

Our Mission Fields

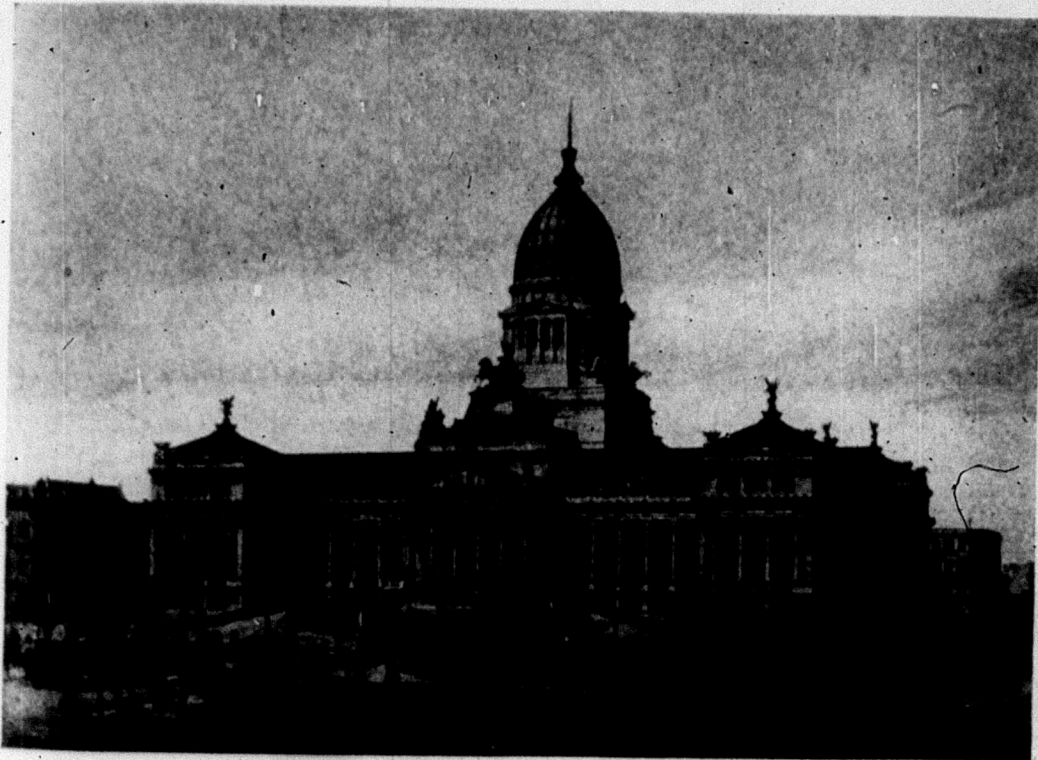
VOLUME VIII

APRIL-MAY-JUNE 1914

NUMBER 4

UNION WATCHWORD, 1913-1914

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



THE NEW CAPITOL AT BUENOS AIRES, ARGENTINE REPUBLIC

PUBLISHED QUARTERLY BY
THE WOMAN'S MISSIONARY UNION

LITERATURE DEPARTMENT

Auxiliary to the Southern Baptist Convention

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

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

Our Mission Fields

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

Price, 20 Cents Per Annum

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

In order to insure prompt delivery please write name and address plainly.

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Our Mission Fields

PUBLISHED BY THE WOMAN'S MISSIONARY UNION

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AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION

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MISS CLARIS I. CRANE, Editor

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Suggested Leaflets

From

Woman's Missionary Union Literature Department

APRIL—The Religious Appeal of South American Cities

South America-Flag Series—Questions and answers.....	5 cents
Wonder Stories—Latin America.....	3 cents
An Endless Chain.....	3 cents
A Letter from South America.....	2 cents
My Conversion.....	1 cent
Home Life in South America.....	2 cents

MAY—The New Louisiana Purchase

Home Missions in Louisiana.....	2 cents
Louisiana—the South's Most Important Mission Field {	free for
Louisiana, an Open Door.....	postage

JUNE—Bible Work

The Bible Conception of Missions.....	5 cents
The Romance of Our Bible.....	2 cents
Some Stories of Bible Translation.....	2 cents
Our Bible.....	free for postage

Magazine and Book References

APRIL

Publications of the Pan American Union, Washington, D. C.: South America; Argentina; Trade and Commerce of the United States with South America; Latin America; South American Problems, *Robert E. Spear*, 35 and 50 cents; Brazilian Sketches; *T. B. Ray*, 35 and 50 cents.

(By a recent ruling of the Union application for these Publications must be made through your Senator or Representative in Washington.)

MAY

History of the United States. *Fiske*.

New Century Book and Facts. *Wright*.

Manufacturers Record, Baltimore.

Home Field, Feb. 1914.

The Home Mission Task (Chap. II). *V. I. Masters*. 35 and 50 cents.

Minutes of Louisiana State Convention, 1913.

In Royal Service. *Fannie E. S. Heck*. 35 and 50 cents.

Louisiana. *Albert Phelps*. History of the Baptists of Louisiana. *Paxton*.

Footsteps of the Flock. *Ivan M. Wise*.

JUNE

Home Mission Statesman. *Dr. Dill*. (Chap. V).

Report of Sunday School Board.

American Bible Society Manual.

In Royal Service. Pages 328-334 and 162-163.

Report of Southern Baptist Convention.

THE TWENTY-SIXTH ANNUAL SESSION

In May, 1913, with beating, expectant hearts, the Woman's Missionary Union gathered in St. Louis to begin the Jubilate Celebrations in commemoration of its twenty-fifth anniversary.

The year now draws to its close. It has been memorable for the great Central Jubilates and for many smaller ones, but the Jubilate joy is still a rising tide.

We will gather in Nashville, Tenn., May 14-17, not to close these celebrations but to pause in the midst of a wide and growing enthusiasm to recount the way we have come.

As has been recognized from the beginning, the Jubilate is not so much a review as a beginning.

The Twenty-sixth Annual Session will consider large questions looking to expansion in the opening years.

The reports of the commissions on Organized Efficiency, Efficiency of City Societies and Efficiency of Rural Societies will be given a large place. Important matters connected with the Training School, Margaret Home and the Literature Department will be considered. The Jubilate—retrospective and prospective, will be the subject of a session of great interest, when many of the Jubilate songs will be sung, an account of the Central Jubilate Tours given and each state report what has been and what will be done. It is hoped that on this occasion many who have as yet made little or no offering to the Jubilate will reach the generous conclusions before which they have hesitated, and report them either in person or by proxy.

Ample opportunity will be given to hear and meet the missionaries who may be present. On Sunday afternoon the Union will unite with the Southern Baptist Convention in a memorable meeting to be held in the great auditorium in celebration of the Hundredth Anniversary of the organization of the Triennial Convention in Philadelphia, May 18, 1814, with Adoniram and Ann Judson as its first missionaries, and out of which have grown the Southern and Northern Baptist Conventions. Sunday evening the Union's annual sermon will be preached by one of our well known ministers.

It is safe to say that this session of the Union will stand second to few, if any, in point of significance and interest.

FANNIE E. S. HECK,

President Woman's Missionary Union.

Twenty-Sixth Session Calendar Nashville, Tenn.

Wednesday, May 13—Meetings of Margaret Home and Training School Boards and Annual Session of the Executive Committee and Vice-Presidents.

Registration Bureau for delegates and visitors where programs, pins and badges will be given, open from 10 a. m. to 4 p. m. in McKendree

Methodist Church, Church Street, between Fifth and Sixth Avenues.
Thursday, May 14—Mission Study Class 8.45; Opening Session of Union, 9.30; Afternoon Session, 3.00.

Registration Bureau open at 8.15 a. m.

Friday, May 15—Mission Study Class 8.45; Morning session of Union, 9.30 Afternoon Session 3.00.

Exhibit of Missionary Methods from the states and W. M. U. Literature Department: Display open Thursday, Friday and Saturday from 9 a. m. to 5 p. m.

Saturday, May 16, 10.00 a. m.—Talks by missionaries.

A Luncheon will be served at 1 o'clock. Luncheon tickets, fifty cents. After the luncheon there will be an hour of informal social intercourse.

Sunday, May 17, 3 p. m.—The Union will unite with the Convention in the celebration of the One Hundredth Anniversary of the organization of the Triennial Convention, in the City Auditorium. Special spaces will be reserved for all women wearing the Union's delegates' and visitors' badges.

8 p. m.—The Union's Annual Sermon will be preached by one of our distinguished ministers.

All the week-day sessions of the Union, unless otherwise announced, will be held in the McKendree Methodist Church, Church Street, between Fifth and Sixth Avenues, kindly tendered by its congregation and accepted on account of its proximity to the Auditorium where the Convention will meet.

Each morning during the Convention, at 8.45 o'clock, Mr. Frank Moody Purser will conduct a Mission Study Class for men and women, using the Union's special text-book, *In Royal Service*, by Miss Fannie E. S. Heck.

JUBILATE REPORTS

The readers of *Our Mission Fields* will recall that in the last issue accounts were given of all the central Jubilates held in the fall except those at Monticello, Ark., Memphis, Tenn. and Paducah, Ky. The description of these three had to be deferred until now owing to the fact that they occurred after the magazine had gone to the printer.

The celebration at Monticello was held on Sunday, November 16th, at the close of the annual meeting of the Arkansas Women's Missionary Union. It was the only one of the central Jubilates which occurred on the Sabbath. The sacredness of the day was manifest throughout each of the three services. The music was sweetly rendered but very little was attempted in the way of a procession. The reasons for a Jubilate offering were clearly given by a state worker and the results were indeed encouraging. One lady who was present has since promised an additional \$1200. From Monticello, the Jubilate party went to Little Rock, where a very large and enthusiastic parlor conference was held. This should net definite Jubilate results.

The following Friday, November 21st, was the occasion of a largely attended celebration at Memphis in connection also with the annual meeting of the Tennessee Woman's Missionary Union. The Jubilate party had been at the previous sessions of the body and had reviewed with them the history of the Woman's Missionary Union as given in "In Royal Service." It seemed, therefore, that the audience was unusually responsive concerning the achievements of the past as foundations for the future. The Jubilate music with an effective processional, was delightfully rendered. Since the audience was made up of delegates from all over the state, it is hoped that good seed were sown which will result in Jubilates being held in each locality there represented and that from them large Jubilate offerings will result. To Tennessee with its thousands of favored Baptist women and young people, the great causes may confidently appeal.

Over the platform of the church where the Paducah Jubilate was held there was hung in large purple letters, "Welcome W. M. U." It was truly typical of the spirit shown throughout the entire Jubilate trip and was a delightful "Godspeed" to all the work that had been done and all that must follow in the wake of these celebrations. The meeting was held on November 25th in the First Baptist Church, which with its modern Sunday School department was admirably adapted for the holding of the Jubilate luncheon. It was a help to the Jubilate party to have at Paducah, Miss Mattie Morris, the representative of the Judson Centennial Fund. She was able to report many splendid gifts from Kentucky women and to show why the entire \$50,000 which is asked of the Kentucky Woman's Missionary Union should be raised. At Paducah, as at Monticello, a helpful Jubilate sermon was preached.

The Second Jubilate Tour

The second Jubilate tour began in Richmond. Miss Heck, Miss Mallory, Miss Priest, of Shanghai, and Mrs. J. W. Neel, president of the Georgia Union and for this tour special representative of the Home Board, met there.

On the bright morning of January 27th it was not necessary to ask where the Jubilate would be held. As the ways converged one had only to follow the women who were going in groups to the historic First Church. They were treading in the footsteps of women who had gathered there in missionary societies for a hundred years, and thinking of the many, many women who had there spoken their farewells since Henrietta Shuck, the first American woman missionary to China, had looked for the last time in the faces of her friends and Sunday School scholars, and turned her face to that upward, unknown path that led to a grave in China. Doubtless also many cast an interested glance at the Methodist Church, two blocks up the street, in whose basement twenty-five years ago was held the meeting whose twenty-fifth anniversary they were celebrating this day.

Eloquently the crowds, the eagerness, the joyous certainty of the celebration told of the distance the Woman's Missionary Union had travelled in these years, and the day itself marked a mile-stone in the progress of the Baptist women of Virginia.

There were present Mrs. Theo. Whitfield who presided at the organization, three presidents of the Union—Mrs. M. A. Gwathmey, Mrs. J. A. Barker, and Miss Heck, and at least two presidents of the Virginia Union.

The fine addresses of the ladies, the large and well-managed luncheon, and the remarkable address in the evening by Mr. F. W. Li, the Chinese president of the Canton Baptist School for Boys, cannot be spoken of in detail.

The music was notable. In the afternoon large groups of Sunbeams, Royal Ambassadors and Junior Auxiliaries gathered from twenty-three Baptist Churches, sang their hymns as they have rarely been sung. In the evening a chorus of some two hundred voices from the Young Woman's Auxiliaries rang out the Jubilate hymns until the most sluggish pulse leaped in response. What resulted? Long and careful preparation was apparent when in answer to a roll call of churches, some thirty mission study classes were reported. All agreed to support a Baptist settlement, the need of which Mrs. J. P. Thomas had forcibly laid before them, and pledged a Jubilate offering of over \$8,000 which some hoped would be doubled by a continued canvas.

Nor is this all the story. From Virginia's Central Jubilate Miss Mallory, Miss Priest and Mrs. Neel turned southward. But Mrs. Thomas, the efficient secretary of the Virginia Union, began a long-planned Jubilate tour in her own state. A few days later news came that the Lynchburg Jubilate had rivalled that of Richmond in numbers and had pledged an offering of \$5,000.

Ocala, Florida—It is heartening to see with what enthusiasm the Florida women have caught the Jubilate spirit. They are joining the women of the Southland in the chorus of rejoicing and rally-cry of advance. The Ocala women, under the able leadership of Mrs. Van Hood, not only carried out the Jubilate program in every detail, but omitted no social courtesies from their calendar of entertainments. A parlor conference, held at the home of Mrs. W. T. Gary, the afternoon preceding the Jubilate, was attended by a large and representative body of women, and served to quicken interest in the services to follow. An informal reception at the Ocala Country Club, tendered by Mrs. Clarence Camp, gave further opportunity to put the Jubilate on the hearts of the people. The weather was fine. The crowds large and interested. The pastor, Rev. Bunyan Stephens, was everywhere eager to help those women who labored with him, as well as to serve their guests. Mrs. Wambolt, president, and Mrs. Peelman, corresponding secretary, of Florida Union, were large contributors to the success of the meeting. The history of Florida Woman's Missionary Union was presented by Mrs. A. L. Izlar in a carefully prepared paper in which

beautiful tribute was paid Mrs. Chipley, in whose memory the \$15,000 Memorial Fund is being raised by Florida Baptists. Plans for definite and practical personal service were submitted by Mrs. Gary, which are sure to result in improved moral and social conditions in the community. With live, earnest committees on Jubilate pledges, mission study, personal service and enlistment, whose aim is to push and pray this movement on to victory, the Ocala women, on the 30th of January, closed their splendid Jubilate with clearer vision and higher hope for the coming years.

Jacksonville—Leaving Ocala Saturday morning, Jan., 31, before the night was fairly gone, the Jubilate party—Miss Mallory, Miss Priest and Mrs. W. J. Neel, together with Mesdames Wambolt, Peelman and Arnold—boarded the train, which, skirting along silvery lakes, through orange groves and moss-covered water-oaks, sped away to Jacksonville, the gateway into this wonderful land of flowers. Saturday afternoon, in the beautiful First Church, was held the preliminary conference. Informally the purpose and aim of the Jubilate were discussed by different members of the party, Miss Mallory giving direction to the conference. On Sunday mass meetings were held in several suburban churches in order to arouse and deepen interest in the Jubilate. Miss Priest delighted the Sunbeams of the city, who filled one of the central churches to hear her message. The Jubilate was held in Riverside Church, fresh and beautiful from the builders' hands. The Union's flowers, violets, white roses and cedar, added to the beauty of the decorations. Mrs. Wambolt and Mrs. Peelman, because of their gifts of leadership and gentleness of spirit, hold large places in the hearts of Florida Baptists. The luncheon, served in the auditorium at noon, was unique in simplicity and beauty of arrangement, with Mrs. Frank Jennings as toast mistress. With what loving and lavish hand has God blessed and beautified this land of perpetual flower and fruit! Surely a people so favored will find joy in serving Jehovah with the first of their substance throughout this Jubilate year.

Birmingham, Alabama—The hour for opening the services in Birmingham found a large and enthusiastic audience of women assembled. The feature of the day was the processional. It was truly an inspiring sight to see the long line of women enlisted under the banner of the Woman's Missionary Union. They made a complete circle around the large church, and as one watched their earnest faces, as they filed past, the heart was stirred to have great visions for the future of the work under such leaders. In their faces shone the Jubilate spirit—praise for what has been accomplished during the past twenty-five years, a bright hope for what will be accomplished in the next twenty-five years, and a new consecration of self to greater usefulness in His service. Having seen all this in their faces, it seemed most fitting that from one of their number should come a real love gift to the Lord. Among the pledge cards was found a small envelope. Upon its being opened, on a slip of paper this prayer was found, "O dear Lord bless all Thy work every-

where," and a card on which was written, "In the hope that these may add some jewels to my Savior's crown." To the card was fastened a pair of diamond ear-rings. Only the Unseen Guest standing by knows the giver's name, and it is fitting that it should not be known for to Him the gift was made and His it is to bless the gift and the giver.

Jackson, Mississippi—When, at the St. Louis annual meeting last May, plans were made for a southwide observance of our silver anniversary, it was decided that in each state there should be held at least one large central Jubilate. The purpose of such a meeting was to gather leading Woman's Missionary Union workers from all over the given state, so as to present to them such an enthusiastic celebration that they would be able to encourage smaller but similar meetings in their localities. To a marked degree, the Central Committee of Mississippi grasped this meaning and the Jubilate which was held in Jackson on February 6th was truly a state Jubilate. Previous to the meeting, invitations engraved in silver were sent out to all parts of the state and pledge cards explaining the Judson Centennial and Church Building Loan Funds were mailed to a number of able, "willing-hearted" women.

When the Jubilate party reached Jackson, we were greeted by messages from all over the state and also by women and young people who had come bearing their own greetings. The flowers which were used to decorate the platform were sent by the Young Woman's Auxiliaries of the state and were truly typical of the young people's interest in the meeting. In no place did we have a more enthusiastic representation of the various mission fields than these girls and boys and young women, many of whom are students at Hillman College, gave to us. The costumes were most accurate. Another delightful feature was that of mother, daughter and grandchild each taking part in the exercises. In many other places this has been true, emphasizing the fact that these Jubilates stand for the heroism of the past, the steadfastness of the present and the promise of the future.

New Orleans—As at Jackson, the New Orleans Jubilate was commenced by a parlor conference on the preceding afternoon. At this conference, on Sunday, February 8th, earnest prayer was made for the meetings of the next day and talks were given by the members of the Jubilate party concerning the definite results to be expected from the celebration. At the close of the Conference, the wife of the pastor of the hostess church sang, "The Ninety and Nine," which exquisitely emphasized the evangelistic purpose of the Jubilate. Only two services were held the next day, but appreciative audiences were present each time and there is every reason to believe that hearts were influenced to pray more and work more confidently toward the raising of the \$13,400 which the Louisiana Woman's Missionary Union is asked to bring in as her Jubilate offering. In none of the large meetings were the customs of the various mission fields represented with greater accuracy nor could the music have been sweeter. The talk on "Our Duty to Our City" was so definitely practical that one could foresee that it would line up

our New Orleans women even more effectively than now with many splendid forms of personal service.

Houston, Texas—At Houston a larger number of women gathered for the parlor conference than in any other city. Reports from the various committees were heard, showing how much earnest work had been done in preparation for Jubilate Day, Feb., 11. Plans were made on that day for continuing the work, so we feel sure that Houston women are going to "make a joyful noise unto the Lord," for many weeks to come. The feature of the night program was the beautiful tableaux representing the natives from the different fields in which mission work is done by the Southern Baptist Convention. First, the Spirit of Missions in a pure white robe took her place in the center of the platform. In single file young women dressed in the typical costume of the country they represented, and heralded by a little girl bearing a placard with the name of the country upon it, came before the Spirit of Missions and were most graciously received by her. The tableaux will long remain in the memory of those present, and will do much toward helping us to remember that

"The great world's heart is aching, aching in the night,
And only God can heal it, and only God give light.
And the ones to bear that message, and to speak the loving word,
Are you and I, my sisters, and the millions who have heard."

FROM OUR MISSIONARIES

It is not often that we have the pleasure of receiving a letter from our home missionaries. In one written by Miss Minnie S. Roemann, city missionary in St. Louis, Mo., we see the varied work of this dear woman. In speaking of her "humble efforts" she says: "In our city mission work the needs are so various and urgent that it is at times hard to know what to do first, but as a rule we always give first attention to the children, as they are far more responsive than older people. I have two sewing schools with over three hundred children enrolled, a primary Sunday School with 125 in attendance every Sunday. I am superintendent of two cradle rolls, a junior society of about 50 meeting every Sunday evening, a junior young woman's circle of 25 meeting twice each week. All this besides looking after the poor, needy and sick. We also have cottage prayer meetings once each week. Now don't you see how much we need your prayers for strength and wisdom? Please continue to pray for us, asking God to bless our humble efforts."

A tribute to our Jubilate Calendar of Prayer comes from Mrs. Willingham of Kokura, Japan: "The prayer calendar is beautiful. I keep it with my Bible and so enjoy the thoughts and verses for the day. I am so thankful for it. I haven't read *"In Royal Service"* yet, but am looking forward with pleasure to it. I have seen so many splendid reviews of it."

If one wants to know about the varied work of our missionaries, read the following extract from a letter written from Yangchow, China, by Miss Julia Mackenzie: "Every minute that I am not actually teaching, our school industry, crochet work, demands my time, but it is worth while, for it is helping our precious girls to independence. After they are asleep at night I must plan patterns and correct work; put in the finishing touches and fill orders. Often when there comes an urgent order I don't get to bed until long after midnight. The sweetest times with our Lord Jesus are these midnight ones, absolutely alone with Him, when He gives me the strength for the need and makes the work one of joy, because done for His glory. Through this work a large number of the girls buy their own clothes, books and other school requisites. Our school is small, almost criminally crowded with thirty-two boarders and enough day pupils to make the number forty-five, but we have the promise of \$5000 from North Carolina on the Judson Memorial fund for a new building, which we hope will accommodate at least one hundred girls. Then our present building will be used for a Bible school for women. For the sake of those of the girls who are showing some talent for music, we hope to have a piano or two in our new building. More than one half of our pupils are able to play the organ well enough to conduct the singing of the church and Sunday School."

IN ROYAL SERVICE

When in 1911 the missionary world of women united in the great Interdenominational Jubilee meetings commemorating fifty years of organized woman's work, the little volume *Western Women in Eastern Lands*, written especially for the missionary study classes of that year by Mrs. Helen Barrett Montgomery, gave to many of us our first adequate conception of what women had accomplished in missionary work since the founding of the Union Missionary Society under Mrs. Doremus in 1861. Now in this year, 1913-14, when Southern Baptist women are joyfully celebrating twenty-five years of organized mission work, there comes from the pen of one of the foremost among Southern women, *our own history*, written by *our own president*, Miss Fannie E. S. Heck.

"In Royal Service" is far more, however, than an account of the work done by the Woman's Missionary Union during the past twenty-five years. Beginning in the early years of the last century when the missionary idea was cherished in the hearts of a consecrated few, in chapter by chapter is unfolded the growth of that idea till now in our Jubilate year it has become like unto the mustard seed in the parable of our Lord. And not only is *missionary history* thus chronicled, but denominational history as well. How many Baptist women of today realize the persecutions and sufferings of our spiritual forefathers, or how their unyielding and determined stand for religious liberty a hundred years ago made a part, not only of denominational history, but of the constitutional history of this country as well? As we read these vivid pages there comes to us anew a realization of what the history of these hundred years means to our churches, our country and the great wide world. We hear the clarion call of Luther Rice as he rallies the Baptists of this land to the support of Adoniram and Ann Hasseltine Judson. We see the formation of the Triennial Convention in answer to that call. "This mission work for the world had linked Baptists together for world-wide conquest in their Master's name." We see "Female Mite Societies" rapidly springing into being and sending their contributions to the Convention. We see noble women, stirred by the appeal to women for women made by such pioneers as Ann Judson and Harriet Newell, intrepidly leaving home and friends to carry the Gospel message to the unopened lands beyond seas, when the dedication of the missionaries was a solemn and irrevocable rite and the parting was felt to be for life.

We pass from these years of "Mission Dawn" to the time of "Shadow" (1845-1888) when the old Triennial Convention was rent in twain and the Southern Baptist Convention was formed. During this period we see the unmistakable development of women's societies bringing them inevitably to a more and more complete self-realization and culminating in the organization at Richmond of "the Executive Committee of the Woman's Missionary Societies Auxiliary to Southern

Baptist Convention." There are those of us to whom these pages recall vividly "the struggles and successes, the discouragements and ultimate triumphs which have resulted in our loved Woman's Missionary Union." To others it will be a new story, but all who read this portion of our book will be fascinated by the recital of the earnest and persistent and undaunted efforts of our women in the face of opposition, as well as by the delightful humor with which these pages are tinged.

"The Brightening Day" (1888-1898) gives at length the results of our first ten years of organized work and we see "that our women had begun to find themselves. Through attachment to a great cause they were themselves enlarging in power, sympathy, courage and self-sacrifice," and from being an experiment "the Executive Committee" became a success.

In "Noontide" (1898-1913), the last of the historic chapters, Miss Heck points us to the widening outlook. We have seen her portrayal of the woman of each of these periods, from the time that "the little world of home" was all in all to her till now when "with wider vision she views the world which is hers by education, travel and sympathy." We read of the ever broadening work of our Woman's Missionary Union, with its organizations of Sunbeams, Royal Ambassadors, Junior and Senior Auxiliaries, and Women's Missionary Societies; its work in the Mountain Schools and among immigrants; its work in supporting our women missionaries on foreign fields and the schools and hospitals under their care; the Margaret Home for our missionaries' children and, crowning all the Union's endeavors, our Training School in Louisville which even now is furnishing us some of our best equipped workers at home and abroad. We then with intense interest read the all too short sketches of those who have given and are still giving their lives to carry "the good tidings which shall be to all peoples," and as we realize that all of this is our heritage from the women who have builded so well in the past, the thought seems borne in upon us that according as we have received the gift we should minister it as good stewards, and how can we better begin to do this than by marking our Jubilee year with the formation of many, many mission study classes, using as our textbook "In Royal Service," and then going forth to the service of the King with renewed zeal and knowledge, "seeing we are compassed about with so great a cloud of witnesses."

MRS. GEO. H. WHITFIELD,

RICHMOND, VA.



PLAZA CAGANCHA OR LIBERTAD, MONTEVIDEO, URUGUAY

Program for April

THE RELIGIOUS APPEAL OF SOUTH AMERICAN CITIES

"The South American lands, more than any other countries in the world, are built around and governed by cities."—Robert E. Speer.

1. Hymn. 2. Prayer. 3. Bible Study. 4. Summary. 5. Bahia (Paragraphs 1-3). 6. Rio, the beautiful (Paragraphs 4-6). 7. Sao Paulo (Paragraphs 7-9). 8. Hymn. 9. Buenos Aires (Paragraph 10). 10. Worship of the Virgin (Paragraphs 11-13). 11. Our Responsibility (Paragraphs 14 and 15). 12. Closing Prayer.

Bible Study—Christ's Missionary Parables. 1. Parables of the Kingdom. Matt. 5:13-16; Luke 14:34-35 (cf. John 8:12). Consider the properties of *salt* and *light*, exemplified by Protestant Christianity in South America.

Summary—Southern Baptist Convention sent the first missionary to South America in 1882. Present force, 60; in three cities in North Brazil, seven in South Brazil, two in Argentina, one in Uruguay.

"South American Cities—The South American lands more than

any other countries in the world are built around and governed by cities. The early settlers, instead of spreading over the country and taking farms and forming village communities as was done in North America, at once established cities. Every frontier commander was required to found at least three towns. In North America the collisions with the Indians were over land. In South America they were over wealth and labor. The North American wanted a place to work for himself. The South American wanted the Indian to work for him. The Spaniard and Portuguese had been accustomed to city life and city government at home, and he knew no other form of association for the new land. At once, accordingly, he founded cities wherever he went, and these are the great cities of South America to-day: Buenos Aires, Rio, Lima, Santiago, Valparaiso, Bogota, Quito, Sao Paulo, Bahia, Pernambuco, Montevideo, La Paz, Caracas, Asuncion. These cities are the central points of life and influence. There are many smaller cities, but South America is not as Asia and Europe and North America are—a land of towns, villages and separate farmhouses. In the Argentine, one-fourth of the population is in Buenos Aires, the largest city in the world south of the Equator."

—*South American Problems*, R. S. Spear.

Therefore the appeal of South American cities is the appeal of South America.

*THE RELIGIOUS APPEAL OF SOUTH AMERICAN CITIES

1. Bahia.

Our first stop in South America was at Bahia, a picturesque, Old-World city. After being on the deck for fifteen days, with nothing but the blue sea around us and the blue sky above us, it was with joy that we steamed into the beautiful Bay of Bahia with its clear, emerald-green water bordered with luxuriant, feathery foliage of the trees, amid which rise quaint red-tiled roofs. It is well for one's first stop to be in Bahia, as it seems typical of the older South American cities. It is built on a peninsula between the bay and the ocean, a precipitous promontory with a narrow beach at the base. Hence the city is built on two levels, and is known as the Upper City and the Lower City; one passes from one to the other by an immense elevator built into the side of the cliff, or by an inclined railway at another point. It is a city of 300,000 souls and seems to have been "built in darkness rather than light," and to have slept in that darkness all these centuries while the rest of the world was progressing. Many of the streets are narrow, rough and filthy; one through which we passed was so narrow that at one place

*Mrs. W. Y. Quisenberry, Mississippi.

we had to stand with our backs against the wall in order to let the street car pass us, and some are too narrow for a car even to enter. The sanitary conditions are very bad, and disease stalks rampant. The physical conditions are typical of the gross mental and moral darkness—the priests have ruled this city for 400 years, and this degradation is their handiwork.

2. City of Contrasts.

But, thank God, there is a bright side. Through the work of faithful missionaries light has entered this darkness, and its material evidences are to be found in the widening of narrow streets, the tearing down of many of the old buildings, the introduction of electric lights, a sewerage system and other betterments. In contrast to the streets described above, we saw some wide, well-paved streets on which were fine houses surrounded with flower gardens. Instead of the wretched, half-starved people of the other streets, were men and women fashionably dressed. It is a city of contrasts.

3. Our Faithful Workers—

a. In Church. The light of the Gospel is shining into the hearts and souls of many, but our workers are so few compared with the great needs. We have 4 churches, the Catholics have 365 we were told, 50 of them magnificent cathedrals. The Catholic Church owns much city property which pays no taxes and is kept up by the city. Our greatest need is for workers; we have no native ordained pastor for any of the four churches. Our Missionary, A. E. Jackson, who was called from his important interior work to Bahia, is pastor of one of the churches. Besides this, which should have his whole time, he is Corresponding Secretary of the Brazilian Mission Board, Recording Secretary of the Bahia Mission Board, and Treasurer of our mission. Then he has the superintendency of the whole state of Bahia, as large as Texas, with its 40 churches as inadequately cared for as the city churches, and some so far away that it takes him three weeks to reach them. He is breaking down under this great burden, and yet with every ounce of his strength he cannot begin to touch the real needs around him. How he does need helpers!

b. In School. Mr. Stapp, our other missionary here, is putting all his strength into our school, as is his wife, and this takes all their time. The school has succeeded until its very success cries aloud for more room and more teachers. If any who read this would take a peep into the large open dining-room overlooking the bay, Mr. Stapp at one end of the long table, Mrs. Stapp at the other, and the boys filling both sides from end to end; and if you could hear them reading the Bible in their liquid Portuguese, and could realize that they are mostly children from Catholic families where no Bible is allowed, and that here they are being led to Him through His

Word—if you could only see and know all this, I am sure you would be willing to sacrifice in order that more of these children who are eager to enter our school may have access to the Gospel. Mr. Stapp says that he could double the number of pupils if only he had room.

**4.
Rio, the
Beautiful.**

The first impression one has of Rio is of a mighty giant asleep; but as one draws nearer, the forehead, the nose, the chin, resolve themselves into mountain peaks, and the body, arms and limbs into ridges surrounding the bay. As one enters the beautiful harbour one realizes that the giant is not sleeping, but is truly awake. The bay is dotted by hundreds and hundreds of steamers from all parts of the world, each flying its national colors. The city is beautiful viewed from the bay, from which it appears to be only a narrow band of houses between the water's edge and the mountains. From the top of Mt. Corcovado, too, it is marvelously beautiful, this great city of more than a million souls, spread wide, 2400 feet below. I can imagine no view more beautiful than the city, the bay, the ocean and the surrounding mountains seen from Mt. Corcovado. Surely there is no city so rich in beauty, both natural and architectural. A few years ago it was unsanitary with narrow, ill-smelling streets, but now it is one of the most healthful and modern cities in the world, and it has become so because the light of the gospel has shined into the hearts of some of the leaders there—that light which not only enlightens the soul, but purifies the physical surroundings as well. Rio, however, is not all awake; yet one sees great contrasts of light and darkness.

**5.
Our Church
a Mighty
Force.**

We have one large church in this city, with a pastor, Mr. Soren, mighty in word and deed, whose wife is also a power among the women. Yes, we have a mighty church, housed in a little, long, narrow building on one of the noisiest streets in the city; and the noise rolls into the rooms in such volume that, even with the doors closed, one can scarcely hear. The house is not large enough to accommodate all the members of the church, much less the crowds who would come. Instead of issuing special invitations for all to come, as do our pastors in the homeland, Mr. Soren occasionally requests a part of his membership to remain at home, so that the unconverted may come. Yet under all these difficulties there is almost a constant revival going on. The one night that Mr. Quisenberry preached there were 31 professions of faith. This church has sent out colonies which have organized five daughter churches in the city. What could not this great man do for His cause if he only had the place to gather the people. Then if little chapels could be built here and there as they are needed when new churches are organized, and if we had trained workers to assume care of these, how our work would grow!

In Rio also is our College and Seminary, presided over by Dr. Shepard. We need both ground and buildings for this most important school. We are now renting the house of a baron, built against the mountain, away from the rush and roar of the city, and yet overlooking and convenient to the city. The baron's estate comprises about 20 acres, has its own water system, many kinds of tropical fruits, and every advantage. It seems an ideal location for our school; if our people could realize the opportunity, and would buy the whole estate, we would have room to grow through the centuries. We have now about 25 earnest ministerial students in the Seminary, and the missionaries tell us that if we will adequately equip this school it will furnish in a few years enough native workers so that no more foreign missionaries will be needed for Brazil—if we will do this.

**6.
Publishing
House As-
sured of a
Future.**

Our publishing plant is also in Rio; only those of us who have seen the cramped, dusty quarters in which the work is now being done can realize the great need there was before it was provided for so gloriously by Mrs. Carroll in her gift of \$30,000 for equipment. From it goes out religious literature to the whole of Brazil. Rio is the great political and business centre of Brazil, and our College, Seminary and Publishing House make it our great religious centre also. What we do for Rio we do for the whole of Brazil.

**7.
Sao Paulo.**

Sao Paulo is the centre of wealth and culture, the Boston of Brazil. It is situated on the table land, about 30 miles inland from the port of Santos, and is a growing city of 400,000 inhabitants; six thousand homes were built there in 1912. It was less foreign looking, I believe, than any other city we saw in Brazil. It, like most of the larger cities, is very clean—though this cannot be said of the smaller towns and villages. There is no fuel used for heating, only gas or wood for cooking, and the factories are situated outside the city, so there is no smoke or soot. Some have said that Catholicism is dying in Brazil, and that where there is intelligence and culture there is a breaking away from its superstitions. We saw no evidence of its death or decay in Sao Paulo. These are some of the things we did see: We saw the foundations being laid for a \$2,000,000 cathedral in the heart of the business section. As in all South American cities, the Cathedrals occupy the strategic points, either on the central business square or the most important business corner.

**8.
A Crowded
Cathedral.**

We visited one of the large cathedrals on Sunday at 8 A. M. and found it packed to the doors with people seemingly of all classes; men, women and children, rich and poor, and all seemed reverent as they counted their beads, and watched the priest bowing, kneeling,

lifting his hands, and muttering prayers in Latin, not one word of which could be understood by anyone. The whole service in the dim light, the music of the mighty organ, the incense, the grandeur of the cathedral itself, appealed to the senses, but there is not one thing for either heart or mind to feed on. At night, as we went to the service in our little rented hall—we own no church building in this city (I think we own only a little lot;) we passed another one of the large cathedrals and not only was it packed, but the sidewalk as well, and many were standing in the street. We went into many of the cathedrals at different times in the day, but never did we enter one without finding worshippers. No, Catholicism is not dying; our missionaries told us that it has seemed to take on new vitality since so many Jesuits have come to Brazil from Spain and the Philippines.

9.
**School Work,
a Reservoir
of Power.**

We have a fine girls' school in Sao Paulo; under Dr. and Mrs. Bagby. They have had it for twelve years, and have done a great work under many difficulties. We need new buildings; we are paying an enormous rental for buildings which are scarcely large enough even now, with no room for growth. There were about 120 girls and little boys (boys are allowed in the primary department) in the school while we were there. These are children from the best families, and prettier, brighter faces I have never seen. There did not seem to be one dull or stupid one. This school is a great center of light, for the children learn of Christ, and will take the gospel into their Catholic homes. While we were there one of the brightest girls was converted under Mr. Quisenberry's preaching. Many will become workers for the Master. A number of our teachers in Rio, Bahia, as well as Sao Paulo, received their training here. In my estimation there is no more important work being carried on in Brazil than our school work, the training of future workers. This school offers opportunity for some consecrated young women to multiply their lives many fold in helpfulness to His cause. The Board has set aside \$30,000 of the Judson Centennial Fund for the ground, but we shall need more than that, lots and buildings are so costly in or near the cities in Brazil.

10.
Buenos Aires.

Buenos Aires, with its million and a quarter people, is really the New York of South America. It is a progressive business centre, modern and up to date in every respect. The city is beautiful, but in a different way from Rio; it is built on a level plain, and it is said that there is not more than 12 feet of elevation in any part of the city.

All the Latin races are lovers of pleasure; we saw evidences of that in every place we visited, but Buenos Aires seemed to lead all the rest. The city government has built an immense theatre at a cost of \$8,000,000, and pays \$75,000 a month toward its running expenses,

and also has parks, race tracks and other places of amusement. The people seem to be mad in their desire for entertainment. In Buenos Aires we have a little band working under great difficulties, as we own no property at all, one little rented hall being used for our Seminary and First Church also, while all our other missions are occupying rented quarters. Mr. Justice is doing a great work in our Seminary with its eight students, and Mr. Sewell, Mr. Spight, and Mr. Ligon in their churches and mission stations.

11.
"Our Lady of the Rock."

Let me give a picture of their worship as we saw it in Victoria. About three miles from the city, on a mountain overlooking the ocean, is a gray stone building, the Chapel of "Our Lady of the Rocks." Tradition has it that Friar Pedro Palacios came from Portugal to Victoria in 1558, almost 50 years before the founding of Jamestown. He sent back to Portugal for an image of Mary, and placed it at the foot of the mountain. The next morning it was found at the top. This was repeated until he decided that she wanted her chapel there instead of at the foot of the mountain, so it was built there and the image placed in it. As we entered we met two women, each with a baby in her arms, who told our missionary they had been in to make a vow to Mary. We went through a small anteroom into the main hall, the walls of which were literally covered with votive offerings, heads, hands, arms, feet, faces, noses, hearts, of wax, which had been brought to Mary in gratitude for some fancied cure, or in the hope of some miracle of healing. On one side were hung pictures of supposed miracles; storm-tossed ships saved by Mary, appearing in the clouds; death-bed scenes with Mary snatching back the sufferer from death itself; all of which is believed implicitly by devout Catholics. From the main hall we passed into the chapel, and saw the image which these people have venerated for nearly 400 years. It is a very common-looking doll, three or four feet high, gaudily dressed in lace and gilt and showy finery, but without any beauty of feature or expression. We were told that on feast days the floors and steps around the image are literally covered with coins. On passing out we were handed some printed prayers addressed to this image. One was as follows:

12.
**Prayer to
the Virgin.**

"Oh! Mary, most holy Lady of the Rock, in whose hands God deposited all the treasures of His grace, constituting Thee a loving and most generous dispenser to all who seek refuge with a living faith, behold me, full of confidence in Thy most efficacious protection, humbly seeking protection and refuge in Thee. Remember! Oh, Lady of the Rock, never has it been heard that anyone who placed full confidence in Thee has been deluded. Console me then, Oh! most loving Lady, with Thy graces, that so urgently I beseech, that I may

continue to honor Thee on earth with my cordial recognition, until I may, one day in heaven, more worthily thank Thee for all benefits received, in the ages of ages. So be it."

"Following this pray three Hail Marys.

"We sanction this prayer for the private use of the devotees of Our Lady of the Rock; granting 50 days indulgence each time it is recited.

(Signed) JOHN, Bishop of the Diocese."*

We were offered a tablet on which was inscribed, "Our only hope is in Mary."

As we went down the mountain we met others toiling up the steep way, a feeble old man, then some women walking barefoot over the rough stones, carrying their shoes in their hands, doing this for penance. This is only one illustration of what is going on all over Brazil. Each city has its shrine, and there are some noted ones far out in the country.

13. Stones and Bread.

All this made us yearn to teach them the true religion, but I believe the thing that touched us most was the heart hunger of the people. At nearly every place we went the house was full, and people stood around the doors and windows to listen. The services were nearly always three hours long, yet these people stood listening eagerly, hungrily, until the close, sometimes women with babes in their arms. Often some of them returned home with us for further talk, and were there again early the next morning to ask questions about the Bible and how to lead others to Christ. Often men and women walked ten miles to services, and I have never anywhere felt so strongly the presence of God's Spirit as in some of the meetings. It would touch your hearts if you could see and know the real conditions in Brazil among the masses of the people. They have had nothing but Catholicism for more than 400 years, and the policy of the priests has been to oppress them and keep them ignorant and full of superstition, thus controlling them at will, with not one ray of light, not one motive to a higher life. How can one strive to be good who knows nothing of God, nor Christ nor the Bible; whose only hope is in Mary or the priests; who is taught that by repeating prayers he can gain indulgence, by confessing and paying the priests his sins can be forgiven, or by doing penance he can expiate his own sins? During the whole of my stay in South America I did not discover one teaching of the Catholic church that would inspire to a higher life, but the reverse, and the effect of this training can be seen on every side in the character and lives of the people. No one can realize the evils of Catholicism until he has personally come in contact with it in a land where it has held absolute sway for hundreds of years.

*Translated by our Missionary.

Yet when these people hear and receive the Gospel they are changed from untrustworthy Catholics into staunch and true Christians, ready to make any sacrifice for their Lord.

14. Our God- given Oppor- tunity.

Then let us arise, we women who have been so wondrously blessed in our hearts and homes and lives, in our blessed Gospel privileges, let us read again Ezekiel 3:16-21, let us ask ourselves how many of these millions who have never heard one Gospel sermon, have never received the Bible—how many of these are going down into eternal night because we have done nothing to warn them, because I have not, because you have not? How many of these who have heard the Gospel and want to know more of it will live and die hungry-hearted because we have failed to obey Christ's command? He is trusting us to send the Gospel to them, He is expecting us to do it, He wants some of us to go, and He will hold us accountable. Let us then do our utmost to fulfill His trust, to merit His "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many: enter thou into the joy of thy Lord."

*THE RELIGIOUS APPEAL OF SOUTH AMERICAN WOMEN

What the coming of Jesus Christ has meant to womanhood will never be fully known; yet one can better appreciate the blessings that follow His coming by studying the conditions of women where the Gospel has not yet so penetrated as to become a dominating influence in the life of the people. While the contrast in Brazil is not so great as in China or Japan, yet one can easily see how our Brazilian sisters are missing the greatest and richest gifts of life that are linked with the coming of Jesus Christ.

15. The Brazilian Woman Has a House but Not a Home.

Brazil has been dominated by Catholicism for over four hundred years; yet the Gospel is unknown; its joys unexperienced and its blessings untried. Catholicism has never yet succeeded in silencing the cry of her women, "Come over and help us." One of the greatest failures of Catholicism is in not creating a home. The common word used in this connection is "house," so the Brazilian women lack, in the first place, a true conception of home and the home life—a truly great need and the basis for a great appeal. It is one, as we know, that Christianity meets in a complete way. Then, too, there are the evils that necessarily grow out of a life which lacks this home element; these, also, are met and counteracted through Christianity. Rob Christianity of its idea of home and

*Mrs. A. B. Langston, Rio de Janeiro.

we strike it a deadly blow; deny women this blessing and we unfit them for many of the most solemn duties of life.

16.

A Slave to Her Religion.

The Brazilian woman is guided and directed in her religious life by unguided, misdirected, and often unprincipled men. The priest is an absolute monarch, blessing and cursing at will, and the women, who are instinctively religious, bow in humble submission to his will. In a word, the Brazilian woman is a slave to her religion. She is driven, not led; she is coerced and not inspired; she is dictated to rather than left to the dictates of a God-guided conscience. Religiously, then, her appeal to Christianity is the appeal of the slave for freedom; the appeal of the prisoner for liberty; the appeal of a deadened conscience for a hearing of its own case; the appeal of the lost for salvation. Christianity would not ask a greater favor nor could it confer a greater blessing than to give to the Brazilian woman a true conception of home and home life, and to drive her religion into the deeper recesses of her heart from which must come all the issues of life.

17.

Willing to Suffer for Conscience's Sake.

A few years ago, in Brazil, a law was made declaring null and void all past and future marriages performed by priests unless accompanied by a civil ceremony as well. About three years ago a middle-aged woman was converted and became a very faithful follower of the Master. She had been a Christian for about a year when some one happened to mention in her hearing that such a marriage law existed. She went immediately to her pastor and told him that she was unconsciously a sinner and had been one ever since her conversion. That she had been married by a priest and had never, until that day heard of this new law. She was much distressed and asked what to do. Her pastor told her to go for her husband, explain the situation, and have the civil marriage service performed, but the husband, who was not a Christian, said it was not necessary for they had lived together all those years and could live on without it. She insisted, but he refused to go; then she, determined to do the right, packed her clothes, left her home and husband and after a few days secured a place as servant in a Christian household. Repeatedly the husband came to beg her to return home but each time she told him that she would go whenever he was willing to have the civil marriage service performed. Finally, one day he came and told her that he could not live without her any longer, and that he was ready to go to the magistrate and be remarried. She was very happy to go with him, and shortly after this the husband and the rest of the family were converted. *Christianity creates true ideals for the home.*

18.

The Triumph of a Joyous Life.

Another example is that of a dear little widow. Because she had become a Christian her father drove her from his house, and for a long time she was not allowed even to visit. After several months her mother was taken very ill, and the father said she might stay a part of the time, as they needed her to help nurse her mother. She was to be allowed to stay on condition that she would not sing the gospel hymns. At first she was very careful not to sing, then she sang occasionally when he was away from the house, then, little by little, she grew bolder and sang louder and oftener until he had become reconciled to her singing them, not only in his house but in his presence. Now there are some of our hymns that he likes very much. She has won her mother, and she is hoping and praying for her father's conversion. Recently the father has asked her to come to live again in the home, saying it is a joy to have her there for she is always so happy. This dear little woman makes her living by her needle, but she takes one or two hours of each day to carry the precious Gospel to some one who, as yet, knows nothing of its blessings.

*Program for Young Woman's Auxiliary

(This program is outlined with a view to stimulate research work on the part of the members.)

Opening Exercises to follow those outlined for W. M. U. meeting.

Our topic for this meeting covers so much territory that if we are to cover the ground we shall have to go by rapid transit. So let us get an aeroplane, wait for a favorable wind, and take a fly over our South American cities, getting a bird's-eye view. Dr. Ray, of the Foreign Mission Board, has already made the trip, and will be our guide.

All arrangements having been made, we will leave Richmond, Va., and fly in a southwesterly direction to Central America and the Island Republics nearby†. We see beautiful tropical growth everywhere, thriving cities containing beautiful buildings—but a *great lack* of our Bible and its teachings. Roman Catholicism reigns supreme!

We will stop for a short while at Panama to see the wonders Uncle Sam has wrought‡—but we must hasten on to more important lands. We will turn our machine in the direction of Brazil, and swoop down

*Prepared by Mrs. Christopher Longest, Mississippi.

†Have another member tell some interesting fact about Guatemala, Nicaragua, Costa Rica, Salvador; another of Haiti and Dominican Republic.

‡Another member tell of what is being done in a religious way through the Y. M. C. A. in Panama.

for a short visit to Rio de Janeiro. Our guide will now tell us of the wonderful opportunity we have in this country and the encouraging outlook for Baptists.*

But we are due back home in a few hours, and we still have Argentina to visit. Let us hasten on. Here we find that Southern Baptists are at work and have much to encourage us considering the short time we have been at work in this country. Buenos Aires is a beautiful city and we shall want to see its government buildings. We are grieved to see that here as elsewhere all over South America a corrupt Catholicism has sway and it is uphill work to uproot its evil customs.†

As we turn our faces homeward, how our hearts are laden with the responsibility that rests on *us who* have the *true religion* to pass it on to "those who sit in darkness."

†Program for Royal Ambassadors

(These Spring mornings from the noise about the place, one is made to know that the "Man of tomorrow" is bubbling over with a full portion of energy, ready to begin new work or new plans. So as their leaders it behooves us to use the body, brain and soul in the right channels. It might be well to begin a campaign at this meeting grading the boys on new members, attendance, conduct, information and contributions; and the side that loses provide and serve the refreshments to the winning side. Create an appetite for more and better reading by telling the boys enough of a hero or heroine to excite a desire to read. "Matthew T. Yates," by Dr. Taylor; "The Hero of Heroes," by Horton; "Heroes of Modern Crusades," by E. Gilliat; "Ann of Ava," by Hubbard.)

BUSINESS MEETING

Commission and Declaration (Order Standing).

Devotional Service—"The Motive." II Cor. 5:14-15; I John 3:1; John 3:16; I John 4:10; I John 4:11; I John 4:21; I John 3:14; John 15:12; John 15:13; I John 3:16; I John 4:14; I John 3:18.

(Ambassador-in-Chief in the Chair; other Officers in their respective places.)

*"Brazilian Baptists," by T. B. Ray, F. M. Board; Richmond, Va.

†Have another member tell of our work in Argentina and Uruguay. (For further information cf. W. M. U. Program.)

‡Prepared by Mrs. John F. Vines, South Carolina.

List of books for Chief Counselor:—"Winning the Boy," Merrill; "Just Boys," Mary Buell Wood; "Church Work with Boys," Forbush; "The Boy Problem," Forbush.

Order of Business—

Reading of Minutes.
Report of Treasurer.
Report of Standing Committees.
Report of Special Committees.
Unfinished Business.
New Business.
Miscellaneous Business.
Roll Call.
New Members.
Collection.

Subject—"The Religious Appeal of South American Cities," or "The Neighbor-Continent—Neglected."

PROGRAM

Hymn. Topic—"Early History of South America." Map Study. (See Notes).

Importance of the
"Neglected Continent"

In location, area and comparison to North America.
In soil.
In production.
In relation to the world.

Hymn (standing).

Topic for Discussion—"The Commercial Value of Panama Canal to South America."

Current Events of South American Countries. (Announce program for next meeting and give out material or help the boys to know where they can find information.)

"Our Armor" (Order standing). Adjournment.

The Ambassador-in-Chief should preside at all business meetings, or in his absence the officers in order. The missionary program may be presided over by any other members of the organization, but let them be *Christian* boys, that they may be developed into service for their King and His church.

A map of South America, 45-by 36 inches, drawn by one of the boys, giving the great mountains, larger rivers, railroads, locations of natural products, the countries marked off and the principal cities located. Give especial attention to Brazil and Argentina, since these are the fields where our missionaries toil and make progress as rapidly as we will help them.

*It is time for the Chief Counselors to begin making preparation to go to Nashville to the Southern Baptist Convention. The Orders who live close could have the pleasure of a goodly number being present. It will be a great Convention; make one big effort and go, then ever afterwards your faces will be turned to the Convention City in the month of May.

At the meeting locate on your map the cities where the Roman Catholic church is strongest with little red flags and tell the value of the building if you can get the information. Locate the cities where the Southern Baptists have churches, with white flags, have a boy for each station tell the names of the missionaries in that city and cost of property as you place the flag, then make the comparison. The boys seated in a group with the map before them for this study, the topics already suggested, should be of much interest.

The Chief Counsellor with the aid of his or her Program Embassy, assign parts on program for meetings, but the boys are always to do the work, make the talks, read the Scripture, read the papers, etc.

MISSIONARY PROGRAM

"The priest, with his interference between God and Soul, and his insolent private tyrannies, is the natural foe of the Gospel."—*MacLaren*.

Subject—"The Neighbor People—Neglected."

Hymn—"Fling Out the Banner" (Order standing).

Prayer—For guidance, to realize the meaning and sin of idol worship.

Hymn—"The Church's One Foundation" (1st and 2d stanzas, standing.)

Scripture Lesson—Ambassadors of God refused to bow down to idols.

Dan. 3 : 1-30; idols contrasted with Jehovah, Psalm 115.

Prayer—For spiritual strength to live and to teach those who sit in darkness.

Roll Call—Answer by telling something of recent interest of a Missionary nature concerning Brazil or Argentina.

Brazil and Argentina People in	{	religion.
Influence of Roman Catholic Church in		the home.
		education.
		politics.

Hymn—"The Church's One Foundation" (4th and 5th stanzas, standing).

"A Hero of the Cross in Early Days."

Christ in	{	religion.
		the home.
		education.
		politics.

Prayer—That our Missionaries may make Christ known—the only salvation.

Topic—"The Present Equipment of the Southern Baptist Missionaries and Work Done by Them."

Picture Gallery—(pictures of our missionaries, houses, people, etc.)

Topic—"Equipment Necessary for the Task." Discussion—"Who Is to Blame?"

New Members—(An opportunity should be given for any to join who will.)

Collection. Hymn—"Jesus Shall Reign." Adjournment.

"Seeking only souls to win,
From the deadly power of sin,
We would guide their steps aright,
Out of darkness into light."

There are so many phases of this great continent that one scarcely knows what to bring first.

The important location, rapid development in commercial wealth, attraction for tourists to build homes, already large population, people under the yoke of Romanism, and recognizing the spread of this we are made to see the imperative need of information. How can we know "The Religious Appeal of South American Cities" unless we know their need of Christ. So in the missionary program we give our attention to the countries in which Southern Baptists are at work. I pray that you may lead your order to see the awful meanace in Roman Catholic rule. "If to-day's boy" is well informed and an intelligent Bible Christian, we need have no fear of "tomorrow's man."

See the *Foreign Mission Journal* the year through and insist on it being in the homes of the boys. Also see Southern Baptist Convention Minutes, 1913. The Women's Missionary Society program of *Our Mission Fields*. Keep watch in papers and magazines, whether religious or otherwise, that you may get the very latest news concerning this continent.

Our Mission Fields, January, 1913, pp. 28-37; "A Hero of the Cross in Early Days," Capt. Allen Gardiner, and any other tracts from Woman's Missionary Union headquarters, 15 W. Franklin St., Baltimore, Md.

Sunbeam Program

(Adapt Royal Ambassador Programs for the use of Sunbeam Bands.)



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ST. LOUIS CATHEDRAL AND JACKSON SQUARE, NEW ORLEANS, LA.

Erected in 1792 at a cost of \$50,000, and rebuilt in 1851. The site on which the St. Louis Cathedral stands was selected in 1718 by Bienville for a place of worship. In 1724 a structure of brick was erected and known as the parish church of St. Louis. It was destroyed by fire in 1788.

May Program

THE NEW LOUISIANA PURCHASE

(Prepared by Mrs. E. B. Mathews)

1. Hymn—"The Son of God Goes Forth to War." 2. Prayer.
3. Bible Study—Joshua 1 : 1-9. God's charge not only to Joshua but to those working in state which we are to study. 4. Louisiana's History Until the Purchase, told by three members (Paragraphs 2-6). (Use map of Louisiana.) 5. Paper—Showing Why Louisiana Can be Called a Mission Field (Paragraphs 7-9). 6. Hymn. 7. The Early Work of the Baptists (Paragraph 10). 8. Southern Baptist Work in the State, through Home Board and Woman's Missionary Union (Paragraphs 11 and 12). 9. Present-day Responsibility (Paragraph 12). 10. Chain of Prayer. 11. Closing Hymn.

"Certain it is that the acquisition of Louisiana was the beginning of the making of the United States into a world power."

1. Louisiana and the Nation.

To the average Easterner the history of the beginnings of our national life centers around the vicissitudes of the colonies situated along the Atlantic seaboard, and comparatively few appreciate the part which Louisiana has played in the nation's annals. Like a shuttlecock it was shifted from one of the great European powers

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to another and then back again. It is difficult in consequence to conceive how any sense of homogeneity developed which would prepare it for becoming after the purchase in 1803 such a part of a great Union that the statement at the head of this paragraph could be true. To get a background we must make a brief study of a history fascinating enough to merit much longer time than we can give.

2. Sixteenth Century Spanish Exploration.

To the French people must be given the credit for the earliest explorations which led to any degree of permanent settlement, though probably the first white men whose feet trod the soil of what we now know as Louisiana were Spaniards. Explorers of the Gulf of Mexico gave hints of the existence of a great river which so fired the imagination of Ferdinand de Soto that in 1539 he led an expedition across the country from Florida, suffering perils from wilderness and Indians until rewarded by sight of the majestic river in 1541. His life, however, was rendered as a forfeit to his adventure and his body lowered into the waters of the great river which had led him on to prevent its falling into the hands of the Indians. When no longer inspired by his adventuresome spirit, his followers stayed not to make a permanent settlement but returned as rapidly as possible to the Spanish colony in Mexico. And for one hundred and thirty years the Mississippi Valley was unvisited by the white man.

3. Early French Explorations. La Salle.

Restless young men from the French Colony in Canada and zealous Jesuit priests discovered the northern reaches of the great river which in 1675 was explored as far south as Arkansas by the fur trader Joliet and Father Marquette. In spite of the slowness of France in seeing the wisdom of extending her colonial territory, Robert Cavalier de la Salle felt so keenly the desire to take new territory for his mother country that he organized an expedition and went to complete these explorations. Starting in 1679, enduring hardships only an iron will could have withstood, and having to retrace his steps often times; he did not reach the mouth of the river until April 9, 1682. Here he set up a small wooden cross bearing the crest of France and amid shouts of his people, volleys of musketry, and chants of the priests he took possession of the whole country explored by the French, including the land washed by the waters of the Mississippi, in the name of his king. Leaving a small fort behind he set out for France with the purpose of showing the king, Louis XIV, the possibility of another Empire in the New World and of getting men and means for establishing a colony. He finally gained his end, and started back with four ships, but misfortune followed him, which finally culminated in his being shot from ambush by one of his own party. His little

colony was later destroyed by Indians, and not for several years did France make another attempt to colonize the wonderful territory which was hers in the New World.

4.
**The First
Permanent
French
Settlement.**

When the king finally began to realize that both England and Spain were desirous of getting possession of the Mississippi Valley it became valuable in his eyes and he sent out a party under D'Iberville and his brother Bienville to rediscover the great river and make a permanent settlement. Early in March, 1699, they entered the Mississippi, explored it for some distance, and established the first permanent settlement in the Mississippi Valley at Biloxi. From this time on to the present day that valley has never been without the white man. The fascinating story of the vicissitudes undergone by the early settlers however, is longer than we have time for. Too much credit for the success of the colony cannot be given to Bienville, who for thirty-five years was its governor. The frequent lack of support of the Mother Country, the terrible conditions in which the colony was involved when flooded by worthless immigrants who had been led to believe by John Law—instigator of the "Mississippi Bubble"—that fortunes were to be had in Louisiana for the asking, the troubles with the Indians which his tact turned aside, the jealousy of his companions—all these things were handled in a masterly manner by this man whose constant purpose was never self aggrandizement but the welfare of his people.

5.
**The Second
Spanish
Period.**

The French and Indian War against the English meant changes for the colony. The treaty of Paris, 1763, ending that war, gave all territory east of the Mississippi to England, and as France was no longer able to support it, Louisiana was offered to Spain in order to keep it out of the clutches of the English. Not without revolution and bloodshed was the rule of Spain established among this France-loving people, but in the end the Spanish rule promoted a complete reconstruction of the colony upon a firmer, more law abiding basis than it had ever known. The forming of the United States out of the thirteen English colonies also had its effect upon Louisiana in preparing it for another change of control which came in 1802, when Spain was practically forced by Napoleon Bonaparte to retrocede Louisiana to France.

6.
**The Louisiana
Purchase.**

At this time when Napoleon was about to engage in a great contest with England, the people in the western part of the United States began to make demands upon the government for an outlet for their products by way of the Mississippi and so urgent did these demands become that President Jefferson sent a special Embassy to France to ne-

gotiate the purchase of New Orleans. Napoleon, being resolved not to let this territory fall into the hands of the English, offered to sell the whole country known as Louisiana. So in spite of great criticism and with wonderful foresight, this purchase was made for \$15,000,000 and a treaty signed April 30, 1803. Napoleon appreciatively remarked at the time "This accession of territory strengthens forever the power of the United States and I have just given England a maritime rival that will sooner or later humble her pride."

7.
**Comparison
of Territory,
1803-1914.**

All the territory west of the Mississippi, north to the British possession and westward to the Pacific Ocean except California and Texas was included in this purchase. Gradually one state after another was cut out of it, until the present state embraces only a relatively small portion extending along the Southern reaches of the Mississippi and west to the Sabine River about 48,500 square miles out of the original million square miles.

8.
**Character of
Country.
a. Rich
Resources.**

Those who think of the terrible floods when the great river overflows its banks often think of chills and fevers and swamps and fogs when they think of Louisiana and forget the rich alluvial soil which these very floods have caused and which make it in many ways equal to the famous valley of the Nile for fertility. Here grow sugar cane, cotton, corn and more rice than in any similar area in the south. In other parts of the state are acres of virgin yellow pine forests, while this state is among the first in its yield of cypress. Avery's island has one of the greatest salt deposits in the United States and the greatest sulphur mine known is in the southwestern part of the state; oil and natural gas abound. Compared to many other states, Louisiana's resources are almost unknown and undeveloped. They have, however, so easily rendered a return for a relatively small amount of energy expended, and money has come so readily to many, that it has become an end in itself with a corresponding deteriorating influence upon those who have made it.

b. **Cosmo-
politan
Population.**

These possibilities have brought many new people into the state in the past half century. The census of 1910 gives the population as 1,656,388, about 700,000 being negroes. The Latin races predominate naturally because of the early settlement, but there are four German colonies, a Belgian colony, a Hungarian colony, besides many Hollanders, Scandinavians and Slavic colonists. There are but few cities relatively and almost twice as many live in rural districts as in the cities; New Orleans, about which cling so many reminders of the early history that to many it justly seems the most foreign city in our country is the only large city. Buildings still stand which date back

to the days before the purchase; customs still hold which are found nowhere else and about it is an atmosphere of romance which to the casual thinker seems too charming to be dissipated.

c. Roman Catholic Influence.

But is there a sinister influence back of the charm which is contrary to our national ideals? Do we realize that this great city which dominates the state is less American than it is French, Italian or even German? It is estimated that not more than 70,000 of the 339,075 population are of real American stock and a large French and Italian population means a strong Roman Catholic domination. Nowhere in America has the Roman Catholic Church such a hold upon civic and state life as in New Orleans and the state of which it is a part. "The Mayor, City Council, Chief of Police and the public press are either owned by Rome or tremble before her," says one writer. The powerful ritual which lays so much more stress upon externals than on a changed life has resulted in a low moral standard. Where lotteries have been carried on in the name of the church and where Sunday is made more pagan than sacred, what type of life can be expected from those who are members of such an organization? Even sadder yet is the condition of the man who believes nothing when this Church has lost its hold on him. The latest religious census estimates the number of Roman Catholic adherents in New Orleans as 181,000 and all other church members as 35,000, which leaves an appalling number who are outside any church relationship.

9. Why Is Louisiana a Mission Field?

Do we not begin to see some reasons now why we can justly think of Louisiana as a mission field? The great number of foreigners, among them many Asiatics, and the predominating Roman Catholic influence brings the problem of the influence upon our national life of so many foreigners—the so-called Immigration Problem. The hardening effect upon the moral life of too great and too easily obtained wealth has also created the problem of the indifferent and the unchurched in one of its serious forms.

10. Baptist Efforts. a. Emigrants from South Carolina.

We Baptists have for many years been in a measure alive to the problem. Miss Heck tells us in "In Royal Service" of the coming of the Baptists from Main to South Carolina. About the time of the Revolution a number of the descendants of these early Baptists found life so uncomfortable among their Tory neighbors that they emigrated to the Mississippi country which was just opened to settlement. As soon as this little group of people had provided homes for themselves they met for worship and Richard Curtis, Jr., who had been a licensed preacher in South

Carolina, became the preacher for the new church, which was called Salem Church on Coles Creek. A number were converted and it was finally decided that Curtis should baptize them. Five churches were established in different parts of the state, which in 1806 formed the Mississippi Association.

b. First Preachers West of Mississippi—1. Bailey E. Chaney.

As many of the settlers over the river in Louisiana came from South Carolina and Georgia there must have been many Baptists among them and it is more than probable that before the beginning of the century some of the preachers crossed over from Mississippi to visit among these scattered brethren. The first authentic account, however, is of Bailey E. Chaney, who moved from Coles Creek to East Feliciana parish in 1798. Very soon after he began to preach in this territory which was still under Spanish rule, he was arrested and thrown into prison and only released on the promise to preach no more.

2. Ezra Courtney.

The next name to appear is that of Ezra Courtney who was invited by some emigrants from South Carolina to visit them and preach at a settlement not far from Baton Rouge. He also aroused the enmity of the Roman Catholics and he too would have been imprisoned had he not had a friend among the officials. Contest with the Roman Church was thusly almost simultaneous with Baptist beginnings in Louisiana.

3. Joseph Willis.

Nothing, however, led to any permanent work until in 1804 Joseph Willis went over from the Mississippi Association into the territory which had just become United States property. After explorations around this place he finally located at Bayou Chicot, but as he was not an ordained minister he was obliged to return to the Mississippi Association for ordination. This was not granted for several years, as the association was very slow in investigating the territory and the work done by Mr. Willis. Finally his request was granted, and in November 13, 1812, Calvary Church, the first Baptist Church in Louisiana, was organized with five brethren and one sister. The Baptists were the first evangelical body to enter the states and now their numbers one hundred years later, about equal all the others put together. In the whole state there are about 60,000 in 660 churches, but in only seventeen of these is there preaching every Sunday. There are eighteen parishes that haven't one white Baptist Church.

11. Cooperation with the Home Board.

The Home Board began work here in 1845, but only recently has the seriousness of the situation been realized. The state work itself has been reorganized and the state Board under the leadership of Dr. Geo. W. Crutcher, in cooperation with the Home Board, has succeeded in more adequately coping with the

special problems than ever before. The forces of the enemy are strong and firmly entrenched. Their captains are more alert than ever since they have realized that the evangelical churches have made some advances in their territory in the last few years. Our forces are also on the alert and through the fifty and more missionaries progress is made each year, in spite of the great amount of territory still unoccupied. Opportunities await the men and means. Thanks to the Home Board, New Orleans is better fitted to solve its problems, the number of its churches having grown from two to six—five of the buildings largely the gifts of the Home Board. There are, however, still "portions of the city in which 5000 people dwell in which no Baptist Church is to be found." Each year sees growth, however, and a writer in the Home Field says the Baptist cause is surely two to three hundred per cent. better than it was a few years ago because of new courage and energy developed by the added help given by the Home Board.

12.

The W. M. U. of Louisiana.
a. Organization.

The Baptist women of Louisiana also have not been unmindful of their responsibilities, and we find from Miss Heck's book that this state was one of the historic ten which voted through their Central Committees for the organization of the Women's Missionary Union in 1888. Just how long this Central Committee had been in existence before is uncertain, but we know the work of developing an interest in missions among the women and children of the state was carried on through this Central Committee until the organization of the Woman's Missionary Union of Louisiana in July, 1899, eleven years after the famous meeting in Richmond. It is interesting beyond words to go through the file of minutes noting the growth in the work indicated by the size of the minutes—at first only a tiny pamphlet of nineteen pages printed in large type, now octavo in size with forty-four pages printed in small, close type in order to include all that was of interest in the sessions.

The same conditions which make the big problems for the Louisiana State Convention of course perplex the women, but in spite of difficulties a steady growth is shown in gifts, in the number of societies and also in the means taken to develop the work in the state. Though we hear in the earliest minutes of the lack of support given to women's work by the pastors, the character of the Union work during its first ten years of life was such as to lead the secretary of the Executive Board to say "We have viewed with satisfaction the work of our women in this state, and desire to express our appreciation of the valuable service which they are rendering. We have noticed that every church in which there is a woman's missionary organization has not failed to contribute to the causes fostered by our Conventions," and a few years later said: "Our women's organizations have been almost our salvation.

In the panic of 1907, the contributions of the men fell off fifty per cent. and those of the women did not fall off."

About five years after their organization the great need of a worker who could give her time to visiting churches and organizing societies was most ably met in the appointment of Miss Georgia Barnette, who has ever been most faithful and efficient. Two missionaries in China, Miss Jessie Pettigrew, of Hwang-Hien, and Miss Julia Meadows, of Wu Chow, look to the women of Louisiana for their support, and not the least interesting feature of every annual meeting is the reading of the letters from these two representatives on the foreign field.

Their home field and state field are practically synonymous, so great is the need in their own state, and one of their chief endeavors is the support of Mr. Derouen in his work among the French speaking people on the lower coast. All features of Woman's Missionary Union work are emphasized in the state and at the annual meetings time is given for discussion of all lines so that the delegates go back to their societies refreshed and ready for a new meeting of old problems.

13.

Strategic Conditions To-day.

With the opening of the Panama Canal, Louisiana will increase in importance in our nation. Her ports will be more active; her land will attract more settlers, her natural resources will be more valuable. But these same conditions will endanger our national ideals if there is not a commensurate strengthening of the powers of the Kingdom of God. God is working His purposes out, and the moral fibre of this people is stronger. The Louisiana Lottery, in spite of its offer to pay the state a sum which would have almost run the government, was not granted a new charter when it appealed in 1895. The temperance sentiment is growing and local option is in force in many counties. The state is no longer the paradise of gamblers, as stringent measures have been taken against it. Men of strength are needed as never before, that these conditions may be more and more developed through our Baptist brotherhood.

The Roman Catholic Church is bringing over groups of colonists that they may be here to profit by the new conditions which the opening of the canal will develop. The railroads are strengthening their terminal facilities, looking to the same end. We must be as far-sighted as they. Increased aid should be given by the Home Board at this strategic time, and even greater activity must be shown by the Woman's Missionary Union. All the forces of righteousness must work together that in every corner of this state the pure Gospel of Jesus Christ may be known and lived. This whole people must be repurchased from the captivity of ease, and superstition and selfishness, and given the freedom and light and life of the Kingdom of God.



Program for Young Woman's Auxiliary

(Prepared by Mrs. Oscar G. Levy, Baltimore, Md.)

Wall Motto for Month—"The spirit of missions is the spirit of the Master."—Livingstone.

Hymn—"My Country, 'tis of Thee."

Prayer (By Leader)—That the Christians of our "Country" may by their *spirit of self-sacrifice*, by their *multiplied gifts for missions*, by their *personal service in missions*, and by their *constant prayers for missions*, make our *Homeland a true, Christ-like, Christian land*.

Scripture Reading—"Our Part in the Missionary Plan." "Give ye them to eat."—Mark 6 : 30-44.

Reports. Business.

Topic for Study—"The New Louisiana Purchase.

Some Word Pictures, in nine Scenes.

(Described vividly but briefly by members dressed, if possible, in costumes of countries, worn at time of events referred to in Paragraphs.)

Scene I. Spanish Explorers in Louisiana (see Paragraphs 1 and 2.)

Scene II. French Explorations (see Paragraphs 3 and 4).

Scene III. Spain in Louisiana Again (see Paragraph 5).

Scene IV. Louisiana Sold to United States (see Paragraph 6).

Scene V. Chart showing size of Louisiana at time of Purchase (based on Paragraph 7).

Scene VI. A Louisiana Girl's Description of the Country, Resources, Population, Customs, Religion (Paragraph 8).

Question (asked by Leader)—Why is Louisiana a mission field?

Answer (given by member) (Paragraph 9).

Scene VII. What did the early Baptists do in Louisiana? (Paragraph 10).

Scene VIII. The work of the Home Board of the Southern Baptist Convention. (Paragraph 11).

Scene IX. What the Baptist Women of Louisiana Have Done. (Paragraph 12).

Summary—The Strategic Conditions of Louisiana Today. (Paragraph 13).

Hymn—"Oh! Zion, Haste, Thy Mission High Fulfilling."

Prayer.

(A chart giving increase of population and Baptists in Louisiana from the time of the Purchase to present time can be made by referring to article on Louisiana Purchase in February number of "The Home Fields.")

*Program for Royal Ambassadors

Thought—"O let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high Command,
'Go onward and possess the land!'"

BUSINESS MEETING

(See April program for order of business.)

Subject—"The Louisiana Purchase."

Ambassador Hymn. Scripture—The call to an Ambassador. I Sam. 3 : 1-10.

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

Map Setting and Study. (See Notes.) Sketch—"The Man of Affairs in 1803."

Topic—"The Purchase." Hymn—"Stand Up, Stand Up for Jesus."

Topic—"The States."

(We take for granted your boys completed the maps suggested for use in our last quarter's Home Mission programs. If you did you will find the following of interest:)

Map Setting and Study

For the study of the Louisiana Purchase complete your map west of the Mississippi River, outlining the original Louisiana Purchase, Canada on the north, Rocky Mountains on the west and Gulf of Mexico on the south. On your map give the area, 900,000 square miles, the price, \$15,000,000, and its population, 40,000, when the purchase was

*Mrs. John F. Vines, South Carolina.

made, almost entirely settled along the water front of the Mississippi and Red rivers. Impress upon the boys the immense stretch of land, the great importance of the Purchase, bringing them to fully understand the hundred-year-old business transaction.

"The Man of Affairs in 1803" is a sketch of President Thomas Jefferson. Give this to one of the boys who will make something worth while from this great life. "The Purchase"—talk by one of the larger boys. As he appears, have him hold high the flag of the country, under which the Louisiana tract was at the time of the purchase, telling how the land came into possession, when, and its meaning to the U. S., then replace the first flag with an American flag.

Complete the map by tracing the borders of the States in order as they were admitted to the Union and as they are today.

Beginning with Louisiana in 1812, one boy for each State in the bounds of the Southern Baptist Convention, each boy bearing the flag emblem of the State he represents, telling, in a brief way, when admitted, the conditions under which it was admitted, the president in office and what other historical events the same year.

Also give present population, chief products and commercial value of each. Sum up the value of these states today and compare with the entire purchase price in 1803, place the total on your map of states as prepared; compare 1914 with 1803. The boy who represents Louisiana, help him to know he has the chief task, that he may dwell upon the importance of her location and the power she may exert.

See any authorized school history of United States.

"The Man of Affairs" life of Thomas Jefferson.

For more extensive help an atlas of maps.

Field's History of United States.

For other historical facts, "The New Century Book and Facts," by Wright, in most city, town or school libraries.

Manufacturers' Record, Baltimore, Md.

MISSIONARY MEETING

"The question of supreme importance to us is the religious question."

Subject—"Ambassadors Fortifying the Walls."

Our Armor—(Order standing). Hymn—"O, Zion Haste" (1st and 2nd stanzas).

Prayer—To give us open hearts, quick minds and determined wills to act as God leads.

Short Review, especially on Louisiana as a state.

Scripture Lesson. Neh. 4 : 7-20. Hymn—"O, Zion Haste" (3rd and 5th stanzas, standing).

Topic—"The Inherited Religion and Its Methods." What it is not? And what it is.

Hymn—(Standing.)

Topic—"The Value of Education in Religion—Is It Growing?"

Discussion—As Christians—Our Attitude Towards Roman Catholics

Topic—"The Value of Christ in Religion."

Prayer—For the Christian Ministers in Louisiana.

Short Sketch—"The Man of Affairs Today."

Talk—"The Safe Teaching."

Prayer—That we may love until we will give ourselves.

Paper or Talk—"The Meaning of the New Louisiana Purchase or Repurchase."

New Members. Collection. Repeat Motto. Adjournment.

At our last meeting we trust you led the boys to more fully realize the vastness of the purchase in material value. This program will help them to see the value of a spiritual purchase. "For what shall it profit a man if he gain the whole world and lose his own Soul."

"The Man of Affairs," meaning President Woodrow Wilson. Bringing to the attention of the order his very strongest points in statesmanship and in religion.

See February, 1914, Home Field article by Dr. V. I. Masters, especially prepared for this program.

"The Papal Invasion" (25 cents), a tract, "Southwest and Its Resources," for the asking, both written by Dr. J. F. Love; secure from the Home Mission Board, Atlanta, Ga. "Home Mission Task," Chapter XI—"Early Day of Baptist Missions in the Southwest." Minutes of Louisiana State Convention, 1913. "The Safe Teaching"—tract "Cripple Tom" from Woman's Missionary Union headquarters, 15 W. Franklin Street, Baltimore, Md.

*Sunbeam Program for May

FIRST MEETING

Subject—"The New Louisiana Purchase."

Motto—"I have loved Thee with an everlasting love."

Hymn—Prayer.

*Prepared by Miss Nellie A. Davidson, Baltimore, Md.

Scripture—An early emigrant. Gen. 12 : 1-3.

Early Colonists. Josh. 1 : 1-9.

Roll Call—Hymn.

Leader's Talk—Tell briefly the story of Louisiana. The early history can be made very picturesque. The primitive state of the country—its scenery—its extent (from Canada to Gulf of Mexico; 15 states have been carved out of it—use map); expedition of De Soto in 1538 under the broad banner of Spain. The thrilling story of the discovery of the Mississippi by Marquette and Joliet in 1673. The settlement of French Colonies in Louisiana. The various Indian tribes. The country in 90 years changed hands six times. From the French to Crozat in 1712; from Crozat to Western Co. in 1717; from that Company to Louis XV in 1731; from him to Spain in 1762; from Spain to France again in 1801, and then the purchase by the United States in 1803. Its steady development since in spite of many disadvantages and hindrances; the fusion of the many different races into loyal Americans having a voice in their own government and a pride in their great country—the industries of the South, etc. (See "A History of Louisiana," by Magruder.)

Hymn.

Readings—Louisiana Forget-me-nots by girls; Bible Forget-me-nots by boys.

Hymn.

Recitation—"If I were a Sunbeam."

Collection—Announcements.

Prayer for the children of the South.

Adjournment.

Forget-Me-Nots

Louisiana Forget-me-not No. 1—When our English ancestors came to America it was to make it their home—a new England. As they built their houses, they built also churches and schools and court-houses—they still sought the God of their fathers. But the motive of the French and Spanish in coming to America was to get rich and then return to their own country. Each expedition had instructions to explore for mines; dive for pearls; trade for furs; seek the gold and silver and precious stones. And it was a long time before they discovered the truth that the fertile coasts of Louisiana were its gold mines, and that they would only yield their tightly locked treasures to the plough and the hoe. When the people were willing to work and were at liberty to make their own laws, and worship God as they chose, then the land prospered, and the population grew.

Bible Forget-me-not No. 1—"Blessed is the nation whose God is the Lord." Psalm 33 : 12.

Louisiana Foreget-me-not No. 2—We may be very glad we did not live in the days of the early colonists. The boys and girls must have had very trying times; rude houses, fierce Indians, floods, hurricanes, yellow fever, small-pox, fires and famine; at times they had only acorns to eat.

Bible Forget-me-not No. 2—"Because thou hast made the Lord which is my refuge, even the most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalm 91 : 9-10.

Louisiana Forget-me-not No. 3—Then, too, they had much trouble with the Indians. The settlers did not understand them and were often very cruel, and the Indians never failed to repay in like manner. But they usually behaved fairly if they were treated well. They called Bienville, one of Louisiana's French Governors, "The arrow of uprightness, and the tomahawk of justice."

Bible Forget-me-not No. 3—"Thou shalt not avenge, nor bear any grudge; but thou shalt love thy neighbor as thyself." Lev. 19 : 18.

Louisiana Forget-me-not No. 4—"White Apple" was a beautiful plantation belonging to "Great Sun," a Chief of the Natchez, but the white man wanted it and told the Indians to leave. Of course the Indians would not submit to that treatment, so they held a powwow and decided to kill all the French. They sent word to all their villages and to some friendly tribes to help. Their method of keeping count of the time was very picturesque and simple. A bundle of reeds containing a certain number of stems was sent to each village with instructions to remove a reed at sunrise every morning and when only one reed remained that would signify that the day of vengeance had arrived. On that day they drew the last reed, and like wild beasts the warriors fell on their unsuspecting victims and killed all within reach. While this was going on "Great Sun" smoked his pipe quite unconcerned. Had the white people been wise they would have made the Indians their friends instead of their enemies.

Bible Forget-me-not No. 4—"As ye would that men should do to you, do ye also to them likewise." Luke 6 : 13.

Louisiana Forget-me-not No. 5—"Great Sun" and a number of the principal war chiefs were shipped to St. Domingo and sold into West Indian Slavery. This was very hard and unjust to the freedom-loving men.

Bible Forget-me-not No. 5—Jesus said: "He hath sent me to bind up the broken hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61 : 1.

Louisiana Forget-me-not No. 6—In the very early days of the colonies there occurred what is known as the "Petticoat Insurrection." Women were so few that a number of French girls had been told that the land flowed with milk and honey, and were promised wealth and plenty if they would come to Louisiana, but when they reached the country there was nothing to live in but rude huts and only corn to eat and scarcely enough of that. You can imagine they were very angry and disappointed. They threatened to run away.

Bible Forget-me-not No. 6—God's promises to us are sure. "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you." Josh. 23 : 14.

SECOND MEETING

Subject—"The New Louisiana Purchase."

Motto—"Workers together with God."

Prayer. Hymn.

Roll Call.

Scripture—The new dwelling place. Isa. 65 : 17-19, John 14 : 2-3.

Hymn.

Brief Review of Last Lesson (by leader or older child).

Readings—Louisiana Forget-me-nots by girls; Bible Forget-me-nots by boys.

Leader's Talk—(Sum up and make application. The United States was struggling and poor and could ill afford to pay the fifteen million dollars to secure Louisiana—today that same territory is priceless, it would not be sold for all the money the world contains. If men hold so valuable material things, how precious to the Father must be the souls he so loved and for whom he gave his only Son; 150,000 outside church influence in Louisiana; our duty to them; what Sunbeams can do, etc.)

Hymn.

Recitation—"I Belong to Jesus,"

Announcements. Collection.

Prayer of Thanksgiving for a united country.

Adjournment.

Forget-Me-Nots

Louisiana Forget-me-not No. 1—We heard at the last meeting how few women were in Louisiana. The men could not marry Indian girls because the latter soon got tired of trying to make homes and would run off to the forest to live their wild life with their people. The Governor kept writing to France "Send me wives for my men." Finally one day a boat sailed into the harbor; everybody was excited and gathered to see what it had brought, and there marched off 20 girls with veils over their faces and each with a little box, and what do you think was in these boxes? Their pretty wedding clothes. They soon found good husbands and made good wives. They were known as the casket girls, and to this day it is a great honor if a creole family can trace its beginning back to them.

Bible Forget-me-not No. 1—"As a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 63 : 5.

Louisiana Forget-me-not No. 2—In 1718 Bienville, an early French settler, decided to build a town on the banks of the Mississippi. When he got to the place he had selected no one was in sight except an old squaw sitting on a log under a big oak covered with moss. She was shaking from side to side and crooning to herself, and, pointing her long skinny finger at Bienville, said the Great Spirit had told her that her death hour would come when palefaces came to cut down the trees under which she had lived a hundred years. The "Spirit tells me," she chanted, "the time will come when between the river and the lake there will be as many houses of the white man as there are trees now." On that very spot Bienville cut down the trees, built a few log cabins, and named his little town "New Orleans," after the Duke of Orleans. There are today 339,075 inhabitants in that city.

Bible Forget-me-not No. 2—"We have a strong city; Salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth truth may enter in." Is. 26 : 1-2.

Louisiana Forget-me-not No. 3—Early in 1756 a simple, quiet people living in Acadia (now Nova Scotia) were visited by English soldiers and told that they were no longer French subjects but belonged to England, and without opportunity to get together their belongings or say goodbye to each other, parents were separated from their children, and wives from their husbands, and forced on board boats where they were packed in with scarcely anything to eat on the voyage. Many never saw their loved ones again. Six hundred and fifty of them took refuge in Louisiana and founded an Acadian settlement there.

Bible Forget-me-not No. 3—"God is our refuge and strength, a very present help in time of trouble. Wherefore will we not fear,

though the earth be removed, and the mountains be carried into the midst of the sea." Psalm 46: 1-2.

Louisiana Forget-me-not No. 4—One of the Spanish Governors of Louisiana was named O'Reilly. He did a great deal of good by giving the colonists a better government. A council of men was organized called the "Cabildo," which made very good new laws and saw that they were carried out. They met in a building also called "Cabildo." This was the most beautiful civic structure in America. It is still standing and is now the meeting place of the Supreme Court.

Bible Forget-me-not No. 4—"Great peace have they that love Thy law and they have no occasion of stumbling." Psalm 119: 165.

Louisiana Forget-me-not No. 5—When our Representatives in France bought Louisiana from Napoleon Bonaparte in 1803 for \$15,000,000 many people laughed, and said they were throwing money away—that the country was nothing but a wilderness. But now the value of the cotton, rice and other products for one year is a hundred times the purchase money, and the value of articles made in the mills and factories is more than four hundred times the purchase money.

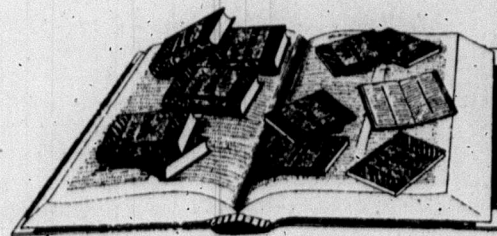
Bible Forget-me-not No. 5—"The wilderness and the dry land shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." Isa. 35: 1-2.

Louisiana Forget-me-not No. 6—The people of Louisiana had been bought and sold and given away so many times that you can imagine they were not pleased when they learned that their mother country had again sold them. They soon learned, however, that the United States only purchased them to make them free; and they were glad they had been sold when they finally became a part of this great nation and ruled themselves and helped in the ruling of the nation.

Bible Forget-me-not No. 6—Ye were redeemed, not with corruptible things, with silver or gold * * * but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." I Peter 1: 19. "Ye were bought with a price, become not bond-servants of men." I Cor. 7: 23.

Louisiana Forget-me-not No. 7—There are 681 Baptist churches in Louisiana with 301 ministers and 60,646 members. But there are many hundreds who do not go to any church, and many who go to churches which scarcely keep out the rain.

Bible Forget-me-not No. 7—"Thus saith Jehovah, build a house for my name." II Sam. 7: 5, 13.



Program for June

BIBLE WORK

"By His Book alone God has wrought wonders of transformation."—A. T. Pearson.

1. Hymn—"Break Thou the Bread of Life." 2. Prayer. 3. Bible Study and Paragraph 1. 4. American Tract Society (Paragraphs 2 and 3). 5. American Bible Society (paragraphs 4-8). 6. A Spiritual Dynamo—The Sunday School Board (Paragraphs 9-14). 7. Hymn. 8. Dismission.

Bible Study—Mark 4: 3-20; 26-29; 30-32. Follow in these parables the thought, "The seed is the Word of God."

At a Conference of the Continuation Committee held in Madras, India, November, 1912, it was stated, "The time has come when the place of literature as an evangelizing agency, and as an agency for the building up and strengthening of Church life, must be more fully recognized. In the past that recognition has not often gone much beyond the theoretical stage. Now the necessity for it to emerge into the practical stage is becoming more and more important."

"The printed page goes where no other messenger or missionary is allowed to enter. It speaks to one as readily as to a multitude. It enters the palatial home as easily as it does the hovel; it brooks no opposition; it enters the counting-house, the mechanic's shop, the club, the mill, the factory, the mine, and speaks to dwellers on the heights with as much freedom as to those in the slums.

"The development and progress of the printed page has been the progress of the human race. The best that the human mind produces can be made permanent only through printing. Good literature is the antidote to bad literature."

2. ***American Tract Society.** "The American Tract Society was organized for the special purpose of publishing the Gospel Message as accepted by evangelical Christians. The effort has been to meet the needs of all classes of people, and to produce a literature for children, young people and adults, adapted to their various surroundings and conditions in life. The Society has had in mind the creation of Christian literature for the non-church-going and the foreign-born, and for the natives at foreign mission stations.

"During the year twenty-nine new publications have been issued, of which twenty-five are in English and four are in foreign languages. The total number of English publications for the year reaches 1,455,495 copies. The total number of foreign publications for the year is 1,587,079 copies, and the total number of all publications for the year in both English and foreign languages is 3,042,574 copies.

"The grand total of all publications in all languages issued by the Society during the eighty-eight years of its history amounts to 784,897,035 copies."

3. **Colportage Experiences.** "The children usually become good friends with me. Often through them the parents buy something. One boy, aged seven, earnestly desired that his mother would give him the Bible that she had bought to send to her brother. She told him he could not have both the Bible and the train of cars he wished for Christmas, and he might choose which he would have. He gladly took the Bible and gave up the toy. He faithfully uses his Bible in family prayer and Sunday School."

"There is a great work to do among the foreigners in California. With the opening of the Panama Canal multitudes are expected to come to this and adjoining states from Europe and Asia, and the great problem before the Christian people is to give the Gospel to these people. In this work the American Tract Society fills an important place. It can give to these people in their own language the very best Christian literature."

"I carry an assortment of tracts in several languages in my satchel and nearly every day find use for them. 'No speak English!' is often heard. 'What do you speak?' I ask. 'Italian?' 'French?' 'Spanish?' 'Hungarian?' and according to the answer I take out the proper tract and the eye brightens as the native language is recognized.

"The problem of reaching the immigrant is an intricate and difficult one. There are so many different nationalities and they are so scattered—a few here and a few there.

"One day I was passing a bootblack's stand and observed the boot black reading a paper in the Greek language, his native tongue. I had

*American Tract Society, 150 Nassau Street, New York.

a Greek Testament in my satchel. He bought it. Across the way in a candy store I met another Greek. After gaining his confidence somewhat, he drew out from behind the counter a large Greek New Testament which he read as occasion suited. He was a Greek Catholic."

4. ***American Bible Society Paragraphs.** Dr. Alexander McLaren once said: "The work of the Bible Society is the necessary supplement of all our missionary work. If we set before us the alternative—which, thank God, we have not—a missionary without a Bible, or a Bible without a missionary, I say, 'Give me the Bible, and we will do without the missionary.'"

"The vital need of every missionary is to have at hand the book in the language of the people among whom he is stationed."

"*English Testaments for China*—Six hundred Chinese in the city of Chang-sha, China, recently won a gift of an English Testament apiece by proving their ability to read and write at least one verse of the Bible in English. The progress of the student class in learning English as shown by this incident is full of meaning for the future of China."

5. **Twenty-seven Books a Minute.** "The issues of the Society in the year ending March 31, 1913, were 4,049,610, of which 1,941,751 volumes were issued from the Society's Agencies abroad, and 2,107,859 volumes from the Bible House in New York. Taking the issues as a whole and reckoning the working day as eight hours, we find that on an average *twenty-seven volumes of Scripture—Bibles, Testaments, and portions—were issued by the American Bible Society every minute of every working hour day after day throughout the year. The total issues of the Society in ninety-seven years amount to ninety-eight million, two hundred and sixty-eight thousand, seven hundred and fifteen (98,268,715) volumes.*"

6. **Co-operation.** "The help of devoted Christians should be offered in this missionary work of circulating the Scriptures. In many parts of this country it is offered: pastors are glad to receive Bibles and Testaments for distribution; Sunday School teachers are glad to urge their scholars to bring their Bibles to Sunday School, and to get Bibles if they have none; many devoted Christians go out into the highways and hedges with Testaments and single Gospels, to persuade men and women to read these books. In some parts of the country earnest Christians keep on hand cards with the name and address of the nearest Agency Secretary or of a colporteur, to give to neighbors in whom they have discovered the wish for a Bible or Testament. Some Virginian women living near Old Point Comfort during 1912 distributed 4,000 Testaments and portions in twelve languages to immigrants landing there. They did

*American Bible Society, Bible House, Astor Place, New York.

this without thought of payment, solely as a service of love to the Master and to those needy ones.

"Opportunities for helping in Bible distribution are unlimited if there is a willing heart among the people. The Guilds, the Young People's Societies, the Brotherhoods, the Men's Leagues, might well arrange to have work of this nature done as a voluntary service to the Lord."

7. "We are sometimes asked what a *colporteur* is and why he is necessary in Bible work. The word is from the French, literally meaning a peddler who carries his wares slung about his neck. It has become good English, however, and a Bible *colporteur* is a person who carries Bibles for free distribution or for sale at a low price. The *colporteur* is of the very first importance in the work of the Bible Society. Seed in order to grow must first be sown."

8. "The Bible Society offers an opportunity for reaching out to places and people otherwise inaccessible. Your denomination may perhaps have no mission in Korea, in South America, in Turkey, in Bulgaria. There is no convenient way by which you can do anything to promote the kingdom of our God in those regions through any agency in which your denomination is represented other than the Bible Society. So while your organized missionary societies are well engaged elsewhere, in the Bible Society is a way by which you may take satisfaction in doing something for these parts of the world."

*THE SUNDAY SCHOOL BOARD

The Sunday School Board of the Southern Baptist Convention was organized in the session at Birmingham, 1891, and located at Nashville. From the first this great enterprise of the Convention has had the loyal and constant support of the Woman's Missionary Union. This has been much appreciated, and has contributed largely to its wonderful success.

Special Literature

The Board has published very little literature to exploit its own work. Its periodicals, issued by the millions each year and used in the Baptist Sunday Schools of the South, speak for themselves and are mighty in their power for educational training in Christian truth.

Its annual reports to the Convention tell in detail what is being done year by year in benevolence, in issuing books, in Baptist Young People's Union work, and in the special efforts for the betterment of our Sunday School situation.

*The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

It has made a record of unbroken and ever increasing advancement in the things it was set to do. Its financial record also both of growth and of large gifts to the denomination has been hardly short of phenomenal.

A Booklet Contemplated

At this writing (February, 1914), we are looking forward with interest to the meeting of the Convention in Nashville the coming May. At that time the Board's handsome new building lately completed (No. 161 Eighth Avenue, North) will be presented to the Convention in a formal way at some special session.

By that time also the Board hopes to have published a booklet giving its origin and history and work.

This booklet will serve as a souvenir gift for an occasion which we hope to make an epoch in denominational life.

A Change in Policy

We announce discontinuance of Children's Day as a special service in June. This seems proper under the circumstances. There are ample reasons for this but they need not be given here. It has served a good purpose and in many ways made for the advancement of the Board's work and has been helpful in other ways.

Bible Fund Continued

The Board's Bible Fund, though greatly helped by Children's Day in June, was not however dependent on it. Indeed the Bible Fund was begun before we had any Children's Day, and will now be continued, in the hope that it will become more and more a factor for the distribution of God's Word in destitute places.

The Bible Fund has been supported through all these years more largely from the Board's business than by contributions from the field. This will be continued and will augment in many ways the gifts which come in from the outside.

We earnestly make our appeal to all that this important agency for good may have even a larger support than heretofore.

Copies by the Millions

Literally millions of copies of the Scriptures have been sent out by the Sunday School Board as evidenced by the reports from year to year—millions of copies of the Bible for millions of people.

These for the most part were sent through the several State Boards, the Foreign and Home Boards as channels of distribution. These copies of the Word of God as leaves for the healing of the nation have gone broadcast everywhere throughout our Southern Zion and throughout all our foreign mission fields.

They have literally girdled the world with their message of life—making music like the angels sing. The small gifts from the small schools are joined with others until the aggregate becomes a mighty power. The child in the Sunday School on the plains, in the remote country districts, even in the mountain fastness, as well as in the large cities, may through his gifts touch the uttermost parts of the earth.

The Permanent Bible Fund

Besides these current gifts given and expended each year, the Board has a Permanent Bible Fund. This Permanent Bible Fund at this writing aggregates \$13,000, and we hope to see it augmented from time to time.

It was first created by the Board itself, in setting aside for the purpose \$10,000—the sum received from the sale of its Cherry Street property, and later increased by \$2,000 out of its own business proceeds.

Then \$1000 was left for this Permanent Fund in the will of Col. W. L. L. Bowen, an honored Baptist layman of Jewell, Ga.

Through such other gifts as may come and by such sums as the Board may name as the years go on, we hope to see the Permanent Bible Fund become a commanding power for good. The principal will be kept intact and only the interest used each year for sending out the Word of God. Through this means one may easily set aside a sum of money which will continue even after he himself passes away to be serviceable through successive years in sending out the Word of God.

Making Our Appeal

We make our appeal nothing doubting. We count on the earnest support of our women throughout the South, individually and in their organized capacity of the Woman's Missionary Union hereafter as heretofore.

We also appeal to all others, individuals, Sunday schools and churches. We make this earnest word that notwithstanding the discontinuance of the Children's Day service there may be continued and increasing gifts to the Bible Fund both current and permanent.

J. M. FROST.

Nashville, Tenn., Feb. 12, 1914.

Program for Young Woman's Auxiliary

Arrange for a porch meeting, to which the members are asked to bring sewing. If a destitute family is in the neighborhood, garments may be made and later given, with Bibles and other literature, as a form of personal service for the summer.

Readings from the Woman's Missionary Union program, suggested leaflets, Report of the Sunday School Board, the American Tract Society (150 Nassau Street, New York City). Story of the American Bible Society, and their leaflets as follows: "The Angry Mob Quelled," "An Arizona Cowboy," etc. (from Bible House, Astor Place, New York City). Follow the readings with a discussion of the opportunities before the Society, during the summer, for Bible distribution or other personal service.

*Program for Royal Ambassadors

BUSINESS MEETING

(For order of business, see April program.)

PROGRAM

Subject—"A Weapon of Our Warfare."

Scripture Lesson. Psalm 119 : 9-16. Hymn—"Am I a Soldier of the Cross."

Think on this: "In Christian lands the Scriptures are today more carefully studied than ever before in the world's history."

Prayer—(For blessings on our publishing houses).

Short Sketch—The American Bible Society, Location and Work—First Assistant Ambassador.

Hymn—"My Hope is Built on Nothing Less."

Topic—"How We Found Our Bible"—Ambassador-in-Chief.

Hymn—"How Precious is the Book Divine."

Short Sketches—Some Incidents of Bible Translation—Chapter Secretary.

Topic—"The Languages into which the Bible is printed."—Chapter Treasurer.

Quotation—(From eminently successful men as to the value of God's word in their lines).

Discussion—Have we as Southern Baptists any publication houses in the Foreign Fields? Tell number and locations, value and if the number is sufficient to fill the demand? Who are the secretaries or business managers? Do you know any one of them, If so, tell what you know of him.—Led by Chapter Secretary.

New Members. Collection. One Hundredth Psalm (Order standing). Adjournment.

Two months ago we gave our attention to the study of Roman Catholicism in the foreign and homelands. We find it no friend to education, nor to Christ, upon statements from their highest authorities.

*Mrs. John F. Vines, South Carolina.

These two programs deal with the greatest destroyer of ignorance. Space or time would permit of no more, but you as Chief-Counselor may tell the order of the other publication houses and their similarity to the one here presented.

If you make your boys see the importance and the imperative need of these houses and their work, your time is well spent.

Helps for this program: See sketches in this issue of *Our Mission Fields* or reference pages. Two tracts—"Bible Translation," compiled by Mrs. Minnie S. Budlong, "The Romance of Our Bible," by Rev. J. Milnor Wilbur; both from 15 W. Franklin Street, Baltimore, Md.

The Southern Baptist Convention Minutes, 1913 or 1914, if out—for last discussion on program. A missionary map of the world. "Judson Centennial Equipment Fund." We believe you can make this discussion, led by the Chapter Secretary, count for much, if these publishing houses are located and the questions answered in an intelligent manner so as to give information to the order. Do not keep the boys over an hour, not that long if you tire them. Insist on the talks, papers, prayers scripture and all items connected with the programs being brief and full of meaning.

MISSIONARY MEETING

Subject—"Distributor of Light."

Hymn—"O, Zion Haste" (1st, 2nd and 3rd stanzas).

Prayer—For guidance in the study of God's Word.

Thought—"No triumphs of Missionary work can tell such thrilling stories as the stories of the circulation of God's Word." Psalms 119 : 105-112.

Scripture Lessons—Luke 4 : 16-20.

Pen Picture.* Hymn—"O, Zion Haste" (4th and 5th stanzas, standing).

Our Sunday School Board { Short history.
Its publications.
Its means and ways.

Prayer—For our Corresponding Secretary and his force.

"The Mounted Ambassador." Royal Ambassador hymn (1st and 2nd stanzas).

"A Friend to Strangers Within Our Gates." Royal Ambassador hymn (3rd stanza, standing).

Discussion led by Chief Counselor—

I. Is our Sunday School Board sufficient for the demands?

*Pen Picture—It should be given to some one who has seen Dr. Frost and can describe his personal appearance. When the paper has been read, give the Order a chance at guessing the person described. Of course you and the boy who writes the paper are the only ones who know of whom the paper is written.

II. As an Ambassador, what is my part in the distribution of God's Word to those who have it not?

III. If I help to distribute the Book is my part done?

Hymn—"The Son of God Goes Forth to War." Offering. New Members: Prayer. Adjournment.

If we were in attendance at the Convention in Nashville, we heard enough to be of vital help to us through the coming year, but for our information and inspiration to be of benefit to us we must "pass it on."

Always locate your place of study on the map before you. If the work has been done that has been suggested, you have a map of value that will be of interest, on the wall of your meeting room.

See "The Home Mission Statesman," Chapter V, pages 55-61, by Dr. Dill; Minutes of Southern Baptist Convention or last report of Sunday School Board of 1913, or 1914 if out. "The Mounted Ambassador," meaning the Colporteurs, men who distribute the Bible in destitute communities. "A Friend to the Strangers Within our Gates," meaning the Port Missionaries, American Bible Society Manual for 1914. "In Royal Service," Chapter VI, pages 328-334; Chapter III, pages 162-163, by Miss Heck, and Woman's Missionary Union headquarters for tracts on the port workers. Read the Woman's Missionary Union pages of *Our Mission Fields*.

If you live in a port town take the order to see the workers and talk with them, then your information will be first hand.

Lead your discussion to make lasting impressions on the boys in living and giving. Bring before them the needs of this work of distributing the Bible—what the Book means to them and what it would mean if they did not have it or knew nothing of it. Teach them the way to follow Him in this and other works.

(Give out material for next meeting and plan your work and some outing of a pleasant nature.)

*Sunbeam Program

FIRST MEETING

Subject—"Bible Work."

Motto—"Thy word is a lamp unto my feet."

Hymn. Scripture—Isa. 55 : 10-11.

Prayer. Hymn.

Roll Call—(Let each child answer with a verse from the One Hundred and Nineteenth Psalm, about His law, statutes, testimony, commandments, etc.)

*Prepared by Miss Nellie A. Davidson, Baltimore, Md.

Hymn.**Exercise**—"The Lord's Work (for six little children)."**Leader's Talk**—Tell briefly and simply how the Bible came to us, laying stress on its marvellous preservation through the ages. See Smythe's "How we Got our Bible."**Hymn.****The Story of Mary Jones and Her Bible**—(This may be told by some older person.) See Foreign Mission Journal, June, 1914.**Readings**—(By Sunbeams).**Hymn. Collection. Announcements.****Leader's Talk**—Boys and girls, we are all going to start today on a journey all over the world in an air-ship named "Good View." We shall get back in time for our next meeting and then we'll tell all we saw and heard about Bible Work. I'm sure everybody wants to go. All aboard!**Adjournment.****The Lord's Work**

1. "The Lord hath work for little *hands*,
For they may do His wise commands.
2. And He marks out for little *feet*,
A narrow pathway, straight and sweet.
3. One little *face* may fill with light
A heart and home as dark as night.
4. And there are words for little *eyes*
To make them earnest, true and wise.
5. One little *voice* may lead above,
By singing songs of Jesus' love.
6. One little *heart* may be the place.
Where God may manifest His grace.
- All. Our hands, our feet, our hearts we bring
To Christ, our Lord, the Children's King."

SECOND MEETING**Subject**—"Bible Work."**Motto**—Lend a hand.**Hymn. Roll Call** (same as last meeting).**Prayer. Hymn.****Scripture**—Isa. 52 : 7.**Hymn. Recitation**—"Here Am I, Send Me."**Leader's Talk**—The air-ship "Good View" had a splendid trip since our last meeting and has returned safely. We went to ever so many

places, and now our passengers are going to tell us just a few of the many things they saw in connection with Bible Work.

Reports (By Passengers). (These should be previously assigned so that the child can tell the story.)**Hymn. Announcements.****Adjournment.**

"Holy Bible, book divine,
Precious treasure, thou art mine.
Mine, to tell me whence I came,
Mine to teach me what I am.

Mine to chide me when I rove,
Mine to show a Saviour's love.
Mine art thou to guide my feet,
Mine to judge, condemn, acquit.

Mine to comfort in distress,
If the Holy Spirit bless.
Mine to show by living faith
Man can triumph over death."

John—Well, first of all, we stopped at the Bible House in New York where the American Bible Society prints and sends Bibles all over the world.**Mary**—Yes, but it doesn't do all its printing there. Don't you know they told us about half are printed in Japan, Siam, China, Turkey, Syria and other Asiatic countries?**John**—So they did; and they printed more than four million copies last year. They have 12 agencies in foreign lands and 9 in America. They send Bibles to these agencies to be given out to Sunday Schools, Missionaries and Colporteurs.**Mary**—O, the Colporteurs, that was interesting! You know a Colporteur is one who carries something on his back—a book peddler—a spreader of news. The American Bible Society employs 600 of these men and women. They are the pioneers of missions. They take the Bible to those regions farthest away from cities and to wild, thinly populated neighborhoods where the missionary cannot go.**Ida**—You forgot to tell them that the Bible Society is nearly 100 years old, it started in 1816, and that it prints Bibles in more than 100 languages.**Jessie**—I'll tell you what I remember best. At the last meeting we heard of Bibles costing \$150. The Bible Society sells them for 17 cents, a Testament for 5 cents and a Gospel for 2 cents.**James**—"Satan trembles when he sees
Bibles sold as cheap as these."

Anna—The Bible is called a "Silent Missionary;" it can go where a living missionary would not be allowed. Sometimes even Bibles are not allowed, but people hide them in their pockets or in their clothing.

John—When we left the Bible House we flew to Nashville, Tenn., where our own Southern Baptist Sunday School Board has its office. A tall, kind-looking man came to meet us and said, "Glad to see you, children, glad to see you."

James—Who was he?

Anna—Why, it was Doctor Frost, the Corresponding Secretary of our Sunday School Board. But here he comes.

Dr. Frost (represented by a big boy)—How do you do, children? Do you go to Sunday School?

Anna—Oh, yes, we all go.

Dr. Frost—Well all Sunday School children are my children. Our Board publishes Bibles and books about the Bible for the use of the children in our Sunday Schools and for free distribution. For the "littlest" ones we have "The Child's Gem" and his picture card; as he gets bigger he'll have a "Primary Quarterly" and "Baptist Boys and Girls," than a "Junior Quarterly" and "Kind Words." And we'll never let go of the child as long as he lives, if he just keeps coming to Sunday School.

Walter—And is your Board part of the Southern Baptist Convention?

Dr. Frost—Certainly it is, and the other Boards depend on it, too. They'd go out of business in a few years if it were not for the Sunday School children. Where do all the preachers come from to do home mission work? Where do the missionaries come from to work under the Foreign Board? Where do all the trained Christians come from to pray for missions and give money to missions? All out of the Sunday Schools. So we have our own Board to teach our own children; and it's a great work.

Walter—Do you need money too?

Dr. Frost—We make our publications pay, and don't have to ask for money except for our Bible work.

Nancy—What is that?

Dr. Frost—I'm glad you asked me. Every time you give a dollar to the Sunday School Board we put another dollar with it, and furnish Bibles for the people that can't pay for them. We publish other books, too, for you to read when you grow up.

Jessie—I like to know about you; and we'd like to help you give Bibles, wouldn't we, James?

James—Yes, indeed.

In Concert—Thy Word is a lamp unto my feet, and a light unto my path (Psalm 119:105.)

In Royal Service

Our Jubilate Anniversary History Book for Southern Baptist
Young People and Women:

This Book Should be Our Mission Study Book

Because we are in royal service,
Because truth is more fascinating than fiction,
Because this history is about ourselves,
Because written by our president, Miss Fannie E. S. Heck—

Send to Dr. T. B. Ray, Foreign Mission Board, S. B. C., Richmond, Va. -Price, cloth 50 cents, postage 10 cents; paper 35 cents, postage 8 cents.

W. M. U. Pin



When the beautiful and significant official seal of the Woman's Missionary Union, designed by Miss Emma M. Whitfield, daughter of Mrs. Theodore Whitfield, who presided when the Union was organized in 1888, was adopted at the St. Louis Annual Meeting, it was also decided that a pin should be made after the same pattern. This has been done. The pin is gold enameled in lavender, made in three grades, but alike in appearance. These pins are dainty, unique and artistic. The prices are as follows:

All gold (14k) with safety catch.....	\$4.75
All gold (10k), safety catch.....	3.75
Gold filled pin.....	1.00

On sale at W. M. U. Literature Department, 15 West Franklin Street, Baltimore, Md.

In loyal unity may these pins be worn.

Jubilate Programs

Suggested programs for city, district and community having only one Baptist church are now ready. Any society, church or district desiring to hold a Jubilate meeting should send to its state headquarters for free copies of programs. Extra copies at 5 cents each or 50 cents per dozen can be procured from Woman's Missionary Union Literature Department, 15 West Franklin Street, Baltimore, Md.

Jubilate Song Folder

Containing words and music of songs and hymns sung at the great Jubilate meeting of May, 1913, and to be sung at all subsequent Jubilate meetings during the year is now on sale.

Price, 5 cents per copy.

Per dozen, 50 cents.

Per hundred, \$3.75.

In addition to Jubilate Song Folder, single copies, words and music, of organization hymns can be secured at the following prices:

"The Woman's Hymn," single copy 2 cents, 10 cents per dozen.

"O Zion Haste," single copy 2 cents.

"Be a Little Sunbeam," single copy 2 cents.

"The King's Business," single copy 3 cents.

"Take the Light," 5 cents per dozen copies, words without music.

"Take the Light," 2 cents per single copy, music without words.

"One Hundredth Psalm," 8 cents per copy.

Order any of the above music from Woman's Missionary Union Literature Department, 15 West Franklin Street, Baltimore, Md.

The Treasure Temple

In addition to our regular apportionments, our Jubilate gifts for home missions are to be given to the church building loan fund; and for foreign missions to new buildings on the foreign field. We have, therefore, changed the mail mite box to one made after the pattern of a temple. The little "Treasure Temple" stands four-square, is very attractive and is now ready for occupancy by "tithes and offerings." These will be furnished free from W. M. U. state headquarters. To other organizations they will be sold at 50 cents per hundred from Woman's Missionary Union Literature Department, 15 West Franklin Street, Baltimore, Md.

Amounts Given by W. M. U. Societies and Bands in the Three Quarters Ending February 1, 1914

States	Foreign	Home	S. S. Board	Training School	Totals
Alabama.....	\$ 6536 89	\$ 2260 04	\$ 71 97	\$ 234 30	\$ 9103 20
Arkansas.....	1346 54	872 15	35 00	254 13	2507 82
Dist. of Col.....	279 37	196 79		9 00	485 16
Florida.....	1253 09	466 88	27 44	123 67	1871 08
Georgia.....	13457 36	4760 27	60 68	828 45	19106 76
Illinois.....				2 65	2 65
Kentucky.....	5904 16	1994 02	90 83	462 26	8451 27
Louisiana.....	873 92	459 63		41 40	1374 95
Maryland.....	1403 89	642 32	26 30	75 50	2148 01
Mississippi.....	3614 75	1865 94	46 75	96 10	5623 54
Missouri.....	3509 15	1387 59		1 14	4597 88
New Mexico.....	1 00	3 40		3 00	7 40
N. Carolina.....	6976 39	7693 89	109 07	914 23	15693 58
Oklahoma.....	409 43	294 97		208 75	913 15
S. Carolina.....	9639 34	3964 88	257 59	1078 83	14940 64
Tennessee.....	5710 30	3570 39	50 42	215 00	9546 11
Texas.....	5139 13	3712 45	430 18	130 09	9411 85
Virginia.....	18101 70	4074 94	378 71	1475 00	24030 35
Totals.....	\$84156 41	\$37920 55	\$1584 94	\$6153 50	\$129815 40

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

States	Foreign	Home	S. S. Board	Training School	Totals
Alabama.....	\$ 4823 11	\$ 5314 96	\$ 28 03	\$ 365 70	\$ 10531 80
Arkansas.....	3083 46	2077 85	***	322 87	5484 18
Dist. of Col.....	520 63	333 21	10 00	66 00	929 84
Florida.....	1446 91	1483 12	12 56	86 33	3028 92
Georgia.....	14717 64	14039 73	129 32	806 55	29693 24
Illinois.....	250 00	175 00		27 35	452 35
Kentucky.....	4535 84	4965 98	9 17	767 61	10278 60
Louisiana.....	2406 08	1740 37		378 60	4525 05
Maryland.....	1546 11	1327 68	23 70	164 50	3061 99
Mississippi.....	4899 25	3810 06	53 25	606 29	9368 85
Missouri.....	1515 85	2262 41		1491 86	5270 12
New Mexico.....	319 00	206 60		22 00	547 60
N. Carolina.....	10723 61	3556 11	140 93	148 67	14569 32
Oklahoma.....	490 57	405 03		***	895 60
S. Carolina.....	11210 66	9935 12	***	645 47	21791 25
Tennessee.....	6529 70	4589 61	149 58	1243 24	12512 13
Texas.....	17926 87	11931 55	***	519 91	30378 33
Virginia.....	8898 30	13925 06	***	50 00	22873 36
Totals.....	\$95843 59	\$82079 45	\$556 54	\$7712 95	\$186192 53

***Full apportionment has been already given.

TREASURER'S REPORT, FROM NOVEMBER 1st, 1913, TO FEBRUARY 1st, 1914
Third Quarterly Report from Treasurer of Woman's Missionary Union, Auxiliary to Southern Baptist Convention
 MRS. W. C. LOWNDES, Treasurer

States	Woman's Societies			Young Woman's Auxiliaries			Bonds			Royal Ambassadors			Totals
	Foreign	Home	S. S. Board	Foreign	Home	S. S. Board	Foreign	Home	S. S. Board	Foreign	Home	S. S. Board	
Alabama.....	\$ 4054 61	\$ 696 81	\$ 355 80	\$ 324 60	\$ 67 75	\$ 23 50	\$ 197 61	\$ 33 57	\$ 4 04	\$ 2 00	\$ 4 55	\$ 1 55	\$ 5766 39
Arkansas.....	145 00	117 30	18 75	9 00	62 00	5 45	108 50	58 66	1 55	8 19	16 38	4 28	389 55
Dist. of Col.....	45 40	38 75	9 00	59 50	62 00	1 20	53 30	6 53	25	1 25	2 25		155 15
Florida.....	72 44	107 02	8 14	67 00	120 30	5 45	340 04	58 66	1 55	8 19	16 38	4 28	1033 88
Georgia.....	6535 14	1311 94	62	822 58	658 66	17 05	117 10	16 93	86	2 75	13 76	1 25	9884 40
Illinois.....	2968 81	774 04	30 18	129 63	502 62	3 81	117 10	16 93	86	2 75	13 76	1 25	4673 77
Kentucky.....	306 68	126 55	105 15	105 15	55 15	21 73	93 45	62 90	3 57	24 68	21 25	3 21	350 23
Louisiana.....	839 31	272 25	14 50	39 50	55 15	21 73	11 25	60					1527 41
Maryland.....	1419 45	228 83	19 00	186 10	5 00	75	14 97	25 53	3 10	18 90	56 88	12 17	1628 41
Mississippi.....	1450 25	201 09	137 98	125 50	30 20	75	54 90	13	9 50	6 00			2000 05
Missouri.....	1106 57	400 55	7 25	334 73	369 90	122 13	87 93	93 45					2648 58
N. Carolina.....	59 25	508 18	13 22	226 00	390 58	43 62	11 25	60					345 68
Oklahoma.....	2612 60	539 49	23 39	389 00	147 46	34 85	597 31	78 22	3 10	18 90	56 88	12 17	4906 43
S. Carolina.....	2268 41	638 79	13 05	120 59	103 74	44 52	72 43		2 90	4 50	216 39	12 67	3490 13
Texas.....	9064 76	638 79	13 05	348 48	1196 30	103 74	1405 04	86 80	2 90	4 50	216 39	12 67	1320 59
Virginia.....													13137 94
Totals.....	\$33903 68	\$6021 14	\$129 35	\$3336 03	\$4016 37	\$ 706 30	\$ 773092 15	\$344 84	\$ 25 77	\$ 61 02	\$336 46	\$37 38	\$52288 67

The above amount for the Training School includes \$1652.05 for the Scholarship Fund.

JUBILATE OFFERINGS REPORTED BY STATE TREASURERS IN ADDITION TO ABOVE

States	Woman's Societies			Y. W. Auxiliaries			Bonds			Royal Ambassadors			Totals
	Foreign	Home	S. S. Board	Foreign	Home	S. S. Board	Foreign	Home	S. S. Board	Foreign	Home	S. S. Board	
Alabama.....	\$ 264 20	\$ 57 65	\$ 2 00	\$ 118 15	\$ 20 35	\$ 2 25	\$ 327 85						\$ 327 85
Arkansas.....	1227 00	125 00		8 00			1352 00						1352 00
Kentucky.....	267 50	117 50					532 75						532 75
Louisiana.....	2 25						2 25						2 25
Maryland.....	189 83	155 58	20 25	13 50			379 16						379 16
Mississippi.....	185 00	185 00					370 00						370 00
Missouri.....	21 00	8 80	12 50	3 25	\$2 15		47 70						47 70
South Carolina.....	893 82	92 29	38 13	6 50	6 50		1038 89						1038 89
Tennessee.....	78 37						78 37						78 37
Texas.....	498 93	140 29	49 72	5 00	7 25		725 69						725 69
Virginia.....													
Totals.....	\$3627 90	\$882 11	\$240 75	\$40 50	\$15 90	\$1 25	\$4854 66						\$4854 66

Jubilate Offerings Sent Direct to Foreign and Home Boards

States	Total
Alabama.....	\$36355 00
Dist. of Col.....	30 00
Florida.....	25 52
Georgia.....	328 01
Kentucky.....	819 00
Louisiana.....	100 50
South Carolina.....	684 93
Tennessee.....	25 00
Virginia.....	93 00
Total.....	\$38460 96

Value of Boxes to Missionaries

States	Total
Arkansas.....	\$ 125 00
Dist. of Col.....	73 81
Kentucky.....	947 03
Maryland.....	350 46
Mississippi.....	607 27
South Carolina.....	1740 97
Tennessee.....	301 96
Total.....	\$4797 00

W. M. U. Literature Department

15 WEST FRANKLIN STREET

BALTIMORE, MD.



Young Woman's Auxiliary Pin

A gold pin bearing the initials Y. W. A., interwoven, will be mailed to any address on receipt of 65 cents.

Sunbeam Pin

A pin bearing the interwrought initials S. B. in an olive wreath. Price 15 cents; 2 cents additional for postage.



Royal Ambassador Pin

Beautiful in its design of crown and olive branch. Gold plate, enameled in blue and white. Price 25 cents.

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 W. Franklin St., BALTIMORE, MD.

Calendar of Monthly Topics

Woman's Missionary Union, 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 Treasury 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.