

UNION WATCHWORD

1915-1916

Have faith in God. Mark 11:22

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



THE HALL OF THE AMERICAS IN PAN-AMERICAN BUILDING

Royal Service

ROYAL SERVICE, successor to *Our Mission Fields*, is the official organ of the Woman's Missionary Union Auxilliary to the Southern Baptist Convention.

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Editors

MRS. W. R. NIMMO, 15 W. Franklin Street, Baltimore, Md.
MRS. GEORGE H. WHITFIELD MRS. E. B. MATHEWS
MRS. JAMES POLLARD MRS. MAUD R. McLURE
MRS. GEORGE STEVENS MRS. H. M. WHARTON
MISS KATHLEEN MALLORY MISS SUSAN B. TYLER
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Corresponding Secretary.....MISS KATHLEEN MALLORY, 15 W. Franklin St., Baltimore, Md.
Recording Secretary.....MRS. A. C. JOHNSON.....Warren, Pa.
Assistant Recording Secretary.....MRS. H. M. WHARTON.....1307 Linden Ave., Baltimore, Md.
Treasurer.....MRS. W. C. LOWNDES, 2114 Mt. Royal Terrace, Baltimore, Md.

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MAGAZINE AND BOOK REFERENCES—Program Helps

South American Problems.....	Robert E. Speer
Protestant Missions in South America.....	Harlan P. Beach and others
The Continent of Opportunity.....	Francis E. Clark
Latin America.....	Hubert W. Brown
Brazilian Sketches.....	T. B. Ray
The Bible in Brazil.....	H. C. Tucker
Missionary Review of the World, Nov. 1915	
Latin American Congress Bulletins	Room 806, 156 Fifth Ave. New York



EDITORIAL



PREPAREDNESS

THIS word which has come with a new meaning into our vocabularies of late, is likely to be as over worked in its application to many phases of life as "Efficiency" was a short time ago, but its aptness proves irresistible in its relation to a part of our Union work. As an organization we are handed together to do our share in fighting the battles of the Kingdom of God against "the spiritual hosts of wickedness in the heavenly places". Each one has a part to play but to some special duties have been assigned. Our Y. W. A.s and G. A.s and our college organizations have been the recruiting stations—our school in Louisville is the station of special training so that those under special orders may go forth with the best equipment possible to meet the duties awaiting them. Never has there been a time when there was such a call for the best preparation as now. The faith-staggering conflict across the water to the east of us makes necessary the well trained mind, and the heart whose spiritual depths have been so stirred that light and comfort can be brought to those about us who are doubting the power and the love of God. The changes and awakenings in the countries to the west and the south of us call upon us for our very best to meet their needs. At our Training School the recruits get the training which is to teach them how to use the special weapons needed in this great and never-ending battle for the King.

At a recent conference in New York on the Preparation of Women Missionaries, a number of points were brought out as to the curriculum, faculty, entrance requirements and equipment of the ideal training school. It is a source of gratification to feel that of these four points there is only one where we fall below the standard—our equipment. We have what many schools have not—a special laboratory for practical work in the Good Will Center, but when it comes to our building, we do not need a conference of experts to tell us that it is not adequate for our needs. But shouldn't the opinion of experts act as a spur to our energies? We can at least congratulate ourselves that we have realized this need and are making plans to meet it. This business of the King requireth haste, however. Let us if possible by special prayer and effort go so far beyond our apportionment for the Enlargement that we can have sufficient funds in hand in May to justify the Training School Board in beginning at once on our new project. The very stones cry out to us to begin this greater structure which shall more worthily represent the work we are trying to do. The lot is already ours. Including the most generous gift from the Sunday School Board we have now on hand not quite \$40,000. Is it too much to say that we will make it \$50,000 before we meet in Asheville? Can't we use February, the month between our special offerings for foreign and for home missions, as a month of special effort for the Enlargement Fund? We have the great incentive this year of participation in raising the amount which is to be set aside for the Chapel, ever to be associated with our loved Miss Heck, and no one can afford to miss the inspiration of having some part in that, but we must go far beyond the \$15,000.00 if we are really going to be able to raise our standard of equipment in 1916. Special effort must be made. It is a day when appeals meet us on every side, but there is always room for one appeal more and in February let it be for the Training School.

Special gifts should be sought for the furnishing of special rooms. The two Training School episodes could still be given in many places by our Y. W. A.s and G. A.s with a silver offering which could go towards the Enlargement Fund. Treasure Temples could be distributed for the month and all small savings be dropped into them to be used for this purpose. Many other ways should be devised during this month to keep ever in the hearts and minds and prayers of W. M. U. women everywhere this loved child of our hearts, that it may no longer be deprived of that which is essential to its growth and development—the bigger, better House Beautiful. And as we as a Union build ourselves into this structure and into the lives of those who are trying to prepare themselves to meet the world's needs, there will react upon us stronger purposes, greater faith and broader vision which will mean greater "Preparedness" for us all.

February the month for the Enlargement Fund

MRS. ANNA L. ELSOM SUNBEAM MOTHER

SUNBEAMS brightly shine in loving halo around the life of Mrs. Anna L. Elsom, in whose heart and that of her pastor, Dr. George Braxton Taylor, the Sunbeam work of the Southern Baptist Convention was born. On October 13, 1915, in Nelson County Virginia, Mrs. Elsom passed into the City where "the Lamb is the Light thereof" and they laid her cherished body to rest in Fairmont churchyard, hard by the place where the Sunbeam work started in 1886. The Woman's Missionary Union gives thanks for her signal service and delights to honor her memory.

Miss Alice Taylor, Young People's Leader for Virginia, writes: "Away back in the 80's in the little country church of Fairmont, Nelson county, Virginia, there was a Sunday school class of bright, interesting, enthusiastic children who had the right kind of teacher. This teacher was Mrs. Anna L. Elsom, and she wanted her class to be 'doers of the word and not hearers only', to learn how to obey Christ's commands by obeying—to really do what He said do and have a part in going into all the world to preach the Gospel. Mrs. Elsom knew of the work the Methodist Rosebuds were doing and decided to organize her class for similar work. The children responded so readily, were so happy and enthusiastic over it that she called them Sunbeams, and they were eager to work and give that they might send the Gospel light to children who were in darkness. Their hearts ached for the millions of little children who never heard of Jesus and never went to Sunday school but lived miserable lives of sorrow, sin and want. Dr. George Braxton Taylor, a young student just from the Southern Baptist Theological Seminary, was the pastor of Fairmont church and he, being the son of a missionary and grandson of the first secretary of our Foreign Mission Board, was very eager to help the 'Sunbeam Class', which soon began to meet once a month as a 'Sunbeam Band'. Each child was to bring an offering, if only a penny, earned if possible by some kind of work, and soon the Sunbeams were earning many pennies, dimes and quarters, for many of them had missionary hens or pigs and vegetable gardens; others picked berries, helped mother, ran errands, etc. But the most important thing was the training and information they received. Dr. Taylor soon began to prepare programs for the meetings and conceived the plan of a large organization of Sunbeams throughout the state and southland. Other churches heard of the work and organized more bands. The Foreign Mission Board recognized the importance of this early training and had a model Sunbeam constitution printed. Dr. Taylor planned for 'Sunbeam Days' with special programs for public meetings. He took the children on imaginary trips around the world, and the 'Sunbeam Corner' in the Foreign Mission Journal was eagerly read by the children. Many letters were sent to 'Cousin George' and many little hearts were encouraged and gladdened by him. This busy pastor kept up the work for about eight years, during which time he handled all the Sunbeam contributions, which amounted to about \$25,000. The work had now become so large that Dr. Taylor, with the endorsement of the Foreign Board, gave it up to the Central Committees of the different states, suggesting that they appoint Sunbeam superintendents to take charge of the work".

Thus in an especial way was Mrs. Elsom's life one of "golden whiles" and appropriate indeed is it that the Virginia Sunbeams should be planning to mark her last resting place and should be holding a beautiful service in her memory. It is said of her that to the very last, even in the time of sickness and pain, she was much in prayer for the Sunbeam work. May the mantle of her devoted life fall upon Sunbeam leaders all over the south and may the vision which she and Dr. Taylor had for the children bring many of them into the fold of trained lives.

"I heard the voice of Jesus say—
'I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright!'"



BIBLE STUDY



TOPIC—God's Faithfulness

"Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary." Isaiah 40 : 28

He is the "everlasting God" even Jehovah. He is from eternity. He will be to eternity and therefore with Him there is no deficiency, no decay. "Great is thy faithfulness": Lam. 3 : 23. The great waters of His love will overflow all limitations. "Thy faithfulness reacheth unto the skies:" Ps. 36 : 5

I. *Faithful to Promises*: Heb. 10 : 23. Is God almighty? Then have no fear about the realization of His promises. He is "not slack concerning His promise": 2 Peter 3 : 9; 1 John 1 : 9. He will challenge our own life as the witness and confirming answer of all that is gracious and all that is good in the assurance that His promise shall not fail: 1 Cor. 10 : 13; 1 Thess. 5 : 24; 1 Cor. 1 : 9; 2 Thess. 3 : 3; Rom. 3 : 25, 26. "His righteousness", here is God's consistency with His own law and holiness in freely justifying a sinner who believes in Christ, that is, one in whose behalf Christ has met every demand of the law: 2 Cor. 5 : 21

II. *Loving kindness and faithfulness*: Ps. 89 : 1-5. Surrounded by disasters which seem in violent contradiction to God's promise to David of 2 Sam. 7 : 4-17 (the Davidic covenant), the psalmist falls back on thoughts of the mercy which gave the promise and the faithfulness which will surely accomplish it. He will celebrate in song His loving kindness even if there be a gloomy present outlook. God's loving purpose and unalterable veracity are ever in operation and faith in these is no small part of practical religion: Ps. 89 : 34. He is the incomparably great and terrible God who embodies the mightiest forces of nature and tames the proudest nations: Ps. 89 : 9, 10. Maker and Lord of the world (ver. 11, 12) who rules with power, but also with righteousness, faithfulness and grace (ver. 13, 14), and who therefore makes His people blessed and safe. Since God is such a God, His promise cannot remain unfulfilled. Power and willingness to execute are witnessed by heaven and earth, by history and experience: Deut. 32 : 8, 9; Isa. 51 : 6; Jer. 33 : 20, 21, 25, 26. Saints above see most clearly into the heights and depths of divine love, therefore they praise its wonders, the heavens broke forth with music at the wonders of mercy contained in the glad tidings concerning Bethlehem: Luke 2 : 9-14. Saints below, being conscious of their many sins and multiplied provocations of the Lord, admire His faithfulness: Luke 1 : 54, 55, 68-73. The saints who came together in the temple magnified the faithfulness of God at the birth of the Son of David: Luke 2 : 25-38. Since that auspicious day the general assembly on high and the sacred congregation below have not ceased to sing unto Jehovah, the Lord that keepeth covenant with His elect.

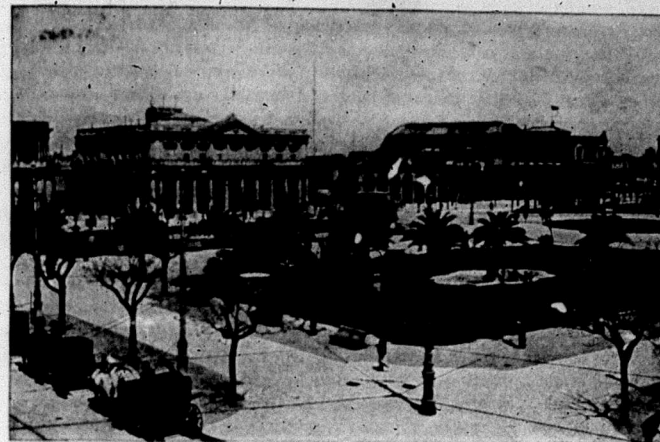
III. *God's Covenant*: Ps. 89 : 3, 4, 20, 21, 28-37. This is the majestic "covenant Psalm". Notwithstanding the failure of David's natural heirs to fulfill their part of the covenant, Jehovah's oath, confirmed to David, renewed to many by the angel Gabriel, is immutable and the Lord God will yet give to the thorn-crowned One "the throne of His father David": Luke 1 : 31-33; Acts 2 : 29-32; 15 : 14-17; Isa. 9 : 6, 7. What is our relation to this great Being, whose power is infinite and whose wisdom is past finding out? We are loyal subjects or rebels in His empire. Everything depends upon our relation to the Cross of Jesus Christ. Souls are not saved by studying the works of nature, the sciences have no redeeming message for hearts burdened with a sense of sin and guilt. Our souls must cry to the dwelling-place of the Most High. "Behold the Lamb of God, that taketh away the sin of the world:" John 1 : 29. He will meet every need of our lives: Ps. 27 : 1. There is no other worthy of trust, reliance, confidence—none else, but Jesus only. The faithful High Priest: Heb. 10 : 19-25. It matters not what difficulties or dangers may lie before us, our God is amply sufficient for all. If only we have the sense of the Lord's presence with us and the authority of His Word for the work in which we are engaged, we may move on with joyful confidence in spite of ten thousand difficulties and hostile influences.—Mrs. James Pollard



PROGRAM FOR FEBRUARY



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.



PLAZA INDEPENDENCIA, MONTEVIDEO

Extension of religious liberty to Peru has called attention to all South American countries. This picture is from "The Real Argentine," Dodd, Mead and Company

LATIN AMERICA

Christianity is not opinion or ritual. It is life and that life must utter itself in moral purity and strength.—R. E. Speer

HYMN—"Jesus shall reign where'er the sun"

BIBLE STUDY (page 6). PRAYER

DISTRIBUTION OF ENVELOPES FOR MARCH THANK OFFERING

TOPICS FOR TALKS—Truest Pan-Americanism (pars. 1-2)

The A. B. C. countries (par. 3)

The deepest need (pars. 4-5)

Why Protestant missions? (par. 6)

Our own work (par. 7)

The Latin-American Congress

PRAYERS—That God may abundantly bless the Congress

HYMN—"From Greenland's icy mountains"

SUMMARY:—Work in Brazil is divided into two missions, North Brazil, dating from 1882, and South Brazil, from 1884. 53 missionaries have charge of 161 churches with a membership of 12,516. Work in Argentina was begun in 1903. Three main stations, Buenos Aires, Rosario and Montevideo in Uruguay are manned by 16 missionaries. There are 15 churches with a membership of 798. In Brazil there are 21 day schools with 881 scholars; 2 boarding schools for boys and 1 for girls; 1 college with an attendance of 274, and 2 theological seminaries with 29 students. The Argentine mission has 3 day schools with 110 pupils and 1 theological seminary with 8 students.

1. The Two Americas

The world is paying attention to the great continent of the south as never before. The completion of the Panama Canal, the greatest engineering feat in all our history, the changes incident to the European war, affecting all our world relations, and the preparations for the great Missionary Congress on Christian work in Latin America, to be held in Panama, February 10-20, 1916, are some of the factors which produce this interest.

President Wilson's message to Congress contained these words:

"There was a time in the early days of our own great nation and of the republics fighting their way to independence in Central and South America when the Government of the United States looked upon itself as in some sort the guardian of the republics to the south of her as against any encroachments or efforts at political control from the other side of the water; felt it its duty to play the part even without invitation from them. But it was always difficult to maintain such a role without offense to the pride of the peoples whose freedom of action we sought to protect, and without provoking serious misconceptions of our motives, and every thoughtful man of affairs must welcome the altered circumstances of the new day in whose light we now stand, when there is no claim of guardianship or thought of wards, but, instead, a full and honorable association as of partners between ourselves and our neighbors, in the interest of all America, North and South. Our concern for the independence and prosperity of the states of Central and South America is not altered. We retain unabated the spirit that has inspired us throughout the whole life of our Government and which was so frankly put into words by President Monroe. We still mean always to make a common cause of national independence and of political liberty in America. All the governments of America stand, so far as we are concerned, upon a footing of genuine equality and unquestioned independence.

"The states of America are not hostile rivals, but co-operating friends, and their growing sense of community of interest, alike in matters political and in matters economic, is likely to give them a new significance as factors in international affairs and in the political history of the world. It presents them as in a very deep and true sense a unit in world affairs, spiritual partners, standing together because thinking together, quick with common sympathies and common ideals.

"This is Pan-Americanism. It has none of the spirit of empire in it. It is the embodiment, the effectual embodiment, of the spirit of law and independence and liberty and mutual service."

Rev. Charles L. Thompson, writing of the coming Latin American Congress, says: "North and South America are now bound by the living ties of commerce, of social and educational interest as well as by common political ideals. It is therefore important that they should understand each other religiously, and that by both of them common standards of Christian thought and life should be accepted. For such is going to be their unity in all other respects that for their common welfare the same ethical and Christian ideals should be acknowledged and made effective among all the people.

"It is in no spirit of superiority that we own the fact that to North America there came a type of life and an inheritance of reformation truth denied to South America. It is no reflection upon South America for them and for us all to own the fact that whereas the upper half of the continent was settled and occupied by men of sturdy religious convictions who sought only a home where they and their descendants might enjoy civil and religious freedom, the lower half of the continent was explored and conquered in a lust for gold and glory. Its people in large measure have failed of the impulse for noble living which comes by a noble inheritance. If we have inherited high moral ideals it is not to our praise, but it constitutes a reason why we should share them with others less fortunate."

Robert E. Speer, in "South American Problems", gives a most enlightening discussion of this subject. He says: "We call the South American people a Latin people. In part they are. The foreign blood that is in them is for the most part Latin blood. The upper class is dominantly and sometimes purely of Latin blood. But a great proportion of South American blood is not Latin but Indian. 'It is a common misconception that the racial basis of the South American peoples is Spanish or Portuguese. It is not so—it is Indian; for it is only another misconception to suppose that the native races were wiped out by the Conquistadores.' They were decimated by disease and

miasma, but at the same time they were made the stock upon which the Latin blood from Europe was grafted. Nevertheless, the charm of the Latin inheritance is over the whole continent and no one can visit it and not come away without grateful memories of a quick-minded, high-spirited people, citizens of a mighty land and forerunners of a mighty future.

"The difficulty in analyzing the South American situation lies in the need of discriminating between the responsibility of the South American religious system and the burden of the racial inheritance. Some lay the full load upon one, some upon the other. It belongs to both. Any Church would have found the problem difficult. Any race would have been depressed and retarded by the South American ecclesiastical institutions.

"From the early days of the Spanish occupation no immigration was permitted but Spanish immigration. Even at the close of the eighteenth century it was with difficulty that Humboldt secured the privilege of journeying through the country for scientific purposes. The vitality and progressiveness of a varied immigration were denied to South America until the nineteenth century, when it began to come in. It is this which has made Chile and Argentina and Brazil, the lands chiefly influenced by it, the most aggressive and active of the South American countries. Venezuela, Colombia, Ecuador, Peru and Bolivia, untouched by this stream, remain almost as they have been for centuries.

3. The A. B. C. Countries

"It is impossible to group all the South American republics in common commercial generalizations. Argentina is in a class by itself. At the present time it is far and away the most progressive and energetic of the South American countries. It is the least South American of them all. Of its 7,000,000 people a large proportion are foreigners or children of foreigners. Buenos Aires with a population of over 1,300,000 has a large element of Italians and foreign born of other nations. It is very much like a European city. The shops are like foreign shops and the air of the place is modern and western. Already the foreign exports of the Argentine far exceed the exports of all the rest of South America combined, excepting Brazil.

"Buenos Aires is the largest city in South America, the fourth largest in the western hemisphere and one of the largest in the world. It has all the problems of a modern American city, the inevitable problems of industrial unrest, and also immorality, irreligion, drunkenness, ignorance, with difficulties of its own, while it is without the resources of an American city, the national traditions and spirit and the help of a free church and adequate schools. Even the Roman Catholic Church is doing little to cope with the problems. In this city the size of Philadelphia, there are only forty Roman Catholic churches and ten Protestant churches for both Spanish and English services. In Philadelphia I believe there are ninety Roman Catholic churches and six hundred and ninety Protestant churches.

"Larger in size and population than Argentina, Brazil comes after it in energy and trade. It is the largest of all the South American republics, and it is separated, also, from the rest by distinct racial and linguistic peculiarities. Its area is one-half of South America and it is larger than the whole of Europe. The country has forty-two seaports, the greatest river system in the world and almost every variety of natural product except some of the temperate fruits and grains. Brazil represents not only half the area but also between one-half and one-third of the present population of South America.

"The character of Brazil distinguishes it from the rest of South America. Its language and predominant racial traits are Portuguese while all the rest of South America is Spanish. It has the largest negro element of any of the South American states. It is second to the Argentine only in its immigration figures.

"The people of Brazil have lacked the fanaticism characterizing the people on the west coast, and until the advent of the hosts of foreign priests who have poured in since the Spanish withdrawal from the Philippines and the disestablishment of the Church in France, the Protestant missionaries found an open and much neglected field. The Brazilian people are singularly friendly and amiable and they have done more by themselves to develop their country than any other South American people.

"The republic ranking third in enterprise and progressiveness is Chile. It presents the greatest contrasts to Brazil. Its area is about one-eleventh that of Brazil. The wealth of Brazil is agricultural while Chile's wealth is in the great nitrate beds and mineral deposits

of her sterile lands. In Brazil everything is spread out, expansive; in Chile, drawn in and compacted. In Brazil, distant provinces are like small, independent governments; Chile is highly centralized, its activities focussed in the capital and ordered by a small class of men. The Brazilian is placid and tranquil; the Chilean energetic and enduring. 'By reason or by force' is the motto stamped on the Chilean coins. 'Progress and order' are the words on the flag of Brazil.

"The great curse of Chile is alcoholism. Drink has nearly wiped out the Indians. The land is cursed with drink, and foreigners are manufacturing a good part of it. The general hygienic conditions also are appalling, and the death toll enormous, due to alcoholism and dirt, the uncleanness of the houses and the murderous ignorance of the care of children. Nevertheless it is a wonderful little republic, patriotic to the last fibre, with many capable and public-spirited men, but with the mass of the nation as yet incapable of creating a progressive state.

"With these three we should group Uruguay, the smallest of the republics, with its thriving capital, Montevideo, a semi-Europeanized town with ten banks, five hospitals, trolley cars, a good park, a mediocre cathedral and comparatively few Roman Catholic churches.

"The fundamental trouble in South America is ethical. The people have their noble qualities as truly and as conspicuously as any other people and there are among them, as among all peoples, all types of character. Speaking generally; they are warm-hearted, courteous, friendly, kindly to children, respectful to religious things, patriotic to the very soul; but the tone, the vigor, the moral bottom, the hard veracity, the indomitable purpose, the energy, the directness, the integrity of the Teutonic peoples are lacking in them.

"The deepest need in South America is the moral need. The continent wants character. And character has two great springs, education and religion. Are these springs clean and abounding in South America?

"Not one South American republic with all its wealth and ample time for development has an educational system as efficient as that which the United States has built up in the Philippines in ten years." A recent article in the Missionary Review says: "The future of these republics is hampered, if not imperilled, by the low average of intelligence. Illiteracy ranges from 40 to 80 per cent. Of course there are many educated and cultured people, but the safety of a republic depends on the diffusion of intelligence. They who would best help Latin America to a surer progressive civic life must inspire a deeper desire for general education and must lead the way in securing it.

"There are probably forty thousand students in the various universities of most of whom it may truly be said that the doctrines and ceremonies of religion to which they have been accustomed no longer make any strong appeal to them. But they are to be the leaders of thought and action for all those republics whose future will be largely determined by them. If they become skeptics or totally indifferent to all religious questions, it will bode no good for the future of those lands. If we have a message for inquiring minds and if we can open up to them possibilities of a higher life than any that now seems open we will be doing much for the stability and permanence of Latin American institutions.

"Again there are eight million Indians in South America for whose spiritual life almost nothing is being done. We do not forget that there was a time when Jesuit and Franciscan priests did heroic service in their behalf and lifted many of them out of their age-long barbarism, but those priests have few successors now. From many ministers of religion the people would get little help because their lives so definitely contradict their preaching. The same spirit which sends us as missionaries to barbarians across oceans should impel our steps to the helpless and hopeless savages of South America."

"The Roman Catholic religion is in varying form the state religion. The Roman Catholic Church bears accordingly the full church responsibility for the religious conditions. The Roman Catholic Church, moreover, accepts the responsibility for South America. It claims the continent as a Roman Catholic continent. The Church regards the whole population of South America as composed of its children."

6. The Need for Protestant Missions

The question as to the advisability of considering mission work in Papal lands, answered negatively by the Edinburgh Conference in 1910, led to plans for a Conference to deal with the Latin American missionary problem. The following extracts from a paper prepared for the coming Latin American Congress by Mr. John Ritchie of Lima are evidence of the need for Protestant missions.

"(1) The moral standards of the South American people are not Christian after centuries of domination by the Roman Church. Consequently it is fair to conclude that she is incapable of establishing Christian ideals of morality in these lands and therefore it has become incumbent on the Christian Church to deal with this intense need. In the modern world with its constant streams of intercourse between the nations, the moral principles and practice of a whole continent are of vital world-interest, just as in the realm of hygiene a plague-breeding land cannot be left to its own devices. The moral standards of South America must not be allowed to permeate Christendom, and the only effective method of dealing with any plague is to eradicate it at its source.

"The Church of Rome in South America is incapable of dealing with this just demand of Christendom. She has never made her testimony heard nor her influence felt against this moral plague. Her own priests have been infected and they have no testimony. The moral problem of a continent with a fifty per cent. illegitimate birthrate on which no stigma rests; a continent whose public men and priesthood frequently outrage the most primitive notions of morality, demands the urgent intervention of any power which can contribute to the creation of new moral standards.

"(2) The greatest thinkers and the most high-minded men and women of the most advanced nations agree in attributing the progress and relative purity of their national life to the widespread and constant influence of the Holy Scriptures. The Church of Rome stands convicted not only of not providing for but of prohibiting and discouraging when she could no longer prohibit the reading of the sacred books by the masses of the people. It is therefore in the interests of humanity in general and of South America in particular that the evangelical churches, with their emphasis on the reading of the Scriptures, make their influence felt in these republics.

"(3) Immigration and the development of world-commerce are bringing numbers of families from Protestant lands. Not only must they be provided for spiritually; the environment in which they live and in which they bring up their children must be modified, or they will be lost to the evangelical churches and South America be robbed of the most valuable contribution they have to make to the growth and strengthening of the life of the community.

"(4) The Church of Rome in South America requires the tonic effect on her own life to be derived from the presence of the evangelical churches alongside her. Nothing else will ever provide the constant stimulus to effort which is requisite to her ever approximating to her own standards as known in Protestant lands.

"(5) The Church of Rome has never attempted to give the benefit of education to the masses of the people, nor has she asked that it be given. On the contrary she has exercised her influence against the spread of that education which makes men and women capable of thinking for themselves and acting according to the dictates of their conscience. Moreover she has opposed any kind of education being given to the great neglected and down-trodden Indian race. She has schools undoubtedly, but only for people who would get education in any case and therefore she is interested in providing it in order to control it. Evangelical churches, on the other hand, stand for the instruction of the masses with an education which strengthens conscience, develops personality and fits the individual to render practical service to humanity. For this reason, also, Protestant missions are urgently needed."

There are marked changes coming over the countries where Romanism has prevailed. In South America, those who are familiar with the situation bear testimony to the deep and widespread heart-hunger which is manifest among the people.

In the North Brazil Mission there are four stations reaching from the great Amazon Valley down the coast for a thousand miles or more to Bahia. The stations are Maranhao, Therezina, Pernambuco and Bahia.

In the South Brazil Mission we have seven stations as follows: Victoria, Bello Horizonte, Nova Friburgo, Rio de Janeiro, Sao Paulo, Curitiba, Porto Alegre.

Brazil is regarded by those who are in a position to know as being one of the ripest harvest fields on the face of the earth. Great numbers are turning to the Gospel. If we had the men and means necessary a far larger harvest could be reaped. We have in Brazil many of our very best missionaries, but they are pleading for additional workers. Perhaps there is no place on earth more destitute than the vast Amazon Valley, where Rev. E. A. Nelson is working alone.

There are two institutions being conducted as aids to the evangelization of Brazil which deserve special mention. The first of these is the Rio Baptist College and Seminary which have had a most remarkable growth; the second the Brazilian Baptist Publishing House at Rio, which is intended to furnish literature for the whole of Brazil, is doing a fine work. The gift of \$30,000 by Mrs. Carroll, of Alabama, for the equipment of the publishing house, will multiply its efficiency many fold. Henceforth the publishing house is to be known as the J. S. Carroll Memorial.

We have a number of other excellent schools in Brazil. The girls' school at Sao Paulo, the boys' school at Pernambuco and the school at Bahia are doing much to open the way to the hearts and homes of the people and to train efficient workers for the future.

Our churches in Brazil are organized into a Brazilian Baptist Convention with a Foreign Mission Board which is carrying on work in Chile and Portugal, and a Home Mission Board which is pressing the work of evangelization in destitute parts of Brazil.

In Argentina the missionaries are laying the foundations deep and strong, and there is a bright future for the work.

One of the encouraging features for the past two years has been the success of the Argentine Home Mission Board. The people are giving to this work with remarkable liberality and are beginning to realize the obligation that is upon them for the evangelization of their own country.

Two features of the work are worthy of special emphasis. One is the Theological Training School at Buenos Aires conducted by Rev. J. M. Justice, which is doing noble work in preparing young men for efficiency as pastors and evangelists. The school reports a very fine group of students during the past year. Eight men were in attendance upon the regular sessions of the school, and four others took the Correspondence Course.

The publication work carried on by a board composed of Argentine Baptists is another valuable feature. A monthly publication is issued and 75,000 tracts were printed and sent out among the churches for free distribution. This board is also doing a good colportage work.

Argentina is destined to become one of the great countries of the world, and is an important field because of the large and ever increasing stream of immigrants which is pouring in. Not only is the work important for the present, but it is exceedingly important that we should get ready for the future.—W. H. Smith.

THE SPIRIT AND PURPOSE OF THE CONFERENCE

The Panama Conference is not to be a gathering for legislation on ecclesiastical questions or even matters of missionary policy. It will have no such authority. It is to be a gathering for the honest investigation of the problems of missionary work in Latin America and for full, brotherly conference as to how the needs of Latin America can be most effectively met by the Gospel of Christ. All who believe that that Gospel, in its New Testament purity, is the one hope of the world, and who desire to see it proclaimed and applied throughout all the American nations, are entreated to pray for this Conference and for all its preparation, and to do all in their power to promote its true success. Such a Conference can not expect to have God's blessing if it is not held in the spirit of hope and love.

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.



GROUP BAPTIZED INTO THE MONTEVIDEO CHURCH, URUGUAY

AUXILIARY DRILL

What is the Thank-offering?

A special offering brought in at the March Week of Prayer for Home Missions which counts on the auxiliary apportionment.

For what purpose is the Thank-offering used?

It is set apart for our foreign and frontier work.

How is the offering gathered?

By means of envelopes distributed early in February in order that they may be filled and returned the first week in March.

PROGRAM

Hymn—"O Zion Haste"

Bible Reading—Luke 13 : 18-21; 14 : 16-24

South America:—

I The Country

II The People

III The Need of the Gospel (based upon the present religious conditions)

IV The Work of the Southern Baptist Convention in that country

Prayer

Hymn—"Jesus Calls Us"

Dismissal. Distribution of envelopes for March Thank Offering

The People of South America

When the Spaniards and Portuguese first came to South America they found it inhabited throughout its length and breadth, of course some portions were more densely populated than others. The inhabitants, though different in various parts of the country, had

(Concluded on Page 30)



G. A. PROGRAM



Hymn—"Dear Lord and Father of mankind"

Scripture—I John 4 : 7-20

Sentence Prayer Circle—Let leader mention several objects for prayer such as the Calendar of Prayer topic for the day; Brazilian missions; work in Argentina, Uruguay and Chile; our missionaries in these countries; our native workers; for the meeting and leader. Follow these prayers by a moment of silent prayer.

Hymn—"Fairest Lord Jesus"

Story half-hour—

An Untrue Story

Lougestawaha, the Osage Indian (see Union Notes, page 25)

Christ of the Andes

Hymn—Chosen by members

Talk—South America by W. M. S. member or visitor

Business. Offering. Closing Prayer

Note: An outline map of South America with a red star or cross at our mission stations would be an interesting feature. Distribute slips of paper bearing the names and stations of missionaries. When station is pointed out the holder of this slip should announce names. This might follow talk on South America. Distribute envelopes for March Thank offering.

An Untrue Story

Everywhere in South America we see images of the Virgin Mary, they are said to have miraculous power. At one place near Buenos Aires a man wanted to secure an image of the Virgin. After it was bought and placed on the wagon the journey began. One morning the horses could not move the wagon even with the greatest effort. After the image was taken out the wagon was moved with ease. The image was placed in a house nearby, but one day was missing and afterward found in a field. This was declared a miracle. The Virgin wished a church built there in her honor. And now there is a wonderful cathedral built where a little baby-doll was said to have wrought miracles and where thousands of people go to pray for help or offer gifts in gratitude to this little doll.

What can we give to these South American girls instead of such vain, mistaken beliefs? Will not the true Christ be just what they need? Let us as a G. A. society do our part in taking the truth to them.

Christ of the Andes

"A few years ago, a treaty of peace was made between Chile and Argentina. In commemoration of this event it was agreed to erect a monument in the form of a figure of Christ who was the Prince of Peace. In harmony with this agreement a majestic bronze image of the Christ was cast. It was to be placed up in the high Andes on the boundary line between the two republics, and so it is called 'The Christ of the Andes.' On the pedestal they inscribed these words: 'Sooner shall these mountains crumble into dust than Chileans and Argentines break the peace which, at the feet of Christ the Redeemer, they have sworn to maintain.'

But how should the figure be placed? It would not do to have the back turned toward Chile, for the hardy Chilean would resent that. Neither would it do to turn the back toward Argentina, for the proud Argentine would not tolerate that. So it was decided to have the figure face along the direction of the boundary line, but would it be to the north or to the south? To face southward would be to have it look toward the South Pole and the icy waters of the Antarctic. That was not the region of hope.

So it was placed to face in a northerly direction and now as the traveler ascends to the summit of the pass over the Andes he beholds the majestic figure of 'The Christ of the Andes,' with the cross in one hand while the other is uplifted in blessing, and the eyes look northward. It seems to look northward to the United States of America and to the Dominion of Canada. It is the symbolized appeal of South America to the peoples of the north. It is the symbol of the appeal of the real Christ. The people of the north and particularly of North America should respond and help South America and help now."



R. A. PROGRAMS



Prepared by Mrs. Harry S. Mable

THE TALLY

"It isn't the job we intend to do
Or the labor we've just begun,
That puts us right on the ledger sheet;
It's the work we have really done.

"Our credit is built upon things we do,
Our debit on things we shirk,
The man who totals the biggest plus
Is the man who completes his work.

"Good intentions do not pay bills;
It's easy enough to plan,
To wish is the play of an office boy,
To do is the job of a man."

To the Leader: Our topic this month, Latin America, should thrill our hearts as we seek for the information that will lead us to extend a helping hand to our American neighbors. Dr. Ray tells us that Toluca School is still on the hero list as our workers there have displayed remarkable courage. We were given other fields as specials not only because of the revolution in Mexico but to broaden our outlook. Let us pray for our Toluca School and Mexico every day during February. With three tracts: Argentina as a Mission Field; Mexico; What we are Doing and Where we are Doing It (all free from the Foreign Mission Board; Richmond, Va.); Royal Service and your Bible you can have an illuminating program. If you can secure and read "A Mexican Ranch" by Janie Prichard Duggan; "Brazilian Sketches" by T. B. Ray; "South America" by Bishop Neely you will be bubbling over with enthusiasm and your boys will catch the spirit. Read press reports and encourage the boys to watch for general news items. Facts about the wonderful engineering feat of cutting the Panama Canal, the recent landslides, receipts since opening etc. will greatly interest boys. Outline maps of our fields are helpful.

FIRST MEETING

Song—"The Land of Mexico" (See page 28)

Scripture—Solomon the Wise: I Kings 3:5

Sentence prayers for true wisdom

Reading of the Commission and Declaration

Discussion—Standard of Excellence

Usual Business. Offering

Topic—Latin America

A glimpse of our fields—

(a) Why do we believe in foreign missions? (Chief and chapter)

(b) Mexico (1st assistant and member)

(c) Brazil (2nd assistant and member)

(d) Argentina (corresponding secretary and member)

Refer to outline maps of above fields

Paper—Mexico, A four-sided view of our work

Talk—Argentina as a mission field

Essay—Brazil, the land of promise

Debate—Resolved: That the glorification of God must precede true peace in Mexico

Talk by chief counsellor—The last stand of the Latin race (Chap. 17, Brazilian Sketches)

Hymn—The King's Business. Prayer

Note: The above is sufficient for two programs, the leader can select what she chooses and adapt to the age of her boys.

For second meeting use second chapter "Around the World with Jack and Janet", Port Said to Madras. I hope every chapter began the new year with this superb mission study book. If not, begin now. Suit the method to your convenience, but a good plan is to have an evening in which the R. A.s meet to hear one chapter read aloud by the pastor or chief counsellor, the boys taking notes. Later crystalize the reading by a program in which the boys can give talks on subjects assigned. The "Guide Book" will give subjects e. g. Suez Canal; A Palm Leaf Fan and a Begging Bowl; A Night on a Gospel Ship, etc. When books are completed all should be required to exhibit a neatly kept diary of the trip or write an essay upon some phase of it. Award prizes if thought best.

Send a valentine to a missionary from your church, association or state. If you cannot buy a valentine, write a letter and put a red heart on it. Dr. Green says, "Missionaries are just folks."



SUNBEAM PROGRAMS



Prepared by Mrs. George Stevens



SCHOOL AT BAHIA, BRAZIL. ENROLMENT FOR 1915—NINETY-THREE

FIRST MEETING

SUBJECT—Our Neighbors

MOTTO—"Willing to serve"

PRAYER—For Cuba, Mexico, Central America and South America

SCRIPTURE—John 15 : 8-16

HYMN—"Jesus loves me"

LEADER'S TALK

HYMN—"Jesus wants me for a Sunbeam"

MEMORY VERSE—Mark 12 : 31

ROLL CALL. OFFERING. PRAYER

Leader: Marguerite was curled up on the window seat in the library, a book was in her lap but she was not reading. She had just returned from a meeting of her Sunbeam band and was thinking of all she had heard the leader of the band tell about the children in Cuba, Mexico, Panama and some of the countries of South America. She wondered that there were so many countries where little children lived, walked and talked, loved their fathers and mothers just as the children did who lived all around her own home. The window seat was very cosy, the room very

quiet, and before she knew it her head was resting against the cushions and she was fast asleep.

Almost immediately a little girl, with large, dark eyes, appeared before her. She looked right at Marguerite and said, "American girl, you were wondering about me just now. I am from Cuba, a most beautiful island where flowers bloom everywhere and all the year round. But you have things we long for. Our churches are not like yours. We worship saints and say prayers, counting them on beads. We are not allowed to read the book

you call the Bible, only priests can read that book, but they do not seem to care very much about it. If only there was some one to tell us about it and teach us from it we would be so glad to learn about your religion." As she finished speaking she walked across the room and passed out at the door.

Marguerite sighed and turned again to the window and behold, there stood another little girl! She too had lovely black eyes. Looking sadly at Marguerite she said, "I am from Mexico. My people are having a dreadful time on account of the war. We are oh, so unhappy, and long for brighter days! We used to have meetings near my home, just as you have in your churches. A kind man would read beautiful stories to us out of a book and he said they were all true. Do you think they were? Will some one come again, after the war is over, and tell us about your Bible and your Jesus? And will the nice missionary lady come to teach us those beautiful songs and tell us that God loves the little children of Mexico just as much as He loves the children of your country?" Marguerite felt so sorry for the Mexican child that tears filled her eyes, but when she tried to speak some kind word she found that she had passed out of the room.

As Marguerite looked at the door it opened again, this time a small boy came into the room. He spoke at once saying, "Do you know what the Panama Canal is? Well, I'll tell you, it is the canal cut between two big oceans. Before it was made the big ships had to sail miles and miles, now they make a short cut through the canal and save lots of time and money. I live in Panama, that's an isthmus you know. The people of your country have helped my people to get rid of yellow fever and lots of other bad things.

They have given us Sunday schools and churches where we may learn about God, but we need more schools and churches. Can your people send us these?" Marguerite listened in wonder and would have replied, but just then the boy jumped out of the window, waved her a good bye and was gone. "Well, he was some bluster sure enough," said Marguerite, and turned away from the window just in time to see three of the dearest of little girls come in at the door, holding each other by the hands. "Now," thought Marguerite, "I will speak." So she said very politely, "How do you do little girls, I am glad to see you. Where do you come from?" The very smallest girl replied, "We are from South America, Rosario is from Argentina, Victoria is from Brazil and I am from Uruguay. The missionaries from the United States told us that there were ever so many Sunday schools, churches and day schools in your country and that you had other kinds of meetings for children, Sunbeam bands and sewing schools. Victoria, tell her about the Sunbeam band in Brazil. We just wondered whether the children in your country wanted to share with us all the good times you have and the lovely things you learn, such as Bible verses, songs and the story of Jesus and His love. Do you?" Marguerite jumped up and started to put her arms around the little girls saying, "Oh yes, we must share with you," when the sound of her own voice awoke her, for she had been asleep and had dreamed of all these children. It had seemed so very real to her that she could hardly believe that it was a dream. "Well," she said as she rubbed her eyes, "our Sunbeam band does help these children and if I have anything to say about it it will do a lot more for them."

SECOND MEETING

SUBJECT—What Our Neighbors Believe

MOTTO—"Tell them of Jesus"

PRAYER—That God will teach us how to tell the story of His love

SCRIPTURE—Psalm 145

HYMN—"Jesus bids us shine"

LEADER'S TALK. DISTRIBUTION OF THANK OFFERING ENVELOPES

HYMN—"Be a Little Sunbeam"

MEMORY VERSE—Psalm 105 : 1

RECITATIONS. ROLL CALL. OFFERING. PRAYER. RALLY CRY

Leader: The countries of Mexico, Cuba, America because they are all either in North Panama and South America are called Latin or South America. They are called Latin

because the people speak either Spanish or French, these languages come from the Latin language.

The religion of the people of these countries is different from that of the people of heathen lands, they know about the true God and His Son the Lord Jesus Christ but do not worship them in the right way. The priests do not allow them to read God's Word for themselves and they only know what they tell them. They pray to a large number of images which are supposed to represent dead saints. The chief of these is the Virgin Mary, the mother of Christ, they place her before the image of Christ in their worship. They repeat prayers in the Latin language which of course they do not understand. The Bible is hated and feared by the priests and if they hear of any of their people having one they threaten them with dreadful things if they do not get rid of it. Sometimes they take the Bibles from them and tear them up or burn them. Don't you see how much they need missionaries to teach them the truth and give them Bibles in their own language that they may read of all the wonderful things God says in His Book? After they accept the truth they cease to pray to images and will become worshippers of the true God. Wherever our missionaries are working in these countries they find the little children glad to learn Bible verses and sing the songs about Jesus and His love. They are just as happy in their meetings as we are in our own dear Sunbeam band. Surely we all want to send the Gospel to the children of Latin America!

Recitations:

"So many know nothing of Jesus,
And naught of the mansions above,
Because no one ever has told them
Of this wonderful story of love."

"I will be a light for Jesus
Shining brightly far and near,
Help to make some others happy,
Fill their lives with joy and cheer."

"I will be a light for Jesus
Shining with a bright clear ray,
So that others seeing heaven
Never may be led astray."

"I will be a light for Jesus,
Just what He would have me be,
Shedding sunshine all around me,
Anywhere He leadeth me."

QUESTION EXERCISE

Leader: Where is Mexico?

Sunbeam: Directly south of the United States

Leader: How many people are there in Mexico?

Sunbeam: About 12,000,000

Leader: What can you tell about the religion in Mexico?

Sunbeam: The people worship images of the Virgin Mary and of the saints and think they have power to heal the sick and to perform miracles.

Leader: Where is Brazil, Argentina and Uruguay?

Sunbeam: They are countries of South America

Leader: Do these countries have the true religion?

Sunbeam: No, they are said to be worse than heathen countries.

Leader: Do these people need Jesus and His salvation?

Sunbeam: Yes, and they need Bibles of their own that they may read for themselves of God's love, and they need missionaries to teach them how to worship God in the right way.

Leader: Where is Panama?

Sunbeam: It is the isthmus or neck of land connecting North and South America.

Leader: What is the size of Panama?

Sunbeam: It is almost as large as the state of Maine, over three hundred thousand people live there, among these are peoples from almost every nation on the earth.

Leader: What is the religion of Panama?

Sunbeam: They are mostly Roman Catholics.

Leader: What are southern Baptists doing to give them the true religion?

Sunbeam: We have five missionaries, nine churches and three mission stations in Panama.

Leader: How many people live in the island of Cuba?

Sunbeam: About 2,000,000

Leader: How many churches and mission stations have southern Baptists in Cuba?

Sunbeam: Only twenty-seven

Leader: How many missionaries?

Sunbeam: Twenty-six



FROM OUR MISSIONARIES



THE CALL OF LATIN AMERICA

WE have been in Bahia, Brazil, nearly a year, yet have gotten in only four months language study. We are now alone on this field. I have always wanted a hard place to work and now I have it. Somebody said of Bahia once, "It isn't necessary for the Catholics to invent a purgatory—just send the folks to Bahia." The climate is hot all the time, the city dirty and very, very wicked, but we are enjoying the best of health and are as busy as can be. The people in this state are very backward, suffering and sorrow are everywhere yet they are eager to receive the Gospel. The soul-hunger of the masses is wonderful to see.

The work among the educated class has only just begun in this city. In the interior, where the wealthy class (there is no educated class there) is not so corrupt, we have reached many. Our school in Bahia is our greatest hope, for we touch the better class in this city through the children. Our school is attracting attention because of its thorough methods of teaching, parents are sending their children to us in spite of religious prejudices. The other night on our way to service we passed an old convent, the top floor of which is now used as a Jesuit seminary, the rest of the building as an apartment house. To our astonishment we heard a child trilling out on the night air "Ye must be born again". We stopped beneath the window to listen to the little singer preaching the Gospel in that stronghold of Rome. It was one of the pupils of our school. He sang every verse and we left him singing "Oh the love that sought me". Those little voices can win hearts that we foreigners can never hope to reach.

Last Sunday I attended a Gospel service in the prison, when the missionary told the simple Gospel story we could see many of the hard faces soften. Every Sunday we hold this service and study the Sunday school lesson. God has wonderfully blessed the work and a number have been converted. Last week one of these converts was liberated and that very night found him in the house of God. Our paper "O. Jornal Baptista" is a

factor in prison work as it goes into some parts that the missionary is not allowed to enter. Bible classes have been started just through reading the "Jornal" and it is not uncommon to have requests from the prisoners that the paper be sent to their families. The subscriptions are kept up by the church and individuals.

There may be some who will ask, "Why do we send missionaries to Latin America. It is not a heathen country?" Oh if I could just make it clear how awful is their heathenism! For truly, dear friends, they are heathen. The priests are as wicked and debased as the priests of the pagans. And the people! I have spoken to a good many of the servant class—Romanists—and to the question "Have you a Bible?" they always look mystified and say, "What is a Bible?" To the question "Do you know who Jesus Christ is?" their faces clear and with a look of indifference they say, "Oh yes he is one of the saints," of which the Catholics have legion. The greatest procession of the year is at Easter time, on Good Friday, but the procession is not in honor of Jesus. Most of the people dress in dark colors, many in black. The first part of the procession is composed of images of all the saints. The multitudes on the streets stand quietly and watch them go by. Then comes the image of Jesus on the cross and still the multitudes quietly watch. Last of all comes the image of Mary, the mother of Jesus, and as one person the multitudes cry "Nossa Senhora" (Our Lady) and fall on their knees. Oh it was awful. It seemed to me that the whole world had gone into idolatry.

The educated class, which is very small in number, is very corrupt and Christ and His power is absolutely unknown. Their beliefs resemble more the beliefs of the people in India. Oh my sisters, if you could see this poor weak race with their empty lives—no homes (only houses)—no home ties! The women are not honored as wives and queens of the home, but are simply the woman in the house. The very word woman in this language is repulsive to me, "mulher". I have dined in Brazilian homes and my heart has been sick to see the women. Absolutely no

consideration given to them. Many of them never eat with their husbands and families and when they do, it is to sit at one side, unnoticed and eat the food with fingers or knife. When a man's wife dies he and his children, even to the baby, put on mourning, but at once he immediately begins his search for another woman. There is no such thing as real love. This is noticeable among our believers too. It is only Christ who can transform this. Now can you not see how far this land is from being Christian? Can you not hear the call of Latin America?—*Kate Cox White, Bahia, Brazil*

A MOTHERS' MEETING IN ARGENTINA

Our Woman's Missionary Society held a mothers' meeting the other day in the "Once" church hall. There were present only a dozen women beside myself, but I was proud to have the co-operation of such serious-minded, worthy women in such an important matter as the correct bringing up of children. Those who took the most active part in the discussion were mothers who have grown children.

After a prayer and the singing of a hymn, Senora Marotta was the first to speak. This woman is an Italian and her husband was, in Italy, a Catholic priest. When he was converted, about twenty years ago, they came to Buenos Aires to begin life anew with their brood of tiny children. For years the struggle to support the family was very hard. Now that the husband has a good position and some of the children are able to help in the home the mother is able to take some rest. Her eleven children obey and honor their parents to a remarkable degree, the older ones are members of the church. She told us how she used to struggle to keep them about her in the home when she had to do fine embroidery to help with expenses, and how she insisted on strict obedience.

As no one offered to speak at this point I made a talk, after reading about Lois and Eunice and young Timothy, I urged the mothers to pray and strive for the conversion of their children before the fifteenth year of their age and dwell on the importance of keeping them at home by making the home an attractive place. This is by no means a land of homes in a real sense, children and husbands spend much time on the streets.

A fine Spanish woman, Senora Alcalde, arose after this talk and said she wished to endorse what I had said about the conversion of the children. She said she had an only child, a girl, and that she now realized she had made many mistakes in bringing her up, but that she had never ceased to strive for her conversion and God had answered her prayers. Several of the women referred to my suggestion about not punishing a child when one is angry saying, that that seemed right, but that they were afraid they would never punish if they waited until they grew calm.

One little Bulgarian mother sat quietly listening, not willing to trust herself to speak in her faltering, Spanish. Two Argentine women, who had never attended our meeting before, expressed themselves as much pleased and benefited by the talks. With another hymn and prayer the meeting adjourned.—*Ermine B. Sowell, Buenos Aires, Argentina*

LED BY THE SPIRIT

We are the only missionaries in the state of Minas, we came here almost four years ago to open up new work in the capital, Bello Horizonte, a city of 50,000 people. After three years of serious difficulties we are beginning to see a brighter day dawning in our field. Our hearts were made glad when we recorded what had been done during the past year. While we have only fifty-nine church members we gave nearly two thousand dollars last year and all our members are poor in worldly goods, but rich towards God. We are greatly in need of a church building of our own and of at least six missionaries and their wives for workers in this vast field. We have two native pastors and one evangelist, but what are these to a state almost as large as Texas? There are five churches and a large number of out stations. In all these places interest is being manifested and the people are ready for the Gospel. The opportunity is ours and we ought to take advantage of it.

Mr. Crosland recently returned from a trip of some weeks in the north of the state, having traveled several hundred miles on horseback. He found the people anxious for the Gospel and the outlook very encouraging. Many of these poor people have never heard the Gospel, ignorance and crime reign supreme. In most places the people have a mortal fear of Prot-

estant preachers, the priests tell them that we are worse than the bubonic plague. On one of Mr. Crosland's trips up in this same part of the state he lost the trail, at dusk he came up to a house and found that he had gone some fifteen miles out of his way, he asked permission to spend the night which was readily granted. In the course of the conversation Mr. Crosland told his host that he was a Baptist missionary making an evangelistic trip through the interior. He was overjoyed and going to the kitchen called to his wife, "Come and see the missionary that we've been praying for these twenty years." Twenty years ago he had received a tract written by an ex-priest entitled, "Three Reasons Why I Left the Roman Catholic Church." He became interested in the Gospel and had faith in God that some one would yet come to bring him more light. Who can doubt but that God's hand led the missionary out of his way that these souls might find the way.

We have an interesting case in this city of a woman who had heard the Gospel through some of her Christian relatives. With fear and trembling she came to church and in a short time she was converted and asked for baptism. The pastor began questioning her and found that she was not married to the man with whom she has been living for more than 20 years. Of course the church cannot accept her until she is lawfully married. The sorrowful question with her is whether she can get her husband's consent to be married by the civil marriage ceremony. She is suffering severe persecution from her family, but she continues firm. These, with many other cases, prove to us the power of the Gospel and how God uses the weak things of this world to confound the strong.

Pray for us that the Lord may use us for the advancement of His kingdom in this needy field.—*Maude O. Crosland, Bello Horizonte, Brazil*

SUPERSTITIONS

In these days the daily papers and police authorities are making a campaign against quack doctors, healers, spiritualists, and fortune tellers. They have made a good catch, if only they can convict the accused and open the eyes of the deceived multitudes! To give an idea of the extent of this illicit business I give the following incidents: One man of extensive criminal record in other countries has,

within three or four years, as a physician and priest made enough money to invest some \$50,000 in a "Temple of the Souls". This investment bade fair to make him a millionaire by selling the tears of a "cry-baby god"; transmitting consoling messages from the dead to their living loved ones; insuring lifelong felicity to those who pay the price of engraving their names on his sacred, precious stone. This wonderful "Templo de las Almas" is closed at present and its pastor is answering criminal charges.

It was not very encouraging to meet one day in a home where we had been teaching the Gospel for two years, a "curandera". The whole family was suffering from an indisposition which they supposed it was the one malady that a terrible old woman, an imposter, could cure. They called it the falling of the "paletilla", or trap door entrance to the stomach. Well, this old senora raises the "paletilla", measuring the cubits on her ribbon between the patient's breast and herself, crossing his forehead and mysteriously repeating her accustomed prayers. She claims to have learned how to raise the "paletilla" by meeting the Lord in some open field on the midnight of St. John's day.

One of our members tells of a custom of substitutionary operation. A person receives a bad cut or has a bone broken. They operate on a young fig tree, splitting the trunk from top to bottom wide enough to pass the wounded member through the division. Then tree and patient are bound up. When the tree heals thoroughly the patient also finds himself sound.

"Mal de ojo" is a dreadful affection to which little babes are subject. This "mal" or evil is of the eye, or rather enters through the eye. Be careful not to stare at a new baby. This hypnotic, demoniacal transmission has such deadly effect upon the physical constitution of the little one that seldom will it survive. If only these mothers feared for their babes the continual lack of hygiene, or feared to feed them on anything from bread to beer, this "mal de ojo" would be less frequent.

It is not surprising that these are fertile fields for quacks, spiritualists, sorcerers, etc., since they have been prepared by centuries of teaching and practice. The more ignorant and credulous the mind the more firmly it retains Catholic errors. Many are casting off church

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CURRENT EVENTS

THE WORLD FIELD

BISHOP HARTZELL, who has recently made a tour of the Methodist missions in Africa reports the minds of the natives in a state of continual wonderment over the war. A state of warfare exists in about three-fourths of the continent, among the colonies of the different warring nations. The work of Christian missions has been of such a nature, however, that in spite of doubt and questioning the native Christians for the most part have proved themselves loyal to their faith.

India is slowly awakening to its own needs. Societies for social work and study are being formed in different parts of the country and several conferences have been held to discuss the conditions of the depressed classes, the evils of the caste system, the education and change in position of women and other subjects growing out of the social conditions in their country, to which contact with Christianity has opened their eyes.

No country is said to have so few Christian missionaries as has South America compared to its size and population. Nine of the republics have now granted religious toleration and the tenth, Peru, it is thought will soon pass such a bill. A spirit of reaction against the dictation of the Roman Catholic priests seems to be growing in this latter country. A bill making civil marriages more difficult, which was presented to the last legislature by the Roman Catholics, was defeated.

The Federated Women's Foreign Mission Boards of North America report receipts amounting to about \$3,300,000. These Boards publish twenty-five magazines and support over fifteen hundred women missionaries. The average administration expenses are so low that almost all of the money contributed goes directly to the field.

As part of the work of the Japanese Evangelistic Campaign leading articles on The Essentials of Christianity have appeared in

sixteen daily newspapers, reaching thousands of readers. The campaign is described as "almost wholly a Japanese movement conducted by men and women of personality and power."

According to Dr. Zwemer, the Bible is the best selling book in the Mohammedan world next to the Koran. Seven thousand copies were sold in Persia last year and eighty-seven thousand copies in the Nile Valley in Egypt. Besides those who are reading the Bible are hundreds who gather in groups to listen to it being read by a public reader. Many more Moslem boys and girls are found in Christian schools than formerly and Christianity is becoming more and more a matter of study among the thoughtful followers of the prophet.

A change which has come about in the last fifty years is shown in the appointment of three Protestant chaplains in the Italian army, with the same rights and privileges to go among the soldiers at the front that the Roman Catholic priests have. Such an appointment would not have been dreamed of a half-century ago. The Italian parliament has recently most rigidly restricted the sale of liquor.

The China Inland Missions which celebrated its Golden Jubilee in 1915 is working now in 1285 centers. Its workers come from every one of the countries now at war as well as from America, but there has been no friction nor ill feeling in the mission.

In 1915 there were 348 Daily Vacation Bible Schools conducted in the United States with 77,502 children of all creeds and races in attendance.

The Christian Republic says: "Whole sections of New York City are practically pagan. One district of 16,000 has one saloon for every 111 inhabitants and one church for every 8,000."

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TRAINING SCHOOL

RED LETTER DAYS

WHO has not felt the influence and value of special days in life? Our special days at 334 E. Broadway have done much towards cementing the school and creating a vista along which the sunlight of memory loves to linger.

There are the great monthly Missionary Days at the Seminary when studies are laid aside and valiant Christian soldiers come to tell of the dark places where light has come through God's chosen ones. And in that atmosphere which pulses with the great missionary idea there is kindled in the hearts of men and women a flame of missionary zeal which, please God, shall never be extinguished.

When darkness falls, with the sound of the day's message still clear in our ears, we gather in our own chapel for our monthly praise and consecration service. A senior leads our thought, the Spirit's power is with her, others join in prayer or work or soft voiced song and in the quiet of that hour hearts are searched and God himself speaks through the still small voice. Often times as He speaks the mist of darkness of the future is cleft by a narrow pathway leading ever upward. It shines with a clear white light and courage is given the young heart to climb the path, to follow the Light.

Another notable day is Thanksgiving. "What shall I render unto Jehovah for all his benefits to me" runs like golden thread through all our worship and a great hallelujah rises from our happy hearts. We linger long at the festal board so bountifully provided by those who love us, while laughter and jest fill the room. The evening closes with singing of old songs, the rendition of a musical tragedy with comic tendencies and the merry making of Kindergarten games.

Surely the most beautiful day in all our year is Christmas day—beautiful because most filled with love. It is prefaced by singing of carols on Christmas eve at the doors of our beloved and honored professors, and somehow in the starlight as the glad young voices ring out over the snow, the joy that the Christ Child brought so long ago takes full possession of our hearts. There is no exchanging of gifts, but there is genuine good cheer and fellowship, and just as the house is redolent with the odor of pine and cedar so the atmosphere is permeated with love and joy.

Ere we realize it the session is drawing to a close. Final examinations are over animation and life return to our jaded bodies. We gather lunch baskets and take the car for Shawnee Park for the eagerly anticipated picnic. "The sun shines bright in old Kentucky", each blade of grass lifts its head to greet us and the very beech trees extend their great arms in welcome to us. So we rest and dream and chat with "none to molest or make us afraid" for we are strictly a family party. All too soon the sun declines, the moon comes up and reluctantly we turn home as another golden day has been registered. Golden because we had absolute freedom and for one day forgot the burdens and responsibilities of student life. One and all were free, happy girls again.

Last in the private life of a Training School girl comes the vigil which precedes her graduation. Solemn and tender is this last service in the chapel when with the principal the senior class faces that future for which they have been preparing. God seems very near as these pure young souls pledge anew their allegiance to our King and in earnest prayer renew their vows of consecration. The incense of their longings and aspirations mingles with the fragrance of red roses and white lilies, while hearts thrill to the thought that when next this circle is complete it will be after hard fought battles, it will be when they assemble in the heavenly home bringing sheaves to lay at the Master's feet.

"Yet a season,—and you know
Happy entrance will be given,
All our sorrows left below,
And earth exchanged for heaven."



PERSONAL SERVICE



THE ATLANTA GOOD WILL CENTER

STEWART AVENUE INSTITUTIONAL WORK, ATLANTA, GA.

ABOUT five years ago The Stewart Avenue Institutional Church was built. This has now become our Good Will Center. The first floor contains the church and Sunday school room. Upstairs are the kindergarten room, the kitchen, the nursery and the play-porch. We hope in the near future to have in the basement shower baths and a room fitted up for our clinic. It is still a small work. Its growth has been steady but slow. The last annual report shows the church and Sunday school in a healthy condition. In the kindergarten the yearly enrollment was 76 and in the nursery 71. In the clinic 500 patients had received treatment. But no figures can compute the good that has been done in the community nor the blessings that have come into individual lives, especially to those

who have been privileged to render personal service there.

As the superintendent and a friend went up the steps and softly opened the door of the kindergarten room she was surprised not to receive the usual enthusiastic greetings from her little friends. The little chairs were there, arranged in a circle near the piano, but where were the children? Passing through into the kitchen they found the matron and eight dear little tots with "smiling morning faces" and clean aprons. When they had each been duly noticed the matron said, "The children are out on the porch." And there they were found, twenty happy little kindergarteners sitting around their beloved teacher, eating their lunch and having their "Conversation".

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UNION NOTES



ROUND TABLE

PAWHUSKA, Oklahoma, where our mission to the Osage Indians is located, was visited by the W. M. U. corresponding secretary the last part of November. Miss Mary Jayne of the Pawnee mission went with the secretary, both being most cordially entertained by the Home Mission Board missionaries to the Osages, Rev. and Mrs. D. Noble Crane and Miss Grace Clifford. The Osage Indian Baptist Church was organized in 1906 and has a membership of over 30. About 26 Indians were present at the services held on the last Sunday of November, but all were not Osages for there were some Pottawattamies, Wyandottes and Pawnees. The exceedingly neat looking little church with the simple but attractive pastorium by its side is beyond the town of Pawhuska out by the Indian village. The work among the Osages is not so encouraging as that for the Pawnees, the reasons given being that the former are quite rich and dissipated and also that they are settling on farms some distance from the church which renders work among them rather difficult. Miss Clifford does much visiting among these scattered homes and Mr. Crane also touches their life at the mainspring when he conducts services regularly at the government school for the Osage boys and girls. The W. M. U. corresponding secretary made two talks to the Osages at the Sunday afternoon and night services through their splendid interpreter, Mr. Orlando Kenworthy. As at Pawnee the Indians took part in the service of song and prayer, notably Mr. Raymond Redeorn, who prayed that their children might be trained in God's service. In the audience was a truly picturesque aged Osage, named Louzestawaha, which means one end of a stick. Two years ago when he was 82 years of age he was converted during the ministry of Rev. J. A. Day. For sometime he had been friendly to Christianity because he saw the consistent lives of its followers in contrast with those of his own heathen Indian people and the white grafters. He had hoped that his wife would join with him but she is still

a drunkard and gambler. After his conversion he would not look at the games which she held in their house, but turning his face to the wall he answered the taunts of the players as he pointed heavenward: "Somebody's eyes are watching me". His baptism was no less a test of his faith. The day set for it dawned snowy and full of ice. The baptismal pool is out in the open in front of the church, so the missionary had decided to postpone the service until a fairer day when lo, across the snow-covered field, came great, tall Louzestawaha carrying his baptismal robes and limping upon his stick in his lameness. It is needless to say that Mr. Day baptized him. And so he was on the front seat at our service that November Sunday, with his great pink and blue thick blanket shawl enfolding his heavy body and reaching high above his neck. His head shaved close on both sides up to a high pompadour which ran down in true Indian fashion to the neck, his leggins of finest blue broadcloth trimmed with bright colored ribbon, his loosely laced, oil-tanned sandals, his red bandanna shirt and his elaborately carved walking stick were all very picturesque but far more interesting were the evidences of his clear mind, his growing faith, his uplifting prayer, his responsive attention. How his face would brighten when the truth struck home, how he would smile with joy when some forward step was voted upon during the closing business session, how the members do bear testimony to his personal work for the salvation of his people! Strengthened by the Osage work, the W. M. U. corresponding secretary went down to Tulsa where the annual meeting of the Oklahoma Baptist women was held. Mrs. W. A. McBride as president had charge of the meeting, being assisted by Miss Sue O. Howell, who was just rounding out her seventh year as corresponding secretary. The meeting was significant in that it was the first held since Oklahoma entered into single alignment with the Southern Baptist Convention. It was largely attended and also seemed to be very representative, for the associations in the

different parts of the state answered well to the roll-call. A tender service in memory of Miss Heck was conducted by Mrs. W. E. Dicken, the Training School trustee for Oklahoma. An added interest was found in the fact that the mission study book adopted for the year is Miss Heck's history, "In Royal Service". A beautiful banquet was participated in by over 100 delegates and visitors on the evening of the principal session. It will be interesting and helpful to watch the outcome of the many far-reaching policies adopted at this annual meeting.—From Tulsa, the trip was easily made to Louisville where the first Friday in December was spent in the delightful atmosphere of our W. M. U. Training School. No audience could have listened more eagerly than that one of 60 fine young women to the story of the secretary's long trip which covered 52 days, embraced work in 8 states, represented 67 talks and covered over 8600 miles!—In company with Mrs. Maud R. McLure, principal of the school, Mrs. S. E. Woody, co-chairman of its Board of Managers, and Mrs. Julian P. Thomas, chairman of the committee which meets with the unmarried women seeking appointment under the Foreign Mission Board, a very important conference was attended in New York City, December 5-7. About 125 delegates were present, representing all of the large mission boards, theological seminaries and training schools in the United States and Canada, the purpose of the conference being to discuss adequate preparation of women foreign missionaries. It was an unalloyed joy to have our faith in the efficiency of the W. M. U. Training School confirmed by the findings of this conference; it was stimulating to plan with others so that its standard may ever be kept as high as possible.—Some of the findings of the conference were: that this is a day of new and startling developments among the women of many non-Christian lands; that women, called by God, must be trained for service in those lands; that the mission boards should adopt an adequate standard of preparation for all women sent to these foreign fields; that the boards should come into early touch with prospective missionaries to test their personal qualifications and to guide and, if need be, help them toward adequate training; that those sent out should be of sound body, completely consecrated, selfless and self-controlled, refined,

cheerful and withal possessed of good common sense; that as far as possible they should be college graduates, having chosen during their junior and senior years such courses as would broaden their missionary outlook; that they should be well-grounded in Christian doctrines and history and in the faith of their denomination; that the wives of missionaries should be well trained; that the missionary home is a vast asset; and that evangelists, editors, authors, doctors and nurses should be sought for and especially trained. A uniform standard was also outlined and recommended to the various training schools.—The corresponding secretary was compelled to remain for a fourth day in New York to attend a meeting of Commission VII of the Congress on Christian Work in Latin America. It is her privilege to represent the Union on that commission which will submit the Home Base report to the congress when it meets in Panama, February 10-20. It was hoped by the Executive Committee that the corresponding secretary might attend the congress but at the last moment it did not seem best owing to the expense and to the time required. It is believed that those who do go will bring back encouraging reports.—The large 6000 issue of the 1916 Missionary Calendar of Prayer for Southern Baptists was quickly sold. This is indeed gratifying but our sympathy goes out to those who were late in sending in their orders which could not be filled.—The literature and envelopes for the March Week of Prayer and Thank Offering for Home Missions are now in the various state W. M. U. headquarters for early distribution to the various organizations. Any organization failing to receive its by the first week of February should write to its state headquarters. Let us be much in prayer, believing, that the week with its beautiful offering may be well pleasing unto God.—Miss Minnie Middleton of North Carolina, who in the name of the Union visited during October, November and December a number of southern colleges, writes: "I visited 38 schools and colleges, speaking 54 times and conducted 25 conferences in schools on mission study or Bible work. Some of the best opportunities came through individual conferences. My last report was of the work done in Tennessee. The following week was also full of interest as Miss Fannie Traylor, the Young People's Leader for Mississippi,

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HOME DEPARTMENT



TALES OF THE HATCHET

One tale there is of old renown,
'Tis very hard to match it,
Of a small president to be,
Who once did wield a hatchet

Another is of her who said,
"The bottle, let us smash it!"
And Mrs. Narton went around
Abreaking with her hatchet.

Another how the women cried,
"Give us the vote, or catch it,"
And then right manfully struck out
All pounding with the hatchet.

Still you, my dears, I would advise
To shun the keen-edged hatchet;
Whate'er you want, just sweetly smile,
And then, if need be, snatch it.

But smiles as you already know,
Are hearts' most loose-hung latches;
A rippling laugh will get your way
Without the hacking hatchets.

F. E. S. H.

THE STORY OF A SPANISH GIRL'S CONVERSION

M. Anna Christie

Once upon a time not many years ago there lived in the beautiful city of Bello Horizonte, Brazil, a Spanish family with a half dozen interesting children. Their next-door neighbors chanced to be Protestant missionaries, our own Dr. and Mrs. J. J. Taylor. The children played together daily, grew very fond of each other while the parents became firm friends. Sometimes the missionary mother would gather the little brood from both families together and teach them Gospel songs. They all enjoyed this very much, the Spanish children quite as much as the little Americans. Often the parents of the Spanish children would attend services at the small missionary church.

Then came a time when the American family moved to another field of work. Later on the Spanish family returned to Spain for a rest and to educate their children. In Spain

their life was very different. There they heard no more the sweet songs they had learned to love, they never had the pleasure of attending Sunday school or preaching services, for Spain you know, is a very strong Catholic country. But many were the times they spoke of their Protestant friends and of their happy times together in Brazil.

After they had been in Spain a few years there came to their door one day a Protestant selling Bibles. With much pleasure they told him of their stay in Brazil and of their appreciation of Protestants. This incident brought to them pleasant recollections.

Time passed and the Spanish father, with the three older children, crossed the Atlantic again, coming to Friburgo where they soon made friends. The mother, with the younger children, remaining in Spain.

On their daily walks they often passed the little mission church and one evening as they were doing so it happened that we were singing. They stopped to listen. The tune stirred memories long asleep. The girl said, "Papa I feel that I ought to go in and investigate. Shall we?" Together they came in to the meeting. It proved to be a great pleasure to them, almost like finding a lost treasure. The daughter's thoughts wandered back to Bello Horizonte where seventeen years ago she sang those same sweet songs. This sweet girl, Dona Julinha, in telling me of her conversion said, "That was my first 'culto' in Friburgo, but I haven't missed a service since."

She soon made a profession of faith and at the end of about three months was baptized. That was nearly three years ago. She is now an active worker in the church and women's society.

In June her father went with her to the Brazilian Baptist Convention. She said to me with great joy, "You don't know how glad I am that papa attended all of the sessions and sat right up in front listening to every word and singing as though he enjoyed it."

While they were attending the convention a cable came saying that the mother and two daughters were aboard a certain steamer that would arrive in Rio de Janeiro in a few days.

At last the days of waiting were to end and they were to be a reunited family.

A few weeks ago Julinha wrote me saying, "How I wish you could meet mama and the girls. We are so happy together! They are interested in my religion and are attending worship with me. Pray that they may be brought to Jesus soon."

Will you not join me in prayer that this entire family may accept Christ as their Saviour?

A BRAVE GIRL

Annie Thomas

In a small town in the state of Sao Paulo, Brazil, where one of our native pastors has his work, lives a Brazilian young woman, the daughter of Lutheran parents. In some way she heard of the good preaching in our little mission church and began to attend the services and became deeply interested.

Her father, when he knew she was attending the "Baptist Congregation", forbade her going. When she asked his permission to be baptized he strongly objected. She insisted but he continued to oppose her. She then told him that she *must obey* Jesus and stated positively that she was about to be baptized. While she was making her preparations for this service her enraged father seized and dragged her out into the yard by her hair, threw her into the mud and beat her unmercifully.

Her heart, however, was set on "obeying God rather than man", even her own father. She left the home, went to church, gave her testimony and was baptized that day. Fearing her father's abuse she did not return home but was taken to the home of one of the church members.

I ask all who read this to pray for this young woman, that she may be strong in the Lord and win many other souls to Christ, and do not forget to pray for her cruel father, that he too may come to the Light.

THE LAND OF MEXICO

Republished by request

(Tune, "What a Friend we Have in Jesus")

"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.

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

"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."

THE COMMITTED WORD

Some months ago a certain ambassador to the United States made a statement derogatory to this nation in the presence of some newspaper reporters, and, immediately, those casual remarks were telephoned to the newspapers throughout the country; the next day all the world was commenting on them. Serious trouble may yet come from the careless utterance of only a few sentences.

I wonder if our Ambassadors ever stop to think of the harm done by the ugly criticism, the hasty word, the story not quite refined? The Ambassadors of the King of kings, the Lord of lords, should be above reproach in word and deed. It should be said of them as it was of Sir Galahad that all his deeds were good because his heart was pure. Dear Ambassadors set a value upon your speech, remember that "out of the abundance of the heart the mouth speaketh". These are the words of Jesus, the Christ, the King, Him whom we serve!

"Now then we are ambassadors for Christ" and as such let our words and lives be in keeping with our high calling.

"Lord, speak to me, that I may speak
In living echoes of Thy tone,
A word in season, as from Thee
To erring children, lost and lone."



BOOK REVIEWS



The Missionary Enterprise

SOME years ago there was published by Dr. E. M. Bliss, the Concise History of Missions. With the demand for a new edition, there came to the author the thought of a revision. But the increased knowledge of things missionary, the closer relations between the home churches and the fields, the parts taken by new organizations, had all to be considered. Hence this volume will be found very different from the former one. "Foreign Missions give place to the Missionary Enterprise, the extension department of the Kingdom of God."

Two parts make up the book. In part first, Development and Character; after chapters on Early and Mediaeval Missions, there follow two on the Inauguration and the Development of the Modern Missionary Movement. Still another deals concisely with Student and Young People's Movements, telling of the Y. M. C. A., the Student Volunteer, the Laymen's Missionary Movements. In part second, Extension; conditions, native religions, the early beginnings and the growth of Christianity are taken up in various countries. "Not a country but where in one form or another the Gospel of a living Christianity is being preached."

In the last chapter, The Immediate Need, emphasis is laid upon the Spiritual as the powerful factor of the Missionary Enterprise. "When the Saviour inaugurated the missionary enterprise, He told the little company of disciples gathered on the Mount of Ascension to remain in Jerusalem until they should be endued with power from on high by the coming of the Holy Spirit. From Pentecost through the succeeding centuries the power of the Holy Spirit has been the determining factor in that enterprise. On no other principle can be explained the development of the Church."

The book is rather long for the ordinary study course. It is excellent for reference and for data of various countries. Cloth \$1.25 post extra.

The Kingdom of God is one; the army may be enrolled in different corps, but the Leader is the same.—Bliss.

Fifty Missionary Stories

This little volume of short stories, by Belle M. Brain, comes with the author's thought not only of its usefulness in arranging missionary programs, but with her hope that it "may also help to solve the problem of providing suitable reading for young folks in the home circle on Sunday afternoons."

The stories are adapted from the experiences of missionaries in many lands; experiences in the lives of men like James Chalmers of New Guinea; John G. Paton of the New Hebrides; J. Hudson Taylor of China; etc. Royal Ambassadors will enjoy reading the story of the Musical Ghost and the one on African Curiosity. Sunbeams will like to hear about Jack, the Famous Missionary Dog, who worked with his master among the northern Indians. And members of the Y. W. A. will be interested in the account written by Mrs. Paton of some of her experiences. She says in one place, "The natives have about got into our ways. I have not to chase round, as I used to do, to prevent them plucking the fowls for table *before* they are killed. This they were very fond of doing for the mere pleasure of hearing them scream."

Two or three pages are given to the amusing mistakes of missionaries before they master the strange languages. The story is told of one young woman, who soon after she reached India, attempted to order breakfast just to try her knowledge of the language. Instead of asking for fresh eggs as she had intended, she horrified the cook by saying, "You may bring us, this morning, an *old blind man*, nicely boiled!" Equally amusing to us are the signs that appeared on shops in Japan, such as: "A Tailor Cut To Order" and "Photographer Executed Here" and "Dealer Newandstilishstrawhat Will Make to Odor".

Some of the stories seem too much condensed, but the book offers a variety of material and some interesting reading. Cloth only; .60, post extra.

Other religions place their Golden Age in the past; the Bible paints that of Christianity in the future.—H. B. Montgomery.

Y. W. A. PROGRAM

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so many similar characteristics that it is certain that they all belong to the same race to which the aborigines of North America do. Thus we see that the origin of the people of South America is Indian and not Latin, as is so often said to be the fact.

The Indians discovered by the explorers represented many stages of progress. Those who had reached the highest civilization lived in the plateaus of the northwest. These had their homes and had also erected splendid temples to their gods. They were an industrial people knowing well the art of making pottery, weaving and dyeing. Then too, some of them were an agricultural people and knew something of irrigation. They were also road builders, parts of which remain until today. The people along the west coast were also progressive, but they could not rival the tribes of the northwest. As soon as one crossed the Andes and went eastward he entered the home of the barbarian or wild Indian, as the entire eastern part of South America was inhabited by man-hunting and man-eating savages. And so, even though all of the early inhabitants were pure Indian, they differed greatly in the several parts of the continent.

Today instead of finding one race we find three, with many blends of the three. These races are pure Indian, pure white, pure negroes, the blends mestizos (Indian and white), mulattoes, and a mixture of Indian and Negro. In South America there is no color line. People of one race have no objections to marrying one of another race, provided he has the same social standing. Here education and wealth are made the basis of social equality, the race question does not enter in at all. It is interesting to note that in the case of the red and white races, every one who is not pure Indian is considered white. This of course raises the number of the whites and lowers the number of the Indians. Judging from the present the people of South America, with the exception of a few purely white sections, will become Ibero-American and Ibero American-African.

FROM OUR MISSIONARIES

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and priest, but the masses hold on to superstitions just the same. A certain priest pretended to cure a patient whom the doctors failed to help. She was to take a mixed drink

composed of holy water rippled by thousands of finger tips from each of the churches of the city.

Oh that the water of life might wash away all superstitions from their hearts!—*Jennie C. Quarles, Montevideo, Uruguay*

PERSONAL SERVICE

(Concluded from Page 24)

There was no disappointment about the welcome this time. This porch fills a long-felt need and so is greatly prized. It is twelve feet wide, extends the entire length of the building and is securely screened on three sides. It was built for a play room, but in the summer it is a splendid place for the little ones to take their naps.

The children were eager to show the little presents they were making for mothers and fathers and to sing the songs they were learning for Christmas. The visitor's eyes filled with tears as she thought "Surely the angels as they pass to and fro in their loving ministries, must delight to linger over such a scene".

The Baptist women of Atlanta began their work in this mill district by putting a Bible woman, Miss Ethel Hill, to work in the community. There was already a small Baptist Sunday school in the neighborhood. Miss Hill visited the sick, invited the children to Sunday school and made herself a welcome friend in many homes.

THINKING CAP?

Answers to these questions can be found in this issue.

1. Find a definition of Pan-Americanism.
2. What race forms the basic stock in South America?
3. What are the A. B. C. countries?
4. Which is the smallest republic in South America?
5. What is South America's deepest need?
6. HOW CAN THIS NEED BE MET?
7. In which countries has the S. B. C. work?
8. What, when and where is the Missionary Congress?
9. Find a peace monument in this issue.
10. When was the Sunbeam Band started and by whom?

UNION NOTES

(Concluded from Page 26)

and I found the Y. W. A. work organized at Blue Mountain, the Industrial Institute and College, Clarke Memorial, Hillman, the Woman's College at Hattiesburg and the State Normal located there. It seemed to me that at the Industrial Institute and College at Columbus they have the best working plan for a state school that I found anywhere. In addition to the Y. W. A. of 240 girls, the Sunday school classes meet in denominational groups once a month to study phases of their own work. They are planning for conferences with the local pastors where the girls may ask questions on their church doctrines. Mission night in the Y. W. C. A. will be a denominational meeting, each group meeting separately. In Arkansas I visited Ouachita and Central Colleges. At Ouachita they decided to have a Y. W. A. but at Central the time did not seem ripe for one."—Miss Middleton also represented the Union at the Louisiana W. M. U. Annual Meeting at De Ridder in December. She writes: "The presence of Miss Jessie Pettigrew of China and of a French and an Italian missionary among the Catholics of Louisiana did a great deal toward arousing the delegates and visitors present. They certainly stirred my heart. I did so enjoy teaching the five class sessions in 'The King's Highway.'"—Word comes from Mrs. W. J. Neel of Georgia, who was one of the Union representatives named at Houston, that she will attend the Panama Congress. This is indeed cause for great gratitude.

CURRENT EVENTS

(Concluded from Page 22)

Among those decorated with the Order of the Sacred Treasurer by the Emperor of Japan in honor of his coronation were several Japanese Christians. Kajiko Yajimi, the eighty year old president of the Japanese Christian Women's Temperance Society who says she has had too much to do to have time to think about growing old, was of the number.

During the last one hundred years no fewer than forty thousand of the best educated young men and women of North America have given themselves for the spread of the Gospel in India alone.

The great mass movements in India of hundreds who want to come forward for baptism continue. In one district there is a baptized Christian community of 16,000 with 8,000 waiting for the ordinance, and this could be repeated in many places. Mrs. Montgomery says, "There is nothing except the inertia of unbelief of the church at home which prevents millions of these simple folk for whom Hinduism has no gospel, from crossing the line into sincere, if imperfect, profession of Christianity."

In spite of the war cloud the two largest English missionary societies report an enlarged income, as do ten out of thirteen German societies, many contributions having come from the men in the trenches. The British Student Movement announces that during the first six months of the war twice as many men volunteered for foreign missionary service as in the corresponding period last year.

Among those decorated with the Order of the Sacred Treasurer by the Emperor of Japan in honor of his coronation were several Japanese Christians. Kajiko Yajimi, the eighty year old president of the Japanese Christian Women's Temperance Society who says she has had too much to do to have time to think about growing old, was of the number.

Eight Protestant denominations are now at work in Cuba, with 130 pastors preaching from over 300 pulpits. There are over three thousand boys and girls in the fifty boarding and day schools.

A gift of \$20,000 has been given by a Pittsburgh man to be used for the extension of the work of converting Jews to Christianity.

The total foreignborn population of Manhattan and the Bronx is 82% of the entire population. In this great group, the foreign Jews come first, then, the Irish, the Italians, the Austro-Hungarians, and the Germans last. What Home Mission field is more needy than this?

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