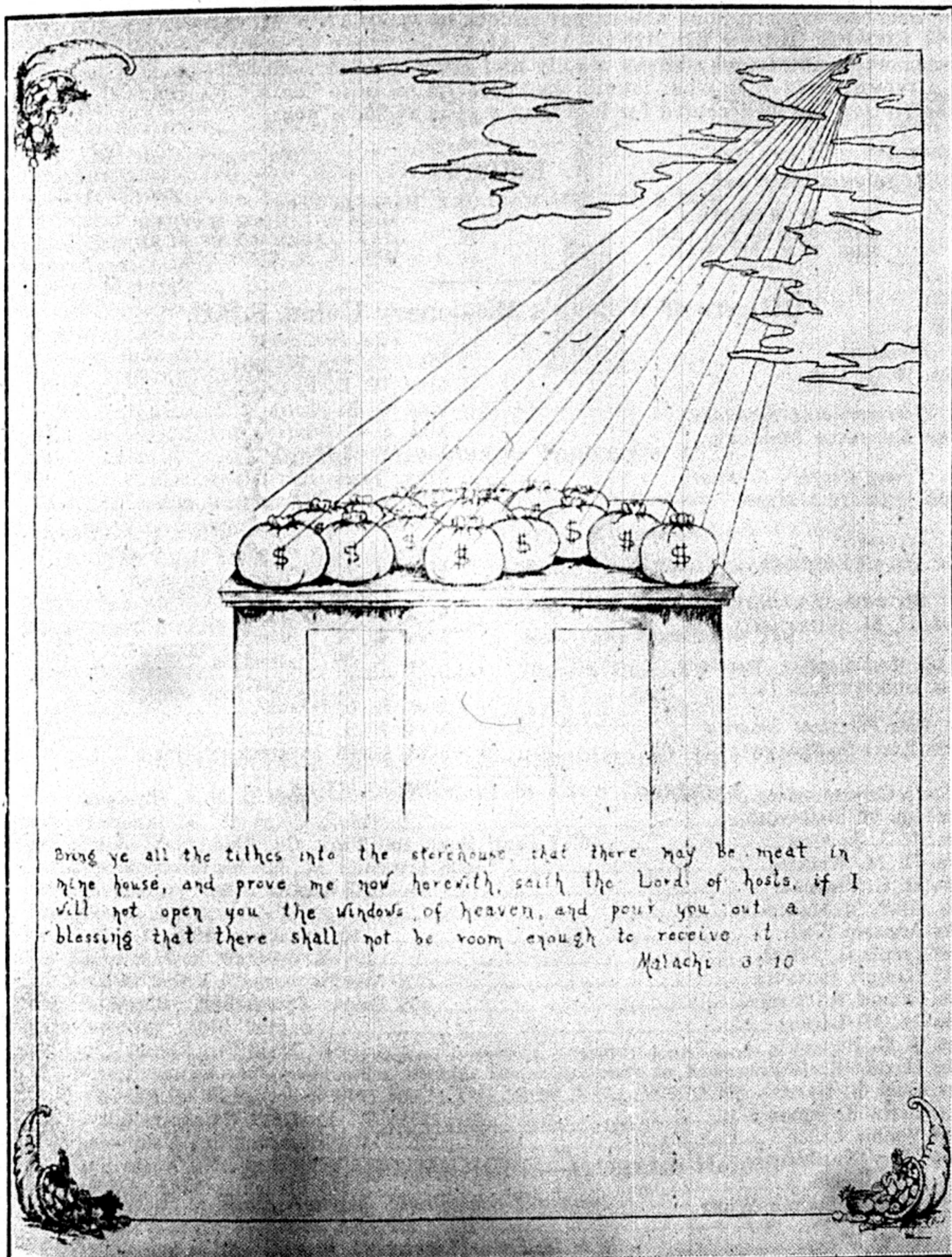


Royal Service

SUCCESSOR TO OUR MISSION FIELDS



Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

Malachi 3:10

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Royal Service

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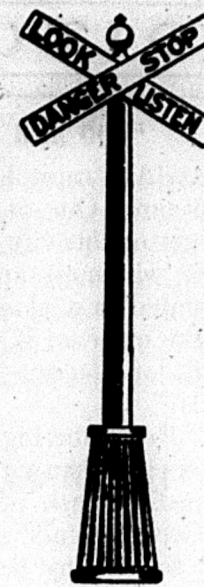
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If there is a red mark in this corner, then the "signal" means that your subscription expires with this issue. Please renew as soon as you see this red mark. See directions at top of page 2.

Monthly Missionary Topics for 1927

Jan.—Intercession for Revival	July—Our Summer Schools
Feb.—What Is a Missionary?	Aug.—Missions in Latin Countries
March—The Effect of New Industrial Conditions on Home Missions	Sept.—Some Phases of Medical Missions
April—New Movements in the Orient	Oct.—The Heathen Invasion of America
May—Our Convention: Its Organization and Purpose	Nov.—The Questioning Jew
June—Children and Missions: Their Organizations and Literature	Dec.—A Character Study: Christ and Confucius

SUGGESTED LEAFLETS—Supplement to Program

AUGUST—Missions in Latin Countries

A Venetian Baptist.....	Cents. 3
Snapshots from Brazil.....	3
South America's Roll Call (an Exercise).....	3
The Riches of Rome.....	2
The Land of Manana.....	3
The Light of Mexico's New Day.....	3
The Call of South America (Poem).....	2
Why Evangelize Romanists?.....	2

When stamps are sent in payment for leaflets or ROYAL SERVICE kindly send, as far as possible, those of the two cent denomination, allowing one or two cents for postage on leaflets, to W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.

BOOK REFERENCES—Program Helps

Christian Work in South America, Montevideo Congress.....	Compilation
Roman Christianity in South America.....	W. E. Browning
The Awakening of the Central American Indian.....	W. F. Jordan
Mexico from Muleback.....	G. F. Weeks
The Baptist Movement in the Continent of Europe.....	Dr. J. H. Rushbrooke
With Italy in Her Final War of Liberation.....	Mary Entwistle
The Bible in Spain.....	
New Days in Latin-America.....	W. E. Browning



EDITORIAL



"700 and MORE"



GEORGIA'S capitol in Atlanta has an unusually splendid museum. One of the choicest exhibits is that of a stalk of cotton heavily laden with snowy bolls. To preserve their whiteness and to distinguish the fruitful stalk it is mounted in a glass case. In pardonable pride the keeper of the museum is wont to tell sightseers: "This is a single stalk of Georgia cotton. It has on it 700 and more bolls!"

Remembering that our Union's watchword is "Laborers together with God" and also realizing very especially that enlistment is the immediate task of the Ruby Anniversary Program, it is worthwhile to study the Georgia stalk of cotton. Early one spring a farmer planted into well prepared soil a tiny seed. When it had sprouted and grown above the soil he carefully cultivated it so that no grass should choke it, no weeds should rob it of the richness of the earth. From boll-weevils and other insects he shielded it, while to High Heaven he looked for the refreshing rains and the hot suns. Gradually the plant began to bud, to blossom, to boll, to open, to become snow-white with long fluffy flakes of cotton—"700 and more" of them! Even so must patient, often tiring work precede and proceed with each enlistment effort of the Union's Ruby Anniversary Program, but work coupled with faith and prayer will win the victory.

Any one who has ever lived in a cotton section knows that not every planted seed yields a stalk of bolls but that many seed die from the dampness or the cold, that even if they sprout they are often over-run by weeds or withered by drouth. Even so is it with enlistment work—not every effort will succeed nor every second trial. However, there are the blessed Bible promises such as: "My word shall not return unto Me void. . . . No good gift will He withhold. . . . Greater works shall ye do".

Briefly stated the enlistment aims of the Ruby Anniversary Program are:

(1) **Forty thousand new members by the close of the calendar year of 1928**

(This was incorrectly quoted last month.)

(2) **Forty per cent increase in W. M. S. organizations and 40% increase in the total number of W. M. U. organizations among the young people by the close of the calendar year of 1928**

As definite aids in enlisting women and young people and in the organizing of missionary societies the following literature may be obtained free of charge through the state W. M. U. headquarters (address on page 2):

Leaflets

We Grew as We Kept Them Growing
The Woman Who Gave Herself

Card

Ruby Anniversary Pledge Card

Songs

Our Union Is Marching On
Ruby Anniversary Enlistment Song

Playlet

"What Shall We Say to Our Father?"

In addition to the foregoing free literature it is possible to obtain for a few cents any or all of the enlistment stories and demonstrations as carried by the W. M. U. Literature Department. The list with addresses and prices will be found on page 7.

Partly priced but chiefly free is the W. M. U. Year Book, many pages of which feature the Ruby Anniversary Program. Every society and every circle of a society, whether for young people or women, is entitled to one free copy of the Year Book. Extra copies may be purchased either from the state W. M. U. headquarters or from the W. M. U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala. The price is 10 cents per copy.

In the use of all such literature and in every enlistment effort one indispensable factor is "you". Failure or success is almost inevitable according as the individual gives of his or her best efforts. All the surer is the victory when the "enlister" is a Christian who through prayer gains guidance and strength to persevere. Even so will the enlistment goals of the Ruby Anniversary Program be won. Each state knows its proportionate part of these goals. To hasten the reaching of them and to attain other aims each state has appointed its Ruby Anniversary chairman as given below.

RUBY ANNIVERSARY CHAIRMEN

Alabama

Mrs. Fleetwood Rice, Tuscaloosa

Arkansas

Mrs. J. M. Flenniken, 1855 Arch St., Little Rock

District of Columbia

Mrs. H. M. Watkins, 1606 16th St., N. W., Washington

Florida

Mrs. Brinson McGowan, 130 E. 6th St., Jacksonville

Georgia

Mrs. Ben S. Thompson, Madison

Illinois

Mrs. M. F. Motsinger, 106 E. Allen Ave., Marion

Kentucky

Mrs. John Warren Stegar, 657 E. Third St., Newport

Louisiana

Mrs. T. D. Boaz, 554 Jordan St., Shreveport

Mississippi

Mrs. Hiram Hughes, 926 North Street, Jackson

Missouri

Mrs. W. E. Spratt, 215 N. Seventh St., St. Joseph

Maryland

Mrs. Oscar G. Levy, 423 N. Fulton Ave., Baltimore

New Mexico

Mrs. H. W. Kruger, 701 N. Second St., Raton

North Carolina

Mrs. Edna R. Harris, 215 Recorder Bldg., Raleigh

Oklahoma

Mrs. C. A. Richards, 1106 S. Hoff St., El Reno

South Carolina

Mrs. W. L. Ball, Spartanburg

Tennessee

Mrs. C. D. Creasman, 904 Halcyon Ave., Nashville

Texas

Mrs. Y. M. Martin, 429 Woodland Ave., Houston

Virginia

Mrs. L. B. Allen, Salem





SUMMER ASSEMBLIES



CLEAR CREEK ENCAMPMENT

August 3-14

CLEAR CREEK—the very words bring memories of happy August days! For the fourth year Kentucky Baptists will gather at Clear Creek Mountain Springs Encampment. The encampment grounds are three miles from Pineville in the midst of the beautiful Cumberland Mountains where the "Clear Creek" winds its way.

As in former years, a splendid program has been planned. There will be classes in the B. Y. P. U. Department, Sunday School Department and W. M. U. Department. The women will gladly welcome Mrs. John W. Stegar, who will teach the W. M. S. class. Each morning the Y. W. A.'s. will gather with the writer for new plans and methods in Y. W. A. work as well as for their study period. The G. A.'s. have a great treat in store, for Miss Nina Jett of Louisville comes to us this year. She knows and loves G. A.'s. The R. A.'s. will spend happy days again on a "trek" with Mr. J. C. Allen. Mr. Allen's face is a new one at our encampment but will be welcomed by all. The Sunbeams have not been left out in the planning. Each day there will be a choice hour

for stories out in the big grove by the spring. Miss Bright and the writer will have charge of the story hour. Miss Bright will be present during the entire encampment to assist with the work and will teach a class on W. M. U. methods the first week.—*Pearle Bourne, Ky. W. M. U. Young People's Secretary*

INTERMONT ASSEMBLY, BRISTOL August 8-12 Inclusive

LAST year was in many ways the best year W. M. U. has ever had in the Intermont Assembly at Bristol, Va.-Tenn. Growing out of this success, we are hoping for even better things this year. Miss Mary Northington will be with us again and those who enjoyed her class so much last year will be glad to know that she will have charge of the conference hour. Mrs. Martin will teach a class and Miss Harris and the writer will also have classes. W. M. U. work will be offered for W. M. S., Y. W. A., G. A., R. A. and Sunbeams. We trust that lovely Intermont College will be filled with our women and young people. Housed in one building, together in one dining-room, opportunity is given for personal conferences and fellowship sweet. Come to the mountains and rest while you work.—*Blanche S. White, Corresponding Secretary*

QUESTIONS on PROGRAM TOPIC for STUDY and DISCUSSION

1. What do we mean by Latin lands and where are they located?
2. Name some changes which have taken place in several of these lands.
3. Which is the foremost republic of South America? In which four are southern Baptist missions located?
4. What can you tell of Cuba in three minutes?
5. What "Cut" connected two great continents?
6. Why has this separation bound them more closely?
7. Is it a part of patriotism to send the Gospel to other lands? Why?
8. Is there any challenge more imperative than giving the Gospel to the unsaved? Give reasons.
9. Name some worthy things women have done in Latin lands.
10. How far does the Roman Empire extend (*religiously speaking*)?
11. Should divine honors be accorded to man? Is this being done anywhere?
12. What does God's call to evangelize Latin countries mean to you?
13. Who was the first missionary to Italy?



BUSINESS WOMEN'S CIRCLES



HOW to ORGANIZE a BUSINESS WOMAN'S CIRCLE

ONE of the appealing things about our W. M. U. is that there is a place for every woman, and an opportunity for her to put her talent to work for the Master. Unless we conserve for Kingdom work the brains and talent of our business women who now number one out of every five, we shall all be losers.

Take a survey of your church and community to find those who cannot attend your day meetings. Then plan an evening social hour; invite and bring together these women—business women, clerks, teachers etc. During the evening have presented to them the Kingdom's need for their service and the opportunity open to them for a great work as a circle of business women co-operating with the missionary society. Ask interested ones to linger a few minutes at the close. With those who are interested (*and you will always find a response*) arrange a time very soon when you can meet them and organize a circle.

Now at that second meeting have full details of the work well in hand—manuals, reports, standards etc.—so that they may see that our mission work is a well organized and orderly conducted organization. Occasionally assign to that circle the program for the monthly meeting of the missionary society and arrange for the meeting to be held in the evening. Suggest a study of the current year book. Explain fully our mission study courses and stand by any plans for the circle, counting on it for good work. A W.M.S. and Y.W.A. can both well have a Business Woman's Circle.—*Mrs. Edna R. Harris, N. C.*

ENLISTMENT STORIES and DEMONSTRATIONS

	Cents
A Call from the Master Foreman.....	3
Ask Somebody Else.....	2
"As Thy Servant Was Busy Here and There".....	2
Christine Miller's Home-coming.....	3
Making Dreams Come True.....	3
Mrs. Brent's New Committee.....	3
The Women Who Did and Those Who Didn't.....	3
The W. M. S. a Factor in the Evangelization of the World.....	3
The Contribution of W.M.U. to Religious Education Program.....	4
What Miss Martin Gave.....	3
* * * *	
First Aid for the Puzzled (3 Characters—Women).....	8
Give Us a Chance (7 Characters—Children before the W. M. S.).....	3
Miss Lecty's Views (4 Characters—Older Girls and Woman).....	5
Possibilities (10 Characters—Y. W. A. or Women).....	10
The Clinic of a Missionary Specialist (9 Characters—Y. W. A. or Women).....	10
The Vision (3 Characters—Women).....	10

To Be Ordered from

W. M. U. LITERATURE DEPARTMENT
1111 Comer Bldg., Birmingham, Ala.



TITHING



The HABIT

II Cor. 9, 6-8; Col. 3-9; I Chron. 16, 2; I Cor. 16, 2; II Cor. 8, 11-12; Lev. 7, 37; II Cor. 5, 14

WE are creatures of habit. We go to church or stay at home, ride or walk, read or gossip, as our habit is. But the child of God must have habits that are becoming—nay, that are *natural* to a child of God. We have a new nature: we must have new habits. The first instinct of a newly-born Christian is to worship, to praise; and the commonest and simplest form of worship is the bringing of gifts. "Bring an offering and come—worship the Lord." The bringing of an offering is instinctive; it remains only to make it a *habit*. Paul tells us how we may do this; a regular time is suggested—*rather, commanded*—and the amount is fixed, yet relatively. It differs in each case, necessarily, "as the Lord hath prospered him".

There must first be a "readiness to *will*", for "if there be first a willing mind, it is accepted according to that a man hath". Certainly habit cannot be formed unwillingly. It is the frequent repetition of the act which makes habit, and no one repeats an act often unless he wishes to. So the habit grows out of inclination, and zeal springs from devotion.

The offering and the tithe became a habit with the ancient Jew, because it was compulsory. Shall we rank ourselves below them by neglecting these things, since God has left it to our individual conscience, as "the love of Christ constraineth us"?

Paul assures us that this habit of rendering to the Lord shall not leave us unsupplied but that, if we give generously, we shall find ourselves generously provided for, because "God is able to make all things abound toward you". It is good business to have the habit of giving to Kingdom causes but remember we are not *giving* until we have paid God His own; and that should be our habit also.—*Mrs. F. W. Withoft, Ga.*

FINDINGS of CONFERENCE on TITHING

FROM the Conference on Tithing as held in connection with the annual meeting in May came the following "findings", the chairman being Mrs. F. W. Armstrong of Missouri:

That point 5 in section 9 of the W. M. U. Plan of Work be recognized as vital, that section reading: "That we seek to lead the members of our families, through prayer and example, to adopt tithing as their financial plan". *That* a special effort be made to enlist mothers in teaching tithing in their homes

That a larger emphasis shall be placed upon our Union plans as practical and usable for enlisting young tithers, especially:

Record Card
Pin and Boxes

Playlet and Posters
Story Contest

That state stewardship chairmen give wider publicity to plans in order that they may be more generally used

That section 9 in Plan of Work is adequate. *That* its ideals shall be continuously held before our constituency (page 14 of W. M. U. Year Book).



SOCIETY METHODS



FINDINGS of MISSION STUDY CONFERENCE

Suggested Slogan for Class:

"Give the best in yourself; get the best from others".

Perennial Class:

- 1—Organize
- 2—Advertise
- 3—Stabilize
- 4—"Commemorize"

Kind of Classes:

- 1—Perennial
- 2—Current Home and Foreign Books
- 3—In Circles
- 4—School of Missions

Benefits of School of Missions:

- 1—Furnishes an opportunity to organize juniors
- 2—Furnishes information and inspiration for men as well as women
- 3—Changes atmosphere of church
- 4—Increases gifts for missions

How to Get Books for Classes

- 1—Exchange books with other circles or societies
- 2—Sell books at reduction to smaller societies
- 3—Each woman give 5 cents towards purchasing a "Mission Library" to be used in rural communities
- 4—Put mission study on the church budget

Extension Work

Leaders volunteer to go to the smaller or rural societies and hold mission study classes

Warning

Be sure that each member carefully reads each book before taking the examination.

NOTE: *The above "findings" were brought in at the W.M.U. annual meeting in Louisville from its Conference on Mission Study, the chairman being Mrs. Taul B. White of Georgia. The following "findings" were submitted at the same time by Mrs. Peyton A. Eubank of Alabama, chairman of the annual*

meeting's Conference on Personal Service. It is sincerely hoped that careful study and practical application will be made of these "findings" as well as of those on tithing as given on page 8.

FINDINGS of PERSONAL SERVICE CONFERENCE

PERSONAL service is social service with the Gospel as its motive and conversion as its aim. It is done for the spiritual uplift of your own community. It can be either individual or organized, and both can be directed. The personal service community is a given radius of territory in which the church activities are carried on, with the associational boundaries as its furthest limit.

Personal service should be reported because:

- 1—It is the very heart of our work.
- 2—We have a closely connected organization.
- 3—We should have records in order to mark progress. We like to know the number of members participating and the fruits of their labors. Jesus left a record of His work and He says: "By their fruits ye shall know them".
- 4—Reports are stimulating to the society.

5—Not personality but service is reported. Personal service is legitimate if person is hidden and the Father is glorified. "By their fruits ye shall know them."

What should be reported?

That which is directed and assigned by Personal Service Committee

Soul-winning to be stressed:

- 1—Pray. Study God's Word. By visiting find out those for whom you need to pray. Prayerfully assign work. Always keep in mind that soul-winning is our chief aim. Realize whom you represent. A young girl said that to her the P S in Personal Service meant "Presenting my Savior!" We would

be more diligent about our personal service if we constantly practised the presence of Jesus.

Family altars were also discussed, a good motto for each home being: "As for me and my house, we will serve the Lord". What we need most in our homes today is more family life. The family altar will strengthen this condition. Have a regular time for it. There are advantages for both morning and evening. The former starts the day right—the latter gives more time. A study of families that observe family altar shows spiritual influence in after-life. A good way to find out how many family altars there are in a church is to put a question in the church bulletin: "Have you a family altar?" and leave space for answer and name.

Inter-Racial Work:

This is a race question, not just negro. There are 15,000,000 alien thinking people in the south and 9,000,000 negroes. We are as much a problem to them as they are to us. The thing for us to do is to create an understanding between the races. To do this, we should so arrange our programs as to make contacts with them. A man from Africa said that he could not follow the white man's God because the white man did not follow Him himself.

Last year Roman Catholics spent in the south \$1,500,000 on the negroes, while for similar work southern Baptists spent only \$35,000. Negroes are thinking and achieving both in the literary and business world. The solution of our relationship with them is to "think Christian".

Some things which small societies with no circles can do:

1—Try to find the things you can do rather than lament over what you cannot do.

2—Cottage prayer-meetings can be held regularly and during protracted meetings.

3—Serving for poor

4—Reading-circles for shut-ins. Pass around the mission study books.

5—In small towns mission Sunday schools can be held.

6—The various objects listed on our report blanks for individuals to do may be done as well in rural communities as in urban.

7—In societies, which are too small for circles, a chairman is sufficient to direct personal service.

Try to forget monetary values in personal service. We have no record of Christ's giving money. God does not honor our gifts of substance without the gift of self.

THANKS to ARTISTS

THE magazine gratefully acknowledges its indebtedness to the friends who made possible the illustrations on pages 1 and 36. The one on the front cover page is the work of Miss Virginia Bow of Florida who will be a senior next year at the W.M.U. Training School. Mrs. J. R. Fizer of Maryland furnished the drawing on the back cover page, Mrs. Samuel Barnes of that state saying of it: "As you will see, the unenlisted are all out of order but as soon as they become enlisted they immediately fall into line". To Mrs. T. M. Pittman and Miss Gertrude Mattison, both of North Carolina, the Union is also indebted for another excellent enlistment illustration as shown on page 43 of the W.M.U. Year Book. For many reasons—particularly because of the enlistment and stewardship goals of the Ruby Anniversary Program—it is sincerely hoped that every society and many circles will make posters from these drawings, thus bringing their stimulating suggestions to the attention of their individual members.



PROGRAM PLANS



With the PROGRAM COMMITTEE



THE Program Committee has several difficult conditions to face in preparing the August meeting. *First:* the heat and the desire of everybody to take things easy; *second:* the absence of many members from home; *third:* the rather difficult subject of Latin-America: these three, each of which is as great a problem as the other.

To meet the first condition, care must be taken to choose the place of meeting, finding the coolest possible. Provide fans. Serve ice water, lemonade or tea. True to South American hospitality and habit is the drinking of tea from large gourds, the native word being mate. A refreshing atmosphere may also be created by reminding the society that August is mid-winter time in most of the Latin-American countries.

The second condition may be met by arranging for cars to call for members and their visitors. The average in United States is one automobile to every sixth person: surely, therefore, no one need walk on a hot August day to the missionary meeting.

The program should have additional touches to lighten and brighten it. Invite college girls, teachers or visitors to sing or tell something interesting about the work of their college or church or society or to make a talk on some of the countries constituting Latin-America.

The theme of the program may be "Praise and Prayer". At the roll-call have each member (*notice having been given previously*) respond with two Bible verses—one of praise, the other of prayer.

The committee should go carefully through the program material (*pages 17-30*) and should select from each country items for which praise should be given. After these are read by different people, the items for which prayer should be offered may be enumerated. When each country is thus discussed, there should be prayer for that country.

From the pastor may be borrowed the minutes of the Southern Baptist Convention in which are the reports of the Home and Foreign Mission Boards. These reports tell in detail of S. B. C. work in Latin-American countries. In the membership of the society, if not in its own library, there may also be found back numbers of ROYAL SERVICE and of Home and Foreign Fields, giving additional data. Often even women enjoy a story from WORLD COMRADES. Try one for the hot weather meeting, for it is always refreshing to see things from the viewpoint of young people.

An interesting map-journey may be taken. Use a large map of the western hemisphere. Trace a boat-trip from New York to Cuba, Porto Rico, Mexico, through the Panama Canal, down the western coast of South America, touching at Chile, then around Cape Horn to Argentina and up to Brazil. The items relating to each country may be given as it is reached.

Please note on page 35 slight change in address of W. M. U. headquarters.



FAMILY ALTAR



TOPIC—The Works of God

“**W**HAT is home without a Bible?
‘Tis a home where day is night,
Starless night, for o’er life’s pathway
Heaven can shed no kindly light.

“What is home without a Bible?
‘Tis a home where daily bread
For the body is provided,
But the soul is never fed.

The Great Work

Monday, 1st

I Chronicles 29:10-13, 20, 22; Matthew 6:9-13; Psalm 66:1-4

Tuesday, 2d

Hosea 1:7; Romans 11:26-36; Titus 2:13, 14

Wednesday, 3d

Isaiah 40:28-31; John 1:1-5; Hebrews 1:10-12

Thursday, 4th

Isaiah 9:2-7; Colossians 1:12-22; I Timothy 1:15-17

Friday, 5th

Jeremiah 23:5, 6; I Corinthians 1:21-25, 30, 31; Romans 3:21-26

Saturday, 6th

Isaiah 40:11, 29-31; John 10:14-18, 27-29; Psalm 23:3, 4

Sunday, 7th

Isaiah 44:6; 48:11, 12; Revelation 22:13-17

His Gracious Benefits

Monday, 8th

Isaiah 45:22; 55:7; Psalm 22:27, 86:5-10

Tuesday, 9th

Psalm 66:5-7; Daniel 9:9; Luke 5:18-26

Wednesday, 10th

Acts 5:30-32; 10:34-43; Romans 3:23-30

Thursday, 11th

Acts 2:1-6, 38-41; 10:44-47; 15:8

Friday, 12th

John 4:7-14; II Corinthians 9:8-15; Romans 6:23

Saturday, 13th

Colossians 1:12-14; II Corinthians 2:14; I Corinthians 15:54-58

Sunday, 14th

Psalm 65:9-13; 104:16-19; 68:17-20; 103:1-5, 22

His Faithful Deliverance

Monday, 15th

Genesis 45:4-7; 50:24, 25; Exodus 3:2-4, 10-12; 4:29-31; 14:29-31

“**W**HAT is home without a Bible?
‘Tis a family out at sea,
Compass lost and rudder broken,
Drifting, drifting, thoughtlessly.

“What’s a home that has a Bible,
Never opened, never read?
‘Tis a home without a Saviour,
A home with hope forever dead.”

Tuesday, 16th

Psalm 18:2, 48-50; 32:7-11; Isaiah 43:1-5

Wednesday, 17th

Psalm 91:1-16; 22:4, 5; 27:5-14

Thursday, 18th

Romans 11:26-36; John 1:29; 3:14-15; 19:30; II Corinthians 1:9, 10; 2:14.

Friday, 19th

Ephesians 2:1-10; Romans 8:28-32; I Thessalonians 1:5-10

Saturday, 20th

II Timothy 1:7-10; II Corinthians 5:14-21; Romans 8:1

Sunday, 21st

John 14:1-3; I Corinthians 15:22-25; I Thessalonians 4:13-18

God's Dealings with His People

Monday, 22d

Genesis 3:21, 22; 6:5-7; 7:10-16, 21-24

Tuesday, 23d

Genesis 9:8-17; 15:1, 7-18; Exodus 3:1-10

Wednesday, 24th

Psalm 66:16-20; 40:1-17; I Peter 5:7

Thursday, 25th

Isaiah 1:18-27; Matthew 19:28-30

Friday, 26th

Colossians 1:20-22, 25-27; Ephesians 2:4-7, 21, 22

Saturday, 27th

Hebrews 1:1-14; 10:16-18; I Peter 1:16-25

Sunday, 28th

Ephesians 2:2-12; Romans 9:24-33; 10:19-21

Monday, 29th

Acts 2:1-4; II Thessalonians 1:5-12; 2:3-7, 15-17; Romans 6:17-23

Tuesday, 30th

Malachi 4:2; II Thessalonians 1:8-10; Revelation 1:7; 19:11-16; 20:6-15

Wednesday, 31st

Psalm 19:1-6; Genesis 1:1-4, 6, 7, 9, 11, 14-16, 20, 24-27



BIBLE STUDY



TOPIC—The WORKS of GOD

Psalm 66

Hymn: “Faith of Our Fathers, Living Still”

Psalm 66 in a prophetic sense refers to the regeneration of the world through conversion of the gentiles.

I. *The Great Work:* Psalm 66:1-4. All nations should praise the Lord for He furnishes objects of mercy and praise to every nation, and all are to offer “glory and strength”—Ps. 29:1-2. Verse 4 predicts conversion of the gentiles to the faith of Christ, Isa. 45:21-24; Ps. 22:27, 28; Isa. 35; Isa. 60:8, 9. With one consent let the whole earth rejoice before God; the languages are many, but their praises should be one, addressed to one only God. “Make His praise glorious”; reckon it your greatest glory to praise God. Heart worship and spiritual joy render praise more glorious than incense and music could do. Till we see God in Christ, the terrible predominates in our apprehension of Him. Power brings one to his knees, but love alone wins his heart, I John 4:7, 8. The nature and the works of God will be the theme of earth’s universal song, Ps. 116:17-19; 66:13; 100.

II. *His Gracious Benefits:* Ps. 66:5-7. The hand of God should be acknowledged in the glorious events when Israel came out of Egypt, verse 6. The triumphal armies of Heaven sing the songs of Moses and of the Lamb. We trust “His power” and by reliance on God we rejoice and sing His praise, Ps. 106:12. The joys of the fathers are our joys and we should be sharers in them. “He is my God . . . my father’s God”, Ex. 15:2. “Let not the rebellious exalt themselves”, the proudest have no cause to be proud, Luke 1:52, for God hath said “I will be exalted”, Ps. 46:10. Verse 9, the preservation of life, especially of the soul’s life, is a great reason for gratitude, Ps. 23:3, 4. In Egypt every Israelite was a burden-bearer, Ex. 1:11-14. So now every Christian, verses 10-12, shall get good from afflictions when we see God’s love and grace in them, I Peter 1:7-9; by affliction the godly have self-knowledge, I Cor. 11:31, 32; Heb. 12:7-11.

III. *His Faithful Deliverance:* Ps. 66:13-15. To be accepted we must come before God with Jesus, our sacrifice, the divinely promised, given and accepted burnt offering. When we have given all we must confess “O Lord, of Thine own have we given unto Thee”, I Chron. 29:11-14. We offer our all, costly or meager as it may be, and God makes for us a feast of fat things, Isa. 25:6. Unless we conscientiously pay the vows we have made when we were in trouble, verses 13, 14, we cannot offer acceptable praise for our deliverance, verse 15, “Thou shall have the best of the herd and of the fold . . . for I will not come empty into Thy house”. The burnt-offering typifies Christ offering Himself without spot to God in delight to do His Father’s will, Ps. 40:8.

IV. *God's Dealings with His People:* Ps. 66:16-20. “Come and hear”, all ye that fear God, join me in praises and help me in giving thanks, Ps. 34:2; 119:74, 77. Not for pride nor vainglory but for the honor of God I should take occasion to tell of the great and wondrous things God hath done “for my soul”. Verse 18: if I indulge in secret sins, hidden in my heart, implies the possibility that such may be the state even with Christians, Jer. 23:24, Ps. 139:7-12, and that is abundant reason to fear that it is in this way our prayers are so often hindered and our supplications so frequently remain unanswered, Ps. 50:16, 17,

(Concluded on Page 30)



"PRAY YE"



PROJECTING by PRAYER



HUS reads an insert in a recent newspaper: "Savings of millions of dollars to the motion picture industry are claimed through the use of a new projection machine. It will cut postage 50 per cent". Upon reading such a statement one not only marvels at scientific skill but also wonders what she can do to multiply her own efficiency, the desire to increase one's usefulness being far stronger when back of the alert mind is a Christian heart.

Several answers might be given to such Christian inquiry but in the final analysis there is one power upon which all Christian plans are dependent. That power is prayer.

Marvelous as must be the new projection machine of the motion picture industry it is insignificant in comparison with the projecting power of prayer. As for instance: a believing Christian in America prays to God to bless a missionary in far-off Japan; prayer projects the request straight to the Heavenly Father; prayer then projects the answer to the worthy worker in Japan. Or take another example: Christian parents, craving guidance every step of the day for each in the home-circle, establish and maintain a family altar, remembering how the Bible (*Deut. 11:19*) says: "Ye shall teach them (*My Words*) your children, talking of them when thou sittest in thy house". Mrs. W. F. Yarborough of Alabama has outlined the following suggestive acrostic on the family altar helps for the maintenance of which will be found on page 12:

F -ather A -ltar M -other I -deal should be to have L -ittle ones and other Y -oung people and	{	Both to establish it between them—	A -ll in the home, servants as well— L -esson from Holy Word— T -hanksgiving for blessings— A -sking the Heavenly Father for needs— R -egularly observed at most convenient season
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Another opportunity for projecting one's longings through prayer is in the missionary society, especially when the society arranges for extra prayer times either before or during its regular meetings or those of its circles. At such times by the guidance of the Spirit prayer may be offered for:

- Humble gratitude in return for God's mercies
- All home and foreign missionaries
- Summer assemblies and associational meetings
- Plans for observance of season of prayer for state missions
- Students preparing for college
- Carrying out of suggestions from conferences on tithing, mission study and personal service (pages 8-10)
- Redeeming of pledges to 1927 Co-operative Program
- Law enforcement
- Ruby Anniversary Program

Calendar of Prayer

August, 1927

"**S**AVIOUR, lo, the lands are waiting;
 Stretched the hand and strained
 the sight
 For Thy Spirit, new creating,
 Love's pure flame and wisdom's light.

"**G**IVE the Word and of the preacher
 Speed the foot and touch the
 tongue,
 Till on earth by every creature
 Glory to the Lamb is sung."

Topic: Missions in Latin Countries

1—MONDAY

For the presence of the Spirit in our Latin-American missions
 The Holy Spirit . . . He shall teach you all things.—John 14:26

2—TUESDAY

For Rev. and Mrs. B. W. Orrick (*on furlough*), evangelistic work, Montevideo, Uruguay
 I must work the works of Him that sent Me.—John 9:4

3—WEDNESDAY

For Home Board workers among Latin-Americans, that Christ be exalted
 Of the Lord ye shall receive the reward.—Colossians 3:24

4—THURSDAY

For Rev. and †Mrs. J. T. Littlejohn (*on furlough*), educational work, and Rev. J. A. Abernathy, evangelist, Tsinan, China
 Ye are sealed with that Holy Spirit of promise.—Ephesians 1:13

5—FRIDAY

Pray earnestly for educational work of Rev. and Mrs. D. H. LeSueur, Chihuahua, Mexico.
 He is able to keep that which I have committed unto Him.—II Timothy 1:12

6—SATURDAY

For Misses †Alberta Davis (*on furlough*), and *Minnie McIlroy, educational and publication work, Buenos Aires, Argentina
 Teaching . . . that we may present every man perfect in Christ Jesus
 —Colossians 1:28

7—SUNDAY

For W. M. U. organizations in South America, Mexico, Cuba and Canal Zone
 Being faithful in every good work
 —Colossians 1:10

8—MONDAY

For Rev. and Mrs. J. B. Hipps and Miss Ida Paterson (*on furlough*), Shanghai Baptist College, China
 Minister . . . as good stewards of the manifold grace of God.—I Peter 4:10

9—TUESDAY

For officers and Boards of Baptist National Convention
 It is not ye that speak but the Holy Ghost.—Mark 13:11

10—WEDNESDAY

For Rev. and Mrs. C. A. Baker and Rev. and Mrs. L. M. Bratcher, Rio College, Rio de Janeiro, Brazil
 He that winneth souls is wise.
 —Proverbs 11:30

11—THURSDAY

For evangelistic work of Rev. and Mrs. S. J. Townshend and Miss Attie Bostick, Kweiteh, China
 Sent forth by the Holy Ghost
 —Acts 13:4

12—FRIDAY

For Rev. and Mrs. L. O. Engleman, educational work, Toluca, Mexico
 That your love may abound yet more and more—Philippians 1:9

13—SATURDAY

That through Home Board Enrollment Department God work mightily among the indifferent
 The Spirit Himself maketh intercession.—Romans 8:26

14—SUNDAY

For God's blessing on W. M. U. state secretaries and field workers
 Working in you . . . through Jesus Christ—Hebrews 13:21

15—MONDAY

For Rev. and Mrs. G. W. Strother and †Miss Clifford Barratt (*on furlough*), evangelistic work, Pochow, China
 The love of Christ constraineth us.
 II Corinthians 5:14

†Attended W.M.U. Training School

*Attended Baptist Bible Institute

Calendar of Prayer

August, 1927

"SAVIOR divine I come to Thee,
I yield, a captive, to Thy sway,
That love's gold chain may set me free
For all the burdens of the day.

"WHEN morning gilds the porch of day
I feel so vile amid the glow,
Lest I should faint didst Thou not say,
'I make thee whiter than the snow'."

Topic: Missions in Latin Countries

16—TUESDAY

For Rev. Stephen Witt, missionary
at Gatun, and for all churches in
Canal Zone

The Spirit of the Lord shall rest upon
Him.—Isaiah 11:2

17—WEDNESDAY

Thanksgiving for victorious evan-
gelistic work of Rev. W. T. D. Mc-
Donald, Temuco, Chile

The Lord is the strength of my life.
—Psalm 27:1

18—THURSDAY

For Misses †Mattie Vic Summer
and Reba Stewart, educational
work, Kweilin, China

The Lord . . . He shall strengthen thine
heart.—Psalm 27:14

19—FRIDAY

For evangelistic and educational
work of Rev. and Mrs. A. L. Dun-
stan (on furlough), and Miss Pearl
Dunstan, Pelota, Brazil

God is faithful.—I Corinthians 10:13

20—SATURDAY

For Rev. and Mrs. C. W. Branch,
Theological School, Saltillo, Mexico
Who teacheth like Him?—Job 36:22

21—SUNDAY

For a deeper interest in Bible study
in our homes and in Bible schools
Not as the word of men but as . . .
the Word of God.—I Thessalonians 2:13

22—MONDAY

For evangelists, Rev. and †Mrs. F.
T. N. Woodward, and **Miss E. E.
Major, Girls' School, Kweilin, China
Rest in His Love.—Zephaniah 3:17

23—TUESDAY

For blessing on evangelistic work of
of Rev. and †Mrs. J. W. McGavock
(on furlough), Talca, Chile

Who shall separate us from the love of
Christ?—Romans 8:35

24—WEDNESDAY

For Rev. and Mrs. F. J. Fowler
(on furlough) and †Miss Azile
Wofford (on furlough), evangelistic
and educational work, Mendoza,
Argentina

They shall see His face.

—Revelation 22:4

25—THURSDAY

Ask God's blessing on evangelistic
and educational work of Rev. and
Mrs. L. M. Reno and Miss Edith
West, Victoria, Brazil.

Lord, who is like unto Thee!

—Psalm 35:10

26—FRIDAY

For Rev. and Mrs. T. Neil John-
son, Shanghai Baptist College, China
Thou shalt preserve me from trouble.

—Psalm 32:7

27—SATURDAY

For Rev. and Mrs. O. P. Maddox,
evangelistic work, Bello Horizonte,
Brazil

I am . . . thy exceeding great reward.

—Genesis 15:1

28—SUNDAY

That righteous government restore
civic peace to Mexico
Sanctify them in Thy truth, Thy Word
is truth.—John 17:17

29—MONDAY

Pray for evangelistic and educa-
tional work of Mrs. D. P. Appleby,
Rio de Janeiro, and **Miss Jennie
L. Swearingen, Bello Horizonte,
Brazil.

They shall be Mine.—Malachi 3:17

30—TUESDAY

For Rev. and Mrs. E. M. Poteat,
Jr., evangelistic work, Shanghai,
China

Alive unto God through Christ Jesus

—Romans 6:11

31—WEDNESDAY

For Rev. and Mrs. John Mein,
evangelistic service at Maceio, Brazil
Thou shalt have treasure in Heaven.

Matthew 19:21

†Attended W.M.U. Training School

**Attended Southwestern Training School



PROGRAM FOR AUGUST



MISSIONS in LATIN COUNTRIES

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 Comer Building, Birmingham, Ala.

Hymn—We've a Story to Tell to the Nations

Bible Study (See page 13.)

Personal Service Period (See pages 9, 10, 34.)

Prayer for Missions in Latin Lands

Hymn—Hark, the Voice of Jesus Calling

The Query of Latin America

South America

What of Our Labors in South America

Trained for Work in South America (See page 33.)

A By-Product of Christianity (See page 35.)

Knowing Cuba

"The Way of Man Is Not in Himself"

Born to Trouble

Hymn—O Zion, Haste

The Call of Europe

Italy's Protestantism

In Spain

Prayer that Practical Results Follow This Study of Missions in Latin Lands

The QUERY of LATIN-AMERICA

HAD we asked the Latin-American fifty years ago "Where is thy home?" and had he truthfully answered he would have said something like this: "Wherever the land is languishing under the rule of Rome; wherever the Bible is dishonored; wherever ignorance and superstition and poverty reign, there is my home, whether it be in Mexico, Cuba, Central or South America". If asked the same question today he might well reply: "Our homes are still in Latin lands but our laws have been improved. We have better homes now because of the teaching of the evangelical missionary. Marriage is no longer a sacrament administered by none other than a priest whose fees only the rich could pay, there is now a civil marriage and fewer illegitimate children; liberty of worship has been fought for and secured by liberal statesmen in-

fluenced by the protestant missionary; persecution of the missionary and his converts has been checked; and opportunities for education are larger. We owe much to the Gospel missionary, but why are there so few of you? While conditions are better in and near the cities and large towns there are parts of Latin-America where you have never been and where homes are just as hopeless as they were fifty years ago". How are we to explain to Latin-America our terrible indifference to this open door?

In Latin-America, which includes Mexico, Cuba, Central America, Porto Rico and South America, there are about eighty millions of people. More than one-half of them cannot read or write and more than one-half of them were born out of wedlock. These two facts alone are strong appeals for help. But the supreme appeal is that we give them the Gospel of our Lord Jesus

Christ which rights all wrongs among all peoples. In the entire territory of Latin-America there are about two thousand ordained missionaries. Allowing for the women missionaries and the unordained native workers there will be one missionary to every thirty thousand of the population, and this in a section of the world almost wholly dependent for the Gospel upon the churches of North America and, principally, upon the United States. How are we to explain to Latin-America the fact that we are "years and years behind the providence of God in following up the openings which He has furnished us into our neighbor continent? Latin-America stands at our door, fabulously rich in developed and undeveloped resources, beautiful to look upon but miserably poor in spiritual things and marred by ignorance and sin. To these people who have only known the name of Jesus as that of a "sorrowful, broken, powerless man hanging on a cross" we must show a Christ who is alive now and evermore and who alone has power to forgive sins, save souls and transform lives without the intervention of saint or priest or the virgin mother. How much they need to know that He alone can answer the needs of the longing heart and that He is coming again to receive them to Himself!

SOUTH AMERICA

IN our frequent studies of South America (*ROYAL SERVICE for April, 1924, 1925 and 1926*) we are learning that many of its people are brilliant and cultivated men and women; that its large cities are beautiful and its homes attractive, comparing favorably with those of any land. This favored class, however, is but a small part of the 50,000,000 inhabitants of our sister continent. There are millions of the middle and poorer class who are densely ignorant and who fear and obey a priesthood as ignorant as themselves of the true Gospel. Added to these are other millions of native Indians who are still as pagan as when the Spaniards first landed in South America.

The rich and cultured class are just as lost without the saving knowledge of Jesus Christ as are the unlettered inhabitants or pagan Indians. Where Christ has been preached and accepted, in any of these classes, lives have been transformed and given to His service.

During the past centuries neither the state nor the Roman Catholic Church has done anything adequate for the people of South America. This neglect has left them superstitious, fanatical and afraid of protestantism. A governor of an important South American republic deplored this condition by saying: "A great part of our people are only half civilized and fearful of the protestants. Your missionaries need to come into closer contact with our people, especially in the smaller towns and, when the people really know what you are teaching about Christ and the Bible, they will lose their fanaticism and respect protestants". Another, a business man, made this statement concerning evangelistic missionary work: "You teach the Bible and our priests do not. Our priests are so ignorant that they do not know the Bible". It is well known that the majority of Catholic priests not only oppose the evangelical Gospel but also bitterly oppose the open Bible. As late as 1925 Bibles were confiscated and burned. How much are we concerned for the neglectful soul of South America?

Each one of these statements, culled from reliable sources, holds within itself a call of Christ to preach the Gospel in every part of this neglected continent. There is the call to the wealthy and cultured, who still lack the one thing needful; there is the call to the ignorant and poor and to the pagan Indian, all of whom are precious in His sight. Bishop Oldham in speaking of these Indians says they are the "most pathetic figures in history" and further declares that "If ever from the depressed heart of a submerged people there went up a cry for help to the ears of the Lord God of Sabaoth, that cry goes up this day from nearly twenty

millions of Indians scattered from Venezuela to Chile".

WHAT of OUR LABORS in SOUTH AMERICA?

SINCE God has so richly blessed everything we have done for Him in South America we are humbled to know how much more we might have done through the great opportunities He has given us. Since He has placed this needy and pathetic field at our very door let us see in how far southern Baptists have met their part of this peculiar responsibility. We have had since 1882 a growing missionary force in South America. After working in Brazil for twenty-one years the Argentine field was taken up by our Foreign Mission Board in 1903. Later, in 1917, the Chilean field was added. We now have in these three republics about one hundred and fifty-two missionaries and some one hundred and seventy-five native pastors as well as a number of other earnest native helpers. The total membership of the churches has grown to almost thirty-three thousand. About one-third of our four hundred churches are self-supporting. It is God who has given us this increase for our labor.

The work in Brazil is splendidly organized, operating through a Foreign Mission Board, which sends missionaries to Portugal and is dreaming of an extension into Africa; a Home Mission Board, which sends missionaries to the native Indians; a Woman's Missionary Union auxiliary to the Boards and working among women and the young people. Then there are colleges, schools, summer assemblies and benevolent institutions, all working with one object in view—the evangelization of South America.

In Argentina the work of evangelism follows similar lines, the field being divided into eight districts, including the work in Uruguay; these districts are under the direction of our own missionaries. Here also the W. M. U. and young people's organizations are a telling influence for Christ. One mission-

ary tells us these young people are about the best in the world. Everywhere the young people are the hope of the world and their progress in Argentina today means a tomorrow of larger things for Christ in one of the enterprising countries in the world. Pray for the women and girls of Argentina and Uruguay!

While our work in Chile has been jarred by national, religious and political controversies it has held fast to its purpose of winning the Chileans for Christ. It seems that these controversies have brought about a friendly separation of church and state in this republic. A few of our people left the churches to form a National Baptist Church. It is hoped that the faithful among them will continue to preach the salvation of the Bible and be, as formerly, winners of souls. Notwithstanding the difficulties of the situation the past year has been one of the best our mission has ever experienced. Educational and publication work, the W. M. U. of Chile and young people's organizations have brought to the Chile National Baptist Convention most inspirational reports, placing, as they should, evangelization as the aim of every branch of service in Chile.

At the close of almost every report from our foreign fields we read: "This country is ready for the Gospel as never before". If they are ready for the Gospel and we have it, why the delay? The sad answer from the many missionaries now at home will be: "The Board cannot send more missionaries when it is under the necessity of calling us home because the funds are not sufficient to keep those on the field who know the work and long to return to it". Latin-America is calling us to a wonderful present opportunity. We are in great peril of delayed action, of losing our place in this day of His power. Pray that we be given strength to rise up to live and give of ourselves and our money that His name may be known among the heathen and that we may not be ashamed at His coming.

“OH, what if those we have failed to uphold
 By the prayers that we did not pray
 Should fall in defeat at the battle's front
 Or falter along the way?
 Do you think the fault would be wholly theirs
 If, weary and sick at heart,
 They failed to find the upward way
 When we did not do our part?”

KNOWING CUBA

IT is said that only a few Americans know anything about Cuba. Each year an increasing number of tourists are taking in the edges of this island country, stopping off at Havana and Santiago-de-Cuba. Havana is to them the place where the Maine was sunken and Santiago has a hazy connection with sugar production. They do not seem to know that behind these cities lies the real Cuba, a Cuba of unending fields of waving sugar-cane; of great number of sugar mills and hundreds of miles of railroad track; of small towns and villages bare and dusty in the dry season and horribly muddy in the rainy season. But we who know and love the evangelistic work started by our Home Mission Board in 1886 are praying that the Gospel shall reach to every point in Cuba. Those people on the fields, in the sugar mills and in the towns and villages are under the temporary care of our government and God has been pleased to place as many of them as we can reach under the spiritual care of our Home Mission Board. The present force of missionary workers consists of forty-two ordained preachers, including two Americans, five unordained native workers, two student missionaries, nine women missionaries and nineteen teachers. These busy missionaries are distributed throughout four provinces and report a strengthening of their work and the opening of three new mission stations. During the past year the Theological Seminary at Havana graduated seven young men. The interest in education is growing each year but is much hampered with us for want of funds as well as by some government regulations in regard to private schools.

A Daily Vacation Bible School, a work peculiarly adapted to Cuban child-life, is conducted in Havana with much satisfaction to the teachers and joy to the children. A summer assembly and an embryo girls' camp are new features of progress among young people.

Two years ago a home for the aged and for orphan children was opened. This home had its humble beginning in a rented house. A year later through the gift of fifteen thousand dollars a beautiful house was purchased, then came the terrible hurricane of last October and levelled it almost to the ground. The Cuban Baptists immediately opened a campaign for a rebuilding fund. In four months five thousand dollars was raised, this augmented by another gift from the first donor, rebuilt the home which now shelters fifteen occupants—children and old people. This home was built and will be sustained without additional expense to the Home Mission Board. Education on mission fields may run amuck from too much secular teaching; mission hospitals may lose their first zeal for soul-winning in their professional activities; science, so called, may overshadow, to their hurt, both teaching and healing, but caring for the aged and the little children is so close a part of the Christ-program for His little ones that it must enlarge the Kingdom of God on earth, for “whosoever shall receive one such little child in My name receiveth Me”.

Let us get closely acquainted with Cuba, know its people and seek their spiritual welfare. God is introducing us to great opportunities and it will not be well for our own spiritual health to refuse this friendship.

“The WAY of MAN IS NOT in HIM-SELF”

THE investment of the United States in Panama has been one of advantage to all concerned. The Canal was opened upon equal terms of commerce to all nations. The whole of Latin-America has been benefited. The building of the Canal and its guardianship have been from the very outset an achievement making for peace and stability. The sanitary work instituted by the United States is the most successful ever tried out anywhere and has been a priceless boon to all Caribbean and mid-American regions. Ample facts and figures are available to show how Central America has prospered since the completion of the Canal.—*Review of Reviews*

The material advantages of health and wealth this unrivaled engineering feat has brought to the countries concerned are apparent to the whole commercial world. Our country has poured millions of dollars into the building of the Panama Canal because it had a vision of results. In truth it was God and not man alone who opened this great highway. The spiritual advantages to the countries concerned have been great but the whole vision has not yet been realized. How many millions has the Christian world poured into using this widely opened door for the spread of the Gospel? Not enough to do all that could be done! Our half dozen missionaries and their native pastors need both men and money for their threefold ministry—preaching the Gospel to the native population, meeting the tourists who come from every section of the civilized world and many of them visiting our churches and, lastly, seeking to reach the soldiers and sailors of the United States as they come and go through the Canal. God has and will bless our use of this highway if we use it as faithfully as we ought. “All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee!”

BORN to TROUBLE

WITH the conquest of Mexico by Cortez her troubles began. Roman Catholic priests accompanied every expedition and baptized the conquered nations at the point of the sword. The church of Rome shared in the spoils of victory, grew rich and added wealth to wealth until she possessed one-half of the best land of Mexico. With these possessions and her control over the minds of a large and illiterate mass of natives she became more powerful than the government itself. Periodical awakenings of the people to this state of affairs brought a continual round of revolutions. These revolutions appeared on the surface to be between generals contending for national power, but the very root of them lay in the Roman Catholic Church and its determination to preserve the power of the priesthood.

After three centuries of suffering came the twelve years of bloody warfare by which Mexico obtained her freedom from Spain but found herself even more tightly bound by the long arm of the Vatican. Revolutions continued, often fostered by the Romish church to hinder independence of thought. No nation in the world wants the sworn subjects of Rome to dictate to them or rule over them. In Mexico the increasing number of the better educated began to see the danger of this almost complete control and arose against it in a more determined way. Today the liberal party in Mexico desires self-government and greater liberty for the masses. The conservatives are the party of the Roman Catholic Church (*this party including most of the large landholders*) which is fighting to retain the wealth and power of earlier days. Last year the Mexican government issued an order that, as all churches were national property, an estimate of the furnishings and belongings of these churches and the names of those in charge of them be listed and turned over to the state before July thirty-first. The protestant churches complied and have had no trouble. But

the Roman Catholic bishop ordered his clergy to refuse obedience to this edict and withdrew all priests from his churches at midnight on July thirtieth. This action brought about the present crisis of church and state in Mexico. The daily papers were filled with the scenes that took place at that time, as we all recall. To overcome the great trouble caused by the foreign born priesthood, who claimed the right to disobey the law, the government felt it necessary to enact laws forbidding all foreign clergy to officiate in any public service. This, of course, affected all protestant missionaries who, in order to obey the law, have had to stop preaching in organized churches. But as missionary work is a varied one they are able to do good and great service on other lines, preaching the Gospel in their lives and by kindly ministry to the soul, mind and body of their people, visiting and distributing Gospel literature and holding house-to-house prayer-meetings.

In this welter of religious, political and social struggle in Mexico our sixteen southern Baptist missionaries are quietly holding forth the Word of God among the people of a crooked and perverse nation. Since the American missionary may not officiate an additional responsibility is placed upon our thirty-eight native pastors and some thirty native workers and teachers. The Baptist Theological Seminary at Saltillo and the twenty missionary day-schools are also hampered by the restrictions on religious teaching in all primary schools. Missionary teachers are overcoming this situation by meeting their pupils at their homes for Bible instruction.

One prophet of coming events tells us that the new laws of Mexico, intended to limit the power of Catholicism, will yet work out to the advantage of evangelical Christianity. But we have the more sure word of promise that the foundation of God standeth sure and that the "Lord knoweth them that are His". Just as He has called missionaries to preach the Gospel in

Mexico, so He has called us to be faithful to Mexico. Is this an hour to turn away from our neighbor in distress or is it a time to come to her rescue? What shall our answer be?

THERE's a dark face over the gate,
Eyes that are asking for bread.
Will we say, "Yes, I know it is late,
But, friend, come in and be fed"?
Or shall we turn away from the plea
And say, "You have come too late"?
Remember—"Ye did it unto Me".
On His face ye close the gate.

The CALL of EUROPE

EUROPE calls to America in varying tones and tunes. In times of national danger the war lords call for our men and arms; in times of both war and peace the lords of the treasury call for our money and are angry when we desire a settlement. In the summer season the hotel men call for our tourists and their millions. In another mood Europe does anything but call for America. They resent our progress and hate our prosperity; they abominate our prohibition and sneer at our idealism; they suspect our good will and question our sincerity in international concerns; they deny our moral right to collect the money they owe and accuse us of imperialism. Of course one cannot indict a whole continent. The above is not the attitude of every country of Europe, but it is a generalization that is true in the main. Moreover, when I speak of Europe I do not include Great Britain. It recognizes that fundamentally we are members one of another.

On the other hand, millions of the common people long with an exceeding great longing, that brings tears to the eyes, for our liberty, for our opportunities and our democracy. They call to a land that they soon learn to love and of whose citizenship they soon become proud and for which they are glad to die.

Politically Europe is still a war-mad continent. Some of the smaller nations have now under arms more men than

Germany had before the war. Only the Prince of Peace can save them.

Religiously Europe is still largely pagan. The dominant religion, whether it be that for the Roman Catholic or Greek Orthodox, is essentially pagan; this spurious form of Christianity is a curse to the peoples. In addition to these so-called churches of Christ we have various Protestant State Churches. Here we must walk with respect and fraternal regard, for these are the children of godly sires of Reformation times. But the inevitable deadness, that comes to all state churches, keeps these bodies from maintaining the Gospel as a living power. Only a new inflow of the Gospel which is the "power of God" can save these protestant bodies.

This is the call to evangelical America. They are dying and refuse the only Physician who can save them. They are depending on Mary and saints and images and pilgrimages and penances and good works to save them.

Europe calls to us! Will we answer?
With an unevangelized Europe it is vain to hope for an evangelized world!—
Everett Gill, *European Representative*

ITALY'S PROTESTANTISM

RELIGIOUS history tells us that in no country of Europe were women so prominent in their support of the Reformation as in Italy. A large number of these noble and heroic women were among the first to welcome its protestant doctrines and when in 1542 the Inquisition*, already in operation in Spain, was ordered by the Roman Catholic Church to begin in Italy these women were among the first to suffer for their devotion to the truth. As we read of their martyrdom a new sense of obligation to give the full Gospel to Italy should fall upon all protestant womanhood. While protestant Christians are no longer burned at the stake or publicly beheaded, persecution in a much less severe form still exists. Dr. Whittinghill, our missionary to Italy, tells

us that during the past year several native Baptist pastors have been driven from their mission stations. In one case he says: "About twenty young men, Catholics, served notice on one of our pastors to leave the city within three days, which he was compelled to do in order to save his life. At the same time these agitators invaded our preaching hall and our young people's circle and absolutely despoiled them by destroying the furniture or carrying it to other parts of the city. A few weeks later the son of this pastor, a theological student, volunteered to care for his father's church and he, too, was driven out of town, after which our brethren were prohibited from holding even private services in their own homes. After tedious weeks of correspondence and complaint the authorities have again accorded the privilege of worshipping God according to the dictates of our conscience".

Dr. and Mrs. Whittinghill are our only American southern Baptist missionaries in Italy. In their service of twenty-five years our work has grown from twenty-four churches and twenty-one preaching stations to forty-eight churches and sixty-six stations. In these churches and stations there are forty-one native pastors and several godly men and women giving their services in spreading the Gospel. Our church buildings have increased from four to nineteen, with a total membership of two thousand and three hundred. Twenty-five years ago it numbered only six hundred. The increase in gifts has been very wonderful when we consider that financial conditions are at a low ebb in Italy just now. Advance on other lines is equally creditable. Since 1901 we have opened a Theological School, an Orphans' Home, a Publication House, which sends out two magazines, a number of books and many tracts—all with the Gospel message for Italian Baptists. These same Baptists have lovingly celebrated the twenty-

*Edict for the suppression of protestantism

fifth anniversary of the efficient and faithful service of Dr. and Mrs. D. G. Whittinghill in their country. We gratefully add our prayers with theirs, asking our Heavenly Father's continued blessing on their labor in this field of peculiar difficulties, both religious and national.

Protestant women in Italy are true to their inheritance from the Reformation and are still suffering contempt for their devotion to the truth. Our Latin sisterhood should find a large place in our hearts and prayers as they keep the faith and bravely stand for the truths of God's Word.

In SPAIN

AT the time of the reformation no country in Europe was under a more complete religious (*Roman Catholic*) control than Spain. This could not be otherwise where, in a country not as large as Texas, there were more than seven hundred bishoprics, eleven thousand and four hundred monasteries, twenty-three thousand brotherhoods, forty-six thousand monks, almost fourteen thousand nuns, three hundred and twelve secular priests and over four hundred thousand ecclesiastics of other grades. All these were supported by a population of some twenty millions. Those having a "head for figures" might calculate as to the per capita burden this support would lay upon the individual outside of the official list of the Catholic church.

Except through the power of the Holy Spirit no message of the protestant missionary could have penetrated such machinery as this. But through His divine agency Spain has been open to evangelical Christianity since 1871. The German missionaries were leaders in introducing protestant doctrines, establishing Sunday schools, and printing and distributing sound religious literature. At the present day there are many evangelical Boards sending missionaries throughout Spain and the protestant

population is slowly increasing year by year.

This progress has been hardly won and has often been marked by the blood of the martyr. Those working on this difficult field tell us that the Gospel has never had a chance in Spain and that even at the present day persecution and repression are hindering missionary work. Quite recently one of our preaching halls was closed by the authorities as the singing of Gospel hymns disturbed the "religious sentiments of the Roman Catholics in the neighborhood". In another place the visiting missionary was stoned by a mob of women led by the local priest, driven out of town and forbidden to return, still others have been exiled from their stations.

In spite of such obstacles and the handicap of a cut of one-third in the expense budget there have been one hundred and four baptisms during the past year. Since the beginning of southern Baptist work in Spain (1921) we have gathered a membership of one thousand. This number may seem a small result from six years' labor but the spirit of evangelism is large. This spirit is very evident in our twenty churches and twenty-five preaching stations as well as in our twenty-two Sunday schools. We wonder at the bravery of these devoted Spanish Christians, met as they are on every hand by the contempt of their neighbors and often suffering real persecution at their hands! We wonder how our Spanish sisters had the courage to add three new organizations to their Women's Missionary Societies and plan to pay the traveling expenses of a field worker! Surely some effectual prayers have been going up to God for our women's work in Spain. If we have had no part in these petitions how great our loss! Narrow and selfish prayers bring poverty of spirit. Enrichment of spirit comes when we pray as our Lord has taught us to pray—"Thy Kingdom come". Which shall we choose?

For "Questions on Program" see page 6.



Y. W. A. PROGRAMS



Material found in the general program on pages 17-24 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

FIRST MEETING

Topic—Tapers and Darkness

Hymn—Jesus Calls Us

Scripture—Verses on Love: John 3:16;

I Jno. 3:1; 4:7, 10, 16, 18, 19

Prayer that our love may include the whole world as did Christ's

Then and Now

Where?

Who?

What?

A Question and Answer

Is It Fair to Them?

Hymn—I Gave My Life

Announcement Poster

Make an exhibit of many things that have contributed to the bringing together physically of North and South America such as cruisers, steamships, aeroplanes, radio etc. Underneath place an open Bible and print:

"The Gospel message will make us one at heart"

Time

Place

Then and Now

N EARLY four and a half centuries after the passengers on board the Pinta sighted the island-outposts of a new continent another came from the Old World to the New. The great ZR-3 came over the same path—but a new path—marked by wireless and weather reports by great cruisers and motors.

Eighty-one hours the ZR-3 spent on its way to the New World while Columbus was almost as many days. Adventure was not finished, for Lindbergh has shown us that just a few hours is between the Old and New World. This with radios, making us sit in one great audience, brings us to feel as though the whole world is as one great city and we as one great group of people. If we are so close to the Old World surely

the southern part of America is a next-door neighbor and it is time we were getting more surely acquainted. One of our authors says "The wonders of South America have not yet been sung but, when they are, they will sound like an epic".

Where?

WHEN one is to visit another town or city there is something that makes that one want to know the size of the city. If you are to become a next-door neighbor of a new family you want to know all about them. So we surely want to know about those countries that are truly vitally a part of us and whose people are truly our next-door neighbors. Latin-America, which includes Mexico, South America, Central America and the West Indies, covers an area of more than 8 million square miles. You thought we were the largest part of America did you? South America's largest state, Brazil, is larger than the U. S. and larger than all Europe (*without Russia*). If Argentina were laid on the map of North America it would reach from the southern tip of Florida to northern Labrador. Get an idea of the bigness of Latin-America and you are at once interested in more than its size. Of course we know that South America has the highest mountains in the western hemisphere but we really forget that we haven't the prettiest country in all the world. It is well to love the grandeur of our own country but to remember, for instance, that South America doesn't look today as it did the day Vespucci sailed into the harbor of Rio de Janeiro. If we had time to spend talking of its physical beauty we might long with more compassion for all its people to know Him whose beauty is supreme.

Who?

MEN rule supremely in Latin countries. Their world was built for men and they are the masters of life. Woman has her great realm within the home. It is taken for granted that mother or wife will be the embodiment of all the high virtues associated with the home. Young ladies seldom go unchaperoned and certainly not with their fiancés.

If you should go into the market places of some Latin-American city you would see representatives of an ancient Latin-America. They are there to sell strange woven clothes or pottery. You might see them also doing the day-labor of the city—the Indians of Latin-America—for much of the skilled and unskilled work is done by them. So scattered and so unimportant have they been considered to be by Spanish lords that no census has been taken but it is estimated that there are nearly twenty millions in South America. Many of the leading statesmen of their countries, many of their greatest poets and artists are of Indian blood. The Indians in general represent a very high order of human being. Of course to the Spaniard he is inferior. He is very different from our original North American Indian and is industrious and aggressive. The Indian in our America is associated with war and strife but it is significant that in South America almost all disturbances have been brought about by the Spanish invaders.

What Is Their Religion?

IF you look at the map of South America you notice that the boundary line

between Argentine and Chile is the high ridge of the Andes Mountains. There were in the long past frequent disputes over this boundary. War seemed inevitable several times. Peace was made and to assure such for the future it was agreed that a statue of Christ, the Prince of Peace, should be erected. Today that statue stands a picture of Christ with the cross in one hand while the other one is raised in blessing. (See *August WORLD COMRADES* for picture of statue.)

Does this mean that we are sending missionaries to a land where Christ the Prince of Peace rules in the hearts of men and women? No! but it means that the Cross in its true meaning stands apart from the life of the people. True it is there upon that great ridge of mountain. But beneath it march the men and women in the valleys ignorant of its true meaning. It means that the symbols of the Gospel are in Latin-America. It means that when we send missionaries to them we do not send them to take new symbols of the Gospel but to put meaning and life into the symbols which they look at in ignorance. It means that they need to have that same Christ and that same cross to be glorified by an understanding and acceptance of their redeeming power. It means that our obligation is to take Christ from the mountain and erect not his statue but His grace and power in the valley homes and lives of those who seek Him that He may daily speak peace to them.

“CHRIST of the Andes, Christ of everywhere,
Great lover of the hills, the open air,
And patient lover of impatient men
Who blindly strive and sin and strive again,
Oh teach the world, warring and wandering still,
Thy way of peace, the footpath of Good Will”.

It is in religious beliefs that the Latin Indians are most degraded. They have Christian names, they are married and buried by the church. In some places

the Roman Catholic faith is kept and once or twice a year a priest comes to the village to offer forgiveness for their sins. There is always great carousing

and drinking. The priest may hold a mass in Latin or preach in Spanish. Neither is understood. The priest rides away and the Indians return to their paganism. Overlooking the city of La Paz, the capitol of Bolivia, there stands a high mountain. Near the summit of this mountain is a shrine called Calvaria. On it are the crucifix and the Virgin Mary's picture. If you could visit this shrine you would see Indians who come to worship but turning their backs to the Catholic symbols they raise their cups of incense and face toward the great valley and the sun. Catholicism has not filled their need so they turn back to their paganism vainly.

At the time of what they call the Christian Feast (*which is in reality a Catholic-pagan carousing*) the fathers lead groups to the church. There the festival is begun. Sellers of alcoholic drink are there doing big business and as the people become intoxicated they dance in wild riot about the church. Fights are frequent. The priest arrives, mass is said. The priest then collects the tithes of chickens, silver, grain and sheep and rides on to the next celebration. When the whiskey gives out they begin to slink one by one back to their pagan homes.

“It is significant that in our United States there are small tribes of less than 2000 members where there are three foreign missionary boards at work”. There is not one missionary directly to the 2 millions of Indians in Mexico while there are 444 ordained protestant missionaries and many other protestant helpers for the 400 thousand people of Indian blood in the United States. Will we pray that it may not be laid to our charge or will we pray and give that Christ may be carried to the nearby twenty millions of Indians in Latin-America?

Difficulties?—Opportunity

THE immigrant presents an opportunity in South America, for someone has said, “A problem is an opportunity turned wrong side out”. The United

States and Canada are beginning to discriminate; Australia says, “No admittance at all”. South America and Africa are the only countries fully open, so they are pouring into South America. There are 50,000 Japanese on her coffee plantations; Peru has thousands of them in her rice fields. Today Buenos Aires is a larger Italian city than Rome. The economic problem is not what it should be. The land and wealth are held by a few. They probably would say the same of our North America. But, even though that be true, there must be established there a spirit of service in industry. The political situation makes a difficulty not easy to eliminate as long as the citizens are ignorant of Christianity which teaches peace and unselfishness.

The social problem though improving is still a sad situation with her millions of Indians and lower class whites without educational advantages. In Mexico since 1917 the revolutionary leaders have decreed a program of education for all. This is not an easy step since so many of the higher class say, “If you educate the low class you only make them miserable with their lot and they'll know too much about how to demand justice”. Progress is being made against opposition. There is a Department of Education in the National Government and through the tiny little country school-house they are taking a new world into homes that are illiterate. Every difficulty with man is a chance for God. Through the power of God working in the hearts of our missionaries and in the hearts of us at home these difficulties will become victories for God.

Is It Fair to Them?

THEY have burned to Thee many tapers in many temples;

I burn to Thee the taper of my heart.
They have sought Thee at many altars,
they have carried lights to find Thee:

I find Thee in the white fire of my heart.

They have gone forth restlessly, forg-

ing any shapes, images where they

Seek Thee, idols of deed and thought:
Thou art the fire of my deeds; Thou
art the white flame of my
dreams. —*Jessie E. Sampter*

SECOND MEETING

Topic—At Dawning

Hymn—The Morning Light Is Breaking
Devotional—Use Bible study of Psalm
66 as given on page 13.

Prayer that we may not hinder the
dawn

Signs of Dawn

A Picture

Other Signs

A Challenge to the Night

Hymn—The Light of the World Is
Jesus

Prayer—Silent prayer, then sentence-
prayers using the names of mission-
aries in Latin countries, the names
having been distributed before

Announcement Poster

*Make a map of South America,
Mexico, Central America and the West
Indies. From a copy of Home and For-
eign Fields mark the stations with
names of missionaries at each. In the
center of the map have the Bible with
rays of light going to these stations.
Make most of the map black. Print
underneath:*

"A Challenge to the Night"

Time Place

Signs of Dawn

WHAT if the physical day should
fail to dawn and we should
be kept waiting for days to
behold the light. How long the night
would seem! How long has been the
night in South America and other
Latin-American countries! Signs of
dawn are being seen, for significant
transformations are taking place. The
social structure of the South American
continent brings hope.

Formerly there were only two classes,
the rich and the poor, the highly edu-
cated and illiterate. With the gradual
development of the middle class there
is a breaking up of the old fixed castes.

Among university students, a class
which formerly consisted of sons of gov-
ernment officials and exclusive families,
many are changing their attitudes and
becoming interested in seeing the laborer
educated. Many women of limitations
are finding their way to schools through
the interest and help of their more for-
tunate sisters.

Organized labor is helping to gain
force and a place for the middle class
in some of these countries. The Tem-
perance Movement is making its worth
felt in South America and well it is,
since Chile's great central valley is said
to be one continuous vineyard and one
of the greatest wine producing coun-
tries of the world. It is interesting to
note that the women of Chile are su-
perior to the men of their class because
they have not dissipated their strength
in riotous living.

The new spiritual move is the most
hopeful note in Latin-America. The
antagonism of the Catholic Church to
public education has brought about the
separation of many of the more intel-
ligent classes from the church. It is
more widely felt that back of the uni-
verse there is a vital living force which
men call God and there is a seeking not
only by those who have left the Cath-
olic Church but by those yet inside.
Many of the officials, heads of univer-
sities etc. are confessing the necessity
of finding a spiritual basis for national
and personal life.

It is significant that many of the
great enterprises that have made history
for South America have been led by
the youth. The New World was dis-
covered by a man around thirty. It
was conquered by young men. Cortez
was nineteen when he left Spain for the
New World and thirty-three when his
conquest of Mexico began. Miranda,
the father of Latin-American freedom,
began his fight against Spain when a
little past twenty. Bolivar, when twen-
ty-two, took a solemn oath dedicating
himself to the task of liberating Amer-
ica from the yoke of Spain. The spirit
that led such movements, accompanied

with an understanding of Christ-ideals,
will be the spirit that will win for
Latin-America freedom of life, spiritu-
ally. Through Christian education of
Latin-American youth will she find a
way out. We long that the student
youth of Latin-America will soon come
to include as large a percent as it does
in North America but as yet it includes
a tragically small percent. Superstition
has too long held the place that educa-
tion should have. Augustine Alvarez
says, "South America has lived by
lighting candles to the saints while it
has not kindled lights in the minds of
the children". Education has been un-
der Catholic control and little effort was
made to educate the masses. Most of
the people one meets in the rural sec-
tions can neither read nor write, ex-
cepting a very few sections. Youth is
eager for education and more responsive
with a life-giving Gospel. They seek a
Gospel that enters life at every angle.
They are leaving the Catholic Church
because they have no educational pro-
gram. What if they find that we will
fail them, too?

A Picture

IN Alamanda Park in the city of Mex-
ico there stands a statue. Repre-
sented in this statue is a woman lying
upon the ground. Her feet are shackled
with heavy chains. Her hands are
cruelly tied behind her back. She is
crushed and helpless. And yet the fig-
ure is one of life. Against those chains
is thrown the whole force of this wom-
an's body. She strains tensely. Her
knees bend as if to rise and cast off the
iron that binds her. There is nothing
sullen in her eyes—rather the light of
faith, a light that finally will triumph
despite the heavy hand of the past and
the shackles of the present". Truly are
the Latin countries in an awakening
period. They are shaking off the
chains which have bound them for cen-
turies and truly the new day is at dawn.
(See page 35.)

Other Signs

ONE of our missionaries was accus-
tomed to go out to a station church

every Sunday. She came to know a
young woman by the name of Hortensia
Saza. She was fresh and attractive and
because of home conditions was work-
ing through the week, partly support-
ing the father and mother. Her educa-
tion had been scant but the Gospel was
her meat and drink and she never
missed a service. She became so much
interested that she wanted to be of
service. She climbed barriers and
trained herself for work in the church.
In the course of events one of the
promising young men in the Valparaiso
church became interested and quite a
beautiful courtship and marriage were
the result. Such a thing isn't easy
where the man in such a case is looked
upon with suspicion and all eyes are
unfriendly toward both, seeing only evil
motives in an attempt at friendliness
between man and maid. The fine young
groom had traditional ideas about wom-
an's sphere and it was not his idea that
his own bird, now safely caged, should
sing for anyone but himself. But the
beauty of Hortensia's character and her
devotion to her church and its work
brought her husband to an understand-
ing and a trust of her purpose. Today
she is the outstanding woman in her
large church and moves with all the
freedom of a North American woman.
She is teacher of a large Philathea Class
and president of her missionary society.
She and her husband have taken their
material earnings and educated three of
her fine brothers. This is what Chris-
tianity does in a life in Latin-America.

A Challenge to the Night

WEBSTER E. BROWNING of Uru-
guay says some things that should
challenge our Christian lives: "The
love of fair play which characterizes
the Anglo-Saxon race demands that we
give something to Latin-America in-
stead of limiting our efforts to getting
all possible out of it. The commercial
interests of the United States in the
Latin countries today would total
around 4 billions of dollars. Our busi-
ness and professional men have gone
into these countries and in fair and

open competition won their just share of business. But can we as a nation rest satisfied with the successful penetration of commercial relations? Shall we make no attempt to make known to them our educational, social and religious ideals: are we to be satisfied with mere material gains?"

There is something greater than this that should challenge us to send the Gospel of a saving Christ to South America. More than 1900 years ago God saw the whole world hopelessly lost in sin. He had compassion and made a plan which meant the offering of His only Son if it were carried out. Christ came to work out that plan and completed His Father's plan by the sacrificing of His life-blood. Christ's best was what He gave that we might have the light. His best was His *all*. Are we sincere when we say we offer our best? Isn't our best our *all*, too? Can we be "take-all" Christians, giving nothing in return? (See page 33.)

Will We Match This?

THERE is a college and seminary man with the best training each had to offer, with his wife also a trained worker, in Brazil today offering his best that

Which Shall It Be?

"I thought of it once as I sat by myself
And looked at the boxes that stood on the shelf,
One so large, one so small, with a contrast most grim—
A band-box for me and a mite-box for Him.
"I paid for my hat and I paid for my gown,
And I paid for the fur I purchased down town;
And when I returned it was plain as could be—
A mite-box for Him and a band-box for me.
"I tossed in a dime but it didn't seem right,
I couldn't be proud of that curious sight,
So I took out my check book and tried to be square—
For I wanted my giving to look like my prayer."

(Concluded from Page 13)

21. There may be often a state of mind but little fitted for engaging in that holy exercise of prayer, John 12:38-40. The world in one form or another having ascendancy in the heart, confession may be formal and supplication indifferent. We cannot pray by the Spirit, Rom. 8:26, we cannot pray in faith if we cherish a love of sin in the heart, we cannot pray in sincerity or fervency, Matt. 11:12; Matt. 7:7. So long as the love of sin possesses our hearts, our love of spiritual things is dull, inactive and, where there is no fervency on our part, no wonder there is no answer from God.—Mrs. James Pollard

Christ may be life to South America. They are sitting on boxes, eating out of a scarcity of dishes, eating native food for economy's sake and he is wearing overalls until his one suit can be pressed and made decent to appear before his followers. You say, "Foolishness, he gets \$66 2-3 a month salary". Yes, but our Board had to refuse him a few dollars to run a little school so he is using his own salary to carry on this work.

Dr. A. J. Gordon once said that he used to pray often "Lord have compassion on a lost world". The Lord said to him, "I have had compassion, it is now for you to have some. I gave My heart, you now give yours". If we give our hearts we will pray. If we pray earnestly, we surely will want our giving to look like our praying.

Dr. Mosby Seay said: "It may be an accident that the plus-sign makes the figure of the Cross but when its principle is worked into a life it is not accidental but gloriously inevitable that the meaning of the Cross should make beautiful and glorious the life invested". Shall we apply the plus sign in our material possessions? It would mean at least the tithe.



COLLEGE Y. W. A.



Y. W. A. JOYS at RIDGECREST

WHEN June rang with Y. W. A. Camp joys at Ridgecrest 324 young women and speakers chimed in the glad chorus. All the S. B. C. states were represented except Louisiana and New Mexico. Tennessee had the largest delegation with 63 in attendance. Messages came from China, Japan and South America through numbers of missionaries and their sons and daughters, Mrs. W. W. Jones of Sao Paulo carrying a course of study on Brazil through the ten days and Miss Hannah Plowden from Soochow leading a similar study of China. Home mission interests were presented by Miss Emma Leachman and Mrs. Irwin Lawrence in daily study classes, Mr. R. B. Eleazar of the Inter-Racial Commission speaking one evening.

Immediately after breakfast Mrs. Janie Cree Bose, principal of W. M. U. Training School, led morning-watch services, the theme being "Jesus". Quietly our hearts were lifted into the Divine Presence for His blessing on the day and the days. The morning address-hour was given to Dr. John R. Sampey, who "opened the roll of Isaiah" in his own scholarly yet devout manner. Sunday evening Dr. Sampey related the fascinating experiences of his first trip to South America. Sunday morning Dr. W. O. Carver preached a remarkably helpful sermon on God's purpose in the creation.

Mrs. W. J. Cox, president of Woman's Missionary Union, with her consecration and charm, brought five vesper messages, embracing them all under the title "Invisible Realities" and turning the thought to Philippians 4:13. Each evening God stirred the hearts of young women through her in a wondrous way. The South Carolina delegation, under the direction of Miss Mary Ward, gave beautifully the pageant "Christ in

America" on Monday evening. At the Saturday vesper hour a select group trained by Miss Dorothy Kellam presented in pantomime "O Zion Haste". We were happy to have Mrs. R. K. Redwine lead one vesper service.

Miss Kathleen Mallory, corresponding secretary of W. M. U., was weekend guest and brought on Saturday night a moving message regarding the Ruby Anniversary. Mrs. J. W. Vesey, designer of the original Y. W. A. pin, was also a guest of the Fourth Y. W. A. Camp that Saturday evening, speaking a brief word of commendation. In honor of Mrs. Cox, Miss Mallory and Mrs. Vesey a delightful reception was given to the Ridgecrest friends by the Camp.

A unique feature was the "graduating exercises" on Monday evening, this being the fourth year of the camp. Fourteen young women had been present each year and were presented diplomas to certify that they had "successfully survived four eventful years at Ridgecrest Y. W. A. Camp". This was probably the climax of the indoor good times planned by Miss Sallie Paine Morgan of Mississippi and Miss Evelyn Snider of South Carolina. Outdoors there were tennis and horseback riding and swimming and boating, with auto trips for those who cared to go to Mt. Mitchell and Chimney Rock and hikes to Wren's Nest, Kittasuma, Catawba Falls, Blue Ridge and Montreat.

At the closing service on Thursday night many of the young women spoke of new determinations, high purposes, deeper resolves for consecration that had entered their hearts during the ten days. Mrs. Cox led the closing prayer and presently we were all saying "Good-bye, God be with you"—separating with gratitude for the experiences of rare days together at Fourth Ridgecrest Y. W. A. Camp.



OUR YOUNG PEOPLE



AT first sight R. A. suggests Royal Ambassadors. The few R. A's. who were fortunate in attending the first R. A. Camp at Ridgecrest June 14-23 have happy days to remember. They were unusually privileged in having Mr. Wade Bryant, pastor of Clemson College, S. C., as camp director. Mrs. Una Roberts Lawrence taught "Cuba for Christ", using also the lantern slides and reporting that never before had she had so alert a class. The R. A's. followed their own program with Bible study hours, campfire talks, hikes, swimming, a night on Mt. Mitchell and other good things. We hope to have another R. A. Camp next year, with much larger attendance.

R. A. also stands for Ruby Anniversary just now and our young people want to have a great part in this splendid celebration. Have you read the message from Mrs. Carter Wright, chairman of the Ruby Anniversary Committee, as given in August WORLD COMRADES? She is counting on us for our full share in the increased number of organizations, the increased number of members and the increase in

gifts. As counselors are you bringing "enlistment" before your Sunbeams, G. A's. and R. A's. Enlist new members—visit the uninterested mothers and win their children to come and catch a missionary interest that they will pass on to the mothers. As new families move into your town or community preparatory to fall school opening, be ready to win those young people to the graded missionary organization for which they are ready; watch out for the overlooked youngsters who "never have come" and bring them in.

During these summer days, with many associational meetings, be ready to go out and give a typical Sunbeam Band program, an ordinary G. A. and a usual R. A. program which will show the value and worth of organized missionary effort for young people and will stir churches heretofore neglectful to be ready for real activity. August WORLD COMRADES has several accounts of organizations which have passed on the torch of missions to other towns. Enlarge and extend by demonstration programs and continued encouragement. All of us want to do our part in the Ruby Anniversary.

AUGUST

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TRAINING SCHOOL



WHAT the TRAINING SCHOOL HAS MEANT to MY WORK in SOUTH AMERICA

MORE easily can the artist put upon his canvas the glowing colors of the sunset than a daughter of "House Beautiful", who has spent six years in a foreign land, tell what the Training School has meant to her during these years of adjustment to a new people, land and customs. How many, many times has she closed her eyes and feasted in memory on the beauty of the physical home—the white beauty of the entrance hall, the marble stairway, the Japanese vase on the landing, the inspiring presence of Dr. Frost embodied in his portrait that hangs in the corridor, the restful quiet of the library, the choice beauty of the panelled dining-room—all over the house she has gone in memory and, somehow, past memories made present inconveniences less irksome, present ugliness less hard to bear. How real to her are the tasks that her Training School sisters are facing: real because of personal contact with many of them; real because of the close fellowship in spirit with many others whom she has never seen. The task is one, and the sister spirit binds together with ties that are eternal those who have dwelt within the sacred walls of "House Beautiful".

How often the missionary's heart has yearned over the young women of the land of her adoption, longing for them to have the same vision of Christian living that she saw exemplified within those walls. How often has some familiar passage of Scripture brought back in memory hours spent in the class-room, where hearts burned as under the power of the Spirit, God's Word was opened to hungry souls. How often have the lives of the beloved teachers encouraged to greater effort and deeper consecration. The holy Vigil Hour, the sacred Praise Services—who can put into words what these high spiritual experiences mean?

When a little girl the missionary went with her parents to the World's Fair in St. Louis. One day, quite by accident, she wandered into the Japanese section and there she saw something that gripped her attention to the exclusion of everything else beautiful and unusual from that far-away land. Inside an octagonal glass case, reposing upon its bed of white satin, slowly revolved the largest, most perfect, pink pearl in the world. Day after day, fascinated with its beauty, she came back to gaze at this perfect gem, iridescent, luminous. To her it was in visible form all that a vivid imagination had pictured the Pearl of Great Price to be. It was a jewel from the Arabian Nights' tales. Unconsciously, through the years that followed, the memory of it was woven into the fabric of her dreams, lifting her standards of what is perfect and beautiful.

In a still more beautiful way the memory of "House Beautiful" has woven itself, not only into the dreams but also into the realities of the missionary life. Daily Christian living on the highest plane she had ever known, a greater experimental knowledge of the power of prayer, the sane mixture of fun with hard work, the glorifying of humble home-tasks as a part of service for the King, the discovery and development of latent talents—all these and more are the heritage of those happy days. Adjustments to strange habits and customs and ways of thinking were made more easily; the fires of faith and hope for the future were burning more brightly; a greater courage to carry on came through the knowledge that in "House Beautiful" her name was carried to the throne of grace in prayer by those who know how to pray—all this because of her two year stay within the walls of "House Beautiful" which is at one and the same time, work-shop, temple, home.—*Edith Ayers Allen, Brazil*



PERSONAL SERVICE



AMERICANIZATION CLASSES—a PATRIOTIC and CHRISTIAN SERVICE

EVERY thoughtful Christian realizes that America has a missionary destiny. As we re-study the history of our beloved America this fact is more clearly established in our minds and we are better prepared to reach definite conclusions in regard to present-day affairs. Since our country has been built up by a process of immigration, we should, as the children of God, think of all races, which go to make up our great commonwealth, and recognize our obligation as American citizens to serve those who are in need of our assistance.

For the past three hundred years and more, our doors have been admitting foreigners from every country. For three centuries the common people of Europe have seen in the United States of America the "Elysian Fields"—that country of which they have long dreamed: the land of opportunity, the land of liberty.

How can we best conserve this mass of God's humanity and train and fit them for the glorifying of the Christ whose blood was freely poured out on Calvary's Cross to redeem their lives? For our beloved country's sake we owe a debt to them, and it is our Christian duty and a God-given privilege to pass on to each of them the principles of religious liberty and true Christian citizenship. In no better way can this be done than through the holding of Americanization classes. Southern Baptists have a great number of fine young men and women who have publicly offered themselves to do Christian work in any field of labor to which God should call them. Should we not pray that He lead them into this most worthy field and that they will devote time, means and talents toward uplifting those in our land who must be reached

and trained, lest they become a curse and a public foe instead of patriotic citizens, teaching them the English language, love for country and all the principles for which our American nation stands? Both patriotism and religion require that we shall conserve American standards for the sake of the world.

In the judgment of thoughtful men the churches are the institutions upon which we must rely to keep the moral and spiritual ideals of the nation pure. When Woodrow Wilson said, "We must make the world safe for democracy", he raised before mankind the banner of international democracy. There is only one way to do this and that way is to bring all Americans into allegiance to Jesus Christ. In this way alone can we make democracy safe for the world.

Until American Christian bodies come to do more than they are doing for the new-comers, we cannot properly assimilate and vitalize their moral life and give them a vision of true democracy in spiritual as well as social terms. These millions have come to us. They are anxious to learn our language; they are here to adopt our customs. We must Christianize them and Americanize them lest they become a sinister threat to American religious institutions and democracy. We must save the foreigners if we would hold our land for Christ. We must give them the blessed Gospel which alone can make men "new creatures".

How wonderful is our opportunity to hasten the coming of the Kingdom of God! Are we willing to give ourselves to the training and teaching of the people from many lands and in this way have a part in the abundant harvest when our Master returns?—Mrs. L. B. White, Florida



HOME DEPARTMENT



A BY-PRODUCT of CHRISTIANITY in LATIN-AMERICA

SOCIAL service, when it closely follows the teachings of Christ and adjusts its methods to the "Royal Law", is ever a product of Christianity. Large among such products stands the temperance movement. Let us see how this movement fares in some of the republics of South America.

"In Brazil, in spite of the efforts of prominent Brazilians and evangelical Christian women to establish prohibition, this movement has not taken root. The male adult begins 'seeing life' at fourteen and often reaches real manhood dissipated, diseased and exhausted. The large and growing foreign element of the country will make this movement more and more difficult as the years go by as these newcomers do not hail from 'dry zones' and are opposed to prohibition.

"In Argentina there is a real temperance movement, begun in 1903 with the establishment of the Anti-Alcoholic Argentina League and in 1916 the People's Anti-Alcoholic League. The government has confined its intervention to a high tariff.

"Chile, one of the chief wine producing countries of the world and also one of the most drunken, is said to be one continuous vineyard. Most of these vineyards and wine-presses are the property of the Roman Catholic Church and are a source of great wealth. Pa-

triotic citizens were not slow in seeing where this commerce was leading the nation and the temperance movement has been one of the first united social efforts in Chile. Four well established and active organizations are combining against drink with considerable success. Instruction on the evil effects of alcohol is being given in the public schools and in public lectures. Experiments are being made to discover other profitable uses for the land now used only for vineyards.

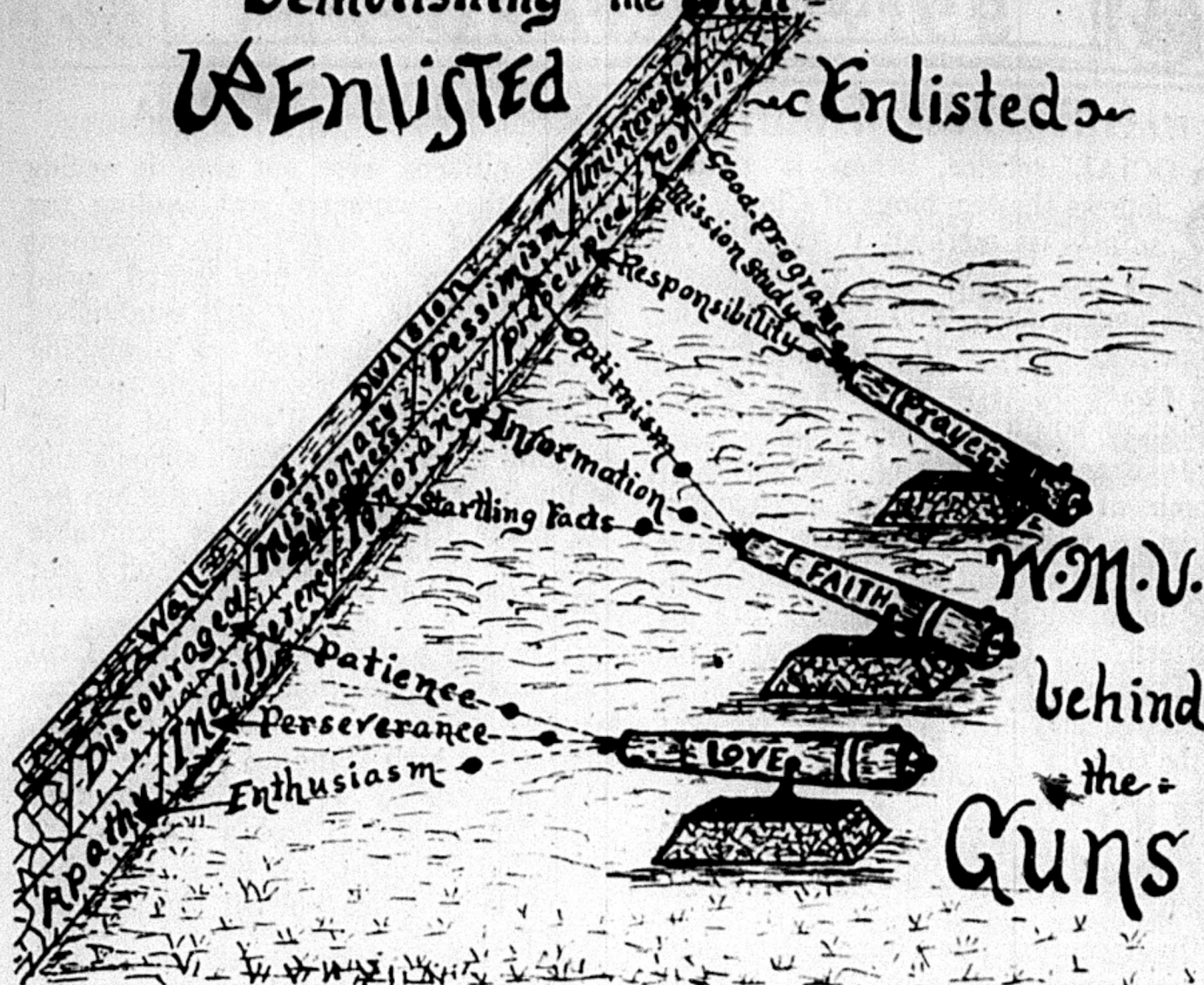
"There is a reason to hope that Uruguay may be the first South American republic to pass an effective dry law. Citizens of high standing and the women's temperance organizations together with the Young People's League are doing active anti-drink work, not only in the large cities but all through the republic."

We who have found in our own country an active enmity against the prohibition law, even among those in high positions who have solemnly sworn to uphold the constitution of the United States, know the difficulties our South American neighbors must meet with. We can only tell them that it is a glorious task and will some day be victorious. Who is sufficient for it? Only the Spirit of God working through those whom He shall empower! With Him victory is sure!

On July first the name of the building in which this magazine is published was changed from "Age-Herald" to "Comer". Of course the building is the same and fortunately the room number (1111) is as formerly but the name of the building is now Comer. All mail, therefore, for ROYAL SERVICE, WORLD COMRADES, W. M. U. Literature Dep't. and Woman's Missionary Union should be sent, please, to

1111 Comer Building, Birmingham, Ala.

Conquering the Unenlisted = by = Demolishing the Wall = UNENLISTED Enlisted



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Ky.	5865	3085	2780
La.	3615	2054	1561
Md.	490	238	252
Miss.	5217	2819	2398
Mo.	3660	1780	1880
N. C.	8050	3827	4223
N. M.	200	157	43
Okla.	3785	1816	1969
S. C.	4515	2608	1907
Tenn.	4575	2638	1937
Tex.	9405	4546	4859
Va.	6560	3553	3007
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See if your state is one of the eleven which passed the half-year goal in the six months or is it one of the two which nearly did so or is it not so near the six months' victory? In any event the magazine is deeply grateful for each state's record and for the present six months asks states, societies, individuals to

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