

Our Mission Fields

VOLUME II

APRIL, 1908

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Union Motto, 1907-1908, "Larger Things"



W. M. U. TRAINING SCHOOL, LOUISVILLE, KY.

Japan—Mission Schools—Mexico

PUBLISHED QUARTERLY BY

THE WOMAN'S MISSIONARY UNION

Auxiliary to the Southern Baptist Convention

WILSON BUILDING, 301 N. CHARLES ST.

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Our Mission Fields.

THE Woman's Missionary Union desiring to place in the hands of each Society Leader a full and up-to-date program on the mission fields of the Southern Baptist Convention for each monthly meeting, in June, 1906, began the publication of *Our Mission Fields*. At the recent session of the Woman's Missionary Union, May 16, 17 and 18, 1907, *Our Mission Fields* was adopted as its Official Organ. The general plan will be the same as last year, while, if possible, it will be made to more closely reflect the Union's plans, purposes and aims. Our *Mission Fields*, the Woman's Missionary Union Departments in the Foreign Mission Journal and our Home Field, the Children's Departments in the Foreign Mission Journal and Kind Words, will be kept in close touch following the same monthly topics of study.

The cost of this publication is large, but the Executive Committee of the Union believes it will be more than justified by the greater interest and consequent larger attendance and contributions.

We are, however, compelled to make and abide by the following rule, viz: Through its *State Central Committee* each Society will be supplied quarterly with *one and only one free copy of Our Mission Fields*. Other copies must be ordered through the Woman's Missionary Union Literature Department, at 5 cents each or 20 cents a year for the four issues. Leaders will find a second copy—"one to cut and one to keep"—invaluable.

Further material for essays, narratives, etc., will be supplied in Quarterly Literature, 30 cents a year, sent out as formerly by the Literature Department and following the same study course as the Topic Card and *Our Mission Fields*.

The Literature Department is prepared to supply leaflets on all mission fields and topics as well as all leaflets mentioned in the following programs.

Address all letters and Money Orders to W. M. U. Literature Department, Wilson Building, 301 N. Charles St., Baltimore, Md

Our Mission Fields

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AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION.

WILSON BUILDING, 301 NORTH CHARLES STREET, BALTIMORE, MD.

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STUDY TOPICS.

JULY 1907 — JULY 1908.

| | |
|---|---|
| July, Outlook | January, Our Bible Work. |
| August, Italy | February, Two Vital Republics —Brazil and Argentina. |
| September, Missions in South-West and State Missions. | March, Immigrants, Foreign- ers in Cities. |
| October, Africa. | April, Japan. |
| November, Cuba. | May, Mission Schools. |
| December, New China. | June, Mexico. |

A Sabbath Prayer

BY PASTOR J. W. LYNCH



ALMIGHTY GOD, our hearts tell us that it is good to be here. This is our mountain-top hour, marking the time and place where heaven and earth meet, and souls are transfigured in prayer. We come up from the week-day plain of toil and turmoil and strifes whose fruits are sorrow. We would detach ourselves from the world for a time; we would rest a bit; we would give our souls a chance to speak and to hear speech; we would sing a little; we would hear the Word; we would sit with Christ in the high and holy place, and hold citizenship in heaven; we would hearten and strengthen one another by our mutual and collective faiths, that the weak may be made strong and the strong humble, and all be made one in Christ. Speak to us Lord, to our spirits, and let Thy words be in our minds as nails driven into planks. Look upon us in our individual and respective estates like as father pitieth his son, and a mother comforteth her daughter.

Be in our midst and pass along the aisles and pews as a physician goes the rounds of the hospital wards. Take our spiritual pulse; examine our heart; test our moral strength; look into our mouth and place a sentinel at the gates of speech. Then do Thou prescribe for us every one, forgiving our sins, healing our backslidings, removing our many infirmities, and restoring unto us the joy of Thy salvation.

Bless with us all our friends for whom it is our duty and delight to pray. Be with those who stand in lonely places of the far-away lands, speaking strange languages and longing to speak again their mother-tongue in the mother-land. Be with those also who come to Thy throne with the dust of waste-places on their feet—the home-guard of the mountain-coves, the wild frontiers, the city slums, and those who be watching at the nation's gates.

Be with all who have been left behind, or are fallen by the way. Remember the old saint in the corner, and may he worship Jacob-like leaning upon his staff. Think of the young, and 'et the cradle and the nursery and the orphanage be under angel guard. Have mercy upon all servants and enforced workers, and share with them the victories and blessings of this Sabbath day. Send a love-message to the prodigal that will make him home-sick for heaven, and give him a vision of the better life. Our hearts open also to the criminal and outcast, who is not beyond the region of prayer and hope, praying for all for whom Christ died, and encompassing in our petition jails, penitentiaries, asylums, and all the unhappy and ungodly places of earth.

Bless the land we most love, and make it a blessing to all lands. Let the gates of the nations be lifted up, that the King of Glory may come in.

These things, and all we ought to think and speak of in prayer, do Thou graciously grant unto us, especially the forgiveness of our sins and the assurance of our adoption into the spiritual family of God, through Jesus Christ our Lord. Amen.

PROGRAM FOR APRIL.

MODERN JAPAN.

Music.

Bible Reading.

God Reigns.

Prayer.

Divisions of Japanese History.

Some Japanese Cities. Tokyo, Yokohama, Kioto.

Things Military. A Review and a Sham Battle.

A Reception and a Song.

General Missionary Outlook. Essay.

The Power of God Unto Salvation.

Three Stories from Life.

A Final Plea.

A Symposium. Japan Today.

Items by various members.

Business.

Dismission.



BUDDHIST TEMPLE IN JAPAN.

Program for April.

MODERN JAPAN.

"The Christian Church is first and foremost a Missionary Church. Missionary activity is not one of its functions; it is the breath of its life."

Music.—O Thou, My Soul. With brief sketch of writer, Krisna Pal, first Burman convert.

Bible Reading.—Showers of Blessing. Ezek. 34: 26; Deut. 32: 2 and 3; II Sam. 23: 3 and 4; Ps. 72: 6 and 7; Eccl. 11: 6; Isa. 55: 10 and 11; Hosea 10: 12; Hosea 6: 3.

Prayer.—For the guidance and direction of Japan into the paths of truth and righteousness.

GOD REIGNS.

BY OPHELIA BROWNING BURROUGHS.

From north to south, from east to west,
Our God is in control—
Though prating fools may jeer and jest,
Men yet shall heed Truth's wise behest;
Sing on, then, trusting soul!

While nations meet in deadly fray,
 God reigns, we need not fear;
 Though heaven and earth may pass away
 The world moves on toward break of day;
 Redemption draweth near!

Then let the wild seas toss and roar—
 No power can thwart God's will;
 Their waves may dash against the shore
 But shall roll back and not go o'er;
 Love reigns, my heart, be still!

Hymn.—There Shall Be Showers of Blessing.

1. July 14, 1853, was the birthday of New Japan. On this day Commodore Perry and his suite first landed on the forbidden shores of Yedo Bay, pushing open this long closed door of the Hermit Nation. Passing over the early period of Japanese history, which carries back the history of the present reigning dynasty twenty-five hundred years, we may for our purposes begin with 1603, and following in the main the divisions given by E. W. Clements, in his Modern Japan.

1603-1853.—Period of Exclusion—Christianity destroyed by fearful persecutions.

1853-1858.—Period of Treaty-making—Treaties with United States and European Nations. The Stars and Stripes the first foreign flag to be officially raised in Japan.

1858-1868.—Period of Civil Commotion. Conflict between old conservative element and the new and progressive.

1868-1878.—Period of Re-construction—of laying the foundations of a New Japan, to be constructed out of the old. The great period of beginnings—the first telegraph, mint, dock, railroad, newspaper, exhibition, church, etc.

1879-1889.—Period of Internal Development. Quiet but rapid development along lines begun in preceding decade, closing with the promulgation of the Constitution.

1889-1900.—Period of Constitutional Government. War with China. Japan admitted into the Sisterhood of Nations. Second war with China, and alliance with Christendom in Boxer Rebellion. General Missionary Conference in Tokyo.

1900-1908.—Period of Expansion. War with Russia. Possession of Korea, Mission progress. Y. W. C. A. World Conference.

2. Tokyo. Having thus, very briefly outlined the great changes which have made a new Japan out of the old, let us look at Japan through the eyes of a present day traveler. Tokyo, formerly called Yedo, is the capital of Japan, and is an hour's ride by rail from Yokohama, the most important port on the eastern coast, and where traveler's usually land. It was thrown open to foreign travel only as late as 1869, but it has made up for lost time by assuming many European characteristics. Foreign dress and the European mode of arranging the hair have been extensively adopted. Electric lights and the telephone no longer excite wonder. Tram-cars and omnibuses may also be seen, although the vehicle most used is the Jinrikisha; in these a man places himself between the shafts and plays the part of a horse for as many hours and for as long a distance as the traveler can bear to be drawn by him. The size of Tokyo is enormous, almost equalling that of London, and its population is almost one and a half millions. The "sights" of such a city, as may be easily imagined, cannot be exhausted as soon as the sight-seer himself. Numerous and interesting temples, the Mikado's Palace, the Imperial University, the Arsenal, the famous Ueno Park, the admirable Museum of Japanese Antiquities; these together with the fascinating shops of curios, lacquer work and bronzes, furnish material for many days of constant pleasure and employment. There are few sidewalks, the streets themselves being freely used, and not without danger to foot passengers and vehicles. The police, as in most cities of this country, dress in white with white caps with visors and European shoes. They carry swords swung from belts under their coats. They are stationed every few blocks, and each has a small police box with chair, directory and telephone connection with headquarters.

3. Yokohama. I landed here, writes a friend, on Tuesday and have now been four days in this land of the Mikado, and have already seen much that looks strange to my eyes. What strikes me most is the means of locomotion, the 'rickshaw men. You hardly ever see a horse, but the streets are crowded with 'rickshaws, darting here and there. At every corner or so there are lines of them standing along the curb, just as our hacks do when waiting for patrons, and the motive power stands in groups under the eaves of the houses or shivers in the rain. I never knew what it was to be luxurious before; now I never think of walking. I have a private horse and buggy. That is, a 'rickshaw, and it is always ready for use, night or day. My 'rickshaw man squats out in the court with fifty or so others belonging to the hotel force. The moment I appear my conveyance is at the steps, and my steed bobs and grins amiably until I "honorably condescend" to step in and tell him my destination, when away we go at a trot. Arrived at a house

I step out and my horse stands shivering in the rain until I come back. Every house in the city is numbered, so places are easy to find. They say the sun usually shines in this country, but I have not seen it yet.

4. **Kioto.** Kioto is called the city of temples and it well deserves the name. The traveler sees so many that it is ever afterward difficult for him to recall them separately.

They are of various shapes and sizes. One of them alone contains 30,000 idols, most of which are rude images, carved out of solid blocks of wood and heavily gilded. They are about three feet high and some possess many arms and hands, symbols of power and plenty. In many of these temples priests are continually writing on slips of paper the prayers of worshippers, who request that these petitions be pinned or posted up in the sanctuary. Bronze bells of great purity of sound are seen there, and they are rung at stated intervals by the priests, with a strangely beautiful effect. Kioto has today a population of more than 300,000, but it no longer has the proud position it once occupied, when it was the capital of Japan and the sole residence of the Mikado.

5. **Notes and Contrasts.** Yokohama, Tokyo, Osaka and Kobe all have good macadamized streets and the last three have fine wide avenues with asphalt or brick sidewalks in some places. Yokohama is lighted by gas, Osaka and Kobe by lamps on posts, and Tokyo by dim electric lights.

All have street cars, and large, fine brick buildings in the business section. Kobe is more European than the others, and there are many heavy drays and horses. In Tokyo I rarely saw a horse.

Half of the people never wear hats, but when it rains carry an oiled paper umbrella. European footwear is beginning to be used, but the great majority of the people still cling to the sandals for fair weather, and the wooden clogs when it is wet.

The contrast in dress, buildings, business, etc., between Eastern and Western civilization is very striking, and at times, ludicrous. To see a man come into a railroad coach, dressed in the latest European style, Prince Albert coat, silk hat, etc., sit for half an hour or so decorously, and then get tired, take off his shoes and curl his legs under him in regular Oriental manner, looks peculiar. I have seen some wearing wooden clogs, no socks, bare legs, short trousers, kimono and a Derby hat.

6. A recent traveler in Japan thus describes an interesting occasion.

Review of Imperial Guard in Tokyo.

"Yesterday I saw Oyama review a brigade of the Imperial Guard. This Guard is composed of the picked troops of the Empire, and they wear a red cap which distinguishes them from all others. They wear European shoes and kaki uniforms with kaki leggings,

and carry knapsacks made of untanned skins, with the hair on the outside. Each had his blanket rolled up and strapped around the top and sides of the knapsack.

These soldiers are a fine-looking body of men, and of nearly uniform height, about 5 feet 6 inches. They use a shorter step than the American soldier, but have a steady marching movement that looks business like. About half of them wore medals, showing them to be picked veterans of the Chinese and Russian wars.

General Oyama, and other officers of high rank, rode down the line, with a cavalry squadron as escort bumping along behind them. The infantry are very imposing, but the cavalry, if we judge by their clumsy riding, are much inferior. Not one of them had a good seat in the saddle.

7. **A Sham Battle.** The president of our Southern Baptist Convention, Hon. E. W. Stephens, of Missouri, sends the following account of a sham battle and an Imperial reception.

"We took an early start," he writes, "in order to be present at a sham battle of the Eastern division of the Japanese army, which took place that day near Shamodate, a point midway between Nikko and Tokio. Some forty thousand troops were engaged in the battle, which was the culmination of several days' maneuvers, and was interesting and exciting to a high degree. Artillery, infantry and cavalry and a war balloon, all took part and the battle was conducted in pursuance of the most scientific methods and under the direction of Japan's greatest generals. The emperor was present in person. I had the pleasure of seeing him at near range and of studying him closely. He impressed me as a man of ability and who had a serious sense of great responsibility resting upon him. An enormous throng was present; and the reverence and adulation shown him was almost pathetic. The family to which he belongs has been in authority for twenty-five hundred years, and notwithstanding numerous changes in the form of government, his title to the throne has never been questioned. Millions believe that he holds it by divine right. Many believe he is divine. The army is well equipped and organized, and made a fine appearance. I saw Generals Oyama, Nogi and other generals who became famous during the war with Russia. Japan has a standing army of one hundred and sixty-three thousand men. Our party were the only Americans present in all this vast multitude, the maneuvers having been purposely kept as secret as possible from foreigners. But we were kindly treated, too kindly. The ladies were constantly the center of wondering and admiring crowds, to their great annoyance."

8.

A Chrysanthemum Reception.

As everyone knows, the chrysanthemum is the national flower of Japan. Mr. Stephens' description of the Imperial Chrysanthemum Reception to which he and his party were invited "by order of the emperor and empress," is therefore of special interest. "There were assembled over a thousand persons, including many prominent Japanese and foreigners of all nationalities. Surrounding the open quadrangle, in which they were gathered, were parterres of chrysanthemums. Very soon an avenue was made through the throng and the royal family appeared, and marching to the pagoda, formally received the guests. All men present wore high hats and Prince Albert suits, and the ladies were dressed in the finest apparel. There was but one specification as to dress, and that was that no one must appear in mourning. The military officers were arrayed in uniform, and we were disappointed that none of the Japanese men or women were dressed in the picturesque kimono costumes of the realm. The higher classes have discarded the traditional dress of Japan and are endeavoring to dress as much like Europeans and Americans as possible. This is at the distinct loss of attractiveness. The women do not look nearly so well as in their native costume, and the men present much the appearance that Indians do who have abandoned the beautiful costumes of their race and have donned ordinary store clothes. After all had seated themselves at small tables upon the lawn, refreshments were served, consisting of salad, raw fish, tongue, shrimps, sandwiches, charlotte russe, patties and ice cream, champagne and claret wines."

9.

The National Song.

As we have seen, loyalty to the Emperor is a leading "virtue" in the eyes of Japanese, and it may well be said of them as of the Light Brigade:

"Theirs not to make reply, theirs but to do and die."

Their National Song, which takes the place in Japanese minds and hearts of the Briton's "God Save the King" or the American's "My Country 'Tis of Thee", voices this devotion. It is sung to a native air, the custom being to sing the poem through three times. Thus rendered by a large and enthusiastic company it is often truly impressive. It has been translated as follows:—

"A thousand years of happy life be thine!
Live on, my Lord, 'till what are pebbles now,
By age united, to great rocks shall grow,
Whose venerable sides the moss doth line."

10.

A Missionary's Summary.

Having seen something of Japan, as it is seen today by the traveler, it is high time we turn to the missionary work of our own and other denominations. Mr. Nathan Maynard, one of our Southern Baptist Convention Missionaries, ably sums up the events of the year 1906, and their influence on missions:—

"Without noise or excitement, undue haste or hesitation, problems requiring the highest order of statesmanship, in Korea, Manchuria and China, have been met, and the ship of State moves on toward a future whose influence will mean for the Orient what that of the Anglo-Saxon has meant for the Occident."

The changes at home have been no less significant. Seventeen of the chief railroads have been bought by the government, large gifts of money to several universities, a liberalized policy of, and increased interest in, female education, and the almost entire absence of the former hostility of the Department of Education to Christianity mark a new era.

That Christianity has received a share of this new life is seen in the growth of the ideas of self-consciousness and individual obligation. There seems to be a universal desire on the part of the churches for independence; religious literature is in greater demand than at any former period. That the successes of the army and navy in the recent war were due largely to supernatural aid seems to be universally conceded; the emperor and empress, as well as other important persons, have donated large sums of money to institutions of Christian benevolence, larger numbers than ever before attend Christian meetings and apparently with genuine pleasure.

11.

Reflex Influence.

Attention was called in our Study of Japan (August, 1906), to the thousands of students from China thronging to its shores. Speaking of this, Mr. John R. Mott, General Secretary of the World's Student Christian Federation says: "In the history of the world there has been no such extensive migration of students from one land to another in so short a period. Here we find not only several hundred, but several thousand young men, who have come out from the proudest nation, the most conservative nation, the most secluded nation, aptly called the Walled Kingdom, to sit at the feet of their conqueror in order to learn the secret of her progress and power."

The Y. M. C. A. is making special efforts to reach these Chinese students in Japan. Mr. Mott further says, speaking of this effort: "Who can measure what it will mean to transform these men from enemies to friends and propagators of the Christian faith? What will it not mean in the breaking down of prejudice and the unlocking, for the Christian propaganda, of doors to the influential classes of China? Never in the history of the human race have such vast multitudes of people undergone such stupendous changes as are now in progress in China. The present is the time of times. The place of all places to bring to bear the influences of pure Christianity is in the capital city of Japan. Without doubt the key to China is in Tokyo, and that key is in the hands of the Chinese students who are to furnish the leaders of that mighty nation of four hundred millions of people."

It will be an indication of what this may mean in our own Southern Baptist Convention mission work, as well as others at work in that province, to note that one thousand of these students are from Chin Kiang Province, the part of China long since marked out by Dr. Yates as the Southern Baptist Triangle.

12. Christian Statistics. It would be safe to place the number of members in Protestant churches in Japan, well on towards seventy thousand, a remarkable number, when we remember that the first missionary church was organized in Yokohama, in 1872. But even these figures do not tell all the story. The Christians are far more influential in the affairs of Japan than these figures would indicate, being members of the Houses of Parliament, Cabinet members, leaders and teachers, and standing in hundreds of places where they wield a mighty influence in the shaping of public opinion.

13. Our Own Mission. Our own Southern Baptist Convention Mission was only opened in 1889, and for the larger part of this period our working force has been very small. Only in the last few years have we been sending any considerable reinforcements to the early workers. Our missionaries now number eighteen and our church members three hundred. It should be remembered, however, that our work is in Kyushu, last of the four great islands, which with a thousand lesser ones compose Japan, to be opened to missionary effort, the most conservative, and where our missionaries are doing really pioneer work. They have laid the foundations deeply and well, and now are calling for many more missionaries to aid them in building the great superstructure. (See *Our Mission Fields*, No. 1, Vol. 1.)

14. Changed Lives. When asked to give us instances of changed lives, Mrs. Nathan Maynard told us of two. One, a lady of wealth, and a girl of the people. The woman of wealth was always dressed beautifully when attending my Bible class, and looked like a picture. With every detail of her dress in perfect taste, the colors harmonizing with that exquisite effect which the Japanese woman is so skillful in producing. For the sake of the plainly dressed women I wished she would come more plainly attired, but I hesitated to speak of it. One day in class we read and discussed I Peter 3: 3, 4. As she left the meeting, she stood in front of me and made her little graceful bow, and then impulsively, in anything but a Japanese way, laid her two hands upon mine. The Egyptian serpent of solid gold with its ruby eyes, which had for so long almost covered her fourth finger, was gone. Soon after she was baptized, and, oh, what a lovely Christian she has been. Her exquisite taste in dress is no less evident, but purified by the Spirit's influence, shows itself in the choice of inexpensive, but lovely material,

the colors harmonizing just as of old and her appearance just as striking. Her beautiful hair is unadorned by the golden bands which once encircled it, and her face—oh, that you might see it! If she could only stand before you today! She has a beautiful Christian home, her husband and daughter having been won to Christ through her influence; he is a deacon in our little church, and she a deaconess, indeed, giving to the Lord of her time, her influence, and the money which once she spent upon her own personal adornment. Her parting testimony to me was: "Oh, the joy of my life, now, compared to the selfish life I once lived! what can I do for Him, who has done so much for me?"

15. The Loosened Tongue. In Kokura every Sunday morning may be seen a quiet, modest looking girl passing through the streets, her Bible and hymn book in her hand. As she goes along with a joyous light on her face, she has a smile and word of greeting for everyone she meets. The children, especially, run out to meet her, and soon she has fifteen or twenty following her. She comes in through the missionary's gate, sees them all seated in the Sunday School room, and then is off again to gather up more. The exercises beginning, she stands and points out the characters of the hymn hanging upon the wall, singing as she does so, thus greatly aiding the missionary who is at the organ. After this she takes a large class of girls into another room, and is soon busy teaching them the lesson. Very probably she will ask to be excused from the last hymn, but, you know that is in order to go after some young girls, who are shy about going to the church service for the first time. Later, you will find them all at church, where she will be busy seating strangers, finding the places for them in the Bible and hymn book, and yet listening with an intent face to the words of the preacher.

As I first knew her, she was most unpromising, very lazy and untidy, rough pimpled face, void of expression, a dreadful stammerer and a burden to a widowed mother with four children depending upon her. She was very shy of me, and I found it very difficult to reach her, until at last I offered to teach her to crochet. Little by little the change came; first outward cleanliness, then better health, a clearer complexion and a brightened mind. Perceptibly her tongue was loosened, until at last she laughingly says, "I only stammer when I am angry, so I know it is the devil who has hold of my tongue; when I want to use it for the Lord it is loosened."

16. To the Uttermost. As in America, so in Japan, the gospel saves to the uttermost. One of our native missionaries tells this story. "The man is a graduate of the Imperial University in Tokyo, and had taught in different government schools until he was taken sick seven years ago. He was a great

drunkard. He says that he used to be so drunk that once while he was unconscious, under the power of strong drink, he was robbed of his clothing and all other belongings with him, and he found himself in a police station next morning. Owing to sake (wine) he lost the use of one arm and one leg, and was living in despair, when he was one day invited to come and listen to preaching in our church. His hungry soul and thirsty heart were amply fed by God's Word, and by the power of the Holy Spirit. Such a peace and joy came into his heart that he could not understand it, but cried again and again. "O had I have heard of this seven years ago!"

17. "Every prayer for Japan is a prayer for the whole East," says a recent writer. "Japan is the leader of the East, the pilot of the Oriental Ship of State. In her hands is the destiny of the Orient. As goes Japan, so will go Korea, China and Siam. As we have seen, Japan is the schoolmaster of the East. Contributions for Japan are contributions to the entire East, and every servant of the church sent to Japan is sent to the entire Orient."

Suggestions for Young Woman's Auxiliary.

Essays.

The New Woman of Japan.
Japan's Expansion.
Religious Forces and Factors in Japan.
Some Christian Statesmen of Japan.
The Empress of Japan.

Suggestions.

It is easy to arrange a Japanese Afternoon; try it.
Souvenirs: Tiny Japanese Fans, on which are written names of our Missionaries. Little folding fans, twenty cents a dozen, from B. Shackman, 812 Broadway, New York.

Bibliography.

Christianity in Japan—*Atlantic Monthly*, May, '07.
Japanese Christianity in Japan—*Missionary Review*, June, 1907.
Jin-rikisha Men of Japan—*Missionary Review*, September, 1907.
Honorable Flowers of Japan—*Century*, March, '07.
Another Woman's View of Japan—*Outlook*, March 2, March 23, May 4, 1907.
Japanese Girls and Women—A. M. Bacon.
Unbeaten Tracts in Japan—Isabella Bird Bishop.
Hand-book of Modern Japan—E. W. Clements.
Dux Christus—W. E. Griffis.
Japan and Its Regeneration—Otis Cary.

Leaflets.

Kano San of Japan—1 cent.
As Good as a Boy—1 cent.
Christianity and the Children of Japan—2 cents.

Band Programme.

Arranged by MISS ELIZABETH N. BRIGGS.

FIRST MEETING.

SUBJECT—"Japan, the Sunrise Kingdom."

Motto—"Japan is the Leader of the East."

Opening Exercises

Bible Reading—"Light for the Sunrise Kingdom."—Luke 1:78-79;
Ephesians 5:14; II Peter 1:19; Malachi 4:2.

Prayer.

Hymn—"The Light of the World Is Jesus."

Reading—

JAPAN.

There is a land from us so far
That when we see the evening star
They look to see the morning sun
With daily toil and care begun.

It is an island kingdom where
The skies are bland and fields are fair,
And millions come and millions go,
The land is very old, we know.

And there are temples built of stone,
With ivy and with moss o'ergrown;
Blind worship where the people pay
To gods that cannot hear them pray.

But Christ has sought that land afar,
And they have seen his rising star;
The islands come to join the van
Of Christian lands; All hail, Japan!

—Selected.

Introduction of Travelers—

First Traveler, from Tokyo, (paragraph 2).
Second Traveler, from Yokohama, (paragraph 3).
Third Traveler, from Kito, (paragraph 4).

Song by Little Sunbeams. (They will enjoy singing one of their primary class songs.)

Fourth Traveler, (paragraph 5).

Fifth Traveler, (paragraph 6).

Sixth Traveler, representing Hon. E. W. Stephens, (paragraph 7).

Eighth Traveler, representing Mrs. Stephens, (paragraph 8).

Roll Call. Let each child answer with a fact about Japan or the name of a city in that country.

THE LITTLE CHILDREN IN JAPAN.

By four children.

Those little children in Japan—

How ever do they play?

With paper birds and kites, and balls,

And girls take paper parasols,

To scare the rain away.

And you will find it mostly true,

Their walls and doors are paper, too.

The little children in Japan—

Especially the boys,

Are fond of playing soldiers, and

Of making all the noise they can,

With drums and other toys.

They run about and yell and fight;

In swords and drums take great delight.

Those little children in Japan—

We loved them, as you guessed,

And talked to them the best we could

About the Saviour, kind and good,

Who little children blessed.

And when we had to say "Good-by!"

'Twas "Sa-yo-na-ra!" with a sigh.

—Selected.

Collection, Hymn, Adjournment.

NOTE—Receive the travelers with due formality. Have them seated on the platform or facing the "audience." The traveler should read over their paragraphs until they can tell, not read them.

SECOND MEETING.

SUBJECT—Japan's Rainbow of Promise.

Motto—"Japan is the Schoolmaster of the East."

Opening Exercises.

Bible Reading—The Rainbow, a sign of God's promise to care for us. Genesis 9: 12-16.

Prayer, especially for the children of Japan.

Hymn.

Roll Call.

Hymn.

Reading—The National Song, (paragraph 9).

THE EMPEROR AS A POET.

Like many educated Japanese the Emperor writes poetry, and he refers to the war as follows:

"They're at the front,
Our brave young men; and now the middle aged
Are shouldering their arms; and in the fields
The old men gather in the abundant rice
Low stooping o'er the sheaves; all ages vie
In cheerful self-devotion to the land."

A NEWSBOY IN JAPAN.

The "extra" news of the war was published two or three times a day during the late war in Japan. The newsboy—a bare-legged boy in sandals—wears a coat of dark blue cotton, with a big, red-rayed sun on the back and with Japanese characters or letters down the sides in front. He doesn't call "Extra, Extra!" as our newsboys do, but instead he has a little bunch of bells fastened to his belt on the left side, and these jingle like sleigh bells as he goes along in a funny kind of dog trot, and everyone knows that there is fresh news.—*Over Sea and Land.*

Japan's Rainbow of Promise, by Leader. Draw a rainbow on blackboard and fill in spaces as the thoughts are developed in the talk. (Paragraphs 10, 11, 12, 13.) 1. Christian education allowed. 2. Emperor and Empress give money for Christian institutions. 3. Religious literature in demand. 4. Larger numbers at Christian meetings. 5. Christian men in the Cabinet and in Parliament. 6. Self supporting churches. 7. 70,000 Japanese Christians.

Hymn.**Reading**—Changed Lives, (paragraph 14).

The Loosened Tongue, (paragraph 15).

To the Uttermost, (paragraph 16).

TONGUES AND EARS.

No country in the world does more to entertain its children than Japan. Even on the street corners stand men whose sole business it is to tell stories to little boys and girls. This is one story they tell:

"Once upon a time a peasant went to heaven, and the first thing he saw was a long shelf with something very strange looking upon it. 'What is that?' he asked. 'Is that something to make soup of?' (The Japanese are very fond of soup.) 'No' was the reply; 'those are ears. They belonged to persons who, when they lived on earth, heard what they ought to do in order to be good, but they didn't pay any attention to it, so when they died their ears came to heaven, but the rest of their bodies could not.' After a while the peasant saw another shelf with very queer things on it. 'What is that!' he asked again. 'Is that something to make soup of!' 'No,' he was told; 'these are tongues. They once belonged to people in the world who told people how to live and how to do good, but they themselves never did as they told others to do; so when they died, their tongues came to heaven, but the the rest of their bodies could not.' "

Review of Rainbow.**Collection, Hymn, Adjournment.**

GIRLS' HOME AT MURPHY, N. C.

Programme for May.**MISSION SCHOOLS.****Hymn.****Scripture.****Prayer.****Poem**—God Made the World for Women Too.**The Mission School**—A Means to An End.**Visits to Mission Schools in China and Africa.****The Educational Outlook in Brazil.****Our Home Board School.****Training School**—Essay.**Business.****Dismission.****MISSION SCHOOLS.**

The aim of Missions is to make Christ known to the world.

Hymn.

Scripture—Deut. 6: 4-25. A Study in Child-teaching—By Precept, by Example, by Repetition, through history, through church ordinance, through realization of God's plans and purposes for His people.

Prayer.

GOD MADE THE WORLD FOR WOMEN TOO.

Mrs. Jennie June Crowley sent to a company of women in India, who, having received Christian instruction, formed a woman's club for the discussion of useful activities for women, a message written, as it was afterward discovered, on her knees. In it were the words, "God made the world for women, too." Old words to us, but new in thought and possibility to the women, not only of India but every heathen land. The timely message struck fire all over India. The following poem embodies the thought of the message:

(Tune, "Missionary Chant.")

God made the world for women, too,
Its singing birds, its fragrant flowers,
Its lofty peaks and skies of blue,
Our Father made, and they are ours.

The Saviour died for women, too—
About the Cross, in every land,
They gather, with their sin and woe,
To lay them in His pierced hand.

There's Christian work for women, too—
First heralds of their risen Lord—
Great hosts of loyal hearts and true,
They still proclaim the saving word.

And heaven's the home of women, too,
With perfect joy and perfect love.
Lord help us, make our homes below
A foretaste of that life above!

1. A Means to an End.

Before we turn to the study of the Mission School at home and abroad, let us ask ourselves what is the supreme and determining aim of missions. "The Aim of Missions," says President Washburn, "is to make Christ known to the world." To this we will all unhesitatingly agree. By this touch-stone we must try every phase of mission work. Is the Mission School an effective means for making Christ known to the world?

2. Some Statistics.

It would seem that the Christian world had practically agreed upon this point, although some missionary organizations have pressed school work far more than others. In 1900, Dr. James S. Dennis made a most painstaking and thorough study of every phase of mission work, including that of educational missions in all its branches. Did time permit it would be interesting to follow these figures more in detail. We would find mission schools in foreign

mission fields beginning at the elementary or village day school and kindergarten, and rising to the boarding and high schools, industrial training schools, universities and colleges, medical and nurses schools, and training and theological schools. The total enrollment was given in 1900 as 1,049,378. The latest statistics from the *Foreign Missionary World* (1907) place the number at 1,304,000.

Ere someone says: Do we need college-bred men and women in Foreign Missions Field, let us look more closely at the figures. We see them range themselves in a pyramid, the broad base of which is the enrollment in elementary school, from which tapering rapidly to the top, we find the educational survival of the fittest in the schools for special training.

| | |
|--|---------|
| Medical and Nurses Classes | 589 |
| Industrial Training | 9,378 |
| Theological and Training Schools | 11,905 |
| Colleges | 35,414 |
| Boarding Schools | 83,118 |
| Elementary Schools | 904,442 |

A word as to special training, often a mooted point. Let us reason from the admitted to that in doubt. Admitted that the elementary school which has been found gathered at the knees of women missionaries from the days of Ann Judson to the present, is a mighty force "for making Christ known to the world," it goes without saying that as the field broadens and workers must be multiplied, there must be high schools and colleges where native teachers can be trained to conduct these schools under the supervision of the missionary, who thus multiplies herself ten or a dozen times. Following the same line of argument, when we have admitted, as the Christian world admits, that the people of heathen lands must ultimately be evangelized by their own teachers and preachers, colleges and theological schools follow naturally; and lastly, it follows that if we have hospitals we must train for them assistants, nurses and doctors.

5. Our Schools in Foreign Mission Fields.

Southern Baptists have always taken conservative grounds in the matter of school work. Instead of opening schools as a first means of attracting to the teachings of Christ, they have rather followed up their mission work with schools for the teaching of those whose parents had already been drawn to Him. We have now on Foreign Fields one hundred and eight schools with 2,609 pupils. As in the general mission statistics so with us; by far the larger part of these are village day or elementary schools.

6.

A Village School.

Since the Woman's Missionary Union not only has as its aim the support of all the women missionaries sent to foreign fields, but also all the schools under their care or conducted by them, this work is of the deepest interest to us. We will enjoy therefore a visit to a typical village school in China of which nearly every woman missionary has under her care from two to six, each one of which she visits at least once a week.

Thirteen children are studying under a native teacher, generally a former pupil of one of the boarding schools. The harder they study, rocking back and forth, the more diligent they are considered. When called to recite they turn their backs to the teacher and repeat from memory. This is called "backing the book." The order is good, and they are well taught, giving evidence that the teacher not only requires perfect lessons, but carefully instructs them in Christian truth. All rise to receive the foreign teacher who, after a ceremonious greeting to the teacher, examines the pupils on what they have learned since her last visit. After the examination each child is given a card, being allowed to select in the order of regularity of attendance. This is all the reward offered, and they eagerly look forward to it. The cards are usually second-hand Christmas or advertising cards, or, sometimes, only prints cut from illustrated papers sent by friends at home. A little service of prayer and scripture reading is held daily. Large parts of the Gospels are committed to memory, also the Lord's prayer and many hymns; so that a child who remains for several years is likely to have a good foundation of Bible truth beside considerable knowledge of the three thousand Chinese characters."

7.

A Day in a Boarding School.

The next grade brings us to the Boarding School. A day with Miss Julia McKenzie, will be typical. She writes: "The day began for me at six o'clock with my private devotions; then breakfast at 7.15, followed by Bible reading and prayer in Chinese with our servants; then a few minutes of giving orders for the day and looking a little after the making of walks and leveling of our grounds; afterwards to school for morning worship, Bible study, and other teaching, till 11.30, and calisthenics till 11.45. Immediately after we had dinner I gave organ lessons to five of our older girls, and at three o'clock went to our women's building for our every afternoon Bible class for women, attended today by only one Christian woman and an indefinite number of callers, some of whom listened through the lesson of two hours, and others but a few minutes. Some lingered talking, and others came in till dark and supper time. After supper Miss Moorman and I went to the school for half an hour of play with our dear girls, then we came home and had our evening worship together in our mother tongue, very sweet indeed

after a whole day of Chinese talk; and I went back to school for a personal talk with a few of the children who hadn't been good all of the day. That took longer than I thought, for after the talks and prayers with the naughty ones, some of the little ones who, so far as I knew, had been good, called me as I came out of the inner room and, kneeling in a little group, asked me to pray with them, and ask our Father to forgive them for seeming to be better than they really were, for being proud of what little goodness they had, and for not helping their schoolmates to be good. A precious trust to us these girls are! By the time I had taken account with our cook and general buyer for school and house, of the rice, meat, beans, bean oil, bean-curd, greens, monkey nuts, eggs, turnips, squash, etc., for these children with keen appetites, it was really late enough, and I tired enough, to go to bed, but I cannot hope that tomorrow will bring any more spare time than today, and this report must go. Good-night."

8.

Some Life Stories.

Who are these girls? What does the school save them from and to what does it lead them? What is there here so well worth doing that Miss McKenzie exclaims: "So glorious is our work, I'd rather do it than to be the noblest of earth's crowned queens?" Let her tell us: "This work for the girls of China is the sweetest, most sacred, most promising, and encouraging. They come to us dirty, lousy, with itch and other diseases, dull looking, bad tempered, foul-mouthed, on the defensive against everybody, dwarfed, stunted, marred, starved morally and spiritually, for lack of beauty and love, and it is wonderfully beautiful to see how they brighten and soften, sweeten and grow. Love works the miracle, the love of Jesus Christ our Saviour, and nothing else could do it."

Lustrous Pearl is a dear child, with great talent for art, if there is proper indication of it in the pretty little figures of people, animals and flowers she fashions with her tiny fingers out of the sperm or paraffine that runs down candles, and which she gathers up every day. But we have several just as interesting and sweet as she is. I should like to tell you something characteristic of each one of them, thirty in all, but that would take too long.

Here is Sunshine, only about four years old, "sprinkling our world with her light," recalls, with a shiver of fear, her slavery in Shanghai. The old woman who beat her, or, for some childish offense, burned her fingers across with a hot iron, is evil personified; and still farther back, in dim remembrance, is the mother lulling her baby to sleep with the fumes of her own opium pipe. In abandon of love the child clings to me.

Happy Pure is a seven-year-old daughter-in-law; betrothed since her babyhood, and taken by her mother-in-law from an orphan asylum

soon after she was born, placed there by her own mother whom no one knows. Her fiancé is ten years old. Seven of our girls are the school's own, to be educated as teachers, or for any position in life where they can do most for China and the glory of our Lord Jesus. We got them from "The door of Hope," a refuge in Shanghai for ill-treated girls of all ages, one home for the little girls and one for older ones who escape from enforced lives of shame in the brothels. "Breath of Heaven," eight years; Rhoda, ten; "Precious One," eleven; are among the seven.

It is for just such children as these that the Sunbeams are building the school at Ying Tak and supporting the desks in other schools. It is work fit for a queen.

9. Very different is the life-story of the pet of the school. Ruth Dzang, the four and a half year old only child of our head Chinese teacher, Mrs. Dzang, a widow. Ruth is our school baby and pet, calling me grandma, and having a share in all affairs of the school. She tells the gospel like an angel, in sweet monotones for the whole school, bringing me word about any and everything, reports if any are sick, or naughty, and brings them to me for help or reproof. No matter what she tells on them, they take it as all right, because from Ruth; all love her devotedly. Sweet, five year old Christian, as she sits on my knee, she talks of her preacher-father, gone to heaven to live with our Lord Jesus, coming again with him, perhaps riding on a beautiful horse, and all who love our Lord Jesus will be taken to heaven, so, if she had much money, she would put it into the church and Sunday school collections, to be getting ready for the consummation of such sweet hopes. She reads and writes, and means to keep on learning, true representative of those happy saved and educated ones of China's women pressing ever onward, radiant with hope and definite; noble purpose, inspired by visions of glory and the confidence of "I shall arrive."

They join heart to heart with the light-bearers, the teachers, the Christian mothers of all lands; their watch-word—"For the glory of God."

10. We cannot speak of each school in particular but that we may have an idea of the school work in our old and well established station, we take this outline of that in the South China Station which has Canton as its center. After the Graves Theological School, the Canton Girls' Boarding School is one of the most important factors in our South China Mission work. Its roll of 58 girls and 35 women during last year included some from every section of our field. Three Chinese women and Mrs. Graves assisted Miss Bostick with the teaching. The ages of the girls ranged from 12

to 24 years. The course of instruction includes the following branches: Chinese reading, writing and history, Arithmetic, Geography, Hygiene and rudimentary science. The direct aim of the school is to educate, but the spirit of the school is aggressively evangelistic. Nineteen scholars were baptized during the year.

The Canton Baptist Academy, owned and controlled by the Chinese, has for a number of years done for the boys of our Christians similar work to that done for the girls by our Boarding School. Three of our missionaries are on the Board of Trustees, one of whom is Treasurer. But not one dollar of Mission money has ever been put into the institution.

The ladies of the mission have superintended a total of 14 girls' day schools. The Bible is the main text-book, but instruction is given in reading and writing Chinese and other elementary work is done. The educational value of these schools is gradually advancing as better teachers are being secured. Many more could be opened if teachers were available. Through the influence of the schools entrance to many heathen homes is secured. There are besides these eight day schools in the Hakka and Kwang Si fields assisted by the Mission. Others are supported entirely by Chinese. Here, too, the chief difficulty is qualified teachers.

11. The hour of educational opportunity has struck in China. In a thousand years China has not made so much progress as in the past two years—is a state-
The Striking of the Hour. ment as striking as it is true. Of education a recent writer says: "Modern education or education according to Western methods is just now the rage in China. The fact is, to borrow a Western phrase, it is 'booming.' Edict after edict has been issued from the Board of Education at Peking, and has blown over the land, during the last two or three years like cyclones, uprooting, tearing down and instituting a new order of things. Yuan Shih Kai, whom those who know do not hesitate to pronounce the most energetic and progressive Viceroy in China, has in recent years established 5,000 in a single province into which he seeks to introduce Western methods. Seeing the great opportunity of the times the Shanghai Centennial Conference of 1907, appointed a General Educational Committee to study the whole educational question for the entire Empire. In the reformation of the national system of examinations which have stood in China for more than 2,000 years, the hour of the most wonderful educational opportunity ever given to the Christian world struck in China—an opportunity to reach the women as well as the men of this great nation."

12. Schools in Africa.

It goes without saying that school work in Africa, where, in connection with our mission, we have 11 schools and 261 pupils, differs from that in China. Here, however, we find the elementary, the Training School and the Theological School, and the same need exists for trained helpers. Writes Mr. Compere: "The Training School has had a most prosperous year, with a larger number of pupils than ever before. We regard this school as the most important single work being done by the mission. Very much of the work of giving the Gospel to the Africans must be done by the natives. The work of natives is even more important in this field than in other mission fields. This Training School is to prepare men for such work. They are supposed to have been taught in the Elementary School to read and write and do some number work before entering the Training School. Here this work is continued, and besides they are given a three-year course in the Bible and are taught Christian doctrines, church history and Bible morality. The care of the schools involves much more than school-room work." A glimpse of this is given in a letter from Mrs. George Green: "Christmas will soon be here and we have planned to have a real Christmas in Africa. I have been quite busy getting suits made for all of the young people now in our charge, which are forty-two in number. We expect to have a Christmas tree which will yield a suit and a present for each boy and girl. We are nearing the end of our school session, and we hope to have four students ready for the Training School. Our younger boys and girls are doing well. They are very interesting children, having plenty of life and fun."

13. Brazil's

General Education Board.

If Christian education in heathen lands is important, it is no less so in Catholic countries. ~~The educational work of our missions in Mexico will be spoken of next month.~~ In Brazil, where we have 11 schools with 337 pupils, the missionaries consider this a matter of such immediate and overwhelming importance, that they have recently formed an association and mapped out a large and comprehensive plan. The General Education Board was appointed with the function of general supervision, on the field of the educational endeavor of the Foreign Mission Board. This board will plan for the symmetrical and uniform development of an educational system embracing academic institutions in the principal centers and a first-class college and a seminary at Rio de Janeiro, the two institutions to be co-ordinated under one executive head and one board of trustees. This board of trustees has also been elected and have laid definite plans for opening this year a preparatory school which must constitute the basis when established of the greater institution to be developed in the future. The work of the Seminary will also be initiated and ten students are preparing to come for study this year. The

prospect for a good number of students for the preparatory school is bright. We must recognize that Brazil is a modern nation in the throes of birth and must put our missionary endeavor on a basis that will appeal to the better classes. This an educational institution with full equipment, endowment and able faculty will do.

14. Breaking Down Prejudice.

Our girls' school, in Sao Paulo, now in its sixth year, continues to thrive and grow in public favor and confidence. Patronized by many of the best families of the city, it is sowing Gospel seed in all these homes and young hearts, and removing the stony prejudices of years. One hundred and thirty pupils were matriculated during the year, and the coming year bids fair to give us a large increase in this number. We hope and pray for a building and equipment for this institution. With these we could do an untold amount of good in this important branch of our work. Oh! that some Baptist man or woman at home would give us a building for this school! Only an eternity can reveal the good that could and would be done by this agency, if we only had a school home.

15. Mission Schools in the Homeland.

Vastly important as mission schools are in foreign lands, they are no less so in our own. In this work our Home Board has undertaken much by holding out a strong, helping hand to schools in our great southern mountain territory. Strong in Baptist principles, and now exceedingly anxious that their children shall share the benefits of education, the people of these sections have given much to these schools, and we have done well to supplement their gifts.

16. Testimony at First Hand.

Asked to tell something of the spirit which animates the students of these twenty-three schools, a teacher writes: "To know what our schools really do mean in all-round development, one must live in the atmosphere from year to year and watch the changes that are being made, in individuals and communities. It is marvelous. In spite of hard work and multiplicity of duties, one cannot become tired or discouraged in the work; for no day passes without its recompense in signs of real growth in character. One of the successful speakers in the Mercer University and Wake Forest College debate the past fall, was a young man from one of our mountain schools. The president of the Y. M. C. A. in one of the leading Baptist Colleges, is a strong, sturdy mountain boy. Four years ago, a young man with a family to support, entered the intermediate department of one of our schools as a ministerial student. This year he has served the church at that place as supply, taught a public school during the fall term, and will finish the prescribed course in the mission school this spring. There is no limit to the ambition and energy of the young people. One girl taking the last year's work in one of our schools (a heavy course), in addition to doing all her sewing and laundering and the regular work in the home, is doing extra house-work to pay her board and tuition. She is a dainty, refined girl and could have borrowed from the principal, but could work it out—and has done so." The fact that fifty-five young men are known to be preparing for the ministry, and that there were two hundred and twenty-eight conversions among the students during the year, attests the strong spiritual atmosphere in these schools.

Christ wants the best. He in far-off ages
Once claimed the firstling of the flock, the finest of the wheat,
And still He asks His own, with gentle pleading,
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love,
He only asks that of our store we give to him
The best we have.

Suggestions for the Young Woman's Auxiliary.

Essays.

The Mission School and its Mission.
Our Training School.
A Review of Our Mountain School Work.
Some Products of Our Foreign Missions School.
Pundita Ramabai and her Girls.

Suggestions.

Query:—Given one hour with an ignorant Chinese girl of eighteen, who never heard of Christ, but is intensely curious about the missionary's dress, age, etc., how would you tell her the Gospel story?

Chose two girls who must not confer beforehand. Have one impersonate the missionary, the other the Chinese girl asking questions she would ask. Society to criticise questions and answers.

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China's Educational Advance. *Missionary Review*, July '07.
Trend of Education in China. *Missionary Review*, February '08.
World's Student Conference in Japan. *Missionary Review*, June '07.
Education and the Brazilian Baptist Missions. *Foreign Journal* for November, 1907.

Leaflets.

A Week in the Training School. By three Training School Girls—free.
Education in China. Essay by youngest graduate of Eliza Yates College—free.
Brave Little Heart—2 cents.

SUBJECT—Schools in Many Lands.

Motto— "To bring to children of joyless lives
brighter days and better hope."

Opening Exercises.

Bible Reading—Deut. 6: 4-9.

Prayer.

Hymn.

Roll Call. Minutes.

Solo—(Selected.)

Talk by Leader on Mission Schools. By questions draw from the children some reasons for establishing mission schools. Next have them tell something that would probably be taught and why. What results may we look for from the schools.

Hymn.

Reading—A Village School. (Paragraph 6.) Begin Thirteen children. A Day in a Boarding School. (Paragraph 7.) By two children. Some Life Stories. (Paragraph 8.) The Pet of the School. (Paragraph 9.)

Reading—A CHINESE STORY.—This pretty little story is told of a spelling class in China. "The youngest of the children had by hard study contrived to keep his place so long that he seemed to claim it by right of possession. Growing self-confident, he missed a word, which was immediately spelled by the boy standing next to him. The face of the victor expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so, firmly refused, saying: "No, me not go; me not make Ah Fun's heart solly." That little act implied great self-denial, yet it was done so thoughtfully and kindly that spontaneously came the quick remark: "He do all same as Jesus."—*Golden Rule.*

Hymn—

THE LIGHT IS BREAKING.

(Air, "Nettleton.")

The light is breaking through, the light,
The promised morning gloweth,
When God His mercy and His might
To ev'ry people showeth.
His heralds, spreading far and wide
The message of salvation,
Are drawing thousands to His side
From ev'ry race and nation.

The isles that longed His light to see
Are now in hope rejoicing.
Before Him now they bend the knee,
And praises glad are voicing.
The gospel themes they love to sing—
Christ's life, His cross and glory—
And contrite hearts with prayer they bring
To hear His gracious story.

Reading—Schools in Africa. (Paragraph 12.) (By two children.)
Second begin "A glimpse of this."

Reading—A KINDERGARTEN IN AFRICA.—Some of the little ones come to kindergarten dressed in cast-off clothing—a ragged shirt, a man's hat, a pair of old shoes—while others have nice little calico dresses. They sing "Good morning, merry sunshine," as you do only in their own language. Some days they string beans. The beans are soaked in water until the needles can pass through them. How the little ones work to make long strings of these beans! Can you guess why? After school is over they carry home all they have strung and their mothers cook them for supper.—*Selected.*

Map Study—Point out on maps of China and Africa the location of our schools. Why should Sunbeams be especially interested in schools? Because most of them go to school, and because many of them helped to build two schools. Where? Have the children tell all they can of the Sunbeam Schools in Ying Tak, China, and El Paso, Texas.

Hymn—Collection—Adjournment.

SECOND MEETING

SUBJECT—Schools in Many Lands.

Motto— "The best way to advance Christ's Kingdom is to tell how it has advanced already."

Opening Exercises.—Bible Reading. Deut. 6: 20-25.

Prayer.

Hymn.

Minutes—Roll Call.

Hymn.

Reading—SCHOOL IN JAPAN.—As early as seven o'clock in the morning the streets of the villages and towns in Japan are alive with boys and girls, who clatter along on their clogs, with books, lunch-baskets and sorobans, or counting machines in hand. Instead of a bell, a drum is beaten to summon them to their rooms; whereupon they march in single file, and with a low bow to the teacher, say: "Ohayo sensei!" (Good morning, teacher!) The children are taught chiefly by object lessons. The older ones read books of geography aloud in a very high key. The teacher hears the last lesson, and then reads the next one aloud to them, pointing to every word with a stick. This is repeated until the pupils have almost learned the lesson; they go home to go over the lessons again. In the country, in Japan, one still sees old-fashioned schools. There we find a low table, a cushion to squat upon, and a chest for the paper, copy-books and writing utensils. A stone ink bottle, a cake of India ink, an earthen water-bottle and brushes are the needful tools. When ink is needed the pupil pours a little water into the hollow of the stone vessel, and the India ink is rubbed on till the surface is black. The copy-books are made of soft paper, such as one can get only in that country. The children usually come home from school with their faces daubed with ink, and their ink-drenched copy-books are placed in the kitchen to dry over night, or on Saturday they are weighted down on the porch to dry in the sunshine.—*Selected.*

Reading—Breaking down Prejudice. (Paragraph 14.)

Reading—A LITTLE SCHOOL GIRL OF BRAZIL.—One day two little girls in a school, in Brazil, were having a lesson in arithmetic. They were just beginning, and the teacher sent

them to the blackboard to copy the first line of the addition table. The smaller one would not do it, and when the other one began to do it, she quickly rubbed it out, crying: "Stop! it is a sin to play with the cross that way!" You see the work was like this: $1 + 1 = 2$. The teacher had some trouble to make her understand that + (plus) had nothing to do with the cross of Christ.

Recitation—(Selected).

Reading—MISSION SCHOOLS IN MEXICO.—A remarkable tribute has been paid to the Protestant Church schools throughout the republic by the President of Mexico. In a recent State document he announced the opinion that "the great progress made in the republic in recent years is due in a large measure to the influence of Protestant schools."

Hymn.

Reading—Testimony at First Hand. (Paragraph 16.) (Read by six children.) Other Home Mission Schools. (Paragraph 17.) Good News. (Read by four children.)

- (1) MEXICO—A Mexican girl held her own little Sunday School while away from school and taught her father to read.
- (2) AFRICA—During vacation some boys from a school in Africa carried the Gospel to their own villages.
- (3) CHINA—On Sunday the boys from a High School in China go out two by two to teach and hold services.
- (4) JAPAN—Many boys and girls from the schools in Japan are leading their parents to Christ.

Recitation—

IF EVERY LITTLE CHILD.

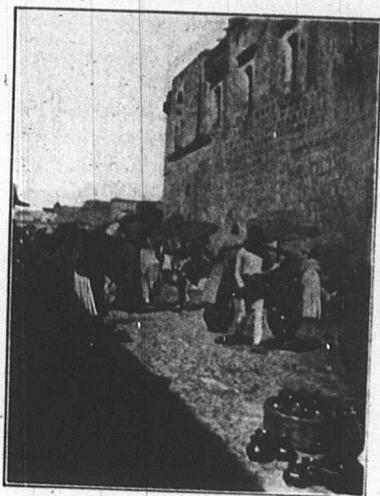
If every little child could see
Our Saviour's shining face,
I think that each one eagerly
Would run to His embrace.

Though black the hand, red, brown, or white,
All hearts are just the same;
Each one is precious in His sight,
Each one He calls by name.

And those who hear in every land,
With loyal hearts and true,
Will grasp some little brother's hand,
And lead him onward too.

—Alfred R. Lincoln.

Collection—Adjournment.



MARKET SCENE IN MEXICO

Program for June.

MEXICO.

"It is very easy for a man to become exceedingly selfish in the nurture of his own Christian life and it is the same with a church."

Duet—Where Have You Gleaned Today.

Bible Reading—**The Harvest**—Plenteous, Matthew 9: 37. Ripe, John 4: 35. The Enemy's Harvest, Matthew 13: 24, 25 and 30. God's Watchful Care of the Harvest, I Cor. 3: 6 and 7. A Prayer for the Harvest, Matt. 9: 38. Sowers and Reapers, John 5: 37, 38. The Harvester's Reward, I Cor. 3: 8; John 4: 36; Daniel 12: 3.

Hymn—Where Are the Reapers?

Prayer.

YOUR MISSION.

If we can not be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all;
With our prayers, and with our bounties
We can do what heaven demands;
We can be, like Aaron,
Holding up the prophet's hands.

OUR MISSION FIELDS

37

Do not, then stand idly waiting
For some greater work to do,
For time is a lazy goddess—
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you *want* a field of labor
You can find it anywhere.

Ellen Gates.

1. **The Mexican Capital.** Nothing will give us a better understanding of our Missions and their needs than a visit to the countries where they are located. Since it is manifestly impossible for all of us to be transported to Mexico, let us endeavor to see it as best we may through the eyes of others. Come, then, to the capital of Mexico—the City of Mexico, and ascending to the top of its great Cathedral, let us look far off to the mountains and far below at the moving crowds. From the summit of the towers, at sunset, is seen one of the loveliest views that ever spread before the eyes of man. Beneath us rolls along the ceaseless, moving, human tide of a city of four hundred thousand people. Around us, bordering the horizon, are the gigantic purple-hued ranges of mountains, completely encircling the valley; to the south are Popocatepetl and Ixtaccihuatl, each thousands of feet higher than Mount Blanc, their snow-crowned summits glistening like diamonds in the rays of the departing orb of day; between them lies the mountain pass through which, Spaniard and American, Cortez and Scott, marched to the conquest of the city; while nearer us, like sunlit mirrors, are the great lakes of Chalco, Xochomilco and Texcoco. To the north rises the holy hill and church of Guadeloupe, the Mecca of Mexico, and around us, in every direction, are the suburban towns which dot the great valley. Due west at the city's edge, towers the lofty hill of Chapultepec, crowned with the Presidential Mansion and the Military Academy, the West Point of Mexico, while stretching darkly between in the growing shadows is the great boulevard, with its many monuments to the illustrious men of Mexico, called "The Paseo de la Reforma;" the Alameda, or great park of these pleasure loving people; and the La Viga Canal with its flower crowned boats. Turning our gaze at last to the center of the city, and looking almost straight down below us, we see on the eastern side of the same plaza on which the Cathedral stands, the National Palace, which covers an entire square and has a frontage of seven hundred feet. It is occupied by the Presidential offices and the departments of State, Treasury and War. Many of the rooms are magnificent, notably the Hall of Ambassadors, over three hundred feet in length, with its walls decor-

ated with pictures of the most distinguished men of the republic. Many other great buildings there are to claim our attention, the National Library, said to contain over two hundred thousand volumes, the Mint, the School of Fine Arts, and the National Museum, but darkness has fallen, shutting out from our view the glories and beauties of the scene, and we turn and descend from our lofty height, thankful that our eyes have beheld that, which once seen can never be forgotten.

2. The Cathedral.

The Cathedral itself, from which we have been looking out, is the most striking building in the City of Mexico. With its twin towers and graceful dome it stands on the north side of the Plaza Mayor. Begun in 1573, it took ninety years to build, at a cost of many millions, the walls alone costing nearly two millions. It is built on the spot where the great Aztec temple or *teocalli* stood, on whose summit, upon the great sacrificial stone (now in the museum close by), twenty thousand beings were annually offered in sacrifice, the sacrifices being made hourly. The towers of the cathedral are each over two hundred feet high, and in the western one is the great bell, named Santa Maria de Guadeloupe, nineteen feet high, and which is probably the largest in the world next to the great bell in the square of the Kremlin at Moscow. The cathedral is four hundred feet long by two hundred wide. The railing of the choir, made in China, cost, it is said, one and a half million dollars. Much of the former equipment of the church has gone into the possession of the government, notably the solid gold candlesticks, each heavier than one man could lift, the statue of the Assumption, of solid gold and inlaid with diamonds and rubies. A genuine Murillo and a Michael Angelo are among the paintings on the walls. Here Maximilian and Carlotta were crowned in 1864, and here behind bronze gates, in one of the side chapels, the soldier-emperor Iturbide "sleeps the sleep that knows no waking."

3. Guadalajara.

Turning from Mexico City, we travel one hundred and eighty miles northwest to Guadalajara, where we have one of our principal mission stations, now manned by Mr. and Mrs. J. G. Chastain and Dr. and Mrs. R. W. Hooker. At Guadalajara the traveler finds a city of more than 100,000 inhabitants, the second city in size in the republic. It is the capital of the State of Jalisco, and its public buildings and institutions are all very handsome, and all fine specimens of Mexican architecture. On one of the government buildings may be found this inscription, in Latin: "Except the Lord keep the city, the watchman waketh but in vain."

The streets run at right angles, intersecting the parks and plazas, of which there are a score or more. The train does not stop on the outskirts as at most Mexican towns, but comes to a station in the city, near the garden of San Francisco, and also near the principal plaza.

As to churches, the cathedral is a magnificent structure. The original foundation was laid in 1548 in a hut thatched with straw. The present building was commenced in 1561. The interior is rich in decoration and paintings, one, the Assumption, by Murillo, is valued at more than \$75,000. The two towers are wholly unlike any others in Mexico, but more like the steeples of the churches in our own country.

One of the most famous institutions of Guadalajara is the Hospicio, a handsome building of white stone, covering an entire square, and containing twenty-three courts with flowers and fountains. It is not, as popularly supposed, a hospital, but a home for the poor of all ages, from the baby in the cradle to the old man or woman, bent with infirmities. Children are taught all that may be learned in school, and as they grow older are also taught some means of livelihood. For instance, the girls do beautiful lace and embroidery which is sold. The institution is admirably managed under the authority of the State of Jalisco.

Near Guadalajara are the beautiful Falls of Juanacatlan, a cascade with a clear leap of over seventy-one feet, a veritable Niagara, though somewhat smaller. Like Niagara, its waters have been harnessed to turn the wheels of factories and mills and to furnish lights for the city. Truly there is modern progress in Mexico.

4. Morelia.

Morelia, a newer field of work, where we have as our missionaries Mr. and Mrs. D. H. LeSueur, is said to be the loveliest city in all Mexico, and its people are reputed to be content to remain within its walls, except when business calls most urgently. After you have seen their homes you cannot wonder at their contentment. If you have never seen the Mexican home that you have read about, and which you may perhaps have thought was described extravagantly, you may find it there. If haply some arched doorway is open as you pass you may catch a glimpse of fairyland, such as you never dreamed could exist behind such a cold gray wall. The patio is filled with blooming flowers and bubbling fountains and though you may not see the birds you will find they are there by their warbling. Such are the homes along the Calzada de Guadalupe, a wide, stone-paved paseo or boulevard that leads to the Parque de San Pedro, the favorite resort of the people, and a park of great beauty. Through the park runs the aqueduct, built at the instigation of the good friar San Miguel Iglesias, in the year of the famine 1785, in order that the starving people might have a means of making a livelihood. There is a tablet on one of the high arches commemorative of his charity.

As is usual in many Mexican towns the Governor's Palace and the Cathedral face each other across the principal plaza, which in this instance is called the Plaza of the Martyrs, in honor of a company of patriots, who were put to death here in 1830.

The city was founded as the city of Valladolid in 1541, but in 1828 the name was changed to Morelia in honor of the patriot Morelos.

Turning to northern Mexico, we visit Saltillo, where Southern Baptists have been doing mission work for a number of years, and where Madero Institute is located. The capital of the State of Coahuila, which once included all of Texas, is situated five thousand feet above the sea level, just on the rise of the plateau. The climate is delightful, with only a few days of cold weather in all the year. All the fruits of the temperate zone and many of the tropics are grown.

It is known now principally as a manufacturing city. That picturesque garment, the zerape, so much worn by the Mexicans, and which does overcoat duty for that large number not possessed of the means to buy a sobre todo of more modern fashion, has its chief point of manufacture at Saltillo. To possess one from the hand looms of this city is to own one of the very best, for most of the zerapes of the present day are machine woven and lack much in artistic coloring and softness of finish.

Saltillo has, like all Mexican cities, its park, its bull-ring, and plaza beautiful with flowers and shade trees.

The Calle Real is the principal thoroughfare, over which the traveler will find his way to the famous battle-field of Buena Vista about five miles distant.

6. Durango. Durango, where Mr. and Mrs. J. H. Benson are at work, is also in Northern Mexico. It well might be called Iron City, for within its corporate limits is enough iron to supply the world for three hundred years. The iron mountain is just north of the railway station, and only about half a mile distant. The ore averages from 75 to 90 per cent. pure metal.

The city is spread out on a plain, with low but substantial buildings. Here and there are pretty plazas and plazuelas, with fountains and trees. The Plaza Major is a garden, surrounded on its four sides by fine buildings of two or three floors, the State House being one of them. In the center of the plaza is the artistic pagoda that compares so favorably with the ugly "band stand" of the United States. Those of Mexico are always artistically built and are always pretty.

Two squares east of the main plaza is the very interesting market, and the activity, and the variety of goods found in the stores is a matter of surprise, but it must be remembered that Durango has been a city for three hundred years, and long before the railroads came, was the market of supply for a large territory of interior country. It has been said there is nothing new in Durango, except the very modern railway station, prettily built of stone.

On a high hill overlooking the city, and which may be seen for miles before you reach the city, and from every part of it when you do arrive there, is the old church of Los Remedios. These benighted people believe that every pilgrim, who will every year visit this church on the 8th of September, subtracts seven years from his stay in purgatory.

Having taken this birds-eye view of these beautiful Mexican cities, is one ready to ask, what is wanting here; what is the need of missionaries? Look again!

7. The Bondage of Women. Each city is built around the cathedral and every cathedral is the centre of a worship, which, while acknowledging God, has been largely degraded into

idolatry of Mary, and become a mass of superstitions. Such superstitions always hold the women of a nation in closest bondage. Mrs. Cheavens, of Torreon, gives us this glimpse of their spiritual condition: "The ignorant class of Catholic women in Mexico is most superstitious. The Virgin Mary and an interminable string of Santos (saints) give these poor women about all they can do to keep them sufficiently adored. There is Mary every day in the year, then each day has its particular saint, with a dozen or so thrown in for special occasions. My washerwoman never had good luck unless she adored Mary's picture before she entered upon a task. If one admired a child on the street she must be sure to touch it or some evil will befall it. If one fails to have a child baptized and the child dies he must wander about naked in the freezing winds in Limbo. And the dead child whose mother does not burn a candle for him on the "day of the dead" must march in the procession in purgatory with his burning finger erect in place of the candle. Innumerable superstitions of a multitude of helpless women, making vain the great sacrifice of Him who redeemed us by His own blood on the tree.

With this bare hint of what Catholicism is in Mexico, let us revisit some of these fair cities with our missionaries. In striking contrast with the fine buildings and rich homes of the plaza and the avenues, the outskirts and surrounding country is filled with the adobe huts of the poor—poor in a sense of poverty unknown in our own country. A whole family of many children, with their chickens, goats and even little donkeys, crowd into one room with its hard earth floor. Never in any country, was the contrast between rich and poor greater than in this. The traveler sees the fair exterior; the missionary goes behind the scenes. (See *Our Mission Fields*, No. 4, Vol. 1.) In these poor homes the door stands wide and here is often found the first entrance to a town or city.

9. Our Missions.

The history of our own missions was outlined in our last year's study of Mexico, (see reference above), and it is necessary here, only to recall that it was opened in 1880. It now has eleven chief stations, in which there are twenty-eight American missionaries, fourteen ordained and seventeen unordained Mexican helpers. Our present church membership is 1,536, of whom 212 were baptized last year.

10. Strategic Points.

A glance at the map and a closer study of the subject will reveal how wisely our missions have been located, with a view to reaching the whole country, most of them being in the capitals of the states of the same name, and the centers of their population. Each American missionary is an over-shepherd of all the region round about, and spends much time in the cars and even more in the saddle, visiting his outlying field. Note how calmly Mr. D. H. LeSueur speaks of his nearest outside station being only a day and a half's ride on horseback; or Mr. J. G. Chastain speaks of several extensive horse-back trips into the interior. These are taken as part of the missionary life.

11. Harvesting.

Often these visits are for harvesting seed long since sown. Such was a visit to a remote part of Durango. "About forty years ago" writes Mrs. Cheavens, "a colporter passed through a remote part of the State of Durango, sowing the word in the form of Bibles and tracts. Recently, as the mission work grew, spreading in that direction, it was found that about twenty-six people in Rodeo and Yerba Buena were asking for baptism. Two of our missionaries visited the field, and found that all this had grown from a poor Mexican who had read a Bible, which doubtless had been left by this colporter, and that no sermon had ever been preached there. Twenty-six were baptized at that time and later a number more. Truly the Word will not return void."

12. Branches of the Work.

Here, as in every developing mission field, there comes first the sowing of the written Word. Then preaching and itinerating, followed by the church, the day school, the boarding school, the hospital, the press, and last the theological school. All these are found in Mexico. In Guadalajara Mr. Chastain is printing the two Sunday School papers, which as far as he can learn, are the only Baptist Sunday School papers in the world printed in Spanish. In the same city Dr. R. W. Hooker opened medical work in 1905, and within the year had 2,532 visits at his office. This, he writes, is a great opportunity to reach the people with the Gospel, for we always hold religious services before dispensing medicines, and this is under my direct supervision. I do the preaching the most of the time, for

I find that what the doctor himself says in a religious way has a great deal more weight with the people than if someone else should do the preaching.

13. Madero Institute.

In our schools there are 195 pupils. Of these Madero Institute is best known to us. "What do your girls do for missions after they leave the Institute?" we asked Miss Addie Barton, its principal. She replied, "Some of our girls are teaching in the mission schools and some in the public schools, but most have married pastors, and are letting their light shine in the home. Two of our old girls, Maria R de Dominguez and Amada T de Garcia, wives of ministers, live here in Saltillo. They are women of fine, noble Christian character, and their influence is seen and felt in the lives of their children. They both have lovely, promising families."

During our week of prayer, the first of the new year, seven of our girls were converted and baptized."

14. The Ultimate Evange- lization.

In Mexico, as in all mission countries, the ultimate evangelization must be in the hands of its own people. Hence the Theological School at Torreon, in charge of Mr. Cheavens. The first of "our boys" to be ordained, writes Mr. Cheavens, was Rev. Donato S. Ruiz. Since leaving the Institute he has labored with Rev. Frank Marrs, first in Durango, then in Juarez. He is talented and consecrated, and we hope for the best things from his life-work.

15. A Woman Redeemed.

It is from the work of these young seminary students that Mrs. Cheavens gives the following incident: "In the first year of our work in the Seminary in Torreon we established a number of missions in different parts of the city. Services were held by the young men in the school each Sunday afternoon. One of these missions was at the home of a woman who was a member of the church, and who lived in one of a number of tenement houses in the factory district. One day a woman with dissipation written in every line of her bloated face drew near enough to the door to hear, if she could, what the 'protestant' was talking about. She heard but little this time, being ashamed to be seen near a protestant meeting. But something she could not resist drew her a second and again a third time, when she entered and heard for the first time in her life (she was near forty years of age) that the Lord Jesus Christ loves sinners and died to save them from their sins. Overcome with grief, she rushed to her little adobe hut, shut herself in and cried all day long, telling her children to let her cry always, so deep was her conviction. But peace came to her, and her life was transformed into a beautiful Christian life."

Just now an old law revived is sadly interfering with this house-to-house preaching, but we trust for better things.

16. **Persecution.** For persecution is not dead in Mexico. Here is a leaf from a recent experience of Mr. Frank Marrs of Juarez: "In March, accompanied by Brother Cheavens, we made a trip out in the mountains to a place called El Rodeo, where we organized a church of more than forty members. On that trip we were maltreated in many ways—shot at, stoned, spat upon, service house set on fire (and afterwards dynamited)—by fanatical Catholics, yet with it all the Lord gave us there a great victory. The last report coming from this new church at Rodeo says that there are now eighteen more candidates for baptism. Brother Jose Ramirez is the native brother at work in the Rodeo Field, and he and his wife, Sister Maria, have been very zealous and faithful amidst many trials and persecutions.

17. **The Outlook.** What then is the Christian outlook for Mexico as a whole? There are according to late statistics 20,638 communicants in all protestant churches in Mexico, more than 38,000 professing Christians and 216 missionaries. Were these missionaries equally distributed there would be 65,000 Mexicans for each missionary to reach and teach. Surely a stupendous task. The harvest is great and the laborers few.

In view of such odds we hear with joy the brave, undaunted voice of our missionaries, saying, with courage equal to that of Carey or Judson:

"Thus the work goes on. Slowly but surely, the leaven of the Gospel is permeating the people, meeting with strong resistance in some places, and apparently with ready acceptance in others. The missionaries, though oftentimes disappointed and cast down, yet feel encouraged to press on in the battle with sin and error in this land of darkness and superstition, believing that the battle is the Lord's, and that His shall be the victory; that light from the Sun of Righteousness shall yet break over this benighted, deceived, and sin-cursed people; that the embattled and entrenched hosts of error shall be vanquished, and that

"Jesus shall reign where'er the sun
Doth his successive journeys run."

Suggestions for Young Woman's Auxiliary.

Essays.

- Diaz—The Grand Old Man of Mexico.
- Some Mexican Cathedrals.
- Life on a Hacienda.
- Protestant Missions in Mexico.
- A Descendant of the Aztecs.

Suggestions.

A simple, interesting exercise can be arranged by two bright girls at either end of an improvised telephone, one asking and the other answering questions about Mexican Missions in telephonic style.

Bibliography.

- Modern Mexico—*Outlook*, March 23, 1907.
- Mexico at Hightide—*World's Work*, Aug., 1907.
- Mexican Fiestas—*Scientific American*, Dec. 21, 1907.
- Peddler and Pack Horses in Mexico—*Overland*, July, 1907.
- A White Umbrella in Mexico—F. Hopkinson Smith.
- Mexico in Transition—William Butler.
- Short History of Mexico—A. H. Noll.

Leaflets.

- Child Life in Mexico—2 cents
- Who is our Neighbor? Poem—1 cent
- Life in Azteca Land—Free

Band Programme.

Arranged by Miss ELIZABETH N. BRIGGS.

FIRST MEETING.

SUBJECT—Mexico, the Country.

Motto—First the Sowing, then the Reaping.

Opening Exercises.

Bible Reading.—Sowers and reapers. The harvesters' reward. (See programme for Woman's Societies.)

Prayer.

Hymn.

Roll Call.

Collection.

Hymn.

Reading.—THE NATIONAL FLOWER OF MEXICO—A long time before Columbus discovered America, the Aztecs, or ancient Mexicans, were looking about for a place in which to build their houses and settle down. They came from a country far to the north of what is now Mexico.

A wise man had told these Aztecs that when they came to a place where an eagle was perched upon a rock, in that place they must build their city.

As they drew near Lake Teycuelo, they saw an eagle perched upon a branch of the nopal cactus, which grew out of a crevice in a rock. The eagle held a serpent in its beak.

Then they knew that this was the place where they were to build their city.

This old story is the origin of the Mexican coat of arms, which is an eagle perched upon a cactus stem, and holding a serpent in its beak. This coat of arms is stamped upon the coin of Mexico, and is painted upon her flags.

The Mexican flag has three bars of equal width across it—green, white and red. The central one is white, and upon it is the old coat of arms.

The Mexicans have taken the nopal cactus, a prickly pear, for the national flower. It often grows several feet in height and is covered with sharp thorns, of an orange color. Its blossom is bright yellow, and its fruit is smooth and red and good to eat.—*Exchange*.

Some Mexican Cities—Arrange short items from paragraphs 1, 2, 3, 4, 5, 6, to be read by different children.

Reading—STREET NAMES IN MEXICO—As so many of the Indians cannot read, the streets in Mexico are named after birds or beasts. The name of the street appears in Spanish letters, but this is followed by the figure of the creature after which the street is named. For instance, Ox Street is indicated by a figure of an ox in plaster or painted on a wall; the street of Flamingo presents the tall flamingo with back of fiery red, and Elephant Street has a well-molded figure of that animal with enormous tusks and trunk. This custom is a very useful one, for the youngest child can thus find its way home. Even the sheep of little Bo-Peep might have saved their mistress an endless amount of worry had this custom of naming the streets been the fashion in Mother Goose land, as it is in Mexico.

Hymn or Solo (Selected).

Reading—Bondage of the Women. (Paragraph 7.)
Behind the Scenes. (Paragraph 8.)
Our Missions. (Paragraph 9.)

Question Box on Mexico—Write questions on slips of paper. Let each child draw in turn, and if he cannot answer the question pass it on to the next child.

Hymn, Adjournment.

SECOND MEETING.

SUBJECT—Mexico, the People.

Motto—Thou shalt love thy neighbor as thyself.

Opening Exercises.

Bible Reading—My Neighbor, Zech. 8:16-17; Eph. 4:10; Proverbs 3:27-29; Proverbs 24:29; Galatians 5:14; James 2:8; Romans 13:10. Mexico, our next door neighbor. Apply these texts.

Prayer—Especially that we may be faithful neighbors.

Hymn.

Roll Call.

Collection.

Hymn.

Reading—

OUR LITTLE NEIGHBORS IN MEXICO.

As we walk along the streets of Mexico we will see some children beautifully dressed, carrying elegant French dolls, riding expensive bicycles, or playing with other costly toys. But see how many more of the children are in rags, their feet bare, faces and hands dirty, hair unkempt, and so hungry that they will run to pick up any piece of bread or bit of fruit that is thrown into the street. It is with these children of the poor I wish to make you acquainted today.

OUR MEXICAN NEIGHBORS AT HOME.

Let us visit them in their homes. Be careful where you step, for there is much mud and dirt! What smells! They almost make one sick. Look into that doorway. You see a small yard, where pigs, chickens, cats, dogs, and babies are rolling in the filth. Each of the rooms you see opening into the yard is the home of a separate family. The floors are of beaten earth, and nearly always damp. There is little or no furniture. A straw mat serves as bed, and a roll of old rags for pillow; and at night all the members of the family sleep, huddled together, in the same clothes worn during the day. Their pet animals sleep in the same room with the rest: and the doors are closed tight. The wonder is that they do not all die of suffocation before morning.

At meal-time they squat on the ground around the little charcoal fire, and eat out of the two or three dishes in which the food has been cooked.

Reading—Our Mexican Neighbors at Play—What do they play?

Boys have marbles and tops, and "cup and ball." Mimic bull-fighting is a great amusement. One boy acts as "bull," the others wave red handkerchiefs or blankets before the "bull" to anger him; then he darts one way or another to catch his tormentors. On the ranches, lassoing is a great sport. Little boys of four begin by catching the cat or dog with a rope that has a long, open slip-knot. Tabby starts to run, but the boy throws the rope, and pussy is fast by the leg or neck. Chickens, goats, calves, and colts afford the boys plenty of opportunities for practice, so that it is no wonder the Mexicans become so skillful with the lariat. The girls play house and doll as do little girls the world over.

Hymn.**Reading**—Harvesting. (Paragraph 11; begin: About forty years.)

Branches of the Work. (Paragraph 12.)

Madero Institute. (Paragraph 13.)

Recitation—(Selected).**Reading**—The Ultimate Evangelization. (Paragraph 14.)

A Woman Redeemed. (Paragraph 15; begin: In the first years.)

Persecution. (Paragraph 16.)

Hymn, Adjournment.

NOTE—This programme may seem hard for small children. If too hard for your Band, change it by telling paragraphs 11 to 16. As you talk, hand the children slips of paper on which you have written, Persecution, Madero Institute, etc. When you have finished talking, have each child retell the part his slip represents.

**UNION NOTES.**

The Woman's Missionary Union will hold its Annual Session at Hot Springs, Ark., May 14, 15 and 17, 1908.

At its Coming Session the Union will celebrate its Twentieth Anniversary. The occasion will be commemorated by a Twentieth Anniversary Gift of \$20,000.00 for the Permanent Endowment of the Woman's Missionary Union's Training School, Louisville, Ky.

It is a fitting memorial of this significant occasion that the Union should give a thousand dollars for each year of its existence, to more firmly establish their Training School, which has come to crown the twentieth year of our work and which by the generosity of the Sunday School Board, has been appropriately and beautifully housed. It is earnestly hoped the full amount of the proposed gift will be completed by May 14th.

The Woman's Missionary Union's Training School will hold its first Commencement Exercises May 21, 1908.

Miss Crane, Corresponding Secretary of the Union, attended in January, the Annual Session of the Woman's Missionary Union of Florida. She is planning visits to Kentucky, Missouri and Oklahoma before May, and expects to be at Asheville for the Y. M. C. A. Conference in June, as well as the Young People's Missionary Movement Conference in July.

We call attention to Children's Bible Day June 7th. This day is under the supervision of the Sunday School Board, but the Union is pleased to render all aid within its power. Apply for Programs and Mite Boxes which are supplied free, to Dr. J. M. Frost, Nashville, Tenn.

The Literature Department of the Union has prepared a new White Catalogue of Leaflets, Programs, etc., and will be glad to send on application. It has on hand also the new Y. W. A. Pins, price 65 cents, and the Sunbeam Pins, 15 cents. 2 cent postage extra for the latter.

The books of the Union will close April 20th, 1908. State Reports to appear in the Annual Report must be received by Mrs. W. C. Lowndes, 602 Parkwyrth Avenue, Baltimore, Md., on or before this date.

We take pleasure in stating that the end of the third quarter 1907-1908; as the end of the second quarter, finds us considerably in advance of what we were at this time last year. The fourth quarter reports, however, must be far larger than any ever made by the Union if we reach the high aims taken for our twentieth year.

Many Study Classes have been formed in the Missionary Societies and are doing good work. An increased number of these classes will, we hope, mark the opening of our new year. Leaders will find much of interest and benefit in the Young Peoples Missionary Conference, held in Asheville, N. C. July 3-12. For further information write Dr. T. B. Ray, Ed. Sec., Richmond, Va.



TREASURER'S REPORT.

Third Quarterly Report from Treasurer of Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

| State. | WOMAN'S SOCIETIES. | | | | | Y. W. A. | | | | | BANDS. | | | | | Totals. |
|---|--------------------|-----------|---------|----------|-----------|-----------|----------|--------|--------|----------|-----------|----------|--------|---------|---------|------------|
| | Foreign. | Home. | S. S. | M. H. | T. S. | For. | Home. | S. S. | M. H. | T. S. | For. | Home. | S. S. | M. H. | T. S. | |
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