it possible for the workers of our churches to have ten days of remarkable training. The daily program includes helpful morning hours for study and quiet evening hours for devotional and inspirational services, besides afternoon hours for rest and recreation, as tramps, drives, games, and so on.

Denominational rallies are a definite part of the Conference Program. The Baptist rallies will be in charge of Dr. T. B. Ray, Educational Secretary, Foreign Mission Board.

By the courtesy of the Conference leaders this year, an additional hour will be given to the Baptist young women for a Y. W. A. Conference. The program for this Y. W. A. Conference will be arranged by the Woman's Missionary Union. It is hoped that every State Y. W. A. leader or substitute will come up to Blue Ridge, N. C., with a delegation of young women.

Special literature will be out soon announcing the program and special features of the Summer Conference. Further information can be secured from the Educational Department of the Foreign Mission Board, Richmond, Va.

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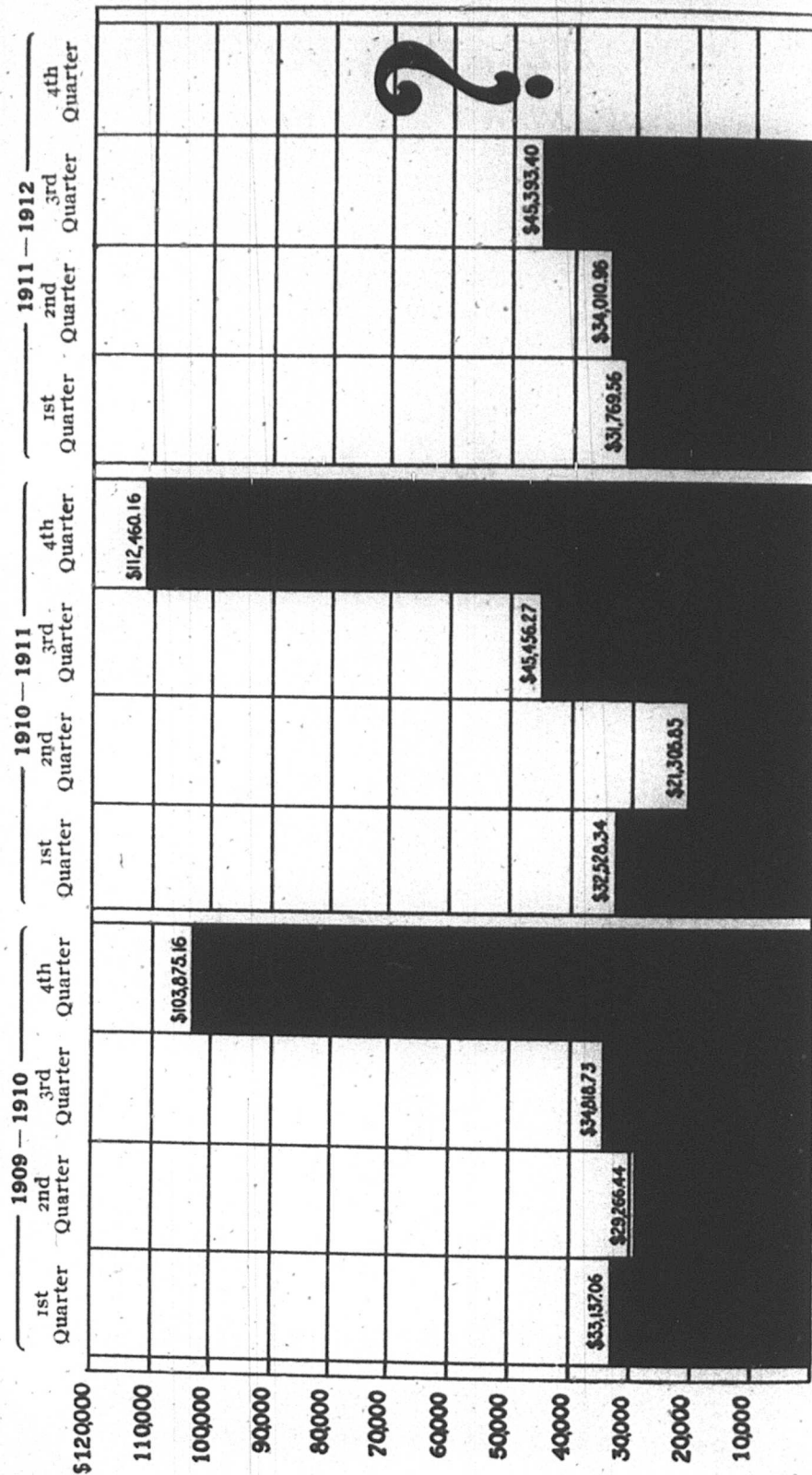
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