

Our Mission Fields

VOLUME VIII JULY-AUGUST-SEPTEMBER, 1913 NUMBER 1

UNION WATCHWORD, 1913-1914

"Serve Jehovah with gladness."—Ps. 100: 2



A LITTLE SUNBEAM IN AFRICA

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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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CLARIS I. CRANE, Editor.

CONTENTS

	Page
Jubilate Echoes	5
Magazine and Book References	6
Suggested Leaflets	6
PROGRAM FOR JULY—HOME MISSION HEROES	
General Program	7
Program for Young Woman's Auxiliary	15
Program for Royal Ambassadors	16
Two Programs for Sunbeams	20-22
PROGRAM FOR AUGUST—AFRICA.	
General Program	23
Program for Young Woman's Auxiliary	31
Program for Royal Ambassadors	32
Two Programs for Sunbeams	34-38
PROGRAM FOR SEPTEMBER—MISSION SCHOOL.	
General Program	39
Program for Young Woman's Auxiliary	47
Program for Royal Ambassadors	53
Two Programs for Sunbeams	56-62
Treasurer's Report	64

Calendar of Monthly Topics

Woman's Missionary Union, 1913

July—Home Mission Heroes.

August—Africa.

September—Mission Schools.

October—The World Today.

November—Personal Service.

December—China.

Monthly Topics for 1914

JANUARY—Ann Hasseltine and Adoniram Judson, Pioneer American Foreign Missionaries.

FEBRUARY—Rev. I. T. Tichenor, D.D., Home Mission Statesman.

MARCH—Housing the Churches in the New West.

APRIL—The Religious Appeal of South American Cities.

MAY—The New Louisiana Purchase.

JUNE—Bible Work.

JULY—The Treasuryship of Training.

AUGUST—Building in the Land of Flowers.

SEPTEMBER—Church and College versus Cathedral and Convent.

OCTOBER—World Survey.

NOVEMBER—Cuba's Cry.

DECEMBER—Building for the Future China.

JUBILATE ECHOES

The glorious weather in St. Louis, the happy meetings and greetings of many to whom the annual meeting is a time of renewing friendships, the encouraging reports, the re-election of our officers, the sense of the presence of the Spirit—all things were pervaded by the note of joy which fittingly reached a climax in the great Jubilate celebration on Sunday. The plea for larger things built on surer foundations made by our President in 1912 has been heartily responded to, as was shown by the reports of the Treasurer, Mrs. W. C. Lowndes, and Corresponding Secretary, Miss Kathleen Mallory. The Treasurer reported contributions of \$300,848 for the year 1912-13, and a total of nearly \$3,000,000 in the 25 years of our existence, while the Corresponding Secretary showed a satisfying growth in the number of societies and of members, even though the full number of a thousand new Sunbeam bands had not been reached. That we should not rest contented in the splendid results of the past, Miss Heck opened to us higher ideals in her address on Efficiency, which resulted in the appointment of three commissions on efficiency:

Commission on Organized Efficiency.

Commission on Efficiency in Urban Churches.

Commission on Efficiency in Rural Societies.

The work of the Training School was made vivid, not only through the splendid report of the Boards and through Mrs. McLure's account of the first year of the Settlement House, but also through the presence of 36 of the students and alumnae who took all hearts by storm, as they marched singing through the aisles of the church.

The Department of Personal Service was developed most encouragingly through the year, while the report of the College Correspondent showed the lines along which we are trying to keep in touch with the Baptist girls in the colleges of the South.

The busy days of the business sessions, the joyful sociability, which pervaded the gathering of nearly 500 women at the luncheon on Saturday, led up to the great Jubilate services on Sunday. These meetings were marked by dignity, ability, joy and beauty. Splendid professional and recessional choruses opened and closed the morning and afternoon meetings. Hearts were stirred by Mrs. Stakely's historical sketch of the past 25 years and Miss Heck's outlook toward greater things in the future, as they were also by the home and foreign missionaries who told of their fields, labors and hopes. These feelings of joy expressed themselves finally in pledges of over \$36,000 as a Jubilate gift. In the evening the secretaries of the three Boards honored our service by their presence, as did the President of the Convention, Dr. E. C. Dargan, who preached the Jubilate sermon.

In a spirit of thanksgiving may we enter our Jubilate year to "Serve Jehovah with gladness."

MAGAZINE AND BOOK REFERENCES

JULY—HOME MISSION HEROES

2000 Miles for a Book—25 cents. 156 Fifth avenue, New York.
The Home Mission Task—50 cents. Home Board, Atlanta, Ga.
Discovery of America—John Fiske.
Home Field—Back and current numbers.

AUGUST—AFRICA

The Yoruba Country—S. G. Pinnock. 25 cents. Foreign Board, Richmond, Va.
S. B. C. Foreign Missions. 35 cents. Foreign Board, Richmond, Va.
Daybreak in the Dark Continent—Naylor. 35 cents. Foreign Board, Richmond, Va.
Land of the White Helmet.
Missionary Review, September, 1912—"Day of Opportunity in West Central Africa."

SEPTEMBER—MISSION SCHOOLS

Education of Women in China. \$1.50. M. E. Burton.
Education in the Orient—Lewis.
International Review of Missions. March, 1913.

SUGGESTED LEAFLETS

JULY—HOME MISSION HEROES

David Brainerd..... 2 Cents
John Eliot..... 2 "
A Home Missionary's Ride to Save a Country..... 2 "
A Pen Picture of Practical Points in Home Mission Work.. 5 "

AUGUST—AFRICA

The Man Who Opened the Door of Africa..... 2 Cents
The Morleighs..... 2 "
A Little Girl and the Lions..... 2 "
Women of Liberia..... 2 "
Child Life in West Central Africa..... 2 "
Wonder Stories..... 3 "
Africa for Juniors..... 25 "

SEPTEMBER—MISSION SCHOOLS

One Day (Brazil)..... 2 Cents
Ling Te's Letter..... 3 "
Sabina Sophronia and Miss Marion..... 2 "
First and Last..... 2 "
The Evangelistic Value of Mission Schools..... Free for postage
An Invitation to Visit a Mountain School..... " " "
Nellie's Adventure..... " " "

Program for July

HOME MISSION HEROES.

1. Hymn—For All Thy Saints. 2. Responsive Reading and Bible Study—Is. 43: 1-12. 3. Prayer. 4. The Pathfinders (Paragraphs 1-2). 5. The man who believed in "prayer and pains" (Paragraphs 3-8). 6. Ambassador to the Red Man (Paragraphs 9-12). 7. A Mission Link (Paragraph 14). 8. Two Noble Pioneers. (Paragraphs 15-16). 9. Hymn. 10. Closing Prayer.

Motto—"To enlighten the world, enlighten America."

Bible Study—Isaiah's vision—Chap. 43: 1-12 and 49: 1-7. The vision of redeemed nations was to be made a reality through the work of God's chosen people.

The first people to grasp the idea that the red man had a soul to be won for the Saviour were none other than the Jesuits. For years the English people who had sought this new land for religious freedom lived side by side with the natives and made little or no effort to help their savage neighbors. "Christianity and Heathendom" lived side by side.

But as early as the year 1611 Jesuit missionaries could be found in America laboring with marked success in converting the Indian. In 1625 they were at Quebec, and soon after this, establishing missions on the way, they penetrated to the Huron country. The conversion of the Hurons rewarded their efforts.

Their efforts, however, were not always rewarded by immediate success, and many suffered martyrdom for their cause. Among this number were Lallemand, Jesuit Missionaries. Daniel and Brébeuf, who lost their lives in their attempt to convert the Iroquois. In 1697 the Jesuits were found working among the Indians of California. For a long time they labored here, teaching the red man the ways of the civilized world.

Other pioneers of Christianity among the Indians were Rasles in Maine, Joques in New York, and Marquette, who discovered the Mississippi. These priests were brave, intelligent and distinguished explorers, and it is true as Bancroft has said, "the history of their labors is connected with the origin of every celebrated town in the annals of French America; not a cape was turned, not a river entered but a Jesuit led the way."

We do not agree with their methods and customs, but we cannot but admire them for enduring the hardships they encountered, and for the enthusiasm which led them to the wild, new world to grasp the opportunity they saw to teach and preach to a people without God the way they believed to be right. The pity is that they who did know the true way did not take the same opportunity sooner.

3. John Elliot. The first Englishman to follow the lead of the Jesuits was John Elliot, who was born in England in 1604. He came to this country in 1633 to a church at Roxbury, Mass. From the first he was interested in the Indians. With the aid of an Indian servant who could speak English he learned their language, thus making it easier for him to work among them.

4. Eliot's First Sermon to the Indians. What a victor he must have felt when in 1646 he preached in the native tongue his first sermon to the red men who lived near his home. "They listened attentively and were so interested that by their questions they continued the meeting for three hours. They were now anxious to know whether God could understand prayers in the Indian language, and why, when God was their Father, they were not the same color as Eliot."

5. The Chiefs and Medicine Men. The chiefs and medicine men were so angered by the interest the Indians took in Eliot that they threatened to kill him if he did not cease. But he answered, "I am about the work of the Great God and He is with me, so that I neither fear you nor all the sachems in the country. I will go on, do you touch me if you dare."

6. His Work. It was not long before the Indians learned to love and trust their new leader. As soon as he had persuaded some of them to make settled homes, he established a church among them; he gave them industrial occupation, taught the women to spin and the men to farm. He framed simple laws for them, "so they had self-government with the comforts and securities of white citizens."

7. "The Apostle to the Indian." Truly has this man been called "The Apostle to the Indian," for in addition to his preaching and other work, he did a still greater thing for them by giving them a Bible in their own language. This was a very great work, for up to this time the Indians had had no written language. It was completed in 1663 and was the first Bible ever printed in America. For the use of the Indian converts he prepared a catechism, and in 1666 he finished a grammar in the Indian tongue, at the end of which is the maxim,

"Prayer and praise through faith in Jesus Christ will do anything."

John Eliot died as he had lived, thinking of his Indians. For on May 20, 1690, at the age of eighty-six, having spent sixty of those years in earnest endeavor to win the red men for his Lord, he passed away, leaving for the education of the Indians and negroes in Roxbury seventy-five acres of land.

8. The Second Missionary to the Indians. On April 20, 1718, in Connecticut, was born a baby, who was to become the second great Missionary to the Indians. This was none other than David Brainerd. At fourteen David was left an orphan. For a time he worked his farm, then he went to live at the home of the minister at Haddam to study.

From there he entered Yale, where he remained three years, leaving before he graduated because he refused to make a public apology for having criticised one of the professors. His whole life was saddened by this blow, although he afterwards became a warm friend of the professors there.

9. His First Charge. From the time he left college until 1742 Brainerd studied with ministers. Then he was appointed a missionary to the Indians near Stockbridge, Mass. In his diary is found this account of his life there:

"The presence of God is what I want; I live in the most lonely, melancholy desert. I board with a poor Scotchman; his wife can scarce talk any English. My diet consists mostly of hasty pudding, boiled corn and bread baked in the ashes, and sometimes a little meat and butter. My lodging is a heap of straw, laid upon some boards, a little way from the ground, in a log room without any floor. I travel on foot a mile and a half the worst of ways, almost daily, and back again, for I live so far from my Indians. The Lord grant that I may learn to endure hardships, as a good soldier of Jesus Christ! As to my success here, I cannot say much as yet. The Indians seem generally kind and well disposed toward me, are very attentive, and seem willing to be taught. The Indians have no land to live on but what the Dutch people lay claim to, and these threaten to drive them off. They have no regard to the souls of the poor Indians, and by what I can learn they hate me because I come to preach to them."

At this time Brainerd had only one person to converse with in English, and that was a young Indian who acted as interpreter and taught him the Indian tongue.

The hardships and exposure which Brainerd endured during the one year he worked near Stockbridge brought on the illness from which he suffered all through his life after.

**10.
The
Delaware
Indians.**

In 1744 Brainerd was sent to the Indians of the Forks of the Delaware. Upon the Delawares he could make no impression, so after a time he traveled on to others. These heard him and seemed willing to listen. The king was friendly towards him, giving him liberty to preach in his house whenever he wished. Brainerd writes: "I perceived that some of them were afraid to hearken to and embrace Christianity, but they should be enchanted and poisoned by some of the powans. I told my people that I was a Christian, and asked them why the powans did not bewitch and poison me."

**11.
His
Last Work.** These Indians were so interested and anxious to learn that they crowded his home by day and by night asking eager questions. During the two years he spent with them he was very successful. Ever their friend and counselor, he worked among them, visiting, aiding and preaching to them. But when he had established a church and a school and his efforts seemed to be accomplishing something worth while, he was obliged on account of his weak condition to return to New England to rest, hoping soon to take up his work again. But after he reached his friends he failed rapidly, and in 1747, at the age of 29 years, he died.

His was a short life, hampered by illness. But in it he had accomplished "by patience, perseverance, and an earnest desire to be of use, more than most people do in a long life." He chose a life of hardship, pain and disappointment. It could have been different, as at one time a number of large and wealthy churches wished him to become their minister; the life would have been easier, but Brainerd thought not of that. Work among his Indians was his delight. In making this choice "he opened the way for many missionaries who came after him, by proving that the work among the red men was necessary and possible, blessed of God, and rich in reward."

**12.
Roger
Williams.** A successor to Eliot and Brainerd in sympathy for the Indians, though it was differently expressed, was Roger Williams. The first definite stand for Baptist principles in the New World was taken by Williams, who was driven from the Massachusetts colony because of two contentions:

1. That the colonists had no right to any land that had not been fairly bought from the Indians.
2. That Church and State must be kept absolutely separate. He founded Providence, in which both these principles were operative, and "his memory is deserving of lasting honor for his

*Paragraphs 1-12 written by Eleanor Byres, Baltimore, Md.

opinions regarding liberty of conscience, and for the toleration he established."

***13.
A Link
Between
Home and
Foreign
Missions.**

Luther Rice was like the angel with the everlasting gospel to preach, in his tireless journeyings from one end of this country to the other in the early part of the nineteenth century. His devotion to missions, to ministerial education and to the circulation of the "Word of Life" was as a consuming fire; while in every good cause his self-denial was equal to his devotion. He was a powerful preacher, and his thoughts expressed with pathos and energy were often peculiarly original. The all-absorbing motive with him was the glory of the Redeemer.

**a.
Missionless
Churches.** There was something extraordinary in his life; his spirit, his views, his aims were all different from those of the Christian world around him. At the time he came into public life the American churches were asleep to the ascending injunction of the Saviour. No missionaries from the United States had gone to distant shores, no foreign missions had been thought of, and the Baptists had formed no definite work, either home or foreign.

**b.
The
Williams
College Band.** Luther Rice was born in 1783 in Northborough, Massachusetts. His parents were of the Congregational Church. At his conversion he yielded himself to God "as His Property." When called to the ministry he entered Williams College in 1807, thence to Andover Theological Seminary. There with Adoniram Judson and others he formed a secret "Society of Inquiry." They met to pray and "devise methods of sending the gospel to heathen nations." "Each member was expected to give himself to the work, by bearing in person the Word of Life to foreign lands." Together they drew near to God. Presenting a memorial to the General Association of Massachusetts embracing Congregational and Presbyterian churches, these young men were the promoters of the American Board of Commissioners for Foreign Missions. From this same impetus, through Mr. Rice, arose the Baptist General Convention, formed in 1814; the American Bible Society, the American Tract Society, the Baptist Tract Society, the Columbian College, the Newton Theological Institution, and it is not known how many others, to the glory of God.

**c.
In India and** Rice sailed February, 1812, to India as missionary of the American Board of Commissioners. On the voyage he became exercised about the subject of baptism. Landing at Calcutta, August, 1812, he was baptized November, 1812, and united with the Bap-

*Paragraph 13 written by Mrs. James Pollard, Baltimore, Md.

tist Church "by the stern demands of duty." After conference with Judson, Rice decided to return to the United States and seek to enlist the Baptist churches in the important cause of missions to the heathen. He found on his return that the Boston Baptist Foreign Missionary Society had been formed in consequence of Mr. Judson's change of sentiment. In conference with this Board Mr. Rice suggested a general organization of Baptists consisting of delegates from different parts of the country. This necessitated visiting churches throughout the Southern States as well as in the North. Thus commenced a series of efforts on the part of Mr. Rice to rouse the Baptist denomination to systematic action in the various benevolent movements of the present day, which efforts ceased only when death found him at Edgefield, S. C., September, 1836.

The *Triennial Convention*, formed 1817, was due to him; the formation of the *Domestic Board for Home Missions S. B.* was his work, as well as 71 mission societies in Southern and Western States. He fostered what is now *Richmond College, Virginia*; *Wake Forest, North Carolina*, and others in Georgia in conference with Dr. Furman. From New England to Florida, from Kentucky and Tennessee to the Atlantic Seaboard, his untiring energies and labors extended. Traveling by stage or sulky, by night and day, summer and winter, he carried the flaming torch of unquenchable zeal to all remote districts of our land, always hoping to return to India and join the devoted Judsons in their arduous toil.

Perhaps no American has done more for the great Missionary Enterprise. He was ever *thirsting for the advancement of the glory of God.*

*14.

Doctor

Adoniram

Judson Holt.

Dr. Holt was born in Somerset, Ky., in 1847. He was named and reared by his maternal grandfather, Elder Daniel Buckner, of a family of missionaries and preachers. At the age of 16 he entered the Confederate Army, in which he served two years. He was educated at McKenzie College and Southern Baptist Theological Seminary, preaching his first sermon in 1868. He married Miss Dennis of Texas in 1875, and a year after was commissioned a missionary to the Seminole Indians; to the Wild Indians in 1877; to the frontiers of Texas in 1879. Dr. Holt was the first superintendent of missions to the Baptist General Association of Texas, and served until the consolidation of the two general bodies in 1885. He was then elected superintendent of the consolidated body, holding this position until October 1, 1889, when he resigned

*Paragraph 14 written by Mrs. A. J. Fristoe, Baltimore, Md.

for a year of rest and study in the Holy Land. He was corresponding secretary of State Missions in Tennessee and superintendent of the Orphans' Home for nine years, 1893-1902.

The first white child born in what is now Oklahoma was his son, Robert Buckner, whose body lies among the Indians. The second white child born was his daughter, Mettase—"Little White Girl"—now the wife of Dr. Lockey of Nacodoches, Texas.

a.

They

Endured

Hardships.

While missionaries to the Seminoles, a band of 3000 souls, Dr. and Mrs. Holt suffered from hunger, cold and privations not a few. Often she would grow faint, not being able to eat the boiled corn, and he would hunt with his gun, or gather nuts and sometimes persimmons for her. Never was there a murmur from this good woman—it was all for Jesus. They were stationed twenty miles from the nearest white man, sixty miles from a mill, eighty miles from the nearest railway station. He lived in a log cabin chinked with mud, while a loft fashioned by his own hands was the room of his two children.

b.

Among

the Wild

Indians.

One spring he went west two hundred and fifty miles to the Comanche Indians, taking with him six Indians, among them John Junper, chief of the Seminoles; John McIntosh, interpreter; Tulse Necco and Crazy Alligator, as a missionary band to carry the Gospel. They arrived in June, 1877. During two weeks they baptized fourteen of the wild Indians and organized a church. He appealed to the Home Mission Board to send him to these needy people—30,000 wild Indians.

Here he met with great opposition, not from the Indians, but from officers of the Government. They finally succeeded in banishing him from the field and the reservation. Leaving his family among the Indians, he went 250 miles on horseback to Dallas, Texas, and appealed to Secretary Dr. W. H. McIntosh to go to Washington and find the cause of his removal. As a result he was returned and resumed work. The Government officials were removed, but not before they had poisoned the minds of the Indians against Dr. Holt. Finally a half-breed Indian attempted his life, shooting at him not thirty paces distant. God preserved His servant.

†For five years the subject of this sketch was more or less intimately associated with our family, while my husband was pastor at Chattanooga. Never was there a lovelier guest, nor one more welcome. Our children loved "Papa Holt" as well as the Orphans in Nashville. Gathered about him, they would listen spell-bound to incidents of his life; yet with never an allusion to his own sufferings, only glad to bear marks for the Lord Jesus. It was there we learned to appreciate his true worth as a missionary.

c.
**"They That
 Sow in
 Tears Shall
 Reap With
 Joy."**

and fashion a coffin in which to place him. Such were some of the sorrows born uncomplainingly by these noble pioneers.

15.
**Dr. I. T.
 Tichenor.**

Dr. Tichenor was born in Spencer County, Kentucky, November 11, 1825. He became corresponding secretary of the Home Mission Board of the Southern Baptist Convention when it was moved from Marion, Ala., to Atlanta, 1882. Prior to this he had in his earlier years been the agent of the Indian Mission Board at Louisville, Ky. His life was given to laying foundations upon which our denominational structure has been, and shall continue to be, builded. He died in December, 1902; and a grateful people has since kept him in remembrance through the Tichenor Memorial Fund for Church and Chapel Building.

Were it possible we should speak of David Green, Lee Compere, Dr. Buckner and the selfless band who have counted not their lives dear, and whose sacrifices take us back to the eleventh chapter of Hebrews, enduring as "seeing Him who is invisible."

Thou wast their Rock, their Fortress and their Might,
 Thou Lord, their Captain in the well-fought fight,
 Thou in the darkness drear, the one true light.

Oh, may Thy soldiers, faithful, true and bold
 Fight as the saints who nobly fought of old,
 And win, with them, the victor's crown of gold.

Program for Young Women's Auxiliary

(Henceforth Junior Auxiliaries will adopt Y. W. A. programs.)
 (Prepared by Mrs. Oscar Levy, Baltimore, Md.)

(Note.—Have this meeting out of doors, *in the country* if possible, or on a porch, or in the pretty garden of a city home. Have in prominent places our flag, the Stars and Stripes, and the Christian Conquest Flag. Also two maps of the United States, one of recent date, and one as far back as can be obtained, to show the growth of cities and traveling facilities in our country.)

- I. Opening Hymn—"O Zion, Haste."
- II. Bible Reading—(Psalm 96.)
- III. Prayer—For our Homeland and its heroes and heroines past and present, however unknown or unseen their work.
- IV. Our Topic—Some Home Mission Heroes.
 (Previous to the meeting assign the following to different members of the Auxiliary, and let them tell in their own words the stories. It would add much to the effect if each girl should dress in the style of the period she represents.)
 1. The story my great-great-grandfather told his children of the *Beginnings* of Missions in the United States. (See Paragraphs 1 and 2, General Program.)
 2. What I have heard about the wonderful courage of John Eliot. (Paragraphs 3-8.)
 3. Great-grandmother's story of the perseverance of David Brainerd. (Paragraphs 9-12.)
 4. What Luther Rice did for our Homeland. (Paragraph 14.)
 5. What a friend told us of Dr. Adoniram Judson Holt and his work. (See Paragraph 15.)
 (Let those telling the stories refer to journeys, etc., on the map, showing difficulties of travel and communication in the past.)
- V. Prayer—Reports—Business.
- VI. Salutation to our Stars and Stripes (all standing.)
 "I pledge allegiance to my flag and to my country for which it stands; one nation indivisible, with liberty and justice for all."
- VII. "My Country, 'Tis of Thee."
- VIII. Salutation to our Christian Conquest Flag (all standing.)
 "I pledge allegiance to my flag and to my Saviour for whose kingdom it stands; one brotherhood uniting all mankind in love and service."
- IX. Hymn—"Onward, Christian Soldiers." Closing Prayer.

Program for Royal Ambassadors

(The three R. A. programs in this number of O. M. F. are suggested and the sketches written by the Matthew T. Yates Chapter of the Order of Royal Ambassadors of the First Baptist Church of Anderson, S. C. We get better results by giving out the information a week or two before the regular meeting, when the program is to be rendered. Ask them to give the information in story form, or in a short paper; or state the life and work of these heroes as a question for debate, and have a lively meeting, since the boy enjoys argument.—Mrs. J. S. Vines, Anderson, S. C.)

SOME HEROES OF HOME MISSIONS.

"Not gold, but only man, can make
A people great and strong,
Men who for truth and honor's sake
Stand fast and suffer long.

"Brave men who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the skies."

"Oh God, to us may grace be given
To follow in their train."

House called to order—(Ambassador-in-Chief in the chair.)

Hymn 50—(Gospel Hymns I-6.)

Prayer—(By a Christian Member.)

Scripture Lesson—Quotations bearing on Home Missions.

Hymn—"The Son of God Goes Forth to War."

Prayer.

Business—(We have two meetings per month. One is given to business, preceded by thirty minutes of devotions, conducted by some member or members of the order or by the pastor or other special persons. The second meeting in the month is given entirely to mission discussions after devotional lessons.)

Roll Call—(Each member responds with a Home Mission quotation of interest. The officers respond by presenting the pictures of Home Mission Heroes we are studying in this meeting.)

ROGER WILLIAMS.

(Written by Oscar L. Martin, Jr., Ambassador-in-Chief.)

i. London claims the distinction of being the birthplace of the noted Roger Williams. He was born about 1600, either in Wales or Cornwall; the place is not certain, but he was certainly of Welsh parentage. While in London his skill as a reporter brought him to the attention of Sir Edmund Coke, who sent him to the famous Chalter-House School, and later to Cambridge University. He graduated from the university in 1627 with the degree of Bachelor of Arts. Under the encouragement of Coke he took up the study of law, which he soon gave up for the study of theology. This study to his gifted spirit had peculiar attractions. He was admitted to the Orders in the established Church, but becoming a non-Conformist he embarked at Bristol in the ship "Lyon," and after a tempestuous voyage of nearly ten weeks arrived off Nantucket with his wife Mary. He was now in the 32d year of his age and in the ripeness of manhood's power, a devout and zealous Christian, a ripe scholar, and an accomplished linguist—one accustomed to reading the Scriptures in their original tongues.

On arriving he was chosen to supply the pulpit of John Wilson, a minister of Boston, during the pastor's visit to England, but declined this honor on the ground that the Church was an "unseparated people" and he had become a Separatist on the voyage to America. He had already become an advocate of the Baptist doctrine of religious freedom in matters of conscience, as set forth in the "Article of Faith," published in London in 1611. Removing to Salem in 1630, he became teacher in the place of the learned Higginson, who was now in feeble health. He soon was chosen pastor of the church in Salem, a church free from all alliances with other ecclesiastical bodies. His settlement, however, was of short continuance, since the church in calling him had disregarded the magistrates, who raised a storm of persecution. For the sake of peace Williams withdrew and sought a place at Plymouth beyond the jurisdiction of the Massachusetts Bay Colony. Here he was cordially received and continued faithfully preaching among the Indians and the white men. Also here he learned the Indian language, which served him well in after years. In the autumn of 1633 he returned to Salem, where he resumed the duties of his ministry, assisting the pastor, Mr. Skelton, who was in declining health. Upon the death of Mr. Skelton he was duly ordained as his successor, notwithstanding the objection of the magistrates. He was highly popular as a preacher, and the people became strongly attached to him. It is beautiful to behold the fidelity with which the church at Salem stuck to Williams through his accusation and trial. He was found guilty

of writing letters of defamation both to the magistrates and the churches. He was ordered to depart out of Massachusetts jurisdiction within six weeks. Subsequently he was permitted to remain in Salem until the next spring, provided he did not "go about to draw others to his opinions." As people came to his house to hear him, he was alleged to have violated this condition, and as he declined to go to Boston for trial, his arrest was ordered. However, when the officer came he and several companions had been gone three days, no one knew where.

With four companions Williams wended his way to the land of the Narragansetts, being sore tried for weeks in a severe winter. In this barren country he purchased a tract of land from the Indians and soon began to till the soil; but soon it was discovered he was on the edge of Massachusetts, and the Governor ordered him to leave. He crossed over the river at this order and began a settlement on the site of the present city of Providence. Making a covenant of peace with the surrounding Indians, they proceeded to form articles of agreement with one another, binding themselves to be subject to the will of the majority in civic things only. Williams embraced now the principles of the Baptists and was immersed, and with some 10 companions in March, 1639, formed a Baptist Church; however, some months later, he withdrew from it and was never again connected with any church.

In 1643 he visited England and obtained a charter for his colony. In 1644 he returned to Providence, but refused to act as Governor of the colony. On the death of the king he again returned to England to secure a confirmation of the charter. He remained in England between two and three years and returned to America in January, 1654. For some time he was a teacher of Hebrew, Greek, Latin, French and Dutch. While in England he became acquainted with Cromwell and Milton and intimate with Sir Henry Vane. On returning to the province he was President from 1654 to 1658, rendering important service to the neighboring province. He refused to sanction the exclusion of the Quakers from Rhode Island in 1672.

He died in 1683 and was buried on his own estate, where a monument has been erected by his own descendants. A statue of him has also been placed in the Hall of Fame at Washington by the State of Rhode Island. Roger Williams is immortalized by the fact that while he founded the first creedless State, he invited people of all creeds to come and find welcome and protection. He began as a poor boy and became one of America's greatest founders and benefactors.

2. For his life see "Isaac Taylor Tichenor," written by Dr. J. S. Dill.

DR. I. T. TICHENOR.

(By John Stewart, Second Assistant Ambassador.)

The following is really an incident in the life of Dr. Tichenor as corresponding secretary of the Home Mission Board: Dr. Tichenor served longer than any other corresponding secretary—eighteen years. In 1882 the Convention met in Greenville, S. C. Resolutions were adopted, whereby the Home Board should be moved from Marion, Ala., to Atlanta, Ga., its present home. Dr. Tichenor became its corresponding secretary. When he took hold of the helm there were difficulties in the way that called for the best executive ability. In 1882 Dr. Tichenor found other difficulties ready for him in his new position as corresponding secretary. The chief of them lay in the fact that a number of the States were co-operating with different mission societies and thereby receiving aid. For this to go on meant nothing less than the disintegration of the Southern Baptist Convention. In his manuscript history, which he left with the Board, he tells of the condition with such intimate knowledge that I am happy to be able to quote his words:

"The Baptist Convention in Arkansas was in co-operation with the Home Mission Society of New York. Nothing had been attempted in missions by Southern Baptists for years, and the State seemed lost to the Board forever. Texas was divided into five missionary organizations, four receiving aid from the Home Mission Society, and the fifth was paralyzed by its own dissensions. The entire territory west of the Mississippi was in alliance with the publication society. Georgia was co-operating with the society in New York, working among the negroes."

"It was no wonder that the Convention at Greenville pondered the question whether removal or abandonment was the wisest policy. When it was decided to move the Board to Atlanta and Dr. Tichenor was put in charge the outlook was by no means assuring, but he led in the constructive work that brought about the all-important consummation of the bringing of the States of the Southern Baptist Convention again into complete harmony in their work with the Boards."

(Since there is not space for other papers on the lives of Luther Rice, Dr. Lee Compere, Dr. H. F. Buckner and Dr. A. J. Holt and others, we suggest that short sketches of these be written by members of the Orders and read. Dr. Holt's life will be particularly interesting to the boys, especially during his time spent with the Indians.—Cf. W. M. U. Program.)

Band Program

(Prepared by Miss N. A. Davidson, Baltimore, Md.)

FIRST MEETING.

Motto—"Blessed is that nation whose God is the Lord."

Hymn. Scripture—Acts 20: 18-24.

Roll Call—(Use Missionary Bible verses in response.)

Prayer—Hymn.

Leader's Talk—(Take up the *qualities* that made heroes of the men who have done Home Mission work. One is not transformed suddenly into a hero by some great *act*. Help them to understand that boys and girls can be as truly heroic and can possess those same *qualities now*.)

Offering—Followed by this prayer:

"Lord, when to Thee a little lad
Brought five small loaves of bread,
Thy touch enlarged the gift until
Five hundred men were fed.

So wilt Thou use our little gifts
Of time and work and love
To bring to many a suffering child
Sweet Comfort from above."

(Cf. W. M. U. Program for stories of the explorer-missionaries, Roger Williams, etc.)

JOHN ELIOT, 1604-1690.—The very first Bible ever printed in America was one translated into the Indian language by Eliot. It was a wonderful work, for they had no written language and no literature, not even a song. He prepared also an Indian grammar, and after the toilsome task he wrote in it: "Prayer and pains through faith in Jesus Christ will do anything." Eliot was pastor of a church in Roxbury, Mass.; but as he did his work he saw the great need of the red men of the forest and would visit them in their wigwams and teach them. Settlements of Christian Indians (they were called "Praying Indians") were formed, and many were led out of heathen darkness into the light of the Gospel. Eliot was very generous and used to give most of his very small salary to the poor. The treasurer, knowing this, gave him his month's salary one day tied up in a handkerchief with many knots so he would not give it

away before he reached home. On his way he stopped to see a poor family, and when he heard the story of their need he tried to undo his handkerchief, but could not untie the knots, so he handed the handkerchief and all to the poor woman, saying that the Lord surely must have meant for her to have it all since he could not untie the knots. Eliot lived to be 86 years of age before God called him home.

DAVID BRAINERD was born in Connecticut in 1718. When he was 24 years of age he was appointed by a missionary society in Scotland as a missionary to the Indians of North America. He began his work in Massachusetts, building a cabin right in the depth of the forest so as to be near the Indians. He had to go or send 15 miles for all the bread he ate, and if he bought large quantities it would be mouldy or sour before he could eat it. At other times he would have no food at all for several days, and endured many other hardships, but instead of complaining he said that he blessed God as much for his present circumstances as if he had been a king. When friends tried to persuade him to accept easier work in the city churches, he said God had called him to the red men, and to them he would devote his life. The Indians were very ignorant and superstitious and idolatrous, and in great need of the Gospel. He tells how on one occasion nearly a hundred of them danced around a large fire in which the fat of ten deer was being burned. Their shouts and yells could be heard two miles away. All night long they kept it up, and toward morning feasted on the flesh of the deer they had sacrificed. Brainerd after much toil finally saw the result of his work in a glorious revival and he was filled with thanksgiving to God. The hardships he endured hastened his death, and in 1847 "David Brainerd, the friend of God and of the Indians," went home to his Saviour, for whom he had worked so faithfully.

SECOND MEETING.

Opening Questions and Answers—(cf. May program.)

Hymn—Roll Call. Scripture—Acts 14: 19-20.

Prayer—Hymn.

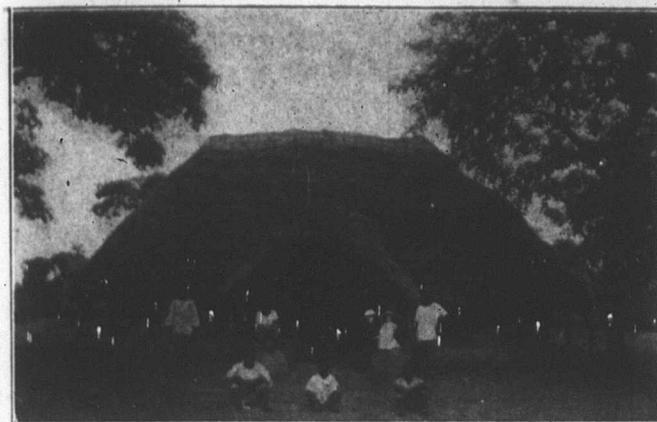
Poem—

MARCUS WHITMAN was a patriot and a missionary. He was born in New York in 1802, in a pioneer home, where often even food was lacking. His father died when he was very young, and from the time the lad was eight years old he had to help with the support of the home. He worked hard and received a good common school education, and later studied medicine.

A minister, touched by the story of the disappointed red men who sent a delegation all the way to the East for the "White Man's Book" and were obliged to return without it, persuaded Whitman to go West with him. They settled among the Indians, hundreds of miles from civilization. Besides preaching the Word, he taught them how to make and keep their homes clean and pure, how to sow and plant and reap their own crops and become thrifty farmers; he attended the sick and Mrs. Whitman taught school. The country in which he settled is now Oregon and parts of the States which surround it. He became convinced that unless the United States took immediate steps to secure Oregon for itself another country would get possession. So he undertook a perilous journey of five months in the worst part of winter, over mountain and prairie to Washington, to see the President. Perhaps some of you have read the poem that tells of that ride. When he reached Washington in March, 1843, both his hands and feet were badly frozen. After persuading President Tyler to do all in his power to hold Oregon for the U. S., he started West once more with nearly 1000 persons, 120 wagons and 1500 oxen and cattle. With these people the American majority was so great that the whole of that great country was saved, and just in time, too. Rumors were spread by his enemies which made the Indians suspicious; they thought he was going to steal all their land and give it to the whites, and a terrible massacre took place. Many were killed, Whitman being the first to fall—killed by those to whom he had given his whole life.

DR. H. F. BUCKNER.—Dr. Buckner was the pioneer missionary among the Creek Indians, having been sent to them by the Indian Mission Association of Kentucky in 1845, and, with the exception of a few years of the Civil War, remaining until he fell at his post in 1881. He found the Creeks practically a heathen people; he left them practically a Christian people. He reduced their crude speech to a written language, and translated a grammar, a hymn book and a Bible; these formed the basis of the Creek language ever after. He could endure many hardships; he could ride all day every day for a week, sleep on his saddle-blanket at night, eat nothing but boiled corn (sofka), and preach every night. He made many friends among the Indians and died beloved of the whole Creek nation.—(From article by Dr. Holt in the *Home Field*.)

(Additional material for this meeting may be found in the W. M. U. Program.)



GRASS SHED
HOTEL ACCOMMODATIONS FOR MISSIONARIES EN ROUTE TO SAKI
FOR MISSION MEETINGS, 1912

Program for August

AFRICA.

(Prepared by Mrs. Christopher Longest, University, Miss.)

1. Hymn. 2. Prayer. 3. Bible Study. 4. **The Dark Continent No Longer a Black Man's Country** (Paragraphs 1-4).
5. **The Yoruba Country, Its People and Customs** (Paragraphs 5 and 6).
6. **Looking Backward** (Paragraph 7).
7. **Our Representatives Today** (Paragraph 8).
8. **Looking Forward** (Paragraph 9).
9. **Prayer for Our Work and Workers.**
10. **Discussion of Needs.**
11. **Dismission.**

Bible Study—Isaiah's Vision. 18: 1 (Africa). 44: 13-20—The making of an idol. 45: 20-24a—Jehovah, the God of all the nations.

I. "The Land Shadowing With Wings."

"Many names have been given to this vast continent—the last of the great divisions to have its veil of mystery rent asunder. From the early days when a Hebrew scribe called what little he knew of it 'The Land Shadowing with Wings,' down to the time when Stanley stamped indelibly upon it the name of 'The Dark Continent,' Africa's *aliases* were

suggestive of mystery and horror, of fetichism and cruelty, of sweat and blood and the shadow of death. 'The Dark Continent' it will always be, if you consider the complexion of its people, but the man who called it 'The Land of Blinding Sunshine' has described it with equal faithfulness.

**2.
Its Vast
Extent.**

"To begin with, Africa must be considered as something more than a jungle bounded on the north by elephants, on the east by lions, on the south by rhinos, and on the west by hippopotami. With a stretch of 6000 miles from north to south and 5000 miles from east to west, it is a continent vast. It contains approximately one-fourth of the area of the globe; it is second only to Asia in size; it is about four times as large as Europe and about as large as North and South America combined; four countries the size of the United States could be crowded into its outline. The easiest thing to remember about its location is that it is just across the Atlantic from the United States and South America. A ship sailing due east from Richmond, Va., would hit its northern coast-line at Tangier; another sailing eastward from Buenos Aires would see land first at Capetown. It lies just across the Mediterranean from Europe—thirty miles distant at Gibraltar and about twelve hundred miles at the widest point.

**3.
Four
Simple
Divisions.**

"The map-makers are in the habit of dividing Africa politically, coloring each of the thirty or more colonies according to the European country whose yoke it wears. The result is a crazy patchwork that can be fixed in mind only as the result of a series of mental gymnastics.

"For the plain man it is sufficient to divide Africa into four horizontal zones:

"(1) The *Barbary Coast, Tripoli and Egypt*—the northern part of the continent down to the Sahara—an arid, treeless region where the Arab and the Moor have roamed for centuries; it is an agricultural and grazing country with a climate somewhat like that of California.

"(2) The *Sahara Desert*—where life is found only under the palm-trees of its oases—the lair of the buccaners of the desert. This is a land of dazzling sunshine and suffocating heat, but it is not unhealthy.

"(3) *Central Africa*—stretching from the desert as far as South Africa. This is an area covered with jungle, especially on the East Coast, and with the 'big bush' on the west and in the Congo country. Practically all of this region that borders on the coast and that lies along the rivers deserves its name—'the white man's graveyard.'

"(4) *South Africa*—which has a climate as tolerable as that of the temperate zone, and which is now so thoroughly civilized that it may properly be considered a part of Europe.

**4.
Africa No
Longer a
Black Man's
Country.**

"Africa's era of exploration is past; there is nothing left to explore. 'The partition of Africa' is over—because there is nothing left to divide. And now, after the scramble of Europe, what remains to the blacks? The crazy patchwork map shows that the whole of Africa is European except four small countries—Morocco, Tripoli, Abyssinia and Liberia. But Morocco is already in the unrelaxing grip of the French. Tripoli is in process of becoming Italian. Abyssinia is a Brown Man's country, and the European eagles are patiently watching from their lofty perch for the hour when they may swoop down upon it without raising an outcry. The only Black Man's country left in all Africa is the American colony of Liberia.

"This, then, is the Africa of our day: a vast tropical plantation dominated by two great landholders (England and France), with half a dozen little garden-patches held by other European 'squatters.'

"Yet the humanitarian generally forgets what Africa was when the white man found it. Livingstone, who was temperate in language, summed up his impressions in one sentence: 'It gives me the impression of being in hell.' The inscription upon his tomb in England's abbey of immortals—and it was written to the American people just a year before his death—calls for a blessing upon every man who shall help to heal 'the open sore of the world.' That was the Black Man's Africa as the White Man found it."*

**5.
The
Yoruba
Country.**

But it is the Yoruba country we are most interested in, because it is there the missionaries of the Southern Baptist Convention work.

"Yoruba is a delightful tract of land under English control, situated in the Bight of Benin. It is about 200 miles square, containing about twenty cities, with populations varying from 20,000 to 150,000 each. The soil is very rich and the country hilly. The rivers are short, rapid torrents, and become mere brooklets in the dry season. During the rainy season the currents are so swift that they become impassable. A belt of forest trees stretches from east to west, from the shore of the lagoon on the south to a distance of 50 miles interior. Beyond this belt or forest the country is open and well cultivated. The only seaport is Lagos, and from the low land, only seven feet, on the Lagos Island, the ground rises to the height of 1305 feet above the level of the sea at its northern extremity.

* The Land of the White Helmet.

6. **Its People and Customs.** "The traditions as to the origin of the Yoruba people are obscure and contradictory. It is certain, however, that they are negroes, but not the negro commonly written about, with flat nose, low forehead and thick lips. The greater part of the race have handsome hands and feet, pleasing features, well developed foreheads, and are altogether a noble looking people.

a. **Tribal Marks.** "A barbarous tribal custom, however, almost universally practiced, is marking the faces and bodies of children with deep gashes in order to show to what family they belong. This is usually done in infancy, but if it is neglected, when the children grow older they will go through with almost any amount of suffering rather than be without these family marks.

"Yoruba children are as full of fun as any group of American boys and girls. Housekeeping, spinning shells, carrying a wooden doll, a game nearly like marbles, and turning somersaults are a few of their interesting sports. I have seen boys with a telephone ingeniously contrived by two gourds covered with skins and connected by a cotton string.

b. **Slavery—to Men, to Idols and to Drink.** "Slavery in this country is an established practice. It is a sad state of things, but true, that about one-third of the whole Yoruba race are slaves. The slave trade still flourishes in the interior towns; although the rulers fear that the white man will put an end to the inhuman traffic.

"The religious customs vary with the objects of worship, because with each idol there are distinct rites of worship. The idea prevailing among the people is that God, the Creator, appointed deputy gods over each tribe, and that the number of deities placed over the Yoruba tribes exceed two hundred. The devil himself, the father of all idolatry, is worshiped, and an altar in his name is placed outside of each house.

"The people are very immoral, disregarding the laws against murder, adultery, theft and lying.

"All of the sins forbidden by these laws are fearfully common, and in addition to them there is the growing curse of strong drink, which has been introduced from so-called Christian countries. Gin, rum and whiskey, the three great curses of the African, degrade their victims more than idolatry can ever do.

"Yet the Yoruba people are well worth saving. They have strong, healthy bodies, and are capable of enduring great strain in work of all kinds. In spite of not taking the best care of themselves, they live to a great age, and gray-haired men and women are very numerous.

c. **Industry and Hospitality.** "The people are extremely industrious. The men work on farms or at various trades, and the women collect firewood for home and market, draw water and prepare food for the family. There are no wagons or wheelbarrows, so that every article is carried on the head from place to place. This habit, practiced from infancy, makes the sinews of the neck so strong and the skull so hard that immense weights can be carried on the head. I have known men to carry a hundredweight for four days, traveling twenty miles a day.

"The custom of the Yoruba people in showing kindness to travelers, both black and white, is genuine hospitality. For instance, on arrival at a village after a six hours' walk under the fierce sun, the Bale (father of the village) meets you with fresh eggs, milk, a chicken, and offers to you the best part of his house to repose in ere you resume your journey. If you feel it in your heart, after such hospitality has been shown to you, to depart without rewarding the host—well and good, he does not murmur. Of course, we offer some little present in return, but nothing that is equal to the comfort we enjoy, and we leave feeling that we are debtors. This is not one solitary instance, but the general custom of the people."*

d. **Intelligence.** They are an intelligent people, shrewd and able to see through a thing quickly. They are capable of profound reasoning, and there are hundreds who, having good advantages offered to them, have become proficient scholars, being able to read and converse in several languages, and to reason logically on almost any subject. These men are striving hard to teach their countrymen the value of education, and the kind of education that is the hand-maid to true religion.

7. **History of the S. B. C. Work.** a. **In Liberia.** "The Foreign Mission Board of the S. B. C. has maintained its work in Africa under difficulties. As far back as 1821 Lott Carey and Colin Teague, two negroes of Richmond, Va., were sent to the negro colonists in Liberia by the Old Triennial Convention, and began their work in Monrovia, West Africa. Their work was from the start successful, and when the Southern Baptist Convention met in 1846 a report was adopted recommending that other missionaries be sent to join them. Accordingly, two white brethren, Rev. John Day and Rev. A. L. Jones, were appointed.

"Marked success in this field continued, and by 1861 there were 24 churches with a membership of 1258. Then the Civil War came on; the Board was forced to withdraw its support, and the native

*"The Yoruba Country," S. G. Pinnock.

churches were thrown upon their own resources.

b.
In the
Yoruba
Country.

"In 1871 the Board resumed the work in Africa, but because of lack of funds decided in 1875 to abandon this field, as it was thought possible to enter Central Africa more advantageously through the Yoruba country, which had been opened by Bowen and his co-workers in 1854, and thus was closed sadly a brilliant chapter in our missionary history."*

liant chapter in our missionary history."*

In 1875 W. J. David, of Meridian, Miss., sailed for the west coast of Africa. With him went a colored man named Colley, sent by the colored churches; these two men labored together for several years. "By direction of the Board, David closed up our work in Liberia, and before the end of the year he and Colley had begun to reopen our work in the Yoruba country. This had suffered severely in tribal wars, in which the missionaries were driven out and the Christians persecuted; so that by 1869 there were only a few converts remaining.

"David found a young carpenter, M. L. Stone, preaching to the converts in Lagos, and working at his trade for a living. He was employed as a mission worker and became the very first of our native preachers. He is today the pastor of the large self-supporting church at Lagos."

As soon as possible David visited Abeokuta and Ogbomoso, reorganizing the work, gathering together the few converts who had continued faithful throughout all these years, while left without any missionaries to lead them. Thus began our present work in the Yoruba country. Of this country Rev. S. G. Pinnock says:

"It is not only an important field in itself, but it is the gateway to the vast country occupied by the millions of people in the Hausa States, and indeed, to the whole Central Soudan. It is in this region that the life and death struggle between Islam and Christianity is to be fought out in the next two or three decades. There ought to be a line of strong, well-equipped mission stations all the way across Africa at this point to prevent the pernicious power of Mohammedanism from extending down into the whole of the dark continent. This is one of the most strategic, most important and most pressing tasks that confronts the Christian world."

8.
Our Repre-
sentatives
Today.

But you are asking "Who is representing us now, how many missionaries have we in Africa today, and what are they doing?" The answer comes back, "Today we have 11 missionaries, 30 native workers, 17 churches, 13 outstations with 663 members, 17 houses of worship, 18 Sunday-schools with 437

scholars, 11 day schools having 364 scholars, one girls' boarding-school with 14 scholars, one industrial school, one theological seminary with 10 students, two medical missionaries with three dispensaries."

What a glorious record for so few to have accomplished. What might it be if the field were adequately manned!

But you must hear what our representatives have to say of their work. At Ogbomoso we have Dr. and Mrs. George Green and Mr. and Mrs. Pinnock. Dr. Ogbomoso.

Green writes:

"Nineteen hundred and twelve has been a good year in our mission work at Ogbomoso. The work has been along three definite lines, the evangelistic, educational and medical, these three, united and directed toward the one great end—"The Yoruba People for Jesus Christ." Ogbomoso is the second largest town in Yoruba land, and with its outstations, numbering five, gives a population of at least one hundred and fifty thousand people directly within the sphere of influence of the Ogbomoso station. A survey of the three lines of mission activity results:

"1. Evangelistic Work.—* * * The need of a revival has been the subject of much prayer. We have seen this year a greater desire on the part of the people to know the teachings of Christianity. There are in Ogbomoso three churches, at two of which large crowds gather twice on Sunday, seating accommodation being at a premium, while at the third there is usually a good audience.

"2. Educational.—The work in the schools includes the elementary day schools and the academy, preparatory to entrance to the Theological Seminary. We have 7 day schools, 4 at Ogbomoso and 3 at outstations. At our largest school near the mission compound instruction is given in both Yoruba and English, while at each of the three churches in the town there is a day school in charge of the pastor where instruction is given in the vernacular only.

"3. Medical.—This branch of the work has been carried on for eleven months this year, but owing to the small mission staff (Rev. A. S. Patterson, Mrs. Green and myself) I have not been able to give the time and attention it deserves. My native assistant has done good service. Three days a week the dispensary has been opened for regular dispensary service, but daily persons needing urgent medical and surgical attention find their way to the doctor's residence. The native pastors have talked and preached to the patients previous to their receiving treatment. There have been nearly five thousand visits of patients to the dispensary, and more than twice that number have heard the Gospel preached to them through the medical work."

* See "Southern Baptist Foreign Missions," Edited by T. B. Ray.

b. **At Saki.** At Saki we have Mr. and Mrs. L. M. Duval and Dr. and Mrs. MacLean. Mr. Duval writes that Saki, on the northern border of the Yoruba country, is a strategic point for advance work. The industrial work under Dr. MacLean has been the means of much good, "and we had the pleasure of baptizing one of the young men in the school during the year."

c. **At Oyo:** Dr. Lockett reports from Oyo: "For more than three years the government has not permitted us to have a missionary in Oyo (pronounced Awyaw). Oyo is the capital of the Yoruba country in which our African mission works, and is a very difficult city for Christian work. It is almost centrally located between Abeokuta, Ogbomoso and Saki. When I left Abeokuta I received from the government permission to occupy Oyo on certain conditions. I was given possession of the confiscated mission property and had to spend several weeks in clearing the jungle and in repairing the deserted mission-house. It is now fairly comfortable.

"After my arrival Dr. Green came down to formally give the work over to me. We had a gracious thanksgiving service under the big mango trees in the mission yard, and the privilege of baptizing twenty-four. The disheartened members have taken fresh courage, and we are looking forward to good things in the coming year." * * *

We have only 11 missionaries to carry the Gospel to 4,000,000 people! Can you, my friends, realize the fewness of 11 people as against the greatness of 4,000,000?

9. **Needed** Let us repeat it over to ourselves while we further listen to their *immediate needs*, and then search our hearts for the answer.

At Once! Dr. Lockett tells us of Oyo: "We now have two small schools. Next year we hope to have two more. We expect to open a small medical work which we hope may become an entering wedge for Christ in this strong heathen center. By the time Southern Baptists are reading this we shall be needing a building for the medical work. Is there not some Baptist who would like to give a memorial to some person, which would serve to bless the sick and infirm of this great heathen city?"

Dr. Green says of Ogbomoso: "One of the great needs of our mission today is a thoroughly trained native ministry, and as a mission we are endeavoring to supply this need. * * * We are still hoping and praying for suitable buildings for chapel, dispensary and hospital. Two rooms, one fourteen feet square, and a second fourteen feet by seven feet, do not

allow of much unoccupied space, when forty or fifty patients and their friends assemble in the larger room for preaching service and then pass into the smaller room for medical and surgical attention. The members of the Ogbomoso churches have planned to roof with grass two sheds, the mud walls of which I have already built, so that prospects of better temporary quarters are before us."

Of the needs at Abeokuta, Dr. Smith says in his report, May, 1913:

"*Girls' School.*—The need for a girls' school at Abeokuta is urgent. Other denominations have good schools for girls at Lagos, Ibadan and Ijebu, and Abeokuta is demanding their equal. Baptists are already there and can have the school if they meet the demand promptly, but there is no time to waste. May God enable us to profit by past experiences and not allow this splendid opportunity to slip through our hands.

"*Boys' Academy.*—By opening a high school we could relieve our over-burdened day school teachers of many of the higher classes. We should also be able to keep under Baptist influence our younger members who are eager for an education. The Abeokuta pupils demand a higher education than the people of the interior. It has taken them years to realize the value of an education, but they want it now and are going to have it. *Nine-tenths of our members come from our school children.* If we are to have strong members—men of power, and influence, men of means who can support their own churches later—we *must* give them an education."

We have heard their reports, they have told us their needs—what are we going to do?

They are on the firing line, undergoing hardships. Shall we, here at home, surrounded by comforts, expect 11 missionaries with a few native helpers to evangelize 4,000,000 people? They beg for more helpers and better equipment. It is our duty to do all we can. Let us make it our pleasure also.

Program for Young Woman's Auxiliary

- I. Our Watchword—Dan. 12: 3. (Repeated in unison.)
- II. Opening Hymn—"From Greenland's Icy Mountains."
- III. Bible Reading—(See W. M. U. Program.)
- IV. Prayer.
- V. Reports—Business.
- VI. Our Topic—Africa.
 - First Part: Paragraphs 1 to 5.
 - Second Part: Paragraphs 7 to 9.

Give the first part to three or four girls, and the second part to three or four others. Let each group be responsible for bringing out the facts of each part. By all means, have a map of Africa, and get the girls to make use of it in their talks. Give them plenty of time to study up these facts, letting them know that the *Discussion* that is to follow will be mainly based on the information they are to bring to the Auxiliary.

VII. Discussion—If I had \$50,000 to give to Africa, where would I put it to accomplish the most good?

(Note—Invite as many girl visitors as you possibly can to come to this meeting, give personal invitations, and have special places reserved for them. Ask them to take part in the Discussion; and visitors and all cast ballots at the close as to where *they would place the money gift.*)

VIII. Prayer—Several short prayers for this wonderful country with its great possibilities and our missionaries *there*, and our *part here*.

IX. Our Tribute to David Livingstone.

"Forth to the fight he fared
High things and great he dared
In his Master's might to spread the light,
Right *mightily* wrought he.
He *greatly loved*—
He *greatly lived*—
And died *right mightily*."

X. Y. W. A. Hymn—"O Zion, Hasten."

XI. Mizpah Benediction.

XII. Adjournment.

Program for Royal Ambassadors

"It is daybreak everywhere."

(Follow the order of the program for July. Choose something that will be brief and will provoke the boys to give the best attention. Conduct the meeting under the shade trees on a picnic party, a camping trip or where ever you may secure the interest of the boys.)

Impress upon the boys the importance of Christianizing the negroes at home.

For help see the "Home Mission Task," chapter 7, written by Dr. J. B. Gambrell, of Dallas, Texas. Or order in tract form from the W. M. U. headquarters.)

Of the eleven missionaries in Africa find out how many are medical and locate them. Locate the three dispensaries; tell the names of

the physicians that work here, and exhibit their pictures at the meeting. (Get Album of Missionaries from the Foreign Mission Board at Richmond for 25 cents. It will be a valuable help.)

LIVINGSTONE, OR "THE MISSIONARY AND A HALF."
(Written by Wm. Martin, Chapter Collector.)

Any missionary has a hard time, but in a foreign and uncivilized nation to be a medical missionary is an extra strain. To be called from your rest at midnight after a hard day's work, to make a long day's journey and care for the sick, is taxing in the extreme. David Livingstone began work as a boy, very poor and without skill or knowledge or without money to obtain them, yet when he died the world was so full of praise and wonder at his work that his body was brought from Africa and laid to rest in Westminster Abbey, among the graves of his country's greatest men. In thirty years he had traveled 29,000 miles through wild and unknown parts of Africa. Among the black tribes he made many friends, doctored their sick and taught them how to do their duty to God. His greatest and last work was to follow up the slave hunters and make known to England the horrors of the slave trade. His medical skill got him the fame of a wizard, and black patients from far and near thronged to him to be cured. He worked till he knocked up the slave trade. At last on one of his exploring trips he fell desperately ill, and soon died. He was found dead upon his knees. He had given his whole life to God's less happy creatures. And this he had done not for money, not for fame, but out of the love for God and man. His faithful Africans went through all hardships, and in one case were compelled to fight, but after nine months of hard traveling they succeeded in getting his body to the coast and turned it over to the British Consul. All his possessions were handed over, even to the very buttons on his clothes. Their task was done, and with sad and weary hearts they were sent away. There are black men to this day in Africa whose faces light up at the mention of his name. They will answer questions about the great man they called the "wise heart" and "the healer of men."

For further information see his life, "Livingstone, the Pathfinder," by Basil Matthews, from Foreign Mission Board, Richmond, Va.

(Often we have given information like the above to our Ambassador-in-Chief, two weeks before the meeting, saying; "We shall depend upon you and your officers to render us a most practical and helpful program at our next meeting." We have been very much gratified at the results.)

Band Program

(Prepared by Miss N. A. Davidson, Baltimore, Md.)

FIRST MEETING.

Motto—Ethiopia shall soon stretch out her hands unto God.—Ps. 68: 31.

Scripture—Isaiah 35.

Offering.

Hymn—Prayer.

Responsive Exercise—

Talk by Leader on "A Yoruba Baby" (See Mission Fields, Vol. VI, No. 1, p. 39.)

Letter From Virginia Green—(Leader should give this to some good reader previous to the meeting; if recited it would be more effective. Tell the Sunbeams that Virginia was born while her mother was in America and named after the State in which she was born, but when she went to Africa her mother took her to see the king and he gave her a new name, Ogbomoso, after the city in which she lives. Everyone was glad to see the white baby and brought presents, three guinea pigs and a monkey, etc.)

Ogbomoso, Southern Nigeria, West Africa, March 20, 1913.

Dear Little Sunbeams:

My mamma is going to write a letter to you for me. I have just passed my second birthday. Mamma made a cake with two little candles on it. I just wish some of you could have been here to my party. I wonder how it would be to have some little white playmates. I am the only little white child in this part of Africa, and I do not remember ever seeing another little girl like myself.

All of the little children here are black, and mamma says they do not know how to play like the children do at home or in America. She says I will have to learn how to play when I go to America. She says that I will see lots of strange things over there and have a lot of strange things to eat, such as ice-cream—I wonder if it is very good.

If you little Sunbeams could come to Africa to see me we could have lots of fun playing in our large yard. Papa has made me a nice swing, and you could show me how to play some of your games. We could eat oranges and bananas all we wanted to, for there are a lot of them here. I know you must like oranges and bananas, and there are some other good things to eat.

I will be nearly four years old when I go to America, and I want to know the Sunbeams then. I should love to have a little chum.

I have a cat and a monkey for pets; they play together nicely. The monkey is such a funny little fellow and gets into so much mis-

chief that we have to keep him tied to a tree. He likes to eat bananas.

Mamma says that you little Sunbeams do not carry your dollies on your back like I do. I wonder why, for it must be the place to carry your babies. All of the mothers here carry their babies on their backs. Teddy Bear likes to ride on my back, too.

The little girls in Ogbomoso do not have pretty dolls like my friends sent me, but they play with a big bone or a piece of wood for dollies. I think they like their dollies.

When mamma and papa take me into town a crowd of people will run out to see me and call to their friends to come see the white man's child.

I can say some words in their language now, and they always try to teach me others. Everybody carries everything on their heads here, except their babies. Mamma says they do not do that in America. I carry things on my head. I wonder if I will know how to act when I get to America? I love for mamma to tell me all about America and what the people do there; it seems so strange to me.

I am sending you some pictures of myself, one when I was two years old and I weighed twenty-eight pounds, and one to show you how I like to carry my dolls.

This letter carries with it love and best wishes to each little Sunbeam in America from a little Sunbeam in Africa.

Your Little Friend, VIRGINIA GREEN.



YOUR LITTLE FRIEND

Roll Call—(Have each child answer the roll by reciting a quotation—which should be previously assigned—from missionaries. For list see Mission Fields, Vol. VI, No. 1, p. 27.)

Here are some others:

"May good men never be wanting to carry the work forward."

(Adolphus C. Good.)

"Tho' every step mark the grave of a missionary, Africa must be redeemed."

(Melville B. Cox.)

"Nothing earthly will make me give up my work in despair. I will encourage myself in the Lord and go forward."

(David Livingstone.)

"Where is light most needed? Without question in dark, dark Africa. Then let my life blaze out for Christ in Africa."

(Bishop Hill.)

"These men must have ten lives when they are so fearless of death; there must be something in immortality."

(Words of an African Chief about Moffat.)

*Adjournment.

SECOND MEETING.

Motto—"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2: 10.

Hymn.

Roll Call—(Answer with names of missionaries and stations.)

Hymn—Prayer. Scripture Reading—Isa. 61: 1-3.

In the land of the Yoruba,
Where the pagans have their home,
In the town of Ogbomoso,
See the missionaries come.
Dr. Green to heal their bodies,
Mrs. Green to comfort give;
Mr. Pinnock, with the Gospel,
Teaching them for Christ to live.
Do you know four hundred idols,
Made of senseless wood and stone,
Worshipped are in Ogbomoso,
While the Saviour is not known?
Mrs. Pinnock, in the day schools,
Mothers all the girls and boys;
In the town of Abeokuta
Mrs. Lumbley shares their joys.
Dr. Lockett, up in Oyo,
Through his physic souls has won;
Bible truths are daily given
By Missionary Patterson.
Then the Saki School, Industrial,
Teaches useful things to do.
Dr. MacLean gives instruction;
Mr. and Mrs. Duval, too.
Soon from Training School and College,
Native teachers o'er the land
Will be spreading God's glad message,
Bringing joy on every hand.
Boys and girls throughout the homeland,
Give your gifts and give your prayers.
Who has most of joy and gladness?
He who all his blessings shares.

Hymn.

(The following stories of African Heroes might be distributed at a previous meeting and studied by the children. Have a map of Africa, and as the story is told let the child place a star on the part of Africa most prominently connected with the hero's life.)

ROBERT MOFFAT, a Scotch lad, was taken away from school and apprenticed to a gardener. He began work at 4 o'clock on cold winter mornings, knocking his knuckles against his spade handle to keep them warm. The hard life toughened his frame and fitted him for his future work. He was crossing a bridge one day and saw a sign announcing a missionary meeting. This aroused memories of missionary stories his mother used to tell him, and he there decided to give himself as a missionary. He reached Africa in 1877, and until 1870 was preacher, teacher, carpenter, smith, cooper, shoemaker, miller, baker and housekeeper, uplifting and Christianizing the most savage Africans. His central station was at Kuruman.

LOTT CAREY was a slave who had bought his freedom. He was sent to Africa in 1821, and organized in Liberia the first Baptist mission in Africa. He worked for seven years, but the "open sore" of Africa—the slave trade—hindered his work greatly, and in 1828, while engaged in a struggle against a slave trader, he met his death.

SAMUEL A. CROWTHER was born in 1809. He was a native of the very country where we now have our mission—Yoruba. When he was 11 years old he was captured and sold as a slave. The slave ship that he was on was taken by a British man-of-war, and he was sent back to Africa. He was educated in Liberia, where the Baptists first undertook mission work in Africa, and he determined to give his life to helping his own people in Nigeria. While he was doing his missionary work he was reunited to his mother and brother and sisters, who had also been sold into slavery. His mother became a Christian and took the name of Hannah. Crowther was consecrated first Bishop of the Niger, and did splendid work as a translator, an evangelist and in organizing missions. He was 82 years old when he died.

DAVID LIVINGSTONE, the greatest of all great Protestant missionaries, was born in Scotland in 1813. He went to work in a mill when he was only 10 years of age. He decided to be a medical missionary, and went to Africa in 1841. With great toil and peril he explored and opened up to missions and commerce the Zambesi country and the region around the great African lakes. He loved the natives and became one of them, and influenced them mightily by his life. He

died on May 1, 1873, while on his knees in prayer. His loving black servants buried his heart in Africa and carried his body all the way to the coast, a journey of one year, so that it might be sent to his own home. It was buried in Westminster Abbey.

ALEXANDER MACKAY (1849-1890) was another Scotch lad who gave his life for Africa. He could read the New Testament when he was only three years old. His reward for good work was a missionary story, and his choicest plaything was a printing press. He became an engineer, and when Stanley made an appeal for missionaries to go to the Dark Continent he decided to go and be an "engineer-missionary." His mission station was in Uganda. Mackay said that man should be like his Maker, who made not one thing only, but all kinds of things. Mackay built a wonder house, introduced a cart, made a magic lantern, set up a printing press, constructed a mighty coffin for the King's mother, was tailor, bootmaker, school-teacher, baker, sawyer, weaver, bridge builder and general jack of all trades. He taught the natives to work, telling them that God when he made them with one mouth and two hands meant that they should work twice as much as they ate. He won many hearts to Jesus Christ. He met with much persecution and was finally driven out of the country to a very unhealthy region, where he did not live long. He was only 41 years old when he died.

WILLIAM TAYLOR, who was called the "Flaming Torch" by the Africans, was a wonderful evangelist, turning men to God wherever he preached. He won thousands in the West Indies, Ceylon, South America, Australia and other countries. Finally he went to the South of Africa, and toiled heroically for 12 years trying to establish self-supporting missions, his missionaries earning their own support by farming and other labors. He slept with his head on a stone which he always carried with him. When anyone asked his address he would reply: "I am sojourning on the globe at present, but I do not know how soon I shall be leaving." He died in 1902 at the age of 81.

JAMES HANNINGTON set out in 1882 to help the Uganda Mission. So many had died there by the terrible African fever and been killed by the murderous natives. Sickness drove him back to England, where he was consecrated Bishop of Equatorial Africa. He returned to Africa in 1885, but, unfortunately, he approached Uganda from the north side of Lake Victoria, and the suspicious and evil-minded natives considered everyone their foe who came from that direction, so they killed him and 45 others who were with him.



YANG CHOW BAPTIST GIRL'S SCHOOL

Program for September

MISSION SCHOOLS.

"Properly conducted mission schools are one of the best agencies for spreading the Gospel of Christ."—Robert E. Speer.
 "Nine-tenths of our members come from our schools."—Africa.

1. Hymn—When His Salvation Bringing. 2. Prayer. 3. Bible Study. 4. Results of an Investigation (Paragraphs 1 and 2). 5. Japanese Babies as Mission Workers (Paragraphs 3-7). 6. Mission Schools in China (Paragraph 8). 7. Mission Schools in America (Paragraph 11). 8. World-wide Progress Demands World-wide Vision (Paragraphs 10 and 12). 9. Our Investment (Paragraph 13). 10. Prayer. 11. Business. 12. Hymn. Bible Study—Missions in the Psalms.

Psalm 2. What is to be the extent of the Messiah's rule?
 Psalm 22: 22-31. What is the work of God's chosen people?
 Psalm 24: 1. To whom does the world belong?
 Cf. Obligation to the children.—Deut. 14: 20; Deut. 6: 7;
 Joel 3.

SUMMARY.—There are thirty-three mountain schools, two in Virginia, three in Kentucky, seven in Tennessee, nine in North Carolina, four in South Carolina, three in Georgia, and five in Alabama. This means an attendance for 1911-12 of about five thousand five hundred.

In Africa there are only thirteen schools under the Southern Baptist Board, with three hundred and eighty-six students. This includes one theological training school with ten students at Ogbomoso.

We have one hundred and seventy-five schools in China, forty-two in South China, thirty-three in Central China, and three in Interior China. The total enrollment is three thousand, nine hundred and six. Three of these are theological training schools. One at Canton, another at Shanghai and the Bush Theological Seminary at Hawanghien, in North China.

1. An Investigation of Missionary Education.

Some years ago the Established Church of Scotland sent out a deputation to examine its mission work in India, with reference especially to the question whether too much attention was being given to education. The deputation reported that some points were in need of more attention, chiefly in the way of sending out an adequate force so that the wonderful opportunities of the schools for evangelistic progress might be utilized, as they could not be when all the teachers were overloaded with secular teaching."

Some of the findings of this deputation were as follows:

2. Some Conclusions.

"Their value can hardly be over-rated. Their importance is greater now than when missionary education first began. From the destruction of heathen beliefs, now, if ever, is the Church's opportunity. Even now, the most numerous converts and the best are made in the schools. Both as destructive and as formative agencies, they are most valuable to direct evangelistic work.

"Properly conducted mission schools are one of the best agencies for spreading the Gospel of Christ. In the majority of cases the cause of the unsatisfactory results lies in the insufficiency of means employed in teaching the Bible.

"In the general progress of India toward Christianity, missionary education is by far the most potent factor.

"Mission schools have an essential place in missionary work; mission colleges are the only means we possess of reaching and influencing the higher sections of the community."*

* Robert E. Speer, in *Sunday-School Times*.

"Here is a Japanese proverb that runs, "The heart of a child of three remains until sixty." When we set forth upon the great Conquest we should be mindful of this truth and try to win first that strategic point—the heart of the child.

**3. The Kindergarten:
a. Dispels Prejudice.**

The value of the kindergarten as a missionary agency is only beginning to be realized; but where it has been used its importance is thoroughly appreciated. Perhaps the greatest difficulty the foreign missionary has to encounter is the non-Christian point of view which makes it so hard to make an appeal. The Christianizing of the country can follow only upon the creation of Christian homes. But meanwhile there is the lack of a Christian atmosphere in which the little ones may grow to learn what the love of the Lord means. This lack the mission kindergarten is able in some measure to supply. The kindergarten too unconsciously takes knowledge of his teachers that they have been with Jesus. He may grow up not in the church, yet he can never in after-life entertain the unfriendly attitude toward Christianity which is common to his prejudiced fellows.

b. Is an Open Door.

Not only is it the child that is thus influenced; the kindergarten is an open door into the native home. To the overburdened mother the kindergarten, with care and contentment assured her child for at least part of the day, is a tremendous boon. And what mother can resist the friendly advances of those who are good to her children? Thus the ice is broken, and the kindergartner becomes a welcome visitor in the home of each of her little charges.

4. A Day in a Japanese Kindergarten.

A day in a Japanese kindergarten is not unlike a day in the kindergartens with which we are familiar. Long before the opening bell has sounded the eager little ones are assembled. If the kindergarten is furnished in the native style, they have left their sandals at the door and are pattering about in soft tabis. They have already greeted their teachers with their polite "Sensei, ohayo suzaimasu," "Honorable early it is, teacher," and are ready for the opening prayers; for in most of the kindergartens the day begins with the Lord's Prayer.

5. Difficulties of Equilibrium.

If it is early in the term and there are many new pupils, the most important lesson to be learned is that of sitting in foreign fashion on the kindergarten chairs with little hands folded decorously. For the Japanese babies, until they come to kindergarten, have never sat on anything but the floor, and it

* Margaret Jefferys Hobart, in *The Spirit of Missions*.

takes many days of patient effort before they learn to sit securely. Many and many a time during the first few days must the teacher stop to pick up some little tot who has returned in sudden and surprised manner to his native seat, the floor.

In the middle of the session recess is given for *o bento*, honorable lunch, which the children bring with them, curious concoctions of rice and fish, with sometimes a cake.

Before luncheon they repeat together their grace, and many mothers have told the kindergartners that this habit is brought home, and that the children not only teach their younger brothers and sisters, but insist upon having their parents return thanks for God's bounty before their meal.

6.
**Grace
Before
Meals.**

During the story hour the little ones listen eagerly to a Bible story or an episode from the life of a great Christian hero. Their deft brown hands are apt with their handwork, and their keen minds are so quick to catch an idea that it is a joy to teach them.

7.
**"A Little
Child Shall
Lead Them."**

And the lessons learned in kindergarten are carried home. Stories drift back to the workers of how one mite reproved his father who was loyally extolling the Emperor as the consummation of everything good by asking, "And how about God?" and of another who comforted her troubled mother by saying, "Why don't you tell it all to the Lord Jesus—I do." In one mission station after another we hear how the kindergarten babies in the fullness of their own enthusiasm have persuaded their parents to attend the preaching services and have brought their brothers and sisters to the Sunday-school. And we remember that a great prophet said, "A little child shall lead them."

If this be true of Japan, how much more so must it be in that country whose devotion to learning is proverbial; one Chinese maxim runs, "Education is the highest pursuit a man can follow."

Dr. Capen of Hartford has given the following summary of the results of school work in China:

8.
**Christian
Schools
in China.**

"The missionary has been the pioneer of modern education in China. The Protestant missionaries maintain 3700 day or primary schools, with 86,000 pupils, and more than 500 higher schools with an enrollment of more than 31,000. Up until recently the Christian schools have been the best in the country, and even now but few government schools can compete with the best Christian schools in the grade of their teaching, especially of English and Western subjects, and above all, in their moral tone. The ethical influence of most government schools leaves much to be desired, while the Christian school seeks

by moral and religious instruction and by careful supervision and discipline to develop the pupils into strong and public-spirited men and women. The direct influence of this educational work has been great, but its indirect influence is even greater. Not only have these schools trained leaders for the new China, but they have helped to awaken an interest in Western education, and earnest Christian teachers have been employed by the government in its own schools."

Our own Dr. Ayers of Hwanghien says:

9.
**A Physician's
Testimony.** "Christian schools have been such an important factor in the spread of the Gospel it is difficult to tell how far-reaching has been their influence. I will give some facts which have come under my personal observation as to what these schools have meant to our Southern Baptist Mission in North China.

"The first pastor ordained in our North China Mission was a man who had been taught in Mrs. Crawford's school in Tung Chow, Pastor Li. He is worth more to our work than any six missionaries that could be sent to our mission. Up to this year our mission had only three native pastors, and they all had attended a Christian school. If nothing more had been done through our Christian schools than the preparation of these men, it would justify all that our schools have cost us, for these men are leaders who have been instrumental in bringing hundreds and hundreds into the kingdom."

Rev. C. W. Pruitt stresses the necessity for education in these words: "In a few cases I have known uneducated men set apart as pastors, but I do not know of a single one who succeeded. They have in every case given up the fight."

Moreover, China is demanding Western learning.

*If we can give it to the Chinese, plus Christianity, they will take it; if we cannot give it to them, they will get it, without Christianity, in pagan or frankly atheistic government schools.

10.
**World-wide
Progress.**

In Brazil a great door is opening wide to North American education. In Italy, Japan, Mexico, Africa and Argentina, through sudden upheaval or through the silent working of the hand of God, a new era has come.

One recognized authority recently made this statement concerning missionary progress in foreign lands: "It took one hundred years to win the first million converts. It took twelve years to win the second million. We are now winning the third million in less than six years. Why is the ratio of increase so great? Because the work is now being done largely by educated native workers."

*Judson Centennial.

Turning to the work of our Home Board we quote from the *Annual*:

**II.
Home
Mission
Schools.**

In the Department of Mountain Schools the work of the Home Board has been abundantly successful from the first. Southern Baptists have held the strategic position for the successful conduct of secondary schools among the Southern Highland people. And we have not failed under the superintendency of

Dr. A. E. Brown of the Mountain School Department of the Board to attain the most gratifying results at an exceedingly moderate cost to the denomination.

Every dollar Southern Baptists have put into this work has drawn out to its aid \$5 from the mountaineers themselves. Indeed the fundamental principle on which the work has been administered is to help the stalwart people of the hills to help themselves, and this is the kind of aid to which the people best respond.

At present there are thirty-three mountain mission schools under the Home Board, and the attendance will approximate 5500, of which about seventy-five will be young men training for the ministry who will go out, after training in higher institutions of learning, to be among the leading forces in our Baptist pulpits for the bringing of the Kingdom of our Lord.

A new feature is being instituted this year in two of the schools. To meet the pathetic anxiety of many indigent mountain boys to get an education, the superintendent has in some instances rented land near the schools on which these young fellows might work to get means for paying board and tuition. The scheme has proven successful even on rented land. This year at North Greenville Academy, in South Carolina, and Fruitland Institute, in North Carolina, small farms have been purchased to help these boys to help themselves. It will also afford an opportunity to give practical lessons in scientific farming to young men who will lead in farming operations in the Highlands in the years to come.

**12.
Judson
Centennial
Objects.**

In view of the strategic importance of mission schools at the present time, \$800,000 of the Judson Centennial Fund will be devoted to the equipment of schools of all kinds. Here follows the detailed needs of certain typical schools:

**a.
Africa—
Shaki.**

Shaki is the newest of our mission stations. The school work is already an efficient and effectual agency there. For the Industrial School it is proposed (1) to build dormitories that the students now scattered about the town may live in residences and be more directly under missionary discipline and influence. (2) To

take on as large a number of students as possible and cultivate land with a view to raising part of their support. (3) To attempt to develop and improve native industries—cotton spinning, cloth weaving, blacksmithing, etc., at which students may be employed when not farming. (4) This should bring under Christian influence many who are indifferent to the missionaries' message. We teach them to read the Bible, as well as some useful occupation, that they may be a strength to our churches. Our method is to give them manual work for the first four hours of the day, then have school for Bible study and such subjects as will help in their work.

This will make necessary a large building with classrooms, weaving-rooms, etc., and later on additional dormitory. The amounts asked for are small, considering the needs and possibilities of the work.

Boys' ACADEMY—\$40,000.

b. Argentina— Buenos Ayres. "The mission thinks that a Boys' School, located in or near the capital, will be a wise way in which to spend our first money in the way of educational equipment. Such a school would support the Training School already begun, and also give us a chance to hold and develop the boys and young men we are reaching in our work. Our idea would be to have a boarding department from the very beginning, making it possible to accommodate students from the country."

Forty thousand dollars will be the least possible amount with which this institution can be established. The best checkmate for the infidelity and agnosticism prevailing in the schools in Argentina is the establishment of a Christian school where boys can be educated under wholesome Christian influence.

RIO BAPTIST COLLEGE AND SEMINARY—\$102,000.

c. Brazil— Rio. We have in Rio one of the most remarkable school situations we have anywhere in the world. This school, organized four years ago, with twelve students, has grown until about three hundred were matriculated during its last session. It has twenty-six students for the ministry and fifty more would enter if the school could take care of them.

To properly equip this institution, we wish to buy about twenty-three acres of land in the best suburban section on which is situated a magnificent building, built by an old baron. This property will cost \$102,000. We have already secured about \$25,000 of this amount and have bought two and one-half acres of the land. The remaining \$77,000 should be raised speedily. The need is pressing, the location ideal, the opportunity unlimited.

WOMAN'S SCHOOL BUILDING—\$3000.

d. **China—
Ying Tak.** "The object of this school is to train Bible women and to help the wives of the preachers and other Christian workers to become real helpmates to their husbands and real homemakers for their families. In every part of our field the people are pleading for Bible women, and we cannot send them, for there are only six to distribute over the field to reach the millions of women. If the building called for was urgently needed three years ago, the urgency of the need is increased tenfold now since the revolution."

LOT AND BUILDING FOR THEOLOGICAL SCHOOL—\$75,000.

e. **Italy—
Rome.** "It is our purpose to have lecture-rooms, library, rooms for students, residence for professors and headquarters for our publication work. It ought to serve as a deposit for books, tracts, etc., and be a general dispensing center for Gospel propaganda. The lots we have in view are near the new university buildings, where we shall have opportunity to reach thousands of students who are to be the future leaders of Italy. If possible, we shall have a free reading-room and library hall in our building, where students can be invited to hear religious subjects treated by competent men."

KINDERGARTEN: LAND AND BUILDING—\$5000.

f. **Japan—
Moji.** "Our mission is the only one in Japan which is making no use of the kindergarten as a means of evangelization. We ask now for the opportunity to test and to demonstrate its efficiency. We thoroughly believe in the value of these schools. We propose to start two schools to be located respectively at Moji and Kumamoto. It will cost \$5000 to secure the land and provide the equipment for the school in Moji, and \$2500 to build in Kumamoto on land already owned by the Board."

INSTITUTO OCCIDENTAL—\$12,000.

g. **Mexico—
Guaymas.** "The west coast of Mexico is peculiarly isolated from the rest of the nation, in that a great range of mountains walls it off. The demands for a school over on the coast are insistent. Our effort at Guaymas is the only attempt thus far being made by any evangelical board. Buildings, good, ample and constructed at once, are needed. Give us a building of the right proportions and it will be worth more to create a rapid growth for this college than many years of time, dragging on as we have to do with no abiding place of our own in which to receive the girls of this coast region."

The following, written of women's education in China, is true of every country, including our own:

f.3. **Shall We
Invest.**

"The character of the great new China will be determined in no small measure by the women of the nation, and what these women will be depends very largely upon whether they receive education, and upon the type of that education."

"To give Christian training directly to many, and through them indirectly to many more, of the young women who are to be the mothers and teachers of new China, is to invest life or money in a way that will yield the richest of returns."*

Program for Young Woman's Auxiliary

(Prepared by members of Caporma Circle, Y. W. A. of Eutaw Place Church, Baltimore.)

Hymn—Dear Lord and Father of Mankind.
Prayer.

Bible Reading—John 10: 7-16.

Solo—"Ninety and Nine."

Missionary Program.

Have the president announce that there will be three visitors at the meeting. Each of the visitors (who may be girls from other Y. W. A.'s) may impersonate the girl spoken of in each of these stories, having her tell the story as if it were the story of her own life. It will be more attractive to have her in costume if it is at all possible.

THE MOUNTAIN SCHOOL GIRL.

It was a perfect July day, such a day as only those who live in the mountains of North Carolina can know. And back in these mountains, six miles from the nearest town, nestled a one-room log cabin with no windows, only two doors, one at either side. Within, in one corner, stood a huge "corded" bed, and in another corner was a table, set with newspapers and a few cracked plates. A frying-pan and a couple of buckets stood on the hearth, and by the front door was a sagging rocking chair. Just outside the door a rough bench usually supported the owner of the cabin as he strummed an old banjo, with a lazy black dog asleep beside him. Here lived, besides the shiftless father, the mother and five children.

There was some excitement in the little cabin this morning, for Sallenia, fourteen years old, was going off to a big school to "git larnin'."

*"Women's Education in China," Margaret Burton.

Just as day dawned came a shrill call, "Sallenia, you Sallenia, taint no time to lay there. You got a lot to do befo' that there school man comes along."

"Yes, maw, I bin awake mos' all night long, anyhow, an' I'm up now."

"That there schoolman" was Professor Dunn of one of our mountain schools. One day, while riding to the home of a sick pupil, he came across this tiny cabin, and stopped awhile. He told them of so many wonderful things that were beyond the mountains, and talked especially of a school, where girls and boys of the mountains could be educated and helped to make something of their lives. He asked if their eldest daughter might not come to this school at Fruitland. The mother was eager to say "Yes," but the father, lazily smoking his pipe, could not see why she should go away off, "what was good 'nough for us is good 'nough for her," were his words. But in his own persuasive way the professor won their consent to send Sallenia to school. He was to return in three days and take the girl back with him.

By six o'clock that morning the whole family were ready for a good breakfast of middling and corn pone, but Sallenia and her mother who was thinking of the time when, as a girl, she had wondered what was beyond the mountains, but there had been no one to tell her. She was glad her daughter was to have such an opportunity.

Sallenia was quiet, wondering what she would see and wishing for the "schoolman" to come, although, like all good daughters, she thought sadly of leaving her mother.

About nine o'clock Professor Dunn came, and after talking with the parents awhile about the school he took Sallenia behind him and rode away—Sallenia still bare-footed and in her homespun dress, but her brown eyes bright and her cheeks flushed with an eagerness to see and know.

Towards nightfall they reached the school, and Sallenia was given into the care of kind Miss Lee, the matron, who tried to make the girl feel at home. But when Sallenia saw the other girls, in clean dresses, shoes and stockings and neatly combed hair, she kept saying to herself, "You'uns is different from we'uns." It was hard to keep back the tears that night as she realized how far she was from home.

But the days were so full of good things, the girls so kind and the teachers so patient, that Sallenia was soon in love with her work.

Sallenia took great pride in her corner of the bedroom; to have her bed more smoothly made than anyone else's, and to keep her clothes neatly folded. In the dining-room, when it was her turn to be responsible for a table, she was careful that it was always properly

set and spotlessly clean, and she loved to gather a few flowers to make it look pretty.

It was not long before the teachers realized how capable a house-keeper our little girl was, and when one of the older girls graduated, Sallenia was given charge of the big dining-room, to see that everything was always in perfect order. It was a position of honor, and she felt she must show her appreciation by studying harder than ever in spite of this extra work. Sallenia was naturally shy, but she soon became a favorite among the girls, because they found in her a trusted friend; one in whom they could confide.

All of this time there was an unrest in her mind and heart, a longing to do something for Jesus Christ, whom she had come to know as her Personal Saviour. From the time she had entered the school she had determined that her brothers and sisters must come, too, and this helped her to make the great decision of her life. She would prepare herself to go back among her own beloved mountain people, to tell them of Christ and win them to Him. With this ideal before her, she worked harder than ever. When, after months of study and preparation, she stood before Professor Dunn for her cherished diploma, he said: "This girl, who now knows Christ as her Saviour, has dedicated herself to Him, willing to go and tell others the wonderful story of His love." No applause was heard, only a sob from the mother who had come all the way across the mountains to see her daughter as she was.

Another perfect July day has come in the same mountains, but it dawns on a different girl. Sallenia is riding off to a distant section of the country to continue her work of love among her own people, telling them of the schools for the boys and girls, making their lives fuller and brighter and winning many for her Master.

The cabin is changed, too, neatly whitewashed, vines growing around the doorways, and a well-kept garden. At the door stands the mother who made such a great sacrifice for her daughter, but who is again waving "Good-bye," willing to let her go on with her work.

Oh, girls of our Southland, there are many such mountain girls waiting for the opportunity to learn and to serve. It is we who can help them if we will. Cannot your society become interested and willing to help a girl? Let us work and pray that next year many such "Sallenias" can find their lives—to lose them in *His* service.

Dear Chum:

Abeokuta, S. Nigeria, Africa, May 1, 1913.

By this time you have my first letters telling you of all the thrilling experiences of my trip to Africa, and you all know that I am here safely at Abeokuta.

Here the Mission premises had not been used for two or three years, but by this time the house and fences have all been repaired. Two new buildings have been put up, and this year we have completed the girls' school. This is the most important part of all our work and seems to be our largest opportunity. Most of the converts come from the schools, and the attendance is increasing steadily. They increased just forty per cent. over last year, and still more are eager to come. We would have the same increase in the boarding pupils if we had room for them, but the present building has only two rooms in it, so we need a new dormitory sadly that would have sleeping rooms, dining-room and kitchen, and this building could be used entirely for classes. We would like to have room for our industrial classes, too, for you know the girls do all this work of the school, learning to cook, wash and iron and sew.

Let me tell you of our day's work. The girls get up very early, and generally I am wakened by one or two of them singing some of the hymns we have taught them as they are dressing. When the song stops I know that, before beginning the day's work, they are asking for help and guidance in all they are to do. The bell rings and many bare feet come running down the steps. Some go to the kitchen, some begin on the wood pile with their axes, others with hoes start off for the garden; some sweep, clean the lamps and put the house in order. After breakfast all are ready for classes.

The ambition of every teacher is to teach these girls, first, to read God's word for herself and then to be able to clothe herself decently.

Our day pupils include girls from some of the leading families, and this constitutes a large opportunity. The men and women are very slow to accept new ideas, or are so conscious of the sin in their own lives they think that there can be no hope for them; but they want their children to "learn book," as they express it, and be a "God's man."

After school the little black feet run along the narrow pathways to their homes, and who knows what may come of the influence of just their singing "Jesus, Lover of My Soul," or "God Is Love," for, of course, they love to sing at home as much as they do in school. It is possible that some of the older people may be led by a little child, but it is certain that before long these Christian children will grow up to take the places of their brothers, fathers and mothers.

Pray for them and for us that, though there are so few of us, we may accomplish a large part of this wonderful task.

Faithfully,

YOUR BEST CHUM.

Yangchow, November 10, 1908.

It is now only half-past ten in the morning, and I have nearly a whole hour to myself, which I am going to spend in writing down my first impressions of the school here and the work that is before me. Somehow I can't yet fully realize that I am actually here in Yangchow, and expect to wake up any minute and find myself back in the dear old U. S. A. If anyone should ask me to sum up in one word my first impressions here, I believe the word "work" would



THE OUTDOOR HISTORY CLASS

suddenly pop out without a bit of thought on my part. For I never dreamed there could be so much work to do, and so pitifully few to do it. And just to think that I ever longed for something to do!

It almost makes me sick to think of it, but proves quite effective as a cure for homesickness. We don't have time for such things here. I wonder whether when I read this twenty years from now the thought will occur to me how, if there was so much to do, I could ever find time to spare a whole hour for you, Old Diary. But I'll have to make the best of my opportunities when I do get a chance like the one at present, and just talk on to you to my heart's content, for I see it coming right now, even you will have to be neglected for more important things.

It is still raining hard, and it is thanks to this same rain that I'm having this hour's recess. I ought to be teaching history right now to nine "Heathen Chinese," who, as there isn't a square inch of room in the building for them, hold their class out of doors. This is bad enough in the glaring sun, but even Chinese perseverance must give way to the inevitable when it pours in torrents as it is doing today. When I think of the big airy classrooms at home, and how some of our youngsters are literally forced to go to school, and then think of these children here, eager to learn and yet with no adequate place for them to go, it makes me wonder how such unfairness can exist, and makes me glad all over that I am doing my small share to help even things up a little.

The school here is a square two-story brick building, originally built to accommodate 15 boarders, but into which 39 boarders and 10 day pupils are now crowded. In one way this is very encouraging, although extremely uncomfortable, to say the least. I took some pictures yesterday, which, if they turn out, I am going to paste in this blank space. They'll show, better than I can describe, how 46 girls are crowded at 35 desks, in a room about 2 by 4. They are bright, attractive little things, quick to grasp any new truth, but oh, so woe-fully ignorant of everything that makes life worth while. Of course, I'd always heard that there were people who had never even heard of the Lord Jesus Christ, but somehow you can't fully grasp and realize it until you are here and can see for yourself. And I suppose that this is only one of thousands of places where everyone is just as ignorant. Somehow you can't exactly blame the people—they seem willing enough to listen, but there are so few, so pitifully few, to tell the many thousands the story that is so new to them and so old to us. Nor is it easy to win them over to Christianity. They are willing to listen to us, but fear and their own religion keeps them from taking a decisive step. So it is a long and weary struggle we teachers have (I already feel as though I had been in the fight for years, it has taken such a hold on me) to convert only one of our pupils, and we have 49 to win before our little school can be a real success, and what, after all, are even the 49 when compared to the thousands and thousands of others who might be reached were there enough schools and teachers for all. Oh! if I could only bring every one of my friends from home and let them see for themselves the great need out here, and then let them in turn bring their friends and acquaintances, it wouldn't be long before China abounded in real schools such as we have, and hundreds of men and women eager to help and have their share in the fight. But, in the meantime, we few must work and do all we can ourselves to help the cause and interest others in it. And somehow if enthusiasm and earnestness can help us, we ought each

one to have the strength of a Hercules, for, however great the task before us, its very magnitude but serves to spur us on to greater efforts. Even I, after so short a time here, can feel it, and want to shout from the very housetops, "Give us a larger school and more teachers!"

Program for Royal Ambassadors

MISSION SCHOOLS.

"In the cities 90 per cent. of all that the children see tells them of man. In the mountains 96 per cent. of all that they see tells them of God."

(Conduct opening exercises after programs given before, or use usual method.)

Let us first give attention to our own Home Board Mountain Schools. Last Home Mission Catechism, lesson on "Home Mission Schools."

Use this as a quiz, having given it out sometime before. (Free from the Home Board.)

Use chapter 9 in the "Home Mission Task," by Dr. John E. White, of Atlanta, Ga. Have one of the boys prepare the chapter in a talk or paper for the order.

Interest the order in reading the book, "The Boy of the Hollow Hut," by Mrs. E. Y. Mullins. (The Baptist World Publishing Co.)

I. LIFE IN TIGERVILLE INSTITUTE

(Paper written by Jerome Gates, First Assistant Ambassador, who has been a student in the Tigerville School.)

Tigerville, the home of the "North Greenville Baptist Academy," is a small village at the foot of Glassy Mountain, nineteen miles above Greenville. The school opens about September 3, the session lasting about eight months.

The North Greenville Baptist Academy is partially supported by the Home Mission Board. This academy consists of three buildings. The main building, which contains the auditorium, is situated on the brow of the hill, from which you can always obtain a grand view of the mountains. To the left of this building is the girls' dormitory, which will accommodate forty girls, the matron, housekeeper and one teacher. In the basement of this building we have the dining-room, kitchen, pantry, etc. To the right of the auditorium is the boys' dormitory, with accommodation for sixty boys and two teachers, the latter taking special interest in the welfare of the boys. A number of the students live within a few miles of the school, some riding horses or mules and others walking. The rising bell rings at half-past six and the breakfast bell at seven. School begins at a

quarter to nine. Before going to school the students' rooms are expected to be in perfect order. We remain in school five hours, with an intermission of half hour for recess. The Bible is given careful attention as a study in the school, and is begun in the fourth grade and continued through all the course to graduation. Immediately after dinner we are allowed half hour for recreation. The chief games played are tennis and baseball. From three to five is study period; after five, with special permission, we are allowed to go to the store or play until time to do our afternoon chores. (In winter these consist of wood-cutting and bringing in enough water from the pump to last until morning.) This work greatly develops the muscles. The boys, in their dormitories, take it turn about in keeping the halls and porches swept and dusted. From eight to ten in the summer and seven-thirty to ten in the winter we have another study period. Directly after supper we have prayer meeting. On Wednesday afternoon our Royal Ambassadors meet. We have two literary societies, the A. C. H. for boys and the E. Q. V. for girls. These societies have debates and occasionally entertainments, which are looked forward to with a great deal of pleasure.

Every Sunday morning we have Sunday-school in the auditorium. Immediately afterwards we form a line and march to some nearby church. Sunday evening there is a meeting of the B. Y. P. U.

The Home Mission Board has bought a farm near the school, where the boys wishing to work their way through school may do so. This farm is under the care of Rev. W. H. Cannada, a returned missionary from Brazil. The life at Tigerville develops one not only mentally, but morally, physically and spiritually."

Now let us go to the Cuban shores.

2. SKETCH OF HAVANA.

(Written by Miss Ruth Fretwell, Pianist for the Yates Chapter, from Personal Observation.)

Cuba, like all other countries that have come partly or entirely under American control, has made great advancement in all lines in the last few years; has really been revolutionized as to religion and general civilization. Though governed by her own citizens, she is watched over and controlled to a great extent by the United States. The population is mixed, consisting of negro, Spanish, French and English.

Havana is the most important city, and has lately become one of the healthiest and most popular summer resorts. Uncle Sam undertook to clean it up, and succeeded in eliminating yellow fever, leprosy and other diseases by the use of sanitary methods. The water supply developed by the United States is said to be the best in the

world; many springs, caught in a clean, cemented lake and run through rock tunnels into the city, bring life and health to thousands of people. The buildings and parks of Havana are beautiful, while the harbor, dotted with ships of all nations, is always a thing of beauty. The famous Morro Castle, on its rocky cliff, is one of the historical places for strangers to visit.

The quaint Spanish style of architecture is much in evidence in Havana. The houses are painted in light shades of pink, blue and green, and all are enclosed within high walls. Inside are beautiful courts and gardens, but the windows are always tightly barred as though to keep out burglars.

The people are pleasure-loving and spend much time in the open. The plazas are filled with seats, which are crowded with people in the evenings listening to the music of the band. The little victorias, drawn by one horse, with bells tinkling on the bridle, move in every direction, and for twenty cents one can ride to any part of the city. The streets are very narrow, and the stores on either side are entirely open in the front and look like a great midway or gaily decorated exposition street. The largest and most beautiful fan store in the world is in Havana. Some of these fans are so artistic that they are worth thousands of dollars.

The women are Spanish-looking, with olive skins, big brown eyes and dark hair—though one sometimes sees light hair, too. They delight in the use of paint and powder, and wear soft laces draped over their heads. Some are very beautiful. They stare at Americans, and often seem to laugh at them. I suppose we do look quaint and queer to them.

Cuba—and especially Havana—has become of great importance. The export of her products, coffee and sugar, has enormously increased, and the outlook for the country now is brighter in every way.

Have a boy locate the school in Havana, name the workers and exhibit pictures of each; tell how the Southern Baptists came to own this building, how the entire building is used, and its cost and present value.

3. Guide the attention of the Order to our own Toluca (Mexico) School; where we are trying to Christianize and educate the boys.

"The light that shines brightest at home shines farthest out to sea."

Have one of the Order to locate Toluca on the map, and tell something of interest concerning these people. Have another write a letter some weeks in advance to a Toluca School boy or teacher, that you may have direct information from the school to be read at this meeting.

Band Program

(Prepared by Alice Calder, Baltimore, Md.)

FIRST MEETING.

SUBJECT—Mission Schools

Motto—The breath of the Almighty giveth them understanding.—
Job 32: 8.

Hymn—Opening Exercises (cf. May Program.)

Minutes—Hymn.

Lesson—

Children, you gave your responses so nicely that I am going to see if you can answer a few new questions:

What is a school?

(Let all volunteers answer.)

Yes, you are all correct. A school is a place where we go to learn.

Now, what is a mission, or what does the word mission mean?

That is more difficult to answer, is it not? Listen carefully while I explain, then when you go home you will be able to tell your big brothers and sisters that you know something about Latin, which they say is so "hard." "Mission" comes from the Latin word "mitto," which means "to send" and "mission" means "the act of sending, or of being sent," especially in God's service.

Now, put your two words together, and tell me what a mission school is. I'll say it first, then you repeat it with me, "A mission school is a place where people go to learn, from those who are sent, many things, but especially about Christ, who gave His life to save us."

Should you not like to hear about these schools from the lips of those who have been there? Wouldn't it be delightful! But, as we are going to study about all the Southern Baptist Mission Schools, both Home and Foreign, it is impossible to have so many representatives; nevertheless, we have the next best thing—i. e., letters.

You must pay close attention, and remember as much as you can, for at our next meeting I may ask you to tell me many of the things which these letters narrate.

(Select your most capable members for the reading of these letters, which should be written on letter paper, enclosed in a sealed envelope which has been torn open at the end. The envelope should be addressed to the Sunbeam Society of *your* church. Give them out a week beforehand, so that those taking part may read them aloud carefully and distinctly, at home, so as to know practically just what is coming. Ask the "helpers" not to tell the other girls—make the meeting a surprise. Remember, "Enthusiasm is like the measles—you must have it before you can give it to someone else.")

LETTER I.

PAPAL FIELDS.

Happy Christian Sunbeams:

Do you know what we mean when we speak of the Papal Fields of the Southern Baptist Convention? These are the countries in which the pope or his church—the Roman Catholic—has control. It grieves me to tell you that any church can grow away from Christ, yet I am forced to do so. In the Papal Fields, instead of studying about our Saviour, attention is directed to the pope, the Virgin Mary, the priest and the church building, with its numerous images. Now, all people make mistakes and fail; consequently, when we take for our example a human being, we do not progress half so much as we do when we take as our pattern the blessed Master, who said, "Be ye also perfect, even as your Father who is in heaven is perfect."

Many of the poor, ignorant people in the lands where Catholicism prevails have never heard these blessed words, so we, as Baptists, have undertaken to establish schools where we can teach them. We have a few in Mexico, in South America, and in Italy.

In Mexico there are a few public schools, but many of the teachers do not believe in God, and those who do are forbidden to speak about Him. Our Mission Schools, however, with their joyous songs and interesting stories, appeal strongly to the children.

In Southern Mexico we have four day schools. Although all the schools have suffered more or less because of the revolution and unsettled conditions throughout Mexico, they are pressing and marching on.

In the 13 political divisions of South America we have workers in three—Argentine Republic (at Buenos Aires, Rosario De Santa Fe, and Santa Fe); Uruguay at Montevideo, and Brazil. In Argentina we have but one day school, and the beginning of a Theological Seminary at Rosario. In South Brazil we have five day schools, with 300 pupils; one girls' boarding school, Sao Paulo Institute, and

a college and seminary at Rio with 300 students and 20 teachers. In North Brazil there are four day schools, besides a boarding school, with 45 students, at Bahia, and one in Pernambuco. The latter is a most interesting territory just at present, for a political change has taken place and a "new governor, who is neither Catholic nor Protestant, promises equal rights to all. His chief assistant is not only a patron of our schools, but a warm friend to all missionaries. He has publicly declared himself a friend to the Gospel and to American education. He insists not only that we strengthen our one central school, but also that we open a number of primary schools in the interior." From all South America we send forth the plea for better equipped buildings and better prepared teachers.

Our third Papal Field is Italy, where the work is divided into Northern, Central and Southern. In Northern Italy we have one school in which English is taught, so that men may become acquainted with Baptist and Protestant literature. Our Theological School in the Central district has 13 students, three of whom are ex-priests, three ex-friars. In Southern Italy we have five day and night schools, with a total attendance of 291. The importance of day schools for the children and night schools for adults—many of whom can neither read nor write—is being emphasized.

Dear children, I hope you have not grown weary listening to my long, long letter. When I begin to talk about my work it is difficult for me to stop. This time, however, I'll express not another thing but my love.

LETTER II.

PAGAN LANDS.

Bright Little Sunbeams:

Pagan Lands! Of what does the expression make you think? Of great ugly faces and tiny little gods of wood and stone; of awful tales of murder and sacrifice; of guilt and darkness; sin and crime. Not one of you is so small that she has not heard some missionary tell about the heart-rending things which happen in those lands. You do not wonder that Christians are trying to enlighten them, nor that we have workers in the Pagan Fields of Africa, China and Japan.

In Ogbomoso, one of the largest interior West African towns, situated in the western province of Southern Nigeria, the people worship more than 400 different idols—about 100 less than all the Christians in the entire town. In this district we have 2 day schools, which meet in the church, with an average attendance of 38. At Ogbomoso we have a Training School with 11 students and a day school, the average attendance of which is 45. At Abeokuta and at

Saki we have a few more, but in all Africa we have only 11 day schools, 1 Girls' Boarding School and 1 Theological Training School. Nearly all the converts come from these schools; hence we cannot emphasize too much their importance.

The greatest number of both workers and schools in our foreign work is in China, where the work is divided into Southern, Central, Northern and Interior. In South China we have 43 schools. In Canton—"the heart and center of all our work"—is the Graves Theological Seminary, with an enrollment last year of 58, representing 24 different counties. The South China Baptist Academy for Boys is a native enterprise founded over 20 years ago by our Chinese Christians. The Canton Girls' Boarding School enrolls 126 students, who meet half the expenses of the school. This is a marked improvement over the time when "the mission had to pay all expenses in order to induce parents to send their girls to school." The Canton Woman's Training School aims to prepare women for larger usefulness, especially along the line of training Bible women. Here the mothers can bring their little children, who are taught in another division. Besides these, we have six day schools in Canton, with a total enrollment of 329, including many heathen girls as well as the daughters of our Christians. Each year there are large numbers of baptisms from among the pupils. Nearly all the teaching—except the Bible classes—is done entirely by Chinese.

One woman, Miss North, is alone working on the Shiu Hing Field. These are her words to you: "I reopened the boarding school here the first month of the Chinese year, with an enrollment of 57. In addition to the regular work, a kindergarten class was held on Saturday afternoons for the younger school children and was also attended by a few outside children. Two of the older school girls have assisted the blind teacher in this work. A *Sunbeam Society* was organized, and met weekly when school was in session. Some of the children have shown real ability in carrying on the meetings. Three of the older students have also done voluntary work on Sunday afternoons, visiting homes in the city."

Many of the heathen declare the Ying Tak Boys' Boarding School, where 10 out of 41 students are ministerial, to be "a place to make Christians; hence will not send their sons to the school; for a boy will not likely pass a full term here without deciding for Christ."

In Central China our field of work is the lower half of the Kiangsu Province, with a population of 15,000,000 or more. Our main stations are at Shanghai—the New York of the East—Soochow, Chinkiang and Yangchow. Scattered throughout these prov-

inces are 22 Day Schools, 2 Boys' Boarding Schools and 3 for girls; 4 Women's Training Schools and 1 Theological Training School—in all 33 schools, with a total enrollment of 828 pupils.

North China "boasts" the largest number of workers and schools—86 Day Schools, 9 Boarding Schools, 3 for boys and 6 for girls; 1 Woman's Training School and 1 Theological School—in all 97 schools, with a total enrollment of 1708.

The work in Interior China is not very well developed, for we have only 1 Day School, 1 Boys' Boarding School and 1 Girls' Boarding School—3 throughout the province.

Many of the schools have suffered because of the unsettled conditions in China, but God is carefully watching; for, as many of you know, the directors of the new Chinese Government issued a plea to all Christian nations to set aside one special day for prayer that China might be directed in the selection of her new officials.

In Japan we have fewer schools than in any other country, for there is only one day school, attended by 56 scholars, and one Theological Seminary, with 17 students. A new line of work is beginning among the Japanese, however, for in February, 1911, a night school was opened. Instead of the 20 or 30 students expected, more than twice that number arrived, and a partition between two rooms had to be torn down to afford ample space. To this school come the best classes of young men from offices, banks and schools of the city.

Mrs. Walne is doing similar work for the women in six classes, which meet twice a week. She and Mrs. Dozier hold also monthly cooking classes in their homes, which are attended by many women who would not go to a Christian service of any other kind. At all these meetings there are brief song services and short Bible talks. Hence, although we have only two organized schools in Japan, we have the beginning of a much larger work.

We trust you little Sunbeams will not only continue to pray and send your money, but especially that you will study earnestly in your own schools, so that some day you will be well prepared and anxious to give your lives to the most worthy work of Mission Schools.

Very lovingly,

LETTER III.

MISSION SCHOOLS—HOME LAND.

Sister Sunbeams:

In this great big United States of ours there are people living in mountains and valleys that are extremely difficult to enter; in

fact, until very recently very few people ever thought about them, but the few visitors found people quite as ignorant and uncultured as if they were living in an uncivilized country. So, in order to help the "backward people of the Southern Highland," the Southern Baptists, in 1900, began to establish schools. Now we have thirty-three schools, with nearly five thousand pupils, about seventy-five of whom are studying to be ministers. Two of these schools are in Virginia, nine in North Carolina, three in South Carolina, four in Georgia, four in Alabama, seven in Tennessee, three in Kentucky and one in Arkansas.

Many of the graduates of these schools return home to stir their relatives and friends to higher things and thus improve the whole community. Many have become teachers in the public schools of the highland district, where, because of their superior training, they have raised the standards. Several ministers have gone forth to work in the home and in the foreign land. So these schools train souls for "efficiency in both social service and Christian life."

Although the Mountain Schools are our most numerous institutions in the Home Land, we have a most important school in Havana, Cuba—the Cuban American College—which is already making its influence in the vicinity felt.

Plans are being made to establish more schools, but workers and money are needed. We ask, in addition your prayers for
THE MISSION SCHOOL WORKERS IN THE HOME LAND.

SECOND MEETING.

Motto—"Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Hymn—"I Think When I Read That Sweet Story of Old."

Bible Reading by Individual.

First Child—Matt. 19: 13, 14, 15.

Second Child—Mark 10: 13, 14, 15, 16.

Third Child—Luke 18: 15, 16, 17.

All together—Matt. 28: 16, 17, 18, 19, 20.

Opening Questions and Answers—(cf. May Program.)

Minutes—Roll Call—Offering—Hymn.

Lesson—Review.

Q.—Into how many parts is the work of the Southern Baptists divided?

A.—Two: Foreign and Home.

Q.—When did each begin to work?

A.—Work was begun by the Foreign Board in 1846 and by the Home Board in 1891.

Q.—What is the force of each division?

A.—Foreign, 228 schools, 6,156 students. Home, 33 schools, 146 teachers, 5,000 students.

*Secure pamphlets on Child Life in the various countries mentioned. Make each child responsible for the reading and retelling (in his own words) to the society.

It would be interesting to close this meeting by playing a game of a foreign land. Most all children know "Cat and Rat," but do not know it is a Chinese game. Other suggestions may be gotten from "Children at Play in Many Lands," by K. S. Hall. After playing for a while let them march out (two by two) singing

"Good-bye, good-bye, be always kind and true,
Be sure to come next meeting, and bring a friend with you.
Good-bye, good-bye, be always kind and true."

*W. M. U. Literature Dept., 15 West Franklin St., Baltimore. Md.



OUR MISSION FIELDS

Are you doing what you can in your church and missionary society to increase the subscription list of *Our Mission Fields*?

If every subscriber would send us a few more names, even if only one, two or three, it would mean a great deal. Some will be able to send in five or ten; *will you?*

Please write name and address plainly. If sending a renewal, mention this fact in your letter.

Terms 20 cents per year.

Published quarterly by Woman's Missionary Union Literature Department, 15 West Franklin Street, Baltimore, Maryland.

A PAGEANT OF MISSIONS

A New Exercise Leaflet.

This pageant is based on the program used in final Jubilee held in New York City, 1911, and can be presented out of doors if desirable, and will, therefore, be well suited for use in the Jubilate meetings held throughout the Southern states during the summer months. The exercise contains a description of costumes to be used in presenting the pageant.

Price 4 cents.

Woman's Missionary Union Literature Department, 15 West Franklin Street, Baltimore, Maryland.

THE WOMAN'S HYMN

Words by Miss Fannie E. S. Heck.

Tune; "Come, Thou Almighty King."

Price 2 cents.

Woman's Missionary Union Literature Department, 15 West Franklin Street, Baltimore, Maryland.

RECEIPTS FROM APRIL 30th, 1912, TO APRIL 30th, 1913

MRS. W. C. LOWNDES, Treasurer, In Account with WOMAN'S MISSIONARY UNION, Auxiliary to Southern Baptist Convention

WOMAN'S MISSIONARY UNION, CASH CONTRIBUTIONS AS REPORTED BY STATE TREASURERS

State	Foreign	Home	S. S. Board	Margaret Home	Training School			Cash Total	Value of Boxes	Total and Contri.
					Current Expenses	Enlargement	Student Fund			
Alabama.....	\$11,088.61	\$ 6,913.73	\$ 100.00	\$ 60.00	\$ 170.00	\$ 421.95	\$ 682.50	\$19,431.79	\$ 213.00	\$ 19,644.79
Arkansas.....	3,776.45	2,896.11	120.30	17.50	42.55			6,892.91		7.1
Dist. of Columbia	729.20	484.50	24.75	15.50	10.00	20.75		1,284.70		12
Florida.....	2,898.48	1,709.90	41.00	36.00	50.00	150.00		4,385.38		48
Georgia.....	27,454.64	15,250.39	216.95	184.22	550.00	11,757.00		45,998.15		474
Illinois.....	57.53	327.70		6.65	5.00	15.00		411.88		41
Kentucky.....	\$12,247.66	5,464.62	94.65	101.00	415.00	559.92	383.25	19,286.10		518.92
Louisiana.....	2,334.13	2,451.17	22.75	20.75	60.00	97.00	1.00	5,186.80		62.00
Maryland.....	2,786.17	1,692.62	33.50	26.25	75.00	86.50		4,700.04		5,248
Mississippi.....	7,099.95	4,817.61	75.15	64.50	110.00	281.55		12,584.78		13,088.78
Missouri.....	4,927.79	2,696.09		64.47	76.85			8,457.38		8,668.82
New Mexico.....	211.50	273.33	3.75		5.00	9.17		507.43		507.43
North Carolina.....	16,892.74	8,893.64	69.21	114.31	280.00	871.33	20.00	27,051.23		28,568.76
Oklahoma.....	899.31	759.89	28.27	10.00	50.00	161.14		2,100.91		2,160.91
South Carolina.....	18,916.46	12,956.20	233.26	168.12	210.00	1,021.03	325.41	33,890.48		34,957.01
Tennessee.....	10,281.41	8,258.98	77.20	75.00	175.00	21.67		19,066.26		19,522.01
Texas.....	19,261.42	15,657.71	152.51	100.05	200.00	400.00		35,771.69		36,552.14
Virginia.....	26,786.79	14,159.11	135.01	150.00	450.00	1,319.90	800.00	43,800.81		46,186.13
Total	\$168,845.24	\$105,613.25	\$1,428.26	\$1,219.00	\$2,934.40	\$7,193.91	\$3,994.66	\$200,738.72	\$10,119.36	\$300,848.11

* Of this amount \$783.89 has been given to the Kathleen Mallory Hospital in China.
 † This amount includes \$312.00 contributed to the Judson Centennial Fund apart from the Apportionment for Foreign Missions.
 ‡ This amount includes \$106.00 contributed to the Million Dollar Loan Fund apart from the Apportionment for Home Missions.
 § Included in this amount is \$1,932.17 sent to Richmond and Atlanta, April, 1912, but not reported in time to Treasurer, W. M. U.
 ¶ Of this amount \$160.95 was contributed to the Endowment Fund.