

# Our Mission Fields

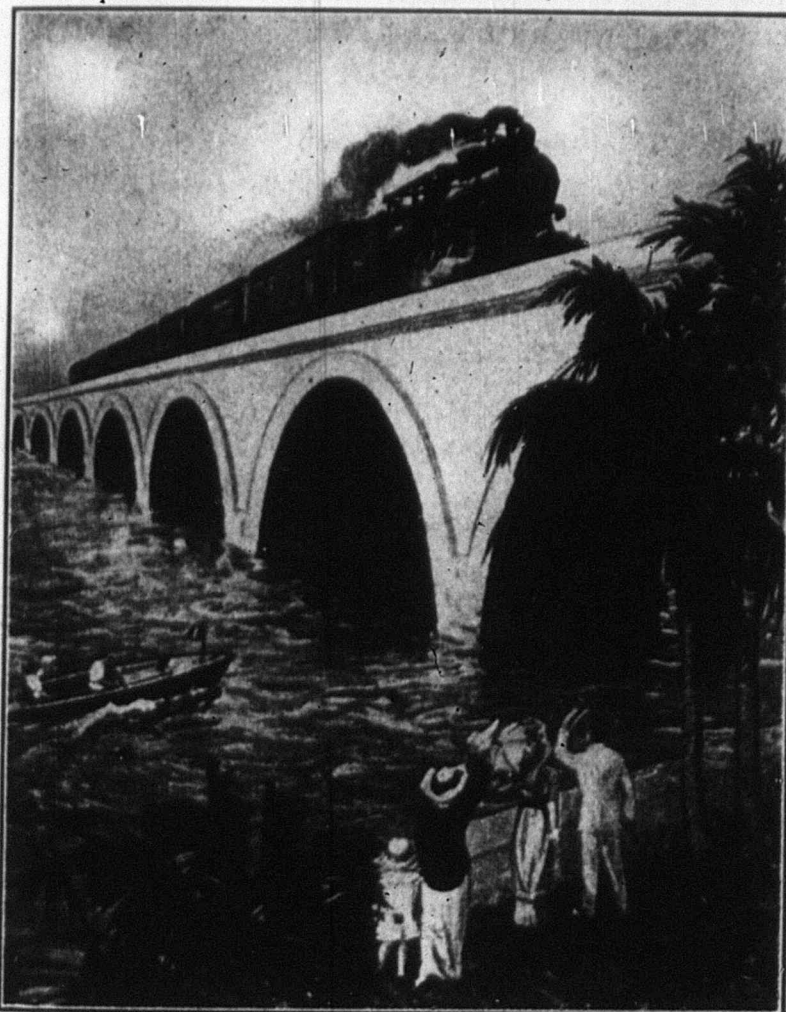
VOLUME IX

JULY-AUGUST-SEPTEMBER 1914

NUMBER 1

UNION WATCHWORD, 1914-1915

"Be strong in the Lord and in the strength of His might."—Ephesians, 6:10



*Courtesy Florida East Coast Railroad*

THE OVER SEA RAILROAD

PUBLISHED QUARTERLY BY  
**THE WOMAN'S MISSIONARY UNION**

LITERATURE DEPARTMENT  
Auxiliary to the Southern Baptist Convention

15 WEST FRANKLIN STREET - - - BALTIMORE, MARYLAND

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

# Our Mission Fields

*Our Mission Fields*, the official organ of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, published quarterly, will be succeeded by a monthly magazine "*Royal Service*," first issue October 1st, 1914. Subscription price changed from 20 to 25 cents per annum.

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

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

NOTE—Subscribers to *Our Mission Fields* will receive *Royal Service* to the end of their current subscription year without additional payment.

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Auxiliary to Southern Baptist Convention

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# Our Mission Fields

PUBLISHED BY THE WOMAN'S MISSIONARY UNION

LITERATURE DEPARTMENT

AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION

15 WEST FRANKLIN STREET

BALTIMORE, MARYLAND

MISS CLARIS L. CRANE, Editor

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## Calendar of Monthly Topics Woman's Missionary Union, 1914

- July**—The Treasuryship of Training.
- August**—Building in the Land of Flowers.
- September**—Church and College versus Cathedral and Convent.
- October**—World Survey.
- November**—Cuba's Cry.
- December**—Building for the Future China.

### 1915

- January**—Our Local Organization.
- February**—At Our Own Door.
- March**—The New Patriotism or Patriotism and Home Missions.
- April**—Japan of Today.
- May**—New Africa.
- June**—The Union.
- July**—Home Mission Schools.
- August**—Mexico of Today.
- September**—Home Mission Survey.
- October**—Foreign Mission Survey.
- November**—The Brotherhood of Man.
- December**—China of Today.

## Suggested Leaflets

From

### Woman's Missionary Union Literature Department

#### JULY—THE TREASURYSHIP OF TRAINING

Where the Leaven Came From.....	2 cents
She Understood.....	2 "
Wanted—a New Dress.....	2 "
Southern Baptist Women. Attention.....	1 "
Three Scenes from Training School Life.....	6 "
Southern Baptist Seminaries and Training Schools in Foreign Fields.....	2 "

#### AUGUST—BUILDING IN THE LAND OF FLOWERS

What Baptists are Doing in Florida.....	2 cents
The Wealth of Poverty.....	2 "
Little Mothers.....	free for postage
Little Heroes.....	" " "

#### SEPTEMBER—CHURCH AND COLLEGE VS. CATHEDRAL AND CONVENT

Churches in Politics.....	2 cents
Romanism in Italy.....	2 "
Ignacia's Pilgrimage to Monte Sacro.....	2 "
Roman Life.....	1 cent
Italy—Flag Series.....	5 cents
Mexico—Flag Series.....	5 "

## Magazine and Book References

### JULY

In Royal Service, pages 194-202, etc.  
Catalogue of W. M. U. Training School, Louisville, Ky.

### AUGUST

Discovery of America, *John Fiske*.  
Encyclopedia Britannica, "Florida."  
Florida Baptist Annual, 1913, pages 17, 20-22, 24-27, 88, 56-59;  
83-85, from Rev. C. L. Collins, 1827 Hershell St., Jacksonville, Fla.  
Heroes of the Cross in America, D. O. Shelton, Chap. 7.  
Home Missions in Verse, 10 cents, Pres. Com., Richmond, Va.  
The Roman Catholic Church in Italy, Alexander Robertson.

### SEPTEMBER

Religions of Mission Fields, Geo. B. Winton, Chap. 10.  
Shall Rome Reconquer England, Horton & Hocking.  
Why Send Missions to Roman Catholic Countries?  
South American Missions, Robert E. Speer, Nov. 1913. 35 cents.  
Discovery of America, *John Fiske*.

## Annual Meeting at Nashville

May 13-18, 1914

Wednesday—Annual Meetings of Margaret Home Board, Boards of the W. M. U. Training School and W. M. U. Executive Committee.

More important committee meetings have perhaps never been held in the history of the Woman's Missionary Union than those noted above. The members almost to a unit realized this fact and made every effort and many sacrifices to be present either in person or through a duly instructed representative. Two-thirds were present at the Margaret Home meeting; all but one, at that in behalf of the Training School; and all but two at the one of the Executive Committee. In each meeting one central thought stood out: first, so to dispose of the Margaret Home as to have an interest-bearing fund which will give educational advantages to the older children of our missionaries; second, so to enlarge the W. M. U. Training School as to take care of the ever-increasing enrollment; and third, to change "*Our Mission Fields*" into a thirty-two page, illustrated monthly bearing the stimulating title, "*Royal Service*." Each committee accordingly submitted its central thought at the business sessions of the W. M. U. Annual Meeting and had the joyful satisfaction of having them adopted.

Thursday Morning—*Mission Study Class; Doxology; Devotional Service; The Woman's Hymn; Address of Welcome; Response; Recognition of Home and Foreign Missionaries; Report of Corresponding Secretary; Our Financial Record; "The Son of God Goes Forth to War;" Report of Board of Managers of W. M. U.; A Story of Growth; The College Bulletin Board; By Way of the Hedges; Margaret Home Board Report; Personal Service Hymn; Call to Prayer; Gloria.*

It was a gratifying fact that the mission study book taught for men and women at the convention was our own history, "*In Royal Service*." It was my privilege to attend only one of the sessions of the class, but there was every evidence of interest in attendance and in preparation given by the leader, Rev. Frank M. Purser of the Educational Department of the Foreign Mission Board.

The morning devotional services as well as those of Friday morning centered about the topic called for in the Calendar of Prayer for the given day and were both led by the author of the calendar, Mrs. R. V. Taylor, of Alabama. As she plead with us to "anchor our soul" by deeper spirituality, assuring us in the words of Christ to Martha that "If thou believedst, thou shouldst see the glory of God," it was a joy to think of her as a mother who has given two splendid sons as medical missionaries.

The welcome, as given by Mrs. Benj. W. Hooper, was quite characteristic of Nashville hospitality and called to mind how ten years ago the Union was first welcomed to the cordial McKendree M. E. Church, South. As "the first lady of Tennessee," Mrs. Hooper gave

us a second welcome when, assisted by the Nashville ladies, her home was the scene on Saturday afternoon of a very largely attended and beautifully planned social hour.

Fourteen of our women home and foreign missionaries were with us at practically all of our sessions. They were seated at the front of the church, were granted the privileges of the floor, brought messages from the unions of our mission fields, spoke on Saturday at length concerning their respective work and were that same day at a luncheon given in their honor by the union.

The corresponding secretary's report endeavored to show how during the past year the sky-line had been raised by 314 new Standard of Excellence societies; by 1901 new organizations; and by a manifest interest in mission study classes, tithing, observance of the Weeks of Prayer and of the Jubilate.

The treasurer, Mrs. W. C. Lowndes, reported the total cash contributions for the year as \$300,732.51, which was over \$10,000.00 above those for last year. In addition she reported a most gratifying Jubilate Offering. The Christmas Offering exceeded last year's by over \$6160, while the Thank Offering fell short of 1913's by about \$1200. The Royal Ambassadors went beyond their past year by about \$133.

The Board of Managers of the W. M. U. reported the property held in trust by the Union as in good condition. The total value, including two mortgages, is estimated at \$97,642.00.

The Literature Department presented through Mrs. W. R. Nimmo an encouraging story of growth through 15,000 subscribers to "*Our Mission Fields*," the sale of 6000 copies of the Calendar of Prayer and 1697 organization pins, along with literally thousands of leaflets.

It was sincerely regretted that Miss Susan Bancroft Tyler, W. M. U. College Correspondent, could not be with us to present her report which she prepared in the form of "*The College Bulletin Board*." Mrs. John McDuffie, Mississippi, took her place telling of many results and plans in behalf of our Baptist college girls, one of them being a special Standard of Excellence for college societies.

"By Way of the Hedges," recounting the story of personal service, was given by Mrs. H. M. Wharton, chairman of the general committee on such work. Her report was illustrated by a splendid chart, hanging in view of the audience and showing how the church may become the center of the only permanent social service.

The noon-day devotional services, led by Mrs. A. J. Wheeler, Tennessee, and participated in by several, brought to a helpful close the first morning's program. The afternoon's program was as follows:

"*Take the Light; Intercessory Service; The Story of the Jubilate; "Children of Light"; Annual Address of the President; Digest of Missionary Greetings; Prayer; "Take the Light."*

Up in the left-hand side of the gallery of the church, forty-five of the W. M. U. Training School students, who came down from Louisville



as the guests of the Nashville ladies, arose and sang "Take the Light," after which the devotional services were led by Miss Sallie Priest of China, who did so much to make a success of the Jubilate. Its story was told by a representative from each of the states. Joyfully did they recount what had been done for the Jubilate movement in their states and right loyally did they pledge themselves to promote it during the coming year.

In hearty accord with these promises, Miss Heck delivered her annual address, under the title "Facing a Prophecy." May history repeat itself and as heretofore may her address bring guiding help to the various organizations throughout the Union's year.

Friday Morning—*Doxology; Devotional Service; An Hour with the W. M. U. Training School; Reports of Efficiency Commissions; Call to Prayer.*

On Thursday night a very important committee met. It consisted of two members from the different states, one being the state trustee of the Training School or her duly accredited substitute. On Friday morning they brought in their report whereby \$53,925.00 of the \$75,000.00 needed for enlarging the W. M. U. Training School was apportioned among the states. This was a fitting close to the exquisite episode setting forth the life at the Training School as presented by the students. Surely all hearts were touched and covenants made with God whereby the entire \$75,000.00 will be speedily and joyfully raised.

The commissions on organized and rural efficiency given by the chairman, Mrs. H. C. Peelman, Florida, and Mrs. W. A. McComb, Mississippi, were full of thought-stirring findings and recommendations as was also that on the urban work. This was given in the afternoon by Mrs. D. Rich of North Carolina, in the absence of the chairman, Mrs. W. C. James, Virginia.

"Realizing the Presence of Christ" was the strengthening theme of the call to prayer as conducted by Miss Margaret Frost, Tennessee.

Friday Afternoon—*Organization Hymns; Intercessory Service; W. M. U. Resolutions; Recommendations of S. B. C. Boards; Committee Reports; Election of Officers; Chorus Benediction.*

The closing afternoon largely centered around the reports of committees, perhaps the most far-reaching being those which committed us to renewed, yet increasing, work for our young people. The apportionment committee reported \$301,040.00 apportioned among the states for home and foreign missions. Our aim for these two objects as given in the W. M. U. Resolutions is \$311,700.00. It is sincerely hoped that the additional \$10,660 may be raised along with the apportioned sum.

Friday and Saturday nights were again spent in committee meetings. On Sunday afternoon, the union occupied reserved seats at the large Judson Centennial mass meeting at Ryman Auditorium. We were called the "white-robed army" when we sang two of our Jubilate hymns. On Sunday night Dr. H. L. Winburn, Kentucky, preached our

annual sermon, his theme being the Gospel story. It is truly worth while in the midst of our organization work thus to be reminded that ours is the Gospel story and that others can not tell it for us.

Monday was given up entirely to the third annual meeting of the Secretaries' and Field Workers' Council of the W. M. U. All but two of the states were presented, the members being guests at luncheon of the Woman's Missionary Society of the First Baptist Church. Personally no task seems impossible after I have thus exchanged ideas and clasped purposes with these loyal secretaries and field workers.

And "It was a great Annual Meeting," some one eagerly asked. Unquestionably, yes. Over 72 per cent of 278 of the possible delegation of 384 were present and there were over 1300 registered visitors. One half of the states had full delegations and every state was represented. The attendance was remarkably sustained throughout and the deliberations were earnest and considerate. The exhibit of literature and methods was presided over by Mrs. Nimmo and resulted in the sale of twice as much material as last year. And, thanks to Mrs. A. C. Johnson and Mrs. Wharton, on Monday afternoon, with no Sunday work having been done on them, the minutes, pulsating with the life of the meeting just closed, were delivered to the delegates. May such promptness typify the Union's immediate shouldering of the new year's task as strengthened by fellowship with each other we "face the prophecy" awaiting us.

KATHLEEN MALLORY,  
*Corresponding Secretary W. M. U.*

## Recent News From Woman's Missionary Union of Central China

The Fourth Annual Meeting of the Kiang Soo W. M. U. has just closed, on April 12th, and we praise God for a most delightful, enthusiastic and well attended session. Would that we who are here "In Royal Service" could have the space and time to go back, as did Miss Heck, and make our people at home understand the soil out of which this plant sprang. "No Society in America has a more romantic or wonderful history than has the above Society."

Last Saturday, April 11th, the women began to arrive at the North Gate, where busy preparations had been going on for several days, and by eight o'clock that evening there were enough "poo-kai's" (bedding) to furnish an inn, and enough babies to supply a moderate sized foundling home. Many busy, willing hands supplied cups of hot tea and hot towels, and bowls of rice—so by eleven P. M. all were comfortably fed, and slept.

Early the next morning, Easter day, there was a bustle and confusion that cannot be equaled at any point of the compass—and by ten A. M. all were ready to attend a beautiful and impressive service in the North Gate Church, made more interesting by the attendance of one hundred small children in new spring dresses and pretty red and white badges. Sunday afternoon two electric cars and trailers were chartered and the whole body went down to Grace Church to attend a real Sunday School Rally—but the building could not hold the crowd, as the Cantonese Sunday School, Grace Church Sunday School, and the Mandarin Sunday School were there too, and all repaired to the lawn in front of Dr. Bryan's residence. That evening Dr. Bryan had an uplifting song service at our North Gate Church. Mrs. Bryan has been training the young people ever since her return and they sang beautifully.

Monday, at nine o'clock found our Bible School chapel well filled with women—as the men were using the church, and before ten o'clock one hundred women and young ladies were sitting in their respective places and ready for Mrs. Zee to open the Fourth Annual Session of the Kiang Soo W. M. U.

We had special places for the delegates from each church, and badges for all the women and girls with the names of the churches which they represented.

Mrs. Tsang, one of the Eliza Yates girls, and Mrs. Zee had the subject "Progress and Growth." Mrs. Tsang took the first division "The world's progress and growth and man's temporal benefits therefrom." Mrs. Zee had the second division "The Kingdom's progress and growth and man's spiritual benefits therefrom."

Mrs. Britton had made a splendid map of all our Shanghai and Soochow outstations, many of them being on the Shanghai-Nanking

Railway, so Mrs. Zee took these and the railway as the base of her remarks and said we were building a railway to heaven—build with grace; not money, and invited all to take a share with us, putting in time, talent and heart—dividends—Dan. 12 : 4, closing with the admonition to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.

After this inspiring talk we thought it an opportune time to urge them to organize five societies, just as we have at home—W. M. U., Y. W. A., Junior Y. W. A., Royal Ambassadors and Sunbeams. After nearly an hour spent in trying to put these into intelligible Chinese, we succeeded in getting these five names before our women and young ladies. Now we are praying that at our next meeting all may report progress indeed and that the name of our great God be more widely and intelligently known in this province.

After deciding on the time and place we then had a most novel and interesting exercise—breaking eight large money jugs, filled with Chinese pennies. It took some time to count nearly fifty dollars in pennies, but it was done and the names of each contributing church put up on the blackboard for the inspection of all. Several Chinese sisters are to use this for travelling expenses in visiting, encouraging and teaching the Christian women in each station—thus better equipping them to win souls for the Kingdom.

The meeting was then brought to a close with an earnest prayer from our sweet singer, Mrs. Bryan—and nothing but praise and song is left in our hearts as we record this blessed meeting.

And now we send greetings to our sisters of the Southland. Will you pray that our Kiang Soo W. M. U. may not even wait twenty-six years to reach your numbers, but that we may ere long be a "multitude of women praising God."

Willie H. Kelly.



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Willie H. Kelly.

## "Royal Service" Announcement

At the annual session of Woman's Missionary Union held in Nashville, Tenn., May 14-18, the following resolution was presented and unanimously adopted:

**"MISSION PUBLICATIONS**—That the W. M. U. Literature Department be instructed to continue the publication of mission leaflets, the Calendar of Prayer for Southern Baptists, and, beginning with the October number, to issue *"Our Mission Fields"* as a thirty-two page illustrated monthly, having the title *"Royal Service,"* giving mission programs for each grade of society, containing news from our home and foreign women missionaries, from the Training School, the Margaret Home Fund, Woman's Missionary Union Headquarters, an exchange of society methods, a department of Personal Service, a department of Bible study and brief items of current events in the missionary world. That present subscribers receive the magazine to the end of their current subscription year without additional payment; that all new subscriptions be twenty-five cents a year; and that, since this magazine will bring monthly to each society the plans of the Union as well as the missionary program and news from the fields, each State be urged to conduct an energetic subscription campaign to be inaugurated in all local societies in June, to be continued throughout the summer, culminating in a *"Royal Service Week,"* beginning September 21, and at all associational and district meetings throughout the year. That we also widen the circulation of the Foreign Mission Journal, the Home Field and the publications of the Sunday School Board."

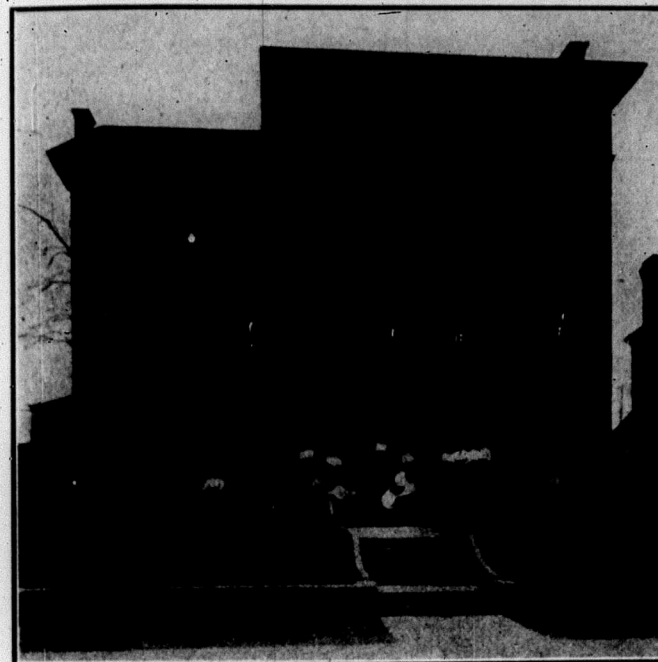
As the result of this action, preparation is being made to send out the first monthly issue of *"ROYAL SERVICE,"* October 1, 1914.

### Subscription price, 25 cents per year

The responsibility of sustaining this new venture will, in a measure, fall upon all. It will be the part of some not only to maintain the standard of the preceding magazine, *"Our Mission Fields,"* but to add to the interest and strength of *"ROYAL SERVICE."* On others will fall the duty of enlarging the subscription list to such numbers that *"ROYAL SERVICE"* can be published with the ease that will insure and increase its merit. To this end an all summer campaign has been inaugurated and already a few drops of the expected shower have fallen.

The week beginning with September 21 has been chosen for *"Royal Service"* Week. Subscription sent in from June 1 to above date will be counted and banner state announced. Will your State lead the van?

To encourage this friendly strife for leadership small circulars will be sent out each month from W. M. U. and State headquarters. For June campaign a rose-colored announcement—for July a red and white one—for August a purple one and for September, a golden one. October will crown the whole with a copy of *"ROYAL SERVICE"* in the hands of how many subscribers? That is for you to say.



WOMAN'S MISSIONARY UNION TRAINING SCHOOL, LOUISVILLE, KY.

## Program for July

### THE TREASURYSHIP OF TRAINING

"The ultimate value of knowledge lies in its power to minister to life."—Brown.

1. Hymn. 2. Prayer. 3. Bible Study. 4. Summary. 5. Hymn. 6. The Relation of Education to Life (Par. 1). 7. A Guest's Memories of Our Training School (Pars. 2-3). 8. The Settlement (Par. 4). 9. What the Graduates Say of Their School (Par. 5). 10. Prayer (for the Training School, those who guide its policies, and those who are moulded by its influence). 11. Hymn. 12. Dismission.

**Bible Study—Christ's Missionary Prayers.** 1. Christ's prayer life. Mark 1 : 35; Luke 3 : 21; 6 : 12, etc. 2. Find the recorded prayers of Christ. Matt. 6 : 10; Luke 11 : 2; John 12 : 27-28, etc. 3. In Matt. 6 : 10 what is the first petition? 4. In John 17 note how



often the word "world" is used. 5. What was the *only* definite petition Christ asked his disciples to make? Matt. 9:36-38.

### The Lord's Prayer Amended

*For the use of the man who doesn't believe in Missions*

— Father Who art in Heaven,

— — — — —

— — — — —

— — — — —

Give me this day my daily bread.

And forgive me my trespasses,

— — — — —

And lead me not into temptation,

But deliver me from evil:

— — — — —

— — — — —

— — — — —

Amen.

**Summary**—Woman's Missionary Union Training School, Louisville, Ky., established 1907; endowment fund, \$21,165.95; value settlement house, \$5000; school building, \$25,500; present enrollment, 62 students; 69 graduates; 5 kindergarten graduates; of former students more than 30 engaged in state or city mission work; more than 6 employed by Home Mission Board; more than 19 by Foreign Mission Board.

### 1. Education and Life.

In a recent book, "The Modern Man's Religion" Brown says: "The highest reward for gaining an education comes not in the sense of having more information than your neighbors (an abstract reward); not in the fact that you can sell your efforts at a higher figure than a person not educated (a commercial reward); not in the mere privileged possession of culture. The highest reward comes in the enlarged capacity to live. If your college course makes you, as a person destined to live with other persons, more thoroughly, abundantly, and usefully alive, it has done its work."

### 2. Our Training School.

The above may be taken as an expression of the spirit of the institution that we are proud to call "Our Training School," for no one can have the privilege of visiting the school, reading of its activities, or seeing its graduates at work without feeling the pulsing of a life that is at once thorough, and abundant, and useful, so close is its touch with the spirit and the power which is Christ our Lord's.

Started by the unselfish service of the Baptist women of Louisville for the wives of Seminary students, the Training School, presented by them to the Union in 1907, its building given to the Union by the Sunday School Board in the same year, has grown each year in numbers and influence and has returned in service far more than figures can show. The enlargement fund of \$75,000.00 is rapidly nearing completion, and will make possible an even wider usefulness for the school. The fine and wholesome spirit of the school is shown vividly in the following letter, quoted by Miss Heck in "In Royal Service:"

It was late afternoon when the guest, whom we are letting tell the story of her charming visit, arrived.

**3. Seeing Through a Guest's Eyes.** "Before long the big gong in the hall called every one down for supper. In five minutes the stream of girls had filled the dining room—all too small for the forty-two students and the Faculty members, who live in the school. There was much merriment over the simple meal, for many experiences of the day were good to tell.

"Supper over, the whole household passed to the chapel, where a brief, simple service was conducted by the student whose turn it was to lead the exercises of the day. Then those taking their turns in the kitchen vanished to go to their dish-washing, while the rest scattered for the last study hour of the day. When 10 o'clock came, the guest was ready for the signal to retire, as were also the students after a day full of hard work. By 10.30, when the last bell called for lights out, the house settled down to quiet and darkness.

**The Busy Day**—"What was that amazing noise—fire? Oh, the rising-gong was ringing below in the hall, and it must not be disregarded, since breakfast was to come in a short hour. At 7 the students trooped down, and once more, after a short grace, we sat down to the table.

"Morning chapel was somewhat longer than the little evening service. After a hymn, stirringly sung by all, the leader for the day announced the prayer topic from the Union Calendar (which always lies on the chapel desk), and asked another student to offer prayer. A Scripture passage was read, and some helpful lessons drawn from it by the leader. Then, after another hymn and the announcements for the day given by the principal, the chapel was almost instantaneously deserted. It was 8 o'clock, and much housework must be finished before 8.45, when the students left for the Seminary lectures. What a busy house! Several had gone to tidy up the dining room, some were putting the chapel in shining order, and each had her own room to set to rights for the day.

"At a quarter to nine the guest was happy to be of the party that went to the Seminary for the first lecture of the day. New Testament Interpretation was on the schedule for the Junior Class. It is justly popular, this course, and the hour brings out many a flash of new

meaning in the books each one had thought already so familiar. An hour of wonderfully interesting work in Comparative Religion followed, and then a lecture on Church History, which was full of stimulus to one's thought. The morning ended with a brisk walk back to the Training School, followed by dinner.

"The afternoon was not exactly an idle time. Seniors were busy with Systematic Theology for an hour, while those who were not at the Seminary had music lessons, piano practice, or the ever-present preparation of some difficult recitation for the next day. The guest watched the steady movement of the work and life from day to day, feeling the throb of a great purpose under all the detailed occupations of each hour; and seeing how the personal work, Bible classes, the lectures on nursing, the city mission work in this or that part of the city, and the other training provided, were all being fitted by these earnest young women into their thorough-going preparation for service.

"What a full life the school demands of these students! Yet they have time for a voluntary Y. W. A., which meets once a month, and in giving, as well as study, throws out a challenge to any society of girls in the Convention territory. There is a Mission Study class, too, meeting on the least busy evenings of the week (the guest says she has no idea which one that is!), and following one of the courses suggested by the Educational Secretary of the Foreign Board.

"The guest turned away with sorrow at having to leave the big, busy house, but full of high regard for the fine spirit of unselfishness and service in the students, and of thankfulness for the vision of their future."

#### 4. The Settlement.

"To tell of the Training School without the Settlement would be impossible. While the city mission work takes the girls all over the city, as the five thousand and more visits made and the more than seven hundred Sunday school classes taught, will bear witness, yet the very heart of their personal service is their very own Settlement. A walk of five or six blocks brings one into one of the poorest sections of the city. Here in the fall of 1912 a hopeless looking house was taken in hand by the indefatigable Board of Managers. From their hands it emerged the brightest spot for blocks around—clean, orderly, tasteful, a haven of rest to all the weary mothers of the neighborhood, the delight of the children. 'I don't know what we would do without it to come to when we're downhearted and all done out. It's most like Heaven,' said the wife of a drunkard, with tears in her voice. Mrs. McLure directs the varied activities, the girls being detailed under her direction to duties which will best develop the qualities which will fit them for their future mission life. Miss Leachman, a city missionary of long training who spends her days at the home ever ready with friendly help for all who come."

Such work as this caused the Settlement to outgrow its temporary quarters in one year, and it now has a house better fitted for its splendid work.

#### "WHAT THE TRAINING SCHOOL HAS MEANT TO ME"

No view of the Training School would be complete without some word from the students who have gone out from its walls to wider service.

5. **The Message of the Graduates.** "The Treasuryship of Training!" Significant words those. In these days in every department of the world's work the demand is for *trained workers*. One might well say that "efficiency" is the keynote of our American life of today. It would almost seem that the unskilled worker has small chance anywhere. Then if the call is for trained workers in the world's work, how much more necessary that those who serve the *King* should be "Workmen that need not to be ashamed." Realizing the great need for a Training School to thoroughly equip Southern Baptist girls for service at home and in lands beyond the seas, Southern Baptist women established the Woman's Missionary Union Training School in Louisville, and year by year that school is sending out young women who efficiently trained and equipped are prepared to meet the many problems in the winning of the world to Christ, and by His help to solve them. Here in this wonderful workshop they have learned to use the tools that fit them more worthily to become co-workers with Him, and to realize there is an added glory in the partnership because even as the God-man *prepared* through long years for the great work for which He came into the world, so it is fitting His children be *prepared* to co-operate with Him in carrying that work forward. And so, thus is found a real "treasuryship" in training, for through it all He has been the Teacher and working with Him what joy is found in study.

The Training School has sent her students to various kinds of work and it has seemed that in nearly every instance the student has been *prepared* to shoulder heavy responsibilities, and grapple with weighty problems in a very splendid way. There is a reason for this, of course. The course of study is not unusual—it is good but not superior to that of many other Training Schools of like nature. The School is young and therefore has not become perfect along every line as age will make it. But there is in its very atmosphere that which causes its earnest students to *know Christ* and inspires within them the burning desire to present Him to a sin-cursed world in the beauty of His holiness. Every student leaving those hallowed walls feels in her heart that upon her individually rests the great responsibility of

\*Marie B. Snow—Missionary to India, home on sick leave.



making Christ known to all with whom she comes in contact. It is no dead theory or dogma of a by-gone day she has instilled within her, but a living, vital knowledge of Christ and His power in the world today. Her theology is not mediocre and therefore unfitted for the thinking man and woman of this generation—no, the theology taught in Louisville has been interpreted in terms of life, and meets the needs of the age without casting aside its sacred garments of the past. The Bible as taught in Louisville becomes a *living Book* because the teachers know Him and knowing Him are taught of Him to handle His Word reverently. The students learn to think for themselves, and this is one of the greatest lessons one can learn—*independent thinking*; one needs training under the right kind of teachers to do this aright.

This is not the place for personalities, but if the students who have lived under her wonderful influence for a precious year or more, were asked what it was they considered the greatest force and power in their lives while there, they would with one accord proclaim the name of the gracious woman who has so magnificently stood at the head and carried the School through perhaps its most crucial period—its first decade—and a fervent prayer goes up that she may stand there through many years to come."

b.\* "Yes, indeed, I remember you—I enjoyed my little visit with you so much—was charmed with your college. I heard of your 'high honors,' too; and wish I could have attended your commencement. On your way back home? Such a long trip, too. Yes, but you know I think Virginia is the best of all.

You want to talk to me again about the Training School? Good! I am never too busy for that. You have only an hour in Richmond? I wish you could come up to the office—I can never do it justice over the phone. Yes, I am glad you have studied the catalogue. What! you want to do young people's work in your state and don't think all 'those classes' necessary? Well listen,—Hello—(I thought they had cut off)! It is true I don't directly use my knowledge of Sunday School work, for instance, but I ought to know it, for more and more missionary education among the young people is being carried on in connection with the Sunday School. Neither do I teach Old and New Testament, but Dr. Sampey and Dr. Robinson in those classes, gave me a new vision of Christ and we cannot help others to know Him unless we know Him ourselves. Mrs. McLure's Personal Service Class has helped me wonderfully and so has Sociology, Church History and everything. Medical lectures? Why they have made me more careful about my own health; and Domestic Science—well, I often prepare my breakfast, when I

\*Alice Taylor.—Young People's Leader in Virginia.

have to catch an early train. Yes—I have to play and sing sometimes when the organist comes late. I only wish I could have taken every class, even Greek.

But, possibly, the Training School has meant more to me along the line of spiritual development. How? The training in exercising "unselfishness,"—learning how to live and work with people. The greatest of all is the prayer life,—there we begin to learn how to pray—in fact to be at the Training School is to be with Jesus in the school of prayer, for there Christ seems so near. Mrs. McLure?—I can't begin to tell you about her; she is just next to one's mother; well, go and see for yourself. The girls? I just love every one who has even been there—and who will ever go. Really everybody is so considerate, unselfish, interested in each other's joys and troubles, and loving in every way. The only trouble is one expects people elsewhere to be all these things and one's self to continue to be and thereby come disappointments and little heartaches. Yes, it is a hard struggle to keep it up.

Any fun? Certainly, we had all the fun we had time for and more too, I guess—Why we had receptions, picnics, parties, company, etc.—We did have to study very hard for our mission work took not a little time.—No, the Settlement House was not there then.—This is the second year.—I came by Louisville last May and of course went to the Settlement; I almost envied the girls the privilege of working there—in the Mothers' Club, clubs for girls, boys and children—every kind of good work. You must read the new Settlement Leaflet.—When I was there, we were trained in all kinds of church work, W. M. U. work, city missions, hospitals, etc. Of course, this has helped me wonderfully. Hello, (Central wants the line.) There are so many things I haven't told you about. The kindergarten giving unusual opportunities to hear noted speakers, and especially so many missionaries. It is worth going there just for these. Yes, indeed, it matters not what a girl expects to do, in China, in the States, in her own State, her own church or her own home, a course at the Training School would so enrich her life that she would be more efficient and a greater blessing.

Why don't more go? There's no room—the present building holds only forty. This year there were over sixty but rooms were rented across the street. I know it was awfully crowded in the dining room and chapel.—Going to do? Why build a \$75,000 house on the next lot. No, about \$45,000 is still to be raised. Yes it will require sacrifice, but I think every Baptist woman, girl and child in our Southland will be glad to have a part in building this "House Beautiful." I know they would if they loved it as I do. Time for your train? I'm so sorry. Well, good bye. Be sure to go this fall if you possibly can.—Send your application at once and let me hear. Don't forget. Good bye."

### c.\* The Magnolia Tree

"In a far southern city, near the W. M. U. headquarters there stands a magnolia tree, its evergreen leaves shining in the sunlight, and its blossom, so pure and creamy, giving out a delicate, yet stimulating fragrance. Steadfast in its life and beauty, and towering in its strength, it is an inspiration to the workers in that office.

The Training School of the Union may be likened to such a tree; strong and towering, yet flowering in the lives of its students, the pure blossoms which give fragrance to the world. At the base of the magnolia petal is a heart of purple, so, as purple signifies royalty, there is in every Training School girl a royal heart, because it is consecrated to the King. In China the buds of the magnolia are preserved and used as medicine. The Training School girl believes 'He that loseth his life shall save it,' and, so believing, many have gone out to minister to the sick, as well as to tell 'the old, old story.' In Japan the magnolia is a charming shrub, producing its pure white, starry flowers in February and March on the leafless stems; so the school sends out pure, white lives to bloom in lands which have not the true foliage of the Homeland.

So the Training School would lead me to be a tower of strength for Jesus Christ, letting my life shine for Him in an evergreen service, blossoming from a royal (consecrated) heart into a pure, white life, giving fragrance to a world in the darkness of sin.

May this school enlarge and enlarge until the coming of the great King, when our joy shall be made perfect in *His* triumph."

### d.† Ye Are All One in Christ Jesus

"I can never express how much my training at Louisville has meant to my life; nor can I ever repay the debt I owe the school, and her noble founders and sustainers. For it is indeed a blessing to be numbered among the fortunate inmates of that house, and to have one's life filled to overflowing with broader visions and new aspirations to service. Add to this the splendid intellectual advantages offered in the seminary, and you have enough attractions to draw the average student, and then you have besides the invaluable opportunity for training in practical mission work.

After taking my turn in Sunday School work and house-to-house visiting in the slums of Louisville, it seemed most natural to labour in the same way among the Cuban immigrants of Tampa, Florida, who live amid similar conditions. In fact, the more one of God's servants comes in direct contact with the multitudes that Christ loved, the more akin to His becomes our mission and our sympathies. What matter though one may be 'Mees (Miss) Schmidt' to the Germantown

\*Laura Lee Patrick, Cor. Sec.-Treas. Alabama Baptist W. M. U.

†Laurie Smith Williams (Mrs. J. T. Williams) Canton, China. Missionary of The Foreign Board S. B. C.

children in Louisville; 'La Senorita Smee' (Smith) to the little Cubanitos of our Florida coast; or 'Wai Sznai,' (Mrs. Williams) to the yellow-faced little people of old China; does not the Word say, 'There is neither Jew nor Greek—for ye are all one in Christ Jesus.'

And this truth, vitally emphasized all along in the Training School at Louisville, has been taught me afresh by my experience in a few different forms of mission work—the oneness of the various races of mankind, and their common need of salvation by the same Saviour, whose mission was to the whole world."

## Program for Young Woman's Auxiliary

Hymn—"My Country, 'Tis of Thee."

Prayer—Bible Study—The Patriotic Psalm. (Ps. 147.)

Hymn—"Oh, Beautiful for Spacious Skies." (O. M. F.)

Talks (3 minutes)—

1. What the 4th of July means to a 20th Century girl.
2. The Service our Country needs.
3. The Service our Community needs.
4. The Training we need for Service.
5. Our Training School at Louisville.

Consult for: 2. "Home Mission Task" (paper 35c); 3. City and country mission workers of your neighborhood, pastors, daily papers, "Communities Studies" (35c); 5. W. M. U. program, Training School leaflets, "In Royal Service" (page 200).

Discussion of training and the Training School in relation to this Society.

Prayer (for the Training School, its pupils and its graduates).

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

## Program for Royal Ambassadors

Vacation meetings are the most difficult meetings to conduct, but just a little more preparation on the program, a little more effort to win the boys, a little more brevity, and a closer relationship to God—are some of the missionary requirements for the Chief Counselors. Nothing is worth while that does not cost. Oh, I know you feel it's no use, the afternoons or evenings are too hot and the boys will not come. That is the time to put self down and get busy. The boy is not idle, if he is not thinking high, ennobling thoughts he may be thinking thoughts that will make him low, "As a man thinketh in his heart so is he." Catch his open mind, fill it with thought for others.

The Royal Ambassador room must be cool and attractive. Ask the Girls' Auxiliary to place some flowers in the room; they will be glad to serve their brothers thus.



The demand to-day is for college trained men. In the next half century the demand will grow far more rapidly than in the past half century. The nation is calling for trained workmen in every avocation, parents who have sight beyond the dollar are insisting that their boys must be trained at any cost.

Just last week I heard a deep-thinking and far-seeing speaker say in a missionary conference in a Southern college, "Of course our boys must be educated and trained to think, not as their fathers in states and nations. But my boy of fourteen, twenty years from now must think in nations, continents and worlds. His responsibility will be far more than we can imagine, and by the help of God I am trying to see that he gets the training that will meet the demand." This speaker was not a man of money but a Baptist minister "Who follows in the way his Master went."

### BUSINESS MEETING

(See April Program)

Subject—"The Demanding Age."

Thought—"Make your mind a file, not a pile."

Hymn—"Laborers of Christ, Arise."

Prayer—(For wisdom to use education aright).

Scripture Lesson—II Tim. 2 : 14-26; 3 : 1-5.

Historical Sketch of Southern colleges for men.

"Present Day Opportunities."

Hymn—"Jesus, Savior, Pilot Me" (Order standing).

"The Boy with an Education—Tomorrow."

"The Boy Without an Education—Tomorrow."

Prayer—(For educated lives that are seeking to serve).

"The Royal Ambassador in college—His Conduct."

"The Value of the Order in the Boy's College Life."

Special music by order.

Suggestions: Invite the Royal Ambassadors of your Church who have been in college to take charge of the program for this meeting, also those who have outgrown the Order whether they have been in college or not. Make a special effort to have a full attendance of the membership. Assign topics above suggested to the college boys. In your State locate on the map you have been making since 1914 your Baptist colleges for boys. Tell the value of property, how many can be accommodated, compare the number finishing high schools with the number entering college, also who are the boys in college—of wealthy or poor parents? Give reasons for conditions.

### MISSIONARY MEETING

Subject—"The Treasuryship of Training."

Thought—"Real knowledge, like everything else of value, is not to be

obtained easily. It must be worked for, studied for, thought for, and more than all, must be prayed for."—Thomas Arnold.

Royal Ambassador Hymn.

Our Motto—(Order standing).

Prayer—(That we may realize the meaning of our motto).

Hymn—"O Zion, Haste" (first and third stanzas).

"After College—What?"

Prayer—(For young people of decision).

"Sketch of the Seminary."

Sketch of Training School and Relation to Seminary.

Hymn—"O Zion, Haste" (stanzas four and five, standing).

Prayer—(For Trustees of the Seminary and W. M. U. Training School).

"The Ambassador in Training."

"The Auxiliary in Training."

Prayer—(For these and all who may follow).

Hymn—"Take Time to be Holy."

"Supplying the Demand."

Prayer—(For willingness to equip ourselves to supply the demand).

Scripture—Isa. 6 : 1-9.

Suggestions: If in your Church or community there are young men or women who have been attending the Seminary or W. M. U. Training School at Louisville, invite them to be present at your meeting and ask them to conduct the program, discussing the suggested topics or others that will bring you more results.

Invite the Girls' Auxiliary and their leader, the pastor and wife, president of W. M. S., officers of the Sunday School and all the parents of the Order. When the program is finished and before your guests depart, give them a glass of cool, grape juice, lemonade, or water.

If you attended the convention in Nashville and were present at the Training School hour and the Foreign Mission evening in the Auditorium, you must certainly have enough to relate to fill your organization full of lasting zeal for these two institutions, and to create an ambition in them to become trained "Workmen that needeth not to be ashamed" in whatever avocation of life—servants of the King.

Ask your minister to take the last topic, "Supplying the Demand." Let him fully understand the preceding topics and the aim—to lead young people to think and become decided Christians.

If you cannot secure these students, see references: Missionary Calendar of Prayer of the Southern Baptist, July, 1914; Minutes of Women's Missionary Union, 1913, pages 50-52, and 1914.

For information concerning history of the Southern Baptist Theological Seminary, write Dr. E. Y. Mullins, President, Louisville, Ky.

In Royal Service, pages 194-205. "Three Scenes from Training School Life," 15 W. Franklin St., Baltimore, Md.

## Band Program

### FIRST MEETING

**Subject**—What Our Country Needs.

**Motto**—"America for Christ."

**Hymn**—"I Love to Tell the Story." **Offering. Prayer. Psalm 96.**

**Questions**—(To be answered by the children.) 1. What is the 4th of July? 2. Why did God give the U. S. the gift of freedom?

**Lesson** (by Leader)—"What our country needs to make it a country after God's own heart."

Draw the children out to tell of the things they know of in the community that are not pleasing to God; saloons, tenements, alleys and cabins full of dirt, disease and sin; go on to tell of other things in different parts of our country (cf. "The Home Mission Task," and current magazines, etc.). When they grow up they will be able to fight these evils and perhaps drive them out; they can do something already, as children, if they will only look for the opportunities that come.

### Illustrations

1. "They had been having a big time that Fourth of July; but it was dark now, and the music and patriotic speeches were over for the day. A lot of boys had gathered in the street, and built a bonfire out of old boxes, and were having a good time. While they laughed and chatted, a bare-footed, ragged little fellow drew near.

The largest boy in the crowd shouted, 'Hello, Tatters, where did you come from?' Then, coming toward him, 'What a cap! Don't you know that kind of a cap is better roasted?' and a quick blow sent the cap into the fire.

'That was mean, Jim,' said one of the boys faintly; the others said nothing and one or two laughed. The ragged lad drew back, slipped away to a doorstep near by, drawing his torn sleeve across his eyes to wipe away the tears of anger and grief.

Up above him an indignant little face looked down from an upper window. Lily had seen the whole thing, and seized with a sudden impulse, hurried away, and came back in a few moments with an outgrown cap of her brother's and a package of sandwiches and cookies and a bright silver dollar of her own. She put the other things in the cap, fastened a string to it, and lowered down to the boy on the steps, dropping the end of the string as it reached him.

'Hello, Lily, what are you doing?'

Lily looked up at her brother.

'Doing what that speaker man said this morning. He said we must let some of our blessings fall into the laps of those who haven't so much, and I did. It fell right into his lap, and I reckon he didn't know whether it came from a window or from heaven, for he looked up

real quick and queer, and said, 'Thank you, amen,' and then ran away.' Guy laughed, but Lily's face looked reproachful.

'You were there by the bonfire all the time. Oh, Guy, I don't see how you could do it.'

'Well I didn't knock his cap off; it was Jim Gregg; he's a rough one anyway. I didn't do or say anything, and the other fellows didn't either.'

Now don't join that great crowd of people who just stand by and look on at the mean things that go on in the world, and while they do not help it directly, yet do nothing to put a stop to it. Here are the saloons that are doing so much harm! On one side are the liquor men who are doing all they can to get people to drink their poisonous stuff, and so the land is filled with drunkards and criminals every year. On the other side are the men and women who are doing all they can to set the country free from the liquor curse. But the largest company of all is made up of the 'I-didn't-do-anything' people who just stand by and look. If these people would turn in and help, we could shut up every saloon in the country, and make the flag wave over a sober nation. Jesus says that these people who look on and do nothing are blameworthy and will be punished. In His picture of the last judgment He says to them: 'I was a stranger and ye took Me not in, sick and in prison, and ye visited Me not.' I hope those words will never be said to any of us.—*Sermon Stories (Banks).*

If we are going to help the great country of ours to be a better place to live in, we must learn how to do it in the very best way. Some people, knowing how important it is to be trained for work, have started schools for training those things. If we need a doctor we want one who has been trained in a good school, so with an engineer, a stenographer, etc., and if we want to know how to help other people best we can go to a Training School for that. Does any one know where it is? Yes, at Louisville, and it belongs to the women of the Southern Baptist Convention. Not all of us can go to it, but we can each one have the joy of helping some one else to go, even if we can not.

(cf. W. M. U. program for material on the Training School.)

**Hymn**—"The Children's Prayer" (tune "Home, Sweet Home").

We thank Thee, our Father, for brightness and cheer,  
For the flag that we love and our country so dear;  
For Thy gift to the world of Thine own precious Son,  
For the joy in His service, the victories won.  
Oh! guide our dear country in righteousness' way;  
Let the power of our Saviour forever hold sway,  
And help us, each one our own duty to see,  
To our brothers, our country, and Father, to Thee.

Amen, Amen.

*From The Missionary Survey.*



## SECOND MEETING

(If desired by leader the preceding program may be divided, the second portion, dealing with the Training School being given a whole meeting. In addition to the program, material may be obtained from 15 West Franklin Street treating at greater length of this so important part of our work.)

If preferred, however, the second meeting may be held out of doors, and the opportunity taken to teach kindness to animals. Teach the children, by actual observation, to know by sight and song the birds of the neighborhood. Teach them to respect the nests and eggs, to feed the birds and protect them in every possible way, and never to wear the plumage of a bird as an ornament.

## Illustrations

"Edward Corliss, the man who invented the Corliss engine, was once building an addition to his factory, and was obliged to blast out a ledge of rock for a foundation. Mr. Corliss was passing just as the blasting was about to begin when the foreman called him to look at something. He showed the inventor and manufacturer a robin, sitting upon her nest in a crevice of the rock. The bird flew off her nest as the men appeared, leaving five blue eggs.

"Can't we move that nest somewhere else?" asked Mr. Corliss.

"I am afraid not, sir; we would tear it to pieces getting it out, and it's not likely you could get the bird to go to sitting anywhere else. We've got to go on, so we might as well rip it out now and throw the eggs away."

"No, we won't disturb her. Let her hatch her brood right there."

"But we will have to stop work on the building!"

"Let us stop it then."

And stop it he did. The workmen were put at something else, while the robin sat on her nest like a queen, and hatched her brood. And then there were 3 more weeks before the little ones could fly. And it was not until the clumsy youngsters had learned to fly that the men were allowed to go at their blasting again. Children who are trying to become like Christ must follow the law of kindness, for He was gentle and kind to all."—*Sermon Stories (Banks)*.

There is a story told of General Lee. During a certain battle he was standing under a large tree, when a shell struck nearby. "Gentlemen," said he to his staff, "the enemy has evidently got our range, and we had better retire." As they moved off another shell crashed through the top of the tree above them. Immediately "Marse Robert" stopped, and when the others looked back they saw their General pick up the nest and put it carefully on one of the lower branches.

cf. also "Bird Neighbors," Wright.



A BIT OF FLORIDA

## Program for August

## BUILDING IN THE LAND OF FLOWERS

The flower falleth: the word of the Lord abideth.—I Peter 1 : 24, 25.

1. Hymn. 2. Prayer. 3. Bible Study. 4. Summary. 5. Florida in American History (Par. 1-3). 6. The Rivern of America (Par. 4-8). 7. Florida Baptists' Activities (Par. 9-15). 8. Hymn. 9. Overcoming Indian Prejudices (Par. 16). 10. Tampa (Par. 17). 11. The Need for Church Building in Florida (Par. 18). 12. Discussion of Church Building Fund. 13. Dismission.

Bible Study—Christ's Missionary Command. His invitation to "Come, follow Me" quickly and inevitably leads to the command "Go." cf. Mark 1 : 17 (also Luke 5 : 11) and Luke 9 : 60. Let us take home to ourselves the lesson of Luke 12 : 48.

The definite command. Matt. 28 : 18-20; Mark 16 : 15 and Luke 24 : 45-49 are as definite to us of the 20th Century as to those of the 1st. The command is His—the power is His—obedience alone is ours; dare we refuse it?

Summary—According to the latest census report the population of Florida is 752,619, of which the Evangelical church membership is 24.5 per cent.

Of this 24.5 per cent.—

10.5 per cent. are Baptists.

7.7 per cent. are Southern Methodists.

6.9 per cent. include all others.

75.5 per cent. of Florida's entire population today are without the pale of Evangelical churches.

The figures relate to all evangelical bodies in Florida, both white and colored, and show clearly Florida as a great mission field from the Georgia and Alabama lines, to the Gulf-washed Keys.

White Baptists in Florida today number approximately 10,000 more than any other evangelical creed in the State, and yet here is our comparative standing, and the situation of our people. Only a little over 6 per cent. of Florida's population hold membership in white Baptist churches, giving us a total membership of 50,000. We have 661 constituted churches, 511 church houses. Of this number 304 are unfinished, while 170 organizations have no house at all.

1.\*

#### The Land of Flowers.

To those familiar with Florida history there are few important things not generally known. The average schoolboy knows that the oldest city of the United States, St. Augustine, is in Florida; that the land was discovered by Ponce de Leon and named by him Florida, either on account of the flowers everywhere or more probably because the discovery was made on Easter Sunday, called by the Spaniards 'Pascua Florida!' On that first landing he planted a cross and claimed the country in the name of Christ and of the King of Spain. When he made his second expedition a few years later he brought priests to teach the Indians. At that time, 1521, we may say that missionary effort began in Florida. Later, at frequent intervals, attempts were made both by Spanish and French priests to Christianize the Indians.

2.

#### Three Centuries of Warfare.

Sixty years before the Puritans came to New England a Protestant settlement was made in Florida by the Huguenots. But evidently they did not have the staying power of the New Englander. The story of the destruction of the little colony is a sad one; indeed the history of Florida for nearly three centuries is largely made up of accounts of persecutions and warfare among Spanish, French, English and Indians. Yet missionary effort continued, churches were built, Indians were converted and themselves built at least one church, that at Apalachee. Near the Suwanee River an old church hall was found when the Americans took possession of Florida. It was all that remained of the little church there and the Indians looked upon it with awe and wonder, telling legends of how it had been brought among them so long ago. Some beautiful ruins of old Spanish missions still exist. Of the early impressions made on the peninsula by both Spanish and French there are many survivals in traditions, tendencies and conditions.

\*Paragraphs 1 to 16, a letter from a Florida correspondent.

During the Revolutionary period Florida was a colony of England and, having been well treated by the mother country, remained loyal and gave refuge to many British sympathizers from Georgia and Carolina.

When the astonishing news of the Declaration of Independence reached St. Augustine, the people rushed in wild excitement to the public square and burned Hancock and Adams in effigy. After the Revolutionary war ended, England ceded Florida back to Spain in exchange for the Bahama Islands. Then the peninsula remained a Spanish possession until 1819 when the United States bought it. It was not admitted as a state into the Union until 1845. It was a refuge for Indians, a hunting ground for trappers. The Everglades were long supposed to be impenetrable, the state uninhabitable and too far removed from civilization to be worth anything.

3.

#### The New Florida.

But the facts are now becoming known that the state is beautiful, has a wonderful climate, a rapidly growing population; that the Indians except for a few hundreds are gone; that the swamp lands are being drained; and that the percentage of increase in its population according to the census of 1910 was greater than that of any other state between the Mississippi River and the Atlantic Ocean whether north or south. It is becoming generally known that Florida has the best climate in the United States; that its East coast is destined to be the Riviera of this country; that Jacksonville is only twenty-four hours from New York City by the best trains in the winter; that the population is more varied and cosmopolitan than that of any other Southern state, owing to the fact that people are immigrating here from all parts of the Union: Florida has its share of the old aristocratic Southern families who pride themselves on having furnished their full quota to the Confederate cause. It has a larger share than any other Southern state of new people coming in with new energy and new ideas. In this respect it resembles not so much the old South as the new West. The number of white Americans in Florida is greater than that of all other races combined. Of Indians there are now less than six hundred. The negroes form a much smaller proportion of the population than they do in most Southern states. Foreign born residents are scarcely a tenth of the entire people; many of them are Spanish speaking folk from Cuba, while Asiatics are very rare.

4.

#### "The Over-Sea Railroad."

If you had come south three years ago wishing to go to the southernmost city of the United States, Key West, you would not have left your steamer at Jacksonville but would have continued southward by sea; you may now take the train at Jacksonville and go all the way by rail. The Florida East Coast Railroad, built by Henry M. Flagler, goes by land as far as the peninsula extends



and then by bridges over long stretches of water to that unique island city and important naval station, Key West. It has been a mighty engineering feat to build this line, and it may be truly said that no one in modern times has done more for Florida than Henry M. Flagler. Along the line of this railroad he erected some of the most magnificent hotels that exist anywhere. What Mr. Flagler did for the east coast has been nearly paralleled on the west coast by the Plant system of railroads and hotels. In the last twelve years 2000 miles of new railroads have been added to the 3000 which Florida had before that time.

**6. Sunny Skies.** The climate of Florida is most cheerful. Six months of the year there is midsummer weather, but without the extremes of heat common in the north. The summers are not hot, they are long. The nights are always pleasant and the days would never be oppressive if one had no manual work to do. When summer is over, about the first of November, a season begins which is called by the country "Winter," but which is more like a combination of fall and spring days as they are known in the North. The so-called rainy season occurs in the summer and may last six weeks; during that period there are frequent rains, most of them sharp, dashing thunderstorms which clear and cool the air, then the sun shines again as usual. Of course there are some gray days; but lowering skies and drizzling rains are uncommon. Cheerfulness is the rule. The north side of the state has frosts; half way down the peninsula there may be half a dozen in a year.

**7. "The Freeze" — A Lesson in the Uses of Adversity.** Time is dated from 'The Freeze.' In Florida they say 'Before the Freeze' just as all over the South people say 'Before the War.' This historic freeze was in 1894; it killed the fruit trees all over the state; and large numbers of people depending entirely on the orange tree for their support were left destitute. They had houses and lands, it is true, but literally no income, and they knew not how to produce any. The suffering was great and unrelieved by charity from elsewhere, for the Florida freeze did not appeal to kind hearts as a great flood or fire does, when aid is immediately sent. The people bore their destitution in courageous silence. Looking back on it, however, from this time it is seen that the freeze was a blessing in disguise for as a consequence of it many possibilities of the land were discovered. Soil which had never been known to produce anything but the orange tree was found capable of growing other things. People in their sore need, unable to wait till new orange trees could be planted and brought into bearing, tried other and quicker crops and found them possible; much was learned of trucking and general farming, which can be carried on all through the year, for in most sections the land will produce three crops in a twelvemonth.

**8. Florida's Gold Mine.** Only a short time before the freeze Florida's most valuable mineral, phosphate, was discovered. Such rich deposits were found that the output of it now exported exceeds that of all other states. The greatest asset of Florida, however, is not its minerals, its agricultural products, its citrus fruits or even its long-leaved yellow pine tree, though this is a greater source of wealth than any of the above. The greatest asset of Florida, like that of Switzerland, is the tourist. Four centuries ago the Spanish discovered Florida; within the past twenty-five years Americans in ever increasing numbers have been discovering it. And having once found it they certainly do come back again and again. There is a homely saying that when a man once gets Florida sand in his shoes he never wants to get it out. Dr. Holt says: 'Sick people are coming to get well; cold people to get warm; warm people to get cool; tired people to get rested; and thousands of people are coming just for fun. The automobilist comes because part of the beach along east coast furnishes him the finest speedway in America. The golfer, the tennis player, the fisherman, the gunner, the swimmer come because they can indulge in their favorite sport all winter long. For whatever reason they come, their name is Legion, and they are doing more to enrich the state than any product of its soil or its manufactures.'

**9. Church Affiliations.** Florida has a longer coast line than any other state in the Union; it measures 1200 miles. One fifteenth of the entire area of the state is included in ponds, lakes and rivers. In these two facts some good brother sees a reason for believing that Florida was predestined to be Baptist. If not, what are so many natural baptistries for? Whether predestined or not, it is true that the Baptists are the strongest denomination in Florida. The Methodists are second. The Romanists, the first on the ground, are still strong in Jacksonville, St. Augustine and Key West. The membership of the Baptist churches is over 50,000, of whom more than 4000 were added during the year 1913; directly or indirectly through the statewide campaign of the Home Board.

**10. The Purpose of Florida Baptists Through 60 Years.** The first Florida Baptist Convention was held in 1854, just sixty years ago. No statistics of that meeting are available. The brethren met and organized in a private parlor in Madison County. No doubt the beginnings were small, for in those days the population was sparse, the means of travel few and poor. But the objects were probably the same as those stated in the constitution of today: 'To facilitate the union and co-operation of Florida Baptists in the work of upbuilding the Kingdom of Christ in the state and throughout the world; to promote spiritual religion by all scriptural means; to foster the spirit of world-wide missions; to support Christian and theological education; to encourage

the spirit and practice of liberal and systematic benevolence and to direct all contributed funds according to the wish of the individual or organization making the contribution.

## 11.

**Varied Activities.**

In conformity with the spirit of this declaration, annual meetings have been faithfully held for the past sixty years. Ever since that first meeting the convention has been held in a church. As the number of Baptists has increased all over the state the organization has been elaborated to meet the conditions. The number of boards and committees within the convention has been greatly increased. They include now committees on the following:

- Aged and deceased ministers
- Budget
- Education and the Seminary
- Foreign Missions
- Home Missions
- Judson Centennial
- Layman's Missionary Movement
- Nominations
- Orphanage
- Personal relief fund for aged ministers
- Program
- Religious literature
- State board of missions
- Sunday school and B. Y. P. U.
- Seminole Indians
- Temperance
- Trustees of Columbia College
- Woman's work.

One of the most appealing objects of the Convention's care is the Baptist Orphanage at Arcadia which is a Christian home and school for about seventy-five needy children.

12.  
**Florida W. M. U.**

Woman's work in Florida has been very progressive. An untiring secretary has gone all over the state effecting new organizations, inspiring and enlisting new helpers until now there are *two hundred* Women's Missionary Societies, *seventy-seven* Sunbeam Bands, *sixteen* Young Women's Auxiliaries and *sixteen* bands of Royal Ambassadors. A history of the Florida Woman's Missionary Union is now being prepared.

A committee on Literature reports at each state convention. The latest report contained these words: '*Our Mission Fields*, published by the Woman's Missionary Union of the Southern Baptist Convention, is brim full of good things from cover to cover. It is necessary to each of us.'

The state organ of the denomination is the *Florida Baptist Witness*.

## 13.

**Temperance.**

The Temperance cause is always strongly upheld by the Florida Baptists. They give hearty sympathy to the W. C. T. U. and the Anti-Saloon League. Of the fifty counties in the state forty are dry, ten wet. It is claimed that the movement for statewide prohibition in Florida was inaugurated by the Florida Baptist Convention. Certainly one of the strongest and most efficient temperance workers the state has ever had is a Baptist minister, a pastor in Jacksonville.

## 14.

**B. Y. P. U.**

No feature of the Church's work is more encouraging than that among the young people. The B. Y. P. U. was not organized in Florida until 1897. It started with three societies. Soon the number grew until the demands for the work were such that five years ago a field secretary was employed to give all his time to the Sunday School and B. Y. P. U. He has held district conventions for the advancement of the cause and a summer encampment for the training of workers. In the Sunday Schools he has installed new systems of grading, organized adult classes, awakened the pastors to new activity in behalf of the young people and aroused new enthusiasm in all. In virtually every well organized Baptist church in Florida there is now a B. Y. P. U.

## 15.

**City Centers.**

The chief centers of Baptist activity in the state are Jacksonville and Tampa, both of which carry on active mission work. St. Augustine is the center of the Roman Church in Florida, the residence of the Catholic bishop; but St. Augustine is not without its Baptists. They fondly remember the founder of their church, the Rev. G. J. Johnson, called the church builder; the Baptist church in St. Augustine was the ninety-ninth which he had built.

Of the negroes of Florida a large proportion are Baptists and they maintain in Jacksonville a school for their own race called the Florida Baptist Academy.

## 16.

**A Work for the Future—the Conversion of the Seminole Indians.**

What are the special objects of missionary effort in Florida—the things which the denomination might be expected to achieve but has not yet accomplished? Chief among these perhaps is the conversion of the Seminole Indians. They have not been forgotten by the Baptists nor by our sister denominations. With a Christian civilization on all sides it might be supposed that they could be easily drawn into the fold; but such is not the case. At a recent state convention a committee was instructed to acquaint themselves and subsequently the convention with the condition of the Seminoles, with a view to sending missionaries among them. After investigation this committee reported that our Seminole neighbors were pagans, having no correct ideas of Christianity. A



backward glance at their history recalls that they were deprived of their lands, driven out of their country by the white man and his government. The few who refused to go fled to the Everglades where they number now only about six hundred. They are strongly prejudiced against the white man. They are divided into bands which live in widely separated sections of the Everglades, and speak different languages. A white man to reach them with the Gospel would have to live among them, live as they live, learn their languages, overcome their prejudice and hostility. White missionaries among them have made repeated efforts and failed; but Christian evangelists of their own race from Oklahoma have met with encouraging results. Therefore the committee judged it impracticable to send any more white men among them; but recommended that a settlement be made among them by Christian Seminoles from Oklahoma—the Florida Baptists in conjunction with the Home Mission Board to provide land, houses and compensation for these. This is not set down as Baptist achievement, but as a piece of work still in hand."

## 17.\*

**A Glimpse of  
Our Italian  
Mission Work  
in West  
Tampa, Fla.**

"Go with me to our Mission Building in West Tampa, built four years ago, a creditable frame structure in the heart of an Italian settlement. The plan of our work is similar to that done on the foreign field, a day school combined with religious services; for in this land of flowers in our own home-land we are really doing Foreign Mission work.

In the school room of our mission building Miss Frances Black is teaching Italian boys and girls from six to thirteen years old, with an enrollment of 70 and an average attendance of about 60. Others are begging to come, but she has no room for them. The children have found that they advance more rapidly than in the public school, four blocks from our mission, because our missionary teacher realizes how short is the school life of these Italian boys and girls, who are stopped early by their parents to go to work. The attendance of our children changes, as they take turn about staying at home with the baby while the mothers work in the cigar factories—of which we have 28 in West Tampa. The distinctive difference between our mission day school and the public school is that in the former verses, songs and Bible stories are taught, so that the children become interested in coming to Sunday School.

A mile from our main mission building we have rented a house for day school and religious services, Miss Nelle Deckle teaching the day school. Mr. Arpaio, the Italian pastor, conducts religious services at both stations on Sunday and also week night services with lantern slides. We have Sunday Schools at each place with all the missionaries

\*Miss Fannie Taylor, Missionary at Tampa, Florida.

teaching and music in charge of the general missionary, Fannie Taylor. How I wish that all our American friends could hear our Italian people sing. Our children also love to sew, and flock to our two sewing schools. The older boys and girls, who work in cigar factories during the day, are eagerly coming to night school classes in English. One of the darkest sides to our work is the difficulty of combatting the influence of readings given aloud in the factories each day by paid readers—things that poison the minds of young and old.

We have girls' clubs, mothers' meetings and socials to interest and win, never forgetting that a missionary's highest duty to Christ and to her people is to make Him real in their lives as Saviour and Friend. The Italians are hospitable and responsive to the missionary as she visits their houses. How she longs in return to make them know the secret of joy in Christ Jesus. We are praying and working now for a *kindergarten teacher* and I hope even this little glimpse of our work has shown the great need of one to relieve the crowded condition of our school. The mothers in the factories and the children on the streets are crying out for it, and as we think of the good it may do we know that it is not the Father's will that one of these little ones should perish."

From the Summary we learn that of the 661 church organizations (Baptist) in Florida 170 have *no buildings at all*, and 204 have unfinished buildings. With the 75.5 per cent. of Florida's population untouched by evangelical churches the call comes loudly to our Home Board to house these needy churches.

Dr. Warren says: "Churches unassisted mean churches unassisting; but churches helped today mean churches helping tomorrow. The best basis for universal missionary operation is the laying of a broad and permanent foundation here at home. This is not selfishness. It is sense."

How may this be done? Out of the \$1,000,000 Permanent Church Building Fund which will be the Home Mission Gift of the Southern Baptist Convention.

J. C. Stalcup, of Oklahoma, says in the *Home Field* for April:

"It is in perfect accord with the teaching of the New Testament Scriptures, that those who are strong should help those that are weak; 'that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want; that there may be equality.' I have seen this Scripture fulfilled literally many times over in the Southwest.

"These things being true, it is my opinion that money invested in the church building fund will bring as large and rapid returns to the Kingdom as in any other phase of our work."

Help lighten the load!  
 Humanity stumbles ahead on its road,  
 Urged on o'er the deserts, beset by the goad;  
 Men-bend under burdens of hunger and care  
 And women must suffer and toil and despair;  
 Yea, even the children astray in the strife,  
 Are bowed by the weight till they weary of life.  
 Hark! unto each soul that is hero, not slave,  
 How clear sounds the call to arise and be brave.

Help lighten the load!

Help lighten the load!  
 With all of the strength that the heart can command,  
 With all of the power of brain and of hand,  
 With wills set to sacrifice, struggle, and dare.  
 With love that seeks ever each burden to share.  
 With unflagging endeavor that stops not to ask  
 The length of the journey, the cost of the task,  
 Come, sons of the kingdom! Come, children of God!  
 And along the dark path by the world's anguish trod,  
 Help lighten the load!

—The Outlook.

### Program for Young Woman's Auxiliary

Make a wall map of Florida, and locate the communities where the evangelistic campaign of the Home Board was carried on in 1913.

If possible, secure from the Home Board at Atlanta the location of the homeless and destitute churches in Florida, and add these to the map. (cf. *Home Field*.)

Discuss the relative importance of evangelism and church building. How many members will agree with the pastor who announced, "When I have got the church building cleaned up I will start on the spiritual uplift of the people."

If there is anyone in the society or community who is familiar with conditions in a homeless or dilapidated church, have her tell briefly of such conditions; after which let the society prayerfully consider whether and how they may have some part in the rehabilitation or housing of some church thus described—either through personal service, gifts or prayer (and preferably all three). Gifts may be given through the Million Dollar Church Building Fund of the Home Board.

"While only seven per cent. of the churches were reached by our Home Board force, they added three per cent. to the total membership of the state, and an average of about twenty per cent. to the membership

of the churches where they held meetings. This is probably the most remarkable record that has been made in our Evangelistic Department. The per cent. of increase in a number of the weaker churches was little short of marvelous.

"At Hastings the church had a hundred and ten per cent. increase. One of the missions in Tampa had over a hundred per cent. increase, and one of the smaller churches had an increase of two hundred and ten per cent. It is true that these were all small churches, but that is one of the great blessings to the denomination in having the Department of Evangelism; these weak but strategic points are served by men of unusual ability as sane and effective evangelists; and a work is performed which otherwise could not be done."—*Convention Report*, 1913.

### Program for Royal Ambassadors

#### BUSINESS MEETING

(See April Program)

Subject—"The Land of Flowers."

Thought—"And well may we be admonished that opportunity is but another name for importunity, as though God were beseeching us by every door to open our hearts and to open our hands and to open our purses that we may worthily meet the crises of missions which is upon us."

Hymn—Prayer by Chief Counselor (that we may respond to the calls of our Convention).

Scripture "Individual Responsibility." Rom. 14 : 2; II Cor. 5 : 10; I Cor. 3 : 8 : 9; I Cor. 6 : 19; I Cor. 6 : 20; I Thes. 2 : 4; II Cor. 4 : 6; Eccl. 11 : 6; Eccl. 9 : 10; Rom. 12 : 11; I Cor. 3 : 13; John 9 : 4; John 15 : 14; Rom. 14 : 7.

Prayer—(for an understanding unto doing)

Topics for talks or papers—

Florida in	{	Discovery.
		History.
		Lands.
Location	{	Panama Canal.
		nearness to Cuba.
Florida's	{	Relation to the Nation.
		Relation to the Kingdom.

Special Music—Assign next program and make plans known.

Commission and Declaration. Adjournment.

In July we had the study as to training workmen, in this program and the ones to follow you will see that the fields need trained workmen. Florida's attractiveness to the rich of the north, seeking warmer winter climate, has turned the eyes of the world upon her flowering and fruit



bearing acres so that all nationalities are seeking her borders to make for themselves a "home and an orange grove."

Florida has made her desires known; as brothers in Christ and Soldiers of the Cross, we must reach across and help the Ambassadors there.

Suggested helps—Encyclopedia Britannica.

Add Florida and immediate surroundings to the same map we have been working on since February.

*Nearness to Cuba* and relation in time of Cuba's most earnest cry.

—Missionary Work of Southern Baptist Convention," Page 363.

Immigration { Information from Home Mission Board, Atlanta,  
Panama Canal } Ga.

Florida's relation to the Nation, Growth—"Manufacturers Record," Baltimore, Md.

Florida's Relation to the Kingdom—"Florida State Minutes of the Convention 1913."

Florida in Discovery, Florida in History, Etc., four topics—the last to be discussed in connection with Immigrants, Panama Canal, etc.

### MISSIONARY MEETING

Subject—"The Call to Service."

Thought— "Then Ho; ye heralds of the Cross;  
Advance, nor let us suffer loss;  
Yea, by the power of His Word.  
Take Florida for Christ the Lord."

Hymn—"God Bless Our Native Land." Tune, "America."

Roll Call—Answer by telling something of the fruit grower and his helpers. \*For officers, see below.

Prayer—(Especially for God's will to be done in Florida).

"Baptist Possibilities in Florida." Hymn—"We would See Jesus" (order standing). "The Problem," "Present Forces," "The Dawn of Day."

Hymn—"Watchman Tells Us of the Night." Offering. Prayer.

Scripture—Ezekiel 33. Our Armor—Adjournment.

Always have your *programs* well *planned* and assigned, but not so "set" that the spirit of God can not enter; the *place* and *time* of meeting *fully understood* and attractive. An excellent time to have a real picnic meeting, the late afternoon spent out in the open after making the best of the program; serve a good supper and plenty of lemonade. To make the meeting more interesting, seat the boys so that they bring out border of the state under study; officers seated to locate the chief cities. \*For Roll Call, have them informed and give the information in answer to their names on the following: (In your city is there a

Baptist Church, how located, value of property, if ever assisted by the Home Board, and name of pastor? Any Immigrants, their faith and Church life?)

## Band Program

### FIRST MEETING

**Motto**—"A tree bringeth forth fruit."

**Opening Exercises.** Bible Reading.

**Hymn**—Roll Call—Hymn.

**Lesson** (by the leader)—The Land of Flowers.

Hold up, or draw on the blackboard, an orange, and find out how much the children know of Florida. Tell the story of the discovery, the search for the fountain of youth, Ponce de Leon and the other explorers who make the early history of Florida so fascinating a study (cf. Fiske's "Discovery of America" and other U. S. histories).

Follow this with the scarcely less thrilling story of the modern history of the state, the reclamation of waste lands, the "freeze" (cf. W. M. U. program), the building of the over-sea railroad to Key West. (Information may be obtained from folders of the Florida East Coast Railway, 234 Fifth Ave., New York City; *Current Magazines*; Encyclopedia Britannica.) Group the thought of development around Isaiah 55 : 13.

Close with the thought of the need of substituting beautiful trees for briars in the spiritual sense, show the dangers that arise from rapidly growing prosperity, and the wonderful opportunity that our denomination has to build churches and strengthen the Lord's work in this favored land. (cf. articles in *Home Field*, S. B. C. Reports 1913 and 1914.)

**Prayer**—Hymn.

Close informally by gathering around a table to look at pictures, railway folders, post-cards, etc., of Florida.

If possible get in touch some weeks before this meeting, with the Sunbeam Band in some Florida church, and have a letter from them read at this time.

### SECOND MEETING

If possible, have this meeting out of doors, preferably in a grove, or beside a stream. Draw the attention of the children to the trees about them, show them how to distinguish between the different trees, by bark, leaf, manner of branching, etc. Find out from them what the different trees are good for—that is, nuts, fruit, lumber, and make the personal application.

*Illustration*—In order for trees to grow well they must have plenty of moisture for their roots. The writer of the first Psalm compares the people who delight in the law of the Lord, and try to please Him, to "a tree planted by the river of water, that bringeth forth his fruit in his season," etc. Sometimes, however, there is a tree that has every chance and which yet yields nothing but leaves every year. Jesus told a story about a tree like that, and how the owner of it was discouraged and told the gardener to cut it down and burn it up; but the gardener pleaded for it, and said if the master would let it stand for another year he would give it special care, and see if it would not bear fruit. Let all the children try to bear fruit which will be pleasing to Jesus. (Draw from the band members their idea of the fruit their own lives can bear.)

Link up with the last meeting, if desired, by letting the band show in pantomime the most picturesque incidents of Florida history, quite simply making real to themselves the older and the modern heroes.

## POEMS

(To be memorized by the Band)

"He who plants a tree

Plants a hope.

Rootlets up through fibres blindly grope;

Leaves unfurl into horizons free.

So man's life must climb

From the clods of time

Unto heavens sublime.

He who plants a tree

Plants a joy;

Plants a comfort that will never cloy.

Every day a fresh reality,

Beautiful and strong,

To whose shelter throng

Creatures blithe with song.

He who plants a tree,

He plants love;

Tents of coolness spreading out above

Wayfarers he may not live to see.

Gifts that grow are best;

Hands that bless are blest.

Plant—God does the rest.

Heaven and earth help him who plants a tree

And his work its own reward shall be."

—L. Larcom.

## Ballad of Trees and the Master

Into the woods my Master went  
Clean forespent, forespent,  
Into the woods my Master came  
Forespent with death and shame.  
But the olive tree was not blind to Him,  
The little gray leaves were kind to Him,  
The thorn tree had a mind to Him  
When into the woods He came.

Out of the woods my Master went  
And He was well content.  
Out of the woods my Master came,  
Content with death and shame.  
When death and shame would woo Him last,  
From under the trees they drew Him last.  
'Twas on a tree they slew Him last,  
When out of the woods He came.

—Sidney Lanier.





Mission School in San Rafael, Nuevo Leon, Mexico. The Raw Material with which we Start

## \*Program for September

"By their fruits ye shall know them."

### CHURCH AND COLLEGE VS. CATHEDRAL AND CONVENT

1. Hymn. 2. Prayer. 3. Bible Study. 4. Hymn. 5. Roman Catholicism—a Backward Glance (Paragraphs 1 to 3). 6. Strong—Yet Weak (Paragraphs 4 and 5). 7. The Image Set Above The Word (Paragraphs 6 and 9). 8. Hymn. 9. Political Activity (Paragraphs 10 and 11). 10. Roman Catholic Education (Paragraphs 12 to 15). 11. The Plea for Church and College (Paragraph 16.) 12. Prayer. 13. Dismission.

**Bible Study—The Missionary Apostles.** To the *command* to go (Matt. 28 : 19 and 20) Christ added for the guidance of the apostles a more detailed *program* (Acts 1 : 6-8). Source of power for their task (Acts 2 : 1-21). Beginning of the task and its furtherance by seeming ill—persecution (Acts 8 : 1). Sending of the first foreign missionaries (Acts 13 : 1-3). The Gospel carried to Europe (Acts 16 : 6-10, cf. Rom. 15 : 18-24). The unfinished task—What part are we, who are the "heirs of all the ages," to take in the "Evangelization of the World in *this* Generation?"

To get a full appreciation of the conditions that can prevail whenever the Cathedral and Convent have undisputed sway, we should recall what Italy was before a central government had any power there. Before 1860 there was no "Kingdom of Italy"—there was only a collection of petty states, some of which were ruled by dukes

\*Prepared by Mrs. S. T. Lanham, Spartanburg, S. C.

and kings, and many of which were governed by the Pope and his cardinals. Only in 1870 did the united Italian troops overthrow the political power of the Pope and win deliverance and independence for Italy.

We are told that the Roman Catholic Church is always the same, and if we find any difference in it today from the Romanism of 1860, the difference is due to repression from without rather than to a change in its heart and spirit. It is perfectly fair to ask what were the ideals and the methods of Romanism in those days, and what it did for Italy by means of Cathedral and Convent; and to judge from that what it has to offer to Italy and all other lands today. Gladstone, the great English statesman and Christian, wrote that the rule of the Pope in the Papal states before 1870 was "an outrage upon religion, upon civilization, upon humanity and upon decency." What were some of the misdeeds of the government that made Gladstone so write?

Alexander Robertson, an Englishman long resident of Italy, in his volume, "The Roman Catholic Church in Italy," gives a careful study of the wrongs by the Church in its political control of the people. Patriotism is found to have been the greatest crime in the eyes of the priests, and even the reading of a newspaper that had not passed the Pope's censorship was punishable; and the name "Italy" might not be spoken without penalty. This was the case until the establishment of civil liberty in 1870. Again, there was no personal liberty, for men, women and children were watched by papal spies; there was no justice, for the word of a priest could prevent an accused and imprisoned sufferer from even being brought to trial; there were torture and drugging for prisoners, death for even those whose innocence had been proved. Absolute lack of sanitation, streets so filthy as to be impassable, and the consequent epidemics of small-pox, made Rome a by-word even before other cities had begun to learn cleanliness as we now strive for it. Agriculture, discouraged in the Pope's domain, was so neglected that the land was "malarious swamps and desert wastes." And so poverty and beggary was everywhere the rule, and worst of all, robbery and brigandage were encouraged by the Church. There seems to be no doubt, from trustworthy historical records, that robbers could get absolution for all crimes, provided they divided their spoils with the Church.

This then is the effect and result of Roman Catholicism when unchecked and unlimited. These are historical facts to be verified by reference to any mediaeval and modern history. Let us now come a little closer in examining this great organization which Ruskin has called "The Church of the Unholy," and see in what consist its power and its weakness.

The superb arrogance of its claims for the Pope are well known and constitute one great reason for its success with such great numbers of people. His infallibility, his right to universal political rule, the unbroken continuity of the succession of Popes from Peter's time—all these have to some minds a tone of brave and desirable authority, until thoughtfully examined. Again, the political adaptability of the system gives it a foothold, sometimes unrealized, in many countries. This is a certain kind of strength.

5. Financially its strength is enormous because of the systematic collections of many small gifts and, still more perhaps, because of the disposition to "turn an honest penny" by selling things not salable. For example, the traffic in relics has always been a source of revenue. Says Alexander Robertson:

"Hundreds of images and shrines of the Madonna, and things that belonged to her, in the shape of boots and shoes, veils and handkerchiefs, a bottle of the milk with which she nourished Christ, besides household utensils, and the house itself with a marble fireplace, were all exhibited as yielding blessing to a credulous populace at a money rate." The Italians speak of the sale of such relics, and of indulgences to live in sin, as "the Holy Shop," or "the Pope's Shop," and the commercial aspect of the Church is never lost sight of. In Mexico it is said the priests have a plan of heaven, like a modern theatre, and people select and pay for their choice of the seats, the most expensive of course being those closest to the Virgin Mary. Again, it is amusing and yet distressing to see this money-making instinct carried to the point of a "penny-in-the-slot blessing machine." It is actually true that one may purchase a blessing from the Pope by dropping in a penny and then watching the cinematograph bring into view the Pope borne in a sedan chair, rising, bowing and stretching out his hand in blessing toward the spectator.

5. We have already, by these facts, been brought to speak of the fearful weakness of the Roman Catholic Church. Those weaknesses have been made a composite photograph by the single phrase "offering salvation in sin" while the very essence of Christianity is "Salvation from sin," and Dr. Raffaele Mariano (himself a Catholic by birth and education) says: "It is the very antithesis of Christianity." This is a terrible indictment to bring against a religious body. We must look its position with regard to some of the more important factors in life, and see how much we find Dr. Mariano justified in bringing the accusation. What is the teaching and position of the Roman Catholic Church in regard to the object of worship, the Bible, the civil government and education?

6.  
No Other  
Gods?

It is often said by the defenders of various religious cults that their devotees do not worship the visible figure—idol, picture or image; but that the seen object turns the worshipper's heart to the invisible spirit adored. There are doubtless many Romanists who would sincerely maintain this as a fact, and assure us that they worship the Godhead, the Trinity. Let us test the Cathedral and Convent teachings on this point. Of course the name of Christ is often mentioned, and of God the Father, but the frank teaching of books, litanies, encyclicals and other documents is that Jesus's mother is the object of supreme worship. "Thou shalt have no other Gods before Me," said God, yet these men have actually made her to supplant Our Father and Christ. For example, Pope Leo XIII, who recently died, wrote of "betaking ourselves in prayer to Mary;" while the "Psalter of Mary," in general use in Italy, consists of the Psalms with the word "Lord" changed in the first verse of every Psalm where it occurs to, "O Lady." Even where the word "Lord" does not occur "Mary" is introduced. Dr. Robertson gives many illustrations of this, such as "Make a joyful noise unto our Lady, all the Earth" (LXVI : 1) and "Hear my prayer, O Mary, and let my cry come unto Thee" (CII : 1). Is it not clear that it is another than the one God that Roman Catholics are taught to worship?

7.  
Image  
Worship.

The gradual growth of the Virgin's place from one merely of honor because she was the mother of Jesus, to the position of Deity sharing in the atoning power of her Son is seen from the early centuries of the Christian era until the middle of the 19th, when she was declared to have been conceived without sin and to have been sinless always. But we find other features connected with worship taught by the Convent which though less shocking are equally contrary to God's word. There seems no possibility of maintaining that it is only the unseen Deity behind the symbol which is worshipped; for the actual image is thought to contain special virtue. The Madonna is multiplied almost indefinitely.\* "To give a list of the names of all the Madonnas in the Papal Church would be to compile a town directory, so the following must suffice as specimens: My Lady of Health, of Grace, of Hate, of Good Counsel, of Reward, of Perpetual Succour, of Snow, of a Cough, of Sinners, of Miracles, of Hope, of Refuge, of Babies, of the Pillory, of Baked Bread, of the Washtub, of Vines, of Figs, of Victory, of Money. Then, besides the Madonnas of well-known shrines, such as Lourdes, Pompeii, Loreto, Salette, Saragossa, and others, almost every village and hamlet has its own local goddess."

\*Alexander Robertson.



8.  
**The Bible.**

And what is the Cathedral teaching with regard to the Bible? Without any violence of feeling or language it is necessary to make plain that the attitude and action of Romanism have always been hostile and unscrupulous toward the Word of God. Corruption of its text has already been illustrated by the quotations from the Psalms in which Mary's name is substituted; and by decree of the Church's great councils all historical investigation of the text is forbidden—the Church has power to settle questions of text. The Bible itself has always been opposed by the Popes. "On the accession of 'Bloody Mary' to the throne of England, in 1553, there existed a painting in London of King Henry VIII, in which he was represented standing holding in one hand a sceptre and in the other a Bible with the words on the cover *Verbum Dei*. This exhibition of the 'Word of God' was so offensive to Papal eyes, that it was obliterated, and a pair of gloves painted in its place."

To come to later times, in 1903 a newspaper in Pernambuco, Brazil, reported authentically the burning of 214 Bibles, in front of the largest Church in the city, while the people cheered for the Catholic faith, the Virgin Mary and Pope Leo XIII.

9.  
**Quick and Powerful.**

Dr. Robertson tells of a personal friend of his who when a zealous Catholic, obtained a New Testament and showed it to a priest. The latter immediately said "That is a very bad book. It was printed in hell."

Fortunately this so roused the young man's interest that he read it and was soon converted. Another priest has recently written these words: "The day in which the priests and Catholic believers give themselves to the reading and study of the Bible, that day will be the last for the Roman Church, for the priests, for the Monsignors and for the Papacy." And Signor Crispi, one of the great Premiers of Italy, has said: "Woe to the Roman Catholic Church when my countrymen get hold of the Old and New Testaments; then they will know the difference between Jesus Christ and His so-called Vicar."

10.  
**Church vs. State.**

It has been said "Wherever the Roman Church is in power it is a Political Institution, and wherever it is out of power it is a Political Conspiracy." There is much significance in this, and it shows at a glance the position of the Cathedral and Convent with regard to civil government. Signor Crispi, quoted above, wrote about twenty years ago, "To be a sincere Catholic and a friend to Italy is, to the Italian, a contradiction." To quote Dr. Robertson again "The famous phrase 'A free Church in a Free State' . . . Italy found was a delusion. . . . It meant a Church free to damage and destroy that State." And so we are not surprised to learn that Italy as a

government has had to pass laws which restrict priests from civil spheres, and so keep them from using their spiritual authority for their own political ends.

To cite an example of this necessity from the life of a well-known political leader: "Zanardelli represents Brescia in Parliament, and when an election came round the priest there vigorously denounced the Member from the pulpit, and threatened to withhold the so-called privileges of the Church from any who should vote for him. At the close of the service the police were informed of his words. They then communicated with the priest, and said that he had been reported to them as using language calculated to terrorize the people; but, as they were unwilling to bring the law to bear upon him without warning, they would overlook the offense for this once, but if it were repeated he would have to take the consequence. Next Sunday the priest again used the same language, when he was instantly apprehended, tried by jury, and sentenced to pay a fine of 500 francs (\$100), to suffer two months' imprisonment, and to be debarred for five years from exercising the office of the priesthood."

12.  
**Education? or Ignorance?**

Let us look back a few hundred years and see how Romanism stood with relation to education. Dr. Robertson says: "It is often asserted that, before the Reformation, learning was entirely in the hands of the clergy. To a certain extent it is true. But what they knew—speaking of them as a whole—was entirely during the later centuries, unworthy of the name of learning: They could read and write, which the greater number outside of their ranks could not do; but this acquirement was valued by them, not for any useful purpose, but because it enabled them more effectively to dominate over the minds of others. And the knowledge they had and imparted was utterly useless and often mischievous. It consisted of theological hair splittings, and of fables regarding the saints, always incredible and childish, and often scandalous and immoral."

"As a matter of fact, European education dates from the Reformation. But for Luther and Melancthon we might still be living in the Dark Ages. The schoolmaster was the direct creation of Protestantism. Wycliffe, by his translation of the Bible into English, long before Luther's day, too, helped to 'roll the stone from the well's mouth'; and the English Reformers were those who enabled the common people to draw from that well living water, and opened for them besides many a well of wholesome secular knowledge. . . . The public provision now made in every civilized State, for the securing to all those born within the realm the blessings of a good sound elementary education, is the direct fruit of Protestantism."

### 13. Negative Education.

In proof of these statements we could look at the actual condition of education in Italy when the Pope had, as he fortunately has not now, temporal power in that unhappy land. Before 1870 priests were the only teachers both in schools and in so-called Universities.

Some of the mottoes they held up for themselves as teachers were "Tolerate vice and forbid thought;" "Keep the people ignorant, they are more easy to govern;" "Destroy the class called thinkers." And it is beyond question that the thoughtful studious young men in these universities were quietly got rid of, especially if they showed liberal tendencies—sometimes even being put to death. If we ask what the education the Church pretended to give consisted in we find that in the Universities of Italy in the early part of the 19th Century there were no courses in history, political economy, philosophy, law, or modern literature! Of course scientific books were forbidden, because men might be led to question the Church's dictum about the natural world about us. It was an educational system described in negative terms, for the most part.

### 14. Its Results.

Suppose we had to take hold of such a situation as the Education Commission of the Italian Government did in 1870, and had examined the boys of these priest-schools to see what they knew. This is what we should have found:

"Having examined, by writing and verbally, in the Italian language, in history and in geography, the pupils seeking admission into the second and third classes of the Technical Schools, we were filled with astonishment. With but very few exceptions, the pupils were not able to distinguish between pronouns and nouns, nor to tell anything about regular verbs. Of their knowledge of geography and history, it is better not to speak at all. The point to which the ignorance of the young men in Rome reached in these things is simply incredible. Asked about geography, some did not even know the meaning of the word. Others, after they had assured me that they had studied the subject for one or two years, told me that the Adriatic was a mountain, that Sardinia was a city, and that Milan was the capital of Sicily. Very many did not know the population of Italy; many thought the name of the Peninsula was that of a city, and there were even those who said to me that if they were not able to answer me, I ought to consider that they were Romans, and not Italians. Asking, then, the pupils, regarding the chief events in Italian history, there were none, with one or two rare exceptions, who could answer. One answered that Brutus was a tyrant, others that Dante was a French poet, others that Petrarch was one of our celebrated poetesses. Regarding Columbus, one told me he was an Apostle, and another said he was the Holy Spirit!"—*Report of Royal Commission of Education, Italy, 1870.*

### 15. Hopeless.

Enough has been said to show "the utter hopelessness of creating an educated people if education is left, or placed, in the hands of the Roman Catholic Church.

As well might one expect figs of thorns and grapes of thistles, as the fruits of culture and learning in those who receive only a clerical education."

"Now, as education demands the exercise and development of all the manifold and wonderful faculties with which God has endowed us, and as the Roman Catholic Church demands the very opposite, as it demands their atrophy through continued disuse, therefore it is and must ever be, the enemy of knowledge, of culture, of education."

### 16. Church and College.

The opposite side of the question is implicitly already presented in this array of facts about the results of unchecked Romanist rule. The benefits spiritual and temporal that mankind desires are not secured by this system: they follow in the wake of the Bible and true education.

And surely there need be no long pleading that we may recognize our God-given task in bringing those benefits to the people under Roman Catholic sway as well as those who are pagans. Let not hostility but love be our animating motive—compassion for the unhappy, darkened lives not only of the common people but also of their religious leaders who would keep them in bondage. "Is anything too hard for Jehovah?" He can turn and overturn any obstacles, even the opposed minds and hearts of men who as priests "enter not in themselves nor suffer those who are entering in" to the kingdom of heaven. Church and College can be used of Him to save them one by one, and it is our high privilege to help carry out His purpose through them.



Graduating Class, Training School, Toluca, Mexico. The Finished Product



## Program for Young Woman's Auxilliary

Hymn—Prayer—Bible Study (cf. W. M. U. program).

Business—Hymn.

Illustrations—(cf. also W. M. U. Program):

### Young Women of South America

"The girls of today are foolish and unsubstantial because ever since they were ten years old they know nothing but how to do their hair in this manner or that, and to dress themselves in the latest fashion, while all the time they know not how to read or write, to sew or cook—in short, nothing."

This was written of the girls of Bolivia. It applies equally well to many other parts of the continent.

A story is told of a young American who, having business in South America, carried letters of introduction to a prominent family in one of its large cities. At the first opportunity he sought to present his letters. The house was charming, with its wide corridors and inner court, where the fountain and the palms presented a most refreshing contrast to the glare of the street. The mother, fashionably dressed, rotund and smiling, received him most cordially and presented him to her five fashionably dressed, rotund, and smiling daughters, who were seated in a row in five bentwood rocking-chairs in the salon. The young man, eager to make a good impression, sought anxiously suitable topics of conversation. A grand piano gave him the cue.

"I suppose you are all very musical," he began. "No doubt you sing, as well as play the piano?"

"O no; we play very little—it is such a trouble to practice."

"Ah! perhaps you incline to art. You draw and paint, do you not?"

"O no; not at all. It is such a stupid pastime."

"Well, of course it might be a little arduous for such hot weather. I have always heard, now I come to think about it, that South American girls are very domestic. No doubt you can all cook delectably and do any quantity of that exquisite embroidery."

"Indeed not. That is the cook's business. And as for the embroidery, it is much easier to buy it at the nuns'."

"Well, what do you do, if I may ask?" inquired the embarrassed young man.

"O, we just rock," was the reply.

Then are the women of Latin America in general more foolish and empty-headed, more ignorant and superstitious, more degraded and immoral than our own women? There is but one answer, a sad affirmative. Is it to their shame that it must be said? No! a thousand times

no! But to the shame of their environment and to the everlasting shame of the Roman hierarchy, which through four centuries has exploited them and, instead of the bread of life, has presented to them a dead Christ and an ideal of womanhood which is at once a blasphemy and a mockery.—Miss Florence Smith in *"The Missionary Voice."*

### A New Day in South America

"A new day has come to Brazil, Argentina and Chile, the three foremost countries of South America; and it is a day of new life for our mission and missionary enterprises. The millions already in these rich and productive lands are every month added to by thousands of immigrants from Europe and Asia. Towns and large cities are fast building up. Buenos Ayres today has 1,400,000 souls, and Rio Janiero 1,000,000, while Montevideo has 300,000, Sao Paulo 400,000, Bahia 300,000, and Rosario 300,000. Education is becoming more widespread, large Government institutions are being built up and fostered for general as well as technical and professional instruction. The Evangelical denominations at work in South America are beginning to build up first-class schools and colleges in the countries occupied, and these schools are patronized by the best classes of Brazilians, Argentines, and Chilians. In Brazil, the Baptists have four educational centers, where they are laying the foundations for great institutions of learning—Christian and evangelical in the real sense—for the future. All of these schools are well patronized by some of the very best Brazilian families, and in them the principles of evangelical Christianity are openly and positively inculcated every day."—*Missionary Review of the World.*

Dr. John W. Butler, head of a protestant mission with headquarters at Mexico City, says of the Mexican women:

"Mexican women are as a rule mentally and morally the superiors of the average Mexican man. The most intelligent women are opposed to war. Some few women have had their imaginations stirred up by the thought of war, and it is these women who have been told of in the newspaper accounts of the deeds of Mexican women who follow the troops. But the most of them realize fully what war will mean and oppose it with all their strength.

"The women are coming in larger and larger numbers to our mission schools. They are often very beautiful.

"You sometimes hear it said that Mexican men and women are not ready for education; that they are a degenerate lot and have not the intellectual ability to fit them for doing work in our schools. This is not true.

**Keen Students and Ambitious**

"The Mexican woman, especially, is keen and quick and we have many examples of what they have done to show that they are well fitted for intellectual training.

"We now have about 5,000 children in our mission schools, and in all the Protestant mission schools there are from 15,000 to 20,000 children. The encouraging part of it is that many of these children are of the second generation of those whom we have educated.

**Masses are Illiterate**

"The only *salvation for Mexico* must come, it seems to me, *through education* of the people. Only in this way can they be fitted for popular government, for with 80 per cent. of the population illiterate, as they are at the present time, it is useless to talk about popular elections and a government of the people. They aren't ready for it; and they won't be till they have had another 40 years of education.

"If America hopes to avert war in the future with Mexico and to bring it to that state of peace about which we talk, let us see to it that the schools are supported."

Let two members represent each of the Roman Catholic countries in which Southern Baptist Convention Mission work is carried on, and bring to the meeting facts which will go to prove the necessity for supporting our educational work in such countries. (cf. other programs, magazine and book references, etc.)

**Program for Royal Ambassadors****BUSINESS MEETING**

(See April program)

Subject—Christianity versus Roman Catholicism.

Thought—  
 "Bring us men. Men from every rank,  
 Fresh and pure and frank,  
 Men of thought and reading,  
 Men of *light and leading*,  
 Men of faith and not of fiction,  
 Men of lofty aim and action."

Hymn—"The Church's One Foundation."

Prayer—(That people may search for the truth and live it).

Hymn—"Jesus Keep Me Near the Cross."

Christianity	History	} Roman Catholicism.
	Doctrine	
	Purpose	

Scripture—Matt. 16 : 13-28. Hymn—"I Love Thy Kingdom, Lord."

Discussion—In the light of God, which stands the test, Christianity or Romanism? As the King's Ambassador, what is your privilege and duty to your personal friend, the Roman Catholic? Is it ignorance to say "theirs is a Church and will do as well as any?"

Repeat Motto—Adjournment.

This program and the following should be of vast importance; insist on the boys bringing out facts in the meeting as history reveals it, so far as is prudent; teach them while they are young to know the sham and display of this menace.

Use the topics here suggested for six talks or papers; taking first Christianity in history, Christianity in Doctrine, etc.

**MISSIONARY MEETING**

Subject { The Church versus the Cathedral } in Mexico.  
 { The School versus the Convent }

Thought—"Why play at missions with such a magnificent opportunity as presents itself on this field?"

Hymn—"America." Prayer—Scripture reading: Isa. 53 : 1-7; Acts 2 : 38-39; 14 : 47-49.

Ambassador Hymn.

Topics for Papers and Talks—"The country and its resources" (Ch. 1),\* "The three political periods" (Ch. 2), "The ancient Religion" (Ch. 3), "The modern Religion and its likeness to the old" (Ch. 3), "What the Convent does" (Ch. 4), "What the Church is trying to do" (Ch. 6), "What the school is doing for Mexico" (Ch. 5), "The need for schools and Churches" (Ch. 5). How we can help?

Contrast the few great Mexicans with the many great Americans, and account for the difference; contrast the great men in any one family in America with the single ones in Mexico and tell why this is so.

Hymn—"Onward, Christian Soldiers."

Presentation of Southern Baptist missionaries to the order, especially the teachers in Toluca School.

Prayer—(For the missionaries in Mexico, and that some of our order may go to strengthen the force.)

Repeat Armor—Adjournment.

Make this program count in the lives of your boys; be perfectly familiar with the book, if you would inspire them: we can not afford to lose time in so important a study. Teach the truth and God will richly bless your efforts. Locate Mexico in relation to America. Locate

\*"Mexico To-day," by Geo. B. Winton, D.D., 50 cents.  
 Album of Missionaries, 25 cents, Foreign Mission Board, Richmond, Va.



our school at Toluca with a little white flag. Do this at the time you present the teachers of this School to the order.

Have some Mexican curios; and some one who has been in Mexico to talk to the boys or to write a paper.

### \*Band Program

#### FIRST MEETING

**Motto**—"Christ the Light."

**Hymn—Bible Study**—Matt. 5 : 14-16.

**Prayer**—Sentence prayers by children.

**Minutes—Roll Call—Offering—Hymn.**

**NOTE TO LEADER**—The following simple program can be given in the open air with parents and friends in attendance. Have Perry pictures of Churches and Colleges, Cathedrals and Convents.

**Leader**—When we speak of a papal country, we mean one whose religion is Roman Catholic. The pope who lives in Rome governs the Catholic churches of all papal countries.

We Southern Baptists have missionaries in four of these countries: Mexico, Cuba, South America and Italy. They worship images of our Lord, of the Virgin Mary, the apostles and many others, whom they call saints. Would you like to hear something about the children of these countries? (Two children come forward, hand in hand.) Whom have we here?

**First Child**—I am bringing a little, dark-eyed Mexican girl. Her name is Lolita. I want to introduce her to you, and to our Sunbeam Band. She will tell you about her church and school in Mexico.

**Second Child**—I can answer some questions about the country that joins yours on the South, because I live there.

**Leader** (showing picture)—Does this look like your churches in Mexico?

**Second Child**—Yes, that looks like the outside, on the inside the floor is stone. We kneel down on it for a half hour, at each service, and say our prayers ever so fast. We say ten *Aves* and a *Paternoster*, that means ten prayers to the Virgin and one to our Father. You know, an *Ave Maria* is a prayer to the Mother of God, a *Paternoster* is the Lord's prayer. I wonder why we do not pray to Jesus, instead of Mary?

**Leader**—All should pray to Jesus, as He, and not Mary, is the Saviour, and He alone can hear and answer prayer. Now tell us about the homes in Mexico.

**Second Child**—Most of the homes are very poor ones, in many of them there is not a bed, and sometimes not even a chair. The children

\*Prepared by Mrs. W. R. Nimmo, Baltimore, Md.

often have no shoes and stockings, and only rags for clothing. They do not have pretty playthings, or good things to eat. Do you think Jesus loves them?

**Leader**—Yes, and He wants us to divide our good things with them. Do you go to school?

**Second Child**—There are no schools for poor children, but I go to a missionary Kindergarten. Oh, it is so nice! At first all the little brown-faced children, just like me, went with dirty faces and uncombed hair, but we soon began to learn about the ten little men (our fingers) and the sweet-toned bell (our voices) and now every morning we put up clean hands to greet our teacher and with smiling faces and soft voices we bring her the welcome "Buenos dias"—"Good morning." I do wish every Mexican child could go to a Missionary Kindergarten!

**Leader**—Why are you so anxious that they should all go to the Kindergarten?

**Second Child**—Because we learn Bible stories and sing "Jesus Loves Me," and we know He *does*, and we love Him. I want all my playmates to know about Him.

**All the Children**—Oh, just tell the children in the Christian homes in the United States how much you need the missionary schools, and they will give their pennies, nickels and dimes, and even *dollars*, and there will be money enough!

Recitation—"The Voices of the Children:"

The children, O the children!  
We stand and plead for them.  
They ought to know of Jesus,  
The Babe of Bethlehem.

Think how they often suffer  
Through ignorance and sin,  
How far astray they wander,  
With none to bring them in.

O hear their plaintive pleading  
That we the way would show.  
While Jesus bends to listen,  
How can we answer "No"?

**Leader**—Why here is another Sunbeam bringing another dark-eyed child.

**Third Child**—Yes, this is Carra, from Italy; she wants to tell the Sunbeams about her church and school in her country—she calls it Italia.

**Fourth Child**—My country is the most lovely on earth. We love music, and the beautiful pictures painted by our countrymen. We

have splendid churches, full of images of the saints. We have beautiful mountains and the bluest sky you ever saw.

*Leader*—Do you pray to Jesus in the splendid churches?

*Fourth Child*—We used to pray to the Madonna, the Mother of Christ, and to the Bambino, an image of the child Jesus, but since I began to go to the American mission school, I have learned that only Jesus can help and care for me.

*Leader*—Tell us about the children in Italy.

*Fourth Child*—They are all so pretty and bright, and you just ought to hear them sing. All Italian children can sing.

*Leader*—What do you children in the Mission school sing?

*Fourth Child*—The same hymns and songs the American and Mexican children sing, only we use the beautiful Italian language. Aren't you all glad of the chance of helping the Italian children to learn of the true light, that they may make it shine all over Italy?

*All the Children*—Of course we are. We will jump at such a chance.

**Adjournment.**

## SECOND MEETING

**Motto**— " 'More light' is still the cry,  
And how shall we the claim deny  
When Jesus came from yonder sky  
To give all men the light."

**Hymn—Bible Study**—Luke 1 : 16-18—**Prayer.**

**Minutes—Roll Call—Hymn.**

### The Little School Girl of Banana Land

When Carmita is four years old, she will go to school, carrying a bag with her books and slate in it and tucked down in a safe corner will be something for her lunch, most likely it will be several bananas. For Carmita lives in the land where bananas come from. At her school she will learn to sew, embroider and crochet. If she does this work well, she will be considered a good scholar, for Cuban girls are not supposed to need much education. Carmita plays with dolls and games, just as American, Mexican and Italian children do. One thing I know you will envy her for is that she need not go to bed until her mother goes, but that is not good for her, and she shows it; her face is pale, while your cheeks are rosy with health.

On Sunday she goes to Sunday School and Church, and when she enters the church she must dip her fingers into the "Holy Water" at the door, and make the sign of the cross on her forehead. She says prayers on beads—ten to Mary and one to God—just as the Mexican child does. She also prays to images and pictures of Saints. Around

her neck she wears a medal of the Virgin, and is often given a little image of some Saint, as a reward of merit.

The Sunbeams of the South must not forget that Carmita as well as the other Cuban children has a soul that beads and prayers to images and pictures will not save, and a little body that late hours will not nourish. We can teach them how to become strong in body through education in our mission schools; we can teach them the true gospel by sending our missionaries to tell them of Jesus in the mission and Sunday Schools.

### The Little School Girl from Coffee Land

(If desired, the material on Brazil may be divided, and distributed among several children.)

In my country the children are either very poor or very rich. I am one of the poor children. Only about four children out of a hundred go to school. I used to go to the Catholic school, where I learned to worship the Virgin Mary, and her son Jesus. I also learned to do lovely embroidery. I used to carry a little image named Saint Anthony, but he did not bring me what I asked for, so I beat him. After a while my parents were converted at the mission church, and now I go to the mission school, where I have learned to pray only to Jesus. My home is so happy now, and I love my Sunday school and church.

The other little girls I play with still go to the Brazilian Roman Catholic church. One of them was an angel in the procession last Saturday, which was called Judas-Day. In this procession, which they have every year, one of the girl angels carries the nails, another the hammer, a third the sponge, a fourth the spear, a fifth the ladder and a sixth the cock that gave warning to Peter. But they do not know that Jesus is not pleased with this show, and wants us to give every day to doing His will.

I am so glad the Sunbeams of the United States helped to send me to the mission school, for I am now a little Brazilian Sunbeam myself, and want to work with you for the other little girls who do not know the true gospel of Jesus. I forgot to tell you that my name is Venita.

*Mexico*—

Poor Mexico sends out her plea:  
"Send the Light of Life to me."  
Peace will shine though storm clouds rise,  
Send us His peace to light our skies.

*Italy*—

In Italy the need is great;  
Bring more light—oh do not wait!  
Send us your light, for God is light;  
He will make the darkness bright.



## OUR MISSION FIELDS

Cuba—

Cuba begs for still more light!  
Hasten with your tapers bright.  
Faith did light a glowing spark  
When all else was sad and dark.

South America—

South America still pleads;  
Light, more light, for sorest needs.  
Superstition makes our night;  
Christ in pity send us light.

All—

The true Light comes from God above,  
But in His wisdom, in His love,  
He kindles little lights below,  
And bids us shine, to serve Him so.  
By deeds of love, by gifts and prayer,  
We set lights burning everywhere.  
Come, come and join this happy band;  
There's need of every little hand  
To set the lights in every land.

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## FINANCIAL RECORD.

April 30th, 1913, to April 30th, 1914.

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C., MRS. W. C. LOWNDES, TREASURER.  
As Reported by State Treasurers.

STATES	Foreign	Home	S. S. Board	Current Expenses	Enlarge-ment	Scholar-ship Fund	Cash Total	Box Total	Cash and Box Total
Alabama.....	\$11,360.00	\$ 7,575.00	\$ 100.00	\$ 200.00	\$ 400.00	\$ 700.00	\$ 20,335.00	\$ 234.65	\$20,335.00
Arkansas.....	3,396.79	2,419.20	10.00	70.00	204.13	.....	6,100.12	\$ 73.81	6,334.77
District of Columbia.....	506.22	614.74	2.00	32.00	.....	.....	1,154.96	.....	1,228.77
Florida.....	2,621.30	2,032.20	40.00	60.00	155.49	176.10	5,085.09	50.00	5,135.09
Georgia.....	27,698.01	15,722.13	62.12	635.00	662.60	701.53	45,481.39	855.85	46,337.24
Illinois.....	387.25	190.65	.....	5.19	.....	.....	583.09	.....	583.09
Kentucky.....	11,077.35	7,018.78	147.01	465.00	817.96	196.00	19,722.04	1,173.98	20,896.02
Louisiana.....	3,125.40	2,602.27	.....	75.00	21.40	228.25	6,052.32	.....	6,052.32
Maryland.....	2,542.91	1,557.04	45.25	65.00	125.00	.....	4,335.20	1,058.73	5,393.93
Mississippi.....	8,677.60	5,673.72	114.50	150.00	557.39	306.88	15,480.09	1,122.70	16,602.79
Missouri.....	4,950.48	2,620.64	.....	1.14	.....	639.67	8,211.93	314.44	8,526.37
New Mexico.....	458.40	482.75	.....	10.00	4.00	25.00	980.15	.....	980.15
North Carolina.....	16,785.95	8,720.44	109.17	335.00	727.90	175.00	26,853.46	1,903.73	28,757.19
Oklahoma.....	800.00	800.00	.....	55.00	165.25	202.30	2,022.55	.....	2,022.55
South Carolina.....	20,857.51	13,321.85	296.73	290.00	1,103.26	573.49	36,442.84	589.11	37,031.95
Tennessee.....	10,272.25	8,286.31	77.40	215.00	1,124.95	325.00	20,300.91	159.95	20,460.86
Texas.....	23,799.00	14,734.20	143.00	250.00	217.55	30.50	39,174.25	1,113.00	40,287.25
Virginia.....	25,337.93	14,354.12	385.07	525.00	1,000.00	800.00	42,402.12	1,367.08	43,769.20
Special Gifts.....	10.00	5.00	.....	.....	.....	.....	15.00	.....	15.00
Totals.....	\$174,664.35	\$108,731.04	\$1,532.25	\$3,438.33	\$7,286.82	\$5,079.72	\$300,732.51	\$10,017.03	\$310,749.54
Aim 1913-14.....	\$180,000.00	\$120,000.00	\$1,500.00	\$3,600.00	\$10,264.50	.....	\$315,364.50	.....	.....
Gifts, 1913.....	\$168,345.24	\$105,613.25	\$1,428.26	\$2,934.40	\$7,193.91	\$3,994.66	\$290,728.72	.....	.....

\*This amount includes \$55.00 for the Endowment.

†Including \$1,219.00 for Margaret Home.

## Thrilling Episode

### THREE SCENES FROM TRAINING SCHOOL LIFE

By Nannie West, Class of 1914

#### SCENE I—OPENING DAY.

*Synopsis*—Mrs. McLure, the beloved Training School principal, is talking with some of the last year's students, when announcement is made that several new students have arrived. While one of them is being interviewed by Mrs. McLure, the others are told of the school life as they, "old girls," know it; the home-spirit of the school, of the sharing of domestic duties, of the crowded dormitory conditions, of the Seminary studies, of the respected student government and of the steadfast desire to do His will in their daily lives.

#### SCENE II—TWO WEEKS LATER AFTER THE ASSIGNMENTS FOR PRACTICAL MISSION WORK HAVE BEEN READ OUT.

*Synopsis*—Having become somewhat acquainted with the Training School and Seminary work proper, the new students are now "initiated" into the hardships and happiness of city mission work. They are told of the work at the Orphans' Home, the hospital, Bethel and at the Good Will Center and can't resist feeling that in such work great and joyful experiences await them.

#### SCENE III—THE DAY AFTER THE ANNUAL MEETING OF THE W. M. U. AT NASHVILLE.

*Synopsis*—Some of forty-five students who attended the May meeting recount its events to those who could not go. The chief interest centers around the plans to build a \$75,000.00 addition to their school and soul-stirring indeed is their joy as they anticipate the time when it shall be completed.

This delightful episode should be witnessed by all of our southern Baptist women and young people. Requiring no stage setting or costuming, it can easily and appropriately be given in any Sunday School room or church and will afford a charming and uplifting entertainment for young and old. Use it as a help in raising your state's part of the \$75,000.00 for the greater "House Beautiful" at the Training School.

6 cents per copy. 60 cents per dozen

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## W. M. U. Literature Department

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

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

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

*In loyal unity may these pins be worn.*



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A pin bearing the interwrought initials S. B. in an olive wreath. Price 15 cents; 2 cents additional for postage. Enameled in white and gilt, 25 cents.



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



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## Jubilate Programs

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

## Jubilate Song Folder

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

Price, 5 cents per copy.

Per dozen, 50 cents.

Per hundred, \$3.75.

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

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

"O Zion Haste," single copy 2 cents.

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

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

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

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

"One Hundredth Psalm," 8 cents per copy.

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

## The Treasure Temple

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

## In Royal Service

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

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Because truth is more fascinating than fiction,

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Presenting the religions of all nations, and one in which girls from the biggest Y. W. A. to the smallest Sunbeam, can take part.

This drama can be made as spectacular and beautiful as desired and can also be given without costumes and setting.

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

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