

UNION WATCHWORD

Laborers together with God.—I Corinthians 3:9

WATCHWORD FOR 1923-1924

He that wrought us for this very thing is God.—
II Cor. 5:5

Royal Service

SUCCESSOR TO OUR MISSION FIELDS

"Ring! Ring! Ring!"

A welcome to the bright New Year
Life, hope, joy

On his radiant brow appear.

Hearts with love are thrilling

Homes with bounty filling.

Ho! Ye wardens of the bells,

Ring! Ring! Ring!

Ring for winter's bracing hours,

Ring for birth of spring and flowers,

Ring for summer's fruitful treasure,

Ring for autumn's boundless measure,

Ring for hands of generous giving,

Ring for vows of nobler living,

Ring for truths of tongue or pen,

Ring 'peace on earth, good will toward men'

Ring! Ring! Ring!"

PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION
1111 AGE-HERALD BLDG., BIRMINGHAM, ALA.Entered at the Post Office at Birmingham as Second Class Mail Matter. Acceptance for mailing is at
special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized May 22, 1918.

Royal Service

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

PUBLISHED MONTHLY—NO CLUB RATES

SUBSCRIPTION RATES, 50 CENTS PER YEAR, SINGLE COPY 8 CENTS

Send all subscriptions and money orders to WOMAN'S MISSIONARY UNION, 1111 AGE-HERALD BLDG., BIRMINGHAM, ALA. In order to insure prompt delivery, please write name and address plainly and state whether subscription is a new one or a renewal and with what month the subscription is to begin.

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MRS. W. C. JAMES
MRS. W. R. NIMMO
MRS. JAMES POLLARD
MRS. H. M. WHARTON

MISS KATHLEEN MALLORY
MRS. E. B. MATHEWS
MISS CARRIE U. LITTLEJOHN
MISS JULIETTE MATHER

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W.M.U. Headquarters.....1111 Age-Herald Bldg., Birmingham, Ala.
W.M.U. Training School.....334 East Broadway, Louisville, Ky.

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NOTICE

If there is a red mark in this corner, then your subscription expires with this number. Please renew as soon as you see this red mark. See directions at top of page 2.

Monthly Missionary Topics 1924

JANUARY—Mexico
FEBRUARY—Cuba and Canal Zone
MARCH—Our Southland
APRIL—South America
MAY—Sisterhood of the Americas
JUNE—Europe

JULY—African Mothers
AUGUST—The Negro in Our Midst
SEPTEMBER—Our State
OCTOBER—The Lady of the Kimona
NOVEMBER—China's Homes
DECEMBER—Our Girls, Here and There

SUGGESTED LEAFLETS—Supplement to Program

JANUARY—Mexico

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Ignacia's Pilgrimage to Sacro Monte	2
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MAGAZINE AND BOOK REFERENCES—Program Helps

Sunrise in Aztec Land.....William A. Ross
Barbarous Mexico.....John Kenneth Turner
Mexico Today and Tomorrow.....E. D. Trowbridge
Near Side of the Mexican Question.....Jay Stowell
Our Mexican Cousins.....E. C. Butler
Life in Mexico.....Madame Calderon de la Barca
The Fair God.....Lew Wallace
The Conquest of Mexico.....Prescott
Outlook in Mexico, Missionary Review of the World, March, 1922
The Cost of Discipleship in Mexico, Missionary Review of the World, March, 1923
NOTE.—Interesting articles on the progress of women and child welfare in Mexico can be found in Christian Century, October 4, 1923; Woman's Press, September, 1922, and in current numbers of Pan-American Union.



EDITORIAL



"FELLOW WORKERS FOR THE TRUTH"

RECALLING my mention in December ROYAL SERVICE of a meeting held for women in Budapest when we were in Hungary I want to tell you, dear reader, some of the words used by Mrs. Udvarnoki in her welcome to the "America sisters" who had come to visit them. "You Americans," she said, "cannot realize what you have done in sending us relief. You have wiped away many tears. You have strengthened trembling knees. You have poured balm into broken hearts". If you could have seen the look in her eyes and the expression on the faces of the women when she said the above there is not one of you, nor anyone who has given to relief work in Europe or to the mission work in Hungary and other of our European fields, but would have rejoiced that it had been your privilege to have a share in bringing into faces that look of gratitude and joy.

Their happiness in our presence was touching indeed for it meant much to them. It meant that they were not a lonely band of Baptist women working in a Roman Catholic country without the sympathy, love and cooperation of other Baptist women. Mrs. W. J. Neel, of Georgia, who was my most delightful traveling companion on this trip, responded to the welcome and I have never seen faces more alight nor an audience more responsive than they when Mrs. Neel told them of the great host of women and young people in the southern W.M.U. who are interested in them and their progress. The information that the Union is planning to help them in training some of their own women for leadership as their work grows was received with much enthusiasm.

Mrs. Udvarnoki is the president of the women's work in Hungary, they have women's societies in a number of the Baptist churches there. The work is not so well organized now but that will come when they can have a woman who will give her full time to the work and can go about among the churches. The society of the First Hungarian church meets every week and in that church and others they have societies for the young women and girls. The girls are known as "Lilies" and the young women as "Lydias". It should certainly be considered a rare privilege to be able to help these sisters of ours to establish their work on a firm and broad foundation for their own development, for the enlistment and development of other women and young people and to become a force in carrying forward God's Kingdom.

In a great mass meeting of the Baptists of Budapest on that Sunday night I told the women and men of the nine o'clock prayer hour many of us observe each morning. I told them how we pray for the work around the world and for the success of our 75 Million Campaign that each object might prosper. I told them that because we prayed for foreign missions we prayed for Europe and for them. I asked the women present who were willing to join our prayer circle to stand and almost as one woman they were upon their feet, pledging themselves to pray for us and for the great causes for which we work. I pledged them, dear reader, that we would pray for them and I am asking you not to fail them but to remember our prayer hour at nine o'clock each morning and to keep the covenant with these precious women in our European mission fields. In every town we visited in Hungary, Rumania and in Italy they pledged themselves to join our prayer circle and at their nine o'clock hour to pray. Since coming home I have had letters that the women in other towns are asking to join our prayer circle too, actually *asking*.

Oh, women, of the W.M.U., they in Europe have needed material relief; they need help in the support of their work, they need equipment that we are able and

should give them, but we need them. We need their faith, their zeal, their endurance. We need their prayers for they are living close to their Lord and are burning evangelists in His name. They are pledged to unite with us in prayer. Shall we fail them? In the mass meeting that night I asked the men who would help the women to grow strong and do their best work to stand. So far as I could see they all stood but one dear old brother who told the interpreter to tell me that he did not stand because he did not have a wife to help.

It was not our privilege to meet any of the women in Jugo-Slavia. However, we had the opportunity to meet representatives from the churches who were at a meeting of the Jugo-Slavian Executive Committee which had gathered in Novisad. I seized this opportunity to send messages back to the women of the churches. Thinking again of the work in Hungary I must tell you that they have a Theological Seminary in Budapest. There are twenty-two students and the seminary is housed in an old residence rented for the purpose. Mr. and Mrs. Udvarnoki have their residence here and all the work of the seminary goes on in these cramped and poorly equipped quarters. The Foreign Mission Board has bought the land in Budapest on which necessary buildings are to be put up eventually but because of the failure of so many to meet their obligation in the Campaign the board has not been and will not be able in the year to come to accomplish this purpose. There is an orphanage in Budapest also. The buildings have been bought and there many bright boys and girls are being cared for and brought up in a truly Christian atmosphere. They are bright and eager and happy and we may expect large returns from these in the future of Baptist work in Hungary. The Baptists in Hungary do not suffer persecutions as our brothers and sisters in Rumania but they have many obstacles to overcome and need much material aid and sympathy from southern Baptists until their work is on a permanent foundation. From Hungary we went to Rumania and in the February number I hope to give you a glimpse of Rumania and our experiences there.

GONE HOME

It was with sorrow and great surprise that we received on November 30 the following telegram from Dr. J. F. Love of the Foreign Mission Board: The wife of our beloved associate secretary, Dr. Ray, has just departed for the heavenly home. Surely the sympathy of Union workers everywhere will go out to Dr. Ray and the little daughter in this sore bereavement. Let us remember them at the Father's throne. Mrs. Ray was an active and very useful member of the Woman's Missionary Society of the First Church, Richmond, and was an officer in the Baptist Woman's Missionary Circle of Richmond. We grieve that we shall see her no more among us.



BIBLE STUDY



TOPIC—Stewardship

I. *God's Ownership*: Jno. 16:15; Eph. 3:9; Neh. 3:4-6; Rev. 4:11; Isa. 44:24; 66:22. We therefore are stewards of our life, and must render an account of our stewardship. (1) God is the owner of all life, Ps. 24; Ezek. 18:4; Job. 41:11; I Pet. 1:18, 19. There is no past tense where God's ownership is concerned, all the records are and remain in the present tense. (2) God alone has the power to create. Ages ago He created the laws which govern the universe. He is the only Creator, Gen. 1:1; Ex. 3:14. We recognize God's ownership when we acknowledge in Jesus Christ our Lord and Master, I Cor. 3:23; Eph. 4:12; I Cor. 6:20. Ownership belongs first of all to God by reason of His being God; secondly because the person has voluntarily surrendered his life to God, Rom. 6:11-13; Jno. 7:10-12. The owner has a right to direct how the things He owns shall be used, Luke 19:23; Luke 19:13; I Pet. 4:11.

II. *The Steward*: I Cor. 4:2; Titus 1:7. Stewardship is the managing of property belonging to another, trusts committed for management of affairs of value, I Pet. 4:10, 11. A steward must be rich in good works, I Timothy 6:17-19. We find the spiritual meaning of steward, Gen. 15:2; 43:19; Jer. 22:17-19; Dan. 1:11; I Chron. 28:1; Matt. 20:8; Luke 12:42; Luke 16:1, 2, 3. We see in these references the dignity, the opportunity and the responsibility of a steward: (1) the owner must receive the first fruits of the increase; (2) having given the first fruits, the remainder must be devoted to good purposes; (3) none of the talents belonging to the owner must be unused; and last the steward must render an account of his stewardship. Love is the greatest motive of life. It is love that God relies upon to make us good stewards of his manifold mercies. There are many who claim to love God and have salvation in Jesus who have never made any acknowledgment of their stewardship, I Cor. 15:54-58.

III. *Service of the House of God*: I Chron. 9:13. Sometimes a number of talents are thrust away because one talent is wanting, that of using all the others, I Chron. 22:14. Nothing had been spared, nothing withheld in the service of the Lord's house, I Chron. 27:25; I Chron. 28:1. How willingly and with what gladness Solomon devoted himself to the execution of his father's will, I Chron. 28:20, 21. Through all the human planning and preparing there runs a divine decree, the very call of God, I Chron. 29:1-3. After the offering came gladness, came David's prayer and praise, I Chron. 29:10-19, all this predictive of the upraising of the temple not made with hands, Mark 14:58; John 2:19, 21; I Cor. 3:16, 17; 6:19, 20. God Himself is the great temple-builder, we are but hewers of wood and drawers of water.

IV. *As a Tale That Is Told*: Ps. 90:9, held in trust for God the Owner and Giver. There is another life, one that cannot die, the eternal life in Jesus Christ our Lord, John 17:2, 3; 20:31; Ps. 90:10-12. We must ever feel the solemn relations given to our life remembering that the working life is brief. Mold your life as a trust, fill up your days well, Ps. 90:12; Deut. 32:29; Ps. 39:4, 5. The Bible is full of solemn calls, noble and pathetic reflections, calling men to understanding, to the acceptance of counsel to obedience and wisdom, and the consideration of the end of all things. The love of God hath struck deep root in the soul so that should life be that of persecution, should hunger and privation be our portion yet we must know that life is not our own, it belongs to God. Paul felt this as his heart and life was full of burning love, II Tim. 4:7, 8. May we all hold our life as a solemn trust from our God and Father, and seek His will for us.—Mrs. James Pollard



DAILY BIBLE READINGS



TOPIC: Stewardship

God's Ownership

Tuesday, 1st

Genesis 1:26-31; Isaiah 51:13-16; Psalm 100

Wednesday, 2d

I Chronicles 17:20-24; Psalm 119:73; Malachi 3:16-18; Ephesians 2:10

Thursday, 3d

Isaiah 44:24; Psalm 24; Rev. 4:11

Friday, 4th

John 1:3; Ephesians 3:9-12; Hebrews 1:10-12

Saturday, 5th

John 16:15; I Corinthians 6:19, 20; 7:23; 8:6

Sunday, 6th

Acts 27:23-25; I Corinthians 3:23; Colossians 3:4

Monday, 7th

Exodus 19:5; Psalm 50:10-15; Job 41:11; I Corinthians 10:20

The Steward

Tuesday, 8th

I Corinthians 4:1, 2; Luke 19:13; Matthew 25:14-30

Wednesday, 9th

Deuteronomy 8:17, 18; Haggai 2:8; I Corinthians 4:7

Thursday, 10th

Deuteronomy 26:2, 10-13, 16; Proverbs 3:9; Jeremiah 9:23, 24

Friday, 11th

Deuteronomy 6:12-14; Psalm 68:19; 103:1-4; Proverbs 27:24

Saturday, 12th

Proverbs 11:28; I Timothy 6:9, 17-19; Luke 16:11; I Corinthians 10:31-33

Sunday, 13th

Luke 16:1-13; Matthew 21:18-21; Mark 11:12-14, 20-22

Monday, 14th

Proverbs 3:27, 28; Malachi 3:10-12; Luke 6:38; 12:42-48; II Cor. 9:7

Service in the House of God

Tuesday, 15th

I Chronicles 9:13; Acts 6:3-7; Psalm 122

Wednesday, 16th

Romans 12:1-8; John 21:15-17; Ephesians 5:1, 2; I Cor. 11:1

Thursday, 17th

3 John 5-8; Matthew 10:40-42; Acts 15:3, 4

Friday, 18th

I Peter 4:10, 11; 5:1-11; Romans 8:35-39

Saturday, 19th

II Corinthians 3:6-11; 4:5-7; I Corinthians 2:1-5

Sunday, 20th

II Corinthians 5:14-21; 6:1-10; Psalm 84

Monday, 21st

II Corinthians 8:16-24; I Corinthians 9:16-18; II Timothy 4:1-5

As a Tale that Is Told

Tuesday, 22d

Psalm 90:9, 12, 17; John 9:4; I Timothy 1:11-19

Wednesday, 23d

John 4:34, 35; Acts 20:20, 27, 28, 35; Psalm 40:3, 4, 8-11

Thursday, 24th

Acts 20:19-24; Matthew 10:38, 39; Galatians 2:19, 20; 6:10; Psalm 42:8; 23:6

Friday, 25th

Ecclesiastes 3:1, 11-14; James 1:17, 22-25; Romans 14:12-23; Ecclesiastes 6:2, 3, 12

Saturday, 26th

Psalm 116:12; Ephesians 4:7-11; I Corinthians 12:4-11, 28-31

Sunday, 27th

I Corinthians 15:10; Psalm 66:16; Galatians 6:14, 15; II Corinthians 3:2-5; Philippians 2:12-16

Monday, 28th

Ezra 2:68, 69; I Corinthians 4:7; I Timothy 6:6-10, 17, 18; Psalm 116:18, 19

Tuesday, 29th

Psalm 115:1-18; Ecclesiastes 5:4-14, 19, 20; Philemon 6:7; Psalm 56:12, 13

Wednesday, 30th

John 4:36-38; I Corinthians 3:5-10

Thursday, 31st

Mark 9:41; I Corinthians 3:12-14; Galatians 6:8, 9; II Timothy 4:7

Publicity Pointers TELEPHONING FOR CHRIST

By Frank E. Burkhalter

AS a president of a Baptist Woman's Missionary Society was on a car recently going to address a group of women on foreign missions, she was reading a missionary magazine when a bright young boy of seven took the seat beside her.

Looking at a picture in the magazine the child naturally inquired, "What are all those folks doing in that picture?"

"The young woman is telling those Chinese children about Christ", the kindly president explained. And then she asked, "Do you know about Jesus?"

"I should say I do", came the response. "My mother told me of Him a long time ago."

"But these Chinese mothers have not told their children about the Lord because they have not known of Him themselves", the president explained.

"Some mothers!" was the disgusted exclamation of the youngster.

This ended the conversation until the car reached the point where the child was to alight and then he turned to the president of the missionary society and said: "Say, you had better telephone those mothers about Jesus right away."

The writer believes that every invention and convenience should be utilized for the glory of God and sees no reason why local missionary societies should not organize telephone squads among their members whose duty it would be to telephone delinquent members of the society, unenlisted members of the church and prospective members, telling them something of the information, inspiration and opportunities for service which they are missing in not attending the missionary meetings of the society regularly.

MISSIONARY MESSAGES BY RADIO

A live church in Chicago is taking collections by radio. Another in Pittsburgh is using the radio to solicit members. A prominent pastor in Shreveport performed a marriage ceremony by wireless.

Whether you approve of the radio method of doing these things or not, no one will deny that the wireless offers an excellent opportunity for reaching thousands of people with a Christian message through the dissemination of sermons. If a broadcast sermon is a good thing, a broadcast missionary message is also good, and societies in those churches which have the equipment for broadcasting the pastor's sermon might well make arrangements to hold a special evening service some time and have this service made available to thousands of others through sending it out over the radio outfit. This would require an evening service rather than the usual afternoon meeting, because the vast majority of the radio fans "listen in" in the evenings rather than the afternoons. The experiment is worth while if from no other than the purely psychological effect it would have upon the minds of patrons of the radio in convincing them that religion has just as much right in a radio program as weather reports, sporting and financial news, jazz concerts and the many other things to which our people are listening at present.

Inasmuch as the great newspapers of the country are giving more and more attention to religious news, it is highly probable that some of them which have powerful broadcasting stations would be glad to arrange to have a missionary program put on as a part of their general program some evening. Bible lessons are being broadcast as regular Sunday afternoon features in a good many cities and missions can be made as interesting as Bible study.

Calendar of Prayer for Southern Baptists January, 1924

*Each soul has its own secret place,
Where none may enter in,
Save it and God alone,—to them alone
What goeth on therein is known,—
To it and God alone.*

*But none except of his own will,
Need ever lonely be;
If he but quest his Royal Guest
Will quick provide him with the best
Of all good company. —John Ozenham*

Topic: Mexico

1—TUESDAY

That the New Year witness an abundant harvest for Christ in Mexico
Times of refreshing shall come from the presence of the Lord.—Acts 3:19

2—WEDNESDAY

That the strength of the Lord daily sustain Dr. J. F. Love, corresponding secretary, Foreign Mission Board
The beloved of the Lord shall dwell in safety by Him.—Deuteronomy 33:12

3—THURSDAY

For Dr. B. D. Gray, corresponding secretary of Home Mission Board, that the Father's everlasting arms uphold him
The eternal God is thy refuge. —Deuteronomy 33:27

4—FRIDAY

For the enlargement of denominational efficiency through publications of Sunday School Board and for Dr. I. J. Van Ness, corresponding secretary
He worketh the work of the Lord —I Corinthians 16:10

5—SATURDAY

Pray that Dr. W. C. James, corresponding secretary of Education Board and his associates realize their ideal for young people
Servants of Christ, doing the will of God.—Ephesians 6:6

6—SUNDAY

That Christians may not shrink from the test of Stewardship
If ye have not been faithful... who will commit to your trust the true riches?—Luke 16:11

7—MONDAY

That service of Dr. William Lunsford, corresponding secretary of Relief and Annuity Board receive bountiful support
The Lord will plead their cause. —Proverbs 22:23

8—TUESDAY

Pray in gratitude for our beloved W.M.U. president, Mrs. W. C. James
Kept by the power of God through faith.—I Peter 1:5

9—WEDNESDAY

Give thanks for the abundant goodness of God in W.M.U. progress throughout the past year
Thou hast wrought for them. —Psalm 31:19

10—THURSDAY

Give thanks for devoted spirit of W.M.U. vice presidents
Fervent in spirit, serving the Lord. —Romans 12:11

11—FRIDAY

That the protecting care of God be over Miss Kathleen Mallory, corresponding secretary W.M.U., while visiting foreign fields
The Lord shall be thy confidence. —Proverbs 3:26

12—SATURDAY

That the power of the Spirit rest upon Mrs. H. M. Wharton, recording secretary, and Mrs. Sumter Lea, Jr., assistant recording secretary, W.M.U.
That the works of God should be made manifest.—John 9:3

13—SUNDAY

That through prayer and stewardship we may fulfill every Campaign obligation
Neither said any of them that aught of the things which he possessed was his own.—Acts 4:32

14—MONDAY

For Dr. T. B. Ray, associate secretary, Foreign Mission Board in his large work
Allowed of God to be put in trust with the Gospel.—I Thessalonians 2:4

15—TUESDAY

For Miss Ethel Winfield, assistant to W.M.U. corresponding secretary, in her responsible office duties
Christ is preached; and therein do I rejoice.—Philippians 1:18

†W.M.U. Training School Alumna

Calendar of Prayer for Southern Baptists January 1924

*But once I pass this way,
So while I may, with all my might,
I will essay sweet comfort and delight
To all I meet upon the pilgrim way,
For no man travels twice the Great Highway,
That climbs through darkness up to light,
Through night to day.—John Oxenham*

Topic: Mexico

16—WEDNESDAY

For †Miss Juliette Mather,
young people's secretary and
college correspondent, W.M.U.
The Lord is thy keeper.—Psalm 121:5

17—THURSDAY

For Mrs. W. C. Lowndes in her
important duties as treasurer
W.M.U.
All thy works shall praise thee.
—Psalm 145:10

18—FRIDAY

For our forty-five new mission-
aries who recently sailed to for-
eign fields
Go thou and preach the kingdom of
God.—Luke 9:60

19—SATURDAY

That our W.M.U. field secre-
tary, Miss Blanche Sydnor
White, be granted traveling
mercies and compelling mes-
sages
I will go in the strength of the Lord.
—Psalm 71:16

20—SUNDAY

Pray mightily this day that aid
promised through Campaign
funds be honorably rendered
The Lord is not slack concerning His
promise.—II Peter 3:9

21—MONDAY

Ask that God continue to bless
our missionaries in Tokyo
Neither did their own arm save them,
but...Thine arm.—Psalm 44:3

22—TUESDAY

Gratefully remember long serv-
ice for the Master of Rev. and
Mrs. R. T. Bryan, Misses Wil-
lie Kelly and Sallie Priest,
Shanghai, China
God is the strength of my heart.
—Psalm 73:26

23—WEDNESDAY

For Dr. J. H. Rushbrooke and
Rev. and Mrs. Everett Gill in
their oversight of our European
missions
I have set a watchman upon thy
walls.—Isaiah 62:6

†W.M.U. Training School Alumna

24—THURSDAY

Praise God for long and fruit-
ful service of Rev. and Mrs. S.
L. Ginsburg and Rev. and Mrs.
W. E. Entzminger, Rio de Ja-
neiro, Brazil
I magnify mine office.
—Romans 11:13

25—FRIDAY

For our honored missionaries
in Abeokuta, Africa, Rev. and
Mrs. S. G. Pinnock and Mrs. W.
T. Lumbley
A dispensation of the Gospel is com-
mitted unto me.—I Corinthians 9:17

26—SATURDAY

For Rev. and Mrs. Frank
Marrs, Rev. and Mrs. E. J.
Gregory and Miss Laura Cox,
Guaymas, Mexico
The Lord working with them.
—Mark 16:20

27—SUNDAY

Thanksgiving for soul experi-
ences through the years of 75
Million Campaign
I am the Lord thy God which teacheth
thee to profit.—Isaiah 48:17

28—MONDAY

Remembering blessed service of
Rev. and Mrs. C. W. Pruitt, Dr.
and Mrs. T. W. Ayers and Miss
Anna B. Hartwell, Hwanghsien
That your love may abound yet more
and more.—Philippians 1:9

29—TUESDAY

Grateful prayer for precious
service of Rev. and Mrs. W. B.
Bagby and Rev. and Mrs. J. J.
Taylor, Sao Paulo, Brazil
He will rejoice over thee.
—Zephaniah 3:17

30—WEDNESDAY

For Dr. and Mrs. George Green
and Dr. and Mrs. E. B. Mac-
Lean, Ogbomoso, Africa
Strong in faith giving glory to God.
—Romans 4:20

31—THURSDAY

Fervent prayer for peace in
Mexico through Christ our Lord
Whosoever is born of God overcometh
the world.—I John 5:4

PROGRAM FOR DECEMBER

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 Baptist Foreign Mission Board, Richmond, Va. For a few cents leaflets suggested in this number can be obtained from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.

MEXICO

Hymn—In the Cross of Christ I Glory

Prayer—For Our Sister Republic

Bible Study (See page 6)

Hymn—Blest Be the Tie That Binds

Sentence Prayers for the True Light in Mexico

Personal Service Period

Mexico on the Map

History of Mexico

The Mexican

Religion of Mexico

Hymn—Out of My Darkness into Thy Light

Our Mexican Sisters

Child Welfare

Making Up with Mexico

Protestant Missions in Mexico

Southern Baptist Missions in Mexico

Closing Exercises

"World wrongly called the New! This clime was old
When first the Spaniards came, in search of gold.
Age after age its shadowy wings had spread,
And man was born and gathered to the dead;
Cities arose, ruled, dwindled to decay,
Empires were formed, then darkly swept away;
Race followed race, like cloud-shades o'er the field,
The stranger still to strangers doomed to yield.
The last grand line that swayed these hills and waves,
Like Israel, wandered long mid wilds and caves,
Then settling in their Canaan, cities reared,
Fair Science wooed, a milder god revered,
Till to invading Europe, bowed their pride,
And pomp, art, power, with Montezuma died."

MEXICO ON THE MAP

THE outline of Mexico forms an immense cornucopia with the large end, 750 miles wide, toward the United States. On the east coast is the Gulf of Mexico and the Caribbean Sea and on the west coast the Pacific ocean and the Gulf of California. Along each coast, following the general coast line stretches a mountain range, The

Sierra Madres, a continuation of the Rocky Mountains, and the Sierra Nevada to the north. On the outer edges of these mountain ranges and between them and the shore the land drops suddenly to the sea, forming along each coast a narrow strip of land, in some places low and hot, in others broken by foothills and gorges, in still others sloping down in valleys. This formation and the unhealthy climate make these

strips of land for the most part uninhabitable.

Between the two mountain ranges stretches an immense plateau or table land quite level and at an elevation of from 5000 to 9000 feet above the sea. Here the climate by reason of the high altitude is moderate, cool and pleasant, making possible harvests the year around. The heaviest rainfalls occur from May to October and while the mountain ranges absorb much of the moisture there is still sufficient on the plateau to produce abundant crops. A hundred streams tumble down a mile and a half on their way to the sea combining a power equal to half a dozen Niagaras.

The life of Mexico centers on this table land. Here are the riches of wheat, corn, cattle, oil, hemp, gold, silver, copper, timber, fruit, coffee, sugar and a thousand other products of the soil—certainly a table of good things.

If Mexico could stop fighting long enough for her people to "beat their swords into plowshares and their spears into pruning hooks"—and learn how to use them—she would find herself immensely rich. In this her period of reconstruction may she find a new era of national development and may our country by honest commercial relations give a new meaning to the Gospel as it is taught by Christian missionaries from the United States.

HISTORY OF MEXICO

THE history of Mexico! To rightly give it local color the pen would need to be dipped in blood. From its blood-soaked soil one might almost expect to see the foliage blossom red instead of green.

As far back as the seventh century the country was occupied by the Toltecs, an Indian tribe whose origin is shrouded in mystery. In 1325 this tribe was conquered by the more vigorous and warlike Aztecs. The picture writings, their method of recording history, show that these tribes had arrived at a high degree of civilization. Their cities, buildings, water systems, works of art, the polishing of the hardest of precious stones and the cutting of metals prove the skill and taste of both tribes. But the stain of blood has dishonored beauty everywhere. To the barbarous worship

of the Toltecs the Aztecs added the horrible rites of their supreme god, whose perfectly unpronounceable name is Huitzilopochtli. To this idol covered with precious stones and golden serpents splendid and imposing temples were built whose altars were daily drenched with the blood of human sacrifice. It is said that not less than 20,000 men, women and children were sacrificed annually. Mingled with these atrocious offerings were offerings of fruits, flowers and perfume, these to a mystic god who had departed from the country by the way of the Gulf of Mexico and who had promised to return by the same route. When Cortez sailed up the gulf in 1519, sent from Spain to conquer Mexico, many believed this to be the return of the "Fair God". Thus the entry of Cortez was made comparatively safe, the fairer complexion of the Spaniards aiding this deception. Montezuma, who occupied the Aztec throne at this time, sent an embassy with gifts to propitiate Cortez in case he were the returning god. The Spaniards found a large and thriving empire, active and powerful. Notwithstanding his favorable entry into the country it took two years for Cortez and his men to conquer the Aztecs and hoist the Spanish flag above the palace of Montezuma, rename the country New Spain and settle themselves for three hundred years of about as bad governing as has ever been known in a civilized country. The Indian tribes became slaves but their high degree of civilization and superior physical fitness made intermarriage inevitable and frequent.

Looking back over four hundred years we note the names of four men—Cortez, Hidalgo, Juarez and Diaz—with gaps filled in with bloody revolution, priestly intrigue and political oppression. Cortez was one of the most artful and unprincipled adventurers the world has ever known. Under his rule the conquered natives were compelled to bow their necks to both the Spanish kings and to the popes. "Paganism was baptized and Christianity was paganized." In 1816 Hidalgo, with his rugged patriots, raised the cry of revolt against this terrible oppression. He was brave but had no genius for leadership and was soon captured and shot. This up-

rising was followed by continual revolutions until in 1867 appeared a really great leader, Benito Juarez, a full-blooded Indian. He saw that his country could never have political liberty until it had religious liberty. He gave Mexico a new constitution, separated church and state, repelled the French invasion, which invasion included the terrible Maximilian tragedy, and was about to establish educational reforms when his sudden death brought about fresh political struggles. Out of the new disorder Porfirio Diaz came to the presidency of the re-established republic of Mexico. From 1876 to 1911 Diaz ruled with the strong hand that seemed absolutely necessary for the good of the country at that time. But the Roman Catholic Church feeling its power, owing to educational privileges, growing less strong rebelled and exerted its still great influence to force a return to its former supremacy in the government. Out of this widespread restlessness came the Madero revolution. But jealousy and dissatisfaction with the land-holding tax made his rule one of outlawry and warfare. In 1913 Madero was killed and Huerta, who was said to have caused his death, succeeded him. After the usual revolutionary period Carranza came to the presidency. His military talent whipped some order into the revolutionary confusion, but his flight and assassination closed his career. This brief sketch brings us to the present-day history of Mexico with its story of the difficult and erratic Francisco Villa and of the existing government under President Alvaro Obregon. The current magazines and daily papers have kept the public as well informed of conditions in Mexico as her internal complications, together with her foreign ones, have permitted.

But all through these years of the sad history of a sad country we see Mexico as the man who came from Jericho, wounded, robbed and left half-dead by the wayside. How near to our own gate has lain this neighbor who fell among thieves—and how long! Let us pray that the priest and the Levite will perish from among us and that the spirit of the Good Samaritan, the Christ Spirit, will wake in us that broadmindedness which shall overcome prejudice and lift up the fallen.

THE MEXICAN

THE population of Mexico is over 15,000,000. About 38 per cent. of them are Indians; 19 per cent white, for the most part of Spanish descent; and 43 per cent are the product of the melting pot of Spaniards and Indians. The Indians remain in tribes in isolated places, some of them in a lower state of civilization than that in which the Spaniards found their ancestors in the 16th century. They are a primitive, hard-working people, jealous of the white people but showing good will under fair treatment. Some of these Indians who have mingled more with the white people and have had equal educational advantages have shown themselves to be of the highest intelligence, comparing favorably with those who conquered them.

The people of Spanish blood have ever endeavored to establish themselves as the aristocracy of Mexico. For many years a sharp distinction was maintained between themselves and the natives, but in the times of necessity this condition weakened until today the Spanish people as a class are in the great minority and sadly lacking in power. The people of mixed blood are the middle class and are the typical Mexicans of today. But even they are only strong enough to be unruly and not strong enough to resist becoming the tool of the politicians. There are, however, among them men and women of culture and refinement who can take their place beside the cultured classes of America and Europe with great credit to themselves. These favored few shine among the millions of ignorant and illiterate whose bearing is that of the underling and whose speech is ever in the minor key. The contrast is very great. Side by side we see the clean and well-groomed and the shockingly dirty.

Deep lines have been scored into the lives of the Mexican people; bitter experiences have made "wounds that ache and still may open". Into these troubled hearts we can pour the balm of Christ's love. Have we love enough to do it?

RELIGION OF MEXICO

THE real Mexican is a profoundly religious person as the Spaniards discovered when on their arrival they saw their beautiful temples with certain of the Aztecs giving their whole life to performing their terrible rites. The various tribes as they migrated carried their deities to other tribes and so the gods became a great company and the worship of them more and more complicated. The Spaniards at once introduced Catholicism. The Indians subdued by conquest and accustomed to many gods accepted a new one without question and were baptized by the thousands. The many orders of monks and nuns were given large tracts of choice land and, supported by the labor of the enslaved Indians, lived lives of luxurious ease. A recent historian tells us that:

"The religion of Mexico today is not very different from that which existed in the early years of the Spanish dominion. The same superstitions exist. The worship of the saints, which amounts to nothing more than the adoration of images, prevails to such an extent and is so rigidly adhered to that it is one of the most stubborn forms of idolatry which our missionaries have to combat in any country. Pagan and papal practices unite to form a mongrel religion absolutely lacking in spirituality and one utterly unfitted to cope with any of the problems of Mexico today."

Our thoughts dwell with our missionaries in Mexico and their hard task, but with the Spirit of God in the message they are taking to the Mexican people today there can be no failure. He has promised the Spirit and where He is there is victory.

OUR MEXICAN SISTERS

SENORITA EULALIA HERNANDEZ, a Mexican teacher now in the United States making a study of industrial schools, speaks of her Mexican sisters as follows: "While the position of woman in Mexico cannot be compared to that of her sisters in the United States, nevertheless her cause has been advanced more in the last ten years than it had been in the previous century. Most outsiders looking at Mexico think the upheaval and the repeated revolutionary outbreaks in that country have

been purely political. While it is true that the surface manifestations have been largely along political lines, there have been widespread economic, financial, commercial and social changes. The revolutionary movements have been caused quite as much by the desire of the 12,000,000 Indians of the country for better working conditions and the opportunity to live more comfortably and to have better clothes and food and educational opportunities for their children, as by any desire on their part for a change of rulers.

"And this economic change is still going on and has had a tremendous effect on women. Cortez found woman a chattel among the Aztecs and to a greater or less degree she remained so throughout the Spanish rule and well on through the establishments of the republics, down to 1905, when the ideas of American and British women began to percolate into the country.

"These young and independent American and British women awoke murmurings of the same kind in the Mexican women with whom they came in contact. At the end of this year there were about 300 native girls working as stenographers, clerks and bookkeepers in the commercial houses of Mexico City, but the field was very limited and it required some years of revolution and change to alter the attitude of the Mexican business men toward native girls who wanted to make something out of their lives for themselves.

"Deplorable as have been the revolutions in Mexico they have given the women greater freedom by three methods: First, the driving from the country of some thousands of families who, finding themselves in America or Europe, their funds running low, were compelled to go to work. Second: the taking of all the attention of the men of the country by successive wars, leaving their women more free of the constant watchfulness which had surrounded them for three or four centuries. Third: the impoverishment of some of the leading families as well as thousands of middle class families who had not been far-sighted enough to leave the country, or who could not leave it, and whose daughters were forced to go to work to feed and clothe themselves."

At the Pan American Conference held

in Baltimore in 1922 Mexico was represented by a delegation of five women, among them were teachers and social workers to whom had been committed important offices. They had worked and suffered and those who know the details of their lives are convinced of the noble spirit of sacrifice which moves them. The increasing freedom and influence of the Mexican woman make our sympathy and help increasingly necessary to her, that she be more and more fitted to lead her sisters into the peaceful revolution from the bondage of sin into the true freedom of Jesus Christ our Saviour.

CHILD WELFARE IN MEXICO

THE children of the wealthy classes in Mexico are cared for and indulged just as are many of the same class in the United States. It is the children of the poor who need the healthy joy of childhood. "The children of the poor are always solemn," says the author of *Mexico Today and Tomorrow*. "It is the way of Mexican children. Their expressive brown eyes gaze at you solemnly, somewhat shyly, and you never know whether they are happy or hungry. One of the things that always strikes the stranger in Mexico is that the children never seem to play. They stand and sit in doorways like a part of the fixed settings, half naked, dirty, silent."

Mexico has as yet no body of trained social workers in the sense we use the term. Some effort, however, is being made toward child conservation which if followed up will become an achievement of which any nation may be proud. In 1921 the first national Child Welfare Convention was held in Mexico City. The shaping of this convention fortunately fell into the hands of physicians and teachers, in consequence of which hygiene and education of the children of the masses were a well considered feature. This conference was followed by four others, one of them taking the form of "Baby Week" and was held in Mexico City during its Grand Centennial of the Nation's Independence. The charts and posters were handmade and their soft rich colors against the gray booths of the open patio gave an effect of great picturesqueness and beauty. Demonstrations of practical care of children were given and we can hardly esti-

mate the educational value to the scores of Mexican women who will have to take a hand in providing cleanliness and pure milk for the Mexican babies. A playground, never before known, was demonstrated and each day 3000 little Mexicans tested its delights. A translation into Mexican of the United States Children's Bureau pamphlet on "Prenatal Care" was distributed by thousands. All the foreign colonies of the capital wished to give some permanent expression of their approval and sympathy in a centenary gift to the city. Surely an angel's hand guided the American colony in the choice of a public playground. No happier gift could have suggested itself than the purchase of a neglected park, Plaza Garibaldi, in the poor quarter of the city. The park covers almost a block and is well-shaded by large fresco trees which keep their foliage most of the year. The best equipment of swings, sliding boards, all sorts of balls for the older children and hammock swings and sand boxes for the babies have been provided. Out of this gift has grown the International Playground Association, officered by both Americans and Mexicans. True democracy is taught in the Plaza Garibaldi for it is said that there is about an equal attendance of the upper and lower classes of children. The child in the care of his hired attendant has been taught to respect the rights of his bare-foot little playmate from the curbstone and to take his turn only when his turn comes, in fact to be a "good sport". It is the intention of the association to extend this movement into other cities and rural districts; to look out for abandoned children and to establish proper juvenile courts and other measures advocated by the Child Welfare Convention.—*Pan American Union*

How different from its past will be Mexico's future if Christ's blessing on little children be passed on, through us, to Mexican childhood!

MAKING UP WITH MEXICO

THE land grant laws and the oil question have been the causes of much unneighborly feeling between the United States and Mexico. Over the border they have reminded us that our escutcheon is not entirely unsullied and that land grabbing was an early habit

in the United States. We have retorted (if there be any absolution in the thought) that the land we appropriated was rugged and uncultivated and that the forests were wildernesses and also that we had made some restitution. But the quarrel went on.

It is true that the land question has been a curse to Mexico ever since the Spanish monarchs took countless acres of cultivated land from the Indian tribes and made large grants of it to their countrymen in Mexico, the Indians becoming virtual slaves. This condition has held for four hundred years. Under the new Mexican constitution in 1917 a sincere attempt at a remedy has begun. Each state is authorized to pass a law naming the largest acreage of land which any one individual shall own. Any land owner who has more than this number of acres will be given a reasonable time to sell off enough to bring them within the law. This law opens the country to outside purchasers. The priesthood are denouncing this law seeing in it the waning power of the church, since enormous grants were made to emissaries of the Catholic church. Americans who own large tracts of land in Mexico are not enthusiastic over this law but must bend to it.

The oil question is another grievance between the two countries and is a part of the land difficulty. In granting land titles the Spanish crown always reserved to itself all subsoil mineral rights, that is that all underground products as gold, silver, etc., belonged not to the owner of the land but to the king of Spain. Building sand and stone were exempted and belonged to the landowner. But when oil began to flow it was no balm to the situation but brought forth a furious controversy. The government claimed oil as an underground product—no one can deny this fact. The oil companies claimed that they made the purchase of land on the understanding that the oil if developed should be theirs. So the quarrel continued.

But we are now told that the squabble is over as a result of three months' conference between commissioners appointed by both countries. Subsoil rights on land purchased previous to the new constitution, 1917, are to be recognized and all doubtful claims to be referred to the

above mentioned commissioners. And so for the moment a friendly spirit prevails which can be made permanent only by the usage of Christian standards in our international affairs.

PROTESTANT MISSIONS WORK IN MEXICO

MEXICO heard the first Gospel message of Protestantism from Rev. James Hickey, a Baptist. The first evangelical church was a Baptist church, organized at Monterey in 1864 under the leadership of Rev. T. M. Westrup. In 1885 the first Protestant church building was erected to house this body of believers. In the meantime other denominations had sent missionaries to Mexico and in this same year (1885) eleven Christian organizations were ministering to the great spiritual need in Mexico. In 1922 these denominations, together with our own, reported 399 Protestant churches and 304 out-stations with a combined membership of 22,274. Serving these churches and stations were 149 ordained ministers and 624 other evangelistic workers, men and women, giving their whole time to the work. Added to these were 306 teachers in 142 evangelical schools with an enrolment of 8,704 pupils. The Sunday schools reported 21,504 scholars, and young people's societies listed 7,539 members. This is a gracious showing and yet if any one of these bodies were to be asked of the condition of their work each would say the need far exceeded all they were able to do.

In 1902 the Young Men's Christian Association had its beginning in Mexico City. All through the government from Diaz to Obregon it kept strictly out of politics with the result that the government has always been friendly to this organization. It has extended its work into other cities and has been heartily recognized by them.

The Young Women's Christian Association is having its dream of service in Mexico fulfilled in the appointment of two secretaries, a Mexican and an American woman, to open this work in Mexico City. These secretaries are studying conditions which confront them that in the coming of the new day in Mexico they may touch in the largest possible way her young womanhood and develop a native leadership.

SOUTHERN BAPTISTS IN MEXICO

Wherever precious souls are being won for Christ, "therein do we rejoice". But naturally our interest is centered on the work for which we pray and give, our southern Baptist work.

On account of revolutionary conditions in Mexico some of our missionaries were obliged to leave their stations and cross the border into Texas, superintending their work from a distance as best they could. Now that Mexico and the United States have come to a better understanding we may hope for an enlargement of our missionary work. Many of our workers have already returned to their stations and some of them have gratefully written of the faithful watch care of the native Christians left in charge during their absence.

At Juarez, which is just over the border from El Paso, Texas, are located Rev. and Mrs. Frank Marrs who have in the last year made several trips covering the large west coast territory. They report a sad need of chapels to house the worshippers at the various stations. Rev. and Mrs. W. F. Hatchell and Mrs. J. S. Cheavens are doing evangelistic and school work at Juarez, while still retaining their temporary residence at El Paso.

In Chihuahua Rev. and Mrs. D. H. LeSueur in addition to evangelistic work conduct a graded Baptist School for Girls. They report full dormitories and 132 day pupils.

In the state of Coahuila, whose northern border adjoins Texas, Rev. and Mrs. J. H. Benson superintend our mission work with the exception of Saltillo and its immediate surrounding territory which is under the direction of Rev. G. H. Lacy, principal of the Mexican Baptist Theological Seminary.

The preaching and medical services of Rev. and Mrs. C. L. Neal, M.D., done

in Toluca are beloved stories which we can find on page 18 of ROYAL SERVICE, October 1923.

THE MEXICAN BAPTIST THEOLOGICAL SEMINARY

UNDER the careful training of Rev. G. H. Lacy this school continues to prosper in its preparation of young men who will be called to fill Baptist pulpits in Latin America or to become teachers and leaders in Christian work. A fuller description of its earnest work and spiritual success will be found in ROYAL SERVICE June 1923, page 14.

MEXICAN BAPTIST PUBLISHING HOUSE

NOT all of us know of the splendid output of our publishing house at El Paso, Texas. First there is the weekly denominational paper, *El Atalaya Bautista* (The Baptist Watchman), our six graded Sunday school publications which have a combined circulation of 20,000 including subscriptions from eight South American states; three Central American states and from Mexico, Cuba, Porto Rico, Philippine Islands, Canary Islands and Spain. Their mailing list covers quite a wide space of the earth's surface carrying the message of salvation to many readers in their native tongue. Associated with Rev. J. E. Davis in this work are brothers C. D. Boone and E. G. Dominguez and Mrs. A. M. Gordiana, the latter being the editor of the children's publication. The 75 Million Campaign furnished much new equipment which has advanced the work to such a degree that it can be compared with the best in the land.

Those of us who have studied the Combined Board Reports can testify of the richly blessed work done in our fifty-four Mexican churches, one hundred and eight out-stations and seventeen schools which range from the kindergarten to the theological seminary.

QUESTIONS ON PROGRAM TOPIC FOR STUDY AND DISCUSSION

1. M—ay neighbors dwell, land joined to land,
E—xempt from touch of brother's hand?
2. X—cused from part in other's care,
I—n mutual pleasures have no share?
3. C—an one be bond, the other free,
O—r shall one Christ their brother be?



Y. W. A. PROGRAMS



Material found in the general program on pages 11-17 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

Prepared by Mrs. I. E. Enlow, Ky.

FIRST MEETING

Topic—The Mexican Cactus

Song—The Morning Light Is Breaking

Prayer—That Mexico may "bend before the God of love"

Introduction

"The Thorns on the Cactus"

Scripture—Jer. 8:19-22; II Chron. 7:14

Prayer—For God's healing upon the land of Mexico

The Missionary as the Golden Eagle

"The Bloom on the Cactus"

Song—White Harvest Fields

Prayer—For More Laborers for Mexican Fields

Introduction

WHEN the ancient Aztecs were seeking a home in the valley of Mexico, they beheld a golden eagle of great size and beauty, resting on a prickly cactus. It was devouring a serpent which it held in its talons and its wings were outstretched toward the rising sun. Here the Aztecs settled, founded their capital and built their houses of rushes and reeds.

Some Thorns on the Cactus

1. *Country is in bondage to the past*—Standards of a thousand years ago are standards now for Indians, and those of mediaeval Spain are still the standards of the Creoles.

2. *Lack of Progress*, due to bondage to the past and unwillingness to sever home ties, family lives all together even though they might do better elsewhere.

3. *Paganized Roman Catholicism*—It consists of mere form, superstition, devotion to crude pictures, images and priests. Girls are trained by mothers in principles of church and are often christened "Mary of Sorrows"—"of Tears", etc. They always dress in black for mass.

Missionary J. E. Davis says that he was standing in the city of Leon while a priest was passing with the "sacred wafer". All others were kneeling. A young woman, noticing him standing and wearing his hat, began a tirade of vile epithets and foul language against him, the "Protestant devil". This picture depicts the extreme fanaticism of the girls and women in their servility to the priests.

4. *Lack of Moral Standard*—Moral debauchery, such as bull fights, cock fights, gambling etc. was introduced by the Spaniards and fostered by the priests. Low class girls have no protection from the devices of the wicked. Girls and women smoke. The Mexican's main objection to the Protestant religion is its high moral standard.

5. The Lord's Day is observed as a day of frivolity and worldly pleasure.

6. *Lack of Education*—The Spanish provided schools for their own and purposely kept the Mexicans in ignorance. The people are still in woful ignorance, especially the women and girls. The low class girl can not read or write. The middle class can barely read and write. Although the highest class or Creole girls are bright, vivacious, and clever their education consists only of little music, French, weaving and embroidering. They do not desire an education. A knowledge of business is out of their sphere and how to make a living does not concern them for their thoughts are to make themselves pretty. As long as mothers and girls are kept in ignorance, this thorn will continue to fester.

Suggest other thorns for discussion.

The Missionary as the Golden Eagle

1. Early missionaries—See general program, page 16.

2. Name modern missionaries, page 17.

3. Compare missionary to eagle.

The Bloom on the Cactus

As the Mexican cuts off the bud of the cactus, not allowing it to bloom, but draining that stalk to make "pulque", an intoxicating drink, so does Mexico blight the lives of her daughters. The missionary influences Mexico to bloom. Rev. F. E. Marrs tells of some of the flowers that have bloomed in his school, "El Collegio Occidental" and whose lives have demonstrated the efficacy of Christian education.

At Saltillo, years ago, El Institute Madero, a school for girls was established by missionaries W. D. Powell and others. One of the girls Margarita Diaz, who graduated with first honors is now the wife of a Mexican pastor, Bro. E. M. Ruiz, and mother of the talented Bro. Alfredo Muller, a graduate of Union University, Tenn., and now a student in Southern Baptist Seminary. Mrs. Ruiz is principal of the Collegio Occidental.

Two girl students, Teresa Armenta and Herlinda Mendoza, who were forced to seek refuge in Texas, finished their education there and have now returned to the school as teachers in stenography and primary work.

Years ago there was converted a large family by the name of Recio. A granddaughter, Juana, a consecrated Baptist has charge of the intermediate department, sewing and drawing.

The laws of Mexico prohibit Bible work in the school, but Bible classes are held within the grounds and in the church.

Bro. Marrs says "Mexican women, converted, are doing nobly and unflinchingly their full share in carrying the blessed story to a lost world. Young Mexican women trained for the Lord will help keep down future revolutions in this beautiful Aztec land. To their more northerly American sisters they wave a Christian salute and pray that all together may soon take these Americas, north, central and south for Christ and His cause."

SECOND MEETING

Topic—The Land of Burros and Sombreros

Opening Hymn

Devotional—Isa. 3:16-24; Titus 2:4, 5

Prayer—That Mexican girls may not be as "daughters of Zion", but become pure, chaste, God-fearing

Market Day
Indian Maids
Low Class Girl
Special Music
Creole Girl
Business
Hymn
Closing Prayer

Music Committee should select appropriate hymns.

Market Day

MEXICO may be called a land of burros and sombreros. Throughout the country we find the little overloaded beast of burden and likewise his master with his wide brim hat.

It is Saturday, market day in Mexico. At first glance all one sees is a conglomeration of burros and sombreros. Between the sombreros, we catch glimpses of women cooks, crouching over small braziers of charcoal fires and selling choice bits of fried meats to the crowding, hungry peons.

Within is a motley crowd, for the entire family comes with the father and his marketing. It is difficult to make one's way through the chickens, children, ducks, peppers, vegetables, laughing girls, pottery, flowers, squealing pigs, crying babies, tropical fruits, baskets, hats, market women on the floor chatting and smoking.

A peep in the house-wife's basket, shows a few cents' worth of sugar, salt, one or two eggs, green vegetables and bit of meat—food for only one day. A young woman elbows her way to a stand. Her full skirt, interwoven with signs of her clan, an embroidered bodice, Spanish apron, and sleek black plaits entwined with purple ribbons proclaim that she is a cook in a higher class family. Her mistress buys only cloth and thread.

Indian Maids

AN Indian maid calls attention to her embroidery work. As she throws back her "rebosa" (which may also be used for a "carry all") her drawn features show that her real duties began at an early age, tending children, pounding meal at metoto stone, washing on banks of stream and bareheaded, barefooted, empty-minded, she begins to fade at twenty. The Indian maids grow up in

(Concluded on Page 31)



COLLEGE Y. W. A.



1924

1924—how fast the years turn! College days will soon be over for the girls who proudly wear 1924 numerals on their sweaters. Where will those sweaters go after commencement? As many places as there are girls, it is folly to try to follow them, you say. Yet if the W.M.S. in the college town fulfills her rich privilege of duty she will so set those numerals in the right direction that wherever they go they will multiply influences for good. One can but plead particularly for the seniors for 1924 stands out so vividly important in determining where they will go. January is a real Janus looking both ways to them for with January begins the realization that college days are soon to be over and our college daughters find themselves looking back with sorrow-tugs at heart recalling days soon to be over and yet looking forward with keen anticipation toward what may yet come in life. Y.W.A. in these spring months will seek to present forcefully many of the opportunities which stand like newly unlocked doors waiting the entrance of young womanhood.

W.M.S. must be wisely ready to help make the spring term auxiliary meetings especially attractive. January is likely to be snowy or muddy, can there be automobiles to carry the young women to the home appointed for meeting place? February and March are gray-tinged months and a cozy fire in a fire-place will add to the joys of meeting. April will bring spring-fever but some nice drives will prove effective cure and will make known the mother-heart of W.M.U. May ushers in commencement and surely the W.M.S. will have a goodbye congratulations party and counsel meeting before the girls are scattered for the summer. "Plan ahead", challenges 1924, "I'll be gone too before you know it".

June will bring the Y.W.A. camp at Ridgecrest. Each W.M.S. with a college Y.W.A. will rejoice to see that at least one of its college daughters is sent to North Carolina and if the Y.W.A. is not perfected on the campus, the greater necessity for sending a splendid influential girl to make it so next fall. It may be a long trip, yet compare the journeys our girls take to Y.W.C.A. conferences to sorority national meetings, then why not to a Y.W.A. camp also? What would it have meant to you as a young woman to have spent ten days in study classes, address hours, in happy friendly conversation with such women as Mrs. W. C. James, Miss Mallory, Miss Leachman, Miss Blanche Sydnor White and the various state young people's leaders of W.M.U.? Then do not leave any stone unturned in hunting the money that it will take to send a representative. The camp is the very place for the 1924 sweater to go with a 1925 or '26 one beside it.

Some 1924 sweaters should certainly be packed for our W.M.U. Training School when September comes. Our finest college girls with consecration of every talent will find life-preparation spelled with complete happiness in the two years of training at House Beautiful.

Some sweaters will enter class rooms away in mountain schools, others must lead in the playground activities of Good Will Centers. Others should be thrown around the shoulders of nurses in training and here W.M.S. may help much for often college girls do not think of the appeal of physical suffering.

Other sweaters will be worn after the bridal dress is folded away and again W.M.S. must train so well that our college Y.W.A. girl becomes eager to carry her youthful vigor and trained intellect into the W.M.S. after her marriage.

Let every W.M.S. in a college town hear 1924 in her appeal for continued careful cherishing of the college Y.W.A.



G. A. DEPARTMENT



THE G.A. COUNSELOR AT THE NEW YEAR

INEVITABLY as 1923 turns into 1924 our minds think in terms of New Year and we find ourselves saying, "This year, I am going to do far better"—resolutions and determinations are in the very atmosphere. Doubtless at one January G.A. meeting there will be New Year resolutions from the girls alert. A Broken Resolutions party with all last year's high aims personified and appearing broken and wounded will be amusing and yet poignant in holding fast to new resolutions made now. Some such distinctively January program with the two in WORLD COMRADES on Mexico and the observances of the special Foreign Mission Prayer program will provide the four meetings wide-awake auxiliaries need and want.

But shall not the counselor check up on herself as well as lead her girls to thoughtful accounting. 1924 should be the very best year for every one of the 2161 plus girls' auxiliaries in our southland. A visiting friend was in the studio of the late Mr. Chase, a famous American artist. "Show me your best picture", he asked. In reply Mr. Chase pointed to a canvas that was perfectly blank and said, "This is my best!" The whole year's canvas spreads out before us to be made our best. The thought is but an expression of Paul's "Not as though I had already attained, either were already perfect but I follow after".

What quenchless zeal impelled Paul to follow after Jesus Christ, becoming a veritable pattern of Christlikeness to those he led to Him! The G.A. counselor must follow after to that same end, giving tireless service to her Master as she increasingly puts her leadership responsibilities first in her life, giving to them her best thought. There is the G.A. counselor who meets with the girls each time, coming in hurriedly just at the moment set for opening the meeting, not really knowing the plans for the day, giving but cursory attention to her task of moulding girlhood. There is the G.A. counselor who is present before time to start, to reassure those who are

to take part, to ascertain that all is ready, to have a quiet prayer with the officers and those on the program, to begin with an atmosphere of calm devotion. She is the counselor who does not do the planning for the girls but still plans with them.

In 1924 let us have more G.A. counselors of this second order. They will be those who keep up with mission study books, probably not reading all the new ones, but knowing them through reviews in ROYAL SERVICE and WORLD COMRADES. These wise 1924 counselors will have much mission information coming monthly to their homes and will read such magazines with keen eyes watching for G.A. suggestions. Thus they are ready with illustrative stories, with parallel reading in preparation for mission study work, with additional material for program talks. The wise counselor keeps a G.A. notebook and jots down ideas that come before they go, especially personal service deeds which her girls might do.

The counselor making this year her best enters into communication with her next door neighbor G.A. counselor and arranges joint or exchange meetings for the two auxiliaries. If there is no auxiliary in the next-door town or city she seeks to organize, encouraging her auxiliary to find a nearby "twin" by giving a demonstration program and assisting the new group to organize. The 1924 G. A. counselor will give much publicity to her girls, reporting monthly to the W.M.S., telling the pastor of achievements of his girls; evidences of pride in their work will stir the girls to greater effort. This recipe will be useful in making a G.A. par excellence—first give a generous amount of time mixed well with seasonable thoughts and worked through and through with abundant measure of energetic cooperation. Divide into 48 portions and serve with snappy sauce of eager interest four times each month.

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R. A. DEPARTMENT



NEW YEAR—NEW LIFE

NEW YEAR should bring new life to Royal Ambassadors for something in the air itself says "do better in 1924". Yet making resolutions has so often resulted only in breaking resolutions that boys may rather scoff at the idea of having a good resolutions meeting or at talking much about improvement. The same end may be reached in other ways that are not displeasing to boys' mental attitudes and January brings a suggestion of solution. As a month January is important for her introduction of all the other eleven months so she expects some special attention. She has made distinct contributions to world betterment in men of mark born in January and in remarkable incidents of missionary history. There was Paul Revere, born in January, and Benjamin Franklin with his birthday on the 17th. Outstanding men both of them with a heroic challenge to boys of today in whose hearts January gives birth to good resolutions. One of the R.A.'s. may select Paul Revere, another Franklin, and so on through other heroes whom January claims. Several are suggested here and R.A.'s. will find others who bring anew noble inspiration. There is Robert E. Lee born on the 19th and Robert Morrison on the 11th. Each one may pretend to be one of these great leaders and tell some splendid incident in first person or if your particular chapter is unusual enough not to wish to impersonate, each boy selecting a January hero may point out qualities worth having and seeking to follow. It should not be overlooked that Carey was appointed on January 10, 1723, for a date so important in mission history will be well remembered. The boys should point out characteristics which counted for greatness in all of these men. Paul Revere's faithfulness to duty—a little thing it seemed to give a lantern signal,—a little thing to do one's part in R.A. programs and activities, in every day tasks—yet the lantern light has counted down to today and the faithful boy cannot know what

his faithfulness may mean. There was Benjamin Franklin, obscure, poor, yet he loved life and discovered that every moment must be filled with worthwhile things if life is to be worthwhile. "Dost thou love life, then do not squander time, for that is the stuff life is made of", says Poor Richard's Almanack, a fine lesson for boys that should help them realize the importance of R.A. work. Then comes Lee with his matchless generous spirit, firm in conviction but with princely gentleness of spirit. Thinking of him should make R.A.'s. resolve to keep their tempers, to rise above fighting, to cultivate true manhood. Robert Morrison brings the thrill of pioneer foreign service, the determination to do one's work no matter what the odds against him. Certainly a study of January's men will make a host of resolutions rise new formed in R.A. hearts.

Japan is peculiarly linked with January and may well introduce the study of Axling's "Japan on the Upward Trail". It was the very last day of the month in 1876 that 40 Japanese students climbed to the rocky heights of Hanaoka Yama, formed a circle and in the quiet hush of sunset knelt to pray. Rising, 28 signed a covenant "dedicating their lives to the high task of making this faith which had so powerfully gripped their hearts known throughout the Empire". The story is told in full in "The Upward Trail" and is a fine one for New Year resolution inspiration. Moreover it will help toward the mission study class which must come in the A-I chapter.

January begins a new series of mission programs and program makers. Mrs. C. D. Creasman is preparing the program for the R.A.'s. in WORLD COMRADES now. They will follow the topics used by all our graded system of missionary education, devoting a month to each country. The study of conditions in this country and that will give rich opportunity for the boys to collect

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SUNBEAM DEPARTMENT



GIFTS THE NEW YEAR BRINGS

WITH the arrival of 1924 comes the realization that eight months of our convention year have slipped by and there yet are the four months only until annual meeting time again. The wise Sunbeam leader has been keeping one eye on the Sunbonnet Baby Standard of Excellence ever since she put in appearance and by now has her bonnet pushed back off her face, the polka dots on her dress nearly all covered and is fixing the little silk bag ready for the day when apportionment is met. If you have not had the new Sunbeam standard order it at once from 1111 Age-Herald Bldg., Birmingham, Ala. for the nominal sum of 25 cents. Using it will help remarkably in putting your Sunbeams up to A-1 record within the four months before May.

In some cases 1924 should offer to the Sunbeam leader a gift of cooperation from the W.M.S. which she has needed but not received during past 1923. Has your W.M.S. fed, frolicked with, financed your Sunbeams, in all of these ways fostering their Sunbeams? Often the W.M.S. is willing as Barkis but has not known what it could do, then now is the time for the Sunbeam leader to make her plans for real mothering known. Further fostering is a gift from the New Year.

The very first great gift which 1924 brings into W.M.U. circles is a true gift for it carries opportunity to "give as to you has been given" in the Lottie Moon Christmas Offering. One Sunbeam band last year had gifts amounting to \$17.00 in that Foreign Mission Week of Prayer, probably others brought much more to foreign missions and all together the gifts were \$1,671.99, but this one instance sets a very good pace for other like organizations. 1924 offers a chance to finish the 75 Million Campaign with victory high on our banners. If Victory comes it will be through the prayers and gifts of the women and young people from Sunbeams on up. The challenge of com-

pleting the doing of it must be another gift of 1924 which leaders may explain to their members. The observance of the Week of Prayer for Foreign Missions should be a great season for Sunbeams as for women's societies. There follows a very simple playlet which Sunbeams might present before W.M.U. during its Week of Prayer or might give at a New Year function or prayer meeting night when trying to elicit more hearty cooperation from W.M.S. mothers.

In the play a group of American children will be discovered greeting the little New Year asking what gifts he has brought. Answer is made and children of other lands come in behind to listen, then enter wondering what gifts have come for them. As the American children hear of their life in the New Year they are eager to share their fine gifts with them in Jesus' name.

American Children—Welcome New Year, what gifts have you brought?

New Year—Well now, you expect something from a young year like 1924! Why the idea, you have just passed by Christmas and yet ask for more gifts?

One Child—But 1924, we want to look forward and see what is coming.

New Year—Of course, of course, but I bring you rare good times such as you have had before and yet better ones because you are ready to appreciate them more. For instance I have brought each of you the very nicest birthday love from your parents but I cannot give it until the birthday date.

Second Child—New Year, I don't have to wait long for I'm a February child. I'm so glad.

Third Child—But 'll have to wait and wait, all the way to August, what have you for me earlier?

New Year—Many gifts, schools with fine teachers ready to teach you and vacation days to rest in with Sunday for worship every week. And special days to make merry in, Valentine's, April Fool's Day, Fourth of July and Hal-

lowe'en—you know my frolic days they are like those of my brother 1923 now gone to rest.

Fourth Child—And Christmas again, New Year, it will come also won't it?

New Year—Oh, yes, never until the Lord Christ comes again will a New Year be born without a special day to celebrate His first coming.

(The children from other lands who have been listening at the back come forward.)

Chinese Girl—Oh, New Year, we could not help but come, such a noise of calenders going up and down we heard. But we did not know there were gifts, Honorable Sir, only now that we have heard may we humbly ask if these are for us who live on the world's other side also? Kind Sir, you said "birthday love" for these, is there some for me? Never has any one been glad I was born. Could it be, Oh honorable one, that you have brought such gladness for me and thousands like me in China

New Year—I'm sorry, China, your birthday will be quite different. Your next one will be the fifth, will it not?

Chinese Girl—Yes, Oh Honorable New Year, four years already gone and no "birthday love" have I known.

New Year—And this year I find your birthday must bring the footbinding woman for you cannot wait longer, already you are bringing harm upon your family. The feet must be bound in 1924 your parents say.

Chinese Girl—Oh no, it cannot be. It hurts so, do not bring the gift, honorable New Year, it is no gift at all. *(Runs off platform.)*

Japanese—But have you a real gift for me, year young with newness?

New Year—It is a bit hard to keep everyone straight without looking in my big record book but if I remember rightly I bring a gift of illness and death to the uncle in your family which will cause the pear tree to be cut down at the priest's direction.

Japan—Not my beautiful pear tree by the house!

New Year—Yes, the house god is angry because the tree is taller, it must be cut down or much trouble will come to your home.

Japan—That is no gift, New Year, why can you not bring me what

America calls doctors to heal? I shall run from your gift that I do not like.

South America—Oh New Year, do not make me go away too. I awaited you with hope. You said "schools" to America's children, I heard. Have you schools for me?

Mexico—And for me too, for only one out of every five of my people can read. Four cannot from each five. It is too hard for me to learn peace like this.

New Year—Schools, you ask? You have a few but the Catholics who rule your land do not want schools; they do not want you to read the Bible so do not teach you to read at all.

Mexico—But we want to read. We do not like your gift, New Year, can you not find another?

Africa—But what did you bring for poor Africa? She would like this Christmas you mention and a gift of doctors for so many black people are sick.

New Year—Not so, Africa. There are just a few of your people who have ever heard of Christmas and most of your tribes do not know of Jesus' coming. And the doctors do not want to go to cholera and African fever and all such diseases. I bring you a concoction of frog's eyes, lizard's tails, beetles wings and deadly night-shade. Drink it when the time comes for you must be the king's sacrifice girl when war scare comes.

Africa—No no, not that New Year. I saw my friend, Ceando, drink it from 1923 and fall with her arms out toward America, she never moved again—not that, not that. *(Africa runs away with South America and Mexico also.)*

Second American Child—Why do they run so? Is there nothing we can do to change their gifts?

New Year—Yes, love, shared through prayers, and gifts to missionaries will help. The gifts the New Year takes to foreign lands must always be these until missionaries take the Christmas gift of Jesus. Sunbeams can help.

All—How? How?

New Year—I have told you but I say it again. Come to Sunbeam meeting, pray and give and some day my good gifts shall be for all the world just as God's gift of His only Son.



PERSONAL SERVICE



ECHOES FROM THE THIRD ANNUAL MEETING OF THE COMMISSION ON INTER-RACIAL COOPERATION

(Concluded from December)

ON Wednesday evening the report of the Woman's Section of the Commission was considered in relation to its activities in the field of various women's church and club groups. Mrs. T. W. Bickett of Raleigh presided and reports were heard from official representatives of the organized women of the Presbyterian, Baptist, Disciples, Congregationalist, Methodist, Episcopalian churches and of Women's Clubs. All of these groups have endorsed the work of the commission and are included in its membership. They are seeking to arrange a good will program that might be handed down to all of the various units in their organizations. All of the reports were encouraging and were quite significant as they came from people representing a large majority of the organized white women of the south.

Mrs. Mary McLeod Bethune, of Daytona, Fla., made a response to the reports on behalf of the colored women of the south and her address was most effective.

Would that many W.M.U. women could have had the privilege of being present to share in the Christian fellowship and to note the spirit and bearing of the colored women present. All five of them are women of good education. They are reserved and modest in manner, Christian in spirit and eager to show their sincere appreciation of what white women are trying to do for them through cooperation with them.

Again and again the point was raised as to just what is inter-racial work and what is the difference between usual religious work for negroes and inter-racial work. From these discussions arose a resolution that reports to this committee shall include only the type of work outlined by the Inter-Racial Commission in the following definition of its purpose: A southwide campaign of good will projected and aimed at the creation

of a better spirit, the correction of injustices, and the promotion of understanding and sympathy between the races.

It is a mistake for the white women to try to do this inter-racial work alone. To be successful it must be done in cooperation with colored women, leaders in their race, who know their own conditions and needs.

Seven colored women were recommended by the General Woman's Committee to the Commission and elected to membership. They were chosen as women who are leaders of their race, women who represent the best in negro womanhood and are in positions to influence the thoughts of others:

Mrs. Mary McLeod Bethune, Pres. Southeastern Federation of Women's Clubs, also president of the Normal and Industrial Schools for Girls (colored) at Daytona, Fla.; Mrs. John Hope, wife of Pres. John Hope of Morehouse College, Atlanta, Ga.; Mrs. Booker T. Washington, Tuskegee Institute, Tuskegee, Ala.; Mrs. Charlotte Hawkins Brown, Sedalia, N. C.; Mrs. M. B. Wilkinson, Orangeburg College, Orangeburg, S. C.; Mrs. H. L. McCrory, Charlotte, N. C.; Mrs. Janie Porter Barrett, Peak's Turnout, Va., head of a reformatory for colored girls in Virginia.

This group of women newly elected to the Commission presented a series of resolutions expressing appreciation of the object and work of the Commission and their determination and desire to cooperate to the fullest extent. All present felt the sincerity of their expressions, a deeper appreciation of the hopes which fill their hearts and a better understanding of their unequal conditions. With each hour of thoughtful study of conditions came fresh revelations stimulating in our own hearts the determination to have that spirit in us which was in Jesus our Lord and to do unto others as we would have them do to us.

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TRAINING SCHOOL

GOLDEN HOURS IN HOUSE BEAUTIFUL

ON OCTOBER 17th we had our first Missionary Day. Dr. W. O. Carver, who has so recently returned from a trip to the mission fields of southern Baptists gave us a beautiful and inspiring address on "The Seven Outstanding Impressions of Missionary Enterprise Today". These points are (1) urgency of opportunity for Christianity in all parts of the world; (2) the appeal of the unreached; (3) difficulties and dangers in the missionary enterprise; (4) unique position and responsibility of Americans; (5) enormous expansion of our work during this century; (6) distressing deficiency of men; (7) conflict between essential heathenism and principles of Jesus Christ is now world-wide.

According to our custom we had our praise service that evening, which was led by Miss Dorothy Kellam, of Georgia. Her subject was "The Perfect Life", Ps 22; 23-31. Miss Kellam beautifully unfolded to us new meanings from the thirteenth chapter of I Corinthians. This was indeed a mountain-top experience which better prepared us for the walk in the valley. Mr. and Mrs. Reno from Brazil visited us during our first school month. They gave us interesting and helpful information concerning the educational work in that country. Also Mr. and Mrs. Connelly from China brought us inspiring and practical messages.

Miss Blanche Sydnor White, our W.M.U. field worker, visited us for a few days in November. She always fills us with greater enthusiasm for our Master's work. While she was with us it was also our privilege to have Miss Susan Anderson from Africa as our guest. As she lived her joyous, consecrated life before us and as she told of the great need and opportunity for service in Africa our hearts were stirred to pray, to give and to go.

On November 13th in Norton Hall the regular monthly Missionary Day was given over to a special program in recognition of the fruitful years of service of Dr. J. R. Sampey and Dr. A. T. Robertson. It was Dr. Sampey's thirty-eighth anniversary as professor in the Seminary and Dr. Robertson's thirty-fifth. We wished to show them our love and appreciation while they are still very much alive. Dr. Ira M. Price, of Chicago University, with whom Dr. Sampey has been associated on the International Sunday School Committee for many years, gave us Dr. Sampey's life history. Dr. Angus, of Sydney, Australia, spoke of Dr. Robertson's great work as a scholar and writer. These beloved professors have taught over six thousand men and women, who are now encircling the globe. They have taught the greatest subjects in the world—Old and New Testament—in the greatest Seminary in the world.

That evening Miss Glenna James, of Virginia, led our praise service. Her subject was "Christ in Us". She gave us a greater longing to see Jesus in all of His beauty and strength, and to let Him so live in us that others seeing Him might be drawn to Him.

At the beginning of the second quarter two interesting new girls entered school, Misses Christea and Palyo, of Roumania. This little country, as you know, is one of our new mission fields in Europe. We welcomed them most heartily into our Training School circle.—Lillian Martin

FROM OUR MISSIONARIES

MUCH EVERY WAY

(Called for in Week of Prayer Program)

"NOW just look down there at those Chinese folks in their New Year worship. They are happy. What does anybody want to change their religion for? I, for one, sure wouldn't do one thing to try to", said one who had allowed the cares of this world, the deceitfulness of riches and the lust of other things to enter in and choke the Word.

"One might agree with you", was the reply, "were it not for the change I've seen come when they do change their gods of wood and stone for the living God. The darkness becomes light and their load of fear and superstition becomes hope, joy, and peace".

"What advantage then hath the Jew? What is the profit of circumcision? *Much every way.*" A real reading might be—What advantage then hath the Chinese Christian? or what is the profit of foreign mission investment? *Much every way.*

She was the mother of three little boys. Her family and her husband's family were openly opposed to Christianity. She found the Lord. Bitter days of persecution followed. Every time she started to church she was followed and beaten in a way that would have made the "little of faith" count the cost too great. In season and out of season she was faithful. Comforts and even luxuries were hers to command upon the renunciation of her faith. She quailed not nor counted the cost too dear for herself—but the children? Her heart was very sore on this point. They were being trained in anti-Christian thought and deed. She came to Canton. She took an humble place far below her station—that of scrub woman in the hospital. She finally entered training as a nurse. Her thought now is to get the children under Christian influence. She must support them if she takes them from her father's roof. How can she do it? She counts Him faithful, who has promised. She looks to Him for guidance.

He had been baptized two weeks before. We had seen him grow from the timid shrinking country boy to the more mature, dependable man. He had diligently read the Word. He had enjoyed the prayer meeting times. In a noticeable manner he was wont to respond most earnestly and fervently to remarks concerning God's love and the worth-whileness of prayer. This last was what called attention to his readiness for joining the church. When approached directly on the subject, he seemed pleased but said he had little time to see the pastor. He also added that, since he was very stupid and far from wise, he feared he could not pass the examination for church membership. This was all arranged. He did not pass with flying colors but passed and was happy to put on Christ in baptism. He had been sick for several days. The regular time for the servants' prayer meeting was at hand. I said, "You are sick tonight and need to get through with your work and to bed". He replied, "As you like, but where are you going?" I replied, "I am not going out but felt perhaps we had best not take the time tonight since you are not well". He replied simply and yet in a tone and point to his remark that stabbed to the very heart as he said, "Very well then, but to ask the heavenly Father to bless and heal me seems the best thing you could do". Humbled and rebuked, I called the servants to come and we did pray not only that the Great Physician might bless and heal but that He increase my faith. Only a babe in Christ he is, but great in faith.

She was a little girl—little in years and little in body but not little in soul and spirit. She was one of the "too many" in heathen Chinese homes that must be sold or given away or thrown away. She was pawned for a period of eight years into another heathen home. She became such a real "big sister" to

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UNION NOTES



MISS MALLORY VISITING MAIZURU KINDERGARTEN, FUKUOKA, JAPAN

ROUND TABLE

SURELY by this time your plans are all well laid for the observance of the Week of Prayer for World Wide Missions, January 6-12. By the time this second week of the new year has come the holiday excitement will be all past and we shall hope nothing will interfere with the observance of the full week. In this issue of ROYAL SERVICE you will find an article to be used in connection with the program on China so be sure to carefully preserve your copy until after that day has passed.

IF anybody has doubted that Miss Mallory was safe, sound and happy in Japan the picture at the head of this column will scatter their misgivings. In the note Miss Sarah Frances Fulghum sends along with the photograph she says the Southern Baptist Convention Maizuru Kindergarten cherubs were delighted to have their picture taken with two American love gifts, Miss Mallory and the new piano. The little pianist plays by ear the kindergarten rhythms

and songs and we can imagine her pride in being thus able to help the foreign big sister. The sweet-faced, gray-haired lady is Mrs. Burke, on her right is Miss Seki, teacher of the three-year-olds; on her left is Mrs. Furuzawa who for ten years has been the faithful Japanese director of the kindergarten. The solemn looking little boy beside Miss Mallory is the son of the president of the Japan W.M.U. and the superintendent of Seinan Gakuin. All of the children in this picture go either to the Saturday Bible School or to the church Sunday school. Only one month could Miss Mallory spend in Japan. Since this picture was made she has visited our splendid North China mission, the flourishing Interior China mission and several stations of Central China. Christmas will find her happily visiting Miss Willie Kelly in Shanghai.

FROM the annual meetings comes news of some changes in the personnel of state forces. For many years one of the most familiar names in W.

M.U. circles has been that of Mrs. A. F. Beddoe, corresponding secretary-treasurer of Texas Union. As she lays down the responsible duties that have been hers in that office we shall wish for her days of satisfaction and usefulness in less strenuous tasks. Mrs. Beddoe holds the unique record of having been present at every meeting of the Secretaries' and Field Workers' Council of Woman's Missionary Union since its organization in 1911. We welcome Mrs. J. E. Leigh as the new corresponding secretary-treasurer though she is not new in W. M.U. work. Our welcome to Mrs. Leigh is extended to take in also Miss Kate Mayer, who comes with unusual qualifications we are told to the work as young people's secretary in Texas. Tennessee's field worker, Miss Jessie Dye, must now be addressed as young people's secretary. Into the South Carolina work comes a new R.A. leader in the person of Miss Effie Rose, a 1923 graduate of W.M.U. Training School. Doubtless there are other new workers who should be introduced but we shall have to wait until their presence is made known. Upon each one we ask the Father's blessing as they enter a service that offers goodly fellowship, precious responsibilities and satisfying joys.

TAKING up the story of my roamings from the leaving-off place in Poplar Bluff, Mo., let me tell of two brief visits, one to Hardin and the other to Stephens College. At each institution Y.W.A. members set their hearts to be A-1 as soon as possible and the splendid spirit of the student bodies makes the fulfillment of the points sure very soon. Doubling back to Nashville to attend the Inter-Board Commission on Student Activities meeting with Mrs. A. T. Robertson, our official representative, gave a good jump-off for the western trip which I resumed immediately. At Maryville Teachers' College, Maryville, Mo., the Baptist girls were already organized as College Y.W.A. but were eager to know more about the work and were most gracious in their evening party welcome after our talking time together. William Jewell College, young in co-educational life, with Dr. H. C. Wayman as the splendid new president, will doubtless begin Y.W.A. work even among the few young women of the

student body this year so as to be ready for the larger number next year. Before leaving Missouri it was a real joy to attend the first city Young Woman's Missionary Union open meeting in Kansas City, at which Miss Jessie Burrall also spoke.

A two days and two nights journey to Phoenix, Arizona, was my longest trip for our Union, but before I realized it I was meeting the full-graded W.M.U. which we are honored to claim in this most western church affiliating with our Convention. Phoenix people are wondrously cordial to visitors and Dr. Rock, the pastor, set aside his work for a whole day, filled his big car with a merry group of eight grown-ups and took me 45 miles across the desert to visit the Pima Baptist mission. Going to an Indian reservation and to a real trading post was a rich experience. Pima Baptist church with 64 members has recently been organized and is meeting under an arbor while building a simple adobe church with a baptistry where the Indians can be baptized "as Jesus was". The need in our western territory, both in Arizona and New Mexico is seriously great; even the cactus stands mutely saying, "Come".

New Mexico did the very unusual performance of having rainy weather which limited the attendance at meetings in Deming and Roswell. The Deming G.A.'s. proved themselves Girls Awake by meeting me before school time and the W.M.S. showed its fostering spirit by coming with the G.A.'s. and then tarrying for their meeting after the girls had hurried away. By the time I reached Carlsbad the sun was shining again and Mrs. Ira Harrison, state young people's leader, had everything planned for an evening service and a delightful meeting the next afternoon which turned into an informal reception. The W.M.U. monogram cards used with lavender and white chrysanthemums as favors were most attractive. There were two more stop-offs before the annual meeting at Las Vegas. One was at Clovis with a Sunday afternoon woman's meeting and a nice time with the young people at night. The other was a Y.W.A. and G.A. banquet at Albuquerque. It was a unique affair. Red peppers hung in picturesque Indian

festoons were the chief decoration. The menu was a Mexican one. Every up-to-date Southern Baptist knows of the remarkable acquisition and growth of Montezuma College, six miles from Las Vegas. There is a full graded Union in the institution and all of its members with many visitors, so that the number was around 300, wished for you as they sat in the great dining hall at the opening session of the annual meeting—young people's night. The W. M. U. meeting was small in number because distances are so great and the rains had made bad roads a reasonable excuse. Judging by quality rather than quantity the sixty women present give great promise of larger development this coming year under Miss Beswick's wise and vigorous leadership.

Oklahoma's W. M. U. meeting was full three times as large numerically and there was a like spirit of heroic consecration to a real task for the Master as all realized that "He that wrought us for this very thing is God".—*Juliette Mather*

WE HAVE this word from Mrs. James about her fall work: It was the much prized privilege of the W. M. U. president that of attending the annual meetings of the women in Maryland, Virginia and the District of Columbia in the order named. Mrs. McLure has written concerning the Maryland meeting but let me add that Mrs. McLure's presence added much to the meeting according to the warm expressions of the Maryland women. You will read in this issue of the Virginia meeting but I wish to add this one word. The participation of young women on the program was indeed inspiring and made one who was once president of the Virginia Union very proud to see the girls growing into the work. Mrs. Una Roberts Lawrence of Arkansas spoke to the women on the College Y. W. A. Her talk was inspiring and at the same time helpful and practical. Your representative was honored by being asked to speak before the Columbia Association in Washington on her experiences in Europe, the evening of November twentieth. The women of the District of Columbia had their annual meeting on the twenty-first. There was a large number of women present. The women of the District are working out a very

helpful plan by which they will be able to work most effectively with the women of the Northern Convention and the Southern Convention. This cooperation makes their work difficult yet they are able to adapt for their use the best methods of both organizations. It was a joy indeed to speak to them on Women in the Denomination and the hearing was cordial and sympathetic.

CONTINUING her account Mrs. James says: Beginning November 12 the Baptist General Association of Virginia met in annual convention celebrating one hundred years of cooperative effort for the bringing in of the Kingdom of God. The Woman's Missionary Union of Virginia met at the same time in joint and separate sessions celebrating their twenty-fifth anniversary as an organized force. The General Association was organized in the Second Baptist Church of Richmond in 1823 with less than twenty messengers present at which time two young men were set apart for missionary work in Virginia. The semi-centennial meeting was held with the same church at which time the remarkable growth in Baptist work was cause for great rejoicing. The centennial was held with the same church and though the meeting was opened on Monday afternoon the capacity of the commodious auditorium was taxed to its limit. The business sessions of the General Association and the W. M. U. were held in the day at the Second and First Baptist Churches respectively. The night sessions were held in the city auditorium which seats near five thousand people and which was none too large for the great audiences assembled there each evening. It is difficult to say just how many were in attendance upon the meetings of the two bodies but one is safe in estimating the number at more than three thousand. The Woman's Missionary Union registered more than one thousand three hundred delegates and did not even try to register the visitors who were a host. The old First Church was packed at every session. Virginia Baptists have not yet adopted the plan of self entertainment consequently Virginia hospitality was put to the test during the meeting. Richmond, however, met the test and all visitors went away singing the praises of the hospitality of the capital city.

Y.W.A. PROGRAMS

(Concluded from Page 19)

adobe cabins and bamboo huts in which abound the same squalor and poverty that surrounded their ancestors. The marriage ceremony is omitted because of custom and high charges of priest.

The cleanest Indian girls live on the Isthmus of Tehuantepec. These are noted for their beauty, being olive brown in color and small of stature. They wear short jackets, short sleeves, low neck, a skirt of linen or cotton to the knees below which is a heavy white lace starched very stiff. One headdress, "henepil" of coarse white lace is used for all occasions, but arranged differently for each. All this finery, yet always barefooted! These women and girls run the place, do 90% of the business, reign supreme in the market and must vouch for their husbands before husbands can obtain credit.

Low Class Girl

WE shrink back as a low class girl brushes past us. Her dress is full of vermin and filth. She lives in the squalor of a pig pen and slaves for a living. No prospect, no ambition lies in her heart and her miserable existence excites only the sympathy of the missionary or a traveler.

Creole Girl

Seclusion—On leaving the market, a carriage passes us. Two black eyes are peeping at us from behind its curtains. A Creole or high class girl is the proud possessor of those sparkling eyes. The Creoles have European blood in them and have Moorish ideas in respect to women. Oriental seclusion reigns. Daughters do not wear veils, but are always protected and accompanied by their mothers or some trusted servant. There is no Mexican word for home, but "casa" or houses of very thick walls and barred windows protect the daughters from prying eyes.

Courtship—Peering out through these "prison bar" windows, over balconies, from behind curtains, speaking to lovers in the "fan language" when in public, have won for the senorita the reputation of "a Spanish coquette". The lover follows his beautiful senorita home. For days he goes regularly to "play the bear". This is a tantalizing form of courtship in which the young gallant

makes preliminary amorous skirmishes before the senorita's window, complimenting her with honeyed phrases till her family deems him worthy to pay formal court within the house. Here he is introduced to the girl as if he had not known her. The senorita's family is present at all his visits and goes wherever he takes her. The groom furnishes the entire bridal outfit and house furnishings. Two ceremonies are necessary, a civil and a church. The young woman retains her name, adding her husband's to it. She accepts what fate has provided for her and her world is not in society but confined to her home, husband, and child.

G.A. DEPARTMENT

(Concluded from Page 21)

Methods and plans for G. A. activity in 1924 will not overshadow the real center of a fine counselor's life—that abiding business of inspiring each girl to follow after also. "Character is not taught but caught", wise and terse is the expression. The G. A. counselor doing her best in 1924 realizes that her girls must catch much to make permanent Christian growth this twelve months for the years fly fast and formative girlhood is presently fixed womanhood. "One who works with stained fingers leaves spots of marring and blemish on whatever he touches". None of the questionable things will our counselor engage in lest her G. A.'s justify themselves through her lax following. A deep prayer life with ROYAL SERVICE prayer calendar in daily use, a close walk in joy with the Master, a full stewardship even beyond the tithe, these must G. A. girls learn from the best in their counselor if they too are to reach our high ideals for them. Shall not all G. A. counselors pray for each other, pledging their energies to make 1924 the best year possible? "He that wrought us for this very thing is God".

R.A. DEPARTMENT

(Concluded from Page 22)

material of all sorts with which to supplement the WORLD COMRADES suggestions. It will be well to appoint one boy as chief investigator for each country letting him lead in collecting interesting items which would aid in the

WOMAN'S MISSIONARY UNION

Campaign Pledges

Including Receipts of First Quarterly Report

STATES	PLEDGES	PAID	DUE
Alabama	\$1,087,000.00	\$658,696.58	\$428,303.42
Arkansas	640,000.00	413,211.24	226,788.76
District of Columbia	10,000.00	48,001.10	
Florida	274,539.00	223,896.76	50,642.24
Georgia	2,262,013.00	1,312,989.28	949,023.72
Illinois	312,000.00	177,240.62	134,759.38
Kentucky	1,693,703.00	1,292,336.38	401,366.62
Louisiana	874,962.00	494,700.86	380,261.14
Maryland	215,388.00	117,531.80	97,856.20
Mississippi	850,675.00	482,151.70	368,523.30
Missouri	800,000.00	181,926.62	618,073.38
New Mexico	125,000.00	65,171.98	59,828.02
North Carolina	2,167,335.00	1,223,141.80	944,193.20
Oklahoma	1,043,093.00	620,787.56	422,305.44
South Carolina	2,015,000.00	1,157,174.58	857,825.42
Tennessee	1,170,996.00	792,557.68	378,438.32
Texas	4,100,000.00	1,649,695.56	2,450,304.44
Virginia	2,424,076.00	1,548,034.56	876,041.44

Totals \$22,065,780.00 \$12,459,246.66 \$9,644,534.44
District of Columbia has more than paid Campaign Pledges in full.
MRS. W. C. LOWNDES, Treasurer

month's study. The more our boys work the higher their interest will mount so teach and lead them to apply themselves increasingly as this new year the countries in which we have need of their lives and their money are presented through R.A.

MUCH EVERY WAY

(Concluded from Page 27)

the children of her master and mistress that she won their hearts completely in more ways than one. She heard the missionaries tell of Jesus. She believed. Her master and mistress became interested. Their viewpoint changed. They were willing under the softening influence of the Gospel that the little slave girl have a chance. Now she is a faithful student in a mission school.

She was the "big sister"—one of eight children. Her parents were cultured refined people of the old school—but heathen, rank heathen. In a mission day school she found the way of life. Her parents, her father especially, were bitterly opposed to Christianity. He finally reluctantly consented for her to join the church. She was gentle, quiet, dignified. She finally taught in the mission day school. The Lord laid His hand on her for special service. She took the course in the Woman's Missionary Training School in Canton. She re-

cently married the preacher of one of the Canton city churches. She is already the leader in W.M.S., Sunbeam and G.A. work. Her parents do not yet know the Saviour. She prays that they may. Will you? China needs hundreds like her.

"Much every way"—for the man, woman, the child whether in obedience to Christ's command you go teaching, preaching or healing! Souls redeemed or lost; lives saved or squandered; homes made or ruined; triumphant faith or grim despair; light or darkness in China for China's millions, according as you are faithful or unfaithful stewards of the manifold grace of God!—*Mary C. Alexander, China*

PERSONAL SERVICE

(Concluded from Page 25)

What could better express the thoughts of the whole than the words of the "spiritual" we sang together in closing the conference where we felt the Spirit of Christ had met with us?

"I want to be a Christian in my heart,
I want to be forgiving in my heart
I want to be more patient in my heart
I want to be more loving in my heart
I want to be like Jesus in my heart."

—Emma M. Whitfield, Va.

WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION

Second Quarterly Report from August 1, 1923, to November 1, 1923

MRS. W. C. LOWNDES, Treasurer

As Reported by State Treasurers

	Alabama	Arkansas	District of Columbia	Florida	Georgia	Illinois	Kentucky	Louisiana	Maryland	Mississippi	Missouri	N. Mexico	N. Carolina	Oklahoma	S. Carolina	Tennessee	Texas	Virginia	Total
W. M. S.—Foreign	\$ 500.70	\$ 1043.96		\$ 2467.06	\$ 11854.33	\$ 1214.51	\$ 14043.95	\$ 5119.97		\$ 4348.00			\$ 9471.50		\$ 11180.74	\$ 8715.43	\$ 4063.96	\$ 11379.78	\$ 53508.96
Home	3807.51	1343.79		2782.06	7902.89	795.97	7879.43	3925.31		2628.17			4722.65		4335.43	5107.34	2711.81	4894.07	53888.62
Bible Fd. S. S. Bd.																			192.96
Margaret Fund																			1063.58
Training School	13.20	21	116.00	588.00	736.13	45.79	3338.75	357.76	100.00	1510.08			102.04		300.00	220.00	128.73	860.00	16538.40
Other Camp. Objects	13256.84	5875.60	7088.28	27650.13	3359.04	3359.04	27955.40	23087.85	1444.78	12942.89			38754.87		27279.63	23618.21	11132.00	32143.39	246508.81
Y. W. A.—Foreign	414.15	140.55		71.56	458.28		728.62			963.00			1134.53		899.63	277.19		1170.16	657.00
Home	257.23	113.67		66.30	365.62		303.85			660.00			499.50		321.54	161.64		769.96	3549.13
Bible Fd. S. S. Bd.													15.00						15.00
Margaret Fund							305.00						3068.74		2199.48	715.84		3014.09	285.00
Training School	914.07	795.79		220.00	1069.35		1299.11		275.50				361.11		288.84	29.68		373.33	13572.03
Other Camp. Objects	63.11	8.28		31.20	79.69		37.72		173.00				114.10		105.24	17.31		229.73	807.26
G. A.—Foreign	43.43	6.90		28.70	53.13								25.00						25.00
Home																			20.00
Bible Fd. S. S. Bd.																			3173.30
Margaret Fund	155.80	103.39		95.37	185.97		119.26		12.18				775.65		706.17	76.67		942.84	1071.89
Training School	25.07	7.00		4.34	38.25		13.29		92.40				101.40		237.85	17.19		535.10	1671.89
Other Camp. Objects	17.77			4.02	25.50		7.18		63.00				55.00		85.02	10.05		332.93	600.45
R. A.—Foreign																			14.00
Home																			4.00
Bible Fd. S. S. Bd.																			2427.17
Margaret Fund																			1228.79
Training School																			411.01
Other Camp. Objects																			2677.02
S. B.—Foreign																			1519.03
Home																			44.61
Bible Fd. S. S. Bd.																			160.00
Margaret Fund																			33.00
Training School																			5274.39
Other Camp. Objects																			1166.87
Totals	\$28807.44	\$10362.81	\$17.00	\$13127.79	\$51140.33	\$6445.31	\$65540.81	\$34679.39	\$2047.27	\$24466.44	\$1164.26	\$3.09	\$51717.88	\$458.00	\$52889.72	\$39114.93	\$19246.66	\$45291.69	\$456420.85

Totals: Foreign Missions \$105,017.49; Home Missions \$62,342.49; Bible Fd. S. S. Board \$27.11; Margaret Fund \$1,457.56; Training School \$3,366.73; Scholarship Fund \$7,435.26; Campaign Endowment and Enlargement \$6,528.41; Other Campaign Objects \$271,035.80; Total \$456,420.85.
Value of Boxes to Missionaries \$3,350.88.

**OTHER CAMPAIGN OBJECTS
Included in First Table**

States	Ministerial Relief	Christian Education	State Missions	Orphanages	Hospitals	Miscellaneous	Totals
Alabama	\$ 1,179.44	8,030.02	\$ 4,182.50	\$ 2,642.46	\$ 642.17	\$ 978.75	\$ 16,676.59
Arkansas	126.21	3,080.86	1,900.60	492.63	320.76		6,899.81
District of Columbia							
Florida	260.54	2,247.81	3,712.84	1,302.61			7,523.80
Georgia							29,402.45
Illinois	162.52	1,356.63	1,187.17	623.00	29.72		3,359.04
Kentucky	2,070.47	15,029.66	7,342.29	2,792.66	2,319.15	34.00	29,588.23
Louisiana	204.80	14,608.98	5,119.97	2,867.18	2,286.92		25,087.85
Maryland						1,747.27	1,747.27
Mississippi	341.18	5,848.75	4,630.27	731.09	1,291.60		12,842.89
Missouri							
New Mexico							
North Carolina	2,289.09	15,271.75	6,448.93	5,818.71	2,045.53	368.74	32,242.75
Oklahoma							
South Carolina	1,004.54	19,280.93	5,181.37	4,244.68	1,589.83	1,004.54	32,305.89
Tennessee	1,524.60	12,196.79	3,811.49	2,286.88	3,811.49		23,631.25
Texas	410.55	4,362.00	3,000.00	2,030.42	1,429.03		11,232.00
Virginia	3,934.57	15,738.20	13,472.23	3,698.50	1,652.48		38,495.98
Totals	\$13,508.51	\$117,052.38	\$59,989.66	\$29,530.82	\$17,418.68	\$33,535.75	\$271,035.80



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Two Sunny Hearts.....	3
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Sun.—Mrs. Stanton's Thank Offering.....	2
Mon.—How to Pray.....	2
Tues.—The Light of Mexico's New Day.....	3
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