

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



THE CHRIST OF THE ANDES

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Brazil.....	G. McF. Gaston
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Chile, a Country of Contrasts, Home and Foreign Fields, July, 1923	
The Rattle of Sabers in South America, Living Age, February, 1924	



EDITORIAL



ROUMANIA

SINCE the days of Christ those who have dared to stand for a faith different from that of the established order or that of the state church have had, for a time at least, to suffer and endure for the faith they held dear. The Baptists have found no exception to this rule. There may be those who are thinking that the times are past in enlightened countries when active persecutions are allowed, but let me tell you human nature is the same today as in the days when Christians were persecuted by the Jews of the old order and the pagan Romans.

The history of the beginnings of the Baptist movement in Europe are so bound up with the story of the persecutions of the Baptists that it is well-nigh impossible to speak of one without speaking of the other. In the majority of the countries in Europe today, however, they have, if not full religious liberty, at least toleration. Not so in Roumania. The persecution of the Baptists in that country is a matter of deep concern and should cause southern Baptists, on whom rests responsibility for work there, to pray earnestly that we may not fail these loyal and courageous people in their hour of need. They do not need evangelists, they have them, men whose souls are on fire for lost souls. They do not need missionaries but they do need our prayers and our interest expressed by our gifts to be used for the training of the men and women who are giving themselves to the work, to help in the support of many of these workers, for the building of schools and churches. They need trained workers, equipment—the necessary tools that they may lay their foundations deep and strong. It is our privilege to give these as they give their own selves.

The established church of Roumania is the Greek Catholic church and one of the most significant things I heard while in that country was of a remark made by one of the priests of that church to a brother-priest. In a discussion concerning the effort and plans of the established church to stamp out the Baptist movement in Roumania, one said to the other, "Don't you know you can't do that? When fire has once become a flame you cannot put it out that way". And truly the Baptist faith is taking hold of people in Roumania like a flame, spreading from person to person and from community to community. The first Baptist went to Roumania in 1856 and now they have more than 23,000 members notwithstanding the trials they must endure.

In a previous letter I mentioned the fact that our first stop in Roumania was in the village of Curtici and that it was here we had an experience that gave a suggestion of the persecution of the Baptists in that country. After a woman's meeting in the morning following our arrival the native women went with us to the station; the men of our party had gone to Arad on an earlier train. We were all grouped in a room in the station waiting for the train when we were ordered out of one room into the proper waiting room by an official and the following were the words he used: "Get out of here you *dirty Baptists* you." Our Roumanian friends did not seem to be alarmed but it was a straw as it were that showed which way the wind blows there. The train soon came and we started on our way to Arad, a city of larger proportion than Curtici. We were met at the train by a young Roumanian who could speak a little English. Another evidence of the persecutions of Baptists in Roumania was an ugly wound on the head of this young man. It had been received when a baptismal service a few miles from Arad was broken up by the people

of the village stoning those taking part. They were seeking to baptize thirty on that occasion but the young man told me they would have sixty next time.

It is in the district of Arad that there stands a church built entirely by the women of the congregation. Having no place of worship and the congregation being too large to meet in the homes and having no money for the erection of a church the women cut the trees, prepared the logs, hauled them in, erected the church and put the roof on. From Arad we went to Oradia Mare, a beautiful city, the majority of whose inhabitants are Hungarian, this being in the territory ceded to Roumania after the war. In Arad we had worshipped with both Roumanian and Hungarian Baptists. In Oradia Mare they have a splendid church property and a fine congregation.

We spent the Sabbath day in Bucarest, the capital of Roumania, where the Baptist headquarters are located. All day long we were in meetings going from one church to another speaking sometimes through an Hungarian interpreter, sometimes German and then Roumanian. We were welcomed and royally entertained in all these places. The people gave us the best they had and were so happy to meet their American brothers and sisters. It was here we heard other stories of the persecutions—how the women who professed conversion and joined the Baptists were driven from their homes, how preachers and even their wives were whipped and imprisoned, how church houses were closed, how song books and musical instruments were stolen. We saw many of those who had thus suffered. Never once, however, did we hear a personal complaint, but with songs of praise for the blessings God had granted unto them and with prayers for strength they expressed their determination to persevere against all odds.

In Bucarest we were told of the shoemaker who working at his cobbler's bench makes the money to pay the rent for one of the Baptist chapels there. We met a fine man who had the means and built a lovely little church in his home town. We saw in the process of construction the building southern Baptists are erecting where the work of the seminary is to go on, where Constantin Adorian will preach and where other activities will be housed. The church of which Mr. Adorian is pastor was started in 1911 with three members and now has a membership of more than 250. I wish I had the space and time to tell you of the friends we met there and more of the zeal and courage of our Roumanian brethren and sisters, but to show you further what it means to be a Baptist in Roumania I shall give you an extract from a letter recently received from Mr. Adorian himself who is at the head of the Baptist work in Roumania, president of the seminary and pastor of the First Roumanian church in Bucarest:

"Many difficulties are still before us and we are sorry to see our fellow-Baptists suffer so much because they are Baptists. Particularly our school children in the public schools are forced to get their religious instructions from the priests of the state church, otherwise they cannot pass from one grade to another. Of course, this means that they must receive orthodox baptism at the hands of the priests and attend weekly the state church. Our boys and girls are sick in their sorrow for being failed. Parents are weeping as they see that their children are denied the privilege of getting education just because they are Baptists.

"Persecutions are being continued by state officials as you know. A number of our meeting places are closed. Baptists are not permitted to meet in private houses to worship and if we want to build chapels, we cannot get the permission. So our sisters must pass down the vale of suffering and darkness and tears. But the faith in the Greatness of God our Father and the hope in the prayers of our friend has given us confidence and courage."



BIBLE STUDY



TOPIC—Tithing

I. *Sacrifice and Offerings*: II Chron. 29:31. God's invitation and blessing, I Chron. 16:29. Nothing was withheld from the treasure of the house of the Lord. The people seemed inspired by the ambition to find out the very best and to give it, and what they had they parted with in rapture and gratitude of soul, I Chron. 29:3-20; giving verses 3-8; joy verse 9; blessing verse 10; prayer verses 11-19; worship verse 20. We bless God in giving Him what we have and having given Him all that was in our hands our hearts are liberated and enlarged that they may offer still louder and purer praise. The grace of giving, II Cor. 8:1, this is the Christian doctrine. In contrast with the law which imposed giving as a divine requirement Christian giving is voluntary and a test of sincerity and love, II Cor. 8:8-12; 9:1, 2, 5, 7. The Old Testament proportion was the tithe, Gen. 14:20; the Christian giving is proportioned to income, I Cor. 16:2.

II. *The First Fruits*: Ex. 22:29, Ex. 23:14-19. This feast of first fruits is typical of resurrection, first of Christ, then of them that are Christ's at His coming, I Cor. 15:23; I Thess. 4:13-18, Rom. 8:11. The wave-loaves, Ex. 23:17; these were offered fifty days after the wave-sheaf. This is precisely the period between the resurrection of Christ and Pentecost, the forming of the church by the Holy Spirit, Acts 2:1-4; I Cor. 12:12, 13. We must give the first-fruits of all our increase, time, energy, talent, personality and possessions, James 1:18, on the basis of principle rather than law. The glory of Christian service is that the bondage to Christ is sweeter than any other freedom, I Cor. 9:19, 21. Bearing fruit, sweet, luscious and blessed, is the business of the Christian life, John 15:4-8; Gal. 5:22, 23.

III. *Gifts*: II Cor. 2:14-16; I Thess. 5:17. Prayer with gift of self, II Cor. 1:11; Neh. 1:5-11; Abraham, Gen. 18:23-33; Moses, Ex. 32:30-34. It is often easier to work than to pray. We busy ourselves over small and futile activities while the great unused power lies idle in our hands, Mark 11:24; James 5:15. Gift of life, II Cor. 4:10; whosoever will save his life shall lose it—Luke 9:24; Matt. 10:24; 16:25; John 12:25. The life with no outlet is stagnation. It is the overflow that determines the depth of the infilling, Christ wants the entire personality in all its relationships not only for all time, but at all times. Christ's gift for us should be the measure of our gifts for Him, John 15:13; Rom. 5:8; I John 3:16.

IV. *Tithing*: Lev. 27:30, 32; Deut. 14:22; Mal. 3:10. "Bring ye all the tithes". No man ever yet lost by serving God with a whole heart, nor gained by serving Him with a half one. We may compromise with conscience for half the price but God will not endorse the compromise. We shall lose what we thought we had and also the price. The promise of blessing is on condition of your doing your part, Neh. 10:37, 38; Neh. 13:12. Abraham gave tithes—Gen. 14:20-23; Neh. 7:1-10. Scripture is given by inspiration of God, and when we experience the divine power of the truth we believe God speaks to us in the written word. Therefore we render the sacrifice in tithes and offerings, Mal. 3:8, and Christ our King renews our hearts and gives unto us His Spirit. There is no command about tithes in the New Testament though the principle is distinctly recognized, Matt. 23:23; Luke 11:39-42; 18:10-14. We develop unselfish giving when we give the tithe. Our giving must include every line of Christian activity. "Go ye into all the world", God has entrusted to His children enough power to give the gospel to every creature long ago if they had perceived the relation of money to the Kingdom.—Mrs. James Pollard

Calendar of Prayer for Southern Baptists April, 1924

What a serene and quiet life you might lead if you would leave providing with the God of providence! With a little oil in the cruse and a handful of meal in the barrel Elijah outlived the famine, and you will do the same. If God cares for you why need you care too? Can you trust Him for your soul and not for your body? Come, then, soul! Have done with fretful care and leave all thy concerns in the hand of a gracious God!—CHARLES HADDON SPURGEON

Topic: South America

1—TUESDAY

That more and more the open Bible be the true light in South America
The entrance of thy word giveth light.
—Psalm 119:130

2—WEDNESDAY

For state W.M.U. meetings of Arkansas, Louisiana, Mississippi and North Carolina
He will fulfill the desire of them that fear Him.—Psalm 145:19

3—THURSDAY

For work of Rev. and Mrs. F. J. Fowler and Rev. and Mrs. Z. Paul Freeman, Mendoza and Concordia, Argentina
Ye shall abide in Him.—I John 2:27

4—FRIDAY

For Misses Anne N. Laseter and Grace McCoy, general missionary work, Concepcion, Chile
My heart trusted in Him.—Psalm 28:7

5—SATURDAY

Praise God for results of missionary service at Cordoba, Argentina, of Rev. and Mrs. M. S. Blair
It pleased God . . . to reveal His Son in me.—Galatians 1:15, 16

6—SUNDAY

For renewed prayer and effort of church forces in reaching full amount of Campaign pledges
Who shall repay Him what He hath done?—Job 21:31

7—MONDAY

Remember work of Rev. and Mrs. A. C. Duggar and Rev. Harley Smith, Rio de Janeiro, Brazil
What my God saith that will I speak.
—II Chronicles 18:13

8—TUESDAY

For Rev. and Mrs. John Lake, Rev. and Mrs. R. E. Chambers and Rev. Victor V. McGuire, Canton, China
Thy work shall be rewarded.
—Jeremiah 31:16

9—WEDNESDAY

For Spirit-directed work of Rev. and Mrs. L. C. Quarles, Rev. and Mrs. B. W. Orrick and Miss Marie Leonard, Montevideo, Uruguay
He (the Spirit) maketh intercession for the saints.—Romans 8:27

10—THURSDAY

For Rev. and Mrs. F. M. Edwards, Rev. and Mrs. E. A. Ingram and Miss Ara Dell Fitzgerald, Sao Paulo, Brazil
Be thou my strong habitation.
—Psalm 71:3

11—FRIDAY

For Misses May Hine, Flora Dodson, Laura Coupland, Mary Alexander and Miss E. E. Smith, Canton, China
Our eyes are upon thee.
—II Chronicles 20:12

12—SATURDAY

For Rev. and Mrs. R. A. Clifton, Rev. and Mrs. R. E. Pettigrew and Miss Pearl Dunstan, Porto Alegre, Brazil
Thou wilt hear and help.
—II Chronicles 20:9

13—SUNDAY

That raising 75 Million Campaign fund cease to be a task and become a joyful privilege
Many brought gifts . . . so that He was magnified in the sight of all nations.—II Chronicles 32:23

14—MONDAY

That our Father bless Rev. and Mrs. A. L. Dunstan in their new work, Pelota, Brazil
God shall be with you.—Genesis 48:21

15—TUESDAY

For Mexican publication work at El Paso, Texas, and for Rev. and Mrs. J. E. Davis and Rev. and Mrs. C. D. Boone
To every man his work.—Mark 13:34

†W.M.U. Training School Alumna

Calendar of Prayer for Southern Baptists April, 1924

Real prayer is the most intense act a man performs. More important than the most earnest thinking upon a problem; more important than a personal interview to influence an individual; more important than addressing and swaying an audience—far more important than these and all other forms of activity is the act of coming into vital communion with the great God of the universe, and wielding the forces of the prayer kingdom. Surely this demands our best.
—JOHN R. MOTT

Topic: South America

16—WEDNESDAY

That great reward follow work of Rev. and Mrs. E. A. Jackson and Rev. and Mrs. W. B. Sherwood, Campo Grande, Brazil
Joined unto the Lord in one Spirit.
—I Corinthians 6:17

17—THURSDAY

For evangelistic work of Rev. and Mrs. Peyton Stephens, Rev. and Mrs. J. W. Moore and Rev. and Mrs. T. F. McCrea, Chefoo, China
He careth for you.—I Peter 5:7

18—FRIDAY

For blessing upon work at Nagasaki, Japan, directed by Rev. and Mrs. E. O. Mills
I have loved thee with an everlasting love.—Jeremiah 31:3

19—SATURDAY

That many find Christ in Corrente, Brazil, through service of Rev. and Mrs. A. J. Terry and Rev. and Mrs. J. L. Bice
He that keepeth thee will not slumber.
—Psalm 121:3

20—SUNDAY

That our pastors be faithful in promoting Campaign interests
Ye that are the Lord's remembrancers, keep not silence.—Isaiah 62:6

21—MONDAY

For Rev. and Mrs. S. L. Watson, Rev. and Mrs. J. W. Shepard and Rev. and Mrs. A. B. Langston, Rio de Janeiro, Brazil
Abide with us.—Luke 24:29

22—TUESDAY

For Misses Pauline White, Essie Fuller and Bertha Lee Hunt, Pernambuco, Brazil
With loving kindness have I drawn thee.—Jeremiah 31:3

23—WEDNESDAY

That Rev. and Mrs. C. F. Stapp have precious fruits of labor at Aracaju, Brazil
Our Father . . . hath given us everlasting consolation.
—II Thessalonians 2:16

24—THURSDAY

Thanksgiving for blessed service of Rev. and Mrs. S. M. Sowell, Rev. and Mrs. Robert Logan and Rev. and Mrs. J. C. Quarles, Buenos Aires, Argentina
A faithful ambassador is health.
—Proverbs 13:17

25—FRIDAY

For continued blessing on work of Rev. W. D. T. MacDonald and Rev. and Mrs. J. L. Hart, Temuco, Chile
Theirs is the kingdom of heaven.
—Matthew 5:3

26—SATURDAY

For Rev. and Mrs. L. M. Reno and Miss Edith West, Victoria, Brazil
The everlasting God . . . fainteth not, neither is weary.—Isaiah 40:28

27—SUNDAY

That the spiritual wealth of South America be greatly increased by Campaign fulfillments
Let us exalt His name together.
—Psalm 34:3

28—MONDAY

For Dr. and Mrs. J. L. Downing, Rev. and Mrs. M. G. White and Rev. and Mrs. Willard Taylor, Bahia, Brazil
Sent forth to minister.—Hebrews 1:14

29—TUESDAY

That God's rich blessing rest upon work of Rev. and Mrs. T. C. Bagby, Santos, Brazil
Looking unto Jesus.—Hebrews 12:2

30—WEDNESDAY

Pray earnestly for ingathering of souls through all Protestant missions in South America
Ask of God, God will give.—John 11:22

†W.M.U. Training School Alumna



DAILY BIBLE READINGS



TOPIC: Tithing

*No pictured likeness of my Lord have I;
He carved no record of His ministry
On wood or stone.
He left no sculptured tomb nor parchment dim,
But trusted for all memory of Him
His Word alone.*

—MALTBY D. BABCOCK

Sacrifice and Offering

Tuesday, 1st

I Chronicles 16:1-4, 28-34; Psalm 116:12-19

Wednesday, 2d

I Chronicles 29:3-10; Ezekiel 43:19-27

Thursday, 3d

Leviticus 7:12, 29; Psalm 107:1-22

Friday, 4th

Luke 21:1-4; II Corinthians 8:12

Saturday, 5th

II Corinthians 8:1-6; Romans 12:1, 2

Sunday, 6th

II Samuel 24:22-25, 50; I Chronicles 21:22-26

Monday, 7th

Genesis 4:4; Hebrews 10:4-18; 13:11-16

First Fruits

Tuesday, 8th

Job 38:4-7, 41; Psalm 24:1-5; I Corinthians 10:26

Wednesday, 9th

I Chronicles 29:11-14; Psalm 8:1-9

Thursday, 10th

Exodus 22:29; 23:14-19; 34:22-26

Friday, 11th

Leviticus 23:10-14; Ezekiel 29:40, 41

Saturday, 12th

John 15:1-14; Galatians 5:22, 23; 2:20

Sunday, 13th

Romans 8:22, 23; 11:16; James 1:17, 18, 22-25

Monday, 14th

I Corinthians 15:20-23; I Thessalonians 4:13-18; Revelation 14:4, 5

Gifts

Tuesday, 15th

Exodus 25:1-8; 35:5, 21-29

Wednesday, 16th

I Chronicles 29:5, 9, 17; II Corinthians 8:9-15

Thursday, 17th

I Corinthians 12:1-11, 27-31

Friday, 18th

I John 3:16-24; Romans 12:3-16

Saturday, 19th

Matthew 5:23, 24; I Corinthians 13

Sunday, 20th

II Corinthians 9:6-15; Hebrews 13:15, 16

Monday, 21st

Romans 12:1; II Corinthians 8:1-5; 2:14

Tithes

Tuesday, 22d

Malachi 3:10, 16-18; Proverbs 3:9, 10

Wednesday, 23d

Numbers 18:28-30; Malachi 3:4-6

Thursday, 24th

Leviticus 27:28-34; Deuteronomy 8:15-19

Friday, 25th

I Corinthians 16:1, 2; Luke 6:38, 45, 46

Saturday, 26th

Luke 18:9-14; Matthew 23:23

Sunday, 27th

Luke 11:39-44; I Corinthians 13:1

Monday, 28th

I Timothy 6:6-11, 17-19; Matthew 6:19-24

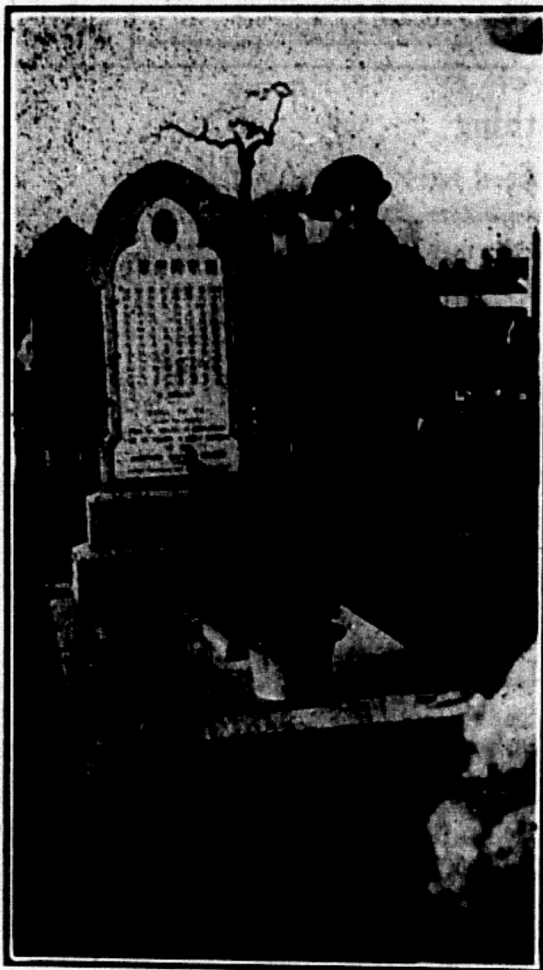
Tuesday, 29th

Mark 12:13-17; Romans 13:1-7

Wednesday, 30th

I Peter 4:10; I Corinthians 8:9-15, 23

ZUNG TA TA STILL LIVES



MISS WILLIE KELLY AT THE GRAVE OF
ZUNG TA TA

FOR seventy-five years she lived—Zung Ta Ta—for fifty years a Christian and for twenty-five years our tireless, triumphant Bible woman with Miss Willie Kelly at Old North Gate Church in Shanghai and in many nearby villages, at Quinsan and at Bing Hwo Jau Church in Soochow. In a very real sense she still lives in the consecrated leadership of her daughter Mrs. Zee of Quinsan, the Chinese name for Mrs. Zee being Zee Sz Moo, which means wife of the teacher Zee. With such a heritage no wonder the Zee sons and daughters are brilliant. The oldest daughter, Zee Yuh Tsung, is a graduate of Eliza Yates School, of Ginling College at Nanking and of the Teachers' College at Columbia University, it being said of her that she has excelled all other Ginling students. She is engaged to one of the leading Chinese physicians in Shanghai and has high visions of what she may do for the up-

lift of Chinese women through Christianity. Her sister is the wife of the first assistant to Dr. Adrian Taylor at Peking Union Medical College. She is also a product of Eliza Yates School and is the author of a book on kindergarten methods, a book which though full of Christian ideals is extensively used in non-Christian schools. Her oldest brother has a private high school for boys and girls in Quinsan, in which his youngest brother is a leading student. Mrs. Zee hopes that this "baby boy" will be a preacher. Her second son is a promising and honored student at Shanghai Baptist College. Mrs. Zee has sole charge of the woman's work at Quinsan, of the kindergarten and the day-school for boys and girls, showing a fine cooperative spirit with her corps of teachers. Zung Ta Ta lived at Quinsan about fifteen years and Miss Kelly says that practically every Christian interest in the city is at least an indirect result of her labors. Surely she would have rejoiced at the excellent W.M.U. program which the Quinsan women and young people presented the day I was their guest.

In a very large sense is her influence also abiding at Soochow where she and her devoted Christian husband lived more than forty years ago. The day I spoke at the really large W.M.U. gathering at Soochow the welcome address was made by Mrs. Woo, whose husband is pastor of our Bing Hwo Jau Church at Soochow, that church having been Zung Ta Ta's special charge for several



OUR DAY SCHOOL AT WUSIH, CHINA. ITS
PRINCIPAL TEACHER IS ZUNG TA TA'S
GRAND-DAUGHTER IN CHRIST

years. This church's name really means "June Apple Bridge", this suggestive and very picturesque name having been acquired because the church is at a canal bridge where June apples used to be sold. I have been told that almost everything in Central China is named for a bridge, so numerous are the bridges over the winding canals.

From Soochow I went to Wusih and there again I realized that though Zung Ta Ta is "dead she yet speaketh" through the trained life of the principal teacher in our day school there. This young woman, a former teacher at Quinsan, is also quite talented in music, thus doubling her usefulness in work for little children.

This article is being written in Shanghai, where the dear body of Zung Ta Ta rests until "the day break". On that longed-for morn she will arise in company with Dr. and Mrs. Yates, Deacon Wong and many others who "sleep" in the same beautiful Christian cemetery here in Shanghai. It was Deacon Wong who led her to Christ and it was Dr. Yates who baptized her and who founded Old North Gate Church where she is gratefully remembered even as he is. Recently at a W.M.S. meeting at that church fully two-thirds of the women present testified that Zung Ta Ta led them to Christ. Among those who thus

testified were the church's Bible woman and the woman who has charge of the meals and other important details at our day school at the church. It is Dr. Yates' daughter, Mrs. Seaman, who gave Eliza Yates School in memory of her mother. At this important school Mrs. Seaman's friend, Zung Ta Ta, still lives through the efficient service of at least two of the women workers there whom she led to Christ. They serve as the school's matron and as superintendent of meals. Exquisitely neat was the dining room the morning I visited the school and certainly well nourished did the large student body seem to be. Throughout the dormitory there was the best of order in witness of Zung Ta Ta's far-sighted diligence in winning for Christ the young widow who is now the school's matron.

And so, on and on, recital of her abiding usefulness might joyfully be made. Upon every remembrance of her the Baptists of Central China give thanks. May this short account of what my own eyes have actually seen of her remarkable influence help southern Baptists to revere her memory also and to pray and give that many more Zung Ta Ta's may be trained for Christ in China, especially in Shanghai, Quinsan and Soochow where she truly gave her life as "a willing sacrifice".—*Kathleen Malory*

HYMN FOR THE YEAR*

Come women, wide proclaim
Life through your Savior slain;
Sing evermore.
Christ, God's effulgence bright,
Christ, who arose in might,
Christ, who adorns you with light,
Praise and adore.

Come, clasping children's hands,
Sisters from many lands
Teach to adore.
For the sin-sick and worn,
The weak and over-borne,
All, who in darkness mourn,
Pray, work, yet more.

Work with your courage high,
Sing of the daybreak nigh,
Your love outpour.
Stars shall your brow adorn,
Your heart leap with the morn
And, by His love up-borne,
Hope and adore.

Then when the garnered field
Shall to our Master yield
A bounteous store,
Christ, hope of all the meek,
Christ, whom all earth shall seek,
Christ, your reward shall speak,
Joy evermore.

*Order copies of words with music from W.M.U. Literature Dep't., 1111 Age-Herald Bldg., Birmingham, Ala., price 2c each, 10c a dozen.



PROGRAM FOR APRIL



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.

SOUTH AMERICA

Hymn—Beneath the Cross of Jesus
Prayer—For Our Missionaries in South America
Bible Study (See page 6)
Personal Service Period
Hymn—I Gave My Life for Thee
Prayer—For International Integrity of the Americas
Seeing South America
A Circular Tour
Do We Need South America?
Does South America Need Us?
Protestant Missions in South America
Brazil
Argentina, Uruguay and Paraguay
Chile
Woman's Work
Hymn—O Zion, Haste
Closing Prayer

THE CALL OF SOUTH AMERICA

"Shall we whose hearts are singing
The resurrection song,
Shall we not send it ringing
To those who've mourned so long?
To every tribe and nation
In Latin lands, domains,
Send forth the proclamation,
'The living Christ now reigns'.

"O Southern Cross, most glorious
In darkest tropic night,
O morning stars victorious,
That herald fuller light,
Ye all shall wane and perish
When dawns the perfect Day,
When ransomed hearts shall cherish
The living Christ alway."

NOTE.—The above lines, if so wished, can be sung to tune of From Greenland's Icy Mountains. A map of South America will be an helpful addition to this study, marking S.B.C. stations as given in the program. These mission stations are italicized only once throughout the program.

SEEING SOUTH AMERICA

AS the dawn of a new era rises over the world we are "seeing things" with newly opened eyes. At first dimly then more and more clearly. Looming above the southern horizon we see South America anew. It is as though our sister continent had suddenly grown up and we had just realized it.

She is saying to us, "You have traveled far to see Switzerland's rugged peaks, come and ascend our higher Andes and examine the enduring structures left by the Incas (the dominant aborigines); you have admired Japan's sacred Fujiyama, come and see the flame and smoke of its counterpart, Cotopaxi, in Ecuador; you have walked upon the

dead streets of Pompeii, come and wander amidst the ruins of Bolivia's extinct city, Tiahuanaco, that flourished possibly three thousand years ago. You will find our great rivers the Amazon, the LaPlata, the Uruguay and others equally as interesting in their unexplored forests, living flowers and fauna as you did the Nile with its decaying works of past ages."

South America is so vast that her wonders and cities, unlike those of the old world, are widely separated. To get a glimpse of these we invite you to take

A CIRCULAR TOUR

A TOURIST is one who travels in a circuit. A circular course is now available to those who wish to see at least the largest cities of South America. Large and luxurious steamers sail southward on one ocean and northward on the other, or vice versa, with the choice of a transcontinental railway journey or a trip through the straits of Magellan as an additional loop to the circuit. One who has made this trip a number of times has come to prefer sailing down the east coast on the Atlantic and up the west on the Pacific. Let us go with him. The first important port will probably be Rio de Janeiro, although some steamers stop at Bahia. Rio the Brazilian capital is reached through a deep, narrow channel flanked by towering mountains, the city facing the curving shores of a spectacular harbor. Behind its limits rise green clad heights; the entire picture being an impressive introduction to South American cities.

The next port at which the steamer calls is Santos, the world's great "Coffee Pot". Santos sends more than one and one half billion pounds of coffee each year to many world ports. Her water front presents a busy scene. Thence up the precipitous sides of Alta da Serra a side trip leads to Sao Paulo, Brazil's second largest city, sometimes termed the "Chicago of South America". The trip is over a forty mile railway said to be the costliest to build of any the world has known.

Continuing southward along the coast of Uruguay the steamer enters the great horseshoe bay of Montevideo, the "City of Roses". The ocean here is colored yellow from the large volume of water

discharged into it by the La Plata River. Landing at a substantial stone quay the visitor is attracted by a busy well-planned city, its climate averaging 225 sunshiny days per year; its bathing beaches thronged during the South American summer months, which correspond to our winter months.

Extensive steamboat and steamship traffic is operated over the La Plata between Montevideo and Buenos Aires. We must not miss a visit to this glittering capital of the Argentine—the metropolis of the Southern hemisphere. There are one hundred parks and plazas in this truly magnificent city. The boulevards with their processions of high-priced United States automobiles occupied by families of wealth and fashion have been compared with the famous Bois de Boulogne of Paris. Superb public buildings, shops stocked with rare goods, many theaters and unsurpassed opera houses are other attractions.

Our trip may be continued from Buenos Aires southward through the straits of Magellan and up the Chilean coast to Valparaiso, but most tourists prefer the transcontinental railway trip between the two cities. This journey, one never to be forgotten, is over the plains of Argentina, up the Andes ten thousand feet above sea level and through the transandine tunnel. On the way to Valparaiso the traveler should not omit Santiago, the capital of Chile, which nestles under the western brow of the towering snow-capped Andes, a city of palatial public buildings, broad avenues, numerous parks and squares beautified with palms, orange trees, oleanders and semitropical plants. Sailing northward from Valparaiso, the chief seaport of the west coast, the next important ports reached are Antofagasta and Callao. From Callao a four days' sail brings us to Panama, through the Canal—and our circuit is complete.—Culled from Pan American Publications

DO WE NEED SOUTH AMERICA?

"WE do not need Latin America nor does Latin America need us," said a comfortable United States citizen, a man of leisure, as he took his seat at the breakfast table, the mahogany wood of which came from South

America. "All this talk about sister-continent and commercial intercourse is bosh," and he sipped the delicious coffee imported from Brazil, spread his Brazilian rice cakes with Chilean honey and munched a few raisins from Chilean vineyards. He wore a suit the wool of which was clipped from the sheep of Uruguay and Argentina and rested his feet upon a rug made beautiful with dyes from Central America. Finally he put on his Panama hat and entered his automobile, its batteries wired with copper from Chile and furnished with tires made from Brazilian rubber. As he rode through his estate rich in vegetation he remarked, "Just see how abundant and promising are these crops! Yes, this country can supply its own needs." The nitrates from Chile which had fertilized these crops spoke not a word. What would have been the use? Wilful ignorance can seldom be penetrated by unwelcome facts. "For," says the Pan American Union, "the importance of industrial products from South America is very much underestimated by the average person in the United States. In 1922 Brazil alone exported to the United States products amounting to \$104,000,000. In her turn the United States sends to Brazil each year thousands of automobiles, miles of barbed wire for fencing, all kinds of machinery as well as canned goods (with the exception of Liebig's beef extracts which are prepared in a factory on the banks of the Uruguay River). The whole of Latin America buys more from the United States than from any other country, with the United Kingdom of Great Britain as a close second. All sorts of American products are sold in the retail stores of the large cities. We need the purchasing power of South America for our own prosperity, to promote our material industrial and commercial life. But above all we need this sister continent to promote the spiritual life of our nation. Our most precious possession is the knowledge of the Lord Jesus Christ. This is dedicated. It grows by distribution. As 'stewards of the manifold grace of God' we must honestly administer this entrusted knowledge or be accounted unfaithful. To prove our own souls we must seek to save the souls of others; we must follow our Divine Leader and surely He

conducts us to the open door of South America. Yes, we need South America.

DOES SOUTH AMERICA NEED US?

THE early inhabitants of South America were of the same general type as our own American Indians and at the present day there are probably more Indians in the southern continent than in the northern. As in Mexico, the aborigines reached a high degree of civilization, lived in houses and built temples of worship, some of them literally lined with gold. This is especially true of the Incas who dwelt on the west side of the Andes. On the eastern slope the Indians were a wild and savage people. Like our Indians they believed in a Supreme Being who was to be propitiated by gifts and wild orgies. They also worshipped the sun. In 1532 Francisco Pizarro landed in Peru with a small Spanish army. His conquest of the natives was as tragic, revolting and brutal as that of Cortez in Mexico and Velasquez and De Soto in Cuba. The loss of life was frightful. It was thus that the Spanish and Portuguese wronged the Indians and their descendants have not righted the wrong. The Roman church has never been sufficient to check the cruelty and degradation imposed on the natives. As in other Latin countries the cry of liberty arose from time to time but the outbreaks failed in their purpose and the Spanish rule grew with every generation. The story is long and sorrowful, but a renewed hope for liberty came with the news of the success of the Revolutionary War and the recognized independence of the United States of America. The years from 1810 to 1880, during which all South America, except French, British and Dutch Guiana, became free from foreign rule, covers a history so thrilling that it is a marvel that it is not more universally read. Country after country of South America came into a republican form of government with a constitution modeled after that of the United States, and the names of San Martin and Bolivar are as dear to South Americans as are Washington and Jefferson to us. The United States was the first nation to recognize the independence of the southern republics and in the early part of the nineteenth century adopted the

"Monroe Doctrine" in defense of the young republics of South America. But political liberty is not enough. There is still the bondage of a religion that has always been a slow poison to national life wherever the church of Rome has been a dominating power. Our belief in the saving grace of a living Christ pledges us to preach Him who alone can exalt a nation; who invites the individual soul into close and unhindered communion with Himself; who honors womanhood and blesses little children.

Large immigration has brought to South America a population as mixed as our own. African paganism, Chinese and Japanese heathenism, Hindu idolatry as well as Spanish and Italian Catholicism create an added need for the true Gospel which we are commissioned to carry to all nations. The Indians in the neglected interior should be a familiar appeal to our churches. In every country of South America there are thousands of them who have never heard the name of Jesus. Evangelical Christians of North America owe them the Gospel. Is it your conviction that South America needs us?

PROTESTANT MISSIONS IN THE SOUTHERN CONTINENT

ONLY a little more than a half century after the so-called Christian Spaniards and Portuguese sighted the shores of South America Protestantism was introduced by a band of French Huguenots who entered the bay of Rio de Janeiro in 1555. This was about fifty years before the founding of Jamestown and not far from seventy before the Puritans settled in New England. These exiles from persecution in France proposed to found a colony and raise the Huguenot flag but soon found their condition more unbearable than in France. After enduring untold persecution the colony was utterly destroyed. A few escaped to French vessels in the bay or fled to the wilderness of Brazil. All others met a cruel death, even burning at the stake. Greatly to the loss of South America and especially to Brazil, Romanism was left in undisputed possession. Hope came again when the Dutch captured Bahia and Pernambuco in 1624, but died out some thirty years later when the Portuguese drove out

the Dutch Protestants as they had the French Huguenots. In 1735 the Moravians, those brave missionary pioneers, came to British and Dutch Guiana. They, through much persecution, were able to do some work among the aborigines (native Indians). They are still represented in one or two stations but have established no expansive work. Other efforts were made within the colonies but no distinctly foreign mission work was carried on. On his way to India Henry Martyn, the celebrated missionary to that country, stopped over at Bahia for a short time. He endeavored to win the priesthood to the true faith that they might better teach and practice the religion of Jesus. His prayers and those of the Huguenots and Dutch Protestants are blessing South America today. Bible distribution by colporters and some educational work by Protestant colonists had great value but lacked the power of organization.

The first purely missionary work in Spanish and Portuguese South America was undertaken by the Methodist Episcopal Church in 1836 when missionaries were appointed to Rio de Janeiro and Buenos Aires. They have now the most extensive of any United States denomination in South America. The first Presbyterian mission work was started in Buenos Aires in 1853 but abandoned in 1859. Ten years later this denomination opened work in southern Brazil and this effort has greatly prospered.

The Southern Baptist Convention of the United States began work in Sao Paulo, Brazil, in 1882 with Rev. and Mrs. W. B. Bagby as our first missionaries. These beloved and honored messengers are still representing us in this city. Our missions now fringe the Brazilian seacoast for three thousand miles and extend inland from ten to more than a thousand miles. Later our work extended into Argentina, Uruguay, Paraguay and Chile.

"A hundred years ago the church of God was on its knees asking that He would open the doors of closed lands. That prayer has been answered. Every great land is now open to the Gospel. The church is still kneeling. The petition is 'God send us missionaries'. That prayer is being answered in the hundreds of young men and women who are ready to give their lives to the sav-

ing of the millions of every tongue and nation. The church still kneels, bending very low, praying for itself. 'Lord give us means. Open our hearts to give the money. Lord make us willing in the day of Thy power. Our hearts are cold, touch us and make us delight to give according to what Thou hast given us!'"

BRAZIL

MORE than once in the pages of ROYAL SERVICE we have marveled at the vastness of Brazil and again we remind ourselves that this country is larger than the entire United States from the Great Lakes to the Gulf of Mexico and from the Atlantic to the Pacific, measuring twenty-five hundred miles, at its widest part, from east to west, and twenty-six hundred from north to south. There are thirty-seven hundred miles of coast line. There is room in this big land for the population of the whole world and enough riches to support them.

No view of Brazil would be complete without a glimpse of Rio de Janeiro, the world's most beautiful city. Its miles of curving shores, its rugged and eccentric mountain peaks surrounding the harbor, of which we have already had a passing view, are of imposing magnificence. But beautiful as it is, if we were to visit it, our deepest interest would be our Baptist work and our dear missionaries. First we visit some of our largest churches, then go through the Rio College, Seminary and Normal School, all in one group of buildings. This institution receives pupils from all parts of South America. Next the Carroll Memorial Publishing House receives our admiring interest. From this splendid plant great quantities of Baptist literature are sent out, such as Bibles, Testaments, tracts, monthly periodicals and Sunday school quarterlies. In the whole of South Brazil we have the following missionary centers: Rio de Janeiro, Sao Paulo, Porto Alegre, Curitiba, Campos, Campo Grande, Bello Horizonte, Victoria and Santos. In these stations there are seventy-four missionaries and sixty ordained native preachers who are telling the Gospel story in one hundred and sixty-seven organized churches and four hundred and fifty out stations. There are fifty-

seven graded schools and five kindergartens. A little bit of arithmetic will show us that there are about five institutions to each missionary. Surely the Great Burden Bearer must hold closely to them. There are possibly a hundred young men and women in our southern states who would gladly share their burden if there were means to send them. Let us think on these things!

In North Brazil the proportion of labor is about the same. In the seven cities and towns, Bahia, Pernambuco, Manaus, Corrente, Aracaju, Maranhao and Maceio there are thirty-four missionaries and fifty-three ordained native preachers who bear the responsibility of the one hundred and twenty-one churches and two hundred and ninety-nine out stations and twenty-six schools.

On both of these fields there are faithful native Christian workers without whom the heavy burden could not be borne but the prosperity of our work, under God, is the responsibility of each individual missionary and, next to him or her, the native worker. All missionaries tell us that nothing comforts them more than our prayerful sympathy. "Bear ye one another's burdens and so fulfill the law of Christ."

"For those who stay, dear Lord, we ask

The vision that exalts the task.

"Thy blessing, Lord, on those who go,
Thy faithful friendship may they know.

"Thy will be done on earth we pray,
By those who go and those who stay."

ARGENTINA

LIKE other South American countries the area of Argentina is better comprehended by comparison. This country is larger than the United States east of the Mississippi River. Look at the map of the United States and get an idea of Argentina's length and breadth. Its vast plains of grass and alfalfa feed millions of cattle, great flocks of sheep and large herds of horses; its wheat fields bear hundreds of tons of grain each year. The whole world looks to Argentina for bread and meat, which she can easily supply. In the Andean regions silver and gold are found and quite recently rich veins of coal have been discovered.

The eastern entrance to this land of opportunity is through the La Plata (Silver) River into the busy harbor of Buenos Aires filled with the great white grain elevators, warehouses and offices which surround the docks. As we have already seen this capital city is one of wealth, pleasure and lavish expenditure—an highway for "fashion's gay parade". Truly Buenos Aires deserves the title of "The Paris of Latin America". Yet this city does not speak to all alike, for the United States sailor boy, whose ship visited its harbor, when asked for his impressions of this southern "wonder city" replied, "I did not like it. The people in small trade looked as though they might stick a knife in my back for what was in my pocket. Then they did not have any pork and beans or griddle cakes and pie and the ice cream was bum." Evidently he did not mingle with the four (and forty) hundred.

Yet under the sordid self-seeking, the rich apparel, the indifference to things spiritual and the desire for things temporal there are some hungry hearts waiting to respond to the call of Christ which comes to them through His messengers. That this is true is shown in last year's S.B.C. report of two hundred and ninety-five baptisms in Argentina.

Southern Baptist missions had their beginning in Argentina in 1903 with two missionaries, today we have twenty-eight with nineteen ordained native preachers working in four cities, Buenos Aires, Mendoza, Cordoba and Montevideo, Uruguay. Our one church has grown to thirty-six with nineteen out stations. These figures include Uruguay and Paraguay, the latter field being under the care of the Argentine Baptist Convention. At Anuncion, Paraguay, political troubles have retarded our work but nevertheless the year has had its successes. In Montevideo we have two churches, one preaching hall and a suburban mission. It is a cause for rejoicing that two new missionaries have recently gone to this field.

CHILE

CHILE, the only country of South America lying altogether west of the Andes, is two thousand six hundred

and twenty-seven miles long. Placed east to west across the United States its sword-like body, varying in width from one hundred and five to two hundred and twenty-three miles, would stretch from New York to San Francisco and then extend over fifty miles into the Pacific Ocean. Except in the agricultural valleys Chile is poverty-stricken in verdure, but very rich in minerals. Gold, silver, nitrate, copper and nickel place her in an enviable position in the world's markets.

The story of the liberation of Chile is a long and bloody one but in the final struggle of 1824 Chile became an independent country. The years following the independence of South American republics was a favorable time for the introduction of Protestant truth. Methodist, Presbyterians and Episcopalians established missions in these early years which are still doing blessed work for the Master.

Southern Baptist work in Chile began in 1917, although Rev. W.D.T. MacDonald had been doing successful work for several years previous to this date. His work was in and around Temuco, a city of thirty-eight thousand inhabitants. To the usual multifarious duties of the missionary has been added the oversight of building the Girls' School, a handsome and well-situated structure with accommodations for a gymnasium and kindergarten. Here we have also a good church and Sunday school, a well organized women's missionary society and young people's meetings. There are comfortable pastoral and missionary residences. In the latter Rev. J. L. Hart holds the Pastors' Institute for native preachers.

At Santiago, Chile's capital, a beautiful city eighteen hundred feet above the sea, our work maintains a steady growth in numbers and in the grace of giving. The two churches are reaching out to several stations around the city. Here also the women and young people have flourishing missionary societies.

Concepcion, Chile's third city in importance, is our youngest mission. It was a healthy child and being well nurtured it has grown rapidly. The two chapels are inadequate for the work and the work is over-adequate for the two missionaries, Rev. and Mrs. R. Cecil Moore. We can imagine how welcome were the new missionaries sent to their aid during the

past year. Two churches and an immense field, covered by a native pastor, bring busy and profitable hours to our missionaries in this field.

WOMAN'S WORK

CHRISTIANITY can confer no greater blessing than to free womanhood from the slavery of a religion that hampers a full expression of her spiritual powers. To this end our women missionaries follow up conversion with instruction in Christian living and in interest for the salvation of others. When the time is ripe for the movement a W.M.U. is organized after the manner of the W.M.U. of the Southern Baptist Convention. This agency develops our foreign sisters through Bible and mission study classes and unites them with our own Union in prayer, purpose and gifts for worldwide evangelization.

The Brazilian W.M.U. was organized in 1909 with Mrs. W. R. Entzminger as president and Mrs. L. M. Reno vice president, other officers being chosen from the Brazilian membership. The executive committee, located at Rio, keeps in touch with the societies of the

various churches. These work along lines similar to our own, such as fostering junior societies, benevolence and personal service.

The Baptist women of Argentina and Uruguay report themselves as happily at work, holding regular meetings and mission study classes, forming new societies among women and girls, doing personal service work and editing a woman's page in the denominational paper. They are looking forward to a fully organized W.M.U.

At the annual meeting held at Concepcion, Chile, 1923, the Baptist women met for the first time in a convention of their own and conducted the program with intelligence and dignity, no one of them refusing to make a public prayer. Five active women's societies, with a membership of 96 and an offering of \$136.00 were reported. Our missionaries write hopefully of woman's work in Chile and the near prospect of a Chilean W.M.U.

What the coming of Jesus Christ meant to womanhood will never be fully known, but we do know that a world without the Spirit-filled Marys, Marthas and Lydias would be a forlorn place in which to live.

QUESTIONS ON PROGRAM TOPIC FOR STUDY AND DISCUSSION

1. Name some points of resemblance between the two Americas, also some differences
2. How can you account for the difference in standards of Catholic priesthood in the two continents?
3. What dangers confront a country in which wealth and political interests move faster than religious growth?
4. If you were to settle in South America and found no Protestant church near what would you do?
5. Would you advise an emigrant to go to North or South America? Give reasons.
6. What claim has early missionary effort in South America laid upon us?
7. To what extent have we upheld the torch committed to our hands by these early missionaries?
8. Why is it wise to build attractive churches in a Roman Catholic country?
9. What are your convictions in regard to Christian countries selling arms and battle ships to non-Christian countries?
10. How would you express a prayer for the United States of America? How express one for the United States of South America? Are you willing to make this prayer in your missionary society?



Y. W. A. PROGRAMS



Material found in the general program on pages 12-18 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 8 will also prove attractive additions.

Prepared by Mrs. I. E. Enlow

FIRST PROGRAM

Topic—Girls to the South of Us
Hymn—Shall We Gather at the River

Devotional—John 3:14-23

The Indian Girl

The Brazilian Girl

Prayer—That the Native Girls of South America May Be Brought to Christ

Hymn—The Light of the World Is Jesus

The Immigrant Girl

Prayer—That the Immigrant Girl "May Know Him"

Discussion—Our Commercial Versus Our Missionary Investment: Is It Just?

Hymn—Ye Christian Heralds, Go Proclaim

Devotional

SOUTH AMERICA, especially Brazil, seems predestined for Baptists, for truly there is "much water". These great water systems afford natural missionary highways and every drop of water is a silent invitation to every girl to come to Christ. (Read Scripture.)

Indian Girls

It is a misconception that the racial basis of South American peoples is Portuguese or Spanish. It is Indian. The native races were not wiped out by "conquistadores". They became the stock upon which Latin blood from Europe was grafted. Diversity of characteristics of South America is largely due to the difference in Indian racial stocks.

It is almost like chasing ostriches (which is a South American sport) to approach one of the Indian maidens. Reared in the wilderness, untutored, uncouth, shy of strangers, living in fear of her husband lest he murder her if she prove unfaithful, bedecking herself grotesquely with ornaments, she depicts the

miserable, unhappy lives of her Indian sisters. Of the twelve million Indians in South America, Brazil claims over a hundred tribes, nine of whom are the most squalid cannibal tribes in South America.

(See W.M.S. Program—Does South America Need Us?)

The Brazilian Girl

TRANSlation of a Sign in a Shop Window in Sao Paulo, Brazil—Jan. 1839:

"For the Festival of the Holy Spirit—
"Here may be found a beautiful assortment of Holy Ghosts in gold with glories at 80c each and smaller sizes without glories at 40c. Silver Holy Ghosts with glories at \$6.50 per 100; ditto without glories, \$3.50. Holy Ghosts of tin resembling silver 75c per 100". Other signs were "The Meat Shop of the Holy Spirit" and "Little Alley of Sacred Heart of Jesus".

What can be expected of a young Brazilian girl who inherits a religion like this! In gross ignorance, the quiet "home girl" plods along, doing laboring work in the fields and cities. She does not possess great beauty as the intermixture of bloods has made her too dark, especially in the case of the lower class girl, and the general loose ideas in regard to marriage relations together with the immoral lives of the priests have undermined her physical health. The aristocratic class of girls is educated in convents, but the lower class girl, usually not neat and clean, with front teeth often badly decayed and neglected, barefooted (stockings are seldom worn, even by grown girls), looks a poor specimen for our mission schools. If it were not for the appeal in her beautiful eyes and her willingness to work and our assurance of the transforming power of Christ, she might be turned away as hopeless. In our schools, how-

ever, she proves to be alert and intelligent. When she enters our boarding schools she sleeps with her images under her pillow, but as soon as she inhales the Christian atmosphere of the school, she hides them in her trunk. One girl walked a hundred miles to get to the railroad to go to our "Collegio Americano Baptista" at Victoria, Brazil. The development of this school from a primary school to a boarding school of high school rank, affiliated with fourteen schools in the interior, shows the marked progress of our mission schools. The Protestant missions in Brazil have been the most fruitful and successful in South America. (See W. M. U. Program—Protestant Missions In The Southern Continent and Brazil)

The Immigrant Girls

THE problem of the unevangelized immigrant girl in South America increases our responsibility for she hears no true gospel except through our missionaries.

The African girl is one of about five million negroes in Brazil. The thrifty, industrious girl from North Spain is there. The English girl has accompanied her parents who have come for investments in Argentine railroads. Southern Brazil and Argentina offer a home to the intelligent and adaptable girl from North Italy. There are 300,000 members in the family of the German girl, who keep their native customs in Southern Brazil, dominating the social and political life. The problem of giving Christ to the immigrants in our own North America makes us appreciate the greater difficulty in South America where so few know Him.

Our Commercial Versus Our Missionary Investment

ENCOURAGE thorough discussion from all, being sure to ask some three or four to be ready with informal talks. Use a map showing southern Baptist stations to point out our investment in missions in the land of the Southern Cross. Map may be ordered from Foreign Mission Board, Richmond, Va. See paragraph Do We Need South America? and other sections of W. M. S. program telling of our work there.

SECOND PROGRAM

Topic—A Thousand Mile Hike Down the Andes

Scripture—Hebrews 9:22-28; 10:1-22

Hymn—Christ Arose

Prayer—For Girls of Our Mission Schools in South America

Hymn—He Lives on High

Explanation by Leader of Hike

In Peru

In Bolivia

Hymn—Where Cross the Crowded Ways of Life

In the Long "Sliver Republic"

In Argentina

Hymn—The Whole Wide World for Jesus

Prayer—For Our Missionaries in These Countries

Suggestions—Tell of Geography of Each Country—Mission Stations and Missionaries

Explanation

BOOK after book has been written on South America, dealing with commerce, travel, but one finds very little on the status of the women and girls, their ideals and modes of living. On our hike our guide will give us a real view of the life of the girls. Refer to Seeing South America and a Circular Tour in W. M. S. Program.

In Peru

THESE people are nominally Catholics, but really cherish the ancient traditions of the Incas. Describe early Inca Civilization (See W. M. S. Program and any history). The customs, dress, influence of priests, are similar to those of Mexico and Cuba. Describe them. (See January and February programs).

There are no divorce laws in Peru and we find a high standard of morality. A girl never bows to a man unless he first salutes her. After marriage, she never receives a male caller in her husband's absence and when he goes away she goes into seclusion until he returns. The well-to-do homes are heated only by coal oil stoves and when a cool day comes, the people put on extra clothing when in the house and take it off when they go outdoors. In good sized towns, women often wash clothes in the open drain passing in front of their homes.

As we enter an Indian home, built of stones and ichu grass, we have to stoop lest we bump our heads. The family sleeps on the uneven earthen floor or hairy cowhide — among yellow curs, guinea pigs and other domestic ani-

mals. On the outside, over a fire of ichu grass, the girls are preparing food and in the field we see others working.

In this aristocratic country there is a great gulf between the laboring and the well-to-do classes which makes it hard for girls to enter the business world. A middle class is developing, not afraid of work, and this will eventually open the way for other girls to learn there is a means of livelihood other than marriage.

In Bolivia

CROSSING the boundary line at Lake Titicaca into northern Bolivia, we meet some Indian girls, selling herbs and drugs. They are riding llamas, upon which they depend for meat, milk, clothing and transportation. Since this country is sparsely settled and desert land lies toward the south, we turn into northern Chile.

In the Long "Sliver Republic"

THERE are elements of independence in Chilean women and new emphasis has given dignity to woman's work. In the large cities we find numbers of girls working in the factories and stores and they are gradually entering the business world. These girls are not tied down so closely by tradi-

tion and are not so narrow in their support of the church. Really, there is no "Chilean type" of girl. The greatest influence for vital religion in this country is our mission school. See paragraph on Chile in W. M. S. program and include in the hike visits to our stations there.

In Argentina

COMING through the Andes, we see in the distance the colossal statue of Christ on the border line between these two spirited nations.

The Argentine girl has boldly stepped through her latticed windows into the world outside. No "Argentine type" of girl meets us for she is a product of mixed races. This young woman has entered the world of business. She is contributing to the leading magazines, studying in the universities and in Buenos Aires, she is teaching dress-making and domestic science. In fact, she is advancing too fast for her spiritual good. With great pride, she leaves the old religion and does not feel the necessity for a new one. Far too strong are her tendencies toward rationalism. Tell of our missionary work there. (See paragraph on Argentina and woman's work in W. M. S. program.)

Dear W. M. S. Member or Friend:

You are invited to attend the Young People's Session of Woman's Missionary Union Annual Meeting, Atlanta, May 14, 1924. The program will be one showing how young people have helped, are helping and will keep on helping in the 75 Million Campaign. It will be such that you can reproduce it in your home church, bringing enthusiasm into giving that will mean Victory. You must be interested in missions if you are a Christian. You must be interested in young people if you are a Christian. Certainly you will be interested in the combination of young people and missions and in that case we want you to spend the evening with us at Tabernacle Baptist Church. Please be prompt and join in the singing of the first song. Thank you.

(Signed)

Y. W. A's., G. A's., R. A's.,
SUNBEAMS OF THE SOUTHLAND



COLLEGE Y. W. A.



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at Ridgecrest

Come On!

Our Y. W. A. Camp

June 17-27, 1924

Afternoons for Recreation and Relaxation

Mornings for Information

Evenings for Inspiration

FELLOWSHIP

FRIENDSHIP and His Spirit Over All

FROLIC

Make Your Vacation Worth While to Body, Mind and Soul
Wise Leadership, Careful Chaperonage

Who'll Be There?

Mrs. W. C. James, Miss Mallory, Miss Leachman, Miss
White, Miss Foreman, Foreign Missionaries, Miss Mather

How Much Will It All Cost?

Railroad fare will be at reduced rates

Room and board for ten days, \$15

Enrollment Fee, \$2.50

Don't YOU Want YOUR Daughter to be there too?

Write your state leader if you want her to share these rare joys

OUR RISEN LORD AND OUR YOUNG PEOPLE

"THE Lord is risen"—"It is so, of a truth", was the quaint old greeting of two friends or acquaintances on Easter Day, not the usual "How-do-you-do?". Use the words at the R.A., G.A. or Sunbeam Band meeting nearest to Easter. Every Sunday brings again remembrance of the resurrection of our Lord but tradition and custom have attached to Easter time additional significance as a season of emphasizing His triumph over death and sin. Of course, missionary education organizations meet during the week days—mid-week training department of the church—but the Easter season with its rabbits and colored eggs carries suggestion for adding attractiveness to these mid-week, as well as Sunday, activities of training and worship. There is every impetus to mission information in the fact of Easter as we look at other lands. China with her queer coffin equipment of knocker to use at the gate wherever one finds that and wishes to enter; Africa sending along wives and servants to serve the dead chieftain in the other world; South America scraping together her last sums of money to pay the priest to say mass to move the dear loved one out of purgatory—wherever we look we wish they knew "He is risen" and "because He lives I too shall live". G.A. and R.A. especially will be eager to talk about how we know Christ rose from the dead and how much better our knowledge is than the uncertainty and fear inevitable in other religions than Christianity. In this day with its much talk of not being sure that our Master is divine, let us seize every opportunity to show that He was and that His death and living again is our only basis for salvation and eternal life with God. Missions will be more proof to the hearts and minds of our young people than we are likely to think until we really consider the transformation that Christ alone has made in heathen lands, a transformation which becomes proof of His divinity. "All a matter of point of view. Sin is just in the thinking

anyway, certain things are not sin for them even if they are according to our standards. Our religion is no better than theirs. We just force our standards on Buddhists, Mohammedans, followers of Confucius—they are just as well off with their religion as we are with ours"—so speaks our high school student far too frequently these past few years. Real knowledge of the condition of the people who seek to follow the 8-fold path of Buddha, actual information about the misery of Mohammedan women, understanding Confucius' inability to help anyone succeed in following his code of rules,—real knowledge of missions and the triumph of our risen Lord will make our young people strong as they appreciate the conclusiveness of proof in the contrast between other religions and living Christianity. No one dare shut his eyes today, failing to see the danger of materialism to our young people, no one dare stop her ears against the murmur of their questioning doubts and their need for a full Christian fervor that will carry them safely by corners which otherwise might turn them away from Jesus Christ. The expansion of the reign of Christ through missionary enterprises will be one of the most powerful proofs of His right to be recognized as the divine Saviour. Let us be zealous to fill young minds full of missionary facts, people and incidents to fortify them in and for Him. Easter time is the time to impress the planting of such seed thoughts for it bespeaks the fulfillment of promised life for the years that are yet to come as childhood blossoms into youth and youth into young manhood and womanhood. The task today may seem sometimes monotonous, humdrum, even useless—bulbs look that way, little hard, drab-brown bunches but they grow into beautiful Easter lilies under careful warmth and sunlight. Missions will be warmth and sunlight for many a young person if you make it so, G.A. counselor, R.A. chief-counselor, Sunbeam Band leader! "The Lord is risen"—"It is so, of a truth."

Tell your son about the Honor Roll of 54



EARLY in April it is quite time to have a rounding up of Campaign gifts from our young people. One may not use the term "pledges" for them because five years ago many G.A.'s. and R.A.'s. today did not make pledges. There is only one reason why they are not regular givers to the Campaign now though and that is that leaders have failed to enlist their money interest. "Money interest" is too big a term? No, it may be small in amount now but as boys and girls grow so will the interest if their money is going in the right direction for Him. During this last year of the 75 Million Campaign, "Fulfillment Year", Sunbeam, G. A. and R.A. leaders may anticipate frequent suggestions as to receiving gifts from their young people to apply on the final year's contributions. We want to fulfill our fullest possible part as young people in the 27 million dollars. Mrs. V. I. Masters of Kentucky, thoughtfully sends the following suggestions.



You must not lay aside this card
No matter if it's raining hard,
But hasten to the sheltered home
Of who bids you come.
And if the day be dark or sunny,
Don't forget to bring your "munny."
Someone is to read the parody poem
below and receive the "silver shower".



Wouldn't your daughter like to be in the Honor Roll of 54

The someone should or could be cleverly costumed. If a G.A. (or Y.W.A. for the idea is equally effective for Y.W.A. or W.M.S.) she may wear a white dress with green crepe paper trimmings to suggest the growing things of rainy April as well as Uncle Sam's greenbacks. She should carry an umbrella with dollar bills pinned to the edge or coin hung in little bags at the tips of the ribs. If it is the R.A.'s. who are using the scheme, rain coat and hat would be well with bills on the larger umbrella which a boy would naturally have.

Schemes for giving are never to take the place of regular stewardship teachings and the practice of tithing but young people need some additional spur to make the act of presentation attractive after their hearts and minds have considered giving because of His love for us. Encourage fewer picture shows, less gum, not so many ice cream sodas and so enlarge the small gifts to bills that will add up to goodly amounts for our denominational Kingdom work.

A Campaign Shower (With acknowledgments to Robert Loveman)

It is not raining rain for me
It's raining dollar bills.
In every envelope I see
The green on all the hills.

It is not raining rain for me
It's raining silver dollars,
For missionaries far and near
For all the schools and scholars.

It is not raining rain for me,
It's raining golden coin,
In prayer and praise and love so free
All southern Baptists join.

April now herself bedecks
With many fairest flowers,
It also brings us Campaign checks
In 75-Million showers.

A cheer for all the helpers,
A shame on all who shirk,
We push aside the hinderers
Who round our pathway lurk.

The clouds of grey, we chase away
Their silver lining show.
We turn the darkness into day
And on to Victory go.

WOULDNT you like to have YOUR name printed in WORLD COMRADES? Your very own name? Of course you would!



The first R.A. from each state

The first G.A. from each state

The first Sunbeam from each state to send in 10 subscriptions for

WORLD COMRADES

is going to have his name and her name printed in the Honor Roll of 54 to be in the July-August-September number of WORLD COMRADES. Better not lag, because somebody else will be busy. Don't fail to be busy, thinking that somebody else has already gotten their list in first. Go right out NOW after 10 fifty-cent pieces from 10 subscribers and send the 10 names and addresses all at one time to our WORLD COMRADES headquarters, 1111 Age-Herald Bldg., Birmingham, Ala.

This announcement appears also in the April-May-June WORLD COMRADES. Move quickly. You like WORLD COMRADES, introduce it to 10 others and send 10 subscriptions.

Let the 0 be a hoop and the 1 the guide. Roll your 10 subscriptions in quick. All 10 must come at the same time.

As a help to you in getting the subscriptions there has been prepared a simple demonstration called "Hurrah for WORLD COMRADES". This tells in a very interesting way some things about the magazine. Present the playlet at a meeting to which all the W.M. U. organizations in your church have been invited and be sure to call for subscriptions. The playlet will be sent free to all who promise to use it. Write today to your state leader of young peo-

ple's work asking her to send you a copy.



R. A. Counselors will rejoice in a new booklet crammed full of good things for Royal Ambassadors. It is Right Hand Helps, published by South Carolina W.M.U., 1801 Hampton St., Columbia, S. C., and sold at the nominal price of twenty-five cents. And who wrote it? None other than Miss Azile Wofford, outstanding in success in her R.A. work as state leader in South Carolina. It is her contribution to R.A. activity in the homeland as she leaves for new fields of Royal Ambassador work in Argentina. Order the book today and bring its suggestions, demonstrations, songs and practical methods into your chapter right away. It will be the best sort of tonic against any dangers of spring fever.



SUNBEAMS will enjoy playing "Who walks with me under my umbrella?" during these showery April days. Reference to paragraph Do We Need South America? in the general program will bring suggestions to the leader and general knowledge of importations from other countries may enlarge the scope of the game. The rubbers our Sunbeam girl wears came from South American rubber plants no doubt—so the little girl from South America walks with the Sunbeam child of the southland even though she may not be seen. And the silk of the umbrella may have come from South America too, the panama hat surely, the little wool dress from Uruguay or Argentina. Go over the list of things and teach the Sunbeams where the things that they eat, wear and use very likely came from. After a little thinking along this line choose one Sunbeam to walk up and down in front carrying her umbrella open. She will think of something she is wearing and telling the leader in a whisper so that she may be certainly correct, will

(Concluded on Page 27)

Call your children's attention to WORLD COMRADES Honor Roll



PERSONAL SERVICE



A GOOD WILL CENTER SERVING THE NEIGHBORHOOD

THE Good Will Center of the Ocoee Association W.M.U. is located at 2211 Whiteside St. in Chattanooga's largest industrial community. Our Lord has so wondrously blessed the efforts put forth at this workshop of His that although the attractive five room brick bungalow was not opened until December 8, 1922, the work has already outgrown the building. So evident was the need of adding to the building that at the recent quarterly meeting of the Ocoee Association W.M.U. it was unanimously voted to borrow the money and enlarge. This step was taken after much prayer as hearts were burdened for the success of the 75 Million Campaign and no one wanted to divert one cent that should go to the 75 Million fund.

One resident worker and a corps of excellent volunteer workers have the twelve different weekly clubs or classes at the center with an average weekly attendance of 239 different people per week.

December was "decision month" at the Center among the older boys and girls. Many accepted Christ as their personal Savior and united with the church of their choice. Their growth spiritually is demonstrated by their better work at clubs, their new year resolutions and their attending church and Sunday school more regularly.

Next door on one side of Good Will Center in a very small upstairs room with only one window lives a widowed mother, who has been totally blind seven years, with her two boys, one 14 years of age and the other 9. The worker at the Center consulting with these boys' teachers at the public school found that the younger boy only in first grade seemed listless and was making no progress. The worker took him to an eye specialist and it was found that he had trichoma in a very bad form. He was treated three times daily at the Center and had a slight operation; the doctor pronounces him entirely well now and ready to enter school again after only six weeks' absence.

On the other side of the Center also upstairs in one small room lived a father, mother and four children, the youngest five months old. Crops having failed in the country they came to the city to get work. They did not want or need charity as the father was able and eager to work and so soon found a job. Rent being high they could afford only the one room and soon the mother was taken sick; on Christmas day she and the baby were sent to the charity hospital. While at the hospital the mother developed pneumonia, the after effects of which made it necessary for her to go to "Pine Breeze", the tuberculosis hospital. Then the three little girls and the baby were gotten into the city orphans' home pending the mother's home-coming. After only one night and day at the tuberculosis hospital the Center worker, flashlight in hand, climbed those dark stairs to tell the husband and father that his wife was dying. As he did not even know the way to the hospital about four miles distant a taxicab must be called. The next day the father and three little girls went with the mother's body to the country burying ground. Had the Center not been in touch with this stricken family Christ might not have been "lifted up" to them as He was.

The Center being located only three blocks from a Baptist church it was thought best to not have a Sunday afternoon Sunday school, but a Woman's Bible Class, for women who cannot or do not attend Sunday school, is being much used of our Lord.—*Nell V. Bullock, Tennessee*



SOCIETY METHODS



REACHING THE STANDARD

Clause 6.—Observance of the special seasons of prayer and gifts for state, home and foreign missions

AS our women in larger numbers, especially our leaders, study our books on prayer, "How to Pray" and "Intercessory Prayer", they with Samuel will consider it a "sin against the Lord not to pray for others". Our prayer should be, "Every woman in the church, whether an active member in the W.M.U. or not, in attendance at these seasons of study and intercession". Some of our Missouri women have sent to us their plans and we are passing them on to you.

Says one: "One of our best methods in making our Weeks of Prayer a success is by having some one from each department of our church on the program at some time. Our pastor uses the suggested topic on Sunday morning and at the Sunday evening service the B.Y.P.U. has the program in charge. Throughout the week our women are the leaders but the pastor is present and on the program one time during the week. The Sunday school superintendent and deacons are also given a topic on one program".

Another fearlessly condemns the practice of crowding a week's study and prayer into a day, in the following words, along with other helpful suggestions: "Our society is opposed to crowding a whole week of prayer into one day's observance. It is too much like ancient Israel during the days of decline, offering to God their defective animals in order to keep the letter of the law without the spirit. In our opinion, the society, which has a day of prayer and calls it observing a Week of Prayer, should not have the same credit on the Standard of Excellence as the societies observing the whole week in the spirit which was originally intended. We have six meetings, observing Friday's and Saturday's programs both on Friday, so as not to work a hardship on our housewives who have been in faithful attendance during the week. Our Sunday meeting is held in the church, as is also

our Wednesday Ingathering Program. The last named service takes the place of our mid-week prayer service, thus getting the cooperation of our pastor and the attention and interest of the men who are regular attendants at that service. All other meetings are held in the homes. We try to secure homes of women who are not active members in our society as far as possible and in different sections of the city. In this way we reach more women and those not interested in mission work. Each hostess is expected to invite her neighbors and friends to this meeting. As soon as we get the program material from state headquarters, which is more than a month in advance of the meetings, we place the program and leaflets for each respective day in a separate envelope. At the next regular meeting we give out the envelopes for the offering and decide on the leaders and hostess for each day. These names are written on the envelope containing programs, then each leader is given the envelope containing her subject matter and is expected to work up her program in an efficient manner. Throughout the regular church services of the week announcements are made and all women of the church are urged to attend".—*Amy Goodman, Mo.*

OUR YOUNG PEOPLE

(Concluded from Page 25)

ask "Who walks with me under my umbrella?" Answers and questions from the Sunbeams will narrow down as in all such games until someone guesses the very one. "It is the little girl from Panama who walks with her, she is thinking about her hat."—"It is the little girl from Central America who walks with her, she is thinking about the red in her dress." When one of the boys is "it" he may choose to think of the boy who sent the mahogany tip on the umbrella handle, or the boy who started him the rice-pudding he ate for lunch.

TRAINING SCHOOL

CHANNELS OF BLESSING

THE doors of The Power House of Prayer open to receive the handmaiden whom the Master has called. There she meets other maidens who also have "arisen quickly" and have come unto Him from every state of our southland. Two years later the doors of The Power House of Prayer again stand ajar, and from its walls these maidens come forth. With a zeal to serve, which has more thoroughly permeated their lives since the call was first heard, many turn their faces toward the homeland needs.

In our city churches these women are influencing the lives of both the old and young. "Pastor's assistant" is a most inclusive term. The pastor's problems are his assistant's problems. His detailed office work is lifted by her from his busy hands. She is well acquainted with the membership of the church. Every organization of the church is her interest. She enlists, organizes, fosters and instructs. In almost every instance our pastor's assistant's power is felt not only in her local church but throughout the city.

Young women with normal training and teaching experience find joy in mountain school work. From the kindergarten room through the high school grades they are raising standards of living above anything which those lives have hitherto known. Domestic duties are transformed, and mountain school children return to their places of abode among the hills to make of them real homes. The regular class room activities serve as an ideal point of contact with the children and the families from which they come, and the teacher by her consecrated, sympathetic life is molding in a marvelous way the lives of our worthy but long unreached mountain people.

The Woman's Missionary Union, Baptist Young People's Unions, and Sunday School Boards of the states have sounded the call for trained workers. Hence our women are at their desks in these head-

quarters' offices, viewing the needs and working out the problems of their particular state. Not only in the office, but out on the field, these organizations must have trained workers to carry out every phase of their plans in the associations and rural districts. There are often additional workers during the summer months. The task of these field workers as they touch the lives of college boys and girls in their plans for the future, and as they instruct and inspire churches in less-developed associations of the various states cannot be overestimated.

Some whose hands are tender in the care of the sick have felt the wonderful opportunity to use their talent in a still higher service, and through their nursing to carry His love and the message which it prompts. So from the Training School go those who in hospitals, private nursing, and mill districts are ministering to the heart's needs as well as to those of the body.

W.M.U. Training School girls have caught such visions of Good Will Center work that they are organizing and promoting it wherever possible. Some of our happiest girls are those who in Good Will Centers are bending over curly headed children from across the sea, arousing their interest in all sorts of domestic and childish activities in order that their hearts may be opened to the story of the Christ.

We find them also in school work among the Cubans and Italians in Florida. From Cuba, too, optimistic reports of Training School girls' efforts come. The great responsibility of teaching Bible in our colleges has been undertaken. An inestimable value is placed upon this opportunity in this day of critical Bible study. So in the homeland as in China, Japan, South America, and Africa the light gleams. Each year it brighter grows because from the House called Beautiful maidens go with flaming torches to "Take the Light".—*Thelma Reynolds*

FROM OUR MISSIONARIES



A BRAZILIAN W.M.U. MEETING

THE meetings of the W.M.U. at our State Convention, in the Campo Flumenense field, were enthusiastic and inspiring. There were many representatives and visitors there, being in attendance more than 300 women. We have in 65 churches 55 women's and 31 children's societies, all working joyfully for the Master.

The convention met with one of our churches which had just completed a beautiful new building, very commodious, but on this occasion it proved to be much too small. We had at each session 600 to 700 people. Because of the crowds and only the one main room, our women's meetings were about to be eclipsed. We had been offered the dining room in one of the hotels but it was too small. Then a representative from the public came and offered us the assembly room of the county court. We gladly accepted the courtesy and considered it very significant of their good will to our denomination.

On the way to our first meeting I had the women stop one minute, while we took a picture. As we filed up the stairway to the assembly room, which is located just above the jail, our hearts thrilled with joy and thanksgiving at the thought of the past history of the Sao Fidelas Church. It was here, some 29 years ago, that Rev. S. L. Ginsburg was arrested for preaching the gospel and taken prisoner to this very jail. Now, we a body of Christian

women, had been cordially invited to use the court room for our meetings. No wonder our hearts rejoiced! One sister attending this convention was present on that occasion 29 years ago. This colored woman is a choice Christian spirit, and the main stay of our woman's society in Campos where she now lives. As we climbed the stairway she said, "Oh, how I recall those first attempts to proclaim the Gospel here in Sao Fidelas! Now as I see the welcome the townspeople give us my heart overflows with joy, I praise Him who transformed their lives". This sister, as you would guess, is a wonderful personal worker. Many times have we gone out together in Campos. It has been a privilege to me to know and work with her.

This year in our work we are stressing enlistment, striving for a complete enlistment of all church members in our organized work among women. Also we are trying to attain to the eight points in our Standard of Excellence, which is copied from your standard at home. We have some societies that have easily fulfilled seven points. The eighth is hard, being this, that two-thirds of the members of the society read our denominational paper. So many of our people have never had the opportunity of learning to read.

We crave your prayers for the progress of His work. We pray for you.—*Mrs. L. M. Bratcher, Brazil*



HOME DEPARTMENT



THE GREATEST PEACE MONUMENT IN THE WORLD

WHEREVER a notable event in the history of the world is linked with divine power there is always a story that can be told again and again, and the heart of the reader who trusts in that divine power will respond again and again. "The Christ of the Andes", the greatest peace monument in the world, gives such a story:

Argentina and Chile are separated by the Andes mountains, which are so high that their summits are always covered with snow. A dispute arose between the two countries as to the exact boundary line up there on the mountains. They quarreled over it in hot Spanish words. They quarreled for generations. Then they began to get ready to fight over it by building guns and warships and drilling their soldiers. But our sisters in these countries, like ourselves, preferred peace, they did not want war. Through the efforts of two leading bishops and the women of Argentina and Chile, the war leaders finally agreed to submit the question to Queen Victoria of England for arbitration and a treaty of peace was signed on May 28, 1903.

In the meantime a young Argentine sculptor had made a beautiful bronze statue of Christ from cannon taken during the war of independence with Spain. Senora de Costa, a resident of Buenos Aires, on the day the treaty was signed invited the Argentine President and Chile's representative to inspect this statue and asked permission to have it placed on the highest accessible peak of the Andes as a symbol of perpetual peace between the two countries. This was done at the cost of \$100,000. "But," says one historian, "how should the figure be placed? It would not do to have the back turned toward Chile for the hardy Chilean would resent that. Neither would it do to turn the back toward Argentina for the proud Argentine would not tolerate that. So it was

decided to have the figure face along the direction of the boundary line, but would it be to the north or to the south? To face southward would be to have it look toward the South Pole and the icy waters of the Antarctic. That was not the region of hope. So it was placed in a northerly direction and now as the traveler ascends to the summit he beholds the majestic figure of 'The Christ of the Andes', with the cross in one hand while the other is uplifted in blessing and the eyes look northward. It seems to look northward to the United States and the Dominion of Canada. It symbolizes the appeal of South America to the peoples of the north. It is the symbol of the appeal of the real Christ." So there it stands amid the eternal snows teaching the whole world a noble lesson.

It was the women of Argentina and Chile who raised the money for the wonderful statue. It was a woman to whom its erection was largely due. It was a woman to whom the appeal for arbitration was made. Can the women of North America disregard this appeal from her sister country where a dead Christ is their only hope? Can Christian womanhood disregard the appeal of the living Christ to send His Gospel of life to bring everlasting peace to the peoples of South America?

So, poised in clean Andean air,
Where bleak with cliffs the grim peaks stare,

Christ reaching out His sacred hands,
Sheds His brave peace upon the lands.

O Christ of Olivet, you hushed the wars
Under the far Andean stars;
Lift now your strong nail-wounded hands

Over all peoples, over all lands—
Stretch out those comrade hands to be
A shelter over land and sea!

—Edwin Markham



UNION NOTES



ROUND TABLE

THE months of Miss Mallory's journeyings in the Far East have come to their close and as this issue of ROYAL SERVICE reaches you she will be on her way back to the United States. Those who want to send her a welcoming message should start it in time to reach San Francisco by the twentieth of March and address it care of Ramona Hotel, San Francisco, California. In this issue, as in others that have appeared since Miss Mallory sailed away last summer, an interesting article gives evidence of the rich experiences that have been hers during the months in the Orient.

SLOGANS are quite the order of the day. Do you know that we have one for this final "Fulfillment Year" of our 75 Million Campaign? Lay it up in your heart and meditate upon it, use it in speeches, blazon it forth on posters until all whom you touch in your daily contacts will realize the truth it embodies. "Duty done means Victory won." We must have victory for the Campaign so let every member of Woman's Missionary Union organizations do her full duty in paying her own pledge. Then go beyond duty and claim the privilege of making an extra offering to take care of some pledge that will not be paid.

THE report which our treasurer, Mrs. Lowndes, gives us for the third quarter is encouraging. During the three-quarters of this Convention year we have had reported \$1,503,209. This is slightly better than we did in the corresponding period last year but how little it seems in the face of the pressing opportunities now open to southern Baptists! There is a Chinese proverb which says "Exhaust your strength to enter into the perfect place". We have not nearly exhausted our human strength for the sake of this great enterprise entrusted by God to southern Baptists and certainly we have not even touched the inexhaustible divine resources which He will open up when we meet His conditions.

IT is reassuring to go back to House Beautiful without Mrs. McLure and find that the spirit of fully consecrated living which she built into the atmosphere during her sixteen years as principal of the W.M.U. Training School has not been altered or diminished in impact. Miss Carrie Littlejohn has "carried on" in splendid fashion through this year with the loyal assistance of the student committee and entire student body and the faithful cooperation of the faculty. Around the world the bonds of sisterhood are sweet and strong in the prayers that strengthen daily both those who are out in His service and those who tarry for days of training. The young people's secretary on her recent visit found our girls more informed on W.M.U. fundamentals and the principles of missionary education than ever before, thanks to the new course being well wrought out by Miss Wilma Bucy, M.M.T. graduate of the Training School.

THE fifth Efficiency School to be held at Southwest Baptist College, Bolivar, Mo., had an outside registration beyond 150 and included the 276 regularly enrolled students of S.W.B.S. Classes were taught in all departments of denominational activity by experts in each phase of church training. Miss Effie McDaniel, B.Y.P.U. director in Dr. Truett's church, Mr. Hockett, state Sunday school secretary for Missouri, Mrs. Thatch, Rev. Gathright and Rev. Leonard of Missouri, Dr. Morgan of S.W. B. S., Mr. I. E. Reynolds of Southwestern Seminary and Miss Juliette Mather made up the faculty. Outstanding men of the denomination addressed the school in assembly at morning and evening hours. Dr. W. C. James, Dr. W. F. Powell and Mr. Harry Strickland were among the much praised speakers. One special feature of the Efficiency School was the formal opening of the beautifully appointed new girls' dormitory, Muirhead Hall. This was a delightful banquet occasion with Miss McDaniel as toastmistress, introducing those who toasted Our President, Dr. J. C. Pike, Our Faculty, Our Students, Our

Guests and Our Old Days. Our Future was a talk on the value of Christian Education by Miss Mather.

THE Baptist Student Conference for the western states was held at Shawnee, Okla., February 8-10. Due to the recent Indianapolis Student Volunteer Convention the attendance was not quite as large as last year at the similar meeting in Shreveport, La., but there was a fine spirit manifested and the students seemed to settle themselves more quickly to the business of grasping the great messages brought to them by such speakers as Dr. John L. Hill, Dr. W. W. Hamilton, Secretary J. B. Rounds, Mrs. J. M. Dawson. The College Y. W. A. girls and their friends lunched together on Saturday of the conference, giving opportunity for more real acquaintance among the young women. State college correspondents introduced were Mrs. Irvin Lawrence from Arkansas, Mrs. F. W. Armstrong of Missouri, Miss Kate Mayers, newly elected in Texas and Mrs. Berta K. Spooner of Oklahoma. Each in turn introduced a Y.W.A. member from every college in her state represented at the conference and clever greetings came spontaneously to encourage all to Yoke, Work, Abide more truly during the coming year. Much promise for several new A-1 College Y.W.A.'s. was seen in spite of the higher Standard of Excellence requiring 75 per cent of the Baptist girls as active Y.W.A. members.

WHAT is a W.M.U. District Institute? That this question might be answered Mrs. Janie Cree Bose sent Miss Bright, Kentucky's young people's secretary and Miss White, the Union's field worker, to the five districts in Kentucky to ask the vice president of each district for her definition of an institute. To Covington, Winchester, Pineville, Bowling Green and Princeton they journeyed, seeking earnestly the best plans for an institute. Mrs. Wood and Mrs. Hamilton, of the Central and Eastern Districts, added to their splendid conferences on W.M.U. plans and methods, demonstrations of our young people's work and messages in pageantry the inspirational and informational study of the "acts of North China Baptists", led by Missionary Frank Conely and wife, of Tsining. Mrs. Elsey,

of the Southeastern District, offered a most unique and interesting Oriental Tea, made possible by Miss Linda Miller, missionary to Burma under the Northern Baptist Board. Mrs. Camp, of the Western District, could not attend the institute, but right royally did Mrs. McCaslin and Mrs. Steger, of the Little River Association, plan and carry out their institute plans. One of the most gratifying features of this meeting in Princeton was the attendance upon the sessions of women from the colored church in the city. Sixteen colored women came and, at the close of the meeting, asked that they be organized into a Woman's Missionary Society. May we not have more personal service work of this nature?

"What is an institute?" Mrs. Bose asked the two wayfarers when they returned. "Oh, an institute may be a meeting of various programs, conferences, demonstrations and addresses. It depends upon the ideas of those in charge what the definition shall be", answered the two definition seekers. "But these five institutes have been opportunities to come into closer fellowship with Kentucky Baptist women and learn of them lessons of the beauty and joy of W.M.U. work faithfully and lovingly accomplished" is the report your field worker would make.

MONTHS so full of change from place to place have held no time for quiet writing so our corresponding secretary has found out. For this reason the book which she is planning to write concerning China as she has seen it cannot be ready for use in summer assemblies or summer mission study classes in local organizations. However we can look forward to having it later on, knowing that it will "be good when it comes". China is to be the topic of study for the coming fall and winter and there will doubtless be a rich offering of new publications on this ever appealing subject.

THE students at the Baptist Bible Institute in New Orleans have unanimously voted to go without supper every Monday night, thus saving about \$50 each week. This amount they propose to contribute to the 75 Million Campaign—not a bad example which many others might follow thus contributing to the cause and incidentally to their own physical welfare.

WOMAN'S MISSIONARY UNION

Campaign Pledges

Including Receipts from May 1, 1923, to February 1, 1924

STATES	PLEDGES	PAID	DUE
Alabama	\$ 1,087,000.00	\$ 686,588.68	\$ 400,411.32
Arkansas	640,000.00	432,974.50	207,025.50
District of Columbia	10,000.00	52,670.58	*
Florida	274,539.00	234,739.52	39,799.48
Georgia	2,262,013.00	1,379,955.06	882,057.94
Illinois	312,000.00	184,475.94	127,524.06
Kentucky	1,693,703.00	1,343,825.37	349,877.63
Louisiana	874,962.00	513,043.49	361,918.51
Maryland	215,388.00	121,090.24	94,297.76
Mississippi	850,675.00	495,581.32	355,093.68
Missouri	800,000.00	194,729.01	605,270.99
New Mexico	125,000.00	67,950.73	57,049.27
North Carolina	2,167,335.00	1,323,579.59	843,755.41
Oklahoma	1,043,093.00	620,994.48	422,098.52
South Carolina	2,015,000.00	1,234,554.16	780,445.84
Tennessee	1,170,996.00	826,635.13	344,360.87
Texas	4,100,000.00	1,764,875.17	2,335,124.83
Virginia	2,424,076.00	1,651,649.43	772,426.57
Totals	\$22,065,780.00	\$13,129,912.40	\$8,978,538.18

*District of Columbia has more than paid Campaign Pledges in full.

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WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION

Third Quarterly Report from November 1, 1923, to February 1, 1924

MRS. W. C. LOWNDES, Treasurer

As Reported by State Treasurers.

November 1, 1923, to February 1, 1924.	Alabama	Arkansas	District of Columbia	Florida	Georgia	Illinois	Kentucky	Louisiana	Maryland	Mississippi	Missouri	N. Mexico	N. Carolina	Oklahoma	S. Carolina	Tennessee	Texas	Virginia	Totals
W. M. S.—Foreign.....	\$ 5791 67	\$ 2816 94	\$ 1385 16	\$ 2152 41	\$ 1935 88	\$ 1744 53	\$ 1677 07	\$ 2722 39	\$ 854 37	\$ 3353 15	\$ 2460 97	\$ 427 53	\$ 19889 07	\$ 17138 62	\$ 6758 58	\$ 4137 91	\$ 27030 09	\$ 12283 33	
Home.....	2867 33	1030 55	1385 16	1939 61	10623 92	870 28	6351 06	2087 17	419 53	1361 65	788 64	322 75	9952 72	6113 89	3691 95	5252 14	13685 66	7054 91	
Bible Fd. S. S. Bd.....	50 00												24 10	230 00	80 00			374 18	
Margaret Fund.....	212 59	100 00											27 35	300 00	220 00			1150 95	
Training School.....	1150 00	830 00	514 00	734 00	990 00	110 15	901 16	194 09	250 00	1100 83	332 42	80 00	1725 00	2435 80	990 00			12544 28	
Other Camp. Objects.....	1935 48	12912 40	1385 16	5287 88	26193 72	4417 11	23512 61	13339 07	1631 72	6201 38	4935 14	1492 91	53560 68	40256 78	20395 76	99222 57	46132 31	367862 08	
Y. W. A.—Foreign.....	289 11	135 51		81 87	565 98		1127 41	82 61	82 61	535 64	615 24	44 00	1642 90	1331 33	313 18	333 68	2258 65	9407 14	
Home.....	150 90	80 83		75 75	343 97		332 96	41 21	41 21	335 15	197 16	43 00	784 00	475 81	170 83	1141 75	1112 30	5300 53	
Bible Fd. S. S. Bd.....													10 00					10 00	
Margaret Fund.....													10 00					10 00	
Training School.....	622 19	839 58		251 75	1353 96		362 50		244 23		123 78	128 48	690 00	3254 94	939 56	6249 38	3065 42	3323 64	
Other Camp. Objects.....	59 64	15 64		77 00	45 42		75 06	8 54	8 54	160 03	246 10	13 45	345 50	402 35	41 16	29 50	682 39	2167 75	
G. A.—Foreign.....	26 81	2 35		50 00	30 28		30 76	2 36	2 36	85 30	78 86	9 00	226 85	143 77	22 45	4 00	283 95	986 74	
Home.....													15 50					15 50	
Bible Fd. S. S. Bd.....													18 90					18 90	
Margaret Fund.....													310 00					310 00	
Training School.....	102 64	25 15		106 97			104 98	8 26			433 51	49 65	1333 87	983 48	123 46	115 10	1906 16	4452 81	
Other Camp. Objects.....	33 79	37 85		3 00	40 83		35 12			17 20	246 09		160 70	375 78	15 56	2 60	579 26	1567 08	
R. A.—Foreign.....	13 15			2 07	27 28		9 06			31 59	78 86		26 15	134 31	9 48		289 74	656 56	
Home.....													6 00					6 00	
Bible Fd. S. S. Bd.....													190 00					190 00	
Margaret Fund.....	47 17	1 50					1 00				433 51	62 94	701 34	918 74	46 06	59 40	985 58	3435 19	
Training School.....	137 15	70 02		97 41	153 25		294 46	13 67	13 67	275 37	123 06	17 09	687 66	757 19	74 76	140 01	1878 33	3813 37	
Other Camp. Objects.....	55 48	38 05		60 03	102 17		34 80			182 59	39 44	16 02	345 00	270 63	40 78	13 44	309 39	1588 01	
Home.....													27 87					27 87	
Bible Fd. S. S. Bd.....													250 00					250 00	
Margaret Fund.....													250 00					250 00	
Training School.....	222 28	150 98			357 57		128 38	1 73			246 77	47 13	2544 34	1856 22	224 28	437 93	1281 99	7519 48	
Other Camp. Objects.....																			
Totals.....	\$ 75782 10	\$ 19703 25	\$ 4469 48	\$ 11042 76	\$ 96995 78	\$ 7235 32	\$ 51406 99	\$ 18347 43	\$ 1354 44	\$ 13429 42	\$ 12802 39	\$ 2778 75	\$ 110407 73	\$ 236 97	\$ 77379 38	\$ 34077 45	\$ 115179 61	\$ 108114 87	\$ 970885 74

Totals: For Foreign Missions \$149,239.47; Home Missions \$79,046.75; Bible Fd. S. S. Board \$453.62; Margaret Fund \$1,221.12; Training School \$4,622.57; Scholarship Fund \$4,148.50; Campaign Endowment and Enlargement \$5,529.71; Other Campaign Objects \$426,404.00; Total \$670,665.74.

Value of Boxes to Missionaries \$35,000.00.

OTHER CAMPAIGN OBJECTS Included in First Table

States	Ministerial Relief	Christian Education	State Missions	Orphanages	Hospitals	Miscellaneous	Totals
Alabama.....	\$ 838.60	\$ 6,433.47	\$ 2,841.22	\$ 5,483.56	\$ 452.82	\$ 991.70	\$ 16,049.67
Arkansas.....	239.01	4,747.25	2,949.72	3,786.50	1,235.31		13,949.49
District of Columbia.....			1,385.16				1,385.16
Florida.....	223.43	995.14	3,183.89	1,117.17		38,106.70	5,519.63
Georgia.....	189.36	2,284.08	1,022.39	887.32	33.96		38,106.70
Illinois.....	1,781.21	12,405.39	6,422.32	2,355.08	1,826.06	122.51	4,417.11
Kentucky.....	108.26	7,767.88	2,722.39	1,524.54	1,216.00		24,912.57
Louisiana.....			237.19			1,648.75	13,339.07
Maryland.....	148.41	3,159.00	2,014.12	318.02	561.83		1,885.94
Mississippi.....	84.66	1,228.81	5,850.43	105.51	49.00	84.30	6,201.38
Missouri.....		179.85	763.79	148.85		688.42	7,402.71
New Mexico.....	4,706.44	30,720.53	13,580.03	12,447.53	1,564.27	66.16	1,780.91
North Carolina.....			7,514.35	6,108.25	2,276.84		63,084.96
Oklahoma.....	1,442.83	28,469.06	4,918.12	1,967.25	3,606.62	1,438.83	47,250.16
South Carolina.....	1,311.49	9,836.24	4,918.12	1,967.25	3,606.62		21,639.72
Tennessee.....	249.28	5,935.32	789.28	16,546.00	1,965.29	78,599.21	104,084.38
Texas.....	6,139.79	24,559.07	15,345.79	6,771.38	2,578.41		55,394.44
Virginia.....	\$ 17,462.77	\$ 138,721.09	\$ 71,540.19	\$ 59,566.96	\$ 17,366.41	\$ 121,746.58	\$ 426,404.00
Totals.....							

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