

Our Mission Fields

VOLUME VII

JANUARY-FEBRUARY-MARCH, 1913

NUMBER 3

UNION WATCHWORD, 1912-1913

"Teaching them to observe all things whatsoever I commanded you."

—Matt. 28: 20

From glory unto glory! Be this our joyous song;
As on the King's own highway we bravely march along.
From glory unto glory! O word of stirring cheer,
As dawns the solemn brightness of another glad New Year.

From glory unto glory! What great things He hath done,
What wonders He hath shown us, what triumphs He hath won.
From glory unto glory! What mighty blessings crown
The lives for which our Lord hath laid His own so freely down.

And closer yet and closer the golden bonds shall be,
Uniting all who love our Lord in pure sincerity;
And wider yet and wider shall the circling glory go,
As more and more are taught of God that mighty love to know.

Now onward, ever onward, from strength to strength we go,
While grace for grace abundantly shall from His fulness flow,
To glory's full fruition, from glory's foretaste here,
Until His very presence crown our happiest New Year.

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THE WOMAN'S MISSIONARY UNION

LITERATURE DEPARTMENT

Auxiliary to the Southern Baptist Convention

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Our Mission Fields

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Officers Woman's Missionary Union

Auxiliary to Southern Baptist Convention

President:

MISS FANNIE E. S. HECK,
RALEIGH, N. C.

Cor. Sec.:

MISS KATHLEEN MALLORY,
15 W. Franklin Street,
BALTIMORE, MD.

Rec. Sec.:

MRS. A. C. JOHNSON,
ELKTON, MD.

Ass't. Rec. Sec.:

MRS. F. C. WALLIS,
SAVANNAH, GA.

Treasurer:

MRS. W. C. LOWNDES,
601 Parkwyth Avenue,
BALTIMORE, MD.

Auditor:

MRS. JOSEPH T. HOOPES,
FOREST HILL, MD.

College Correspondent:

MISS SUSAN BANCROFT TYLER,
BALTIMORE, MD.

Our Mission Fields

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

15 WEST FRANKLIN STREET BALTIMORE, MARYLAND

CLARIS I. CRANE, Editor.

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Calendar of Monthly Topics
Woman's Missionary Union, 1913

January—Home Mission Survey.

February—Brazil.

March—Cuba.

April—Italy.

May—The Great Southwest.

June—Medical Missions.

July—Home Mission Heroes.

August—Africa.

September—Mission Schools.

October—The World Today.

November—Personal Service.

December—China.

UNION NOTES

Again the Week of Prayer for World-Wide Missions, January 5-12, and the Ingathering of the Christmas Offering for China, fittingly begin our missionary year. Note the word *Ingathering*. The gift itself, we hope, has been laid aside joyfully weeks before as the first gift to the Giver of all. Last year our Christmas gift was only \$28,943.21, a very small average gift from 10,000 societies. But the truth is, less than a fourth of the 10,000 had any part in it. See to it that this year *your* society is not one of a neglectful majority. Nineteen hundred and thirteen is to be a wonderful year for the Woman's Missionary Union. It is to see the celebration of our twenty-fifth anniversary, bringing to us a realization of past increase and blessing, but much more the glad possibilities before us. No wonder, then, that the glad name *Jubilate* has been chosen for our celebration of this glad year. The first great *Jubilate* will be held in St. Louis during the annual meeting of the W. M. U. After this *Jubilates* will be held in little societies and big, at associational Meetings, at Missionary Institutes and at State Annual Meetings, and, in short, wherever Union workers gather until the anniversary year, May, 1913-May, 1914, is completed. "The Lord hath done great things for us, whereof we are glad."

The Missionary Training School, which opened October 2 with a house full of fine students, opened the Training School Settlement House October 25. The Settlement will be carried on under the direct supervision of Mrs. McLure and will carry blessings to a large community.

Miss Kathleen Mallory left Baltimore October 31 for an extended tour, including Alabama, Mississippi, Louisiana, Arkansas and Tennessee. Miss Mallory's wise enthusiasm cannot fail to leave its impression in each State she touches.

Virginia's annual report is one to awaken admiration and emulation. The chief items are: State Missions, \$13,575.48; Foreign Missions, \$25,184.73; Home Missions, \$13,218.18; Training School, \$2817.81; Home Mission Boxes, \$2791.45.

The Calendar for 1913 is most beautifully dressed, but its outward appearance is only to attract to its inward merit. In addition to the daily subject for prayer, it has a daily Bible reading. This new feature, it is earnestly hoped, will lead many, very many, to a more thoughtful daily reading of the Scriptures. The Union is indebted to Mrs. Crutchfield of South Carolina for the preparation of the 1913 Calendar.

Gratifying reports come from different States of a number of new Sunbeam Societies. One thousand new bands was to be this year's preparation for next year's *Jubilate*. Shall we have them? We build for time when we build in young hearts.

The subscriptions to OUR MISSION FIELDS increase most gratifyingly. The rally cry is 20,000 subscribers by May, 1913.

The Personal Service Committee of the Executive Committee have in preparation a leaflet, as yet unnamed, but which might be called The Questioner's Questions Answered. If you want to know anything about the meaning and purpose of Personal Service as understood by the Union, ask for this help. Personal Service, as all remember, is the new clause in the Standard of Excellence.

The Honor List is only possible to those who are letting their light shine in some definite, organized Christian work for those of their own communities outside of the present influence of their churches or Sunday-schools. At this New Year time of good resolutions we recommend a new and careful study of the Standard of Excellence.

MAGAZINE AND BOOK REFERENCES

JANUARY—House Mission Survey

- A Sunday at the Pawnee Mission—*Home Field*, August, 1912.
- Lo, the Poor Indian—*Missions*, October, 1912.
- Home Missions and Growth in Population—*Spirit of Missions*, October, 1912.
- To Make Citizens of Immigrants—*Missionary Review of the World*, September, 1912.
- The Home Task—V. I. Masters.

FEBRUARY—Brazil

- The Case for Missions in Latin America—*Missionary Review of the World*, March, 1911.
- The Aborigines of South America—*Foreign Mission Journal*, July, 1911.
- Brazil and Its People of To-day—Nevin O. Winter.
- Brazilian Sketches—T. B. Ray.
- South American Problems—Speer.
- South America—Neely.

MARCH—Cuba

- What is the Matter with Cuba?—*Missionary Review of the World*, March, 1907.
- By-Products of Christian Missions in Cuba—*Missionary Review of the World*, January, 1912.
- Cuban Impressions—*Missions*, January, 1912.
- Our Mission Fields, October, 1909; July, 1910; September, 1911.
- Advance in the Antilles—Grose.
- Destruction of the Indies—Las Casas.

SUGGESTED LEAFLETS

From Woman's Missionary Union Literature Department

JANUARY

HOME MISSION SURVEY

Our Country.....	2	Cents
A Bit of History.....	1	"
The Women of the Mountains.....	2	"
Some Personal Experiences of a General Missionary.....	3	"
Pioneers.....	25	"
Coming Americans.....	25	"
Condition of Immigrant Children in the United States.....	2	"
Her Son.....	2	"
Housetop Saint.....	2	"
Reddy's Country.....	2	"
From Christmas to Easter.....	2	"
Condition of Indian Children in United States.....	2	"
The Indian of Today.....	2	"
One Little Injun.....	3	"
The Vision.....	1	"
Yankee and Doodle and the Boy.....	3	"

FEBRUARY

BRAZIL

South America—Flag Series.....	5	Cents
Wonder Stories.....	3	"
Latin America.....	2	"
The Need of Latin America.....	1	"
Home Life in South America.....	2	"
Argentine Women.....	2	"
A Child's Day in South America.....	2	"
What One Brazilian Girl Did.....	2	"

MARCH

CUBA

La Senorita.....	10	Cents
Story of an Old Spaniard.....	1	"
Resources and Development of Cuba.....	5	"
Children of Cuba.....	2	"
A Little Girl in Cuba.....	2	"
He Died That Cuba Might Be Free.....	1	"
Benefits Forgot (Thank-offering).....	2	"
Not Yours, But You (Thank-offering).....	2	"

FROM OUR MISSIONARIES

The following sweet story of simple faith comes from the pen of Miss Mabel Haynes, one of our missionaries to Cuba:

"When I first began my work of visiting among the women of our Havana Church, it was with much fear, for many of the women were strangers to me, and the strange city, the foreign tongue that was to be our means of communication, and the many different customs, etc., all struck a sort of terror to my heart. Nevertheless, I got a list of their names, and one warm day set out with much trembling, for I couldn't tell what faces went with the different names, and there were sure to be many strange homes to visit.

"Among that day's list of names was one that was entirely new, and a knock at the door brought a gruff-looking man. I gave the name, and with a hand still on the door he yelled back to ask if 'Lutgardita' was in, saying that an American wanted to see her, but was told that she was out. I was told where I might find her and went down the street expecting to find a young girl, for the man had called her by her given name, and the diminutive form at that. A little walk further down the street brought me to an old wooden house with the heavy iron bars over the window, and inside sat an old gray-haired woman of eighty or more. She was busy with her embroidery, but stopped long enough to tell me that she was 'Lutgardita.' Her bent form and white hair appealed to me, and we soon found we were of one spirit. Dear old soul, shall that first visit ever be erased from my memory?

"There she sat in her low rocking-chair, bending over her big embroidery frame. The wooden floor and bare walls told that the home was a poor one. A few chairs around the wall and a center marble-top table were the furniture, and tied to the leg of the table was a chicken. There were one or two dirty looking children, one dressed in a man's ragged coat, who ran in and out, but stopped long enough to look over the 'Americana.'

"In our talk she told me of how a few years previous she was sitting in her little home one afternoon with heavy heart because the war had claimed two sons, and as she sat and sorrowed and thought life was not worth living any more, her little grandson came in with a tract that a woman passing by had given him. This tract brought her a message, and with eagerness she hailed the missionary the next time she came along to inquire about the new doctrine. (My heart was strengthened as I listened to how much good such a simple thing as a little tract had done, and I decided that I could distribute tracts, even though I couldn't speak the language fluently). The missionary led her to see Jesus and she gave her life to Him and aided in the work of carrying the gospel to others.

"In common with most of the other women of Cuba, she used tobacco, and the cigarette habit had fastened itself on her so strongly that she smoked almost incessantly. Her new friends tried to show her the evil of the habit and prayed with her that she might overcome it, but still she couldn't give it up. She thought the matter over and decided that perhaps the objection of her friends was based on purely a difference of custom, and so confined her smoking to her own room for a while.

"One day she was to speak in a meeting, and as she paced the long patio with the cigarette in her mouth, smoking and trying to get a message for the people, she said she began to tremble so she could scarcely walk, and as it was such a new, strange feeling, she was troubled and wondered what was the matter. She kept on smoking, however, and the feeling returned stronger than ever, so she felt that it was a call to give up the cigarette. She went into her room, after throwing away the one she had in her mouth, and, gathering up all her cigarettes, threw them away. Down on her knees she went, and said if they were doing her injury and were not pleasing to her new-found Lord, they must go, and not from that day has she had the slightest desire to smoke.

"The story sounded somewhat miraculous, and it was, for how many old people, or young ones for that matter, have you and I known who have given up some harmful habit so quickly and so completely?

"Her many years and feeble health do not permit her to get out to the church services often, but only occasionally when some one of the family can be prevailed on to bring her. The others are not Christians, and it is not always she can find a companion, and once she told me she wanted to come to some special service so badly; she begged a grandson to bring her, and when he refused she cried, finally some one gave her a nickel and she came on the car, but walked home with some others who were going in her direction—the walk is over a mile. Think of your old grandmother crying to go to church and being refused by a small boy, then having to walk such a distance. Oh, the shame of it!

"In spite of her advanced age, she does very nice embroidery and drawn work, makes buttonholes and sews a little, making a few pennies thereby. She has given herself to prayer while at work, and has been made happy by having her grandson-in-law enter the ministry. At present he is a student in our theological school in Havana and promises to be a useful worker.

"She makes her home with her daughter and has a little shed-room, poor and lacking in comfort, but for all that a sweet place for the missionary to pass a season of real communion with one of the Lord's saints. Oh, that there were more like her!"

In an extract from a letter from Miss Willie Kelly, who tells us something of school work in Shanghai, China:

"Our schools are filled to overflowing, and still they come. I believe we could have thousands if we had teachers and buildings. They are willing to pay for it, too. Our Bible School is entirely self-supporting now. We have a most flourishing day school and over 100 people in our school every day. I trust we can have a kindergarten here, too. The North Gate is the finest place in Shanghai for work, but is not a very desirable place to live in. It is noisy and dusty. We are going to be better though; for the city wall has actually been taken down and the moat filled, or very nearly. So we are to have a boulevard where the way was formerly, and an electric car line is to be put all around the city."

And now from Brazil comes to us another aspect of the need for school work:

"Children in Brazilian schools are often left alone for hours at a time—the teacher being occupied with something that appeals more to her nature. However, she tells them to sing something to the 'Holy Mother' who is listening, and if they are good she will hear them. Each pupil has a little card image of the Virgin, which is kept in the desk as a protector against all evil. Pupils are told to look at this image very often, and also to kiss it. This they call worship, and was especially used to keep off any evil influence over the children. This is true Brazilian education in the public schools.

"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."

MRS. LAURA BARTON TAYLOR.



Program for January

A HOME MISSION SURVEY.

From the far frontier on the border line
Where scattered hamlets are beaded on steel.
From the roistering life in the camp of the mine,
Or the lush of prairie grass follows the wheel,
By the orchard rills of mountain dyke,
Where the cattle trail o'er measureless range,
Where fitful, tropic warfares strike
And the isles are rife with the fever of change,
Where the missionary labors in parish wide,
And the chapel car rolls to ministries new,
From the lonely cabins of mountain side,
From plantation singers of dusky hue,
Where immigrant throngs are streaming forth
From Israel's tribes with a veil on the heart,
From Indian wigwam or frozen north,
I hear the call which wakes with a start,
The call of the Christ to me.

And what dost thou answer Him, O my soul?
Is it nothing to thee as the ages roll,
That the Lord of Life should suffer in vain,
That He who was Prince in the Realm of Pain
Should seek for the sin-stricken children of men,
That by way of the cross He might bring them again
To the fold of His care—His infinite care,
That thou shouldst turn from this, His prayer,
And deaden thine ear to His wondrous plea,
The call of the Christ to me?

—Missions.

SUMMARY.—The Home Mission Board has employed during the year ending with the last Convention 1309 workers. This includes missionaries maintained solely by them, and also a large number in whose support State Mission Boards, or other organizations, share. These workers report 26,899 baptisms during the year. They have constituted 683 new churches, organized 754 new Sunday-schools, and distributed more than 35,000 Bibles and Testaments. The field of work includes Cuba and Panama, Cities and Foreigners, Mountain Schools, Frontier and Indian Missions, Evangelism, Church Building Loan Fund, Work among Negroes, and Publicity—the issuing of leaflets and books and the publication of "The Home Field."

1. Prayer. 2. Hymn. 3. Bible Study. 4. A Definition (Paragraph 1). 5. Problems in Common (Paragraph 3). 6. Our Board's Work in Solving Them (Paragraph 4). 7. The Country Church and the Foreigner (Paragraphs 6 and 7). 8. The Highlands (Paragraph 8). 9. The Southwest (Paragraph 9). 10. A Forward Look (Paragraph 10). 11. Chain of Prayer for the Home Board and for the Increase of Home Mission Offerings. 12. Business. 13. Hymn and Dismission.

(The Bible Study for the year will be consecutive and seek to show the missionary spirit of the Bible from Genesis to Revelation—not merely the few passages we are accustomed to quote as authorities for missions. The studies are based upon "The Word and the World," Martha T. Fiske, 25 cents, and "The Bible Conception of Missions," by Miss K. H. Van Wagenen, 5 cents, which may be secured from the Literature Department, and the use of which is recommended to make the Bible Study more full than is possible in the brief space allotted here.)

Bible Study—Missions in the Books of the Law.

1. The Ancient Promise and the First Missionary, Gen. 12: 1-3 and 28: 14. What is meant by "All the families of the earth?" Gal. 3: 8.
2. The Ancient Law and the Strangers, Special laws for protection of the stranger, Ex. 23: 9-12. Strangers included in religious training, Deut. 31: 12. The spirit to be exercised toward strangers, Lev. 19: 34. What may Christian America learn from the books of law in regard to her treatment of the immigrant?

HOME MISSION SURVEY.

We are about to take our stand, for this month's topic, on a metaphorical "Lookout Mountain," and
A Definition. look with the glasses of patient study upon the long sweeping line of "Missionary Ridge" made by our Southern Baptist Convention work in Home Missions. To get our field of vision clear we want a definition of Home Missions; and Dr. Howard Lee Jones gives us one, as follows:

"I conceive Home Missions to be that co-operative work which shall enable us to cross seas of social separation, bridge gulfs of racial and political alienation, and tunnel mountains of commercial obstruction, that a way of the Lord may be made along which may go the feet of those who proclaim the good news of the reign of Jesus in all the realm of life. It is a work which represents a faith in the

power of the Gospel to dominate and redeem the governmental, social and industrial life of the homeland."

The important words in that definition are many, and for the moment the most important is *co-operative*. A moment's thought about what we already know to be the tremendous barriers to the progress of God's Kingdom here in America will show us how hopeless it would be to try to pass through them without having among our forces the strongest bond, and the best sort of co-operation we can make. That bond and that co-operation are found in the Home Mission Board. This great organization, with its busy headquarters in Atlanta and throbbing heart-quarters in every needy sin-blackened part of our territory, is the one hope of our denomination's ever fulfilling God's broad purpose for us, to pour into the life of our land the full tide of power which He wants to use us to give. The Board's constantly enlarging sense of responsibility—now especially toward the mountain regions, then toward the coast cities with their growing numbers of foreign-born dwellers, and again toward the meagerly churched country areas—makes it bring before the men and women of our churches an ever-increasing list of needs which we must help the Board to meet. It is our watchman stationed on the walls, calling down to our busy lives word of how the battle for righteousness goes, what reinforcements are needed, and where.

The Home Mission problems refuse to disappear entirely. Year by year we find new ones, and some change or lessen in acuteness, but always we know that evil is busy with feverish and terrible alertness, and every new development of life in our beloved country is either a threat of danger to the institutions we love and honor, or a challenge to enter some new field of opportunity. All the churches that name the Name of Jesus Christ face these problems, and the Home Boards of the denominations wrestle with them. All the Christian bodies of the United States are concerned with the following elements in the Home Mission Work: our responsibility toward the negroes, the influx of foreigners, the new communities of the recently developed territory west of the Mississippi, the Indians, the splendid, sturdy mountain people of the Southeast, church building, and the pressing dangers and difficulties of the modern city. It is a stimulus to faith to stop and recognize that other men and women of God besides ourselves are working and praying over the very same questions in Home Missions that keep our secretaries and leaders on the alert.

4.
**Our Own
Board's
Work.**

Let us turn our glass now upon that part of the field that is covered by our own Board's work. It is a larger field of work than ever before, both in the number of departments and in the amounts expended to carry them on. Ten years ago, in 1902, the total of our offerings for Home Missions was \$88,874, while the financial report for 1912 showed the gifts from all the States to be \$366,050. What shall it show when the treasurer's books for 1913 close?

Every one who shared in giving that \$366,050 helped a many-sided work of the Board. Was our society a sharer, large or small, in the labors of those 1112 Home missionaries, whose faithful service God rewarded with 20,432 baptized converts? How much was made possible by our church's money and prayer of the work reported in these departments of the Board's work?: Missions east of the Mississippi River, missions west of the Mississippi River (including the Indian Missions); the Cities, the Foreigners, Mountain Schools, Cuba and Panama, the Negroes, Evangelism, the Building Loan Fund, and the little emphasized but very important department of Publicity, including the publication of "Our Home Field," several books and a large number of leaflets and pamphlets.

5.
**A New
Open Door.**

To these was added, in July, 1912, a department made necessary by our denominational slowness to see that churches must be taught "to observe all things" commanded by Jesus Christ, as well as men and women evangelized and baptized. This new department is to be called Enlistment and Co-operation. Think for a minute of the sad fact that "probably more than 10,000 of our churches give nothing whatever to support the work of the Kingdom. They have no fellowship in service with the denomination at large, and are in danger of that extinction that so frequently follows isolation, inactivity and a self-centered life."

Then let us turn to our statistics and see that in all the Southern Baptist Convention there are 23,676 churches, and the fact that nearly half of those whom we often call with presumption "New Testament Churches," give nothing for the spread of Christ's Gospel. Surely it is a barren orthodoxy unpleasing to God, to boast of the form of our organization, and placidly omit Christ's clearest command, "Go ye therefore and make disciples of all the nations." Ten thousand such churches are a proper field of Home Mission endeavor, and we say the Board God-speed as it blocks out a definite plan for reaching and rousing them. This department will doubtless be a rich blessing to those many country churches, whose isolation, few services

and scattered membership make them one of the most challenging problems in the Home Board's work.

6.
**The
Country
Church.**

It has been remarked by Rev. V. I. Masters, Editorial Secretary, that the country church is a large feature in our work, since in the territory of the S. B. C. 80 per cent. of the people live in the open country; while of the rural churches, three-quarters to four-fifths of them have service but once a month. It needs no prophet to remark that such inadequate feeding of the flock as once a month would make it hard for the most earnest minister to build up a thoroughgoing active body of Christians, acquainted with the missionary outlook and partakers in the general progress of the Kingdom. There is a tendency now becoming stronger, which makes the arousal of the country church all the more urgent and necessary. In some localities the foreigners are being turned from the cities to the farms. This means their being taken out of the community of their own race and scattered where it is not possible to send missionaries speaking their language. So the one religious influence possible for them must come, if it comes at all, through the country church; and it must be warm with the constraining love of Christ if it is to touch them vitally.

7.
**The
Foreigner.**

The women's societies, with their special responsibility toward the alien people within our territory, hear with undimmed interest the ever-new story of how Miss Buhlmaier, at the pier in Baltimore, gives the message, both printed and spoken, to hundreds of men and women every year; and of how from time to time she has the joy of knowing that this or that one has come out of darkness into its marvelous light. It is a privilege dear beyond words to help the Home Board maintain that work of hers, and to stand back of a similar though much smaller work in Galveston, and a large foreign work in St. Louis.

But the Board tells us it is far from satisfied with the extent of this foreigner work, and urges that the churches enlarge their giving to make it more equal to the real needs so clearly seen by those who study the immigrant and his future.

Says the Board's report for 1912:

"It is our habit to treat the problem of immigration as an opportunity. We ought to treat it as an opportunity, but if we do not use the opportunity to an extent commensurate with the needs, the problem becomes a menace. There are more than 3,000,000 foreigners now in the Southern Baptist Convention territory, and during the fiscal year ending July 1, 1911, 60,000 more came into the South. This is a small number as compared with the influx into other sections of

the nation, but we are concerned as to the whole number who come as well as the 60,000 who came South, and we have not established an adequate evangelism either for the 60,000 who came or for the hundreds of thousands who had preceded them into our section.

"We should adopt an adequate evangelism for the foreigners who come, but it is absolutely essential that we shall maintain in the South a dominance of evangelical faith that shall bless the nation and the world. While we send the gospel to other nations and gird ourselves to evangelize those who have come to us, we should pray God to give us the wisdom to protect our American civilization from a flood of Catholic aliens greater than we can assimilate and transform into a power for a Christian world conquest.

"In view of all this, it is imperative that Southern Baptists, through the agency of the Home Board, shall without delay adopt a distinct and adequate program, commensurate with the urgent needs for reaching the foreigners in the South through the gospel, and to safeguard the conditions under which they come."

Let us by giving and prayer make it soon a possible thing for the Board to have an adequate department of work among foreigners.

8. In the Highlands.

The ever-fascinating work of the Mountain Schools looms larger and larger as the years go on. We have grown familiar with the type of young men and young women who go to these schools—sturdy, fearless, independent in mind and soul, earnest, hard-working and loyal. Such a people would not ask to be helped and do nothing for themselves; and so we always find that it is largely their own financial efforts, stimulated and judiciously helped by the Home Board, that have brought about the splendid results shown by the last annual report, 1912. The girls of the Y. W. A. have a great privilege in helping to keep up twenty-nine (as against twenty-six last year) of these schools for mountain boys and girls. There are now five in Alabama, three in Georgia, three in Kentucky, eight in North Carolina, three in South Carolina, six in Tennessee and two in Virginia.

The figures that tell some of the success of the schools are as follows:

Teachers	142
Students	4636
Students prepared for college.....	123
Ministerial students.....	75
Baptisms	267

Doctor A. E. Brown, the superintendent of the department, tells the story of the year, and says in part:

"We have closed another successful year in the Mountain School Department. Three new schools were opened: Oak Hill Academy, in Grayson County, Virginia; Stoctons Valley Academy, Fentress County, Tennessee, and Unaka Academy, Erwin, Tennessee. The latter was listed last year, but the school did not open until last fall. These new schools are each located in needy, destitute sections, and each had a very prosperous session. Neither has as yet any boarding facilities. Now that they are fairly launched, the boarding facilities will come later. The past winter (1911-1912) was one of the most severe we have ever experienced in the mountains, and while it has hindered building operations very much, yet we were able to erect seven new buildings during the year as follows: Boys' dormitory at Barboursville Institute, Kentucky; an addition to the girls' boarding hall at Chilhowee Institute, Tennessee, which more than doubles its capacity; an addition to the administration building of the Haywood Institute, North Carolina, providing additional rooms which are to be used for society halls and library. A new girls' boarding hall was built at Sylva Institute, North Carolina. At Six-Mile Academy, South Carolina, a residence was purchased for girls' boarding hall. This will be enlarged in the near future so as to accommodate about fifty girls. A dormitory for girls was begun at the Blairsville Institute, Georgia, but they were unable to complete it for use this year. At the Eldridge Academy, Alabama, a boys' dormitory was built and occupied. In addition to these, improvements were made in the equipments at a number of the other schools, ranging in amounts in the neighborhood of \$500 each."

These facts show what definite progress is being made, and there is every reason to hope that the current year will show as great advance. The gifts of this month may greatly strengthen some needy places if we hear and care to heed the call.

9.
The
Southwest.

It would astonish even the most progressive and sanguine of us to read the story of the West's advance year by year, almost month by month, one might say. What a missionary secretary recently said of China might with almost equal appropriateness be said of the Southwest: "Anything you write about its progress is understating the truth by the time it is read, unless it has been written *tomorrow*." In a recent article "The Spirit of Missions" remarks that of the increase in population in this country from 76,000,000 to 92,000,000 during the decade from 1900-1910, the largest increase proportionately has been west of the Mississippi.

New Mexico and Oklahoma each show gains of more than 50 per cent. in population, while Texas and Arkansas have increased by between 20 per cent. and 30 per cent. Here is a call for Home Mis-

sions, for the new communities need the clear message of Jesus Christ, and in the three years since the census the increase has continued beyond question. There are many homeless churches in this region, and the Board calls loudly for an enlargement of its Church Building Loan Fund that it may help them build. The Board tells us that if 200 such churches were given by it each \$500 (on condition that each should raise \$4 for every \$1 from the Board), they would be able in five years to give \$500,000 to denominational enterprises for both Home and Foreign Missions. This Building Loan Fund stands now at about \$70,000, and the Board is aiming at \$500,000 for this purpose.

10. **Indians.** We never think of the Southwest without remembering our Pawnee and Osage missions. Probably some of the Sunbeam Bands that have prepared Christmas boxes of gifts and cards for these missions, and have received a little letter in return, know how glad the Christian Indians are to have their friends of another race remember and help them. If we could look in on some Indian village today and see the missionary visiting in their homes, or preaching through an interpreter in the little chapel, we should be glad to have part through our gifts in sending the good news about Christ to them.

Rev. V. I. Masters says of this work:

"The Home Board has three independent missions to the Indians in Oklahoma. One of these is to the Pawnees, at Pawnee, Oklahoma, and two are to the Osages. One of the Osage missionaries is at Pawhuska, Oklahoma, and the other at Hominy, Oklahoma. There are, including two interpreters, seven missionaries in this independent work. In addition there is a co-operative mission work to the Indians in Oklahoma in which the Home Board participates. Rev. A. G. Washburn is the superintendent of this work, and the Northern Baptists and the Oklahoma Baptists are the other participants in the co-operation.

"To the Oklahoma Baptist Convention last year Superintendent Washburn reported that during the year there had been employed for the whole or part of the time twelve missionary workers of various classes, while assistance had been given to two churches in paying their pastors and to one in erecting a house of worship."

One of the wisest students of religious need in our own country, Rev. C. E. Stelzle, says:

11. **A Forward Look.** "Rapid has been the growth of our country and many have been the 'frontier' lines which we have crossed. Just now we are thinking and talking much of the 'New South' and the 'New West' with their tremendously significant development. The next decade will witness marked ad-

vance in the growth of cities and the opening up of new territory in these modern Eldorados. Great wealth will be accumulated and many powerful institutions established. Shall these be dominated by the spirit of Christ, or shall Mammon reign supreme? The Church must answer."

And the same writer remarks again:

"Modern Home Missions are no longer a question of geography—it is a matter of problems, no matter where they may be found. And so while these agencies (Home Mission Boards) are still tremendously concerned about the Indian and the Alaskan, the Spanish-American and the mountaineer, they are studying scientifically the question of the immigrant, the problem of the slum and the tenement, of women and children in industry, the saloon and temperance reform, the loss of population in the rural districts, the rush of people to the city, and how the churches may do away with overlapping and competition."

Program for Young Woman's Auxiliary

1. Opening Hymn.
2. Prayer by Leader.
3. Scripture Lesson.
4. A trip to Lookout Mountain.
(Have one member the "Guide," and let her tell the society how they are to climb the mountain with her, describing the approach to it, the ascent, and how the view grows and grows, wider and wider, as they ascend, and then point out to them the imaginary "Missionary Ridge" of today's topic. Then let her call upon different members previously prepared to describe what they see in the departments they have been asked to read up about, such as work among foreigners, etc. The last one should give the most recent facts about the Y. W. A. special object, Mountain Schools.)
5. Solo.
6. Offering—Self-Denial for Home Missions. (Paste a picture of a mountain scene on a box, with a slit cut in it for the offerings to go through, and collect them in it.)
7. Business.
8. Closing Hymn.

Program for Junior Auxiliary

1. Hymn—"My Country, 'Tis of Thee."
2. The Lord's Prayer in concert, followed by prayer by Leader.
3. Responsive Scripture Reading—Ps. 121.
4. Recitation.

5. Flag Raising.

(Have a map of the United States and one tiny American flag on a long pin, and three white flags with the name "Jesus" gilded on them, on long pins. Ask three members beforehand to prepare paragraphs 7, 10, 8, and call on them in that order to tell of those three departments of the Home Board's work, each one pinning her flag on some appropriate place on the map. The one who tells of work among the foreigners should pin both the American flag and one of the white flags over some State where such work is being done, as Maryland or Texas.)

6. Giving out of envelopes for Thank-offering.

7. Business.

8. Hymn and Prayer.

Program for Royal Ambassadors

Hymn—"Onward, Christian Soldiers."

Roll Call—Responded to with Bible verses.

Prayer.

Hymn of the Order.

The Story of "One Little Injun."

(Have a member, one of the older boys, tell the main part of the story "Yankee and Doodle and the Boy." The leader should go over the little leaflet—W. M. U. Literature Department, price 3 cents—very carefully with the one who is to give it, marking the parts to be used in telling the story. Let the teller make much of the last paragraph of what Captain Wilson says about the boy.)

Question for Discussion—Were the Indian boys better off years ago when they could hunt freely over the wide prairie, worshipping the sun or fire; or now, when they are in Government agencies? Are they any more likely now than then to have Jesus Christ brought to them? What are Southern Baptists doing for the Indians (See Paragraph 10.)

Note—The boys are fond of Indian costume, and the picturesque glamour of the traditional Indian brave. Try to make them feel the *real need* of the present-day Indian boy and their opportunity to help him.)

Prayer—Business—Hymn—Dismission.

Band Program

It is with regret that for the first time in the history of OUR MISSION FIELDS the Sunbeam program goes to press without the name of Elizabeth N. Briggs, whose helpful and interesting sugges-

tions have set so high a standard for the Sunbeam Bands. For reasons of health, Miss Briggs has been obliged to discontinue this branch of her work. Let our gratitude to her go out in prayer for her restored strength.

FIRST MEETING.

SUBJECT—Home Missions.

Motto—"The light that shines farthest shines brightest at home."

Hymn—Prayer.

Scripture—Phil. 2: 1-11; Heb. 13: 1, 2.

Roll Call—Hymn.

Readings (by three Sunbeams.)

Dialogue—"No Room."

Hymn.

Exercise—"Somebody Else."

Recitation—"Freely Ye Have Received; Freely Give."

Talk by Leader—This should sum up what has been brought out in the meeting. Locate cities on map where Sunbeams are working; tell the names of some of the missionaries and teachers; the need of more schools and larger offerings for the work, and the part that each individual Sunbeam may have. (See outline map talk in THE MISSION FIELDS for January, 1911.)

Hymn—Announcements.

Prayer for the children whom the Sunbeams are helping.

Adjournment.

Readings by Three Sunbeams—

(1) El Paso, Texas, is one of the cities in which the Sunbeams are interested. We helped to build a church and school in this city, and, of course, we want to give our pennies and our prayers so that the school may be kept open and help as many boys and girls as possible. This is where the Sunbeams first began work for foreign children in America.

(2) The Cuban mission school at Tampa is also ours to learn about and to pray for and to help with our gifts. This school is full of bright boys and girls learning about Jesus and His great love for them, and getting an education which will help them to be good, useful citizens as they grow older, and perhaps in turn to teach others. There are 15,000 Cubans and 10,000 Italians in this city whom we are trying to help.

(3) Away across the water, 100 miles from Florida, is the Island of Cuba. In one of the largest and most beautiful cities, Havana, there is another school where the little Cuban children with their dark eyes and bright faces go every day, and again on Sunday to

learn the things we learn in our day and Sunday-schools. The Sunbeams are helping to support this school too.

Dialogue—

"No Room."

(The parts are to be taken by a teacher and Sunbeam representing a poor mountain child. The girl should be dressed in a rude dress of some old material, dull in coloring and absolutely shapeless. She should carry a small parcel representing her clothes.)

Howdy, Miss. Be you stout enough today?

Yes, thank you, I am well; how are you?

I'm peart as common, thank ye.

You look tired and warm; have you walked far?

Right much. I done walked about twenty miles, jest ter get here.

So far? Do sit down. What can I do for you?

I come fer learnin'. I ain't had none, and I hearn as how you teach folks here in school. We's pore, and I ain't got no money.

O, my dear, I wish we could take you, but all the scholarships are given out; we are overcrowded now.

Can't I work for my board and schoolin'? I could wash dishes.

But there are three girls already washing dishes, and we don't need any more.

I could cook.

There are two girls helping to cook now.

Well, couldn't I wash?

My dear, we have six girls already doing the laundry work.

Well, then, kin I go inter the fields an' help? I could dig potatoes.

O, I'm so sorry, but the boys of the schools are doing that.

And I can't git in the school no way?

I wish you could, but we have no room until the boys and girls send us more money for buildings and teachers and scholarships.

And I hev ter go back in the mountains 'thout gittin' any schoolin'?

Yes; I'm so sorry. But perhaps next year there will be room, and when you walk that twenty miles again we will be able to take you in.

(Leader—Tell the children that the story of this little girl was told in one of our women's colleges in the South, and the students were so touched and interested that they furnished enough money to send the little girl to school for four years.)

Exercise—(For six boys and girls.)

"SOMEBODY ELSE."

(1) I would like to give something for that heathen school our pastor asked us this morning to support, but what I could give is so little that I think I had better leave it for "Somebody Else" who can do more.

(2) The idea of sending a Christmas box to that home missionary in Oklahoma is a splendid thing, and I do hope they will send a good one while they are about it, but as for going round and collecting money and things for it, I haven't the time. I am too busy in school, and "Somebody Else" can do it just as well.

(3) A missionary from our mission school in Tampa is going to speak at the meeting this afternoon; but it is so wet and disagreeable outside that I think I will stay at home by the warm fire. "Somebody Else" will surely be there.

(4) We certainly ought to send missionaries to our home mission schools and to the Indians, and I hope somebody will go, but I couldn't think of it myself. It is too far from home, and the climate wouldn't suit me; it is dangerous, and "Somebody Else" is a great deal better fitted to be a missionary than I am.

(5) It will be dreadfully hard to go and tell those boys that they are doing wrong by making so much noise in the meeting, and I guess I'll leave it for "Somebody Else" to do.

(6) I am a very much abused person. My name is "Somebody Else," and I am driven to death with the work of other people. All the disagreeable things, all the hard things, all the things that cost trouble and effort, are given to me to do. "Somebody Else" can give the money; "Somebody Else" can go to the meeting in the rain; "Somebody Else" can collect for the missionary box; "Somebody Else" can speak to those boys; "Somebody Else" can go as a missionary. Yet I have my own duties as well as those of other people, and I ask you, is it fair to leave everything hard or disagreeable to "Somebody Else?"

FREELY YE HAVE RECEIVED, FREELY GIVE.

"Shall I take, and take, and never give?"

The robin chirped. "No, that would be wrong."
So he picked up the berries and flew away,
And poured out his soul in a beautiful song.

"Shall I take, and take, and never give?"

The bee in the clover buzzed. "No, ah, no!"
So he gathered the honey and filled his cell;
But 'twas not for himself that he labored so:

"Shall I take, and take, and never give?"

What answer will you make, my merry one?
Like the blossom, the bird, and the bee, do you say,
"I will not live for myself alone?"

Let the same eager hands that are ready to take
The things that our Father so freely has given,
Be ever as ready to do a kind deed,
Till love to each other makes earth seem like heaven.

SECOND MEETING.

SUBJECT—Home Missions.

Motto—"With Good Will Doing Service."

Hymn.

Scripture—"What do we owe to God?" Luke 21: 25; Matt. 22: 21.

We should give to God:

1. Tithes, Mal. 3: 10.
 2. Honor, Prov. 3: 9; I Tim. 1: 17; Rev. 4: 11.
 3. Glory, I Chron. 16: 29; I Peter 5: 11.
 4. Fear, Deut. 5: 29; Prov. 10: 27; Luke 1: 50.
 5. Worship, Ps. 29: 2; John 4: 24.
 6. Reverence, Ps. 89: 7; Heb. 12: 28.
 7. Obédience, I Sam. 15: 22; Job 36: 11.
- To give God ourselves and all we are is but "reasonable,"
Rom. 12: 1.

Prayer—Roll Call:

Hymn.

Hymn.

Exercise—"What we mean by Home Missions."

(This acrostic is for 12 children, each holding the first letter of their line; as they recite the letters may be pinned to the blackboard.)

Helping one another
On the upward way,
Making hearts the happier
Every passing day.

Multiplying knowledge,
In each place of need;
Sending missionaries,
Spreading light indeed.
Interceding daily,
Offering gifts of love,
Never growing weary,
Strong in God above.

This is what we understand
By HOME MISSIONS in our land.

—J. H. Johnson.

Hymn—Announcements.

Talk by Leader on our own boys and girls, their comfortable homes, kind parents, bright up-to-date schools; the ease with which we can obtain an education, no sacrifice at all on our part. Then let the children read the items that show the contrast between our own life and that of our brothers and sisters in the home mission fields. Close the meeting by asking what we are going to do to help in this coming year; get them to promise to do definite things.

The people whom we call "Mountaineers," but who like to be given the name "Highlanders of America," live in the southwestern part of the Appalachian Mountains, an area about 500 miles long and 250 miles wide. There are 200 counties in this area, and about three and a half million people live shut away in the little coves and valleys of the mountains, far from railroads, towns or any of the advantages of life, such as churches and schools.

Many of the parents feel that it is impossible to pay to send their children to school, although the fees are small. One father pays his daughter's board in chickens and pigs.

The mountain children know very little about playing, and even the dolls received at holiday time are tied with a string, suspended from the wall and admired at a distance.

In most places school can be held only in mid-winter, when it is impossible to work in the fields, for the children are all needed from the time plowing begins in the spring until the crop is gathered in the fall. They plant, plow and hoe corn, gather fodder, and many other things.

Very often when we try to get a child to come to the mission school we are told, "O, yes, we's comin' soon's cotton pick." Many of them are sadly neglected, have no home training at all, and have to help with the field work and minding the babies.

A colored girl from a mission school in the South is now teaching. She says: "When the weather is warm all the boys and girls can come to school because they need very little clothing and no shoes." She says she has no room in the school for all, but has to send the fourth, fifth and sixth grades out into the yard while she teaches the first, second and third grades.

A boy came to school recently, 24 years of age, and took his place alongside the little boys in the first reader. He was eager for an education, surely.

One brave boy has had a hard time ever since he started to school the first year. His father is dead, and his mother has several younger children. He would attend school for a time and then go home to help out there, and after a time return to school again. He came at the beginning of last year, hoping to continue and finish with the class. About three months before school closed he went home because he was needed to help earn bread for the family. He took his books with him, hoping to get time to study, but work in the cotton mill kept him too busy and too tired to think much of books. Yet he came back to school two days before the closing and passed the examinations.

A missionary writes: "One boy missed but one day in school last year, walking a distance of three miles, building fires and chopping wood for an hour before schooltime. We seldom disagree excepting on the weather and distances. All winter he declared it was not cold, and with the mercury at 100 he declares it is not hot. It isn't far to school, and the roads aren't very muddy. The creek isn't very high (when we had the flood last spring he did admit 'We've a right smart of water here'), neither is the tuition too high. He pays it regularly in cash and 'totes' wood for nothing. He works hard in summer and lays up a supply of clothes for winter and helps his parents and sisters."

Many children rise at four o'clock and work until near school-time, their school clothes are put on in the field, breakfast is eaten on the road to school, and when school is over for the day these children go back to the field; change their clothes and work until night, and then go home to dinner; if this were not done they could not go to school at all.

Often a large boy is hired out to work for a year or a part of a year, and his wages will help keep the other children in school.

A Sabbath school was organized three summers ago in an old blacksmith shop; it has neither floor, windows nor seats; the children could come in at any place, for the logs were so wide apart. Here we met Sabbath after Sabbath to tell the story of Jesus and His

love. Just think of it! From 50 to 55 boys and girls would gather to study the word of God. Most of them had never been in a Sunday-school before and did not know their letters. Now our Sunday-school has a door and windows, but we have not been able to get any seats made. We have pieces of rails laid on piles of rock; sometimes the rails fall, and down come the boys and girls.

Four pupils entered our school a few days ago. The oldest is 17, the youngest 10. The oldest has attended church three times in her life, has seen one minister three times; the others have never done either. They have never attended Sunday-school, know nothing about God, and never heard the word Bible. This is their first visit to town, and here they saw a railroad car for the first time.

A girl wrote one of the mission schools that she was so happy, she had earned enough money to come to school for a year. But when school opened she wrote again a pitiful letter to say that her father had claimed her wages, as she is under age, and so she could not come to school.

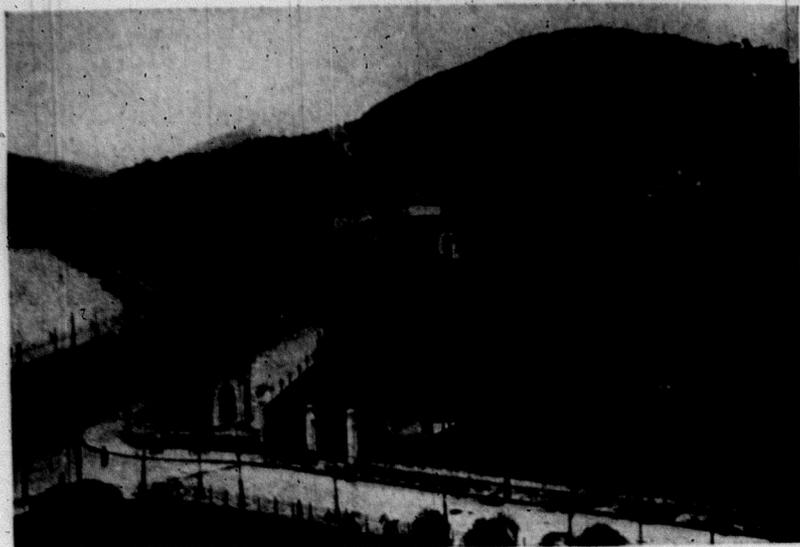
One boy, who has been trying to earn a suit of clothes, I hired to bring my wood to my room at the cottage, and one day it was very stormy in the morning and he could not get to school, but late in the afternoon he walked four miles that he might fill the box, as it had stopped snowing. He said he didn't want to lose his job. I counted twenty patches on his clothes one day, and not many of them alike. He was anxious to come to Sunday-school, but did not have clothes fit to wear, but he will soon have his suit, I am sure.

One little girl, who has no shoes, traveled bare-footed the two miles from her home to school one morning, wading the little stream that lies between, when the ice stood an eighth of an inch thick on the tub of water by our door.

SUNBEAM RALLY CRY.

Sunbeams! Sunbeams!! Sunbeams!!!
 Before the year is o'er
 We need one thousand more
 Sunbeams!!!

To climb the mountains steep,
 To cross the waters deep,
 To carry the light
 That makes the world bright.
 Sunbeams! Sunbeams!! Sunbeams!!!



Courtesy Pan-American Union

ONE OF THE PARKWAYS OF RIO DE JANEIRO, BRAZIL.

Program for February

BRAZIL.

1. Hymn—"The Church's One Foundation." 2. Prayer. 3. Bible Study—"The World in the Law." 4. South America Rediscovered (Paragraphs 1 and 2), and the Attitude of the United States, As It Was, As It Is, and As It Ought To Be (Paragraph 3 and current magazines). 5. Brazil and Its Resources (Paragraphs 5 and 6). 6. Brazil, Its Lacks and Some Reasons Why (Paragraphs 7 and 10). 7. Influence of the Roman Church (Paragraphs 12 and 17). 8. Discussion (brief)—Are Protestant Missions Needed in Brazil? 9. Presentation of Definite Requests From the Field (Paragraph 20). 10. Prayers for Mexico and Our Work and Workers. 11. Closing Hymn.

Bible Study—The World in the Law.

Deut. 32: 21—"They have moved me to jealousy with that which is not God." (The Roman Catholic Bible in Brazil omits the Second Commandment. Why?)

Ex. 20: 3; Lev. 19: 4; Lev. 26: 1; Deut. 4: 5 and 16; Deut. 27: 15—What has the law to say of idolatry? Does it touch

upon any abuses of the Roman Church in Brazil? Are there more subtle, but none the less real, forms of idolatry in our own nation, our own church, our own hearts?

SUMMARY.—Brazil was discovered in 1500, colonized in 1532, received the Portuguese Court fleeing from Napoleon 1807, became an independent empire under Dom Pedro 1725, and a Republic 1889. Southern Baptists entered Brazil in 1882, and now have in the North and South Brazil Missions 44 missionaries and 117 native workers, 142 churches with a membership of 9939, 4438 in Sunday-schools and 869 students (including those of the Rio Baptist College and Seminary), and the effective publishing house in Rio.

In 1813 the eyes of the world were turned toward the North American Continent, where a new republic was rising, having in the War of 1812 a second time won recognition of her independence of Great Britain. Now in 1913 the eyes of the world are turning toward that southern neighbor of the United States, once called the "neglected continent," now the "continent of opportunity." In the past century, as the older countries of the world have grown beyond their limits, they have sent their surplus population to North America. But the areas that seemed boundless have been absorbed, and there is now no longer the same opportunity for the immigrant in the United States. New fields are, therefore, being sought, and the possibilities of the Southern Continent are being realized, especially in the line of sugar and cotton, and other products which have as yet not been extensively grown there.

Again, the imminent opening of the Panama Canal is bringing into greater prominence these South American republics that will be brought nearer. For "The Land of Tomorrow," not only will Calloa and other seaports of the West coast be brought within fifteen days of New York, but the whole continent, east and west, will feel the quickening touch of the commerce of the world. The enormous resources of South America are unknown, even to herself. A recent story by Sir Arthur Conan Doyle, a tale of a marvelous table land in South America filled with prehistoric monsters, bring home somewhat startlingly that South America is now the only continent where such things could be even imagined. Almost every square foot of Asia is mapped; the mysterious Thibetan city of Lhasa has been entered; the North Pole and the South are at last charted, and with the Cape-to-Cairo Railway making Livingstone's Victoria Falls as accessible as Niagara, even

the wilds of Africa are known. Only in South America are there still vast stretches of mountain, plain and tropical forest unmapped and unexplored, the future of which is the secret of the ages. In the light of past history one may be sure they will be developed; what shall be the part in this development played by the United States?

3. **The United States and the Pan-American Union.** It is a matter for rejoicing that the former attitude of the United States, typified in cartoon language by the overgrown man "persuading" the very small boy to be good, is giving way to the nobler spirit of brotherhood and the recognition of the bond of common interests, typified by the visits of Secretary Knox and by the Pan-American Union. No matter what varied motives have given rise to this organization, the fact remains that it is doing much to promote mutual understanding and sympathy among the republics of America, North and South.

4. **Brazil One-Fifteenth of the World.** The largest of the South American countries, and, in fact, the third largest country of the world—Russia and the United States being respectively first and second—is the United States of Brazil. This republic covers half the South American Continent, could contain more than one Europe, or the United States (exclusive of Alaska), with enough left over for another Texas, in its 3,218,130 square miles.

This great territory has a marvelous variety of soil and climate in its mountains and high table lands, its river valleys and fertile plains, within a wide latitude ranging from some 5 degrees above to 34 degrees below the Equator. Almost every sort of agricultural product in the world may be grown in Brazil, while she stands far ahead of all others in the production of cocoa, rubber and coffee. In her mountains are gold and precious stones for the working. Add to this the advantages of her 4000 miles of seacoast (Dr. Ray says that one may steam along the Brazilian coast for eleven and a half days), and the far-famed Amazon, which drains the largest basin of any river in the world, and one finds a country of such unrivaled natural advantages that the following, taken from a letter of Amerigo Vespucci, seems hardly exaggerated: "If there be anywhere an earthly paradise, it is certainly not far from this place."

5. **The River of the Amazons.** The marvel of Brazil, and the greatest factor in the life of the country, is the Amazon River. It drains a territory larger than that of the Mississippi by a million square miles, is navigable for ocean steamers for 2000 miles, and furnishes with its tributaries 27,000 miles of navigable waterways. At Para, near

its mouth, it stretches 158 miles in width and stains the ocean with its yellow flood for 120 miles. The name goes back to the early explorers, who heard from the natives that "there lived in the forests that bordered the river a powerful tribe of women warriors who ruled over a large territory and were invincible in battle." Remembering the Amazons of ancient Grecian myths, Orellana and those who followed him called the great stream the "River of the Amazons." In a land of dense jungle and rugged mountain, making railway engineering difficult, sometimes well-nigh impossible, the life of the country has been and will long continue to be bound up with this great highway for commerce.

6. **Brazil Rated Low Among the Nations.** In spite of having the world's greatest natural waterway (for two-thirds of the Amazon's flow is through Brazilian territory), in spite of unequaled productiveness of soil and mine, Amerigo Vespucci's "Earthly Paradise" ranks as a fifth-rate republic, with a population of barely 20 million people, 85 per cent. of whom can neither read nor write. Why?

7. **Cause 1. Selfish Policy of Portugal.** There are several contributing causes for this state of affairs. The first we may look for in the far-distant days of discovery and settlement. Brazil, unlike the rest of South America, was not a Spanish, but a Portuguese discovery. Pedro Alvarez Cabral in 1500 discovered and took possession of the new country in the name of Portugal, calling it Vera or Santa Cruz. Instead of the gold they were looking for, they found only a red dye-wood much desired in Europe, of which Chaucer wrote a century before:

"Him needeth not his colour for to dye
With *brasil* nor with grain of Portugal."

Explorers after gold, therefore, went further afield and left Brazil (as it began to be called) alone until 1532, when successful colonies were started and the coast divided into military districts or captaincies under grants to Portuguese nobles. The Spanish and Portuguese settlements had much in common and differed from the English and French in North America; the former, as a general rule, did not come to make homes, nor to find a place where they might worship God in freedom, but for gold, and yet more gold; they had, therefore, no interest in the upbuilding of the country and no pioneer spirit such as carried our forefathers over the sea and across the mountains.

The same greed for gold led Portugal to oppress the new colony from the first with heavy taxes. "All goods imported from the

mother country paid 12 per cent. duty. Salt and iron were taxed 100 per cent."

"Brazil thus early learned to bear a crushing burden, or it could not endure today the load of internal revenue duties which retards development and makes the prices even of home manufactures exorbitant."—South American Problems, Speer.

The native Indians, in spite of the laws against their enslavement, were driven into the mines and sugar plantations. A British authority is quoted as saying that in two years 80,000 Indians perished in the sugar mills at Bahia. The gentle character of the native Indian races, very different from the proud spirit of those of North America, made their enslavement easy, and offered an enormous source of revenue which was mercilessly pressed by Portugal. As Indians died under the unwholesome conditions, negroes were brought from Africa for the work. Though the condition of Brazil was improved by her independence, gained in 1825, the burden of taxation under her own emperor remained, and remains to this day under the republic. The slave trade was not abolished until 1889, and the act of Dom Pedro II that did away with it, by alienating the powerful landholders, was the occasion of the bloodless revolution that cost him his crown and set up a republic in Brazil.

8.
Cause 2.
Mixed
Races.

The bringing of the negroes from Africa gave Brazil a further admixture of races; and Brazil today is distinguished from the other South American countries by the number of her negroes as well as by her Portuguese connections. Today the races are divided approximately as follows: One-quarter negroes, one-tenth Indians, most of whom are living in savagery in the forests of the upper Amazon; one-third of mixed race, and the remainder foreigners from Europe, Great Britain and North America. Immigration—especially from Italy—has largely increased of late, the first quarter of 1912 showing 86,552 immigrants as against 60,390 in the same period of 1911. Brazil has thus no one race, but is a heterogeneous collection of varying racial types and characteristics. Unity and co-operation are therefore conspicuous by their absence, for, as in the times of the judges, "each man did that which was right in his own eyes." The States are divided among themselves and against each other, and often against the central government; while often the only bar to a revolution is that each set of men has its own particular grievance and its own leader, and will bate nothing for the sake of uniting with others. This trait is common, indeed, to all the South American countries, an illustration of which has been given in connection with plans for a railway between Brazil and some of the neighboring republics.

9.
Not

Broad-Gauge,
But Narrow.

Each country has its own gauge and standard. The Brazilian minister on being approached spoke in glowing terms of the glorious time when one could travel by train from Colon to Patagonia. When reminded that that was impossible so long as each country had a separate gauge, he blandly answered: "But they would all take the Brazilian gauge." This same spirit—there must be concessions, of course, but let the other man make them—has kept Brazil divided and weak in spite of the boasted "progress and order" on her flag.

10.

Cause 3.
Size and
Scattered
Population.

The enormous territory and scattered population of Brazil have hindered her development. The greatest problem of the country today is that of centralizing the government and national life. "Travel has to be measured in weeks," and the means of transportation have hitherto been meager, though Brazil has now 13,000 miles of railway in operation.

The fact that a country is uniform in speech tends to unity, but in Brazil, though Portuguese is the common language, there is so much rivalry among the twenty states that they seem like different nations.

11.

Cause 4.
The Roman
Church.

The rise or fall of a country depends finally upon her religion and its influence upon the moral life. The Roman Catholic Church has had three centuries to show results in Brazil. We have seen that only 15 out of every hundred people in Brazil can read and write.

12.

Opposed to
Education.

Of the part which the Roman Church has taken in throttling the intellectual life, Hon. W. L. Scruggs, formerly American Minister to Columbia, says: "It had prohibited the teaching of arts and sciences, restricted education to the Latin grammar and catechism, and had even prohibited the study of modern geography and astronomy and forbade the reading of books of travel, such as 'Robinson Crusoe!'" This was in the time of Church and State union; when Brazil became a republic she instituted religious liberty in the following terms: "All persons and religious corporations may exercise publicly and freely the right to worship." "Since the era of freedom began the educational progress which has been made has been in spite of the Church. * * * With the opportunity and resources of the South American Church the Protestant missions now at work in South America would give the continent more and better education in 20 years than it has received in the last 300."

13.
**The Church
and Moral
Life.**

The same constitution that gave religious liberty is quoted also: "Civil marriage alone is recognized by the State." This has been bitterly denounced by the clergy of Brazil, but was made necessary by the enormous fees demanded for church marriages, which were even prohibitive, so that "there are whole towns along the Parana where there is not nor, has there ever been a marriage." Many good priests have come to Brazil from the Philippines and France since the passing of Roman Catholic power in those countries, and there are earnest native priests who seek to do their duty and to live rightly, but the fabric of the priesthood is false. Mr. Speer, in "South American Problems," says in substance: It is not true to say that the present moral conditions in South America exist in spite of the Roman Catholic Church. It has never fought with no quarter to evil; it has even, by opposing civil marriage and setting a high price upon its own ceremony, directly encouraged evil. The very priests themselves, chosen from the people, have accepted the moral standards around them. "And it shall be like priest, like people."

14.
**A Hidden
Bible.**

The Roman Church has helped to retard the progress of Brazil because it has withheld the open Bible and the living Christ. One reads again and again of "Bible burnings in Brazil," while Protestant Bibles are confiscated wherever found in the hands of Catholics. Bibles issued with the sanction of the Church may be found, but their use is discouraged and their contents are lacking in important particulars, notably the second commandment. "The first is to love God above everything else, the second not to take God's name in vain; the third, to keep holy the feast days, etc., while the tenth is divided to complete the number." (Rev. G. F. Adams, in the *Missionary Review*.)

15.
**A Lost
Christ.**

Hand in hand go the suppression of the Bible and the ignoring of Jesus Christ as only Saviour and Lord. "Millions in Brazil look upon the Virgin Mary as their Saviour. To them Christ is practically numbered among the saints, and will do nothing except as His mother directs. A book widely circulated throughout Northern Brazil says that Mary, when still a mere child, went bodily to heaven and begged God to send Christ, through her, into the world. Further on it says that Mary went again to heaven to plead for sinners; and at the close Mary's will is given, disposing of the whole world; and God, the Father, Son and Holy Spirit, the Trinity, act as the three witnesses to the will."—*Missionary Review*, November, 1908, p. 865.

"And if Jesus is King of the Universe, Mary is also its Queen, and as Queen she possesses, by right, the whole Kingdom of her Son. Hence as many creatures as there are who serve God, so many there are who serve Mary. * * * The obedience of Mary offset the evil wrought by the disobedience of Eve (Cf. Rom. 5: 19), and thus the human race, accursed through the first woman, was saved through the Virgin. * * * Our Redemption is her mission, for she has been divinely appointed to intercede for us at the throne of grace." (Cf. Heb. 7: 25).—From the *Glories of Mary*, St. Alphonsus Liguori, quoted by Mr. Speer in "South American Problems."

16.
**A Powerless
Church.**

A church that has withheld education, withheld the Bible, distorted the atonement of Jesus Christ, and whose priesthood is a by-word, has lost its hold upon Brazil and all South America. "In one city with a population of 35,000, after careful investigation, less than 200 could be found in full communion with the Roman Church," and the Catholic Bishop of Sao Paulo says in an official paper: "Brazil has no longer any faith. Religion is almost extinct here."

17.
John 12: 32.

Set against this the account of the first Conference for South American students, held early in 1912, which 60 students attended; only six professing Christians, but all attending Bible classes and meetings with deep interest, while the Government of Uruguay furnished tents and free transportation. The religion of a living Christ does lay hold upon men in South America. (John 12: 32.)

18.
**The
Protestant
Invasion.**

Conditions in Brazil have demanded Protestant missions, and there have responded representatives of 19 societies, numbering 244. These, with 364 native workers and 28,903 church members, make up the forces of Protestant Christianity that are seeking to give Brazil education, an open Bible and an over-coming power through union with a living Christ.*

19.
**Some
S. B. C.
Results.**

"The Southern Baptist Convention maintains one missionary to every 112,000 of the population of Brazil. If we had the same distribution of Baptist ministers in our Southern country that we have in Brazil, there would be only four in Texas, two in Virginia, three in Georgia and other States in like proportion.

"Scattered up and down the land from Manaos, a thousand miles up the Amazon, to Porto Alegre, in the far South, are 142 Baptist churches, having a membership of 9939. They baptized during 1911 2169 persons. Thirty-five churches in the State of Bahia added

(*Statistics from World Atlas of Christian Missions.)

to their membership by baptism during 1911 the magnificent total of 851. They are a self-sacrificing people. They believe in missions. They have State mission boards in several States, and home and foreign mission boards maintained by all the churches. The Brazilian Baptists gave to distinctly foreign mission work last year an average of 22 cents per member, the same as that averaged by Southern Baptists. They maintained foreign mission work in Chili and Portugal, while the home mission board is stretching out its hands to the border regions of the republic. They support liberally a number of excellent institutions. One of the oldest of these is the Brazilian Baptist Publishing House. The crown of the school system is the Rio Baptist College and Seminary. In four years this school has grown from an enrollment of five students to the probable enrollment of 300 students this year."

The needs of our work in Brazil we may hear in the words of our own workers who are asking for our support:

20.
Our Work
Needs—

RIO FIELD.—For years the two urgent needs of the Rio field have been more men and decent houses of worship. The Baptists haven't a decent place of worship in the Federal Capital. The First Church has lately taken out a wall, making their house a little larger, and yet there is not room for the 400 members; to say nothing of the many unsaved who go to hear the gospel, but must stand or go away. This church needs, at once, for a lot not less than \$20,000 or \$30,000.

THE RIO COLLEGE AND SEMINARY.—"Last year there were enrolled 237 students, but this year we have every hope that there will be not less than 300. The school has the confidence of all the people.

"The school has also made progress in the fact that there has been founded during the year an agricultural department. The college made a long step in advance when it acquired property upon which it hopes to build later. We haven't enough land, so we are earnestly praying that Dr. Shepard will meet with every success in his effort to acquire the rest of the land that we need."

SÃO PAULO FIELD.—It is hoped that a new missionary will be sent out during the year 1912 to take the work in Santos. It is destined to be one of the greatest of South American cities.

"The Collegio Progresso Brasileiro, our São Paulo Baptist Institute, has enjoyed its greatest year. Our need of a building grows more urgent every year. We must not neglect evangelization, but the hour has come when we must strengthen our educational work in Brazil."

MINAS FIELD.—"The great task before us is to buy a church lot and build. Property has doubled in price in the last year and is still going up every day."

BRAZILIAN PUBLISHING HOUSE.—"Notwithstanding the inestimable worth of our publishing enterprise in our evangelistic work and in the general promotion of the Master's kingdom in this land of the Southern Cross, yet our equipment has in every way been so thoroughly inadequate that the struggle for sheer existence has been a ten years' agony. Surely the time has fully come to discard forever this policy in favor of a liberal endowment of the means and men necessary to make our publishing house the mighty power in Brazil that God destined it to be."

BAHIA FIELD.—"If we only had a good typographic outfit, how we could fill this land with the words of Life!"

ALAGOAS FIELD.—"The two great needs of this State are a day school in Maceio, a prosperous city of some 50,000, and a resident missionary to direct the evangelistic work. There is not a more wide open field in all Brazil."

PERNAMBUCO FIELD.—"The paramount need of the hour is the strengthening of our school at Pernambuco. It is more and more evident that the school, literary and theological, is the key to the situation. With adequate buildings and equipment and two more American teachers we could have 200 instead of 80 boys."

SANTA RITA FIELD.—"That field demands the constant supervision of a missionary and at least three trained native workers to be properly developed and to give abundant results."

BAHIA SCHOOL.—"We need more and better teachers; money to help pay the expenses of the teachers in the training class; money to remodel this home, and the prayers of all who have the salvation of Brazil at heart."

AMAZON VALLEY.—"The territory included in this field is half as large as that covered by the Southern Baptist Convention. Think of one man trying to evangelize and develop such a field! It takes months to go from one end of the field to the other. The need is reinforcement."

The call comes to us, from those who are our representatives in Brazil, telling us that to do the work that is before them in a manner worthy of the gospel of Jesus Christ they must have certain things which it is our part to provide. Let us no longer fail to do

our share, that the equipment so urgently needed may be provided, and above all that the power of prayer may unloose results "above all that we ask or think."

Program for Young Woman's Auxiliary

Discussion of the following questions:

1. Which of the five great continents has densest population? The sparsest?
2. In the future, from what continents will the immigrants come, and to what continents will emigrants go?
3. How does Brazil rank among the countries as a field for the investment of capital?
4. What products needed by the civilized world can she supply?
5. Effect of the Panama Canal on Brazil?
6. What has Protestantism contributed to the progress of the United States? Compare with Brazil. What can Protestant missions now give?
7. Give three different arguments for missions in Brazil?
8. What is the Pan-American Union?
9. Debate—*Resolved*, that the Monroe Doctrine be set aside by the United States.

Supplementary material:

South America, Neely, 35 cents, Main Street, Richmond, Va.
Pan-American Union, Report and Bulletins, Washington, D. C.
World's Work, November, 1912.
Brazilian Sketches, T. B. Ray.

Program for Junior Auxiliary

"A Meeting of the Finding Out Club"

Give each girl, a week or so before, something to find out, telling her to bring the result of her finding to the February meeting. The *finds* may be brought out in an interesting way by weaving them into a little story of a girl taken out of an orphan asylum by an eccentric old gentleman and sent on a trip to South America, on condition that she write a letter about everything that interests her. The "letters" about coffee, rubber, the Amazon, children in Brazil, how a missionary family lives, etc., are read by the different members.

Program for Royal Ambassadors

Hymn.

Prayer by Leader.

Reading—Psalm 104: 13-22.

Business.

"Forestry in Brazil."—Announce a forestry expedition for this meeting, and give each boy beforehand some tree about which he is to find out things—the rubber tree, the palm, the coffee, banana, mango, cocoa, cinchona (quinine), etc., bringing out conditions of gathering, cruel treatment of natives, etc. If possible have each one prepare a model, or picture in colored crayon, to illustrate his tree. The expedition starts from Para, at the mouth of the Amazon River (let some one tell of the Amazon), and ascends the river, the boys in turn telling of the different trees found along the way. Have the last one the Brazil nut tree, and on the specimen provided hang several Brazil nuts (made of pasteboard or crêpe paper). Each boy in turn takes a nut, and also a leaf from those lying at the foot of the tree. He "cracks" his nut and finds in it a paper bearing some question about Brazil, which he reads aloud. On the under-side of the leaves are the answers to the questions, and the one having the right answer reads it aloud.

The leader may then draw out the thought that all these products of Brazil are useful to us, and ask the question: What return are we making? We are making a return of the things that Brazil lacks—clothing, machinery, manufactured articles of all sorts. Are we making an adequate return of that which Brazil most needs—the "good news of Jesus Christ?" (An interesting side-light on the power of industry in missions is found in the *Missionary Review*, July, 1911.)

Band Program

FIRST MEETING.

SUBJECT—Brazil.

Motto—Tell others the story.

Hymn.

Bible Reading—Tell the story in II Kings 7; read and emphasize the 9th verse.

Recitation—

"A CHILD'S SONG."

God gave me a little light to carry as I go;
Bade me keep it clean and bright, shining high and low;
Bear it steadfast without fear,
Shed its radiance far and near,
Make the path before me clear
With its friendly glow.

God gave me a little song to sing upon my way,
 Rough may be the road, and long; dark may be the day;
 Yet a little bird can wing,
 Yet a little flower can spring,
 Yet a little child can sing,
 And make the whole world gay.

God gave me a little heart to love whate'er He made;
 Gave me strength to bear my part, glad and unafraid.
 Through thy world so fair, so bright,
 Father, guide my steps aright!
 Thou my song and Thou my light.
 So my trust is stayed.

Prayer—Hymn—Minutes.

Roll Call—Hymn—Offering (Recite just before.)

Jesus sat beside the treasury,
 Saw the pennies as they came,
 Knew the hearts that loved to bring them,
 For the sake of His dear name.

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

—Pansy.

(Ask children previously to bring some item about Brazil learned from their geography or from mother and father.)

(Prepare on blackboard or large sheet of paper a map of South America with Brazil in color, marking some of the cities where missionaries are working.)

(Have children tell what they have learned about Brazil and supplement with the following or other items: "Brazil and Her People of Today," by Winter, is full of suggestion.)

Brazil was discovered accidentally, in 1500 by Pedro Alvarez Cabral, a Portuguese, who took possession of it for his sovereign, Manuel. It was first named "The Land of the Holy Cross," but the name was changed to that of the dyewood, "wood the color of fire," as it was called, found in such large quantities there.

The United States of Brazil is a republic very much like the United States of America in form. Its constitution is modeled after that of the United States, a Portuguese translation of which was made for them.

The United States of Brazil is larger than the United States of America, and it possesses the greatest amount of undeveloped fertile land that is to be found in the world.

It is a land of great water-courses, and has within its borders the greatest river in the world, the Amazon. At its mouth, where it rushes to meet the Atlantic Ocean, so strong is the current and with such violence does it come down that its brown color stains the ocean for a distance of 120 miles out.

The scenery is very beautiful. The mountainous country forms at places a series of ridges; these make fine waterfalls as the waters rush onward to the rivers. One of the falls is somewhat similar to our Niagara; there are two sections, the Argentine and the Brazilian falls; they form a horseshoe bend, but are 50 feet higher than Niagara and more than two miles wide.

The motto of the republic of Brazil is "Ordem e Progresso," which means, "order and progress."

The flag of Brazil is most interesting. It consists of a green rectangle, representing the vegetable kingdom, with a diamond-shaped yellow block in the center, representing the mineral wealth. In the center is a blue circle, which corresponds with the blue of the skies, and across the blue is written their motto. Within the blue circle are 21 stars, representing the 20 States and Federal district, five of which are grouped to represent the constellation of the Southern Cross.

The French, the Spaniards and the Dutch all tried to get control of this great country, but the Portuguese held it for three centuries. When King John brought his court over to Brazil in 1809, there was born a national spirit, and soon an independent spirit arose and revolution was in the air. When King John returned to Portugal there came a new world empire in which the Dom Pedros I and II, King John's son and grandson, reigned. Brazil became a republic in 1889, with Marshal Deodora da Fonseca its first president.

Almost every variety of climate is found except extreme cold. It is very hot generally during the day, but the evenings are pleasant and comfortable.

The Brazilian people are made up of three distinct races: Europeans of every nationality, Indians and negroes.

The negroes, just as in our own land, were originally brought to Brazil and sold in bondage. The first slaves were imported into Bahia in 1574; slavery was finally abolished in 1889.

The people are exceedingly polite and courteous; they move with less speed than Americans, and seem to enjoy life. They "don't hurry," and "don't worry."

The valley of the Amazon abounds in beautiful birds. Parrots measuring three feet from the beak to the tip of the tail, these can crack nuts with their beaks, which would be difficult to break with a hammer; the curious umbrella bird; the dancing "cock of the rock," the bright little humming birds, which the Spanish call "Winged Flowers," and many others. The organ bird is a remarkable songster. When its notes are heard for the first time it is hard to believe that it is not a human voice.

The ants of Brazil are an interesting study; their numbers are legion; ants that crawl and ants that fly; some that bite and others that sting; flesh eaters and vegetable eaters; good and bad, big and little, industrious and lazy. The foraging ants march along in solid columns in a given direction, clearing the ground, bushes and trees of every living thing; they will even attack a human being if he should fail to get out of the way, and a few bites and stings will soon cause him to scamper away as fast as his legs will carry him.

There are many beautiful trees in Brazil, all kinds of palms, from which the people of the tropics obtain food, shelter, clothing, fuel, fiber for cordage and cables, sugar, oil, wax and wine. The bread fruit tree, the mango, the soap tree, the cow tree which yields nutritious milk in abundance, the camphor and banana trees, and a great many flowering trees.

The tree which bears the Brazil nuts is the highest of the Amazonian trees, and overtops the royal palm. The nuts grow in a great pod the size of an apple, and inside the thick husk will be found 15 or 20 of these rich and delicious nuts.

The India rubber tree is very valuable. From Brazil comes four-fifths of the world's supply of rubber.

Leader—Wouldn't it be splendid to have some one we know, some one of us, say, go down to Brazil, and see the country and the boys and girls and how they live, and visit some of our missionaries, and then tell us all about it? Suppose we send (name one of oldest Sunbeams) down, and by the time of our next meeting he will just have reached Brazil. Then we'll call him on the telephone and ask everything we want to know. Suppose we start him on his journey today, and then we'll see just what he has to do to get there.

(If possible, have map of America. Trace journey by rail to New York; on board steamer with spacious decks and luxurious fittings; delightful weather, stormless waters, glorious sunsets, no twilight; 13 days out of sight of land; more than two weeks on the water, and finally reaching Recife or Pernambuco, the first port at which Transatlantic steamers stop. A coral reef (from which the city gets its name) extends along the shore a few hundred feet from it, making natural harbor for vessels. Here leave the traveler.)

(Route maps and information circulars, which may be obtained from any steamship agent, will be helpful in making imaginary trip.)

Curios—Use flag of Brazil, or picture of one; postage stamps, and, if possible, pod of Brazil nuts.

Hymn—Prayer for Missions in Brazil—Adjournment.

SECOND MEETING.

SUBJECT—Brazil.

Motto—Shining for Jesus.

Hymn.

Bible Reading—Matt. 5: 14-16.

Prayer—Hymn—Minutes.

Roll Call—Hymn—Offering.

Telephone Exercise—(Arrange a black box to represent a telephone, with a bell, or procure toy telephone; the person sent to Brazil should be screened from the Society. The Leader or a number of children may ask the questions.)

Leader—Hello, Central, give us South America, please; we want to talk to B—— in Brazil. Yes, he is in Recife. Hello, B——, are you ready to tell us something about Brazil?

Yes, indeed, but I don't know where to begin; there is so much to tell.

Tell us about one of the first things you saw.

That was a funny one. I saw a milkman leading three cows and every cow had her calf tied to her, and every calf had a nose bag with holes in it tied over its nose and mouth, so that it could breathe, but could not drink any milk. The milkman stopped his cows in front of his customer's house, and a little girl came running

out with a saucepan and asked for a quart of milk. The man sat down on his heels beside the big red cow and milked right into the saucepan till the pan looked nearly full of white foamy milk. Then he took his money and went to his next customer.

That was laughable. Tell us of some other customs different from ours.

Brazil has two independence days—the 7th of September and the 15th of November; they are both national holidays. I wish we had two Fourth of Julys.

Election day is always Sunday, and nearly always the elections are held in the churches.

For three days in the week before Lent begins they have a big carnival; all the stores and schools are closed, and it is a great holiday time. But people don't wear their best clothes, for it is the custom to squirt perfumed water over all passers-by. Wouldn't our boys have a good time?

Suppose you tell us something about the children; have you seen many of them?

Oh, yes, I went to a school yesterday, and do you know the children all study aloud just as they do in China; they make a great noise, and the one who studies loudest is the best scholar.

Do they have good schools?

No. They don't have the studies we have in America. It seems to me all they do is memorize prayers to the Virgin and the saints, and learn sacred history. The girls learn embroidery. The rich fellows have teachers at home instead of going to school.

Are the children well cared for?

Well, they seem to like children well enough. Everybody loves babies, and both the rich and poor are very glad when a new baby comes. The babies are baptized when they are a few weeks old. Salt is put in the mouth, oil on the head, and the priest makes the sign of the cross on its forehead with a few Latin words, and the name is given. All the relatives and friends are invited to the christening and two or more godfathers and mothers, and the guests pay for the feast. The baby wears a cap night and day until it is six months old. The sad thing is that they believe if a baby dies before it is baptized it will not go to heaven, and they will not give it Christian burial, but bury it in a corner in unconsecrated ground.

Do the children have good times there?

Yes, most of them seem to. This morning I saw a lot of washer-women down by the river beating their clothes white on the rocks. There were a lot of children and babies nearby paddling in the water. The children's birthdays are always celebrated here. There is a great feast of good things, and all the friends are invited, and presents given.

Have the children nice homes?

Oh, no, most of the children are among the very poor and their homes are dark and dirty. In many of them they never set a table. They just sit around on the floor and eat their dried beef and beans. There's one good thing, though, they don't have to stay in their dark, dirty houses; the weather is usually very fine and the children live out of doors in the sunshine, bareheaded and barefooted.

But isn't it very harmful for children to be on the street all the time?

Yes, one of the missionaries told me that it usually leads to very bad lives. In the large cities there are a great number of beggars, and little children—the more the better—are taught to help their parents to beg.

Do the children do any work?

Yes, poor women and their daughters make lace. Those who go to the mission schools learn to be industrious.

Do they learn readily?

Yes, many of the children learn to play and sing and speak foreign languages very easily. You know the Portuguese language is spoken here. The teachers make them play games to develop muscular strength and overcome indolent habits.

What else is taught in the mission schools?

Oh, all the branches that are taught in our schools, and besides they are taught patriotism and the Bible.

Is the Bible taught in the native schools?

No, indeed, the priests do not allow the people to read the Bible. They tell them that our Bible is the false Bible.

What is the religion of Brazil?

Roman Catholic. And instead of teaching the people to trust in Jesus Christ, they teach them all about masses and the saints and to put their trust in the priests and saints. And our missionaries tell me that the people grow poor, superstitious and helpless, and the church increases in power and wealth.

OUR MISSION FIELDS

Are our missionaries welcomed?

Yes, always the people want to hear more about Jesus.

What progress are we making in Brazil?

We have a Baptist publishing house, more than 150 missionaries and native workers, over 600 churches and preaching stations, 15 schools and nearly 10,000 Baptist Christians.

What can we do at home for Brazil?

Well, we certainly can learn more about our work there, and pray for it. When I get home I intend to work and send more money to help them.

Thank you, B——; we have enjoyed talking to you, and shall be glad to see you when you come back. Good-bye. (Rings off.)

(The leader might designate on the map some of the cities where S. B. C. missionaries are working and teach the children some of their names.)

Hymn—Prayer for the children of Brazil.

Announcements—Adjournment.



HAVANA HARBOR

Program for March

CUBA.

"The real intervention needed in Cuba is a moral and spiritual one."

1. **Prayer.** 2. **Hymn**—"Fling Out the Banner." 3. **Bible Study.** 4. **Introduction by Leader** (Paragraphs 1 and 2). 5. **Cuba's Past** (Paragraphs 4, 5, 6 and 7.) 6. **What the Picture Did** (Paragraph 8). 7. **Record and Responsibility of United States** (Paragraphs 9 and 10). 8. **S. B. C. Churches Visited** (Paragraphs 11-14). 9. **Some Cuban Characteristics** (Paragraph 15). 10. **Our Share in Making Cuba Free Indeed** (Paragraphs 16 and 17). 11. **Prayer for Cuba.** 12. **Collection of Thank-Offering for Home Missions.** 13. **Business.** 14. **Dismission.**

Poem.

HIMNO BAYAMÉS*

Al combate correr Byameses
que la patria os contempla orgullosa
No temais á una muerte gloriosa
Que el morir por la patria es vivir.

En cadenas vivir, es vivir
en oprobios y afrentas sumidos
del clarín escuchad el sonido,
á las armas valientes corred.

* A translation of this hymn can be procured from 15 West Franklin St., Baltimore

No se nuble jamas esa estrella
que las hijas de Cuba bordaron
y que nobles Cubanos alzaron
en su bello y feliz pabellon.

Bible Study—The World in the Prophecy of Amos.

Theme—"God has one standard of righteousness for the whole world, and His authority over all nations is supreme."

(Use a large map of the ancient world, and as the verses suggested are read, show how Amos starts with the nations further away and comes down closer and closer to the chosen people. He was talking to Israelites, and they would agree with his denunciation of the other nations. But he fearlessly points out the sins of the home people as well. Read Amos, Chap. 1: 3, 6, 9, 11, 13; Chap. 2: 1, 4, 6 and 7.)

The sins of the other nations were those of inhumanity, but the sins of the chosen people were more subtle—they were moral and spiritual wrongs.

(Application—We have been loud in our denunciation of Spanish cruelty in Cuba; let us beware lest we as a nation be guilty of exploiting Cuba—more quietly, but none the less surely—for the benefit of American business.)

SUMMARY—Cuba is the largest of the islands discovered by Columbus in 1492 and claimed in the name of the Spanish throne. To her economic, moral and spiritual detriment she remained under Spanish control until 1898, when delivered by the United States. At the present writing the flag of a free Cuba floats over the island. The first Protestant mission board to enter Cuba was the Home Board of the Southern Baptist Convention in 1886 (though the American Bible Society had representatives in 1882). At the close of the Spanish War other societies entered to the number of 11, with a total of 140 missionaries, 215 native workers and 9564 church members. An amicable division of territory was made with the Northern Baptists, by which the field of the S. B. C. is the four western provinces of Cuba and the adjacent Isle of Pines. We have twenty-four ordained preachers (three American and 21 native) and six teachers, 44 churches and stations, 1563 church members, 34 Sunday-schools, one day school and one theological school—the Cuban-American College in Havana.

1. We Begin Our Voyage. This month we are scheduled for a visit to Cuba, and we gather from all the wide acres of the great Southwest, from the Mississippi Valley and the Atlantic seaboard to Key West, on the balmy Florida coast. Here, taking one of the modern steamers that now make the run to Havana in nine hours, we cast off into the blue waters of the Gulf Stream. There is a tropic softness to the breeze, and as we glide swiftly through the gently heaving waves, somehow the crowded steamship fades away and we find ourselves on that same ocean, but in another and a smaller vessel.

2. Memories of Another Voyage. There are voices raised in angry altercation, amid which one catches often the word Hispania, and the ship wavers on her course and seems about to turn. Suddenly the tumult is hushed, for a commanding figure has come upon the deck—and the ship keeps on her course. Soon darkness comes, and whispering mutiny is in the air, but still the one indomitable spirit holds firm, and on they sail through the night. And with the dawn there rise before their ocean-weary eyes the green trees of an island of the new world, in whose shelter drop anchor—the Santa Maria, the Pinta and the Nina. Now they have seen land, the sailors are bold adventurers again and push on, with the glitter of gold before their eyes. Before long they reach a little bay, and Columbus, seeing the dazzling sand lapped by blue water and crowned by the far stretches of green tropical forest, cries out: "The most beautiful land that human eyes ever beheld."

3. Havana Harbor. And as we raise our eyes we echo the words. "Havana harbor, shaped like an outspread hand, with the entrance for wrist, is a wonderful spectacle by day or night." "Seen from the water, Havana is wholly Oriental, with the low sky line broken by towers and domes and tufts of palm trees, the buildings a rich variegation of color—the soft red-tiled roofs of the dock sheds, or the marvelous well-nigh iridescent red of the long weather-beaten wall of Cabanas fortress, a fascinating wall in any light, and, like the hills along the Nile, apparently preserving sunset colors at noonday."

4. A History Written in Blood. The clear-cut outline of Morro Castle, at the harbor mouth, sends our thought on the back trail of history again. For what nameless cruelties does the fortress stand sponsor in the years of the Spanish occupation of Cuba! Those explorers were seeking gold, but the pure gold of Cuba they could never see; rather they trod it under foot. The island, when discovered by Columbus, was inhabited by a peaceable and rather timid native Indian race, perhaps

half a million in number, who welcomed their conquerors hospitably, little knowing what was in store for them. Finding no gold, the Spaniards yet discovered that the land was fertile and wonderfully suited to sugar production, and set the natives to hard labor in the fields. To the cruel measures on the plantations, Velasquez, the first governor, added torture in case of resistance. So that one native leader, Hatuey by name, who was captured and sentenced to be burned to death, being urged to receive baptism in the Roman Church, said: "If there are to be Spaniards in Heaven, I prefer hell." Yet Velasquez is reported to have been one of the mildest of the Spanish governors. Under De Soto and those who followed him the Cubans were so heavily burdened on the sugar plantations that the native race was practically wiped out. Their places were gradually filled by negro slaves imported from Africa, but in 1800 the population of the island was only 275,000, less than it had been 300 years before—a significant commentary upon the colonial policy of Spain. "It was a government of the Spaniards, by the Spaniards, for the Spaniards." Even the descendants of Spanish settlers were included in the rigorous rule, which was now lighter, now heavier, according to the character of the captain general and the needs of the home government.

**5.
The Final
Struggle.**

The unspeakable *reconcentrado* atrocities of General Weyler were only the culmination of four long centuries of bloodshed, cruelty and oppression. The bloodshed was not entirely one-sided, for the proud blood of Castile ran in the veins of the "white Cubans," the landowners, and they, aided by the dark-skinned descendants of the African slaves, again and again made demands for justice, at first peaceably, then rising in revolt.

**6.
In Which
the United
States Joins.**

At last the United States could stand no longer the crimes against humanity committed at her doors, and served notice of intervention. This was only hastened by the affair of the *Maine*, for the Spanish War was primarily a war for humanity. The story is too well known to need review; enough that the Spanish rule in Cuba was broken forever and the island set free to work out her own destiny in the world of nations.

**7.
Uncle Sam,
Trustee.**

The further work of the United States has been well described by John Kendrick Bangs in "Uncle Sam, Trustee." "Uncle Sam had rescued a helpless child from the hands of a brutal father. It now became his office to nurse the sickly infant back to health, to start him along the road to prosperity and to administer his property until he should be able to care for his own. Uncle Sam, Neighbor, was transformed into Uncle Sam, Trustee." The story of hospitals,

sanitation, good roads and other means of transportation, schools and general education reads like a romance, and whatever honor we pay to the heroes of war, we owe no less honor to the heroes of peace who have counted not their lives dear.

Schools, hospitals, improved living conditions, purer living, all follow "the Book," and what it meant to one family it means to many thousand more.

8. **Theresa, Isabela and Little Juan.** "Such a sorrowful family they were in these days. They had always kept the picture of 'Christ blessing little children.' It is pinned up now where the light from the door falls upon it. Teresa loves to look at the kind face of the Lover of Children "Mother," said Carmelita, one day, "the man who gave us the picture said Jesus Christ could cure Teresa, and Isabela and Juan." "But I do not know how to ask Him, Carmelita." "You must ask Him in your heart," said the child.

Dolores spoke to Carmelita and Maria, and together they went up the mountain where a thicket of coffee trees hid them from sight.

"Let us ask the kind Jesus to cure the children," said Dolores. The picture man said, "He is not far from any one of us, and if we ask in our hearts He will hear us."

"You tell us the words, Dolores, and then we will all say them in our hearts."

They knelt down behind the coffee trees and looked anxiously at Dolores, who began at once in her soft, sweet voice: "Kind Jesus, Teresa and Isabela and little Juan are so sick they are crying with the pain. The man who gave us the picture said you could make them well. Please do. We give you our love, Carmelita, Maria and Dolores," and the three children whispered the words over "in their hearts."

Down where the salt breezes blow a hospital has been built, in remembrance of the Great Physician who spent his life on earth in making people happy and who "went about doing good" and making sick people well. In this hospital was a children's ward, all clean and shining and having little white beds. On the wall, facing the door, was the picture, "Christ blessing the little children," and over it in letters of blue and silver, Jesus' own words:

"Suffer the little children to come unto me and forbid them not." The doctor comes softly into the room and asks how many vacant beds there are. "Three," said the nurse. "Have them ready," the doctor says, "they will be needed tonight."

For "the man who gave the picture," hearing of the opening of the hospital, had come down to tell the doctor about the three sick children in the little shack on the mountain side.

Early the next morning this man and a missionary came up the mountain to the palm-tree house. They told the father that the doctor in the new Christian hospital was sure his sick children could be cured if he could bring them down to the hospital.

The picture man said that he and the missionary would carry Teresa in her hammock, the father and mother would take Isabela, and Antonio and Pedro, big boys now, could be trusted to carry Juan, poor little mite—his weight was almost nothing. Carmelita and Dolores and Maria, left behind, smiled happily at one another. "It must be that Jesus is in the hospital," they said.

Teresa, and Isabela and Juan were kept at the hospital a long time, but at last they were sent home to the palm-tree house, well and strong, with color in their cheeks and light in their eyes. You would never know them to be the same children—Carmelita and Dolores and Maria look at them with shining eyes, and many times they say "in their hearts": "Kind Jesus, we give you our love."

And so through the Mission Boards of the churches in America came the day of glad tidings, not only to these little children of the mountains, but to many thousands, whose bodies were made well, and in whose hearts dawned the light of the knowledge of the love of God, through the gospel of His son."

**9.
America
Keeps the
Letter.**

Uncle Sam, as "big brother," continued this provisional government until the Cuban constitution was adopted and the first President elected, and on May 20, 1902 (the Cuban Independence Day), hauled down the American flag to make way for the new Cuban flag, and withdrew according to promise. Though intervention was necessary in 1906 on account of civil war, and a provisional government was set up for two years, on the inauguration of President Gomez the United States troops again withdrew. Again in the recent summer (1912) intervention seemed imminent. The complaint of "the races of colour" of unfair treatment and their appeal to arms threatened civil war, which, however, was averted without intervention.

**10.
Have We
Kept the
Spirit of the
Promise?**

The responsibility of Americans for this race friction is direct, as it seems never to have existed before the American occupation. There was not social equality, but there was social toleration. "Cuba owes much to the 'races of colour,' but for them the revolution could not have been sustained. There was no color line in the revolution; there should be none in peace." There are also ugly rumors of American gold behind these outbreaks,

since it would be to the advantage of those interested in the sugar plantations to have Cuba annexed, when there would be no longer a sugar duty. Let the United States learn by the experience of Spain and, laying aside all unworthy motives, be the Samaritan neighbor to the child of freedom at our doors.

**11.
We Arrive
in Havana.**

The sudden jar of the ship against the dock wakes us to the fact that we are not visiting the Cuba of the past nor of the future, but of the present. We disembark amid the picturesque crowd of gesticulating Cubans, good-natured negroes and phlegmatic Chinese, pass swiftly through the beautiful Prado of Havana under the guidance of Dr. McCall to a quiet little hostelry built about a spacious patio, cool with its green palms and the sound of running water. We leave for another time the Palace, the Cathedral where Columbus was buried, the Plaza de Armas, the oldest square in Havana, and the fortress of La Fuerza, with its memories of De Soto, for we are eager to see our S. B. C. work in Havana.

**12.
S. B. C.
Forces in
Havana.**

We have one church, six preaching stations, two pastors and a membership of 356. It thrills us as we go to our Sunday-schools, one after another, nine in all, and see the 588 boys and girls, with their eager eyes, and the 132 B. Y. P. U. members, young men and women who will have a part in the development of the Cuba of tomorrow. We rejoice to see the close attention given to the pastor, Rev. F. Rodriguez, though we can understand little of his sermon. Our Havana experience will not be complete without a visit to the Cuban-American College, our theological training school, which is entering on a career of great usefulness in training our Cuban young men to be leaders of the new Christian life of their country. The mission school is conducted in the Havana mission church, which is large enough to provide living accommodations for the missionaries, theological students, etc., the Havana force of teachers and preachers being Rev. M. N. McCall and F. A. Gentry, F. Rodriguez, R. Alphonso, with Miss Haynes and Senoritas Carmen Garcia, and Carmen and Maria Pons.

**13.
In the
Province
to the West.**

Regretfully leaving the warm hospitality of the Capital City, we take the Western Railway of Havana through the fruit and tobacco district of the island to Pinar del Rio, stopping off at Consalacion de Sur with A. T. Bequer and his wife. At Pinar del Rio, where we are warmly welcomed by A. S. Rodriguez, we meet also our workers, S. Antonio Echevarria and Angelo Pinelo

from San Juan, S. Luis and Vinales, to which there is no railroad connection.

Back on the railroad we go, not quite to Havana, but turning south to Batabano, where J. J. Negrin takes us to view his mission church; we marvel that he has done such good work with such poor equipment, and listen to his stories of the rewards and hardships of a worker's life in Cuba, as he accompanies us to Neuva Gerona, Isle of Pines, which, though belonging to Cuba, is three-quarters owned by Americans, alert and vigorous, intent on making the most of the wonderful fertility of the little island.

14.

To the East and South.

Back again in Havana after our western trip, we turn our faces eastward to visit the cities where the S. B. C. work is older and more established. Traveling by the United Railways for 55 miles, through an undulating country dotted with fields of fruit, vegetables, sugar-cane and henequin, we reach Matanzas, the second largest city of Cuba. We are met by J. V. Cova and his wife and shown with pride the new church building, which is a "model of beauty and convenience."

Another 50 miles takes us to Cardenas, which the children among us will surely remember for their share in the building of its chapel. Our pastor of the same name shows us not only this, but the one sugar refinery of which Cuba boasts, for Cardenas is an important town for sugar export. But we must hasten on through Colon, with a glimpse at the home and work of F. J. Paez, to Santo Domingo, where we are joined by Primo L. Navarro and A. U. Cabrera from Sagua la Grande (who tells us of the new church building in that important seaport), and F. de Armas from Esperanza. Meeting at Santa Clara (the capital of the province of that name) David Cole and M. R. Ponce from Sancti Spiritus, we rejoice in the baptism of 35 at Santa Clara during the past year, and the 19 candidates at Esperanza.

Back through Esperanza toward the south we see Domingo Ponce from Lajas and R. R. Machado from Las Cruces, the former reporting 36 candidates, and with a glimpse of Eugenio Calejo at Palmira we pass on to the city of "a hundred fires," Cienfuegos, looking out to the Caribbean Sea and the most important southern port of Cuba. M. M. Calejo shows us not only the chapel, pastor's house and school—not three buildings, but one, built in 1910—but the famous harbor, which Las Casas, the missionary priest, companion of Columbus, pronounced the finest in the world. There, too, we meet the newest addition to our preaching force, G. Bererra, a graduate of the theological school in Havana, now stationed at Trinidad.

15.

Barnacles From a Dead Past.

All these earnest pastors are meeting the same problems in varied forms. It is the problem of a dead past, for the Cubans are what four centuries of Spanish and Roman Catholic rule have made of them. To risk a generalization "the Cuban is lacking chiefly in the qualities that are conspicuous in American men—virility, initiative, will-power, tenacity, reverence for women, and conscience. * * * He has capacity curiously combined with childishness, the result of an undisciplined and dwarfed past. * * * The church which dominated his childhood and his conscience did not teach him the virtue of integrity nor the necessity of honesty. His lightness shows itself in the indifference to pursuits that demand patient investigation or scientific accuracy, and in the mania for gambling, which is all-prevalent, even sanctioned by the government. Women and little children are crazed until they get together \$20, the lowest sum which one may invest," thinking thereby to attain wealth without weariness. Yet, "if the Cuban lacks ambition, think how any spark of it in him was extinguished; if he lacks a fine sense of honor, think of his heredity; if he lacks fairness, think that he has never met it in the past; if he seems deficient in intellectual achievement, think how he has been deprived of educational advantages and dwarfed in opportunity; if he loves pleasure and ease above everything else, think how all that develops the higher powers has been denied him by a governmental and ecclesiastical tyranny he could not escape." "Advance in the Antilles," H. B. Grose.

Yet he possesses patriotism, love of liberty, courage and resolution, and under a new political, educational, social and religious order there will evolve a new Cuban. The women have suffered most from these conditions; "the great mass of the sex has been dwarfed, repressed and deprived of opportunity to develop natural abilities." Victims of prejudice and conservatism, they have been deprived of education, of work, of all that makes life rich, and all too easily fall a prey to pettiness, dishonesty and vice. "It is essential to the future of Cuba that the highest faculties of the heart, brain and hand of her women may be fully and freely developed."

16.

What We Need to Do.

Meanwhile, there is the twilight period with the struggle for uplift, in which our workers need our constant prayers. They need, too, our material aid, though the spirit of self-support has grown, and last year the Cuba contributions came to \$2 per member. They need reinforcements, three or more men and six women teachers; they need adequate buildings—even the new chapel in Cienfuegos has proved too small for the attendance; and more than \$500 a year is expended in rent with no permanent showing.

17. **Cuba Libre.** "Several wise and sympathetic observers of religious conditions in Cuba testified that the vast majority of Cubans of all classes are Protestants at heart and more ready to accept Christian instruction from Protestant leaders than would be the case if Roman Catholicism had not failed so largely in its spiritual mission. * * * With an adequate missionary force on the field, a disposition to press the campaign and a rapidly multiplying and strengthening Cuban Church, the outlook for a speedy development of pure Christianity is brighter than in any other Latin country."—Harry Wade Hicks.

The rally cry during the struggle for Cuban independence was "Cuba Libre"—Cuba free. "When the *Son* shall make you free, you shall be free indeed," we add today.

Program for Young Woman's Auxiliary

Hymn—Prayer—Bible Study.

If possible, have a large map of Cuba, upon which the trip may be traced, as three or more members talk on:

Cuba's Past

Recent History

Cuba and America Today.

Debate—*Resolved*, That the outlook for the development of a pure Christianity is brighter in Cuba than in any other Latin country.

Collection of Thank-offering envelopes.

Prayer—Hymn.

Program for Junior Auxiliary

This may be made an open meeting, at which members will present scenes from Cuba's history.

Suggestive material may be found in "Advance in the Antilles," H. B. Grose, 35 cents; "Our Little Cuban Cousin," L. C. Page Company, Boston, Mass., 60 cents; "Tomorrow in Cuba," C. M. Pepper.

Thank-offering for Home Missions.

THINGS I AM THANKFUL FOR.

I am thankful I am not a swarthy, black-skinned Hottentot,
That I was not born a cannibal or beast;
Dwelling in this garden spot very happy is my lot,
And I never ought to grumble in the least.

I am thankful that I come from a loving Christian home,
That I'm not a little wanderer on the earth;
Though some folks may think me poor, they are wrong, I'm very sure,
Since my Saviour makes me rich in love and worth.

I am thankful that I live in a land where freemen give
Rights of liberty and fellowship to all;
That the Bible here is free, and that every one may be
Heir of everything that's best, both great and small.

I am thankful for all good, for my daily care and food,
For my parents, teachers, school, home, church and friends;
For the blessings of the light, for the joys that make life bright—
Thanks for everything my heavenly Father sends.

—Howard B. Grose.

Program for Royal Ambassadors

Hymn.

Prayer by Leader.

Reading—Eph. 6: 10-18.

Business.

Make this meeting a military one. The history of Cuba may be related around an improvised camp-fire by boys impersonating famous generals, for instance:

Velasquez, whom Diego Columbus, the son of Christopher, sent over in 1511 to conquer and colonize Cuba.

Hernandes de Soto, under whose lieutenants and successors in Havana the Cuban natives were enslaved and pined to death, so that they shortly became extinct.

Drake, who tried in 1585 to gain the island for the English, and whose attack was the occasion of the building of the famous Morro Castle at Havana Harbor.

Carlos Manuel Cespedes, who raised the flag of Cuban independence in 1869, and began the "ten years war."

Captain Joseph Fry, "The Cuban Martyr," who commanded the "Virginus."

Maximo Gomez, "Cuba's Grand Old Man," a leader in the final war of liberation.

General Weyler, whose inhumanity caused untold suffering and death to thousands of innocent men, women and children.

Admiral Schley at Santiago de Cuba, and the destruction of the Spanish fleet in command of Cervera.

Major-General John R. Brooke, first military governor of Cuba under American control.

(Full details for these talks or papers by the boys (which should be assigned previous to the meeting) may be found in "Advance in the Antilles," by Grose.)

The leader may bring out the fact that no general can wage successful warfare without trustworthy privates; each must do his duty, even at the cost of life. Illustrate by "A message to Garcia." Each of us is a private in the army of the Great Commander Jesus Christ; some day He may send us out into the field as commissioned officers to command large forces. This can never be unless we serve faithfully as privates.

Band Program

FIRST MEETING.

SUBJECT—Cuba.

Motto—Soldiers of Jesus.

Hymn.

Bible Reading—Eph. 6; 10-18.

Prayer—Hymn—Minutes.

Roll Call—Each child answering with Bible verse on Christian Warfare: Ex. 14: 14; Josh. 1: 9; 23: 10; II Sam. 22: 35, 36; Ps. 18: 39; 24: 8; 35: 1; 55: 18; 144: 1; Acts 10: 7; I Cor. 9: 26; I Tim. 1: 18; 6: 12; II Tim. 2: 3, 4.

Hymn—Collection—Distribution of Thank-offering Envelopes to be Returned at the Second Meeting.

Recitation—

"I'M NEEDED."

I'm only a little herald,
But the kingdom needs my voice
To herald in the King of Kings—
This is my happy choice.

I'm only a little soldier,
But the kingdom needs my sword;
I'll draw it from its scabbard,
God's own most holy Word.

I'm only a little worker,
But the kingdom needs my hand;
I'll use these busy fingers
To do my Lord's command.

Leader—Tell the story of Cuba's long fight for freedom. The discovery by Columbus in 1492; efforts of the different nations to possess the island; Spain's hold; its continuous maltreatment; increasing taxation; Cuban insurrections; Spain's broken promises; finally Weyler's cruel administration and the pitiable physical, spiritual and moral condition of the people; the intervention of the United States and the declaration of war resulting from the blowing up of the "Maine" in Havana harbor. Explain that it was only by ever so many soldiers going there, every single one doing his duty in Uncle Sam's service, that political liberty was brought to the Cuban. Impress the truth that each boy and girl is a soldier in the service of Jesus Christ, and it is only by faithfully doing one's duty and living one's life that spiritual liberty and peace and happiness come into other lives. Our missionaries and teachers are fighting for the Cubans with the Bible just as truly as the United States soldiers fought for them with their guns.

(Cuba's stamps tell her history. Get some of the Spanish stamps used before '98, some of the issue during the United States administration, and some of those used at present. The flags might also be used in telling the story. The red and yellow flag of Spain; our own Stars and Stripes, then the Cuban flag of today, which is very beautiful, with its broad bars of blue and white meeting at the left the red triangle with its single white star.)

After the talk have read items of interest:

Cuba is an island 100 miles south of Florida, lying at the entrance to the Gulf of Mexico.

It is almost as large as New York State.

Sugar is the most important product of Cuba, and tobacco is next in importance.

Cuba is so beautiful it is called the "Pearl of the Antilles."

Forests cover one-half of the country; they are full of valuable mahogany and cedar woods; there are thirty species of palm trees.

The Indians were the first people who lived on the island. The Spanish treated them so cruelly that within 100 years there were none left.

There are over a million and a half people living in Cuba.

Under Spanish rule only ten children out of every hundred received any education. Now they have a few public schools and some mission schools, but more are needed.

Most of the people of the island are Roman Catholics.

A great blessing to Cuban children would be books. It is a rare thing to see books of any kind in their homes.

Flowers are very beautiful and plentiful in Cuba. One of the favorite pastimes of the girls is garland weaving. They spend the day out of doors gathering flowers and making them into gay wreaths and chains with which they deck themselves.

Sunday is the great holiday of the week, and it is also market day; the people from all around the country bring their products to sell—pigs and chickens and oranges and coffee, etc. The afternoon is spent in pleasure, or by the poor people in washing and ironing and toasting coffee, sewing or anything else they have to do.

The people carry umbrellas at night because they are afraid, and want to keep off the moonlight.

In Cuba every day is a saint's day, and when a new little baby comes the mother does not give it a name as our mothers do; they say the baby brings its name with it, and they call it after the saint on whose day it was born, thinking that saint will take care of the baby all its life.

The children never go to bed until the grown-up folks do. As all the children dance, they often go to balls and dance all night.

Most of the balls are on Sunday, and every celebration is put on that day. They say Sunday is the day to "divert yourself."

Teaching the children in the mission schools is very hard work; there are so many saints' days that are celebrated and the children lose so much time from school. Then so many of them are very poor, and when their clothes wear out they must stay at home until they get more.

Many of the parents are anxious to send the children to the mission school because they learn more and it does not cost anything. They must pay for everything they get from the priests.

Hymn—Prayer of thanksgiving for our homes and schools.

Adjournment.

SECOND MEETING.

SUBJECT—Cuba.

Motto—Fight the Good Fight.

Hymn.

Bible Reading—II Tim. 4: 7-8.

Prayer—Hymn—Minutes.

Roll Call—Each child respond with verse beginning with initial of its name.

Hymn.

Recitation—

"LITTLE SOLDIERS."

"Are you fighting for the Master,
Little children brave and true?
Are you working in His vineyard?
There is room and work for you.

There are many little soldiers
In the mighty ranks of right.
Many little ones are marching
Upward to the land of light.

They are happy in God's service,
Little ones so pure and fair,
Faithfully their hearts are keeping,
Lest the tempter enter there.

Tiny hands are often strongest
To perform sweet deeds of love;
Strong to draw the weak and erring
To the path that leads above."

Brief talk by the leader on Baptist Forces in Cuba, indicating stations on map. Then have read the following letters from boys and girls in the mission day school and Sunday-schools. Each letter should be placed in an envelope bearing the child's name who is to read it, and a "letter carrier" can give them out as the children enter the room.

Dear American Cousins:

Our boys and girls go to school on Sunday as well as week-days. But some mothers won't let the children come to the Protestant school on Sunday—they are afraid of the priests. We learn the ten commandments, and the 23d Psalm and the beatitudes in Spanish in every day school, and we are learning English. We are glad you send your money to support our schools. Some of the children are too poor to come on Sunday; they come to school with slippers on,

but it isn't proper to come with them on Sunday, because the slippers only cover part of their feet. Everybody wears shoes, even the little babies who never wear any clothes. When we go barefoot a little insect gets into the foot and makes it sore. Some children have to stay away on Sundays to have their clothes washed.

FRANCESCA.

Dear Boys and Girls:

I must tell you about a perfectly splendid new saint's day we had this year. Our teacher says we already have too many saints' days, and they interfere with our studies and demoralize the school, but she was going to let us celebrate the day of the nicest saint in the calendar—St. Valentine. We had never heard of Valentine Day, and when she explained we just spent all our spare time drawing hearts and flowers and all sorts of pretty things. Then we had a "postoffice" in school. The teacher was postmaster and some of our scholars were letter-carriers, and everybody got such nice valentines; it was loads of fun. One of the boys wants to have it every month.

Your friend,

CARLOTTA.

Dear Boys and Girls:

We are using some books in our school that you use in America. They are very queer. We read about a stove and a stove pipe, and teacher had to tell us all about them. We all want to see a stove. We do not need fires to heat our houses, for it is warm all the time. It is so nice to read about your snow and ice and Jack Frost. We should like to see how it all looks. What fun you must have with skates and sleds!

EMILIA.

Dear Friends:

Do you have cocoanut palms in your country? We took such a long walk the other day and we got thirsty, so I climbed way up a high palm tree and twisted one of the cocoanuts round and round until the stem broke and it dropped to the ground; then we cut a hole at the end of the nut and had a nice drink.

JOSÉ.

Dear Sunbeams:

I went on the walk too, but I didn't climb the tree. It began to rain as we were going home and we had to take shelter in a country house made of wood with palm leaves for the roof. There was only one room, and all the chickens and ducks were in it with the family, and a nice little pig was penned in the corner. The mother said they were fattening the pig for Christmas.

JULIAN.

Dear Cousins:

I wish you could come to our school and hear the stories teacher tells. The other day she told us all about a great and terrible giant

coming out into the field every morning and "dared" some one to come and fight with him; the giant had on heavy armor and carried a mighty sword and spear. And one day a little shepherd boy "took up the dare," but he had nothing to fight with, only a leather sling and some stones. And, O, I just held my breath; I was so afraid the giant was going to kill the boy, but he didn't; the boy shot a stone from his sling—bing! and the giant fell down dead. I just said hoorah! out loud. She tells us stories every Sunday.

Your friend,

LEONIDAS.

Dear Friends:

Teacher says she thinks you would like to know how we spent Christmas. At the mission school they gave out gifts, and the missionaries' children received gifts at their home, but in our homes we do not have gifts. My brothers got new suits and each of my sisters and myself got a new dress. All our relatives were invited to our house and we had a fine dinner of roast pig and other good things. January 6 is the "Day of the Kings." That, you know, is the anniversary of the day the Wise Men came to see the baby Jesus and brought Him gifts. Mother says they still go riding by carrying gifts, so we all put our shoes in the window, even baby's little ones, and in the morning they were full of sugar candy and little presents.

Your friend,

MARIA DEL CARMEN.

Prayer—Hymn—Offering.

Poem—

"WHAT IS A THANK-OFFERING?"

Is it when you pay a debt?

No, you haven't got it yet.

You're just *honest* when you pay

What you've owed for many a day.

But when all your debts are paid,

When God's share a tenth you've made,

And you say, "I've surely done

All He asks of any one"—

Then you think of things you've had—

Lots of things to make you glad,

And you think, and think, and say,

"What can I for *blessings* pay?"

Gen'rous giving you'll conclude

Is the rule for gratitude,

And when such love-gifts you bring,

That's a real *Thank-offering!*

—L. A. S.

Adjournment.

ASURER'S REPORT, FROM AUGUST 1st TO NOVEMBER 1st, 1912
Second Quarterly Report from Treasurer of Women's Missionary Union, Auxiliary to Southern Baptist Convention
MRS. W. C. LOWMEDES, Treasurer

States	Women's Societies				Young Women's Auxiliaries				Bands						
	Foreign	Home	S. S. Board	Marg't Home	Training School	Foreign	Home	S. S. Board	Marg't Home	Train'g School	Foreign	Home	S. S. Board	Marg't Home	Train'g School
Alabama	\$ 1119 69	\$ 725 85	\$ 2 57	\$ 10 00	\$ 266 30	\$ 47 15	\$ 31 90	\$ 0 29	\$ 23 20	\$ 37 80	\$ 28 00	\$ 15 10			\$ 0 50
Arkansas	627 50	564 87		13 80	7 00	3 25									
Dist. of Columbia	62 67	53 96	1 00	7 00	3 25	3 25									
Florida	167 64	105 98	14 25	56 65	1 75					1 17	9 43	1 25			
Georgia	2782 11	1396 48	74 98		331 71	155 31	10 45			126 53	116 86	37 70			
Illinois															
Kentucky	928 43	342 08	20 50	292 62	87 26	42 00				10 00	93 84	51 00	1 30		
Louisiana				19 25											
Maryland	509 34	187 87	2 50	4 25	13 75	23 98	14 56			1 00	15 00	4 00			
Mississippi	872 86	651 30	12 20	14 50	88 00	421 52	308 00			125 07					
Missouri	1224 76	623 21		55 55	185 20	62 75	65 50				1 50	2 70			
New Mexico				2 98	9 87										
North Carolina	1422 46	775 68	52 75	24 32	572 23	165 98	93 02	4 55	\$ 3 61	161 29	204 17	218 75	56 56	\$ 86 38	16 94
Oklahoma	286 05	235 12	27 87	102 63	7 00					114 00					
South Carolina	1974 96	995 10	76 70	521 42	211 20	138 22	5 25	6 75	95 03	308 82	222 69	9 45	50 99	16 30	
Tennessee	976 82	875 05	22 30	52 00	147 93	53 10				39 00	30 75				
Texas	2561 97	2526 90	45 75	135 47											
Virginia	2140 08	793 42	39 30	307 45	144 45	80 18	2 26			161 75	664 70	92 75	2 15		12 95
Totals	\$ 17457 34	\$ 10852 87	\$ 392 67	\$ 201 40	\$ 2643 64	\$ 1655 93	\$ 985 04	\$ 22 80	\$ 10 36	\$ 691 34	\$ 1492 53	\$ 776 93	\$ 1123 51	\$ 137 37	\$ 446 69

States	Royal Ambassadors				Totals				
	Fore'n	Home	S. S. Board	Marg't Home	Train'g School	Home	Mt. School	Mc. School	Sun-beam Band
Alabama	\$ 3 85		\$ 0 29						
Arkansas									
Dist. of Columbia	5 00	\$ 12 35			2302 49	1216 17	150 48	358 12	5053 68
Florida					1875 03	31 25	776 25	2493 45	1875 03
Georgia	12 80	8 67	08		776 25	2493 45	2221 17	12 85	3878 40
Illinois					772 67	4645 83	2196 95	5132 04	4598 39
Kentucky					12 85				
Louisiana									
Maryland									
Mississippi									
Missouri									
New Mexico									
North Carolina	9 26	8 45	2 00		100 00	330 84	145 75	66 70	36 00
Oklahoma									
South Carolina									
Tennessee									
Texas									
Virginia	117 80	36 90			350 00				13 75
Totals	\$ 154 71	\$ 66 37	\$ 2 37	\$ 2 25	\$ 926 59	\$ 66 70	\$ 36 00	\$ 13 75	\$ 1043 04

VALUE OF BOXES TO HOME MISSIONARIES AND MOUNTAIN SCHOOLS

States	Women's Societies		Young Women's Auxiliary		Totals
	Home	Mt. School	Home	Mt. School	
Arkansas	\$ 100 00				\$ 100 00
Kentucky	330 84				330 84
Mississippi	145 75	\$ 66 70	\$ 36 00		248 45
North Carolina	350 00				350 00
Texas					
Totals	\$ 926 59	\$ 66 70	\$ 36 00	\$ 13 75	\$ 1043 04

Our Mission Fields

Jubilate Number 1888-1913