

Our Mission Fields

VOLUME VII

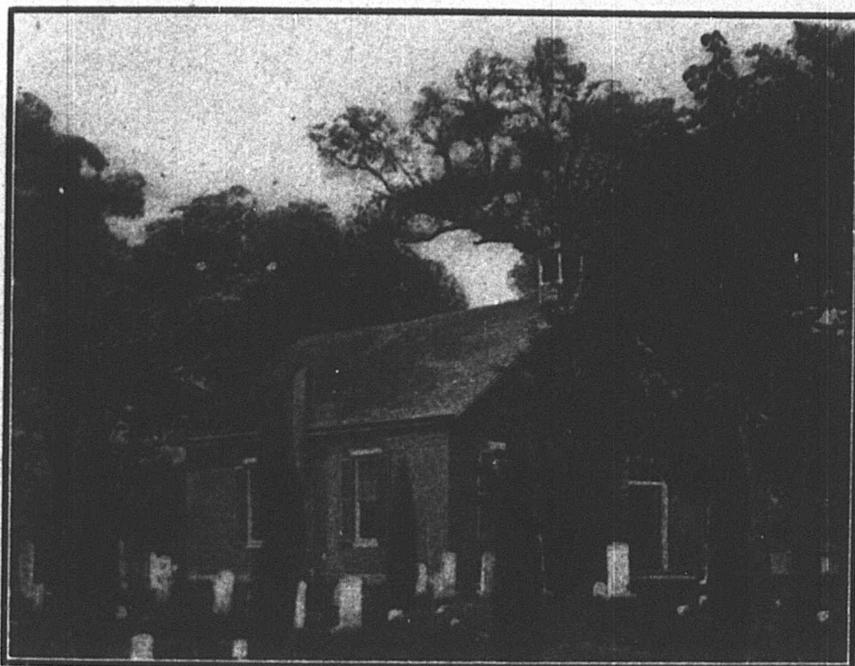
JULY-AUGUST-SEPTEMBER, 1912

NUMBER 1

UNION WATCHWORD, 1912-1913

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

—Matt. 28: 20



SATERS BAPTIST CHURCH. ERECTED 1742
The oldest Baptist Church in Maryland

PUBLISHED QUARTERLY BY

THE WOMAN'S MISSIONARY UNION

Auxiliary to the Southern Baptist Convention

15 WEST FRANKLIN STREET

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BALTIMORE, MARYLAND

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Our Mission Fields

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Auxiliary to Southern Baptist Convention

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Our Mission Fields

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

15 WEST FRANKLIN STREET BALTIMORE, MARYLAND

CLARIS I. CRANE, Editor.

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Calendar of Monthly Topics
Woman's Missionary Union, 1912

January—A Million Women—Study of Organization.

February—Japan.

March—The Foreigner, East and West.

April—Christian Stewardship.

May—South America.

June—Mountain Missions.

July—Mexico.

August—Missionary Training.

September—The Country Church.

October—The World-Field.

November—The City—A Menace? An Opportunity?

December—China.

THE FUTURE OF "OUR MISSION FIELDS"

In July, 1906, the first issue of "OUR MISSION FIELDS" was sent out from W. M. U. headquarters in Baltimore. For six years a free copy has been sent to every Society and Band in the Southern Baptist Convention. Each year the number has increased, as has, also, the paid subscription list, until the issue has grown to seventeen thousand. The expense of printing so large a number each quarter has grown to be more of a financial burden to the Union than was deemed wise or right. At the Annual Meeting of the Woman's Missionary Union held in Oklahoma City, it was decided that the free copies be discontinued and that "OUR MISSION FIELDS" be placed entirely upon a subscription basis; therefore, after this present number there will be no more free copies.

"OUR MISSION FIELDS" has been a large factor in stimulating the interest of our women and girls in missions, and since its publication has given comprehensive information on mission work in our own conventional territory, as well as going far afield to present a worldwide view of the progress of Christian missions at home and abroad. There is more need now than ever for this magazine, and the subscription of twenty cents per year would seem to be within the limit of any Society or Band, however small. Indeed, none can afford to be without it. The information and inspiration it will furnish to all those interested in the conduct of missionary societies will be indispensable and well worth the price of subscription. Individual members as well should be solicited to subscribe for this magazine. All who are *not* now regular subscribers should send their names to the Woman's Missionary Union Literature Department, 15 W. Franklin St., Baltimore, Md., by September first, in order to begin with the October number. Send remittance in stamps, check or Post-office order. There will be no reduction for clubs.

APPORTIONMENTS FOR YEAR ENDING MAY, 1913

State	Foreign	Home	S. S. Board	Margaret Home	Training School		Total
					Cur. Exp.	Enlarg. Fd.	
Alabama	\$ 10,250.00	\$ 6,800.00	\$ 100.00	\$ 60.00	\$ 170.00	\$ 400.00	\$ 17,780.00
Arkansas	3,000.00	3,000.00	25.00	20.00	60.00	150.00	6,255.00
District of Columbia	800.00	500.00	10.00	25.00	10.00	50.00	1,395.00
Florida	3,000.00	2,000.00	40.00	20.00	50.00	150.00	5,260.00
Georgia	27,400.00	18,200.00	190.00	175.00	550.00	1,000.00	47,515.00
Illinois	380.00	700.00		5.00	5.00	15.00	1,105.00
Kentucky	11,300.00	5,800.00	100.00	100.00	415.00	600.00	18,315.00
Louisiana	2,400.00	2,400.00		25.00	60.00	175.00	5,060.00
Maryland	3,300.00	2,200.00	50.00	30.00	75.00	175.00	5,830.00
Mississippi	6,300.00	4,300.00	100.00	75.00	110.00	270.00	11,155.00
Missouri	5,300.00	2,700.00		50.00	125.00	400.00	8,575.00
New Mexico	220.00	250.00		10.00	5.00	15.00	500.00
North Carolina	15,000.00	10,100.00	250.00	110.00	280.00	650.00	26,390.00
Oklahoma	850.00	850.00		10.00	50.00	150.00	1,910.00
South Carolina	18,240.00	12,200.00	200.00	160.00	210.00	1,000.00	31,970.00
Tennessee	14,000.00	9,400.00	200.00	75.00	175.00	400.00	24,250.00
Texas	19,100.00	15,600.00	135.00	100.00	200.00	400.00	35,535.00
Virginia	27,200.00	15,000.00	100.00	150.00	450.00	1,000.00	43,900.00
Total	\$168,000.00	\$112,000.00	\$1,500.00	\$1,200.00	\$3,000.00	\$7,000.00	\$292,700.00

Apportionments for Young Woman's Auxiliaries for Home and Foreign Missions

State	Foreign	Home	Total
Alabama	\$ 900.00	\$ 300.00	\$ 1,200.00
Arkansas	250.00	250.00	500.00
District of Columbia	40.00	30.00	70.00
Florida	200.00	100.00	300.00
Georgia	2,200.00	1,400.00	3,600.00
Kentucky	2,000.00	700.00	2,700.00
Louisiana	100.00	50.00	150.00
Maryland	200.00	225.00	425.00
Mississippi	335.00	130.00	465.00
Missouri	270.00	80.00	350.00
North Carolina	2,120.00	900.00	3,020.00
Oklahoma	60.00	25.00	85.00
South Carolina	1,630.00	1,035.00	2,665.00
Tennessee	1,320.00	800.00	2,120.00
Texas	1,200.00	800.00	2,000.00
Virginia	2,300.00	1,600.00	3,900.00
Total	\$15,125.00	\$8,425.00	\$23,550.00

Apportionments for Bands for Home and Foreign Missions

State	Foreign	Home	Total
Alabama	\$ 440.00	\$ 20.00	\$ 460.00
Arkansas	350.00	36.00	386.00
District of Columbia	20.00	16.00	36.00
Florida	58.00	62.00	120.00
Georgia	970.00	810.00	1,780.00
Kentucky	400.00	270.00	670.00
Louisiana	70.00	50.00	120.00
Maryland	28.00	25.00	53.00
Mississippi	70.00	50.00	120.00
Missouri	150.00	20.00	170.00
North Carolina	1,600.00	1,020.00	2,620.00
Oklahoma	4.00	7.00	11.00
South Carolina	1,620.00	1,080.00	2,700.00
Tennessee	830.00	400.00	1,230.00
Texas	1,000.00	800.00	1,800.00
Virginia	2,500.00	1,200.00	3,700.00
Total	\$10,110.00	\$5,866.00	\$15,976.00

Apportionments for Royal Ambassadors for Home and Foreign Missions

State	Foreign	Home	Total
Alabama	\$ 10.00	\$ 8.00	\$ 18.00
Florida	5.00	5.00	10.00
Georgia	60.00	40.00	100.00
Kentucky	40.00	20.00	60.00
Louisiana	10.00	6.00	16.00
Maryland	15.00	5.00	20.00
Mississippi	10.00	6.00	16.00
North Carolina	200.00	100.00	300.00
South Carolina	150.00	100.00	250.00
Tennessee	30.00	30.00	60.00
Virginia	400.00	200.00	600.00
Total	\$930.00	\$520.00	\$1,450.00

Amounts Still Due on the Training School Enlargement Fund for 1911-1912

State	Amount	State	Amount
Arkansas	\$207.00	New Mexico	\$ 11.35
District of Columbia	14.00	North Carolina	299.23
Georgia	640.17	Oklahoma	12.94
Illinois	5.00	South Carolina	455.33
Kentucky	118.79	Tennessee	464.91
Louisiana	152.65	Texas	299.17
Mississippi	293.94	Virginia	219.90
Missouri	543.00		

MAGAZINE AND BOOK REFERENCES

JULY

- The Fair God—Gen. Lew Wallace.
 Mexican Ranch—American Baptist Publication Society.
 Conquest of Mexico—Prescott.
 Passing of a Dictator—*Harper's*, April, 1912.
 New Revolution in Mexico—*Current Literature*, March, 1912.
 Surrender of General Reyes—*Independent*, Dec. 28, 1911.
 Bandit-Governed Mexico—*World Today*, January, 1912.
 Situation in Mexico—*Collier's*, January, 1912.
 Protestant Christianity in Mexico—*Missionary Review*, May, 1911.

AUGUST

- The Foreign Missionary—Arthur Brown.
 The Call, Qualifications and Preparation of a Missionary Candidate
 Student-Volunteer Movement.
 The Missionary Pattern—*Missionary Review*, July, 1911.
 Systematic Training for Missionaries—*Missionary Review*, March,
 1912.
 Missionaries for Literary Work—*Independent*, December 14, 1911.
 How American Missionaries Disappointed Me—*McClure's*, February,
 1912.
 Missionaries in the Making—*Review of Reviews*, March, 1912.
 Training for Missionaries—*Missionary Review*, July, 1911.
 Address to a Young Missionary—*Missionary Review*, Nov., 1911.

SEPTEMBER

- The Church and the Open Country—Wilson.
 Rural Christendom—C. E. Roads. (90 cents). S. S. Union, Phila.
 The Day of the Country Church—Ashenhurst. (\$1.00). Funk &
 Wagnalls, New York.
 The Country Church—*Standard*, March, 1912.
 Rural Manhood—Y. M. C. A. Press, New York.
 Country Life and the Church—*Outlook*, April 10, 1909.
 Modern Methods in the Country Church—(10 cents). *Miss. Ed.*
Movement, New York.
 Ministers' Social Helper—*Ladies' Home Journal*, April, 1912.
 Church and Channels for Action—*Survey*, Jan. 13, 1912.
 Rural Church Leaders Needed—*Survey*, Jan. 6, 1912.
 Mistakes of the Small Church—*Ladies' Home Journal*, Nov., 1911.
 Wanted—Church Statesmanship—*North American*, Feb., 1911.
 A Letter to a Country Preacher—*World's Work*, March, 1911.
 The Church and the Rural Community—*American Journal of So-*
cology, March, 1911.

SUGGESTED LEAFLETS

From Woman's Missionary Union Literature Department

JULY

MEXICO

A Bit of Mexico Personally Observed.....	5 Cents
Child-Life in Mexico.....	2 "
Home Life in Mexico.....	2 "
Mexico—Flag Series (Questions and Answers).....	5 "
Senora's Story.....	2 "
Woman in Mexico.....	2 "
A Visit to Our Mexican Missions.....	Free for postage
Mexico.....	Free for postage
The Meaning of Her Tears.....	Free for postage

AUGUST

MISSIONARY TRAINING

Why Theological Training for Missionaries.....	5 Cents
If God Permit.....	2 "
The Value of a Purpose.....	3 "
Home Ties and the Foreign Field.....	3 "
Purpose and Preparation.....	Free for postage
Sixty-one Questions and Answers About our Training School,	Free for postage
Why We Must Enlarge Our Training School.....	Free for postage

SEPTEMBER

THE COUNTRY CHURCH

The Country Church Program.....	2 Cents
The Mistress of the Rural Manse.....	2 "
Unemployed Talent in the Church.....	2 "
The Marching Order of the Church.....	2 "
Church Missionary Committee.....	5 "

CONVENTION NOTES

The immediate task set before the Union, in the stirring words of the president's address, is the necessity of building a more secure foundation for the future in the training of more children and young people for the part they are to play in the great mission enterprise. This keynote, struck at the first session, found a response in each following session as through the conferences, through the encouraging and stimulating reports from the Training School, through the pictures drawn of the life at the Margaret Home. Again and again the emphasis was laid upon the need of enlisting the boys and girls while still young under the banner of the Great King. The increase in gifts over any preceding year, the large numbers in attendance, the spirit of love and harmony expressed through the quiet waiting upon God in the early morning hours—all these stimulated anew the interest and loyalty of the women in attendance, but the most lasting impression came through the widespread purpose to increase by at least a thousand the Sunbeam Bands. Too long has the Union followed the unwise policy of not increasing, even proportionately, the number of children's societies, so that now we have a building with an inadequate foundation. Many have gone from the annual meeting resolving to gather together the children near them, "teaching them to observe all things whatsoever I commanded you." Matt. 28: 20.

Our next annual meeting, to be held in St. Louis, Mo., will be a memorable occasion, as it will mark our twenty-fifth anniversary, to be followed by a year of celebration carried out through all the States and societies, looking to an enlargement both of membership and contributions. It devolves upon us to be untiring in our efforts during the year that is before us, that we may raise a memorial that will be a "sweet savor unto the Lord."



*FROM OUR MISSIONARIES

We extend to all our societies and bands the greeting sent from Mexico to the Woman's Missionary Union in annual session at Oklahoma City, through Miss Addie Barton of Saltillo. She writes in part:

"My dear sisters in Convention—To you, the highly favored of God, called from all parts of our beautiful Southland, to meet together in Oklahoma, with voices attuned in praises to Him who loved us, with hearts beating in sympathy for the one common cause of the extension of the Redeemer's Kingdom, we send fraternal greeting from the land of sunshine and flowers, and I was about to say *song*; but songs today are mixed with the mournful cadences and minor strains of war and bloodshed.

"Weeping may endure for a night, but joy cometh in the morning,' and beyond the clouds that hover o'er us today we see the Son of Righteousness arising in all His glory—we see after the Revolution a greater revolution in Missions—we see a nation born in a day. Allow us to congratulate you on your 'work of faith and labor of love and patience of hope in our Lord Jesus Christ,' and pray for a great blessing upon you for the coming year."

A very interesting publication came recently to W. M. U. headquarters, a Chinese newspaper sent by Miss Sophie Lanneau of Soochow, China. On the front page, printed in red ink, is the Edict of Abdication of the Manchu Dynasty. For obvious reasons we did not read this wonderful document, being quite willing to accept Miss Lanneau's explanation. Speaking of newspapers, she says: "Foreigners in China have all these years gone on the assumption that only the few who devote themselves to special literature work can learn to read the newspapers. The vocabulary is naturally very different, both from the Christian books with which we may become familiar, and from classics with which we do *not* become over familiar, to say the least.

This past month (March, 1912) a language school for missionaries was held in Shanghai with great success. One course was given to newspaper reading. At this school I had the privilege of reading, or rather following Dr. Darrochas as he read, the famous last Edict of the Manchu Government.

Our work gives greater promise than ever, and we need the prayers of those at home more than ever, that we may have spiritual power to use our new opportunities."

This paper bore the date of 27th day of the 12th moon of 1911, which, being interpreted, means February 14, 1912.

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

Mrs. F. N. Sanders of Guadalajara, speaking of the New Year's Greeting sent from W. M. U. headquarters, writes: "I wish I could tell you of the pleasure your messages and prayers gave me; they went straight to my heart and made me long to meet each member of the W. M. U. and talk of His wondrous love and power. I feel that your prayers are echoed in the heart of every missionary on the field. He has never said that without Him we could not lead a life of activity, but He has said, 'Without Me ye can do nothing.' The fact that in your meetings you remember us in prayer strengthens us and encourages us in a way you dear home people little understand. It is only through the home people that we have the great privilege and joy of being here in Mexico. Since you are praying that His wisdom and Spirit guide us, we consecrate ourselves anew and strive more earnestly to bring the light of love to these people who are depending on priests and useless rites to bring them the peace for which every human soul longs.

"Our work here is doing well, especially the school work at Toluca. It would make your heart rejoice to see the change in these children after they have been with us a few months. We trust all those among whom we work may be brought to Christ before the end of the year."

After being back home in West Africa nine months, Mrs. George Green of Ogbomoso is still rejoicing over the welcome they received from the natives on their return from the United States, because they knew by this welcome that they had won the hearts of their people.

She says: "They kept coming for many days, bringing with them gifts, such as chickens, eggs, yams, bananas, etc.; even little Virginia received three Guinea pigs and a monkey. It reminded me of an old-time pounding a pastor often receives in Virginia. The natives are so much pleased with our little baby. They say she is one of the people of Ogbomoso now. We took her to see the king of the town some time ago. He gave her sixpence and a Yoruban name, which is Ogbomoso for the town in which she now lives. Her other name is Virginia for the State in which she was born. She has a smile and a welcome for every one, and in this way she is a true little missionary.

"During the month of January our schools had holiday; now they have reopened and all work is progressing nicely. The day school opened this week with fifty-five or sixty scholars. The training school has only a few students, but we are expecting more to come in after the midsummer holiday.

"During the last of January a meeting of our missionaries was held here in Ogbomoso. The visiting missionaries were our guests during the meetings. The work is progressing along all lines, and I think we have a bright future before our African mission. At present Dr. Green is in full charge of all work in Ogbomoso and its institu-

tions. We are expecting Mr. Patterson to come to help us. Dr. Green is building two grass sheds with mud walls for his medical work, as the place in which he is now working is not large enough to accommodate the people who come. These are only temporary places; something just had to be done. We are still hoping to put up a proper place in the near future. I notice from the Prayer Calendar that in October prayer is asked for \$3000 to put up a hospital here in Ogbomoso. It is so much needed, and I believe we will get it, too.

"We are well and happy in the work, and are glad to be back again among these people who need us so much, need to know of our God and His great gift to the world. There have been many to take a stand for Christ during the past year."

From Victoria, Brazil, Mrs. L. M. Reno writes: "I want to thank the W. M. U. for 'Our Mission Fields.' I was especially interested in the number which told of the beginning of woman's missionary work in the homeland and of its attainments. It gives us faith to make beginnings here, even through difficulties.

"In October of last year we organized a Woman's Missionary Society here in the city. It consists of 17 members, and four others have given us their names this last week. We have two Bible classes among the women each week. Our principal work, however, is visiting among the women. The offerings of these women during the three months have amounted to about \$19. They are all poor, a number of them having to earn their living by washing, ironing, sewing, baking, etc., and many times having to earn for several children as well.

"In the interior of our State we have five other societies for women. In August of last year I made a trip through the South in the interest of woman's work and the work of the Sunday-school. I found there the women so anxious to work, but the ignorance is appalling. I organized a society one day when there were perhaps 40 women and girls over 16 years of age present, and we searched diligently, but could not find one among them who could read. We finally found a little girl of 10 years who could read and write, and we made this little girl secretary, with her mother as assistant. Yet those women are willing to work. I have seen a woman, not once, but many times, in the meeting, when I knew that she had carried her baby five miles through mud or rain to get to our meeting, and then she would carry him home again at night.

"We have about 125 women organized now in this State, and we are trying to organize in the interior fields. You see we are in the midst of 'our beginning' here in the State of Espirito Santo. Pray for us that we may have courage and strength and faith to push on valiantly. Knowing that we serve the same Master and that some day He will lead us out and show us what great things He has done for the women of this little corner of His vineyard."



COUNTRY SCENE IN TROPICAL MEXICO

Program for July

MEXICO.

"The Virgin of Guadeloupe is preached everywhere as the 'only refuge and protector of Mexicans.'"

1. Hymn. 2. Bible Reading. 3. Prayer. 4. Mexico's History (Paragraphs 1, 2, 3, 4). **5. The Land and the People** (Paragraphs 5, 6, 7, 8). **6. Southern Baptists in Mexico** (Paragraph 9). **7. Business. 8. Prayer and Dismission.**

†Summary (S. B. C. in Mexico).—1880 marks the beginning of Southern Baptist missions in Mexico. Starting in the State of Cahuiala, under Rev. T. M. Westrop, the work has spread to the centers of influence in both North and South Mexico, and recently to

†See *Our Mission Fields* for June, 1908; June, 1911 and Oct., 1911.

the less known section of the Pacific Coast. The statistics for 1911 show a force of 18 men and 16 women missionaries, who, with 31 native helpers, conduct 52 churches and 112 outstations; 2 medical missionaries who, without hospitals, have treated 2047 patients; 16 schools with 788 pupils; an addition of 309 members by baptism, making a total enrollment of *2063 church members.

1. Mexico in the Public Eye. "There is no certainty but uncertainty" might with truth be written over the entrance into Mexico today. Watched alike by statesman, financier and missionary has the struggle for liberty torn the distracted country from end to end, nor has a lasting peace even yet been won. The smouldering fires of discontent now here, now there, burst into flame anew and threaten to consume the stable government set up by Madero.

2. A Heritage of Struggle. Mexico, indeed, is no stranger to struggle. The Aztecs, who set up their powerful empire in the 14th century, were a warlike people, and the grim tale of their human sacrifices has come down in tradition and in their picture writings cut in stone. Such barbarous customs are the more amazing when we learn of their luxurious palaces of gold and marble; their stone causeway, seven miles long, which led to the lake-bound capital city, and the circular stone marked with hieroglyphics, which still stands in the cathedral of Mexico City—a calendar more accurate than that of the Greeks and Romans.

Yet the tale of Aztec cruelties sinks into insignificance before the ruthless conquest of Cortez, who came "with the sword in one hand and the crucifix in the other," shouting, "believe or die." Cortez and his rough soldiery, better armed, better trained and stronger physically, beat down the opposition of the natives and triumphantly raised the Spanish flag over the government of "New Spain." Under the heavy hand of Spain and the Inquisition Mexico groaned, until in 1810 the first blow for national independence was struck by Hidalgo. The bitter struggle dragged on, until in 1821 the treaty of independence was signed and the evil rule of Spain in Mexico was ended.

* Figures are based on report for 1911.

3. Independence of Spain. The infant republic was not destined, however, to grow up in peace, and its history may be told in one long succession of conspiracies, revolutions, plots and counterplots, until in 1877 disorder was quelled and outward peace enforced by the iron hand of Diaz, president in name, but, in fact, dictator for more than 30 years.

"What started this revolution into flame after so many years of peace?"

"For a long time there has been a growing unrest and dissatisfaction with the existing government. Many earnest patriots felt that there was no hope of moving things out of the old ruts, and the young students saw there was little room for advancement and growth while the ideal constitution was not put into practice. Elections were merely a farce, and the people were tired of simply doing as they were bid. A desire for real liberty of action had been born within them and they were burning to carry out needed reforms. Many hoped that the Centennial in 1910 would be the time chosen by Diaz for his resignation; and if he had seen fit to lay down the power at that time he would have gone down to history as one of the greatest men of any age." Porfirio Diaz let slip his supreme opportunity to set the good of his country above personal ambition, and having fought a year-long losing campaign, has gone forth to a lonely exile.

4. Madero—Idealist and Patriot. It is still an open question whether the diverse elements of Mexico, relieved of the iron grip of Diaz, can be brought into harmony by the milder measures of his successor.

The two views are well set forth by the following quotation—the first from "Missions," and second from one of our missionaries, J. G. Chastain, Durango, Mexico: "President Madero is unquestionably a good man, occupying an impossible position. Sudden liberty, after a generation of iron rule such as President Diaz practiced and declared to be necessary, seems too much for the people. Madero is too bookish, too idealistic, too good to rule a people that care nothing for his theories, but wish better times and full liberty to do as they please. He has aimed at such a rise in the standard of Mexican life that schools would replace cockpits, the peasant learn to read, and the people generally become truly religious and intelligent. In this, it is claimed, he is so far ahead of the general temper and desires that his good intentions are ignored, ridiculed or opposed.

"The Mexican people do not want Diaz nor his kind of administration. It is true, he held the people down with an iron hand, yet his administration fell short in one important particular; he did

little to inculcate into the people the high principles of citizenship, democracy and individuality. Madero does not want to hold the people down, but is trying to raise them up on a higher plane of humanity, individuality and citizenship, and there are several reasons why he will succeed. He has the moral support of all foreigners and is backed by the best Mexican element. The State Governors with their respective police forces stand by him, and the Mexican army has never been so well equipped and trained as it is today.

"The following are some of the special benefits that will result from the war: It means a better day for the poor. They will never be oppressed as they were before. Mexico will have a cleaner administration; she will rise in her own opinion, as well as in the estimation of the outside world. She is already giving more attention to her army, raising it to a higher standard in every sense. Diaz was a back number; he was behind his nation, while Madero is far ahead of it, as all great reformers and leaders should be. This man, by his clean record, his humane and democratic spirit, will be a great character-builder; he will lift his people up on a higher level.

"The work before President Madero is extremely difficult. His leadership in the overthrow of a military despotism and the establishment of a people's government has won for him the confidence and esteem of the Mexican people to a marked degree. In the six years for which he has been elected he has a great task to perform. He will be expected 'to reform courts of justice, remove all trammels from the press, secure passage of intelligible election laws, improve the system of public education and see that justice is meted out to all men.' In other words, to make Mexico in reality what she has been only in theory, a republic like her northern neighbor, in liberty and opportunity. If Madero can give his people the large measure of personal liberty which forms his own ideal, his name will rank with Hidalgo, Juarez and Diaz."

5. Land and People.

A glance at the map on the back cover shows Mexico to be the shape of the fabled cornucopia, or "horn of plenty;" and her natural resources well bear out the symbol. In her 800,000 square miles of country, varying in elevation from the sandy coast levels to the central table land four to eight thousand feet high, and on up to Mt. Popocatepetl, nearly 18,000 feet, may be found all the products grown "from Cuba to Vermont." In addition to the luxuriant gifts of the soil, Mexico abounds in mineral wealth—coal, iron, gold and silver, precious and semi-precious stones. Cortez took from Montezuma gold and silver plates six feet in circumference, and the wealth of the Aztecs became the spoil of their Spanish conquerors. So it has

been ever since. The natives, once the richest people on the North American continent, are now perhaps the poorest. The ruling class, mixed in race, but predominantly Spanish, hold the wealth and the power, political and social, and have imposed upon the nation the language, customs and religion of old Spain. What has been the results we may learn through brief glimpses of the national life. Mexico has, broadly speaking, unlike the Anglo-Saxon countries, no thrifty middle class among all her 15,000,000 population, so that we find on the one hand a few powerful land owners, and on the other the great mass of laborers or peons living almost from hand to mouth.

6.
Home
Conditions.

The houses of the rich are low—as is usual in tropical countries—and built around a *patio*, or open court, which is the center of the family life.

"All the substantial buildings in Mexico are bright with color. Those which are not white stucco are tinted in gray, buff, or pale green, enlivened with various shades of red. Massive carvings and decorations in mosaic-work, balconies and latticed windows are also quite effective, and do much to vary the sombre Moorish architecture.

"The houses in the suburbs are gay with flowering vines, and almost any open doorway in the city will give a glimpse of the *patio*, or courtyard, with its cool verandas and bright flowers and shrubbery around a plashing fountain. As there are neither stoves nor furnaces the houses have no chimneys. The cooking is done on a stone range built either in the center or side of the kitchen, and if heat is needed in the living apartments a small charcoal brazier is used.

"But a vast majority of the people of Mexico are found in simpler dwellings. Most of the poor in both city and country live in adobe huts with thatched roofs, without chimneys or windows. A missionary gives us a picture of a home not far from the City of Mexico: 'It was a queer little village with its mud houses painted white, red, blue or orange. There are but few trees, and very little grass. In most places the ground is hard and dry because the sun is so hot. Our friend's house was a little one; it had but two rooms. There were no windows, for the doors were always open. The house had no need of a chimney, for the smoke from the charcoal fire went out at the door. One was expected to sit on the floor, and at night mats were spread to sleep on.

"Often the wife and mother is compelled to grind corn on her knees in a smoky kitchen from six in the morning till midnight in order to get food for her family. She lives with her children in a

dark room with earthen floor, no windows, and one small entrance. The furniture is limited to a few earthen dishes, a stone for grinding corn, and two low rush chairs.

7. **Religious Conditions** Mexico has thus, we see, material needs, but they are insignificant compared with her needs moral and religious; and these needs are common both to rich and poor. The fatal blight which seems inevitably to fall upon the countries whose government is linked with the Roman Catholic Church has sapped the vigor of the religious life of all classes. True, since 1857 there has been nominal separation between Church and State, but the Mexican people are still the slaves of a corrupt priesthood.

"The fruits of Rome's three centuries of rule are seen today in Mexico in the prevailing ignorance, superstition and vice. The masses are religious to the degree of fanaticism. They celebrate the feast days—of which there are very many—with scrupulous regularity and zealously observe the customs of the Roman Catholic Church often mingled with those of their Aztec ancestors; an example of which is the close connection between the Virgin of Guadeloupe and 'Tontantsin,' the heathen mother of the gods whose cult passed over to the worship of the Virgin.

"Sunday is the gala day in Mexico. To be sure, there are services in the churches which the people attend. But every shop is open and crowded with buyers. Thousands of lottery tickets are sold for the pretended benefit of 'Our Lady.' Dances, theaters, cock fights and bull fights vie with the church services in filling up the hours. More crimes are committed on Sunday than on any other day in the week.

"Do you know the Catholic idea of salvation? Come with me to one of the cathedrals on one of the principal streets, enter the lofty doorway into the dimly lighted room where a mass of people are kneeling while the priest drones a long sermon which no one heeds. This is Ash Wednesday, and all have gathered in the churches to pray and receive the little black cross in the center of their foreheads. While the pious are telling their beads, let us look at the large painting on the side wall. In the center of a glorious cloud sits the Virgin Mary with the royal diadem above her brow, holding on one arm the infant Jesus. About are the saints, and peering from the clouds above are cherub faces. Below the cloud of glory is a scene of horror. These are the souls in purgatory, the keenest anguish painted on every face. Beside the Virgin, one of the saints is reaching down to draw a soul out of the flaming heat, and the soul is responding with joy. The idea is that the prayers of the liv-

ing here below to the saints for a loved one influences that particular saint to beseech the Virgin for Him, and the Virgin in the name of her Son sends the saint to rescue the soul in torment. If they only realized within their heart of hearts that Jesus Christ alone can, and will, and does save from all this darkness and pain of body and soul.

"The higher and more enlightened classes, seeing the corruption of the priesthood, the religious robbery practiced on the people, the low state of morals existing among the masses as a direct result of the influence of the Roman Catholic religion, have drifted into infidelity. Rome makes either slaves or infidels. In Mexico, today, we find the more intelligent classes, generally men, holding aloof from the Catholic Church, and looking with indifference or suspicion on all forms of religion. They have lost faith in Rome and have none in anything else."

8. **Statistics for Protestant Missions.** We see, then, the double answer to the question, "Why should we seek to evangelize Mexico?" The need of the ignorant peon and the need of the wealthy atheist has called to the Protestants of the world. In response there have come representatives of 19 societies, a force of 294 missionaries with 529 native workers, and a church membership of 25,046.

9. **S. B. C. Work and Needs.** The Southern Baptist work, like that of all missions, has suffered in the past two years; but, like Japan, China, Cuba and other countries, Mexico may be opened to the Gospel at the point of the sword. Already there are changes for the better.

"The war has broken up numerous political and social rings, and in many other ways it promises to be a great blessing to our mission work. The question is, shall we profit by these new advantages and push the work, or shall we sleep away the opportunity? It is highly important that we increase the number of our schools and enlarge the capacity of those we already have. Madero Institute at Saltillo, our oldest college for women, is beating all past records in its prosperity; our new female college at Guaymas, on the Pacific coast, matriculated one hundred students the first year. The two schools at Toluca have a hundred and twenty-nine, and the

reason why they have not double that number is lack of room and additional equipments. We need more teachers, but the present teaching force could teach twice the number of students if they had them, but many are turned away for lack of room, and thus our opportunity for winning them for Christ is lost.

"We have been playing at Mexican missions long enough; the time has come when we must rise up and go to work. We need more men; every department of our work should be strengthened and enlarged. The Board would gladly answer all our calls, if they had going missionaries. We are confronted at home and abroad by a the money. Naturally they are looking to the pastors and churches, and I cannot believe that they shall look in vain. If all our people would follow Paul's suggestion and lay by in store on the first day of the week as the Lord has prospered them, their missionary collections would be increased tenfold, as would also the number of outgoing missionaries. We are confronted at home and abroad by a great situation; let us go down on our knees, and, before God, decide how we are to meet it."

Y. W. A. hymn chosen at Annual Meeting, May 15, 1912.

O ZION, HASTE.

I.

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Refrain.

Publish glad tidings,
Tidings of peace;
Tidings of Jesus,
Redemption and release.

2.

Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Saviour's dying
Or of the life He died for them to win.—*Ref.*

3.

Proclaim to every people, tongue and nation
That God, in whom they live and move, is love;
Tell how He stooped to save His lost creation,
And died on earth that man might live above.—*Ref.*

4.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious,
And all thou spendest Jesus will repay.—*Ref.*

5.

He comes again; O Zion, ere thou meet Him,
Make known to every heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Through thy neglect, unfit to see His face.

Publish glad tidings,
Tidings of peace;
Tidings of Jesus,
Redemption and release.

—*Mary A. Thomson.*

Program for Young Woman's Auxiliary

Hymn—"Onward, Christian Soldiers."

Prayer.

Bible Reading—(See General Program.)

Talk 1—The Romance of the Conquest of Mexico by Cortez.

Talk 2—Results of the Conquest of Mexico by Cortez.

Discussion—Mistakes Made by Roman Catholic Church—Are Protestants in Danger of These or Others?

Discussion—What can this Society do to meet any need voiced by S. B. C. Missionaries?

Talk—Recent political happenings in Mexico. How they may affect the conquest of Mexico by Jesus Christ.

Prayer for rulers, people and missionaries of Mexico.

Hymn—"Oh, Zion, Haste!"

Program for Junior Auxiliary

Hymn.

Prayer.

Bible Reading.

Use Mexican flags in the decorations. Enlarge map showing Baptist stations. Mount pictures of Mexico and hang about the room.

Assign topics to members in advance, that they may give talks in their own words. Be sure to tell each how long he or she may have, and hold all strictly to time.

Hymn—"Fling Out the Banner."

Prayer.

Scripture Reading—(Put the following acrostic on the board, and let different ones read the verses.)

- M "Make me to go in the way of Thy commandments."
 E "Every good and every perfect gift is from above."
 X "Xcept ye be converted and become as little children, ye cannot enter into the Kingdom of Heaven."
 I "I am the light of the world."
 C "Come unto me all ye that labor and are heavy laden, and I will give you rest."
 O "Open thou my eyes that I may behold wondrous things out of thy law." —*Over Sea and Land.*

Leader—Introduction—A brief sketch of the history of Mexico.

Paper—Do the Mexicans Need Evangelizing?

Talk—Women and Children in Mexico.

Sentence Prayers.

Hymn—"The Land of Mexico."

THE LAND OF MEXICO.

(Sing to the tune, "While the Days Are Going By.")

There's a land of song and story,
 'Tis the land of Mexico,
 Where the cactus blooms in glory,
 In the land of Mexico.
 Yet a darkness deep and wide
 Spreads abroad on every side,
 And they have no heavenly guide
 In the land of Mexico.

Chorus.

Take the light, Gospel light;
 Take the light, blessed light;
 Take the life, the truth, the light,
 To the land of Mexico.

There are maidens full of sorrow,
 In the land of Mexico.
 Shall they have no glad tomorrow,
 In the land of Mexico?
 Maidens in our Gospel land,
 Join, O join the Mission Band,
 Send a glad and helping hand
 To the land of Mexico.

(Chorus)

O the air is full of sighing,
 In the land of Mexico.
 In the darkness they are dying,
 In the land of Mexico.
 If the Gospel light we send,
 Prayers and alms together blend,
 Darkness deep shall have an end
 In the land of Mexico.

(Chorus)

EMMA L. MILLER.

Program for Royal Ambassadors

A Mexican camp fire (outdoor meeting).

Let each boy have a stick of wood, and in turn lay it on the fire, and while it burns tell in his own words the following stories:

1. Cortez and His Conquistadores.
2. Hidalgo—the Gideon of Mexico.
3. Juarez—the full-blooded Indian.
4. Diaz—the Man of Iron.
5. Madero—Idealist and Patriot.
6. A private in the ranks. (Choose some S. B. C. Missionary who is well known.)

Discussion—Which of these men has done most for the Captain of our Salvation?

Band Program

(Arranged by Elizabeth N. Briggs.)

FIRST MEETING

SUBJECT—A Trip Through Northern Mexico.

Motto—“And He sent them to preach the Kingdom of God, and to heal the sick.” Luke 9: 2.

Opening Exercises—Hymn.

Bible Reading—Luke 9: 1, 2, 6. (Talk of this first missionary training trip of the disciples). Mark 6: 12, 13, 30.

Prayer—For the missionaries of Mexico who are preaching, teaching and healing.

Hymn—Minutes—Collection—Hymn.

A Trip Through Northern Mexico—(Use Map).

First Traveler—Our first stop is at Juarez, very near the Texas line. Rev. and Mrs. W. F. Hatchell are the missionaries in charge here. They spend most of their time in Juarez, though there are other out-stations. Some of these out-stations are near coal mines, and the native preachers preach to the miners. Other out-stations are in the farming districts, and in these much good work is being done. Bibles are being sold to the people of the State, and the missionaries often preach in towns where there are no churches.

Second Traveler—We next come to Chihuahua. Rev. and Mrs. J. W. Newborough are in charge of the work here. They have a school that has done fine work. The revolution that has spread all over Mexico at one time made Chihuahua the center of fighting. This, of course, injured our mission work, but the churches kept up wonderfully under these hardships. The native pastors and Bible women have done their work most faithfully. There is also a good school in Chihuahua.

Third Traveler—The third stop is at Guaymas. This is far from the other places, over on the Pacific Coast. This part of the country lies between the mountains and the sea. It is broken by foothills, valleys and rich river lands. Rev. and Mrs. Frank Marrs are here; also there are Miss Beulah Bowden and Miss Laura Cox. These last two have special charge of the girls' school, though Mr. Marrs planned and begun this work. The first year the school was a success and has grown wonderfully in these three years.

Music or Recitation.

Fourth Traveler—Saltillo is the oldest of our Southern Baptist stations in Mexico. Our missionaries here are Rev. and Mrs. J. S. Cheavens, Miss Addie Barton and Miss Ida Hayes. The mission work of this district has been broken by the revolution. The girls' school under Miss Barton and Miss Hayes has sent out trained workers for other mission points in Mexico.

Fifth Traveler—Torreon is our next stop. Here are Rev. and Mrs. D. H. Le Sueur. At Lerado Mr. and Mrs. Lacy live, and Mr. Lacy teaches in the Training School at Torreon and looks after the general work in part of the district. The field is not so large as the others in Mexico, but the results of the work have been most encouraging.

Sixth Traveler—We now come to Durango. Rev. and Mrs. J. H. Benson have charge of a large field. The work in the city itself has progressed steadily. Sometimes the missionaries have had hard experiences. Stones have been thrown at their houses and at the church. Attempts have even been made to burn these buildings. Things have been printed against our work, but many times this has caused people to take more interest in it.

Hymn.

Roll Call—(Answered with name of a missionary in Mexico.)

Hymn—Closing Prayer—Adjournment.

Note—Secure other items from W. M. S. Program, Foreign Mission Journal, etc. One very successful Band Leader strongly advises that an assistant, to take charge of the music, be secured for each Band. She has the pianist of the Primary S. S. Class, and finds that this helps both the Band and the Class.

SECOND MEETING

SUBJECT—A Trip Through South Mexico.

Motto—“As ye would that men should do to you, do ye also to them likewise.” Luke 6: 31.

Opening Exercises—Hymn.

Bible Reading—Luke 6: 31-36. (Show the missionary lesson in these verses. The Heavenly Father asks us to do more for others than may be expected of those who are not his children. Our love must be as wide as God's love.)

Prayer—That we may love others more.

Hymn—Minutes—Hymn.

Travelers from Southern Mexico—

First Traveler—At Guadalajara there is a building owned by the mission. It is really a residence, but one room is used for church services and as a waiting-room for Dr. Hooker's patients, two small rooms are used for Dr. Hooker's offices, and three or four rooms are used as schoolrooms. It will be seen that this is a most useful building. In this mission are Rev. and Mrs. Sanders, Rev. and Mrs. Neal and Dr. and Mrs. Hooker. Dr. Hooker is a medical missionary, and his work has added much to the usefulness of the mission station. There is a fine Sunday-school and a B. Y. P. U. at Guadalajara.

Second Traveler—Our next stop is Leon. Here there is a nice building for the missionaries' home. It has a suitable room for the church services, a room for the day school, and offices and rooms for the printing plant. Rev. and Mrs. J. E. Davis and Mr. V. B. Clark are here. They do a great work in printing tracts, papers, etc., besides teaching and preaching.

Hymn.

Song—By smaller children.

Recitation—(Selected.)

Third Traveler—We find Rev. and Mrs. R. P. Mahon at Morelia. They live in a home owned by the mission. One room is used for the church services. Mr. Mahon not only preaches and teaches, but tries to make a number of missionary trips out into the country and to towns where there are no churches.

Fourth Traveler—Our last stop is at Toluca. Rev. and Mrs. A. N. Porter are here.

“Toluca has a residence where Mr. Porter, the field missionary, lives. A large room in front was built for services, but it is not big enough for us now. The Sunday-school is scattered all over the house, one class in the dining-room, one class in a bedroom, one in Mr. Porter's study, two in the hall, and four in the church room. One of our boys, who has been studying for the ministry several years, has never seen a church, and it took quite a while to convince him that there is such a thing as a church—that is, a building in itself, and not just one room of a private house.

“We have one room rented in the suburbs for services. There are two more residences owned by the Board in which are the two schools, crowded in like sardines in a box.

“At Taxco, a mission station of this field, is a house with its church-room. Also at Villa Guerrero we have property. There the room for the church is given the best place. It is on the corner, and is built like a chapel for worship, while the house is to one side of it. The Catholics can look at that and tell it was built for worship and not a mere residence.”

Talk by Leader—Tell of the many out-stations and native workers that were not mentioned by the travelers. Give some account of the effects of the revolution on the mission work. Help for this may be found in W. M. S. Program and other mission publications.

Roll Call—Collection—Hymn.

Closing Prayer—Adjournment.

Note—The following resolution relative to Sunbeam work was adopted by the Woman's Missionary Union for 1912-13:

SUNBEAM AND ROYAL AMBASSADOR AIMS AND GIFTS.

That the Sunbeam and Royal Ambassador Leaders shall make Christian character-building their chief concern, teach the Bible as the Book of Missions, give some clear knowledge of each Mission field, interest the boys and girls in live missionary literature and train them to practice the giving of their efforts and their money to Christian service, that their offerings shall be given as follows:

Sunbeams:

Home Missions—Mission Schools in El Paso, Tampa and Cuba.

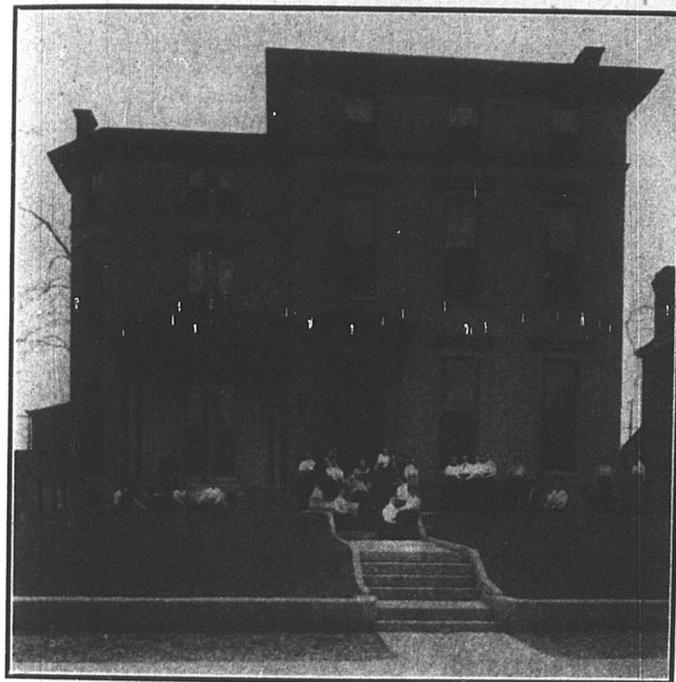
Foreign Missions—Kindergartens and schools for boys and girls in the foreign field.

Royal Ambassadors:

Home Missions—The Indians.

Foreign Missions—Boys' School at Toluca.*

*See apportionment table.



WOMAN'S MISSIONARY TRAINING SCHOOL

Program for August

MISSIONARY TRAINING.

MY PRAYER.

"I would be simply used,
Spending myself in humble task or great
Priest at the altar, keeper at the gate,
So be my Lord requireth just that thing
Which at the needful moment I may bring.

"Oh, joy of serviceableness divine!
Of merging will and work, dear Lord, in Thine;
Of knowing that results, however small,
Fitly into Thy stream of purpose fall,
I would be simply used!"

1. Music. 2. Prayer. 3. Bible Study—The Master's School, etc. 4. Introduction by Leader (Paragraph 1). 5. Brief Talks by Four Members, amplifying the qualities needed (a, b, c and d). 6. Missionary Training. 7. Paper on Our Training School—What it is? What it does? What it needs? 8. Discussion of Enlargement—How can this Society aid? 9. Prayer for all Training Schools. 10. Hymn. 11. Dismission.

MISSIONARY TRAINING.

"Furnished completely unto every good work."—II Timothy 3: 17.

Music.

Prayer.

Bible Study—The Master's School, Mark 3: 13-19 (With special emphasis upon verse 14—"That they might be with *Him*.")

Paul's advice to a worker. I Timothy 4: 13-16.

Diligence needed in order to be a good workman. II Timothy 2: 15.

The time has long gone by when it might be said with any semblance of truth that a man or woman who had failed at every other profession could always "become a missionary" as a last resort. As Dr. A. J. Brown says in the *Foreign Missionary*, "No other profession guards its doors more carefully. It is a mistake to suppose that any nice and apparently pious youth can become a foreign missionary. * * * The rigorous methods now employed quickly reject incompetent candidates, while the increasing missionary interest in colleges and seminaries gives the choicest material to select from. The boards do not send the pale enthusiast or the romantic young lady, but the practical, energetic man of affairs, the woman of poise and sense and character." This is true of missionary service whether at home or abroad.

There are certain qualifications that are required by almost all missionary boards. Prominent among these is that of health.

"A sound body is indispensable. The climate in most mission fields, the mode of living, the food provided, the unsanitary conditions, coupled with the prevailing modes of travel, and the constant demands

upon the time, sympathies and endurance of the missionary, will break him down if his vitality is low or disease has weakened any

of the bodily functions. The society requires every applicant to pass an examination by a competent medical examiner employed by it."

A plea too often heard, however, as an excuse for not heeding the call is that "I could not stand the climate." As mission work is now carried on in every latitude of the globe, it seems as though *some* suitable climate might be found. The question of physical fitness, then, is one to be passed upon not by the person concerned, but by the physician.

Most boards require a college education for men and a high-school record for women, supplemented by professional and training schools. When we realize that a new language, often difficult, is to be acquired, natives of intellectual power to be met, problems of finance and administration to be solved, we know that the best mental equipment is none too good. In the older countries one will be in contact with those whose natural bent toward philosophy—for the theories of modern philosophers were discussed in the Orient centuries before Kant and Hegel were born—has been reinforced by translations of Western anti-Christian literature. In the less highly civilized countries the missionary may be called upon to reduce a native language to writing and to grammatical form, or to transform the whole social groundwork of a tribe. In our own country the mission worker finds a need for a knowledge of socialism, child-labor, rural needs, to say nothing of the medley of foreign tongues that clamor for understanding. Above all comes the need for applying the principles of Jesus to these varying conditions. For special training along any line it may be said: "Any talent useful at home is trebly valuable in the isolation of a mission station."

There are other qualities that add to the value of a missionary in any field—executive ability, common sense, humility and the ability to work with others, courtesy, human sympathy, a sense of humor, courage and perseverance in the face of difficulties. "A missionary will be hampered in his work if socially he is an iceberg, or if he looks upon the 'poor and besotted heathen' as a race of inferior beings, or if he cannot rise above the discouragements he is sure to meet. Successful missionaries are spiritual-minded, well balanced, thoroughly prepared, sound-bodied and strong-hearted people, whose devotion to the cause of God makes them valiant soldiers of Jesus Christ, heroes on the moral battlefields of the world."

d. **Spiritual.** For, in the last analysis, the one essential is that the candidate shall have entered into fellowship with Jesus Christ as Saviour and as Lord, and through that fellowship into the further kinship of His love and His purpose that those other sheep should not miss the fold and the Shepherd, who came that not the Anglo-Saxon race, but "every tribe and people and tongue and nation" might have the life abundant—a real passion for souls, supported by the habit of Bible study and dependence upon prayer.

3. **Missionary Training.** In order that candidates may be sifted and trained the leading missionary boards have instituted training schools, where there is given theoretical training, experience in various forms of practical service, and the thorough Bible study that is essential to efficient work for the extension of the Kingdom of God.

In the United States and Canada there are 39 such training schools. Twenty are denominational, fifteen interdenominational and four affiliated with universities and theological seminaries.

4. **Woman's Missionary Union Training School, Louisville, Ky.** Organized in 1907 by the W. M. U., enabled by the generous gift of the S. S. Board and the tuition freely given by the Southern Baptist Theological Seminary, our Training School at this writing has furnished 17 graduates to the foreign work, five to the Home Board and many others to city mission work, mountain schools, State, Sunday-school and church work. Only 40 students, however, can be accommodated with the present facilities, and the usefulness of the school could be vastly increased by having larger quarters. "To meet the needs of the growing and thriving school, the W. M. U. has made plans for raising an enlargement fund of \$35,000, to be paid in five years." We, as Southern Baptist women, need to make this advance step if we would meet the challenge that comes to us to be the link between the world that needs and the young woman who lacks only training to be able to answer that need.

"The training of *college women* is not considered complete without a thorough knowledge of the Bible. The church or *city missionary* cannot attain to highest efficiency without the practical experience gained in hand-to-hand work on the mission field. The *Sunday-school teacher* cannot be a 'workman that needeth not to be ashamed' until she has become a Bible student and has learned the plans and methods of the modern Sunday-school. The *foreign missionary* cannot do battle against the forces of heathenism without intelligent

discerning use of 'the sword of the Spirit, which is the Word of God.' No matter how deep the longing for fitness and for growth, the highest development cannot be secured by *Christian workers* without definite training in the Bible and personal service. To meet this need in the individual life, and to prepare laborers for the fields 'already white unto the harvest,' the Woman's Missionary Union Training School stands ready."

What are *we* going to do that our Training School may grow?

Discussion.

Prayer.

Hymn—"Lord, speak to me."

Business.

Dismission.

"What was his name? I do not know his name,
I only know he heard God's voice and came;
Brought all he loved across the sea,
To live and work for God—and me;
Felled the ungracious oak,
Dragged from the soil
With torrid toil
Thrice-gnarled roots and stubborn rock,
With plenty piled the mountain side,
And at the end without memorial died.
No blaring trumpet sounded out his fame;
He lived, he died; I do not know his name."

No form of bronze and no memorial stones
Show me the place where lie his mouldering bones.
Only a ransomed nation fair
Built by his work and prayer;
Only ten thousand souls
Know Christ their Lord,
His love, His word,
Seen in the life of His own servant here.
These are his monument, and these alone;
There is no form of bronze and no memorial stone.

—Adapted.

Program for Young Woman's Auxiliary

Hymn.

Prayer.

Let several members prepare in advance brief papers on the qualities they would consider essential in a missionary, in order of importance. This may be varied by assigning different countries or forms of work—i. e., missionary to Indians, China, México, teacher, city missionary. General discussion to discover what qualities are essential.

Have several make answer to the question, "What courses, etc., would I demand of a training school if I were about to enter one?" Compare answers with catalogue and literature of our Training School.

Discussion—Has this society done its share in helping to give more girls the opportunity to do more efficient service in the work to which they have been called?

Closing Exercises.

Program for Junior Auxiliary

Blackboard exercise, setting down each girl's answer to the questions "If I were an Indian girl, Chinese, Italian, mountain, African, etc., what would I wish the missionary to be like?"

The story is told of a certain man in China that his nickname among the natives was "Mr. Angry Face." Did he make a good missionary? Jeremiah Everett used to give as part of his counsel to new missionaries: "Form the habit of doing each day at least one act of kindness; then you will be a preacher of Christ long before you learn the language." We can do this without waiting to be missionaries.

Program for Royal Ambassadors

Have discussions of the following questions:

If I were going to an untouched African tribe, to a Chinese hospital, to a Mexican boys' school, etc.,

- a. What qualities would I need?
- b. What would I do first?

"Uganda's White Man of Work." Fahs.

"Livingstone's Encounter with a Lion." Life of Livingstone.

Dr. Hotchkiss has done a wonderful work in civilizing the tribes of East Africa. At one time he was trying to learn the language of a tribe in order to preach to them. For two months he lived among them, learning one word after another, but he could not discover any word by which he could explain Christ as Saviour. There seemed no words for sacrifice, savior or love. At last one night when he was almost in despair, he overheard one of the men telling a tale of escape from a lion. He had been rescued by one of his comrades. Dr. Hotchkiss called to him in the native tongue: "What did you call that man?" The answer came in a word he had never heard before, and he knew it must mean "my savior." With that word he could explain Christ as Saviour from the lionlike power of sin.

Band Program

(Arranged by Elizabeth N. Briggs.)

FIRST MEETING

SUBJECT—Missionary Training.

Motto—We will hear it and do it. Deut. 5: 27.

Opening Exercises—Hymn.

Bible Reading—God's Command to Teach His Commandments to Children. "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children." Deut. 6: 6, 7. Read or tell Deut. 4: 9; Deut. 6: 6-9; Psalm 78: 4-6.

The Children's Response—Colossians 3: 20; Deut. 5: 27. (Tell this Bible Reading, choosing only a few verses to read. Impress the children with the fact that older people are commanded to teach children God's words. Speak of the response God asks from children and teach the motto.)

Prayer—(That the children may listen carefully so they will really hear God's commands, then that they may do the things that He commands.)

Hymn—Roll Call—Minutes—Collection—Hymn.

Story by Leader—

There was once a beautiful garden. It was bright with flowers that bloomed in the sunshine. There were stretches of green grass and a fountain bubbled up in the midst of it. The whole garden was a place where one might be very happy. A high fence surrounded the garden. The flowers in the garden had never seen over the fence. All day long and often late into the night they could hear the tramp, tramp of many feet that passed on the other side of the fence. Sometimes the feet went fast as though they were in too great a hurry to think of anything except the errand they were on. Other feet seemed to drag by as if they were too tired to take the next step. One spring a vine came up near the fence in the garden. Soon the vine put out little tendrils like tiny fingers to find something to take hold of. The little tendrils caught around a wire that ran up the fence. "If I climb this wire, I shall be able to see what is on the other side of the fence," said the vine. So the vine grew as fast as it could. It spread on other wires across the fence, but kept growing up and up. After a time it reached the top. Peeping over it saw many, many people going by. Some were rich, some poor, some were well and strong, other sick and tired, some were young, others old. The vine thought that none of them looked really happy. "I will hang some of my prettiest blooms over the fence to cheer them," said the vine. In a short time great bunches of sweet white flowers were hanging over the fence. The tired passers-by looked up and smiled. "I feel less tired," they said. The sick ones straightened up. "I can bear the pain better," they whispered. Even the hurrying ones, who seemed to have more happiness, stopped to look at the sweet, white flowers. When they turned away their faces had a softer happiness. When winter came the vine slept like the other flowers. The warm spring rains and sun awoke her. She found other vines coming up near her. "Let us climb the fence together and make many people happy," she cried. But some of the little vines had already begun to twine their tendrils around the grass of the garden. "We like it down here," they answered. "But the grass mower will cut you," said the older vine. "Catch hold of the wire and come up with me." "I will climb this nice weed near me," said another little vine. "But the weed will soon have to be pulled up," answered the older vine. Soon after this the owner of the garden came near. "I meant for these vines to cover this fence and hang over on the other side," he said. Very carefully he loosened them from the grass and twined their tendrils around the strong wires. "Here is a vine climbing this weed. I must train it to hold to something better than that," he said. Then the little vines grew up and up as they were trained. Then the blossoming time came, and the people on the other

side of the fence were made happier than they had ever been before by the great bunches and long branches of beautiful white blossoms.
Hymn.

How?

(An exercise for seven, to be selected by the leader.)

Leader:

"Mistress Mary, sweet as a daisy,
How does your mission band grow?"

Mary:

"O with money and with meetings,
And with pictures, maps, and greetings,
And little maids all in a row."

Leader:

"Teddy, Teddy, ready and steady,
How does your mission band grow?"

Teddy:

"O with earnestness and fun,
And some work for every one,
And merry boys all in a row."

Leader:

"Lizzie, Lizzie, always busy,
How do your meetings grow?"

Lizzie:

"O with topics and a leader,
And the love with which we heed her,
And foreigners all in a row."

Leader:

"Benny, Benny, as bright as any,
How do your meetings grow?"

Benny:

"O with tales of lands and nations,
And accounts of mission stations,
And missionaries all in a row."

Leader:

"Peter, Peter, who is neater?
How does your money grow?"

Peter:

"O with many a dime and quarter,
Saved from cake and soda water,
And pennies earned, all in a row."

Leader:

"Harry, Harry, do not tarry,
Say, how should all mission bands grow?"

Harry:

"With unselfish, patient living,
And a glad and generous giving,
And loving hearts all in a row."

—Selected.

Talk by Leader—(Explain the story of the vine. Each girl and boy has a part to do in making the world better and brighter. They must not be satisfied to play always or to work for useless things (grass and weeds). Older people are here to help teach them as the older vine called to the little ones. The dear Saviour will help us do work for Him. If vines need training, girls and boys do also, etc. Call for motto.)

Hymn.

Recitation—

WHAT I WOULD DO.

If I were a rose on the garden wall,
I'd look so fair and grow so tall,
I'd scatter perfume far and wide—
Of all the flowers I'd be the pride.
That's what I'd do
If I were you,
O little rose!

Fair little maid, if I were you,
I should always try to be good and true,
I'd be the merriest, sweetest child
On whom the sunshine ever smiled—
That's what I'd do
If I were you,
Dear little maid!

—Selected.

Closing Prayer—Hymn—Adjournment.

Note—If a rough sketch of the vine is made on the blackboard while telling the story it will be more impressive. Be sure to *tell* the story.

SECOND MEETING

The All-Story Meeting.

Motto—

"Little children come and learn,
Learn the sweet old story,
Christ was once a child like you,
Now is King of Glory."

Opening Exercises—Hymn.

Bible Reading—The Story of the Little Captive Maid who Became a Missionary. II Kings 5: 1-19. (Told by teacher of Primary S. S. Class, emphasizing verses 3 and 19.)

Prayer—(That each child may learn to tell the story of God's great love and power.)

Sunbeam Song—"Be a Little Sunbeam."

Minutes—Roll Call.

"A Little Child in a Far-Away Land"—(A Foreign Mission story told by an invited visitor from the Woman's Missionary Society.)

Hymn—"Onward, Christian Soldiers." (Have children march while singing this.)

Recitation—(Selected.)

"A Little Child in the Home Land"—(Home Mission story of pupil in mountain school, or of immigrant child, told by invited visitor.)

Hymn.

Collection.

Music—Solo or duet. (Some of the school girls who are home for the vacation may be asked to sing for the children.)

Hymn—Closing Prayer—Adjournment.

Note to Leaders—This is intended for the vacation meeting. It would be best to hold it out of doors to make it seem as different as possible from the usual meetings. Narrative leaflets for use in the program may be ordered from the Woman's Missionary Union Literature Department in Baltimore, or stories may be found in mission magazines. Pictures always add interest. The children may be allowed to remain after the program to play games. Very simple refreshments may be served, or the children may bring lunch with them. Select people who know how to talk to children to tell the stories.

"I stand in the fields
 Where the wide earth yields
 Her bounties of fruit and of grain;
 Where the furrows turn
 Till the plowshares burn
 As they come round and round again;
 Where the workers pray
 With their tools all day
 In sunshine and shadow and rain.

"And I bid them tell
 Of the crops they sell
 And speak of the work they have done;
 I speed every man
 In his hope and plan
 And follow his day with the sun;
 And grasses and trees,
 The birds and the bees,
 I know and I feel ev'ry one.

"And out of it all
 As the seasons fall
 I build my great temple alway;
 I point to the skies—
 But my footstone lies
 In commonplace work of the day;
 For I preach the worth
 Of the native earth:
 To love and to work is to pray."

—*Dr. Liberty Bailey of Cornell.*

Program for September

THE COUNTRY CHURCH.

To inspire us to see God's purpose in every-day things, and to help us, simply and quietly, to fulfil His purpose in every-day life—this is the opportunity of the church in the open country.

1. Hymn. 2. Prayer. 3. Bible Study. 4. Talk—Country Life (Paragraph 1). 5. Causes for dead churches (Paragraph 2), supplemented by personal experiences of members. 6. What the country church needs (3, 4 and 5). 7. Relation to the community (6). 8. Women's work and Sunday-school. 9. An Unmeasured Opportunity. 10. The Essential Work Talk. 11. Closing Exercises.

Hymn—America.

Prayer—For our country.

Bible Study—Christ's use of country work to illustrate the progress of the Kingdom—Sowing, Matt. 13: 3-9 and 18-23; Harvest, Matt. 9: 37. The hope of the church in the country is a wide sowing of the word and much believing prayer to the Lord of the Harvest.

Gospel principles on which Christ organized His Church:

1. "Preach the gospel to every creature" in the world by every member going or giving or praying; in the community by every member's personal work for others. Matt. 28: 19, 20.
2. Employing every member in work suited to his talents. Eph. 4: 11, 12, 13.
3. Ministering to every side of every man's nature. 2 Peter 2: 2, 3, 4.
4. Developing resources of church according to scriptural principles. Eph. 4: 1-18.
5. Discovering, training and placing leaders and workers. Acts 2: 2; Psa. 62: 6.

Long ago a philosopher wrote as follows: "The well-being of a people is like a tree—agriculture is its root, manufactures and commerce are its branches and leaves. If the root is injured, the leaves fall, the branches break away and the tree dies." It is only of late years that the United States has been aroused to the importance of the rural community, which comprises two-thirds of the hundred million of its population. This awakening has been due in part to the National Commission on Country Life,* which reported in 1909: "In general, the country needs communication, education, organization." The good-roads movements, the improvement of transportation facilities, railroad extension and the telephone are all answers to the first need; the rapid increase of well-equipped normal schools, the consolidation of country schools and the widespread interest in corn and tomato clubs and other like activities meet the second, while such co-operative agencies as the granges, farmers' institutes and local unions of cotton growers are aiming at the strength which comes of unity and organization. Yet there remains a wide margin of activity and influence which the country church alone can supply. We are familiar, moreover, with the statement that in the past generations the leaders of every department of our national life have been country bred, and that much of their strength has been due to the virility and spiritual power of the country church.

2.

The Country Church Decadent and Why. Such considerations add emphasis to the repeated statement that the country church has lost her hold on the people. In one community of 4760 the churchgoers number 300.

A Sunday-school census of an entire county brought out the alarming fact that 7000 boys and girls over 14 years old never attend a religious service.

"American cities cannot remain Christian if the country becomes pagan."

The causes of the lessened power of the country church have been variously given: a decreasing population as the young people of the community have been drawn into the cityward current; the multiplication of secular interests through rapid transit, the telephone, Sunday newspapers and other factors; increase of short-term tenants and consequent loss of community spirit; decline, in many cases, in

* U. S. Senate Document 705.

the type of men in country pulpits, due partly to the fact that they are apt to be considered inferior, and partly to low salaries (in some instances too low to properly support a family), and the multiplying of weak churches in some places and the neglect of great areas in others.

3. **Some Solutions.** "Let us confess at once that we do not have sufficient knowledge for a complete solution. The methods of the past are proving insufficient to meet the new conditions. Every denomination recognizes it as the unsolved problem. The circuit rider who conquered the Mississippi Valley for Christ is inadequate for this new task. The first call is for more light. We must seek the truth from all sources. No denomination has the knowledge upon which it can safely base a national rural church policy. Let a commission of rural church life be created, whose business it shall be to make a survey of the entire country. Let the consideration of the rural church have a place on every national program and at every State convention and association."

4. **The New Ministry.** There are, however, "some things of which we are sure from past experience." One writer in a recent magazine puts it boldly when he says: "The country problem—*man*, not church." Too often the church is regarded as the flying ground for fledgling seminary students or the resting place of outworn veterans. But "the ministry of the most Christlike must be to the hill towns of Galilee as well as to Jerusalem," and the country church needs the strongest in intellect, in social training, in spiritual power. Not only so, but the country pastor must belong to a country community in every sense, understanding its problems, its interests, its needs. "The pastor in the home land is under as much obligation to live with his flock and share the common lot of life as is the missionary that leaves home and goes far over the seas and casts his lot among the heathen nations to bring them to God." "He will be a man who believes in the future of the country."

"The rural districts are worthy of a life-work, and are not to be considered as stepping stones to what seems to be a greater opportunity."

**5.
The New
Church
Membership.**

But even the pastor who is at heart one with his people will not be equal, single-handed, to the task. He needs a church in which all the members are finding their places and doing their share of the work. This is not so now.* "In the average church the real work is done by one-tenth of the membership; only one-half have regular churchgoing habits; one-third regularly contribute; one-twelfth regularly attend prayer-meeting; one-fiftieth are personal workers." Yet the ideal of a working membership can be partially attained only by better organizing and developing the various departments of activity. God's method of work is a method of organization:* "All flowers are constructed with mathematical precision; human and animal bodies are organisms; on the day of Pentecost power came upon the organized church when every member of it was a worker."

**6.
Sunday-
School and
Women's
Work.**

The two strongest organizations in most country churches are the Sunday-school and the women's societies, but even these have far greater possibilities than have yet been used. The Sunday-school has been described as "the most flexible, adaptable and far-reaching institution ever designed for the conversion of the world." Methods of increasing the efficiency of the Sunday-school that have proved worth while are: the use of the graded Sunday-school lessons, and normal classes to stimulate better preparation on the part of the teachers; a Sunday-school library, comprising a few good books on methods of teaching and rural problems; institution of Baracca and Philathea classes; running Sunday-school wagons to collect scholars beyond walking distance of the school. The value of such service lies in the fact that the teachings of the Sunday-school permeate gradually the whole farm home, and in some instances the parents themselves are brought into church relationship. The women's missionary societies are encouragingly numerous, but most of them are supported by the faithful few, while the many women on surrounding farms lack the opportunity or the interest to attend. A successful country society has used the following methods: The members have copies of the *Foreign Mission Journal*, the *Home Field*, *OUR MISSION FIELDS* and other literature; the meetings are held at the homes, sometimes "selecting a home which is not often represented at the meetings," which arouses new interest; the circle plan is used, dividing the society into smaller circles of those living near together; these have their own officers and meetings, keep in touch by telephone, and can interest new mem-

* C. E. Roads' *Rural Christendom*.

bers more easily. "The regular meeting takes place at the church or some central home, circles are invited, dues turned in and mutual interest aroused." This society has instituted a novel method of raising the money for the self-denial offering by giving to the fund all eggs laid during that week. These methods have triumphed over the twin excuses—bad weather and bad roads—and show that the well-organized Women's Missionary Society has a large part in the future of the country church.

**7.
An
Unmeasured
Opportunity.**

The pastor who is identified with the community and the working membership of his church can together serve the entire neighborhood. "Any consideration of the problem of rural life that leaves out the church would be grossly inadequate. The church is a necessary institution in country life. The work and life of the farm are closely bound together, and the institutions of the country react on that life and on one another more intimately than they do in the city. This gives the rural church a position of peculiar difficulty and of unequalled opportunity. The time has arrived when the church must take a larger leadership, both as an institution and through its pastors in the social reorganization of rural life."—*Report of Country Life Commission*.

"Ten years ago a young man went to begin his first pastorate. He found the church building, parsonage and fences in a dilapidated condition. No one had united with the church for five years. A dancing club was the chief attraction for the young people of the community. Preaching and the Bible School were the only services attempted by the church. Two-thirds of the teachers were members of one family. All this was in the midst of a thriving rural population. Now a new church is open for the social service of the entire community. The Bible School has a membership of 300, and the Men's Bible Class numbers 50. What has made this change? When the pastor came all paths led away from the church. He tried the expulsive power of a new affection. He could sing, so he organized an old-fashioned singing school. Out of it there came a strong chorus, then a gospel chorus. A baseball team was organized among the members of the Bible School that played successfully with surrounding towns. The dance hall has long since fallen into decay, and the young people have caught the spirit of an elevating, vigorous social life. *The pastor came there not primarily to build up the church, but to serve the community for Jesus' sake.* He believes that the church cannot succeed alone, but that it will prosper just in proportion as it interests itself in all that makes for the highest welfare of all the people.

The cry is everywhere raised for men. How shall we *secure men* of this class? We do not get them, because the demand is greater than the supply. They have heard the call of the city and the foreign field, but if there were enough men, why does not the country secure its share? What must we do to induce young men to choose the rural pastorate?

We must recognize the *country ministry*. We are not doing it now. Young men are staying out of the rural pastorate not because it is hard or unpromising, but because it is *considered inferior*."

8.

**The
Essential
Work of the
Church.**

"The work of winning men to Christ by the personal effort of the members of the church is the central work of the church. Other lines of helpfulness to men belong to the church unquestionably and must be added, but if it fails to be chiefly for spiritual results * * * it is not a church of Christ." First and foremost must come the individual acceptance of Jesus Christ as Saviour from sin. Yet upon that foundation must be built the sense of obligation for service to others.

Speer: "The church should not be a field to be cultivated, but a force to be wielded in bringing men everywhere to Jesus Christ."

Program for Young Woman's Auxiliary

Hymn—"Dear Lord and Father of Mankind."

Bible Study.

Prayer.

(Let preparation be made in advance to have this a "know-your-community" meeting. Assign to different young women various facts to discover with regard to the local or some nearby country neighborhood, such as:

How many boys and girls are there who attend no Sunday-school?

How many younger children would join an interesting mission band?

What provision is being made for giving the boys a place in the church?

How many girls are there outside the Y. W. A. or other societies?

What provision is being made by the church for wholesome amusement for the young people?)

Talks on the following:

1. The special needs of the country church.
2. How the church member may help the pastor.

Reports on above questions.

Discussion of the following:

1. Does Jesus Christ need *all* the young people of this community?
2. What can *we* do to bring them?

Prayer for the community and for the plans adopted.

Closing Hymn—"Oh, Master, Let Me Walk with Thee."

Program for Junior Auxiliary

Hymn.

Prayer.

Bible Study—The loyalty of a country girl. Ruth.

Talk by Leader—The need of the country girl.

Let each girl tell what she thinks the church can do for girls—mission bands, young people's societies, etc.

Let each girl tell what girls can do for the church.

Sentence prayers.

Hymn.

Dismission.

Program for Royal Ambassadors

Opening Exercises.

Bible Study—Ex. 3: 1-12. A great leader found and called in the country.

Have a large map of the local county at the meeting. Let the boys place a star wherever there is a Baptist church, telling what they have been able to find out about that church in the past month, especially whether any missionaries or ministers have ever come from it.

(Alternate suggestion for R. A. in large towns. Let each boy tell what he has been able to learn of some great man born in the country.)

Prayers for the different churches reported on.

Hymn.

Band Program

(Arranged by Elizabeth N. Briggs.)

FIRST MEETING

SUBJECT—The Church in the Country.

Motto—"We will not forsake the house of our God. Nehemiah 10: 39.

Opening Exercises—Hymn.**Bible Reading**—How a Country Was Settled:

1. Those dwelling in Jerusalem, Nehemiah 11: 1-2.
2. Those dwelling in villages and country, Neh. 11: 25 and 30.
3. Country people help city people, Neh. 12: 27-29.
4. City people help country people, Neh. 5: 1-12.

(Tell this Bible story, making the conditions as real as possible.)

Prayer—(That people in city and country may help each other.)

Hymn—Minutes—Roll Call—Hymn.**Recitation—**

THE LITTLE HARVESTER.

"I help to gather in the wheat,"
The reaper's daughter said,
With dimpled smile and accent sweet
And toss of golden head.

"I am a harvester, I say;
And papa says so, too.
I bear his dinner every day
To yonder shady yew.

"And though I cannot cut the blade,
Nor fill the creaking wain,
I do my part," she gently said,
"Toward gathering in the grain."

To do her part—what more could she?
Could you or I do more?
The lesson still abides with me;
I con it o'er and o'er.

O rich would be the golden yield
If each would do his part
Upon the world's great harvest field
With brave and earnest heart.

—*Christian Intelligencer.*

Hymn.

Where Grandmother Went to Church—(Told by an invited visitor or by some of the older members of the Band.)

How the Country Churches Help the City Churches—(Told by Leader. Draw wheel on blackboard. Hub represents city church; spokes are roads leading from country churches. Sections of rim between spokes are the distances in country between churches and the homes of the people. Tell of the inclination of young people in the country to come to town to live, thus taking from the strength of the country churches. Many of these churches not so strong now as in grandmother's time. Question the children on the difficulties country people have in attending church, Sunday-school, Mission Societies, etc.)

Hymn.

The Country Sunday-School That I Belonged To—(Told by child or visitor.)

What a Mission Band in the Country Did—(Get the Minutes of your State Union and find the amount contributed by a country Band. Often it is far larger than the city Bands give. This should encourage country Bands and stimulate city Bands.)

Music—By little Sunbeams.

Recitation—(Selected.)

Collection—Hymn—Closing Prayer—Adjournment.

Note to Leaders—It will be noticed that in the programs for this quarter suggestions are made to have ladies from the Woman's Society invited to tell stories to the children. This has been most successfully tried in some Bands. It is a means also of acquainting the women with the children's work.

Where this program is used in the country the following subjects may be substituted: "Ways that country children have of raising money that city children have not." "Is my Band as good as a country Band can be?" "Can we help a Band that is not as strong as ours?" For further suggestions see W. M. S. Program.

SECOND MEETING

SUBJECT—Our Fall Reunion.

Motto—"The whole wide world for Jesus."

Opening Exercises—Hymn.

Bible Reading—Psalm 23, repeated in concert.

Prayer—Hymn—Minutes—Roll Call.

Hymn—

"THE WHOLE WIDE WORLD FOR JESUS."

(Air: "The Morning Light Is Breaking.")

The whole wide world for Jesus—
This shall our watchword be
Upon the highest mountain,
Down by the widest sea.
The whole wide world for Jesus!
To Him all men shall bow;
In city or on prairie,
The world for Jesus now.

The whole wide world for Jesus!
The marching order sound;
Go ye and preach the gospel
Wherever man is found.
The whole wide world for Jesus!
Our banner is unfurled;
We battle now for Jesus,
And faith demands the world.

Recitation—

OUR SOUTHLAND.

"God has fixed our dwelling
'Neath the Southern skies,
Where corn, fruit and cotton
Our every want supplies,
Where earth's hidden bounty
Opens to our hand,
And a thousand cities
Dot our sunny land.

He has brought our people
From all lands of earth,
Indian, Negro, Saxon,
Men of Latin birth.
Already one in language,
One to be in aim,
Help that one in spirit,
We may praise His name.

God's house in each hamlet,
Truth in every heart,
From the crowded cities
Wrong and shame depart.
May we all be brothers,
Men of every race,
Saved from sin to service
By His redeeming grace.

Help that in our borders
Jesus be confessed,
And with His salvation
The whole South be blessed,
In mountain, plain and valley,
And where the spindles whirl,
Let us preach and live His gospel,
And save a sinful world."

Talk by Leader—"Some Mission Work I Saw This Summer."
(This may be an account of visiting a Missionary Society, of personal mission work being done by some one, of the willing helpfulness of a child in his home or for his little neighbors and friends.)

"Some Pictures I Collected This Summer."—(The children who are saving up pictures for the missionary scrap-book may show and explain some of the pictures.)

Hymn—

WITH HAPPY VOICES SINGING.

(Tune: From Greenland's Icy Mountains.)

With happy voices singing,
Thy children, Lord, appear;
Their joyous praises bringing
In anthems sweet and clear.
For skies of golden splendor,
For azure rolling sea,
For blossoms sweet and tender,
O Lord, we worship Thee.

For though no eye beholds Thee,
No hand Thy touch may feel,
Thy universe enfolds Thee,
Thy starry heavens reveal;
The earth and all its glory,
Our homes and all we love,
Tell forth the wondrous story
Of One Who reigns above.

And shall we not adore Thee,
With more than joyous song,
Nor live in truth before Thee,
All beautiful and strong?
Lord, bless our weak endeavor
Thy servants true to be,
And thro' all life forever,
To live our praise to Thee.

Recitation—Shining. (For small boy.)

"Shining sun, shining sun,
Bringing back the day,
Have you any word for me
In my work and play?"

"Little boy, little boy,
If you're good and true,
Whereso'er you work or play
Light will shine from you."

—Selected.

Some Mission News—(Short items read by a number of children.
The items may be found in the "Foreign Mission Journal" and the "Home Field.")

Reception of New Members.

Statement by Treasurer—(See Note.)

Collection.

COLLECTION HYMN.
(Air: "Christmas.")

Receive, O Lord, the mites we bring;
We leave them in Thy hand.
Thy touch can change our smallest gifts
To values high and grand.

Our fathers' God, our country's hope,
To Thee we lift our eyes;
All things are Thine, yet offerings small,
Thou dost not, Lord, despise.

O speed the day when Thou shalt be
In all our borders known,
When all the "strangers in our midst"
Shall worship Thee alone.

—Selected.

Closing Prayer—Adjournment.

Note—Recitations and special music used at former meetings may be added to this program. The spirit of this meeting should be full of joy at meeting again, and full of determination to finish out the year gloriously. The treasurer may make a statement of the amount to be given before the year's aim is reached.

RECEIPTS

FROM APRIL 30th, 1911, TO APRIL 30th, 1912

AND

SUMMARY OF TREASURER'S REPORT

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

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

State	Foreign	Home	S. S. Board	Margaret Home	Training School		Total Cash Cont's From Each State	Total Cash and Box Contributions
					Current Expenses	Enlargement Endowment		
Alabama.....	\$ 9,300.00	\$ 2,200.00	\$ 100.00	\$ 60.00	\$ 400.00	\$ 600.00	\$ 16,856.00	
Arkansas.....	2,776.61	2,754.00	21.90	31.00	93.00	.....	6,601.16
Dist. of Columbia.....	688.52	503.85	7.75	14.50	36.00	.....	1,290.62
Florida.....	2,450.87	2,117.55	44.99	41.08	129.51	.....	5,214.29
Georgia.....	26,134.97	15,328.72	187.14	224.90	422.42	614.86	43,461.01	
Illinois.....	200.00	684.45	.....	3.80	5.00	.....	888.25
Kentucky.....	10,227.72	5,281.55	97.99	100.00	475.21	225.00	16,822.47	
Louisiana.....	2,316.59	2,122.30	.....	6.90	46.15	.....	4,551.94
Maryland.....	3,285.99	1,902.61	37.75	42.50	133.23	.....	5,477.08
Mississippi.....	5,641.43	4,007.60	116.25	55.89	110.00	.....	10,112.04
Missouri.....	5,397.02	1,820.02	.....	57.00	200.85	62.50	7,932.27
New Mexico.....	80.23	85.21	.....	8.85	3.05	332.38	182.94
North Carolina.....	15,133.29	7,670.16	192.04	119.22	333.22	175.00	23,902.93	
Oklahoma.....	902.41	642.15	.....	2.40	59.00	47.00	1,769.48
South Carolina.....	17,613.77	10,008.06	268.61	167.17	125.52	345.42	29,408.89	
Tennessee.....	12,977.89	8,247.25	139.98	84.00	786.86	110.00	22,013.71	
Texas.....	17,000.88	14,544.85	293.00	84.00	279.59	.....	32,525.23
Virginia.....	24,718.22	13,638.84	67.47	150.00	402.50	405.00	43,357.75	
Total.....	\$156,846.41	\$97,357.17	\$1,574.87	\$1,253.81	\$3,000.00	\$4,787.83	\$267,957.25	
						\$2,987.16	\$281,014.70	

SUMMER CONFERENCE

for

MISSIONARY INSPIRATION AND TRAINING

under the auspices of the

MISSIONARY EDUCATION MOVEMENT

(formerly Young People's Missionary Movement)

to be held at

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

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

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

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