

UNION WATCHWORD

1915-1916

Have faith in God. Mark 11:22

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



INTERIOR COURT IN A MEXICAN HOME



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| SEPTEMBER—Home Mission Survey | DECEMBER—China of Today |
| OCTOBER—Foreign Mission Survey | |

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| FEBRUARY—Latin America | AUGUST—Missions in Europe |
| MARCH—Southern Social Problems and the Home Mission Board | SEPTEMBER—Our State a Mission Field |
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| Mexico..... | W. E. Carson |
| Mexico Today..... | Dr. Geo. B. Winton |
| A White Umbrella in Mexico..... | F. Hopkinson Smith |
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| The Outlook for March 24, 31; May 5, 12, 19, 26, 1915 | |
| Missionary Review of the World—September, October, December, 1914; January, March, May, June, 1915 | |
| Foreign Mission Journal (current numbers) | |



EDITORIAL



Hygeia Hospital, Richmond, Va.
June 11, 1915

Dear Friends:

My first thought, when the news that you had re-elected me president of the Union came to my sick room as you adjourned was: In their love for me they have erred. They have put the individual before the organization and the latter, so great in its purpose and perpetual in its work, should ever be first.

Then as I pondered long I said: They asked for guidance and I will not question that they found it. If this year, with a president who must be one only in name, leads them to rely more fully on God, to listen more profoundly to His voice and to seek more unwaveringly to please Him, God will through this action have led them in His own way. That this may be your year of greatest, truest growth is my earnest prayer.

I value deeply your many manifestations of love for me which this year has called forth. Your prayers have helped me, and though it has been impossible for me to answer the hundreds of loving letters you have sent each has found an echo in my heart.

As ever,

Yours with love,

Lammie E. S. Heck

OPPORTUNITY CORNER

THOSE who were at the Houston meeting will remember the coming to us of the Secretaries of the three Boards. At that time Dr. Ray of the Foreign Board told of a recent visit to Miss Heck when, he said, he felt that he had shaken hands with eternity, so wonderful is the inspiration which goes forth from that sick room. At that time she said to him that when the Foreign Board had some object in which it was particularly interested the women should be told of the need and they would respond to it. On the strength of that confidence in the Union he came to us with two suggestions for still greater Jubilate effort. In Kumamoto, Japan, there is a girls' school in charge of Mrs. W. H. Clarke. In 1914 she reported fifty girls studying English, and the hope that the Kumamoto Girls' School would no longer be a dream but a reality. To help make this a reality Dr. Ray for his Board asks \$30,000 in order that this school may be our Baptist school for girls in that part of Japan. At Sao Paulo, in Brazil, is a girls' school which has already made a place for itself in the community, but which is in great need of better equipment. A splendid piece of property is just now offered to the Board in a choice location and already improved by a building which could easily be

adapted to meet the needs of the school. This can be obtained for \$30,000 though easily worth more. A year ago Miss Voorhies wrote "The Sao Paulo School has done a splendid work and is doing a splendid work and will continue to do so. The school very much needs better equipment in the way of proper buildings etc. May God hasten the day when we shall have a first class school in Sao Paulo equal to the best in the land." To prove ourselves worthy of the trust our beloved President has in us is surely the desire of every heart. To do this, however, we must make these two objects a definite part of our prayers and our planning.

At the time when our first Jubilate offerings were taken Mrs. Lowndes, the W. M. U. Treasurer, prepared a table showing what proportion of the \$750,000 hoped for as the Jubilate offering from the women to the two great Funds being raised by the Home and Foreign Boards, should be given by each state to complete the total. As yet no state has met its share. The following table recently prepared by Mrs. Lowndes showing the proportion of the \$60,000 which should be raised by each state. As the \$60,000 is a part of the \$750,000, any state which meets this proportion helps materially in raising its total. Do you say that with the extra effort for the Training School Enlargement Fund and with many Jubilate pledges still wholly or partly unpaid, it is too much to add anything else? There are still many, however, who have not been reached by the Jubilate efforts, many who have not had the inspiration of having a share in such a definite forwarding of God's Kingdom. In planning for all Associational and State Annual Meetings for the year there should be a Jubilate Hour during which certain features of the Jubilate could be repeated and the needs of these two schools presented as very definite objects for special gifts. An imaginary conversation between Christian Brazilian and Japanese girls could be worked up with but little effort from materials furnished by the Foreign Mission Board to show their desire for Christian schools which could compare well with the secular schools. At the same time the great claim of the Church Building and Loan Fund should be vividly brought forward as it too is lovingly fostered by our Jubilate spirit. Pledges for each of these objects can be redeemed during three years.

When Mr. Moody desired to interest people in specific needs he used the phrase "Opportunity Corner." Here is our opportunity corner—opportunity to renew again the joy of the Jubilate; opportunity by generous giving even to the point of sacrifice, to meet very definite needs at a critical time; opportunity to prove helpful to the Boards; opportunity to be worthy of Miss Heck's confidence in us and opportunity to serve Jehovah with gladness by attempting what may seem beyond our powers, but which can be done in His strength.

| | | | | | |
|----------------------|-----------|------------------|-----------|--------------------|------------|
| Alabama..... | \$3770.00 | Kentucky..... | \$4400.00 | North Carolina.... | \$5850.00 |
| Arkansas..... | 700.00 | Louisiana..... | 920.00 | Oklahoma..... | 430.00 |
| District of Columbia | 250.00 | Maryland..... | 820.00 | South Carolina.... | 6600.00 |
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| Georgia..... | 9600.00 | Missouri..... | 1730.00 | Texas..... | 7960.00 |
| Illinois..... | 130.00 | New Mexico..... | 200.00 | Virginia..... | 9300.00 |
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THE FOREIGN MISSION JOURNAL

A S channels of direct, up-to-date, inspiring information concerning our mission work, nothing equals our missionary magazines. Such information is indispensable to the best interest in the work and success in enlisting others. There is no other way in which this information concerning our foreign work can be obtained in such fullness and freshness as in the Foreign Mission Journal. Other aids may be needful and very helpful, but the Journal is essential.

Reading the Journal is like hearing the missionaries. In all our conventions and other gatherings where it is possible, there has grown up an insistent demand on the part of the people for hearing the workers from the front—so much so that it will be absolutely necessary in all these meetings to arrange in some way for the missionaries to have more time to speak. The opportunity for hearing the voice of the missionary comes but seldom. The next best thing is to read the letters of missionaries fresh from the fields of their activity. To make

(Concluded on Page 31)



BIBLE STUDY



TOPIC—The God of Nations

"O Lord Thou art great—Who should not fear Thee, O King of the nations?" Jer. 10 : 6, 7; Isa. 52 : 10.

I. *Lord of Hosts—The Almighty*: Rev. 11 : 17. Lord God of "Sabaoth" Rom. 9 : 29; Jas. 5 : 4; Isa. 1 : 9; Amos 4 : 13. This name of God seems to impart God's universal conduct and management of all. Jer. 50 : 33, 34; Isa. 48 : 2. All creation arranged in a goodly and convenient order, or armies: Ps. 33 : 16; Ps. 103 : 21, "ministers"—that is all creatures are subject to His command: Isa. 40 : 26. God is represented as a General ordering His army or creation, as well as bestowing punishment on the nations: Jer. 25 : 13-33. "Sabaoth" is also used to signify or imply the sum of divine perfections and pre-eminences: Ps. 65 : 3, 7.

II. *Ruler of the Universe*: Ps. 103 : 19-22 1. Right or authority over all beings: Dan. 4 : 17, 25, 32; Dan. 2 : 20-22. 2. Power or ability to do all things for "He is Lord of all" Acts: 10 : 36, 38, 42; Eph. 1 : 20, 21. 3. Actual exercise of such authority: Matt. 9 : 6; 21 : 23-27; John 3 : 35; John 5 : 27; Acts 4 : 7-12. 4. The possessor of all things: John 1 : 3; Matt. 28 : 18; Eph. 1 : 22; 1 Cor. 15 : 27; John 16 : 15; Rom. 11 : 36; Heb. 2 : 8; 1 Cor. 8 : 6. 5. The preserver of all in being and state, as Lord and Emperor of the world He has the right or authority: Jer. 10 : 10, 12; Ps. 89 : 6-8; Ps. 36 : 6; Job 9 : 20; Ps. 121 : 7, 8. God has made all things. He has the right to govern and to be acknowledged: Rev. 4 : 11.

III. *Creator*: Gen. 1 : 1—"He hath made the earth by His power, He hath established the world by His wisdom and hath stretched out the heaven by His understanding": Jer. 51 : 15; Job 9 : 8; Ps. 104 : 2-6. The contemplation of this visible world affords satisfactory argument for the foundation of all religion. *Being of one God*, incomprehensibly excellent in all perfections, the maker and upholder of all things. The *One* who shaped and tempered those hidden, subtle springs of life, sense, imagination, memory, passion; who created all grace and beauty which so delights our senses and satisfies the mind. He must have our deepest reverence: Ps. 104 : 24; 119 : 64; 8 : 4-9; Ps. 19; Neh. 9 : 6; Rev. 4 : 11.

(1) *Of one blood*: Gen. 1 : 27; Acts 17 : 26-28—"God hath made of one blood all nations of men." "We belong to one another. When we realize that though the true democracy is appreciated and valued in the holy sense that all nations are one; that whether we be conventionally and socially high or low, rich or poor is a matter of mere detail. We are alive with the same blood and upon this vital line the human family is united and consolidated."

(2) *Of one language*: Gen. 11 : 1; Isa. 8 : 9. On account of undue ambition that made confusion of tongues: Gen. 11 : 5-9. In Acts 2 : 8 the message of grace was given in the tongue wherein each was born. Grace broke through the barrier which man's pride and folly had made. God did not leave the nations without witness: Acts 14 : 16, 17; Rom. 1 : 19, 20.

(3) *One Judge of world*: Ps. 75 : 6, 7; Gen. 18 : 25; Acts 10 : 42; Rom. 13 : 1.

IV. *One People*: Deut. 4 : 34; 7 : 6. A people for His name, a holy people. Jehovah had chosen Israel: Deut. 7 : 7, 8, to receive the revelation of God's holy law, Ex. 20, and the covenant promises of blessing to all mankind: Deut. 18 : 15; Acts 3 : 20-23; Acts 2 : 38, 39.

V. *God and the Nations*: Num. 14 : 15; Ps. 145 : 8; Isa. 17 : 13; Ps. 2 : 4, 5. I fill heaven and earth: Ps. 139 : 7-10. Judgments on the cities surrounding Palestine: Amos, chapters 1 and 2; on Judah and Israel: Amos 2 : 4-16; Tyre and Sidon: Joel 3 : 4; Edom and Egypt: Joel 3 : 19. Gathering of all nations: Joel 3 : 2; Matt. 25 : 32.

VI. *King of Kings—Lord of Lords*: Ps. 24. "Thine O Lord is the greatness, and the power, and the glory, and the victory, and the majesty:" 1 Chron. 29 : 11. The first promise of the triumph and reign of the Lord on the earth: Num. 14 : 21; other promises: Ps. 72 : 19; Isa. 66 : 18; Hab. 2 : 14. When He is manifested in glory: Phil. 2 : 10, 11; Rev. 5 : 13. We must await a divine explanation as to how the great nations of the earth shall be reconciled and held in amity—that is a divine mystery.—Mrs James Pollard



PROGRAM FOR AUGUST



Edited by Mrs. George Hillman Whitfield

The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study, or those wishing to review past history of any subject treated, will find what they desire in the mission study books, a list of which will be furnished, on request, by Woman's Missionary Union Literature Department, 15 West Franklin St., Baltimore, Md. For a few cents leaflets suggested in this number can be obtained from the same address.



MISS IDA HAYES AND HER CLASS OF GIRLS, SALTILLO, MEXICO

HYMN—"How firm a foundation ye saints of the Lord"

PRAYER for Peace

BIBLE STUDY (page 6)

"Mexico past and present" (pars. 1, 2, 4, 5, 9, 10)

"The gospel in the land of Montezuma" (pars. 6, 7, 8, 11)

HYMN—"Christ for the world we sing"

CLOSING PRAYER

SUMMARY:—Southern Baptist missions in Mexico date from 1880. Our list of missionaries includes 13 men and 16 women, many of whom have been at home the greater part of this year on account of conditions in the Republic. Of these 17 were stationed in North Mexico and 12 in South Mexico. Incomplete reports show 34 organized churches, none of which are self-supporting, and 37 out-stations, a membership of 1200 with contributions during the year of \$1500. At a conference of our Mexican workers held at the call of the foreign secretary in San Antonio, Texas, October, 1914, it was deemed wise (1) to exchange for evangelistic work certain fields with the American Baptist Home Mission Society; (2) to join with them in conducting a Boys' High School and a Theological Seminary at Aguas Calientes, and a Girls' High School at Saltillo; (3) to ask them to enter with us into the management and support of the Mexican Baptist Publication Society at Leon.

Mexico was inhabited first by wandering Indian tribes, chief among which were the Toltecs, and later on the Aztecs. The Toltecs were a people of wonderful culture. They had their code of civil and moral law, two written languages, one for the people the other for the royal family. Their temples were large and massive, but no human sacrifices ever stained their altars, and only offerings of fruit and flowers were made.

Of the many tribes to inhabit Mexico the last and most noted were the Aztecs. They are said to have come from the north. The legend goes that an oracle told their priestly leader, Tenoch, to go south until they saw an eagle perched on a cactus with a serpent in his talons, and there build a city. When they came to the spot where Mexico City now stands, they saw a golden eagle perched on a cactus with a serpent in its talons. Here they built, among the lakes, the beautiful Venetian city of Tenochtitlan, later called Mexico. The legend of the eagle, the serpent and the cactus is now preserved in the Mexican arms, and is perpetuated on the coins and the national banner.

The first thing the Aztecs did was to build a temple and dedicate it to their war god. It was in the form of a pyramid. Over one hundred steps led up to it, steps so broad that thirty horses could walk up them abreast. In this temple stood the stone idol of the war god in front of which lay the huge sacrificial stone with its blood cup. On this stone were offered human sacrifices. It is said that 20,000 victims were sacrificed within three days when the temple was dedicated. The idol, the blood-stained stone and the cup together with the Aztec calendar stone are now in the National Museum in Mexico City.

Aside from this awful custom the Aztecs were not a cruel people. They were highly civilized, built great and beautiful cities, established schools, trained their youths in the arts of war and agriculture. They, too, had several written languages. Their pottery, weaving and feather work was most wonderful. Many noble and wise kings came from them, of whom two of the most noted were Montezuma and Guatamatzin. The latter suffered cruel torture at the hands of Cortez rather than betray his people.

A contented people were these Indians until the Spanish under Cortez came and with the sword in one hand and the Roman Catholic insignia in the other crushed them. Temples, records and all traces of native culture were ruthlessly destroyed and at the point of the sword they were all compelled to enter the church. Cortez "baptized" the Aztec goddess Tontantzin under the new name "The Virgin Mary" and received the pagans into the church without change of belief. Within a few years 4000 were thus made "Christians".

For three hundred years Mexico was under the dominion of Spain. During this period the cities were rebuilt according to Spanish ideas and great cathedrals constructed by Indian workmen on the grandiose designs of Spanish architecture.

The tradition of the Virgin of Guadalupe is as follows: "The Virgin appeared on two occasions to a pious Indian, Juan Diego, on the barren mountains of Tapeyac. She told him that she was to become the patron saint of the Mexican Indians and sent a message to the bishop that she must be worshipped at the foot of that mountain. The bishop required of Juan a token of his mission, so the Virgin appeared the third time and told him to ascend the mountain, cut roses and bring them to her. Although the mountain was perfectly barren Juan brought her the roses which she threw into his *tilma* or mantle saying, 'Return to the bishop and tell him that these flowers are the credentials of your mission'. When he unfolded his *tilma* to present the roses to the prelate, lo! there on the garment appeared that picture of the Virgin which, after centuries, still exists without having suffered the slightest injury!" The cathedral at the foot of this mountain is the most famous in all Mexico. The picture, framed in pure gold, hangs on the high altar and receives the adoration of thousands of worshippers. Every girl born on this saint's day is named for the Virgin. A picture of this patron saint hangs in every house.

At the beginning of the 19th century the spirit of revolution spread to Mexico. In 1810 Hidalgo the priest led the first revolution against Spain. Others followed under the leadership of Morelos and Iturbide, till the independence of Mexico was recognized by the Spanish and a republic first set up in 1821. In

1847 war was forced on Mexico by the United States, resulting in great loss of territory to Mexico. More revolutions followed till in 1861 Benito Juarez, called the George Washington of Mexico, became president. Then came the brief imperial reign of Maximilian of Austria with its tragic ending and the re-establishment of the Republic under Juarez. By the strong, centralized government of his successor, Porfirio Diaz, outward peace was enforced for thirty years, but the growing unrest and dissatisfaction culminated in the revolution led by Madero, himself soon to be overthrown by Huerta, since which time the country has been in a state of anarchy.

The Mexican today is of mixed blood, largely Indian, Spanish and French. There are found among them many types of beauty, from the darkest brunette to the fair Castilian blonde. There are three distinct classes among them; the rich aristocrats, descendants of the Spaniards, living in palatial houses, surrounded by every luxury money and modern ideas can contrive; the middle class, half-breeds or *mestizos* who call themselves the Mexicans and the Indian peons, the white man's burden-bearer, kind, courteous, careless and carefree. Many old things are passing away and being supplanted by better and more modern ones, but the peon in his white cotton suit, sandalled feet, large *sombrero* and red blanket folded and thrown over his shoulder is there to stay. Mexico without him would not be Mexico.

The houses of the peons can scarcely be called by the name of house. Many times they are dark and damp with dirt floors, one door and no window, and whole families together with pigs, chickens or any other animals they may own live in one room. They are happy, living in today and taking no thought for the morrow, ignorant, indolent, superstitious, dirty, yet withal they are an interesting, even lovable people, kindly in spirit and hospitable to a fault. Says a traveler, "The Mexican Indian is one of nature's gentlemen if he is only treated properly."

The rich are the blue-bloods of Mexico. They lead indolent, uneventful lives with servants even to light their cigars and remove their shoes. The children of this class are much loved and well taken care of. They are educated, but generally in convents or with private tutors. Music, art and fancy work are their specialties.

Mexico has some good public schools, high schools and vocational schools. Many of their textbooks are written in French and some are in English. Many of the people read and speak French and beautiful English.

Mexican houses are built adjoining each other, block after block, painted blue, pink and other gay colors. They are built around a *patio* or court and open to the street with heavy doors, with keys eight to eighteen inches long and iron bars in front of the windows.

Some of the most beautiful women in the world are found south of the Rio Grande. They make good wives and devoted mothers. Many of them have limited privileges.

The little children of the rich are like fairies in their finery and even among rags and grime may be found beautiful little forms and faces. They are well-trained, dutiful and docile, even the twelve-year-old boys. Corporal punishment in the schools has vanished and few expelled boys roam the streets. Unfortunately they are not taught to work except as necessity demands it.

All Mexico is blighted by Romanism. Blind, ignorant, superstitious they fight against the spread of the Gospel. The priests in pulpit and confessional and in private embitter them against the missionaries. For this reason missionaries have spent months searching for a house they may rent. On the streets the little children whom they long to take to their hearts and love, run away from them to the other side of the street. No preaching in the streets to large crowds is done as in China and other countries. After a house of worship is rented, to get even a handful of hearers is a task beyond human powers for excommunication awaits those who cross the threshold of "los protestantes". Breaking down prejudices centuries old is a slow task, for patience, ingenuity and good judgment must be exercised.

One of the most effective methods is the boarding-school. Here day after day by patient sowing and watering, by precept and example and with prayer the seed takes root in the hearts of the pupils. This takes longer in the day schools, for the good the Christian teacher

implants during the day is uprooted in the evening. After one to three years in a Christian school few are left outside the Kingdom and few ever return to Romanism. Many go with light heart and swift feet to find their parents and bring them to Jesus.

Who can estimate the value and influence of the printed page! From the Baptist press at Leon, donated by a good brother in Kentucky, roll thousands of pages telling of God's love for a lost world. This literature goes to all parts of the Spanish-speaking world and Rev. J. E. Davis, our faithful missionary in charge, has remained at his post and kept the plant in operation in spite of the dangers of so doing.

In a fanatical city of Mexico there lived a missionary. From shop to shop he went searching for a carpenter to make him a table. One after another refused because he was a despised "protestante". As he turned away from the last one he slipped a tract in through the window and went on his way. Years passed by, he went to another city to live but returned for a visit. At prayer meeting in the small chapel a well-dressed man of some forty years came up, took him by the hand and said, "Señor, you do not remember me, but I am the carpenter who refused to make you the table and into whose shop window you threw a little tract. On that page I read the story of God's love for a poor, lost sinner, through it I saw the light and was saved, and I have never ceased to thank God for it."

7. Medical Missions There are many places closed to the preacher, the teacher and the Christian press, that open as by magic to the doctor. When Dr. R. W. Hooker first went out to Mexico, he was not a physician. For three years he struggled along, making one friend here, another there, preaching to small crowds, seeing the fields white unto harvest, but unable to reach the people. When he could endure it no longer he returned to the United States to complete the medical study he had begun and put aside several years before. Thus equipped he again entered the field with altogether different results. In one year he treated and preached the Gospel to almost 3,000 people as against 100 reached in a year before. These were from among the educated class, the Governor himself, lawyers, bankers and prominent business men, besides hundreds of the very poor who needed a friend more than these others. It was Dr. Hooker's custom to have the doors of the dispensary opened in the afternoon. At four o'clock he entered with his Bible and read to the assembled patients some passages of Scripture. After a short and pointed explanation he led them in prayer. He then received each one in his private office and gave the needed medical attention. Time after time did he see tears coursing down their hard faces. Many have returned saying, "Doctor I am not sick. I came back just to hear the explanations again!"

8. The Power of the Gospel What the Gospel has done and still does for the American, it can and does do for his next-door neighbor, the Mexican. Many are casting off the shackles of bondage to sin and coming forth into the light and liberty of the sons of God. Sad, crushed women and girls, boys and men are lifting up their eyes, taking new courage, pressing forward to tell others of what they have found. Humble women, out of their poverty, give that which puts to shame those who have much more and give so small a portion to the Lord. Girls from Christian schools rise early and gather into the Sunday school children from far and near. The B. Y. P. U's in Mexico are alive with interest and enthusiasm. Before the revolution the Mexicans had a National Baptist Convention. They supported colporteurs and home missionaries among the Indians, foreign missionaries in Chile and sent a "thank offering" back to the Board at Richmond each year.

A great people are the Mexicans and worthy of our love and sympathy!

Mrs. R. W. Hooker

9. Mexico Today Land of song and story, of untold wealth and indescribable poverty. A land filled with temples and a cross on almost every hilltop, at the same time a land of oppression, vice, ignorance and superstition.

In September 1910 there was celebrated in the city of Mexico and throughout the Republic the first centenary of Mexican independence. Representatives had come from almost every civilized nation in the world to join in the celebration; the parades, banquets, receptions and illuminations were all in keeping with the occasion and worthy of a great people.

As one looked upon the splendid capital on that natal day of the Republic, Sept. 16th, and upon those marching columns of splendid soldiers, representing every arm of the service, and upon the proud form of Gen. Porfirio Diaz, who for over thirty years had been president, and listened to the cheers that rent the air as he passed through those surging, happy multitudes, it did look as if Mexico had passed the experimental stage and had made good its claim to be a real republic with a stable government. But, scarcely had the decorations been removed and the special envoys from other nations gotten well beyond our borders when the country found itself again in the throes of internecine strife.

The revolution gathered momentum, the common people rallied almost en masse to the standard of the new apostle of democracy, and a few months afterwards, early one morning, Porfirio Diaz with his family slipped out of his splendid capital and left forever the scenes of his struggles and glorious triumphs.

A short time after the departure of Diaz, Madero entered the nation's capital the idol of the republic, hailed and applauded as its saviour. In the elections that followed he was made president and was inaugurated amid great rejoicing of the populace. His cause went from bad to worse until he was betrayed and he and his vice president made prisoners and assassinated. With that awful tragedy all hope of peace passed away; the wheels of progress were turned back full half a century and revolutions blazed forth in every part of the country. Railroads were torn up, bridges dynamited, stations burned, mines closed down, schools suspended for lack of funds, banks closed, and thousands of people, both foreigners and natives, fled for refuge to other countries. In a day the work of thirty years was swept away.

This awful strife has now been going on almost five years. Revolution has followed revolution; back and forth across the whole republic armies have marched, carrying ruin and death in their path. Thousands have been killed in battle, thousands have left the country, all business has been completely paralyzed, for months at a time no trains have run on the main lines of railroads and no communication of any kind between the principal cities has been possible.

One by one the missionaries and their families have left their stations and for a long time only two of our missionaries have been in South Mexico, brethren Davis and Neal, with their families. In North Mexico several of our missionaries have been in and out and in this way have kept in touch with the work and native workers.

Notwithstanding the terrible conditions that have prevailed the native pastors have remained faithful, keeping the work going and working for months without any salary at all. In many of the churches the congregations have grown and baptisms have been frequent.

The crisis must come soon and when it comes there will be wide open doors on every hand and the future of our work depends on our readiness and preparedness to go in and possess the land in the name of our Master.

We shall need money for church and school equipment, and should have ready to go at a moment's notice two or three strong, well equipped men and their wives, with perhaps two or more well trained young women for school and Bible work. None but the strongest and best ought to be sent, and the strongest and best equipped will find a task that will tax them to the uttermost.

R. P. Mahon

Someone has said of Mexico, "Here there is nothing certain but uncertainty" and "Mexico Today" may well be out of date when this program reaches our readers. Supplementing the description of the conditions given by our missionaries, are the following extracts from the current magazines and papers.

10. Pen Pictures "The situation is more desperate than at any time since Madero's assassination. The condition of the capital and of the greater part of the whole country is deplorable. In many places the people are on the verge of starvation and are taking part in bread riots. The Red Cross has appealed to the American people to help."

"Practically there is no government or national authority in Mexico, no system of revenue and public expenditure, no real finance and an utterly disordered and hopelessly depreciated

currency. Industry and trade are disordered and demoralized and the people appear to be drifting into anarchy and destitution with no power to rescue or relieve them."

"It is to be doubted that the state of Belgium and Poland is worse at this time than that of Mexico, although the loss of life has been greater in military operation."

Necessarily under these conditions our work has been disorganized, even destroyed in part, but the reports from our missionaries sound very clearly the note of faith, faith in God and faith in the Mexican people, and one and all look forward to the time when we shall make "a decided forward movement as soon as conditions allow of such an advance, while we by no means lose the opportunities that are open to use now." One writes: "As soon as quietness and peace reign again we must press the work as never before in the history of missions in Mexico. Missionaries will be willing to sacrifice their lives and may the brethren at home be at least willing to sacrifice their money." Some of our missionaries have lost every household possession, their libraries, "the accumulations of twenty-five years of housekeeping", yet one of them says in the very spirit of the Master Himself, "If it could but be used to alleviate the sufferings of the needy and not simply ruthlessly destroyed!"

This trial by fire has not only revealed the pure faith of our own workers but of their converts as well. One missionary tells of a native pastor who has in truth "suffered the loss of all things" even to seeing his eldest son killed by the rude soldiery who attacked his village. In telling his sad story, the man said he did not know why he had to suffer so, but he did know one thing, that the Lord always does all things well and some day he would understand, and our missionary adds, "For me the faith of that one man is worth all that the missionaries have ever done for Mexico!"

Mission Statistics

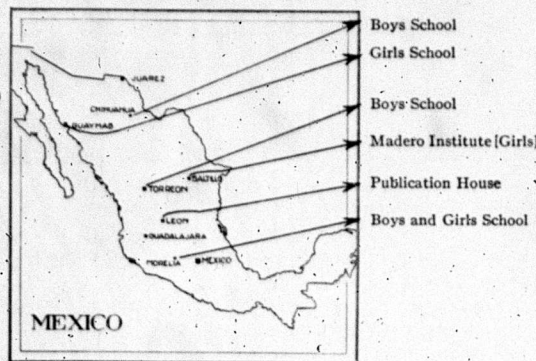
Missionaries 29

Churches 34

Members 1246

Sunday Schools 32

Scholars 904



Y. W. A. PROGRAM



Prepared by a Maryland Y. W. A.

Note: Y. W. A., G. A. and R. A. programs are merely suggestive and are to be adapted by leaders to the requirements of their auxiliaries. The paragraphs referred to in program outlines will be found in general program which begins on page 7. For helpful leaflets see page 3.

AUXILIARY DRILL

Where does the Home Mission Board Work?

The Home Mission Board works in the territory of the eighteen states of the Southern Baptist Convention and in Cuba and the Canal Zone.

How does it carry on its work?

The Home Mission Board carries on its work through missionaries in Cuba and the Canal Zone and for the foreigners, through cooperation with the various State Mission Boards, with the Negro National Baptist Convention and through six special departments.

What are these six special departments?

The six special departments of the Home Mission Board are: Publicity, Evangelism, Church Extension, Enlistment, Mountain Schools and Missions to Mexicans in Texas.

What are some of the results of last year's work?

Some of the results from the Home Mission Board's work last year are: prayer meetings, 24,407; religious visits, 355,529; baptisms, 38,310; additions to church, 63,970; and churches built or improved, 216.

PROGRAM

Hymn—"O Zion Haste"

Bible Reading—Psalm 2

Auxiliary Drill

I Mexico in the Past (1821)

a. Political (1) Indian Rulers; (2) Spanish Rule (1521-1821)

b. Religious (1) Indian Worship; (2) Catholicism (Union of the Church and State)

c. Social (1) Wealthy class—land owners; (2) Peons—poor class.

II Mexico in the Present (1821-1915)

a. Political—Republic (exception French intervention)

b. Religions—(1) Catholicism (Separation of the Church and State); (2) Entrance of Protestantism.

c. Social—Rise of a middle class.

Suggestion: To be given alternately, either by six or two members.

Prayer for Mexico

Hymn—"The Morning Light is Breaking"

Popular Education in Mexico

Popular education in Mexico is a very modern movement. The period of Spanish rule in Mexico was marked by ignorance and illiteracy. With the dawn of the Republic 1821, a clamor for education of the masses was raised by the Mexican patriots. They knew that a government for the people, by the people could never flourish while ninety per cent of the people could neither read nor write. How could such citizens vote, for by the laws of the republic all men were made citizens. The idea of freedom, and the coming of many foreigners to develop the resources of the land, gave birth to a desire to know. Everywhere people began to feel that the masses must be enlightened.

President Diaz (1876) was a promoter of education; he did much to establish public schools. He made Mexico City an educational center.

Protestant schools for girls have been opened in Mexico. Many of these are boarding schools, and as such, are very popular among the Mexicans. Co-education is not permitted because of the suspicious nature of the Mexican. The normal course offered in these schools enables them to graduate many excellent teachers. These schools have been especially crowded since the revolutions of the last few years. The public educational system on the other hand has been very much hindered and interrupted. This gives the missionaries a chance to do a great work, for there is a definite need and the Mexicans are conscious of their needs.



G. A. PROGRAM



Hymn—"Faith is the Victory"

Lord's Prayer

Bible Reading—"Jehovah a Shield"—Ps. 3; Ps. 4 : 6-8; Ps. 46

Auxiliary Drill—(see Y. W. A. program)

Leader's Talk—Hymn—"How firm a foundation"

"The Land and the People" (Told by four G. A's)

Prayer—Dismission

Suggestions to Leader: Have if possible, the Mexican flag or make one and tell its story. (par. 1) Tell briefly the legend of the Virgin of Guadalupe (par. 3) and give as vivid a picture as possible of the thinly-veiled paganism of this form of Roman Catholicism and its results upon the people for nearly 400 years. Tell something of present conditions, the effect upon our work and the heroic faith of our missionaries and their unshaken belief in the power of the Gospel for salvation in Mexico. (pars. 8, 10, 11)

The Land and the People

1. "Mexico has almost every kind of climate and raises almost every product known to man. Mountain-ranges separate her territory into many plateaus and valleys. There are stretches of desert where only the cactus grows and only lizards and snakes thrive, and stretches of teeming tropical vegetation where the rain falls in torrents. A short ride by rail takes you from the highlands, where wheat is raised, to spongy, black soil that grows bananas. There are cities where the hills resound with the roar of mining machinery and cities old and picturesque and sheltered in the quiet of the eternal mountains."

2. "The Mexican of the town patterns his manners and customs after those of Spain. Whatever his position in the world, he is always polite and gallant. The climate and his Spanish inheritance incline him to take life rather easily. At midday he has his siesta. The shops are closed and no business is done until about three in the afternoon. To him the 'Gringo', as the American is called, seems very energetic and brusque. He is fond of music

and poetry, and his courtship, until the watchful mother of the girl gives permission, is by serenades and sweet, stolen glances. No matter what the state of politics, he goes to the bull fight on Sunday."

3. "Always bear in mind that the great mass of the population is of Indian blood. A picturesque fellow is this peon, with his bronze skin and dark eyes, his tight breeches, and his steeple hat. The hat is his pride, often his most valuable piece of property. Devoutly superstitious he is, emotional, suspicious, particularly of foreigners; inclined on the high plateaus where the maguey (maguey) plant grows to drink too much of its juice, which soddens his wits.

He lives in a single-room hut of mud. Rarely can he read and write. His heroes are Hidalgo, Juarez and Guatemoc (gwah'-tay-moke), the latter a nephew of Montezuma, who made the last stand against Cortez. He will travel far to the shrine of a saint. He gambles and he is fond of cock fighting. On the land of his employer, when he is an agricultural laborer, he is frequently little better than a slave, for by law he may not leave so long as he is in his employer's debt—which he generally is, thanks to his employer's methods. Usually the idea of continuous labor is abhorrent to him. He wants to be paid by the day, and being paid, if it does not please him to, he will not turn up for work tomorrow."

4. "The peon is the manual laborer of Mexico and is the lower class of a land that has almost no middle class. In his steeple hat, and tight breeches, he makes a strange contrast as he walks past the National Theater in the capital, or one of the mansions of the millionaires, with their great, high-ceilinged rooms, immense courts and gardens, Spanish luxury of the past in a setting of modern conveniences.

His food is *frijoles*, (free-hoe'-laze, beans) and *tortillas* (tore-tée'-lyahs), cakes of pounded corn. He never moves, whether in a gang of workmen or in an army, without having his womenfolk along to cook the *frijoles* and make the *tortillas*.



R. A. PROGRAMS



Material for this program furnished by Miss Ida Hayes, Saltillo, Mexico

Suggestions to leader: Do not moralize; allow the boys this privilege as they will know better what the other boy thinks than you do. Any fact stated by an ambassador should start a train of thought; bring this out by asking questions and calling for opinions. Questions should be those any ordinary boy can answer or those for which answers have been prepared by previous study. Let all take part in program and keep strictly within time limit. Make use of map showing S. B. C. mission stations. If out-door meetings are held make outline map of Mexico by using small stakes and white cord, if a near-by stream could represent the Rio Grande so much the better, as this would show that Mexico is a very near neighbor indeed, being only separated by a stream of water. Have boys personate Mexicans as they tell the following facts. Use small flags to mark stations.

FIRST MEETING

Hymn—"Fling Out the Banner"

Scripture—Psalm 68 : 1-6

Prayer—For the boy soldiers of Mexico

Hymn—"Onward Christian Soldiers" (1st and 2d verses)

Map Study—Locate S. B. C. mission stations

Debate—"Does a nation achieve greater things in times of war or peace?"

Hymn—"Onward Christian Soldiers" (3d and 4th verses)

Roll Call. Business. Declaration

Lord's Prayer in concert

SECOND MEETING

Hymn—"The King's Business"

Scripture—Psalm 67

Prayer—For the speedy coming of better things in Mexico

Recitation—(See page 29)

Hymn—"Watchman Tell Us of the Night"

Two Minute Talks—

The People (pars. 1, 2, 5)

Government (pars. 4, 9)

Religion (pars. 3, 6, 8)

Present Condition (pars. 9, 10)

The Way Out (par. 11)

Story—(See Home Department)

Hymn—"Christ for the World We Sing"

Roll Call. Business

Sentence Prayers

Mexico of Today

Alas! we can no longer delight, as once we did, in Mexico's rapid progress in all industrial branches; in her brave and promising advance toward the betterment of her school system. No longer is she sending her young women and men to other countries to gather from the world's best the most approved methods of education in order to adapt them to her own institutions. Instead of these signs of progress we see floating over many of her school buildings the red cross of the relief hospital; over others the tri-color of the barracks; still others are closed, while the children they should hold walk with tired feet the paths of the homeless and the hungry or run swiftly those ways that go down to destruction.

Four years of war and waste have done for our neighbor's country what it does and ever will do for any country whose people exchange the tools of progress for those of carnage and destruction.

For four years the once busy plow and reaper of Mexico have rusted and the fertile fields have gone untilled and unsown. Small wonder that today the children are crying for bread and the helpless mothers weep because they have no bread to give.

Some have said that a revolution is a blessing, but it certainly does not feed the hungry nor educate the young. A war carnage can never build up, it is wholly destructive. A nation can never be greater than its people and if the people grow worse so in a like degree will the nation. Whose will be the hands that reach out to lift the rising generation of Mexico up to better things? Only twenty-two out of every hundred Mexicans can read and write. If all the money spent in making guns and bullets that today are

(Concluded on Page 31)



SUNBEAM PROGRAMS



Prepared by Mrs. George Stevens



FIRST MEETING

SUBJECT—Mexico

MOTTO—"The Lord is King for ever and ever"

SCRIPTURE—Ps. 72 : 1-9, 18, 19 or Luke 10 : 29-37

HYMN—"Joy to the world"

TALK BY LEADER. Lesson on Mexico

HYMN—"Saviour like a shepherd lead us"

RECITATIONS

ROLL CALL. OFFERING. PRAYER

Leader: Can any Sunbeam tell us just what is meant by the word "neighbor?" Yes, the child who lives next door to you or the one who sits next to you in school or Sunday school or in your Sunbeam band is your neighbor. Even those you sometimes meet are your neighbors for a short while. A long time ago some one asked our Saviour this question: "Who is my neighbor?" and Jesus told him that any one to whom he could do a kind act was a neighbor. Now, countries have neighbors as well as people, and this

country, our splendid United States, has for a neighbor a country just across a big river. It is called Mexico, and oh it is such a troubled country for the people are having war among themselves. The fathers and big brothers of the Mexican children are shooting and killing each other, and some of the mothers are following along after the armies to cook for the soldiers. Now what becomes of the children who cannot follow the mothers? Well, some of them have grandmothers to look after them and others just run about the streets and

through the country, learning nothing but wicked ways and words. Isn't it pitiful? Don't they need a good neighbor? The United States is trying to be that to them, but we must have a part in it. We must help the children of Mexico by praying for them, by giving our money to send missionary teachers to tell them of Jesus and His love for them and by learning all we can about their country. Can ——— tell us something of the country?

Sunbeam: If I lived in New York it would take me five days and nights to reach Mexico, traveling south all the time. Then I would cross a big river, the Rio Grande, (ree'-o-grahn'-day) and enter a country very flat along the coasts but with lovely high mountains farther back, where the scenery is most beautiful.

Leader: Are the seasons of the year like ours?

Sunbeam: The summers are very hot, the winters are cool but not cold. The things that grow in Mexico are bananas, coffee, cotton, sugar cane, tobacco and in the high-land wheat is raised.

Leader: And what about the people?

Sunbeam: The people living in this country are Mexicans, Indians and Spaniards. The poor laborers are Indians and are called peons.

Leader: And now ——— will tell us something about the children of Mexico.

Sunbeam: The very poor boys and girls look awfully queer because they are dressed exactly like their fathers and mothers. The boys wear long trousers, big hats and red blankets with a hole in the middle to put their heads through. They live in mud houses. The girls wear long dresses and over their heads and shoulders blue shawls or mantillas. The rich children are beautifully dressed; the girls in silk and laces the boys in velvet and fine hats.

Leader: To whom do the Mexican children pray?

Sunbeam: Those children who have not yet learned about the true religion worship images of the Virgin Mary and the saints, they believe these images have power to heal the sick and do all sorts of wonderful things. But we know that they are made by men and have no power at all and that it is sinful to worship them.

Leader: You know this is a "Southern Baptist Sunbeam Band" and we all long to tell the Mexican children about Jesus who can save them and help them to be good. Now won't ——— tell us what the southern Baptists are doing for our Heavenly Father in Mexico?

Sunbeam: Southern Baptists have ten large mission stations, thirty-seven smaller ones; thirty-four churches; twenty-nine American missionaries and thirty-one Mexican missionaries doing Christian work in Mexico.

Recitation:

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

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

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

Recitation:

"Give to all the darkened earth
Tidings of a heavenly birth;
Till the youth in every land
Learn the Saviour's sweet command;
Little givers, come and bring
Tribute to your heavenly King;
Lay it on the altar high,
While your songs ascend the sky."

SECOND MEETING

SUBJECT—Mexico of To-day

MOTTO—"Thy will be done in earth, as it is done in heaven."

SCRIPTURE—Isaiah 43 : 1-11

HYMN—"I love to tell the story"

STORY—Told by leader or four Sunbeams

HYMN—"Jesus bids us shine"

RECITATIONS

ROLL CALL. OFFERING. LORD'S PRAYER

A LITTLE GIRL IN MEXICO

(In four parts)

First Part

Once upon a time there was a little Mexican girl who was called by the name of Chiquita. In her country the people do not worship the true God as we do, instead they pray to the mother of Jesus and to the saints. Chiquita was a dear little girl, she loved to help her mother so she took care of her baby brother all day long, but at night after he was in bed she would run out and play in the crooked, village street with the other children. Her home was small and made of clay, called adobe (ado'by), without windows and there was no door at the entrance, only a narrow opening. All the village people drew water from one well and sometimes this was nearly dry and almost always muddy.

Second Part

Sometimes Chiquita would lie on the warm ground and watch the stars shining in the sky, and wonder about them and the world she lived in. She had heard the name of Jesus but did not know Him as the Saviour of the world. I am sure she must have wished to learn more about Him. We must do our best to send missionaries to tell her and all Mexican children of our Saviour for He is their Saviour too.

Third Part

One day her father took her with him on a trip to a large town near her home. Near the place they were stopping there was a school for girls. Chiquita could hear them singing, that morning it was the hymn "Jesus the water of life will freely give." As she thought of her village with only one muddy well it seemed a wonderful thing to hear these words. Sometimes the school girls talked with her and one day she asked one of them about the water of life. They told her that Jesus would give the water of life to any one who asked for it. Many times Chiquita thought of the song and one day she asked her father about it. He could not tell her, but he too wished to know more about it and said: "How can we know anything—no schools—no preaching. Our souls like our land, Chiquita, are dry and thirsty." Then Chiquita thought again of the beautiful words and said: "Jesus the water of life will give and I will ask Him for it."

Fourth Part

On the way home her father became very sick and in the fever he called out for the "water of life." When he got quite well he went to the mission and there they led him to Jesus, who alone can give this water of life. He became a Christian and taught Chiquita and her little brother to love and obey Jesus. A most lovely part of this story is that Chiquita began at once praying that her village might learn to know and serve Jesus. God answered her prayers. He put it into the hearts of men who lived thousands of miles away from the little Mexican village to build a railroad to that place. After the road was built God led some of His children to open a mission in the village and sent a splendid young woman to teach in the mission school for children. We can see by this true story that God hears the prayers of little children as well as those of "grown ups." If we love God we will be like Chiquita and pray that He will give the water of life not only to those we love but to all the world.

Recitation:

"Would you make some saddened heart
Just a little lighter?
Would you make some burdened life
Just a little brighter?
Drop a word of hope and cheer;
Set the echoes ringing
With your notes of love and joy,
As you go a-singing.

"Would you smooth the rugged path
Down along life's highway?
Would you plant the rose of faith
In some lonely byway?
Just a deed of kindness done
Clears the path before us,
And the lilies of God's love
Bloom and blossom o'er us.

"Just a little word of cheer
Lightens every duty;
Just a smile will often show
Faces wreathed in beauty.
Sprinkle sunshine as you go,
Comfort the distressing,
And your own reward will be
Heaven's choicest blessing."



FROM OUR MISSIONARIES



FIRST IMPRESSIONS

I WONDER if the Y. W. A. readers of ROYAL SERVICE would like to hear from a very new missionary. I reached Shiu Hing only ten days ago and am so "new" that when I get a little way from the mission I have to look twice before I can tell which little house I belong in, they all look so much alike.

As you know, Miss North has been our only worker here for several years and when I came I expected to be very lonely and homesick during the months of language study because Miss North is so very busy. She has enough work for two or three ordinary people like me, but she isn't ordinary. Of course I knew that no one else could talk to me, but instead of being lonely I have been happier than ever before. That is, I have been happy since I have begun to work, I was very homesick the first day or two.

Now I shall tell you how I spend my time. At 6.30 A. M. I meet the girls and women and little children and give them physical culture. That is an unearthly hour, isn't it? But I make up for it by retiring early at night. I have in that class children of three or four years and gray-haired women. Can you picture it? We haven't half enough room, but in spite of that we do have the best time and manage to get enough exercise to "warm us up" and make us feel better all day. I could tell you many interesting incidents about these early morning performances but I must pass on.

After breakfast my teacher arrives and for six hours, with an interval at noon, she makes a valiant effort to "initiate" me into the intricacies of the Cantonese language. With the book before me I can sing those dreadful tones most melodiously, but when I try to talk I never get the words on the right tone. Of course that makes all the difference in the world since a word may mean a half dozen things according to the pitch of the voice. Yesterday I thought I had told my teacher that I did not like cats and dogs but that I loved children, and I wondered why she laughed. She cannot speak English so could

not tell me. Later she told Miss North that I had said I did not love cats and dogs but that I loved *dead mosquitos*. Well, I do love them dead rather than alive.

At four o'clock my studies are over, and I can do as I please (I always was fond of doing as I please). The first thing I do is to go out of doors and try all the new Chinese words I have learned on the girls and women who always flock around me when they see me. They listen as if charmed while I say everything I know, then they laugh and clap their hands in applause, after which they say sentences for me and I repeat them. I have no idea what I am saying, but they must be very amusing remarks judging from the way they always laugh. I have furnished a great deal of amusement for these natives, and I might add that I have been equally amused by them. I have fallen very much in love with my new friends.

I wish you could have witnessed the welcome which the girls and others gave me. They came to the river to meet me and took me into their hearts at once. A reception was given me in the chapel and the native pastor and others made speeches which did my heart good although I did not know and do not know yet what they said. They have shown in every possible way how glad they are that I have come, some thanked me personally for coming. Miss North has a splendid work in the girls' school and among the women. I am just "aching" to help her now, but I haven't been able to do anything except to take the English class.

I am glad that I am in China. You don't know what a privilege it is! It is needless for me to tell you of the great need in China; of the hundreds and thousands in this city and all over this great country who have not been reached by the gospel; who have not even heard of the Master whom we love, but you can have no real conception of what heathenism is until you see it. I suppose I shall become accustomed to it as others do, but now it makes me sick at heart just to go out in the street. Won't you pray for China?—*Margie Shumate, Shiu Hing, South China.*

A RETURN TO HAPPY TASKS

We had a most loving welcome on landing at Bahia, where our collaborators, having received our telegram, met us and entertained us royally. A party from Sao Paulo came all the way to Santos to escort us to this, our school-home. We feel like contented children who return to their tasks after a delightful romp.

We found the Liberty Church, brother Edwards' charge, in a flourishing condition, with a lot already paid for and money for beginning their building. They have some very active and efficient members. Since brother Edwards resigned the pastorate they have consoled themselves by calling our son, T. C. Bagby, giving him the use of the rooms adjoining their preaching hall for a residence, as rent is no small item in city expenses. He is anxiously awaiting his promised appointment from the Foreign Mission Board and on this account is reluctant to seek secular employment. He works untiringly.

The First Church, of which we are members, was in rather a sad state, having experienced some internal troubles. It has called Rev. W. B. Bagby as pastor and has taken on renewed life. We have baptisms nearly every week.

The school, in spite of the terrible war, was in a very good condition, thanks to Miss Voorheis' untiring zeal and good management. Had it not been for her economy last year I doubt whether we could sustain the financial pressure during this term.

We have longed in vain for just a small part of our appropriation of the Judson Centennial Fund in order to secure a very valuable piece of property and stop our enormous rent. The school authorities demand that we move, chiefly because our basement is too low. Fortunately we have found a very roomy house near by that meets their requirements.—*Anne Bagby, São Paulo, Brazil*

A SORROWFUL LAND

A striking contrast to American Eagle Pass is Mexican Piedras Negras just across the Rio Grande. As we drove off the bridge on the Mexican side of the river, in the latter part of May, it was like going from one world to another. The houses are low and poor and very unattractive; the streets are narrow and dusty and unpaved and where there are walks

at all they are narrow and uneven too. But none of this seems new or strange to one who has lived in Mexico for a decade and a half. The changes that have been wrought here in the past four years are political, social and religious changes.

The political situation is so uncertain that what I write today may be untrue tomorrow. I can say that Villa's troops had possession of Piedras Negras last week when we were there and that all the men who were "Carranzistas" had taken refuge on the American side of the river, a good many of them leaving their families in fear and trembling. Meanwhile the Villa sympathizers sat with their trunks packed waiting for the sound of Carranza's guns, warning them also to run for American soil. This is practically the situation in all parts of the country with the difference that where there is no refuge near the people suffer a worse fate.

Socially Mexico is in mourning. Let me illustrate this. During our visit to Piedras Negras we went one day to call on the family of brother Porfirio Rodriguez, one of our oldest Mexican preachers, who died a few months ago. One by one the widow and her four daughters came in to greet us, each dressed in heavy mourning. A little more than a year ago the oldest son died in a military hospital, then disease laid hold on the father and he too was taken from them. Now a younger son, just a boy, lies seriously wounded at Laredo. This plucky little mother refused a position in Piedras Negras on account of her political convictions. Two of the girls are making an uncertain living for the family by teaching in the public schools. It is the old war-time story of broken homes and broken hearts, of sorrow and starvation.

Villa money was worth but four cents on the dollar last month. That is, we bought twenty-five Mexican dollars for one American dollar. So although corn may be twenty-five dollars (pesos) a bushel in Mexico that would be no dearer than corn at a dollar a bushel in San Marcos, Tex. It is not that food is so high priced, but that it is so scarce. In many places there is no food at any price and the people are starving. Even on the border food is scarce.

Four missionaries with their families are now in Mexico. We are planning to return in a few weeks. Of our native Baptist

preachers in North Mexico I know five who are political refugees. We can not tell how the shepherdless flocks are faring for we have no means of communication with most of them. But reports show that where mission work can be done the results are most gratifying. Brother Davis reports baptisms in Leon, brother Lacy has baptized twenty-three in Torreon and its out-stations in the last few weeks. Brother Marrs writes from the west coast of conversions and baptisms. All along the borders opportunities for work are great.

Pray for us as we go to our new field of labor on the border. Without the Lord we can do nothing, with Him all things are possible.—*Mrs. J. S. Cheavens, missionary at Saltillo, Mexico*

SUNSHINE AND SHADOWS

From out the darkness enshrouding the glorious land of Mexico just now come rays of light that make the heart to rejoice, because we see so clearly the hand of a loving heavenly Father caring for his own amidst so much turmoil and strife.

Many years ago a little church was organized by Rev. Hugh P. McCormick in a little village in the state of Michoacan, a village far away across the mountains from Morelia, several days horse-back ride from any railroad. One of the natives of the village, a well-to-do Mexican, took charge of the work and for many years served them as pastor without one cent for his services until a few years ago, when, through one persecution after another he had lost almost all his property, we then asked and secured for him just enough to enable him to pay a man to take charge of his little store and so let him devote all his time to his church work. I have been intimately associated with some of his converts and it has given me great joy to see how well he has drilled them in the teachings of our Lord. It is no wonder that our work there continually grew and prospered under his care. Those who were still blinded by Catholicism were waiting for a chance to rid the village of that "protestant trash" as they call us. In the disorder reigning all over Mexico they found their opportunity, and in a short time our church house was completely destroyed and our people driven into hiding in the mountains.

In March we received two funeral notices from our Mexican home, Morelia. How they

filled our hearts with sadness! The first one was the notice of the death of one of the first Christians we knew after going to Mexico. Through all these years we have noted her faithfulness and had known the real sacrifices she had made to give her boy an education. He afterward became an able, consecrated preacher of the gospel. She was sick for less than two hours and conscious only a few moments and the few words she spoke were to tell her son and daughter-in-law that all was well with her and to thank the Lord for his goodness to her, and with praises on her lips she slipped away into that better life. The words on the funeral notice were full of that hope which only Christians can have.

The other notice brought us news of the death of one of my dearest Catholic friends. How different from the glorious hope in the first is the request in the second, made by husband and children, that the friends of the deceased pray for the repose of her soul. She had her Bible though and read it to her children and I cannot but hope that her trust was in Christ.

I want to tell you of the wonderful opportunity the Lord is giving Mr. and Mrs. Neal, our missionaries who are still in Toluca. While other church doors in Toluca have been closed during the last few months our own people have not failed to hold a single service.

Our day school in Toluca has not been closed on account of the trouble and unrest all around and has 116 pupils now in attendance. What a wonderful privilege to have so many children in their care day after day, studying God's Word as carefully as they study reading and writing and arithmetic (we grade our pupils as strictly on their studies in the Bible as on anything else).

Mrs. Neal is a fine medical missionary. When many wounded were brought into Toluca she offered her services and they were gladly accepted. For months she has had charge of a ward with a capacity of 21 patients. As she faithfully works to relieve their bodily suffering she tells them of the Great Physician and His wondrous love and care. There is nothing that could give her a stronger hold on the hearts of the people than this tender, skillful care in an hour of such great need.

"The people that walked in darkness have seen a great light."—*Mrs. R. P. Mahon, missionary at Morelia, Mexico*



SOCIETY METHODS



THE YEAR BOOK

THE Union Year Book for 1915-16 has doubtless reached each of our 13424 societies by this time. If any of our missionary organizations has failed to receive its copy it should write to its state W. M. U. headquarters for one. It is the desire of the Union that each society have and use constantly its free copy. Extra copies may be purchased at six cents a copy from W. M. U. Literature Department, 15 W. Franklin Street, Baltimore, Md. It should be remembered that to a large extent the Year Book contains the essentials of the minutes of the last Annual Meeting presenting them from the viewpoint of the society's need. The Union does not, therefore, furnish the societies with the minutes.

It will be seen that the Year Book appears this year in a very attractive sky-blue dress. Within the cover will be found a number of departments, all of which seem important. Let us consider them in a general way.

First, there is the department of addresses. It is worth while knowing where the W. M. U. headquarters are, who is the vice-president for your state, who its Training School trustee, where your W. M. U. offices are located and the names of the secretaries of the three boards of the Southern Baptist Convention. All this and more are in this section of the Year Book.

Then there is the department of general plans. Here will be found Miss Heck's exquisite, tender "Message to the Union", the words of our stirring hymn and watchword for the year, the resolutions passed at Houston, the Bible and missionary topics for 1916 and the subjects for the January and March Weeks of Prayer. Closely allied with this section are the articles giving a review of the Union, a sketch of the Annual Meeting, an explanation of mission and Bible study as advanced by the Union, and accounts of the W. M. U. Training School and the Margaret Fund.

The Training School naturally suggests its all too necessary enlargement fund, which is itemized by states in a department setting forth the aims of the year. It is very desirable that each society realize that its state's ideal looks to it for help. With this fact at heart, the apportionment and enlistment aims are given as is also a workable scheme for raising the \$60,000 needed by the Judson Centennial Fund for the girls' schools at Sao Paulo, Brazil, and Kumamoto, Japan.

There is also a personal service department, giving the picture of the chart displayed at Houston, a statement of the purposes of such work, the totals for the past year and many striking maxims. Equally interesting are the two pages devoted to the college student.

Of course the W. M. U. Literature Department tells of its work, having some seven pages in which to do so. Three of these are devoted to priced leaflets which the different organizations can use to advantage in their meetings or in personal work along missionary lines. One of these is the charming new playlet about our Training School, called "Building in His Name". Another pageant advertised there is "The Spirit of Royal Service". Most societies and associations will do well to present both, for as pageants they will enter "through the eye gate" and will win many friends for the school and the magazine. The latter is shown in picture form in the Year Book and the plans for the All Summer Subscription Campaign are outlined. It was stimulating to see how some societies worked for this campaign last year. It is vitally important that all such subscriptions be renewed this summer and that the circle of our readers be widened. The Literature Department also prophesies the power of the 1916 Calendar of Prayer and tells of the missionary significance of our five organization pins.

The closing departments of the book are devoted to the five organizations, giving for each its suggested constitution, Standard of Excellence, a simple scheme for keeping the record

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CURRENT EVENTS



THE WORLD FIELD

THE Moravian Church has 40,000 members in the home church and 96,000 in the mission fields. Its missionary work is carried on through an international executive committee composed of one American, one Englishman, one German and two chosen from the church at large.

A Bible School under the Presbyterians North and Methodists North and South has been established in Seoul the capital of Korea as a memorial to Dr. Arthur T. Pierson. The Bible is the only text book and already more than a hundred students have been in attendance.

The International Sunday School Association is doing an ever-growing work in the colored schools of the South through its teacher training classes. Through these classes many are enlisted for the betterment of their communities upon their return to their homes.

During the forty years of service of Miss Stuart, S. Presbyterian missionary in Hangchow, China, she has seen a city of 800,000 inhabitants where there was not a Christian changed to one where there are chapels and churches, a number of them self-supporting in every part of the city, and hundreds of Christian homes. A splendid hospital and medical school, a Christian college with over two hundred students, a fine girls' school and a boys' academy, are some of the other evidences of the growth and power of Christianity.

Port Said which for years has held a reputation for all that is bad in life has wonderfully improved in conditions recently. The British and Foreign Bible Society has its headquarters for Egypt there, and its colporteurs visit over 3,000 ships each year as they pass through the Canal. The permanent population is being reached through schools for Moslem children which have been unexpectedly successful.

The National Abstiners' Union is a department of the Federal Council of the Churches of Christ in America. Thus far ten governors, fifteen congressmen and a large number of other distinguished people, including United States senators, have joined the movement.

The first Japanese Young Women's Christian Association in this country was organized in San Francisco about a year ago. There is a dormitory in connection with it which is greatly needed by Japanese girls who are far away from home.

In Shanghai there is a mission to the 20,000 or more jinriksha men. There is a mission hall and shelter with a Chinese evangelist living on the premises. Gospel services are held each night while during the day the evangelist visits the homes of the men, where much literature is distributed. There is also a Sunday school for over a hundred of the children of these men.

More than thirty missionary boards have gathered and invested \$140,000,000 in home mission work in America.

Statistics prepared for the 90th anniversary of the American Tract Society, show that during that time 317,830,428 tracts have been published, and the money value of Christian literature distributed is about \$2,617,820.90. New and greater opportunities constantly open before the Society.

Dr. Dearing of Japan after a recent visit to Korea reported a marked improvement in the relations between Japanese and Koreans. The Japanese government is trying to look out for the interests of the people more unselfishly and the Koreans are coming to trust them more. "A marvelous city of crowded churches" he calls Pyeng Yang. "Buildings packed with people gathered in classes to talk together of the Bible constitutes a sight never to be forgotten."



TRAINING SCHOOL



TESTIMONIALS FROM THREE

As a young girl I felt the desire to devote my life to God's service and at the age of four teen I began making inquiries about training schools. They were far away so the doors were long in opening to me, but at last I entered our W. M. U. Training School. Two years passed quickly and through hard work and God's favor I earned my diploma. The goal was won. Commencement of 1912 had come. It was a commencement day indeed, for the next morning a telegram came assuring me of a position.

Then came the testing time when I must put into practice what had been learned: In the Training School much emphasis had been placed upon personal work, the leading of lost women and children to repentance and to belief in Christ as their personal Saviour.

Months were spent under the splendid teaching of Mrs. McLure, and in the memorizing of Scripture given in the text book on 'Soul Winning'. Each Saturday afternoon on our city mission fields we put into practice what we had learned, and with Divine guidance we could not help but win souls. So I entered my life work with calmness and courage.

Every study taken under the strong teaching of the professors of the Seminary and the teachers of the Training School has its place and stands out clearly, but the two that have been most helpful to me in leading souls to Christ have been the study of "Personal Work" under Mrs. McLure and "Systematic Theology" under Dr. E. Y. Mullins. No student should neglect these studies but give them careful and diligent attention. Many jewels won by their students will be given to these teachers because of their faithful teaching."

I am praying that *you* will enter this school."

EIGHT years ago I heard the call, 'Come follow, that was all', and realized there were millions of souls perishing without a knowledge of Christ. Although I had been a Christian many years I had never thought of doing definite service for my Master. It was not easy to give up the plans I had made but finally God gave me the victory and I was willing to go wherever he wanted me.

After the surrender I realized the need for definite training. God's Word says 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth', and I did feel the need of knowing God's Word better and knowing how to use it for the salvation of souls.

I was directed to the Baptist Woman's Missionary Union Training School, and every day I thank God for that school and the consecrated teachers who gave me a deeper insight into the wonderful truths of God. I learned there to cope with many false teachings and doctrines and to be able to say 'Thus saith the Lord.'

My whole aim in all the work is to win souls for Christ, and I am grateful that through Sunday school teaching, through visiting in the homes of the poor and in evangelistic meetings where I do personal work I often have the privilege of close touch with those who need our Saviour. My Training School studies taught me how to point these to Christ and also to help nominal Christians to realize their need of a personal Saviour. What I learned in "Sunday School Pedagogy" has helped me to deal with our boys and girls in Sunday school and industrial work, and my heart is happy that many of them have found the Saviour precious to their souls. These children are themselves winning their parents to Christ and thus the circle widens.

A woman who attended our church service occasionally, when approached about her soul's salvation would become angry and say she would never come again if she was spoken to on that subject. For a few weeks she would stay away and then return. During a recent revival I approached her once more, God used the words I spoke and she broke down, giving her heart and life to God. She is now a consecrated member of our church."

I do thank my Heavenly Father for leading me to the Training School, for I know that without the Training School course I could never do this work for my Master.

May many of our capable young women of the southland hear the call and enter into definite training and service for Him who gave His life for us.

THE desire to be helpful was born in my heart years ago as I looked out upon the world with its great need. Upon the completion of high school and college course I still felt the need of further training. This was due, in part, to the realization of the bigness of the task and the inefficiency and helplessness of the untrained in their day of activity. But, where must I go? To the best school for such preparation that I could find. So in 1912 I entered the W. M. U. Training School in Louisville, Ky. And do you know that I found that to be the greatest school to make one over again, and to find where one is best fitted to serve. Both literary and practical courses meant to me the revelation of myself, and also the power of God as it takes hold of a single life molding it for service. In me there lingered hidden, unknown weaknesses, fear and possibly indifference which this blessed school was the means of discovering. It gave zest and power where once I lay prostrate. From the course in Personal Work and the life of the great teacher who so lovingly and tactfully taught how to approach the subject, coupled with the practical advice from a most successful city missionary we gained a growing confidence in ourselves and the power of God.

From a stay in this school, however short, one comes to know the power of God's Word as exemplified in the lives of His servants. The Bible becomes a vital living reality and one feels impelled to go out and give it to the hungry and thirsty. And now as I go out seeking those who are lost or have wandered far I have a confidence in God's eternal purposes that He is working out in men and nations I could have gained from no other source. The influence of those scholarly minds and inspiring personalities with their practical every-day religion have deepened and strengthened my love for our Christ. These lives will ever be a stimulus to me. Thank God for every minute I spent in our blessed Training School, so similar to the one in which the disciples were taught and then sent out to win the world for their Saviour."

BUILDING IN HIS NAME FOR THE TRAINING SCHOOL

THE Baptist Woman's Missionary Union Training School students have prepared a new exercise under the title given above. This playlet is a graphic representation of the interest felt in and the sacrifices made for the Training School Enlargement Fund by the splendid pupils of the school.

The exercise is presented in three scenes showing the high ideals as well as the human side of life in the Training School.

The first scene opens with a lively committee meeting in the chapel of the school to devise plans for completing the thousand dollars pledged by the student body.

The second scene, also in the chapel, shows the opening of the Treasure Temple mite boxes with the joyful announcement of their contents.

The third scene is charming in its portrayal of the work done at the Good Will Center, and will show that spirit of loving service which is the spirit of the school.

All through the exercise are glimpses of the merriment of happy hearts but far more noticeable is the earnest purpose of the girls to aid in making the facilities of their school reach a larger number, which only an enlargement of the building can accomplish.

Young Woman's Auxiliaries and Girls' Auxiliaries will delight in presenting "Building in His Name" as it will give them a part in creating interest in the Enlargement Fund and increase their own desire for a "Larger Training School." It may be given as a part of the missionary program or at any church entertainment. However used it will prove entertaining as well as instructive.

This exercise is not to be confused with the "Three Episodes" published last year; they are complements to one another.

Send to Woman's Missionary Union Literature Department, 15 West Franklin Street, Baltimore, Maryland. Price 5 cents.



PERSONAL SERVICE



FOLLOW-UP WORK IN A VIRGINIA SUNDAY SCHOOL

WE have a representative from each missionary society who is given each Sunday a list of the absentees for whom her society is responsible. These lists are secured and distributed to these representatives by the classifying officer of our Sunday school. Visits are to be made during the week following the scholars' absence. It is the duty of the representatives to see that these names are put in the hands of the visitors that day. Weekly reports are to be made to the classifying officer by these "representatives" and cases that require further following up are to be dealt with according to their need. The classifying officer acts as head of all the groups.

The W. M. S. visits the adult women.

The Y. W. A. looks after the young women.

The Girls' Auxiliary has charge of visiting girls in the junior and intermediate departments.

The Royal Ambassadors visit the boys of the same age.

The primary department is taken care of by the superintendent and her helpers, assisted by the Sunbeams.

For the men we have a young man who is responsible for a corp of male helpers or visitors.

Where we find that persons who are not members of the Sunday school and are ill or for some other reason need attention, our visiting extends to them.

LOST—A BOY

Not kidnapped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be.

Unfortunately the losing of the lad is without any dramatic excitement, though very sad and very real.

The fact is, his father lost him! Being too busy to sit with him at the fireside and answer his trivial questions during the years

when fathers are the only great heroes of the boys, he let go his hold upon him.

Yes, his mother lost him! Being much engrossed in her teas, dinners and club programs she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to his home.

Aye, the church lost him! Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and deacon were unmindful of the human feelings of the boy in the pew; and made no provision in sermon or song or manly sport for his boyishness; so the church and many sad-hearted parents are now looking earnestly for the lost boy.—*Author unknown*

"BARGAINS"

"I wonder who was the girl who sewed

The handsome bargain waist I bought?

'Twas wondrous cheap. Why, the clerk who showed

And sold it me said that months had brought

No bargain like it. The thing enticed,

And I took it gladly; but now occur

Strange thoughts of the girl who sewed. Low-priced,

But what was the cost to her?

"I wonder what of the girl who strained

Her eyes o'er the white embroidered things

I bought to-day? One piece was stained

With a drop of blood. Ah! this season brings

Such tempting sales. Why, they almost give

The goods away. But the thoughts recur:

The girl who made them—how does she live?

And what was the cost to her?

"O lovely, feminine, luring wear

That the brilliant counters spread for sale,

You're really cheap; you are fine and fair;

Your price is right, and we do not fail

To buy. But what of the girl who works

In the gloom and the grime and the great wheels' whirl?

The fear is there, and it lurks and lurks—

Just what was the cost to her?"



UNION NOTES



ROUND TABLE

TENDER indeed are our hearts as we read on page 4 the willingness of Miss Heck to serve again as our president. Surely as a Union we thank her for, even as she points us to the secret of all power, so we believe that she, too, will seek it day after day as she shall intercede in our behalf. "Have faith in God" is truly a wonderful watchword. Hudson Taylor, China's friend, said of it: "Reckon on God's faith to you. All my life has been fickle: sometimes I could trust and sometimes I could not, but when I could not trust then I reckoned—knew—that God would be faithful".—Our hymn for the year, "Christ for the world we sing", is found in most of our hymnals but if not in the one used by your church, the words may be copied from the Union Year Book and sung to the tune Olivet, "My faith looks up to Thee", or New Haven, "Come Holy Ghost in love". It is hoped that the tune Olivet will be used very generally, thus linking the watchword and hymn more closely together.—The Standards of Excellence as adopted at Houston are well known to our societies and on the whole the societies work faithfully toward such an ideal. There is one clause, however, which should be clearly understood, it being the one referring to the average attendance. The clause reads: "An average attendance at the twelve meetings of a number equal to one-half of the membership". Of course the average attendance refers only to the membership and not at all to any guests who may be present. In computing the average, Mrs. W. C. Lowndes, our W. M. U. treasurer, says: "To get the average attendance of a society, take the actual attendance at each meeting and divide the total by the number of stated meetings held. To take the attendance of first and last meeting and divide by two to obtain an average would be a distortion of the facts. The only correct method of getting the actual average is by having the attendance recorded at each meeting during the year. To find if the average attendance of members equals one-half of the membership, it will be necessary to have a

correct tally of the attendance of the members at each meeting and also the official enrollment of the society must be known at the close of each meeting. This can be obtained without difficulty by the secretary recording at each meeting of society: first, the number of members present and second, the number enrolled, which last would be the same as the previous month unless some changes had been made in enrollment by additions or losses. At the close of the year, the secretary should take the sum of the number enrolled for the twelve meetings and divide this sum by twelve which would give the average membership. If the average attendance equals one-half the average membership, the society would be on the honor roll as to this clause".—The W. M. U. Executive Committee decided at its June meeting to lay great emphasis upon the raising of the \$60,000 needed for the girls' schools at Sao Paulo, Brazil, and Kumamoto, Japan. See page 4 for the plans thereof.—The new Union Year Book is now in the hands of the societies. Eighteen thousand copies were published which will give some idea of the emphasis the Union places upon its use. In it will be found a list of mission books, all of which either have been or will during the year be reviewed in Royal Service. This list with the reviews should guide us in selecting our mission study books for the fall and winter.—A very attractive booklet called "Home Missions in Pictures" has been received from the Home Mission Board. It may be had for 25c postpaid from the board, c/o 1004 Healey Bldg., Atlanta, Ga.—The Educational Department has just issued a playlet entitled "In Brazil" by Miss Margaret Boswell. It shows in dramatic form the incidents narrated in Dr. T. B. Ray's "Brazilian Sketches". Write to the department for it, price 25c postpaid, c/o 1103 E. Main St., Richmond, Va.—It will be recalled that the following resolution was passed at Houston: "That the W. M. U. departments be continued in Kind Words, The Home Field

(Concluded on Page 31)



HOME DEPARTMENT



For I dipt into the future, far as human eye could see,
Saw the vision of the world and all the wonder that would be:
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales.

Heard the heavens fill with shouting and there rained a ghostly dew
From the Nations' airy navies grappling in the central blue:
Far along the world-wide whisper of the south wind rushing warm,
With the standards of the peoples plunging through the thunderstorm,

Till the war-drum throbbed no longer and the battle-flags were furled.
In the Parliament of man, the Federation of the World.
Then the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber lapt in universal law.

Alfred Tennyson

THE BOY AND THE PICTURE

Miss Ida Hayes

A little Mexican boy into whose hands had been placed a book opened at the picture of David and Goliath, held it with tightening fingers as he gazed with wondering eyes and catching breath upon the great armor-clad giant whom the slender, bareheaded shepherd boy was preparing to fight single handed and alone. How his tender little heart went out to the brave, handsome lad who looked so small and helpless with his little sling and bag of round stones. While he still looked fascinated by the picture in which he could see only danger and defeat for the shepherd boy, his father called him to go to Sunday school. David and Goliath was the lesson for the day.

As the teacher talked he still brooded over the wonderful picture, but when she gave the golden text: "And the Lord was with David," a flood of light went over the picture in the little boy's mind. Glad of heart he hastened home to tell his father that the man who made the book had forgotten to put God in the picture, for the teacher had said "The Lord was *with* David."

Often you will be looking at pictures of the sad things which are going on just now in Mexico. Won't you put God into the pictures by asking Him to be in Mexico to help the mothers and girls and boys who are suffering

and who need, oh so much, to know of God's love?

THE WHIP OF WAR

Mrs. J. G. Chastain

The hands of many Mexican women are not only stained, but made callous by daily contact with the mill or rather stones still used for mashing or grinding the corn to meal. This is done on their knees and occupies many hours of every day. Clothing is also washed at the wayside brook while kneeling over the flat stones, used as scrubbing boards, and all their praying and confessing is done on their knees in close contact with the stone floors of their churches. No comfortable seat, nor inspiring song, nor helpful sermon cheers their hearts. The mass is said in Latin and if, perchance, their native tongue is employed it is to warn them against owning and reading the Bible or attending evangelical meetings and to command them to study the lives of the saints and to make sacrifices for the church.

They have come into the inheritance of what depths of ignorance and superstition! Often have I cried out at seeing them "God pity them!" And now the horrors of war add to their other sufferings and exclude many of us who would willingly spend our lives in contributing to their physical and spiritual needs. The magnitude of the European war has a tendency to make us under-estimate the

sufferings of the Mexicans in their state of anarchy, but Mexico is a part of us—and I thank God that, as Americans, we are trying to reach the starving multitudes with daily bread and the equally necessary bread of life. What was at first civil war, undertaken in good faith to correct long-standing abuses, has degenerated into what seems to be an endless factional struggle of unscrupulous political leaders. Many women follow in the wake of both armies collecting materials for food, mending the clothing, nursing the sick and wounded and even at times rendering efficient service as substitutes for those who have fallen in the ranks. Thousands of them have died from bullet wounds, but more from starvation and exposure and heart suffering. Many of the missionaries remained, though they realized their danger, till they were convinced that their very presence (being thought spies) intensified the sufferings of the native Christians. They finally escaped leaving all their possessions. Our hearts are wrung by the condition of many of the native Christians. God hasten the day of the deliverance of Mexico!

A CONTINUED STORY

I wonder whether any of our Sunbeams remember the true story about a little Spanish girl named Carnaza, (her real name is Encarnación) given in ROYAL SERVICE some months ago? Well, here is something more about her. Where do you think she is now? Right here in the United States, but she calls it "Estados Unidos." I wish you could meet Encarnación, who is now in Greenville, S. C. enjoying the Greenville Woman's College Commencement. The teacher of Spanish has quite adopted her, or I should say, would like to. She met with the class to converse and sing with them and afterward dined with them. It was a day of days for our little Spanish girl. We have met with a number of societies, and all enjoy the Spanish hymns. Encarnación is now attending regularly an English-speaking Sunday school, but she finds reading in English more difficult than speaking it, so we have to let her follow the lessons in her Spanish Bible.

She is struck with the number of blue eyes in "Estados Unidos" and is simply *charmed* with the 10 cent stores! She wore a hat en route but hasn't put it on since. We have had

a delightful day in the country, gathering May cherries and huckleberries. "It is like my home in Spain," she said, for she was from the country.—*Miss Bettie Lipscomb*.

THE LAND OF MEXICO

Reprinted by request

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

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

"There are maidens full of sorrow,
In the land of Mexico.
Shall they have no glad to-morrow,
In the land of Mexico?
Maidens in our gospel land,
Join, O join the mission band,
Send a glad and helping hand
To the land of Mexico.

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

Emma L. Miller

THINKING CAP

1. What is the Mexican coat of arms?
2. How were the Aztecs "Christianized?"
3. Find a powerful aid in reaching the people with the gospel.
4. What did one little tract accomplish?
5. What is peace?
6. Who oppose the gospel in Mexico?
7. What is the difference between a Mexican Christmas and an American Christmas?
8. What hymn won a soul to Christ?
9. What did a little child's prayer do for a Mexican village?



BOOK REVIEWS



All Along the Trail

WHAT Boy Scout or what Royal Ambassador, what member of Camp Fire Circle or Girl's Auxiliary would not like to learn about a wonderful "Trail?" "You will find that it runs past the homes of many people who are strangers to you now, but whom you will be glad to know; that it leads sometimes through beautiful lands and sometimes into dangerous places; and that, best of all, its many branches come together at last at the feet of Him who is the great Guide of the 'Trail', and who knows all the way in which He bids us walk."

The "Trail" begins with the coming of the Mayflower and the pilgrims seeking "freedom to worship God." In those early days friendly Indians learned of the white man's God and His love for the red men. Their little girls were taught to sew, the boys to try new farming methods. Boys and girls today might have enjoyed "Extending the Trail" if they could have sailed across the country in prairie schooners, cooking over camp fires, spending months in the open. People in the east then sent ministers to settlements on the frontier. Today we too have frontier settlements that need our help. Think of there being two hundred little towns in one state, where the Gospel has never been preached! One branch, "The Shadowed Trail" shows the work among negro boys and girls, another leads up to "the Trail in the Mountains."

We meet "Quaint Folk on the Trail" in shy little foreigners who have come to live with us. Notice how soon some become home mission workers.

"All Along the Trail", by Sarah Gertrude Pomeroy, is the junior study book issued by the Council of Women for Home Missions. "Stories of the Trail" end each of the seven chapters, a beautiful one by Miss Margaret Slattery closes this interesting book. 30c. post extra.

Anywhere, provided it be forward.—David Livingstone

Judson the Pioneer

Of absorbing interest to boys and girls and to grown ups too; timely in reference to our work of the Judson Centennial is the clear-typed, well illustrated book, "Judson the Pioneer." Mr. J. Mervin Hull pictures Judson's boyhood and college life and the incidents which led to his decision to become a missionary. He tells of the starting by the Congregational churches of what is now the American Board, to send out the several young missionaries and the sailing away of Judson and his bride, "merry Ann Hasseltine."

On the long journey, looking forward to meeting English Baptist missionaries, and while preparing to support his own views, Judson found these views gradually changing. Shortly after landing in India he definitely decided to become a Baptist and was baptized at Calcutta. Then follows the story of the formation of another missionary society, that of "The General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions". After many wanderings and great hardships, Mr. and Mrs. Judson settled in Rangoon, Burma. Here Judson began translating. Shortly before his terrible imprisonment at Ava he completed the translation of the New Testament. At Moulmein, two years later, Judson finished the translation of the whole Bible into Burmese. This has been spoken of as perhaps the crown of his life work.

The accounts of the experiences and the trials of this great "Pioneer" and of his heroic young wife cannot fail to hold the attention of those uninterested in missions as well as the interested ones. Cloth .60, paper .43, prepaid.

Nothing less than the arousing of the whole Church is adequate to the winning of the whole world.—Sherwood Eddy

(Concluded from Page 5)

up for the absence of the living voice of the missionary, the Journal is liberally illustrated with pictures from the fields. These scenes often express more than words can convey.

Through the years the women of the missionary societies have been loyal friends of the Journal. They have done more than all other forces combined to increase its circulation. One of the ways in which our women have contributed so much to the marvelous advance in missionary interest among southern Baptists during recent years has been the enlargement of the Journal's influence. During recent months there has been a tendency on the part of some societies to substitute ROYAL SERVICE for the Journal. Now we have nothing but words of praise for ROYAL SERVICE. It is filling its own place in a splendid way, but we believe that all will agree that it is a great mistake for any society to let its list of Journal subscribers fall off. We therefore urge that every society continue to press the circulation of the Journal not only in the missionary societies but to enlist many readers of the Journal outside of the societies. Is there any more effective piece of missionary work that can be so easily accomplished?

Wm. H. Smith

SOCIETY METHODS

(Concluded from Page 22)

month by month and many other essentials. In the W. M. S. department will be found many very clear explanations of parliamentary rules.

Thus the Union commends to the societies the 1915-16 Year Book, believing that it will find a hearty welcome in their plans and work. Its size, which it seems best should be kept within sixty-eight pages, necessarily limits the subject matter, but if the societies will amplify it according to their need and originality, a beautiful uniformity in our work in the eighteen states should result as well as much advancement of the Union as a whole for, after all, the Union recedes or goes forward with the individual society.

UNION NOTES

(Concluded from Page 27)

and The Foreign Mission Journal, and that in every possible way we stimulate interest in and support of all publications of the three boards of the Southern Baptist Convention, taking subscriptions to their periodicals especially during our Royal Service Campaign". Let us be zealous for these even as we are for our own magazine for they are ours too.—The Kentucky W. M. U. has decided to raise \$3,000 for the Church Building Loan Fund, the gift to be in honor of Miss Eliza Broadus who has been vice-president for Kentucky continuously since the Union came into being. Surely it is a beautiful honor royally merited!—Miss Paneuma Barton of South Carolina, who represented the Woman's Missionary Union at the Y. W. C. A. student conference at Black Mountain, N. C., the first part of June, says that fully 100 Baptist girls registered at the conference.

R. A. PROGRAMS

(Concluded from Page 15)

destroying our neighbor bit by bit, had been used for building schools and colleges, there would not now be the sound of weeping and sights of misery that fill Mexico to-day.

The picture looks dark, but let us turn the searchlight across those blackened fields. What see we there? Behold the white cloud of intercessory prayer going up through the shadows from that sorrowing throng of people who have taken no active part in the strife. These are they who believe devoutly in their right as individuals to come to the throne of Him who "pitieth as a father pitieth", without the presence of priest or mediation of saint. Above the din of battle, above the noise of strife is heard the voice of His people pleading. Day after day and throughout the lonely watches of the night they plead for the coming of that peace which should herald the bringing in of His Kingdom in Mexico.

Order the above mentioned books at the quoted prices from Educational Department, Foreign Mission Board, Richmond, Virginia.

MEXICO TODAY

Attention !

Your subject for August is Mexico Today. You should have a copy of the text-book by Dr. George B. Winton, "Mexico Today." This book sells for 40c in paper binding; 60c in cloth—postage prepaid. The book will help in thorough preparation of your subject.

You may order same from Educational Department, Foreign Mission Board, Richmond, Va.

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