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Royal Service

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Royal Service

MONTHLY MISSIONARY TOPIC: The Harvest of the Word in South America

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EDITORIAL

AUXILIARY—ENLISTMENT

Mrs. F. W. Armstrong, President W.M.U.



Woman's Missionary Union when organized declared its purpose to be helper, assistant, supporter of the S.B.C. in promoting its missionary enterprise. It was recognized that her method of being such a helper would be to enlist women and young people, quickening their interest, enlarging their vision and deepening their purpose to support missions through their prayers and gifts.

Since any regular sustained effort is stimulated by special emphasis the annual observance of an enlistment month has served to renew this constant purpose of the Union, to climax a continuous activity. There is a certain finality about the word "enlist". It implies a complete surrender of self to a definite purpose, a commitment from which there is no turning back. In the W.M.U. Plan of Work enlistment is defined as the effort to win members and utilize talent.

If new members are to be won and latent talent is to be enlisted there must be a real appreciation of what W.M.U. membership offers. This involves an inventory which will inevitably deepen the loyalty of every member. For the purpose of a standard an active member is defined but how far short that is of a fully enlisted member. Members won to attend meetings, to take part in programs for study of missions, to join in the world-encompassing prayer life of the Union, to do personal missionary work, to send messengers through scriptural obedience—tithes and offerings—and to remember always that the original purpose includes the missionary education of young people.

Members won and individual talents utilized! How inspiring is the history of the growth of W.M.U. when thought of in terms of the contribution of individual talent. Like the foundation stones of a great building each helping to make it strong and enduring, like the union of an intricate mosaic, each providing its element to make beautiful and serviceable, like the facets of a rare jewel each reflecting ideals and uniting to make a gem fit for the crown of a king, like fountains of water feeding the refreshing stream, are the talents which strengthen and beautify and refresh the life of the Union.

Enlistment efforts have sure and satisfying, often signal rewards. Especially is this true in Sunbeam Band, G.A., R.A. and Y.W.A. The W.M.S. in fostering care will do well to study the talents and abilities of young people and to encourage and help counselors in their enlistment of the young life of the church. Familiarity with W.M.U. plans for young people is important. Forty-five years ago the declaration of purpose to enlist young people in missionary interest was a recognition of opportunity and responsibility; today it is of strategic denominational importance.

Every really enlisted W.M.U. member is committed to help in missionary advance. Every enlistment effort seeks a like commitment on the part of others. It is a regular sustained unchanging purpose of W.M.U. stimulated annually in the observance of October as enlistment month. Its objective is the women and young people of southern Baptist churches enlisted in getting and dispensing information about missions, particularly southern Baptist missions, enlisted in prayer

for missions and missionaries—individually and in united Seasons of Prayer—enlisted in financial support of missions, enlisted in knowledge of, sympathy for and support of the Margaret Fund and W.M.U. Training School—in a word ENLISTMENT in southern Baptist missions. Thus does W.M.U. exemplify the word AUXILIARY.

BAPTIST HUNDRED THOUSAND CLUB and the W.M.U.

By Frank Tripp



Southern Baptists will never be able to enlarge their missionary program until their debts are paid. Their missionaries can never be returned to the mission fields of the world until our enormous indebtedness is either paid in full or substantially reduced. These debts lift themselves like a mountain in the path of progress of southern Baptists. We cannot create a by-pass around them. They must be paid. We have no time to waste in a discussion as to whether or not the debts should have ever been created, nor should we waste any time in debating the wisdom of the method by which we propose to pay them.

The Southern Baptist Convention, in session at Washington, approved a plan which many of us believe to be practicable and workable. The most serious matter southern Baptists face is not the fact that we are not all agreed on how it should be done, but the fact that great hosts of our people are not interested in doing it at all.

The W.M.U. of the south can save the situation. I weigh my words carefully. I believe with all my heart that if the good women in our churches will get enthusiastically behind the Baptist Hundred Thousand Club, it will succeed as no debt-paying movement has ever succeeded. The amount asked for is small, the method is simple, every agency that is in need is included and it brings within the reach of all the privilege and responsibility of saving the honor of southern Baptists. I venture some suggestions as to how the leadership of the W.M.U.—south-wide, state, associational and local—can help in making the Baptist Hundred Thousand Club a success:

1. Make it the object of daily prayer. It will never reach our purses except by way of our hearts. When southern Baptists have some conscience on the question of their debts, the money will be forthcoming with which to pay them.
2. Join the Club, yourself. If it requires sacrifice, so much the better.
3. Lay the matter on the hearts of the women in your group. Our people will respond graciously and enthusiastically to an intelligent and sympathetic presentation of this plan.
4. Offer your services to your pastor in an effort to reach the general membership of your church.
5. See that the names of all those in your church, who have joined the Club, are sent to the General Leader's office so that envelopes to be used in making the monthly payments can be furnished.
6. Be sure that your church treasurer sends a check to your state secretary on the first of each month for all funds paid in by the Baptist Hundred Thousand Club members during the previous month.

With all of the earnestness of my soul, I call upon the women of the Woman's Missionary Union to face out upon their responsibility and opportunity with that same sacrificial spirit that has characterized the members of this organization in the past. Give the Baptist Hundred Thousand Club a worthy place on your programs. If sufficient literature and supplies are not available from your own church, write the General Leader (Frank Tripp, St. Joseph, Mo.), who will be glad to furnish supplies in such quantities as you may desire. Join us in this effort to put southern Baptists back on the main line of evangelism and missions.



FROM OUR MISSIONARIES



OUR FIRST HOME PARTY



A HAPPY clatter rose from the long, wide "galeria" of the Hawkins home, where the hot Santa Fe sun was doing its best to pierce the thick screen of vines growing along the side. Everywhere were girls—deep in study, wash-garments in little tubs, setting a long table, sewing, playing with babies. Interspersed among these girls were many children of assorted sizes, playing at a sand table, swinging and scrabbling a bit. Three "grown-ups" watched all with loving eyes, the while they aided in the preparation of a lesson, settled a difference between the children or helped the housekeeping along.

All this meant simply that Mrs. T. B. Hawkins had carried out a new and original plan of hers. During the summer month of last February she gathered together a number of young girls from the neighboring churches of Santa Fe and Cordoba and invited her husband and me to help her teach these girls something of W.M.U. and Sunday school methods, of personal work and of the prayer life.

How strenuous and yet how pleasant those weeks were! Mrs. Hawkins is a loyal daughter of "House Beautiful" and was burning with eagerness to have these charming, vivacious daughters of Argentina catch the vision of Christian

service. She had many ideas to put in practice: Sunday school lessons must be taught; a model Y.W.A. organized; morning devotionals led—all this must be done by the girls besides their necessary household tasks, physical exercise and even a course in driving a "Ford", so useful in country districts. Once the girls were perfectly thrilled because a snap shot was taken of the group (see above picture). Even a total eclipse of the sun was provided for their instruction and pleasure at 6 o'clock one morning.

Nearly all passed creditable examinations. They then packed up their little trunks and went gayly off to their homes, leaving letters of appreciation for their kind hostess and promising to come again!—*Mrs. S. M. Sowell, Buenos Aires, Argentina*

THE PRESENT BAPTIST HOUR IN ARGENTINA

PERHAPS the Baptist work in Argentina may be best appreciated by looking in upon the last meeting of the Argentine National Baptist Convention, which met in Rosario where it was organized twenty-five years ago. To see the Latin people take the lead and to hear the splendid reports from the different fields made one rejoice in the conviction that the Baptist work in this land has the brightest prospects it has ever had.

In this, the Silver Anniversary of the Convention, Dr. S. M. Sowell—the first missionary sent to Argentina by southern Baptists—told of the simple beginnings with messengers from only four churches. He prophesied a most glorious future for the Gospel and Baptists in the whole of Latin-America.

The Convention's presiding officer is a young Argentine business man of grace and self-possession. We felt his deep consecration as he called the brethren to more prayer, more anxiety for

souls and to confidence in God—His Son, His Spirit and His promises.

A most encouraging feature of the Argentine work is the Baptist Women's Convention, which met one day before the general Convention. Its purpose is to develop women in Bible and mission study and in raising funds for the native mission board. It will give this year for the relief of families made destitute by the war between Paraguay and Bolivia. The talks by the women were based on the influence of Christian women in the world and in the conversion of their children, the talks being well developed and showing the realization of their privileges and responsibilities as stewards of the light and love of the Gospel. Our new motto is "Ardent in Spirit, Serving the Lord". The Convention voted to adopt December 8 as their "Day of Prayer around the World".—*Mrs. M. S. Blair and Miss Minnie D. McIlroy, Argentina*

AFRICAN APPRECIATION

WE have many things for which we should be very thankful to you and also to our gracious Father in Heaven. We are sorry indeed because words are inadequate to express our appreciation to you for the financial help that comes to us regularly every year. The money you send us is usually distributed among the associations to spread the Gospel among our people who are still groping in darkness. The reports from every associational meeting always gladden our hearts and show that through your financial help we are sowing good seed. May the "Help of the helpless" make you a blessing and crown your efforts.

We need your prayers for the work of God in a new station where the writer has been sent by the Nigerian W.M.U. to work through the church recently established there. We hope to win many people to our Savior.—*Ade-toro Farinde, Nigeria*



BIBLE CONFERENCE OF YANGCHOW-CHINKIANG W.M.U.

The 1932 Lottie Moon Christmas Offering made possible this month's Bible Conference of eighty Chinese women. A description was given in the September issue of this magazine.

PLEDGE of MEMBERSHIP in BAPTIST 100000 CLUB

"I hereby enroll as a member of the Baptist Hundred Thousand Club and agree to pay \$1 per month through my church treasurer until the present debt of all southwide agencies are paid or this pledge is cancelled by me. It is understood and agreed that all funds collected through subscriptions to the Baptist Hundred Thousand Club shall be distributed to all southwide agencies in ratio to their debt needs. Any violation of this understanding or agreement by any individual or committee authorized to handle said fund will automatically cancel this pledge".

If you have not pledged, please do so now!



ENLISTMENT



TWO PICTURES

IN Oklahoma there is a river which has been called by Kenneth Kaufman the River of Dreams. These descriptive lines are his: This is the Canadian River. It isn't good for anything. It turns no mills and waters no fields. For maybe a billion years it has just gone on crawling down from the mountains to the sea—

A jagged yellow scar across a thousand miles of plains.

It's more than a mile wide here,
A mile of shifting yellow sand
With low brown dunes on the hither bank
And a raw red bluff on the other.
The water is low and the stream spreads out
In a dozen starved and twisted channels;
But tonight the moonlight silvers the sand
And the currents far out in the night;
Shining threads of lace in the moon
Lap at the sandy channel banks
Like little waves on the shore
Over yonder somewhere on the plains
Is an air mail beacon.

Once every sixty seconds all night long
It stabs the dark with a blade of light.
It might be a lighthouse behind the bluff
And the river a channel into the bay.
Wouldn't it be a lovely thing
To see a little boat slip in
With the water curling away from her prow
With the wind singing thro' her rigging and
her sails all set,
Like a silver gull with its wings full of moon-
light?

But no boats come up the Canadian.
It isn't good for anything.

Is not this picture truly typical of the unenlisted life—useless, a liability, a barrier in the path of progress?

But, let us turn to the second picture. Out on the wind-swept prairie near Ponca City is an Indian Baptist Mission. On a June afternoon we sat in this little church with an elect company, including gentle Maggie Ladue, of whom Mrs. Una Roberts Lawrence speaks so tenderly in "The Word of Their Testimony".

The monthly missionary program was

presented so creditably that many more privileged might profit thereby. A prayer was offered by one who spoke only Ponca. We could not follow her petition, but our souls were lifted together to "one common mercy seat".

Seeing a certain mark in the forehead of a number of the Indian women, we asked its significance. A friend replied: "O, they who wear that mark are the daughters of the chiefs". How thrilling the thought that truly we were in the presence of the elect. Daughters of chiefs! Women of royal blood! Then a more beautiful thought followed as we sat in contemplation. These women, with the sign of distinction set at birth in their foreheads, bore also the seal of a more kingly birth—*daughters of the King!*

Was it worthwhile that through the years Mrs. T. M. Hunter and Mrs. P. B. Lowrance wrought long and lovingly in this little mission? There is a dynamic force (*1 Peter 4:10*) which should urge every Christian out of her ease into the highways and hedges with the holy aim to help make lives as beautiful as God designed them to be. "Love the seen neighbor as thyself! Thereby thou lovest Him unseen who is thy all"—*Mrs. George McMillan, Okla.*



Good Will Center, Tobata, Japan—
Helped by 1932 Lottie Moon Christmas
Offering and Included in 1933 Offering



SOCIETY METHODS



PREPARATION for LOTTIE MOON CHRISTMAS OFFERING



In sacred or secular history one is interested in the leadership of any great achievement. Our church has been particularly blessed with missionary pastors, who have always been ready to help and encourage every missionary enterprise even as our present pastor does. The society is also blessed in having as president a woman whose missionary and sacrificial spirit has inspired the members of the society to love all missionary activities.

How does our society prepare for the Lottie Moon Christmas Offering? Really, the preparation begins in January instead of waiting until December. For several years the Lottie Moon Christmas Offering has been presented at the first meeting of the year. An opportunity is given each month for gifts to this offering. Then in December the women bring the final love gift for their King. Many try not to spend more for a gift to a loved one than they put into the offering.

One beautiful custom that has come into effect with reference to the offering—and which not only increases the offering but also makes the cause dearer to each heart concerned—is the giving of memorial offerings in the name of bereaved members. Instead of an expensive floral offering, garden flowers are used and each woman gives in cash the amount she would have spent on flowers; this offering is presented through her circle as a testimony of her love for Christ and the bereaved friend.

When the gifts are all brought in is the highest spiritual point of the year. The room is attractively decorated and

always carries some reminder of God's great love gift to the world. The missionary program includes talks by the pastor and the W.M.S. president. When each circle leader and young people's counselor—all the W.M.U. young people's organizations have a part in the offering—lay upon the table their love gifts, which have accumulated throughout the year, truly the windows of Heaven open and there is not room in our hearts to receive the blessing.

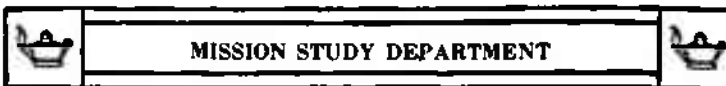
Dear sisters, will you not begin next year in January? If you did not thus begin and persevere this year, will you not "redeem the times" right now so as to have a blessedly abundant Lottie Moon Christmas Offering this December?—*Mrs. Minnie R. Sheppard, Ark.*

SEALS for CIRCLES

WE have a standard for our circles, emphasizing a different phase of Baptist work each month. The chart to mark the standard is made in red and blue colors. Red seals are given if the circles reach the standard, which touches all points on the society's Standard of Excellence. Plans are discussed in the W. M. S. Executive Committee meeting for the work of the month. Whatever is thus decided to be fair is taken as our goal for that month. If a circle reaches this goal a blue seal is given. This keeps the various objects of W.M.U. interest constantly before our women. It is educational and helps the offerings as well. I think this helped more than any other human plan in making our whole W.M.U. family A-1 in 1932.—*Mrs. G. T. Lamphun, Broom Memorial Baptist Church, Winston-Salem, N. C.*

Please begin now to get ready to observe

Week of Prayer for Foreign Missions, Dec. 4-8 Inclusive



Southwide Mission Study Chairman, Mrs. Una R. Lawrence, Mo.

Dear Women of the South:

The Advanced Mission Study Course, as recently revised, could well be called the Kingdom Extension Course. Many of us often wish that we could take an Extension or Correspondence Course offered by a college or university. Here is a similar opportunity. Why not study something gloriously worthwhile, yielding large dividends, a bit of postage and the securing of the books being the only cost?

It was my privilege to be on the committee that selected the books for this course and I can assure you that you will enjoy them. They are filled with world-wide contacts as well as heart stirring messages about the missionary enterprise.

The purpose of the course is to introduce you to the fascinating field of missionary literature and direct your interests more effectively as you study it. The course is flexible and offers variety. There are six types of missionary books: those of history, biography, field, task, inspiration and methods. In many instances choice is given in the selection of the books and you will literally feast as you increase your missionary knowledge and zeal.

The Kingdom will be extended in your own life through the study of this course. Impulses and desires will be awakened so that you will never be quite the same. You will grow in grace, restore the joy of your salvation and give your soul a genuine tonic.

The Kingdom will be extended to others. The proper study of these books will cause you to tell others about them. You will be glad to lend or give your books for others to enjoy. You will deem it a privilege to teach a mission study class and, last but by no means least, gifts will increase.

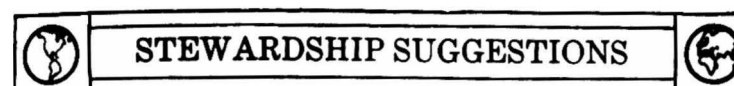
The course is difficult but not too difficult for those who desire to study missions in an intensive way. It should not be attempted by those who might be only ambitious for the diploma.

It is our earnest desire that all of those who have completed Certificate Courses 1 and 2 will begin at once on this advanced study and systematic reading. To those who have completed the Advanced Course the up-to-date books of the revision offer additional information of vital interest. Let me urge you to write to your state W.M.U. headquarters (address on page 2) today for additional information.

A mission study enthusiast

Mrs. Eureka Whiteker, Ky.

"Let the W.M.U. organization that thinketh it standeth take heed lest it fall!" Paul and the Corinthian Christians would surely approve of this paraphrase for he frequently reminded himself and others of frailties and urged keeping the worthy goal ever in mind and heart. Only a few months remain in which to complete the W.M.U. Standard of Excellence records for 1933. Conserve every victory thus far achieved, check up on any weakness, press forward and attain A-1.



EVERY WOMAN GIVING



A child on the pullman car asked his mother if he could go into the obligation car. His mother replied: "Yes, dear, you may go into the observation car, but be careful".

We women have been in the missionary observation car many years and we should recognize that we are therefore in the obligation car. "The most tragic farce is a woman who does not believe in missions". She either has no religion or has never been in the observation car.

When Tennessee copied Virginia's plan (page 8 of August issue of this magazine) of recognizing the churches where every resident woman member gave to missions we were greatly surprised at the results. We found that our societies were not checking on the church roll and that many women were unenlisted. The next surprise was that some women in the societies were not "givers of record".

We are stressing this year "launching out into the deep" in a larger enlistment program. Many first vice presidents (enlistment chairmen) have secured the names of the women not belonging to our societies and those who are failing to give to missions. These names were given out so that each member could have one to win. She promised to pray and work to this end.

We have organized many Home Circles for the women who are kept from the society meetings by illness, infirmities of old age, women with little children and some who are just indifferent and careless. If they are able to subscribe for our literature they are solicited; if they are not able to subscribe, the magazines are sent to them. At least once a year they are brought to the church and are especially honored

by the society. Each one is asked to give regularly to missions and is solicited for the offerings of the seasons of prayer etc.

In our Business Women's Circles we find our best givers. They have enlisted many tithers and much money is given into the store-house of the Lord since they were organized that formerly went to the drug store or to the department store.

If we pray definitely and "put feet to our prayers" we can secure a gift from every woman in our own church.—Mary Northington, Tenn.

GIFT-PRODUCING STUDY

THE W.M.S. of Brown Memorial Baptist Church of Winston-Salem, N. C., had its annual School of Missions early last November. We were fortunate in having with us Mrs. Carter Wright of Alabama, who taught a large class of adults—men, women and Y.W.A.'s—using the book "Missions in the Bible" by Dr. J. B. Lawrence. She brought us such soul-stirring messages each evening that our people were anxious to see some visible results from that week of intensive study.

It had been for some time the prayer of our W.M.S. president that we might be able to make a love offering that would support a missionary on the foreign field, so we began to think of \$800 as our goal for the Lottie Moon Christmas Offering. A committee was appointed to make plans for interesting every member of our church and Sunday school in this undertaking. Permission was granted by the church in conference to co-operate with us in every way possible. The superintendent of the Sunday school gave the committee ten minutes in the closing assembly of the school to use in advertising our plans. The first Sunday the teacher of

(Concluded on Page 33)



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

Topic: The PARABLE of the TEN VIRGINS—Matt. 25:1-13

HE said unto me: "These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this Book"—Rev. 22:6.

Old Testament Parables

1st Day—Judges 9:8-15
2nd Day—II Sam. 12:1-10
3rd Day—Isa. 5:1-7
4th Day—Psa. 80:8-12, 14
5th Day—I Kings 11:29-31
6th Day—Isa. 28:23-26, 29
7th Day—Ezek. 17:1-6

New Testament Parables

8th Day—Acts 10:9-16
9th Day—Gal. 4:22-31
10th Day—II Tim. 2:20, 21
11th Day—II Tim. 2:3, 4, 7
12th Day—II Tim. 2:5, 7
13th Day—I Tim. 2:6, 7
14th Day—James 1:23-25

Parables of Jesus, the Christ

15th Day—Matt. 22:1-14
16th Day—Matt. 25:14-30
17th Day—Luke 15:8-10
18th Day—Luke 15:11-32
19th Day—Luke 16:1-9
20th Day—Matt. 20:1-16
21st Day—Matt. 21:28-32

Parables of Jesus, the Christ

22nd Day—Matt. 7:24-27
23rd Day—Luke 13:6-9
24th Day—Matt. 13:3-9
25th Day—Matt. 13:31, 32
26th Day—Matt. 13:45, 46
27th Day—Luke 10:30-37
28th Day—Luke 11:5-8
29th Day—Luke 10:1-6
30th Day—Luke 19:11-27
31st Day—John 15:1-5

"Pray Ye"

Asking God's guidance:

As fall work is entered by churches and their various organizations

In programs and offerings for state missions
Of Baptist Hundred Thousand Club leaders and other members

For Baptist schools—both faculties and students
Of state, district and associational annual meetings
In preparation for Every-Member Canvass
Of W.M.U. organizations in their efforts to reach Standard of Excellence

In study of booklet preparatory to December Week of Prayer

As women and young people seek to give a worthy Little Moon Christmas Offering
For furloughed missionaries, their families and their waiting fields

For missionaries out on the fields—overworked, giving sacrificially to supplement inadequate appropriations, with furloughs overdue, with future policies unusually indefinite

In lands disturbed by war, communism, poverty, persecution
Of Christians in every land, that they be faithful witnesses, patiently bearing reverses, using extra leisure for enlistment and soul-winning

Calendar of Prayer

October, 1933

Prepared by Mrs. Maud R. McClure, Ga.

"CHILDREN of yesterday, heirs of tomorrow,
What are you weaving—labor and sorrow?
Look to your looms again; faster and faster
Fly the great shuttles prepared by your Master.
Life's in the loom, room for it—room!"

Topic: The Harvest of the Word in South America

1—SUNDAY

Give thanks to God for a half century of Baptist witness in South America.

Yes, we also bear witness.—(II) John 12

2—MONDAY

Pray for Rev. and Mrs. A. J. Terry, educational and evangelistic work, Rio de Janeiro, Brazil, and Brunson Terry, Margaret Fund student.

Beloved, imitate—that which is good.—(III) John 31

3—TUESDAY

For W.M.U. of Japan

A woman that feareth Jehovah, she shall be praised.—Prov. 31:29

4—WEDNESDAY

For Rev. and Mrs. M. S. Blair, evangelistic work, Rosario, Argentina

Every good gift—is from above.—Jam. 1:17

5—THURSDAY

For Rev. and Mrs. Paul C. Bell, workers among Mexicans, Bastrop, Texas

The knowledge of the Holy One is understanding.—Prov. 9:10

6—FRIDAY

For Rev. and Mrs. W. W. Encke, evangelistic and young people's work, Rio de Janeiro, Brazil

The law is written in my heart.—Psa. 40:8

7—SATURDAY

For editors of "Home and Foreign Fields"

Wait for Jehovah and keep His way.—Psa. 37:34

8—SUNDAY

For native Christians in Argentina and Uruguay

Peace be to the brethren and love.—Eph. 6:23

9—MONDAY

For Rev. W. D. T. MacDonald, evangelistic work, Temuco, Chile. Pray also for annual meeting of New Mexico Baptists at Las Cruces.

Blessed is the man whose strength is in Thee.—Psa. 34:5

10—TUESDAY

For Rev. and Mrs. J. A. Abernathy, evangelistic work, Tsinan, China

Be ye steadfast.—I Cor. 16:13

11—WEDNESDAY

For W.M.U. of Mexico. Pray also for Ky. W.M.U. annual meeting at Henderson.

Faith apart from works is dead.—Jam. 2:24

12—THURSDAY

For Rev. and Mrs. F. A. R. Morgan, educational and evangelistic work, Sao Paulo, Brazil

Be their shepherd and bear them up.—Psa. 23:3

13—FRIDAY

For Mrs. L. M. Duval, evangelistic work, Abeokuta, Nigeria

Goodness is profitable unto all things.—I Tim. 4:8

14—SATURDAY

For W.M.U. of Chile

He that feareth Him and worketh righteousness is acceptable to Him.—Acts 10:35

15—SUNDAY

For native Christians in Brazil and Chile

Grace be with all them that love our Lord.—Eph. 6:24

*Attended W.M.U. Training School
*Attended Southwestern Training School
*Attended Baptist Bible Institute

Calendar of Prayer

October, 1933

“**C**HILDREN of yesterday, heirs of tomorrow,
Lighten the labor and sweeten the sorrow;
Now, while the shuttles fly faster and faster,
Up and be at it—at work with your Master.
He stands at your loom, room for Him—room!”

Topic: The Harvest of the Word in South America

16—MONDAY

For Rev. and Mrs. W. D. King (on furlough), evangelistic work, Canton, China. Pray also for annual meeting of Arizona southern Baptists at Glendale and of Maryland Baptists at Baltimore.
Trust in Jehovah with all thine heart.
—Prov. 3:4

17—TUESDAY

Pray for Miss Earl Hester, educational and evangelistic work, Bucharest, Roumania.
None of us liveth unto himself.
—Rom. 14:7

18—WEDNESDAY

For Dr. and Mrs. Mansfield Bailey, medical and evangelistic work, Kwei-Lin, China.
He sent them forth to preach and to heal.
—Luke 9:2

19—THURSDAY

For Rev. and Mrs. A. B. Christie, evangelistic work, Campos, Brazil.
There is no want to them that fear Him.
—Psa. 34:9

20—FRIDAY

For Rev. and Mrs. Victor Koon, evangelistic work, Chengchow, China.
They shall not labor in vain.
—Isa. 65:23

21—SATURDAY

For W. M. U. of South China.
Let us work that which is good toward all men.
—Gal. 6:10

22—SUNDAY

For the opening of new work in needy fields of South America.
He saith unto him, Tend My sheep.
—John 21:16

23—MONDAY

For Rev. and Mrs. James W. Moore, evangelistic work, Chefoo, China.
They that trust in Jehovah are as Mount Zion.
—Psa. 125:1

24—TUESDAY

Pray for Mary Shepard, Margaret Fund student, whose parents were missionaries in Brazil.
The Lord is faithful. Who shall establish you.
—II Thess. 3:3

25—WEDNESDAY

For Rev. and Mrs. Edwin B. Dozier, educational and evangelistic work, Fukuoka, Japan.
I waited patiently for Jehovah.
—Psa. 40:1

26—THURSDAY

For Rev. E. O. Milla, evangelistic work, Nagasaki, Japan.
My heart shall not fear.
—Psa. 27:1

27—FRIDAY

For W.M.U. of North China.
Go work today in my vineyard.
—Matt. 21:28

28—SATURDAY

For Rev. and Mrs. C. H. Westbrook, Shanghai University, Shanghai, China.
My lovingkindness shall not depart from thee.
—Isa. 54:10

29—SUNDAY

Pray that the Word may transform South America.
The implanted Word which is able to save your souls.
—Jas. 1:23

30—MONDAY

Pray for Dr. and Mrs. B. L. Lockett (on furlough), medical and evangelistic work, Ogbomoso, Nigeria.
Great is Jehovah and mighty in power.
—Psa. 147:5

31—TUESDAY

For all missionaries unable to return to their fields of labor.
God is able to make all grace abound unto you.
—II Cor. 9:8

*Attended W.M.U. Training School

*Attended Southwestern Training School



BIBLE STUDY



Mrs. W. H. Gray, Alabama

Societies, circles, families and individuals wishing a more detailed outline Bible study are referred to the "Family Altar" page with its many carefully grouped Scripture references.

Topic: The PARABLE of the TEN VIRGINS—Matt. 25:1-13



The parables of our Lord and Savior Jesus Christ shine as a bright light upon the doctrine of salvation by grace. One prefers the parable of the prodigal son.

Another clings to the story of the man who built his house upon a rock. The parable of the ten virgins is also a favorite.

For centuries Jehovah God gave Israel a chance to love Him first and best. He sought to show the Hebrews the purity which He expected in their relation to Him as the one God. He was grieved when they worshipped idols. He plead with Israel to turn again to Him. Here is the background of a word picture which Matthew preserved for us. Oriental wedding customs serve as lights and shadows. This is not a fable. It is not even a figurative narrative. It is the simple placing of two objects side by side for our comparison.

Five prudent virgins knew how to enjoy the wedding feast. They knew how to prepare to meet the bridegroom. In their lamps there was oil. Five virgins didn't see the necessity of carrying oil. They were careless. Yes, they were foolish virgins. They carried lamps but their lamps were going out when the coming of the bridegroom was announced. How disappointed they were! By the time they were ready the bridegroom had entered the supper-room and the door was shut. It was too late!

"O let us in", they cried, "that we may find the light". The answer came: "Too late, too late, ye can not enter now".

Looking out today we see Christians

who are going forth to meet the Bridegroom. They have professed the love of Jesus Christ in their hearts. They have let Jesus Christ rule their lives. The grace of God and the faith which works by love keep the lamp of profession burning brightly.

On the other hand there are some whose emptiness of heart is discovered too late. Many slumber. They are not busy about the salvation of others. The wonders and beauties of the Bible have not been studied and discovered by them.

An old Jewish record shows how the glorious opportunity of the present was appreciated even a long time ago. "Our wise men of blessed memory", so runs the record, "say: 'Repent whilst thou hast strength to do it, whilst thy lamp burns and thy oil is not extinguished; for if thy lamp be gone out, thy oil will profit thee nothing'".

In the Talmud there is this story: — "When Rabbi Jochanan ben Zachai was sick, his disciples came to visit him and, when he saw them, he began to weep. They said to him: 'Rabbi! the light of Israel, the right hand pillar, the strong hammer, wherefore dost thou weep?' He answered them: 'If they were carrying me before a king of flesh and blood, who is here today and tomorrow in the grave; who if he were angry with me, his anger would not last forever; if he put me in prison, his prison would not be everlasting; if he condemned me to death, that death would not be eternal; whom I could soothe with words or bribe with riches; yet even in these circumstances I should weep. But now I am going before the King of kings, the holy and the blessed (Concluded on Page 33)'



BUSINESS WOMEN'S CIRCLES



Miss Inabelle Coleman, North Carolina

POSTER or PROGRAM-HEADING SUGGESTIONS: Draw a large closed book. On the back print the title: "The Half-Century of Progress of Christianity in South America's Land". Under the book print the invitation or announcement of meeting.

Topic: The HARVEST of the WORD in SOUTH AMERICA

Hymn: "The Doxology"

—Prayer

Scripture Lesson: Matt. 25: 1-13 (See page 15.)

Current Missionary News (Page 28 and "Home and Foreign Fields")

Business

—Hymn: "America"

Introduction: "Looking across the Equator" (Pages 18-19)

Christian Progress:

Brazil—"The Word in Brazil" (Pages 19-21)

A Story: "The Harvest of One Bible" (Pages 21-22)

Quartette: "Send the Light"

Argentina—"The Word in Argentina" (Pages 22-23)

A Story: "A Messenger of the Word" (Page 23)

Chile—"The Word in Chile" (Pages 24-25)

A Story: "Drawn by the Sung Word" (Page 25)

Duet—"Beautiful Words of Life"

Uruguay—"The Bible in Uruguay" (Pages 25-26)

A Story: "Lucia of Montevideo" (Page 26)

Conclusion—"Fifty Years Ahead" (Pages 26-27)

Hymn: "The Whole Wide World for Jesus"

—Prayer

APPLIED FOREIGN MISSIONS—Many a business woman looks longingly at some missionary and wishes she might have had her opportunities. But missionary Rosalee Mills Appleby of Petropolis, Brazil, writes: "I trust that the people in U. S. realize how *truly fine living helps missions*. Students who go to America to study are horrified that Christians (so-called) live exactly as the others. They find so little difference. Here no member of our church smokes, dances, goes to shows etc. They live a separate life of humility, sincerity, consecration to the work. Of course they have some faults that you would not admire, but really there is more difference than in the United States".

Missionaries from China, Japan and all the other countries repeat this call for applied Christianity and applied foreign mission work right in our midst. The impressions, attitudes and spirit gained in our midst by foreign youths—especially foreign students—carried back to their own native lands will in a few years be of stupendous power for Christ or of irreparable damage to Christianity. Will the Business Women's Circles of southern Baptist churches rally to this call, find the foreign young people in their communities and be their Christian friends, thus finely portraying Christianity in its practical application?

ANOTHER CALL from OUR FOREIGN FIELDS—This is the time for B.W.C's. to have the joy of packing Christmas-tree boxes for their most beloved missionaries. The tender appeal of a love-gift, presented with the telling of the Gospel's Christmas-story, has often won souls to Christ in whose name the gift was made. One of the fears of a missionary's heart is that someone may be left out at Christ-

(Concluded on Page 33)

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PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



South America is our "companion continent" — our "Siamese Twin", joined to our own North America by that narrow, twisting little land of Panama. But when we plan to leave our country, very few of us con-

sider visiting our sister continent to the south. We keep above the equator, thinking of the northern half of the globe rather than the southern half. But in spite of our failure to be a good neighbor, our twin continent has grown and flourished. The program material finely explains this on pages 18-27.

The Program Committee could arrange to use five women in carrying out the program for October. The first should be leader of the meeting, introducing the subject and presenting the other speakers. This leader should tell of the wonderful development of South America and of the political and commercial changes in the last fifty-two years. She should then introduce the representatives of our South American mission fields. It would be fitting to have women of a wide range of ages tell of the different mission fields in South America: it will be seen that we have been at work in Brazil for fifty-two years; in Argentina for thirty years; in Uruguay for twenty-two years; and in Chile for sixteen years.

In selecting women to speak about these countries, the committee might choose two of the youngest women for the two oldest fields and two older women for the younger fields. Or older women may take Brazil and Argentina and younger women speak of Uruguay and Chile. In case the older women take the older fields, the leader may introduce the speaker on Brazil somewhat

as follows: "Our mission work in Brazil was begun fifty-two years ago. Mrs. pretends she can remember back as far as that. Some of us may doubt that she can but, because she claims to, we are going to have her tell us about Brazil". If a very young woman is chosen for this part, the leader may say something about young folks being so "up" with all that is going on in the world today and that so much has taken place in Brazil it requires an active, young person to gather all the interesting facts, so Mrs. has been chosen to tell of Brazil.

One important thing in the material for this month should not be overlooked. That is the names and items of personal interest connected with our missionaries. In the early years of mission work, when there were but few missionaries, the names of our workers were mentioned often in the meetings. Now that there are more missionaries, we do not keep their names so much before us. And while on this subject, societies and circles may be reminded that this month is a good time to plan to mail cards or little packages of Christmas cheer to our missionaries. We hear that calendars are needed and welcome. But two things are most important. Be sure you do not send a card or package to a foreign address when the missionary is home on furlough. And—be very, very sure you put sufficient postage on the package. Take it to the postoffice yourself and pay the full postage. Of course none of us would send anything we would not be glad to receive ourselves. In a letter to the missionary enclose a New York draft to cover the duty charges: the postoffice can tell you what the duty is apt to be.

One Woman's Missionary Society has already gotten every eleventh member to sign the pledge of the Baptist 100,000 Club. (See page 5.)

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PROGRAM for OCTOBER



The list of reference material given at close of this program is the chief source used in the preparation of this program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting material and help may be found in this listed material and in leaflets suggested in this number which may be obtained for a few cents from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

Prepared by Mrs. C. D. Cressman, Tennessee

Topic: The HARVEST of the WORD in SOUTH AMERICA

Hymn—Hail to the Brightness of Zion's Glad Morning

Prayer for the coming of Christ's Kingdom

Bible Study—The Parable of the Ten Virgins: Matt. 25:1-13 (Page 15)

Prayer that we may so live as to be ready for Jesus' coming

Hymn—Send the Light

The Word in Brazil

Hymn—Throw Out the Life Line

A Messenger of the Word in Argentina

Drawn by the Sung Word

Lucia of Montevideo

Fifty Years Ahead

Prayer that we may hear and answer the call of Jesus to do our best to give the Gospel to South America

LOOKING across the EQUATOR



Our program topic for this month invites us to look across the equator on our sister continent, South America. We are perhaps surprised and gratified at the beauty and riches and wonder of our "Continental Siamese Twin". We see her a continent of many republics which are so alike in the language and racial strains of their people and in the political, social and religious conditions that they are almost like one nation. We see a land wonderfully rich in natural resources, with great untouched mineral deposits, vast virgin forests and farming lands capable of producing anything one cares to plant. We see here the world's greatest diamond mines, the world's greatest coffee market and one of the

world's greatest producers of cotton, wheat, rubber, oil and other commodities. We see here the world's greatest river, the Amazon, navigable for more than a thousand miles. We see here great cities with towering buildings, beautiful parks, handsome boulevards and luxurious stores offering to shoppers the latest commodities for fashion and convenience. We see here vast mountains, picturesque valleys, silvery rivers and beautiful harbors that make the scenery unsurpassed in all the world.

And yet, amid all this grandeur and beauty and progress, there seems to be something lacking. Multitudes of the people are ignorant, poor and miserable. The progress of the cities has not made its way into the country sections where live the masses of the population. Where are the joy and spirit of well-being which prevail in our own America? What is it that is lacking in our sister continent? A certain Christian business man walking the streets of Buenos Aires (*Bway-nuss Eye-reee*) —perhaps South America's most pro-

gressive city—in company with Dr. J. L. Hart asked this same question. He said: "There seems to be everything you would expect in any twentieth century city, and yet I feel in business, in the streets, in the hotels and in all social relations the lack of something. What is it?" To which Dr. Hart replied: "Not only will you feel this lack in Buenos Aires, but you will feel it anywhere you go in Latin-America. What you feel the lack of is the Bible. There it is! **South America needs the Word!**"

"But why?" you are perhaps asking. "Wasn't South America settled by Europeans from Christian lands, even as was North America? Hasn't South America had a form of Christianity all these years?" Yes, she was founded by people who called themselves Christians and she has had a form of Christianity, but she has never had the Christ and His word. As has been often said: "North America was established by Puritans seeking God, while South America was established by Spaniards seeking gold". Love of God and the principles of His Word built North America while love of gold and the spirit of worldly ambition built South America. Therein lies the great difference in the two continents.

The early explorers brought to South America the Roman Catholic faith. It was a very low type of Catholicism, described by Bishop Needly as: "Medieval, militant, anti-protestant, inquisitorial, isolated, bound up in the Spanish peninsular, where the struggle with Mohammedanism was fiercest". This impure form of Christianity was forced upon the people of South America, and in taking it they added to it many of the rites and ideals of their own pagan religion. So what we find in South America is a pathetic mixture of medieval Catholicism and paganism. The people worship images of Mary and the saints and delight in great religious processions in which images of the saints are prominently displayed. Christ to them is either a baby in Mary's arms or a crucified Christ, never a living

Christ having a vital part in their lives. Crosses are everywhere — in the churches, in the homes, worn around the necks of the people, carried in their pockets—but the resurrected Christ with power to save is practically unknown.

Of course the only way such a religion can be maintained is by keeping the people in ignorance of the truth. For that reason the priests hate the Word of God and will do anything to prevent its being scattered among the people. They try to keep the people from attending services where it is read and preached. They destroy all the copies they can get their hands on. On one occasion when a priest failed to frighten a crowd away from a Christian service he seized a copy of the New Testament and, tearing out its leaves, placed them on a newspaper and set them on fire in the presence of the people. As a result of this attitude on the part of the religious leaders, there is the direst ignorance of the Bible throughout South America.

So as we look across the equator we see an appalling need of the Word of God. We seem to see our brothers and sisters there stretching their hands towards us, who live in the more fortunate of the two Americas, saying: "Bring the Word which will give light in our darkness. Bring the Word which will rid us of the curse of superstition and the tyranny of the priests. Bring the Word which will make our lives joyous as yours is joyous and our land great as yours is great".

The WORD in BRAZIL

Sowing the Word—In January, 1881 —fifty-two years ago—there sailed from Baltimore on a small merchant-vessel a bride and groom who were destined to become two of southern Baptists' greatest pioneer missionaries. They were Rev. and Mrs. W. B. Bagby of Texas and their destination was Brazil, a far-away land of which little was known and to which no other Baptist missionaries had ever gone. After many weeks on the turbulent waters in their frail boat, they landed in the beau-

tiful harbor of Rio de Janeiro (*Ree-o-der-Janay-ro*). There they were, two lone missionaries, in a land larger than the United States. They faced millions of people—ignorant, fanatical, superstitious people, dominated by the ideals of a religion which had bound Brazilian souls for many centuries. How impossible seemed the task they had undertaken! Nobody had invited them to come! Nobody was ready for their message! Could they ever make any impression on this great land? It seemed indeed impossible. But the Bagbys had gone to Brazil at the call of God, and they knew that with Him nothing was impossible. So, trusting in His power, they went to work.

Early the next year they were joined by Rev. and Mrs. Z. C. Taylor. In August, having obtained sufficient knowledge of the language to make a start, the four missionaries moved to Bahia (*Bar-ec-ah*) and began active missionary service. On October 15, 1882, fifty-one years ago this month, they organized at Bahia the first Baptist church in Brazil. It had only five members—the four missionaries and one Brazilian, an ex-priest. "Only five of them in a territory larger than the United States, with little material resources to confront the fanaticism and problems of a dead religion! The four missionaries did not yet have their tongues unloosed and the ex-priest was unprepared for preaching". Not a very promising beginning, was it? But it was a beginning nevertheless, so the missionaries were encouraged. Dr. Taylor continued to work in the great state of Bahia while the Bagbys were busy in other sections of Brazil. They established work at Rio de Janeiro, Campos and Sao Paulo and at the last named place founded a school for girls. As years passed other missionaries joined the four pioneers: Rev. E. A. Nelson, who began the wonderful work along the Amazon River, which has won for him the appellation of the "Apostle of the Amazon"; Rev. and Mrs. L. M. Reno, who began witnessing marvelously for Jesus at Victoria; Rev. and Mrs. E. A.

Jackson, who braved many perils in carrying the Word into the interior; and many others who faithfully sowed the Word over the vast land.

Just twenty-five years after the organization of the first church at Bahia, that church was hostess of the first meeting of the Brazilian Baptist Convention. This was a great seed sowing time for Brazilian Baptists, for at this meeting all the principal plans which have been followed in carrying on the work ever since were made. "The founders of the cause came together for the first time, thought themselves together, prayed themselves together and founded the principal boards which have gone on from then until now with varying success, building up the work of evangelization, Christian education, publications, home and foreign missions and other phases, systematically and persistently".

Reaping the Harvest—We have heard the story of beginnings in Brazil—we have seen how the seed of the Word was sown. What of the harvest? As we look at Brazil today we see that many changes have taken place since the Bagbys stood for the first time on her shores, over half a century ago. Her population has grown from ten million to forty million. Her government has changed from a monarchy to a republic. Her villages have grown to cities and her erstwhile cities have become metropolitan centers of world fame. But greater than all these changes has been the harvest reaped from the Word sown during those early days. While the increase in population has been fourfold the increase in the number of Baptist believers has been more than a thousand fold. There are now 40,000 Baptists in Brazil. The one little church at Bahia has increased to 463 churches, 242 of which are self-supporting. These added to their membership by baptism last year 4392. Moreover, there are 62 Baptist schools in Brazil, some of them splendidly equipped and ranking high among the schools of the land. At Rio is the Carroll Publishing House which is for Bra-

zil much what our Sunday School Board is for the southland. From this plant go to every part of Brazil thousands of pages of literature—Bibles, Testaments, tracts, Sunday school and B.Y.P.U. quarterlies, W. M. U. literature and a Baptist paper, "Jornal Baptista", which goes to 4000 Brazilian homes every week. They have a Home Mission Board, doing work among the Indians and other neglected groups in the interior, and a Foreign Mission Board supporting missionaries in Portugal. The name Baptist is held in high honor, and Baptist influence is being felt more and more not only in the religious but also in the social and political life of the nation.

A marvelous harvest it is! Dr. and Mrs. Bagby and others, who sowed the seed of the Word back in those beginning days when the soil was hard and it seemed impossible that there should ever be a harvest, can rejoice because God has proved His promise true: His Word has not returned unto Him void but has accomplished in a marvelous way the purpose whereunto He sent it. And we, who look on from a distance and through our gifts and prayers claim a small part in the harvest, find ourselves exclaiming: "How marvelously has God wrought! Thank Him for the harvest of His Word!"

THE HARVEST OF ONE BIBLE

IN the interior of Brazil there lived a boy, just like thousands of other Brazilian boys, except for one thing—he had a strange book. He did not know what book it was. He had just found it among the belongings of a relative who was a priest and, since no one else wanted it, took it and began reading it. It fascinated him so much that he continued to read it through his boyhood and even when he became a married man with a family he kept on reading the wonderful book. It told about Jesus, the Son of God, who saved sinners. He knew that he was a sinner needing salvation, so without help of preacher or teacher he accepted the message of the book and became a

Christian. Then he began teaching the book to others. Because he held a government position and also a license which permitted him to teach school he was very popular, and the people were glad to come to his house to hear the book read and explained. His wife and daughters, who also believed the message of the book, helped him with his teaching work.

Just when all was going well and large crowds were attending the services, trouble began. The priests couldn't allow *that* book taught, so they tried to prevent it. One night in the midst of the service a priest came with a great group and ordered him to shut his book and quit teaching. This he refused to do, and the mob began to advance. He thought his time had come to die, but he said: "I will die before I will give up my belief in the teachings of this book". Just as the mob was almost on him he saw a soldier approaching, as he thought to assist in killing him. To his joyful surprise the soldier touched the priest on the shoulder and said: "Send the people away and go home yourself. A man has a right to believe as he pleases in this country". The people were afraid of soldiers so went away. The priest sulked at first, but when he saw that he was alone he also slipped away.

The soldier turned to the man asking: "Where did you hear the Gospel and to what church do you belong?" Then came the surprising answer: "I have never heard the Gospel preached and do not know that there are any other people in the world who believe as I do". "Well, where did you get your religion?" asked the soldier. "Out of this book", he answered, showing the precious copy of the Bible.

Imagine his joy when the soldier told him that there were many people who believed the Bible as he did, that there was an evangelist preaching the Word even then in his part of the country. The man sent for the evangelist who came and preached to a large crowd, many of whom professed Christ. The man and his family went to the nearest

church and were baptized. On account of his religion he lost his government position and his license to teach, and the priests have even ordered the merchants in the little village not to sell him anything. But all that trouble is as nothing compared to the joy of finding others who know and believe the blessed message of the Book. (Retold from story by Miss Essie Fuller of Pernambuco, Brazil)

The WORD in ARGENTINA

Sowing the Seed—Argentina is the most progressive of all the South American republics. Indeed in many respects she is much like our own land, with almost the same climate, the same natural resources and much of the same spirit of progress. It was this land that got on the heart of S. M. Sowell while he was a student at Richmond College. Largely through his influence J. L. Hart also became interested in Argentina and while the two were in the Seminary at Louisville they applied to the Foreign Board to be sent to this field. Dr. Willingham went to the Seminary and said: "Boys, don't you know that our Board has no work in Argentina? Why don't you apply to go to some field where we are working?" To which the earnest young men replied: "We are convinced that God is calling us to Argentina". They didn't give up that conviction when Dr. Willingham told them that the Board was so financially embarrassed that no new work could be attempted; they prayed earnestly about it together and then with the volunteer band of the Seminary. After much prayer and thought, the volunteer band decided to present the matter to the faculty and student body. So on Missionary Day in March, 1903, Mr. Hart told the story of the call to Argentina and of the condition of the Foreign Board making the opening of work there impossible. God moved in the hearts of faculty and students, and they gave that day the sum of \$1000 for missionary work in Argentina. This sacrificial gift from poor Seminary students had such a stimulating effect on southern Baptists that the Board closed the year

without debt and the young volunteers were sent to Argentina.

Mr. Sowell sailed in September, 1903, and Mr. and Mrs. Hart in March. Again a small group of pioneers faced what seemed an impossible task. In all the land there were practically no Baptists, no churches, no knowledge of the Word of God. The people were fanatical, superstitious and tied to the traditions of a false religion. What could these three missionaries do among millions of such people? It seemed hopeless, but with the spirit of all true missionaries they went to work bravely and began sowing the seed of the Word. The trio soon became a quartette when Mr. Sowell married one of the daughters of the Bagbys of Brazil; in 1905 four new workers—Rev. and Mrs. Fowler and Rev. and Mrs. Spight—made of the missionary force a double quartette. Work was first established in Buenos Aires. Dr. Hart—in "Gospel Triumphs in Argentina and Chile"—tells of the beginnings of this work: how they rented a small hall and bought chairs for it with their own savings, how they waited with trembling hearts to see if any one would come to the first service, and how happy they were when a few came and listened attentively to their message. When the work at Buenos Aires was going well, Dr. and Mrs. Hart went to Rosario and established a mission there. Then other missionaries established other work in other places and the seed sowing work in Argentina went on. In 1909, only six years after the arrival of the first missionary, the Argentine Baptist Convention was organized in the First Baptist Church of Rosario. The missionaries had faithfully sown the seed and already they were reaping the harvest.

Reaping the Harvest—The harvest of the Word in Argentina has been more and more abundant as the years have passed by. She has now 67 Baptist churches with a membership of almost 5000. There are now three double quartettes and one more "voice" in the missionary force of twenty-five at work in Argentina. The churches are

well organized with societies for women and young people. There are fifty-four societies in the national W.M.U. with a membership of 1300. The B.Y.P.U.'s boast 40 unions with a membership of 1200. Last year these organized themselves into a national union. In the report of the young people's work for last year we find this encouraging statement: "One thing over which we rejoice especially is that the young people in our churches, when they are converted to the Lord, lay aside all habits that are doubtful and harmful. Smoking is not seen. Dancing is unheard of and movies, as a rule, are left to others. From all indications the future of our work is very bright because of our young people". There is at Buenos Aires a publishing plant which supplies our people of Argentina with needed literature. A monthly denominational paper carries Baptist news to the homes of the people. This is some of the harvest of the Word seen at the end of thirty years of work in Argentina.

A MESSENGER of the WORD in ARGENTINA

IN the double quartette of pioneer missionaries to Argentina were Rev. and Mrs. Fowler. These faithful missionaries are still there—our only workers in a district composed of three states as large as Tennessee, Georgia and Florida. Their district is in the far western part of the country, almost on the Chilean line. They are separated from the missionaries in Chile by the Andes Mountains, a distance of eighteen hours on a mountain train over one of the highest railroads in the world. They are separated from the Argentine workers by a desert which it takes twenty-five hours by train to cross. So they live and work in a little world all to themselves.

Mrs. Fowler is in charge of the W.M.U. work in this district. She visits the different societies as often as possible to help them with their studies and problems. She gives the following as a "sample" of the experiences such trips afford.

"After a seven-hour ride on a hot, dusty train I arrived at the home of

the president of the society which I was to visit. I found my hostess ill with four small children to care for. Her husband was a colporter and had been away for two weeks. She is a consecrated woman and has reached a group of splendid women and led them to Christ. The family income is very small, just a colporter's salary together with a small percent on books and Bibles he sells, but they give up one of their rooms for meetings and are giving their son violin lessons, at the cost of six dollars a month, so that he can play for the services because they have no organ.

"On the day following my arrival the missionary society met. Although the afternoon was stormy the room was filled with earnest women. My hostess was able to be at the meeting and presided in a manner that would be acceptable anywhere. It was worth the trip just to be in touch with this woman, for never have I seen a sweeter spirit of self-sacrifice and consecration. Her whole thought and conversation are about the work—giving small importance to the many difficulties, always praising God for the wonderful opportunity she has of working for Him".

There are eight churches and as many outstations in the district in which the Fowlers work. Still other groups are begging for some one to go and preach to them. After telling about these pleading groups, Mrs. Fowler says: "May I ask you what we are to do? I understand that it is hard for the people at home to realize our position, for you have never had people to plead with you to send some one to preach the Gospel to them and then had to say 'No'. In many of our country churches we worship in buildings with dirt floors, with only doors and no windows in them. Think of this next Sunday when you sit in your comfortable church, listening to your paid choir sing 'Blest be the tie that binds our hearts in Christian love'. We worship the same Christ, but oh, under such different conditions! Notwithstanding all the difficulties it is the most wonderful

thing in the world to preach the Gospel to those who hunger and thirst after righteousness".

THE WORD IN CHILE

Sowing the Word—Chile has been called the "Splinter Republic". She looks like a long splinter or string as she stretches for three thousand miles along the Pacific coast with an average width of about sixty miles. The northern end of this splinter is a desert, while the south has a rainfall unsurpassed in any country. Dr. Hart describes Chile and her people as follows: "Her nearness to the sea and protection afforded by the Andes Mountains allow apples, oranges, cherries, lemons, pears, apricots and peaches to grow in the same orchard, a thing unknown in other parts of the world. Her people are the most homogeneous of all Latin-Americans, the most patriotic and the most warlike. Over 80 per cent of them have much Indian in their veins. They are Auracanean Indians, the strongest and most warlike of all the Indians of the two Americas. They were never conquered by the Spaniards but destroyed many a Spanish army sent against them. These Indians are now incorporated into the republic as citizens, and intermarriage is rapidly absorbing the aboriginal race".

Baptist principles were first carried to Chile by some German Baptists and afterwards by a Scottish Baptist, Dr. W. D. T. MacDonald. Dr. MacDonald first came to Chile as a teacher under the government. When a change in the government caused him to lose his position he was offered work in the United States, but he refused to accept this because—as he saw around him people sunken in sin and superstition—his heart went out to them and he determined to remain in Chile that he might do all in his power to lead them to Christ. First, he became a colporteur and traveled on mule back throughout the country sowing the Word and preaching whenever he had the opportunity. In order to make a living for his family, he accepted from the government a homestead in the southern

part of the country. There under great difficulties he and his wife established the Baptist work which was to be the beginning of our southern Baptist work in Chile. While on a visit to the United States Dr. MacDonald and Dr. Bagby became friends. On their return to South America Dr. MacDonald invited Dr. Bagby to visit him and see his work. Dr. Bagby did so and on his return journey to Brazil attended the first meeting of the Argentine Baptist Convention. He told about the work of Dr. MacDonald and so impressed were the Argentine Baptists with this story of the Chilean Baptists that they immediately sent a contribution to aid their brethren across the Andes. For some time they paid the salary of two native preachers in Chile.

In 1910 Dr. Ray, of our Foreign Board, visited the Chilean Baptists and was so impressed by their earnestness and the needs of the work there that he determined to try to get southern Baptists to help them. In 1914 Dr. Hart, then missionary in Argentina, visited the Chilean Baptists. In 1917 he came home on furlough and while at a service in Murray, Ky., told of his visit to Chile and the need of the work there. So impressed was the congregation with his story that a collection was immediately taken to send missionaries to Chile. So it happened that in 1917 southern Baptists added Chile to the list of their foreign mission lands. Rev. and Mrs. W. E. Davidson were our first missionaries. Rev. and Mrs. R. C. Moore soon followed them, and through the years others have gone to assist in sowing the precious seed of the Word up and down the "Splinter Republic".

Reaping the Harvest—And what of the harvest? It is seen today in our 37 churches in Chile with a membership of almost 3000. Last year these churches baptized 482 new converts. We also have three schools with a total enrollment of 375. Splendid W.M.U. work is being done. The publication of the W.M.U.—containing program material for the Sunbeams and the W.M.S. and edited by Mrs. R. C. Moore—is

increasing in popularity and usefulness. The denominational paper also has a large circulation. Splendid Daily Vacation Bible Schools were held last year through which hundreds of children were reached with the Word. These are a few of the items from the latest report of the work in Chile, and they suffice to show how great is the harvest of the Word after only sixteen years of sowing.

DRAWN BY THE SUNG WORD

HE was a Mohammedan living in Chile. He knew nothing of Jesus and His love. He had no Bible and had never been to a Christian service. One day as he walked down the street in his town he heard a song different from any song he had ever heard before. It seemed to touch his heart, it seemed to draw him toward the chapel from whence it came. However, he resisted the impulse to enter and passed on down the street. After a few days he heard the music again. Once more he was touched and wanted to enter the chapel, but once more he passed by. This happened several times, and then the day came when he resisted no longer but slipped into the back of the little building. There he not only heard the sweet music which had so stirred his heart, but he also heard a wonderful Book read, and he heard a message which probed into the depth of his soul.

He continued to go back to the chapel to hear the Word sung, read and preached. Finally he accepted that Word and was gloriously saved. Today he is a deacon in one of our Baptist churches in Chile. And it all happened because a song carried the Word out on the Chilean air to touch a needy soul.

(Facts for this story were kindly furnished by Dr. J. L. Hart of Temuco, Chile.)

THE BIBLE IN URUGUAY

Sowing the Word—Adjoining Argentina is the republic of Uruguay. So small is this country on the map that we almost forget it is there, but ac-

cording to the opinion of our missionary, Rev. J. C. Quarles of Argentina, it is "the cream of the cream of South America". Dr. Hart says that Montevideo (*Mon-tay-veh-day-o*), the capital of Uruguay, is one of the most important cities in South America. "Its streets are clean, its buildings substantial and everything has a very modern look. One is impressed by the absence of external squalor. There are most decided marks of thrift".

Our sowing of the Word in Uruguay began in 1911 when Rev. and Mrs. James C. Quarles went from Rosario, Argentina, to Montevideo to establish work. A preaching station was opened in that city, and on the 13th of August the First Baptist Church was organized with six charter members. In September 1912 Missionary L. C. Quarles and wife settled in Montevideo. In a short time there were six preaching stations and six Sunday schools functioning. The furlough of one missionary and the sickness of another, with the final removal of the two Quarles families to Buenos Aires, greatly retarded progress of the work in Uruguay. In 1921 Rev. and Mrs. Orrick began their work in Montevideo. They are still there as the only representatives of our foreign mission work in Uruguay.

Reaping the Harvest—The results of the work in Uruguay do not seem large, but they are really remarkable when we consider the small number of workers. There are now seven small Baptist churches there: three in the capital and four in other sections. The report of work in Montevideo for 1932 brings this encouraging message: "All three of the churches in Montevideo have chapels which, though humble, are neat and respectable and give a serious and permanent character to the work. All preaching points have been maintained in spite of the fact that no funds have been available for this purpose. In addition to the four regular preaching points the missionary has opened during the year a new mission in the suburbs of the city where he pays the rent and carries on a little new work

that has been blessed and where new people have become interested in the Gospel".

Rev. J. C. Quarles tells us that the work is very difficult in Uruguay because of the attitude of the people toward Christianity. A strong spirit of religious liberty has made them break away from the Roman Catholic church, and they confuse all Christianity with Catholicism. We agree with Mr. Quarles as he exclaims: "What a pity that we did not begin work there sixty years ago!" How much greater the harvest could have been if the sowing had begun sooner!

LUCIA of MONTEVIDEO

(We are indebted to Rev. J. C. Quarles for this story out of his own experience in Montevideo.)

YEARs ago, when we were just beginning work in Montevideo, we knew a little girl whose name was Lucia Sabio. A bright little thing she was and of a beautiful disposition. She made an impression on us also because she was lame from some hip disease.

As Latin children so often do, she responded to the interest we took in her, and we became good friends. We began to think of her future as a fine Christian woman. But, as so often happens, these bright children have ignorant, fanatical mothers. Lucia's mother and father were Portuguese immigrants and took absolutely no interest in anything beyond their daily bread and their inherited superstitions.

After awhile Lucia began to drop out of Sunday school, due no doubt to the opposition she found at home. Years passed and the sweet tempered little cripple passed out of our memory.

A few years ago, when I returned for a visit to Montevideo, a young lady of our church asked if I remembered Lucia. I had to scratch my head and think hard. "Don't you remember the little cripple who attended Sunday school in Isla de Flores Street? She often asks about the Don Jaime and Dona Elena (the familiar personal names by which my wife and I are known in

Montevideo); and she is still interested in the Gospel".

Though I could hardly recall, after so many years of absence, the little cripple, I asked where she was living and hunted her up. I found her married and the mother of two children but living still in the same house with her mother and father. Her old lameness had all but disappeared, but she still had the same beautiful disposition which had characterized her childhood.

The Gospel had been working during the years. Her parents were no longer hostile. Her husband too showed real interest in spiritual things. They all received me cordially, and the little "senorita" of years ago—now a real "senora"—was only waiting for some encouragement to renew all her enthusiasm for her Savior and His cause.

A few days after my return to Buenos Aires, a mutual friend wrote me: "You just ought to see what a blessing your visit was to Lucia. She has begun to attend church once more. Her husband kindly looks after the children for her and even waits till after church for his supper".

A few months later she was baptized into the membership of the First Baptist Church of Montevideo. Then began her afflictions. Her father died. The children were almost continuously sick. Then her husband was sent to the hospital for a long illness. One of the last letters I received before leaving Buenos Aires was from Lucia. She said, in the midst of her trials: "But for the consolation of the Gospel, I could not bear to live".

FIFTY YEARS AHEAD

WE have been looking back on fifty years of work in South America. Now let us take a forward look and see what are the prospects for the next fifty years. Surely we see great opportunities ahead. While much has been accomplished there are still greater things to be done. We have reached forty thousand in Brazil, but there are about thirty-nine million, three hundred and sixty thousand to be won. We rejoice

over five thousand Baptist people in Argentina, but what are these among her ten million people? And what are three thousand Baptists among Chile's four million? We are told that the people in all these countries are anxious to hear the Gospel and eagerly receive it. Dr. Truett, after visiting South America, said: "Everywhere I went I saw a response to the Gospel I have never seen anywhere else in the world". Truly God has set an open door before us in this great South American country.

As we look across the equator the prospects for the next 50 years are glorious, but as we look at ourselves the glory becomes a shadow. We are not doing our part of this great work. We are hindering the work of our missionaries by inadequate support. We are keeping from the field furloughed missionaries. Our force is smaller than it has been for many years. We are reducing appropriations for native work. The missionaries of Argentina are giving 25 per cent of their salaries in order to keep the native workers on the field. All honor to these self-sacrificing mis-

sionaries, but their glory is our shame.

At Santos, Brazil, there is a small Catholic church on the top of a mountain. The ascent to this is steep and long, yet the most zealous members of that church climb the mountain on their knees. When they reach the church often their knees are bleeding. Thus do the Catholics show their zeal for a false religion. Oh, that we would show a similar zeal rightly directed for our true religion! Oh, that we would be willing to suffer a little, sacrifice a little that our Christ might be preached to those poor people who are zealous in a wrong cause!

The fifty years ahead! They are in our hands! Much of what shall be done for Christ's Kingdom in South America during the next half century depends on us. Let us with the spirit that motivated those pioneer missionaries of fifty years ago resolve to let no obstacle stop us but to do our utmost so that when a century of Baptist work in South America is completed the present harvest of the Word may be multiplied a million fold.

QUESTIONS for REVIEW and DISCUSSION

1. Compare North and South America as to area, population, progress.
2. Tell something of the religion of South America.
3. Tell of the beginning of Baptist work in Brazil.
4. What of the growth of the work in fifty years?
5. How did our work in Argentina begin?
6. Tell something of our work in Argentina today.
7. Tell something of the country and people of Chile.
8. Tell of the work of Dr. MacDonald.
9. Give the instances leading up to southern Baptists entering Chile.
10. What progress have we made in our work in Chile?
11. Who are our missionaries in Uruguay?
12. Discuss the difficulties of the work in Uruguay.
13. Which is the most interesting of these South American countries to you?
14. Discuss the prospects for the next fifty years of work in South America.

REFERENCE MATERIAL

- | | |
|--|------------------------------|
| "The Window of Y.W.A." | —"World Comrades" |
| Home and Foreign Fields | —State Denominational Papers |
| Report of Foreign Mission Board for 1933, S.B.C. Minutes | |
| Gospel Triumphs in Argentina and Chile | Joseph L. Hart |
| In the Land of the Southern Cross | White and Muirhead |
| Reminiscences of Twenty-five Years in Victoria, Brazil | Rev. and Mrs. Reno |
| Looking Ahead with Latin-America | Stanley High |



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia

Rev. L. B. Bratcher, secretary of the Home Mission Board of Brazilian Baptists, reports that the work of this board has not only brought the Gospel to many neglected Indians and other Brazilians but has also meant a spiritual revival in the Baptist churches of Brazil.

A new high school for girls in Lima, recently opened by the Methodist Woman's Foreign Mission Society, is the only protestant school for girls in Peru.—*Missionary Review of the World*

Dr. George P. Howard has been successful in giving radio sermons over a commercial broadcast in Chile. He calls them "Philosophy Chats" and says: "I have discovered that these people will listen eagerly to a religious talk provided it is not labeled 'religion'. Roman Catholicism here has spoiled that word".—*Christian Advocate*

It is estimated there are more than 160,000 Mohammedans in South America. There are 30,000 in Brazil alone with no special evangelical work among them anywhere.

Scattered over the coffee plantations of Sao Paulo, Brazil, are 200 or more colonies of Japanese aggregating about 25,000 families. In 1923 Rev. J. Yasoji Ito, Episcopal missionary, undertook alone to evangelize these colonists. Since then friends have come to his assistance. Among them there are now two churches, ten mission stations and 507 members.

Following are some pertinent items gleaned from an article—"The Conquering Christ in South America"—published in the "Missionary Review of the World" by Samuel Guy Inman, an au-

thority on the value and progress of the Word in Latin-America.

Henry Martyn (an English missionary, contemporary of William Carey) on arriving at the city of Bahia, Brazil, in 1804, on his way to Russia, was so struck by the immense number of ecclesiastical buildings and the profligacy of the Roman clergy that he exclaimed: "Crosses there are in abundance, but who will preach the true doctrine of the Cross?"

South America is the only continent that has so honored Christ as to erect a statue to Him. The world famous "Christ of the Andes", placed on the mountain fastness between Chile and Argentina, commemorates the settlement by peace of their long standing boundary question.

One of the first protestant missionaries to South America was James Thompson, who in 1820 began a remarkable trip around the continent as agent of the British and Foreign Bible Society. Argentina was so impressed with his work that it conferred honorary citizenship upon him.

An important effect of the evangelical movement is its contribution to civil rights and religious liberty in South America. Fifty years ago not one of these republics had written liberty of worship in its constitution. Today nearly half of these twenty nations have declared in favor of constitutional separation of church and state, and others have granted equal rights to all faiths.

Evangelical missionaries are not interlopers in South America as some have indicated; in practically every country they have been invited by government officials and leading citizens.

(Concluded on Page 33)



OUR YOUNG PEOPLE



Miss Juliette Mather, W.M.U. Young People's Secretary

MISSIONARY HERO MONTH for R.A.'s.



Turn to your September number of ROYAL SERVICE and check up to be sure you have followed all the possible plans outlined on page 31 by Mrs. Lawrence, which it seems possible for your W.M.S. to undertake. You want to share in the impetus of the united emphasis on mission study as all over our southland boys feel they are studying with other boys. The biographical studies will provide heroes worthy a boy's respect, not men of tawdry low standards whose lives are empty of challenge and example for the right. The studies of current missionary activities in various countries will help our boys to interpret their geography lessons at school in the light of the progress of the Kingdom of God. This concerted mission study emphasis should stir some fine young man, hitherto uninterested, to serve as mission study teacher. Provide the text in plenty of time for his preparation; supply also parallel books for the teacher's study which will be background and give him much more information about the man or the country than is put in the hands of the R.A. through their text. Perhaps moved by this one experience with boys, the young man will enter into the privileges and responsibilities of being the R.A. counselor.

Be sure to present all these plans to your pastor in the way of friendly suggestion and see if he feels he can carry any or all of them to successful realization. That Sunday night sermon thought is already welcomed by several pastors who have decided to give during October a series of missionary biographies, trusting to thus help recover

the "lost note" of missions. Other pastors will appreciate the suggestion of emphasizing the work of their churches with boys by using them in conspicuous service as ushers or to read Scripture or give some special musical number. Yet others will like a pageant or missionary dramatization presented by their boys at weekly prayer service.

Your W.M.S. will want to furnish the "eats" for the outside event in park or in favorite nook by seaside or in the mountains. Plan this with a committee from the R.A. Chapter or from the boys if unorganized so that it will be completely to their liking. Secure the fittest possible man to tell a thrilling missionary story around the campfire after the boys have played games, sung recreational songs and subdued them into devotional songs of worship.

All of these plans ought to make October the highly significant month in this Boys' Year celebrating the twenty-fifth anniversary of the Order of Royal Ambassadors. The new manuals are ready for chapters of both Junior and Intermediate R.A.'s., and the Guide for Counselors in the order can be purchased for 25c from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. Some Intermediate R.A.'s. have already completed the requirements for new ranks of Ambassador Extraordinary and Ambassador Plenipotentiary. So far as general reports have been received Woodrow Reese and Harold Lavender of Arkansas reached such distinctions first in the south. In October bring all your finest R.A. interests into play, offer your sincerest prayers for R.A. and make this missionary hero month a vital month for future southern Baptist men.

See and please heed the suggestions for early study of booklet as described on page 36.



COLLEGE Y. W. A.



Miss Juliette Mather, W.M.U. Young People's Secretary

Y.W.A. WAYS in COLLEGE DAYS



At Y.W.A. Camp at Ridgecrest, college students talked over the ways in which local Women's Missionary Societies could help the College Y.W.A. organization. Many felt that the women of Springfield, Missouri, and Greensboro, N. C., were conspicuously successful in their fostering care and interest. The College Y.W.A. at Springfield meets twice a month, once at the college and once in a home. The W.M.S. members offer their homes for these alternate College Y.W.A. meetings.

At the beginning of the school year the women of the churches take the names of new Baptist girls in the college, each woman to be "mother" to a girl or several girls while away from home. These friendships are most worthwhile and helpful.

Cleo Mitchell, student secretary for North Carolina Baptists, writes as follows about W.M.S. efforts in behalf of college young women in Greensboro:

"The Young Woman's Auxiliary of Woman's College of the University of North Carolina is fortunate to have friends such as the women of the missionary societies of the Greensboro Baptist churches. For several years these good friends of First, Forest Avenue and Asheboro Street Churches have served supper once a month to the College Y.W.A. One year they included furnishing the Baptist Cottage, our Baptist Student Union headquarters, in each month's personal service plans. Another year the three societies together gave a beautiful George Washington's Birthday Tea in honor of the College Y.W.A. From time to time during the year our friends from the local churches visit in our meetings and bring messages of Kingdom interest. Some of the women have 'adopted' college daughters and

often have these girls in their homes for real friendship and Christian fellowship. To the girl who is away from home and the home church Y.W.A., this bond of 'Yoking, Working, Abiding' helps to keep her true to Christ, to give her the right kind of companionship and to fill her college days with the noblest thinking and living. What a privilege it is for the W.M.S. in a college town to minister to these seeking youth who are spiritual guests in their midst and what a blessing it is for the college girl to enjoy the love and watch care of the W.M.U. during the difficulties and privileges of college days and to grow thereby in a greater love and better service for the Master!"

What can your W.M.S. see suggested for you to do for the college girls in your town or city? Show prayerful interest, secure personal "mothering", provide a meeting place, honor with a reception or tea, visit Y.W.A. as speakers or mission study teachers, invite and welcome to regular church services, offer an unused room near campus as a Y.W.A. lodge for committees, prayer groups, friendly hours together—these and still other activities will come to your mind if you truly realize the need for College Y.W.A. and the necessity for your help in maintaining that College Y.W.A. at a fine high standard of service for Christ. In His Kingdom there is great need for the college bred young woman; let us not lose her by lack of W.M.S. fostering care during college days.

Your daughter needs college Y.W.A.; encourage her to attend when she leaves you and when you are writing to her. Send her "The Window of Y.W.A." to read and to use in Y.W.A. Subscription: \$1 a year from "The Window of Y.W.A.", 1111 Comer Bldg., Birmingham, Ala.



MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

"PRAY YE"



The month of September brings an added interest to all enlisted southern Baptist women. School bells call to our memories the great number of missionary sons and daughters who are entering and re-entering college halls. Many of these have just left father and mother, for first time have come across the ocean and will especially need loving, sympathetic care and attention and prayers.

All local societies will at once find out from their state chairman what student they are privileged to remember in prayer and loving tokens and letters of welcome and cards of greeting and will now begin to shower these students.

Societies in the towns where our students are at school will begin to visit and know them and our great Margaret Fund family will once more begin its watchful, prayerful work of joyful service. Such motherly, loving attentions gladden and rejoice missionary hearts. Yours is a beautiful service.

Dr. Park Anderson of Canton, China, says: "You will never know what the Margaret Fund and the many kindnesses of the good women of the south have meant to us and our three children. When the children were small it never occurred to me that they would not get a college education. In these early days I could not see the way, but it is marvelous to us now as we think how the Lord has met the issues for us step by step. We ought to trust the Lord always, in nothing doubting—since He has been so good to us.

"It has been our unceasing prayer that our children might walk worthily and not be a disappointment to those of you who are standing by them.

"As our three children are graduating this year we realize it is an unfortunate time for young people to be leaving college but our Lord Whom we have trusted through the years is still Lord and we continue to trust Him. We know you women will continue to pray for these children as they go out to face the world 'on their own'.

"We hear the American people are actually getting down to earth again. When we were in America there were people who were talking about our 'Airplane Science' and our 'Oxcart Religion'. If these experiences will only lead the people to humble themselves before God, I for one will quietly thank God for the depression. The fall had to come. My prayer is that valuable lessons may be learned. I am sure that God still lives and that in due time He will show His face to those who trust in Him".

Horace Benson, whose parents are missionaries to Mexico, writes: "I certainly thank Woman's Missionary Union for the help you are giving me. How the interest and prayers of the women help! Taking their prayers into consideration I can readily see where the worries and cares of last term disappeared to, and at the time the change from gloom to a cheerful frame of mind was unexplainable. I owe a debt to the women I shall never be able to repay. I hope I may always do as they would have me do".

Pray ye, pray ye, for our students.

Dates for "Week of Prayer for Foreign Missions" are December 4-8 inclusive. Please plan definitely to observe all five days. The closing date—December 8—has been set aside for our "Day of Prayer around the World". Please daily pray in preparation for it and that "unto the uttermost part" W.M.U. members may pray and work toward and throughout that day.



BOOK REVIEWS



Mrs. Julian P. Thomas, Virginia

Any of the books reviewed in this magazine may be ordered from Baptist Foreign Mission Board, Richmond, Va., or from State Baptist Bookstore. The price of each is quoted with its review.

SEEDTIME and HARVEST



The story of the South China Mission of southern Baptists as told by Miss Mary Alexander in "Seed-time and Harvest" is one to rejoice the hearts of all interested in missions. Miss Alexander has been on the field since 1920 and is thoroughly familiar with her subject. The book will be the leading foreign mission study for southern Baptists this year.

Laying the foundation of her story with a short description of China—its climate, its conditions of life etc., as well as the early efforts of English and other missionaries—the author begins her account with the labors of the Shucks, I. J. Roberts and S. C. Clifton. She describes the inception, growth and development of each phase of the work: the educational, beginning with the small school opened by Henrietta Hall Shuck and growing into the

fine system of schools in south China; the publication department, started through a Chinese and carried to success under Dr. R. E. Chambers; the medical department; the W.M.U.; the orphanage; the school for blind girls; and the home for the aged. Many of these institutions are shown to be financed partly or wholly by the Chinese. The development of the Sunday schools is given in detail, as well as that of the B.Y.P.U., which has in at least that part of China been consolidated with the young people's work of the W.M.U. under the name of B.Y.P. Organizations.

Not the least interesting chapter is the sixth and last. It gives sketches of some prominent Chinese who have been active in the promotion of these institutions for Christian service.

Truly the title of the book might have been "A Century of Progress by Southern Baptists in South China".—Price, paper, 40c.

Next summer at Ridgecrest, N. C., the week of August 5-12 inclusive will be observed as "Foreign Missions Week". Already plans are being laid by the Foreign Mission Board to make its program and missionary fellowship exceptionally worthwhile to pastors and other men, to W.M.S. members and other women. Please begin now to plan to take your 1934 vacation at Ridgecrest the eight days of August 5-12.

ORO y PLATA

MONTANA uses as its motto the above given Spanish expression for "gold and silver". Reference to page 34 of this magazine and to a similar page in the October issue of last year will show a decrease of nearly one-half in the cash total for this year's second quarter. Closer comparison of the two reports reveals the distressful fact that foreign missions and home missions each received only about half what they did in the second quarter of 1932. Only three months yet remain for the bringing in of "tithes and offerings" as needed for 1933, the apportionment of which is \$1,435,135. Gold is patriotically not herewith requested but silver most certainly is needed—"two to 1"—twice as much and more than was given in the year's second quarter as set forth on page 34.

STEWARDSHIP

(Concluded from Page 11)

the Berean Bible Class gave a ten minutes talk on giving. The second Sunday the W.M.S. and W.M.U. young people's organizations gave a demonstration, making an appeal for a large and worthy Lottie Moon Christmas Offering.

In the meantime the mid-week prayer services too had been in the interest of the offering. One service was conducted by the Y.W.A., another by the Business Women's Circle and one by the pastor to interest the men and the entire church.

BIBLE STUDY

(Concluded from Page 15)

God, who liveth and endureth forever and forever; who if He be angry with me, His anger will last forever; if He put me in prison, His bondage will be everlasting; if He condemn me to death, that death will be eternal; whom I cannot soothe with words or bribe with riches; when, further, there are before me two ways—the one to hell and the

In the closing moments of the Sunday school on the day the offering was brought in, a short Christmas program was rendered. While the organ played softly "Holy Night" the ushers gathered the envelopes containing the offering.

When all the gifts were counted, our "poster thermometer" registered the high mark of \$661.78 on our goal for the \$800 offering. What was thus given was more than twice as much as we had ever given to the Lottie Moon Christmas Offering. The thought of supporting a missionary for a month, a week, a day, an hour had inspired many to contribute liberally and there was great rejoicing.—Mrs. B. K. Mason, N. C.

other to paradise—and I know not in which they are carrying me, shall I not weep?"

Some day the pure in heart will see God. Some day the Bridegroom will appear. The feast of eternal happiness will be ready for the Bride of Christ. "Therefore be ye also ready" (Matt. 24:44a); "Behold, now is the accepted time; behold now is the day of salvation" (II Cor. 6:2b).

BUSINESS WOMEN'S CIRCLES (Concluded from Page 16)

mas-time. Let us banish that fear this year by sending a worthy box early this fall. Let us also find out from the postoffice the amount of duty that will be exacted and send that much cash (by New York draft) that the gift may not become a burden to the missionary. Mark each package as Christmas gifts for missionary distribution and with no commercial value.

(Concluded from Page 28)

The Minister of Education of Argentina has thus expressed the state of mind in South America: "Strange new movements and awakenings are being felt among us. Men not in the ministry of any church are beginning to write about Christ. There are signs that a need is being felt and confessed and men are seeking to have that need satisfied in the Divine".



FORGIVE US

LORD, forgive our faltering ways; The fainting heart, the weary mind, The lagging steps and actions blind Filling all our days.

Forgive us that we have not caught Thy fire from Heaven And mightily wrought With power God-given.

The vision's clear; keen our desire To serve Thee well. Thy will we seek—O Lord, forgive; our flesh—so weak—Kindle us with fire!

—Gwynn McLendon, Ky.

WOMAN'S MISSIONARY UNION, AUXILIARY to SOUTHERN BAPTIST CONVENTION

Second Quarterly Report, April 1, 1933 to July 1, 1933
Mrs. W. C. Lowndes, Treasurer

States	Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards		Received by W. M. U. Treasurer					Cash Total			
	Cooperative Program Undivided	Debit Paying Campaign	Foreign Missions	Home Missions	Ministerial Relief	Christian Education	State Missions and Other Objects in S. B. C. Program		Marg. Fd. & W. M. U. Tr. Sch. and Marg. Memls.	Executive Committee S. B. C.	Scholarship Fund
Ala.....	\$	92.75	\$ 2,601.90	\$2,261.21	\$ 436.90	\$ 3,615.70	\$ 5,142.00	\$ 485.50	\$ 39.41	\$	\$ 14,675.37
Ariz.....			12.85	22.32	1.80	4.42	83.71	19.80	1.03		146.93
Ark.....			354.32	1,271.78	26.70	93.76	3,844.52	360.34	7.55		5,958.97
***D. C.		13.00	450.00	452.99			599.99		11.14		1,527.12
Fla.....			2,023.30	945.28	283.33	1,093.72	4,507.52	90.82	23.52	25.00	8,992.49
Ga.....		239.48	2,267.03	994.79		28.00	3,245.10	670.27	1.06		31,685.92
Ill.....			190.67	498.82	5.12	11.39	3,034.50	74.51	1.17		3,816.28
Ky.....		8.20	6,038.57	4,926.21	721.41	3,832.94	8,130.99	1,171.50	42.29	200.00	25,072.11
La.....		2,069.15	517.30	241.58	72.41	177.43	2,095.02		8.26	65.00	5,246.15
Md.....			1,011.91	350.35	171.66	189.73	2,236.47				3,960.12
Miss.....			674.05	126.98	36.96	1,551.30	1,158.74	505.00	28.44	100.00	4,163.03
Mo.....								570.00			598.44
N. M.....	61.91		4,231.03	325.18	2.00	417.10	1,186.35	25.00	.77		1,274.03
N. C.....	22,253.12		1,083.00	1,899.21	205.00	1,204.40	3,729.15		72.38		31,029.96
Okl.....			4,306.15	3,476.20	582.59	2,469.71	8,742.01	** 375.00			7,089.51
S. C.....			5,694.06	2,661.99	676.77	5,003.29	7,515.90	800.00	57.30	295.00	19,888.96
Tenn.....			5,333.31	3,496.61	1,087.40	18,610.62	33,827.05		48.44		22,400.45
Tex.....									58.88		62,413.87
Va.....								1,002.00	110.13		1,112.13
Special Gifts		131.02	250.00							1.23	382.25
Totals.....	\$46,555.22	\$ 2,553.60	\$37,039.45	\$23,911.50	\$ 4,310.05	\$38,303.51	\$91,401.92	\$ 6,149.84	\$ 513.00	\$ 685.00	\$251,423.09

Of the above total \$227,468.79 was given by W. M. U. \$12,782.08 by Y. W. A. \$6,146.60 by G. A. \$2,924.39 by R. A. and \$3,101.26 by Sunbeams.
This column is \$6,084.87 gifts to Margaret Fund and Training School, \$10,177 gifts to Margaret Memorial Fund, and \$6.50 special gift to Margaret
***Reported through the Executive Committee, S. B. C.
Value of Boxes to Missionaries \$6,097.89

MY MISSIONARY—OUR MISSIONARY

FOR one or more years the Virginia W. M. U. has encouraged its organizations to get their members to pay part or all of the salary of one or more of the 103 missionaries on the Lottie Moon Christmas Offering list. It was explained to them that even the tiniest gifts would thus vitally count, since an S. B. C. foreign missionary gets only 9 cents per hour and that it requires a gift of only \$20 to support such a missionary for an entire day of twenty-four hours. The imagination of the W. M. U. young people and women of Virginia has been caught by this suggestion, the result being that the W. M. U. in many of the Virginia churches raises the salary of a missionary on the Lottie Moon Christmas Offering list. One tangible and very attractive help has been the making by the Woman's Missionary Society of a large calendar for the coming year, the calendar being kept where it is a constant challenge for loving and sacrificial gifts. Members select certain days—perhaps a loved one's birthday—or a week or several to be covered by their gifts, circles choose a month or more. Tiny stars are accordingly placed on the calendar or the chosen days and weeks and months are encircled by colored markings to show that the money for them is assured. Thus week by week the society gets ready for its Lottie Moon Christmas Offering. In general, the idea is not that any particular missionary is thus supported by an individual or a society but that the person or the society becomes vitally interested in providing for as many as possible of the hours, days, weeks, months and years of the 103 missionaries of the Lottie Moon Christmas Offering list. On page 11 is the victorious account of how such a calendar was used by a North Carolina society last fall.

The following set-up of the 1934 calendar will make it easier for any circle or society immediately to adopt this idea and to fix a poster on which the calendar days etc. may be marked. At its center is the heart of the charming endeavor—namely, the largest possible contribution to the Lottie Moon Christmas Offering by thinking in terms of the support of its 103 missionaries. Just in proportion as we give the value of their hours, days, weeks, months—aye their whole year—do they become our missionary, my missionary.

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JANUARY

S	M	T	W	T	F	S
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8	9	10	11	12	13	14
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22	23	24	25	26	27	28
29	30	31				

FEBRUARY

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

MARCH

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29	30	31				

APRIL

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22	23	24	25	26	27	28
29	30	31				

For SALARY in 1934 of

My MISSIONARY—Our MISSIONARY

\$.09 per Hour

\$ 2.20 " Day

\$ 15.40 " Week

\$ 66.67 " Month

\$606.00 " Year

JULY

S	M	T	W	T	F	S
1	2	3	4	5	6	7
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JUNE

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22	23	24	25	26	27	28
29	30					

SEPTEMBER

S	M	T	W	T	F	S
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22	23	24	25	26	27	28
29	30					

OCTOBER

S	M	T	W	T	F	S
1	2	3	4	5	6	7
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15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

NOVEMBER

S	M	T	W	T	F	S
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15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

DECEMBER

S	M	T	W	T	F	S
1	2	3	4	5	6	7
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15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

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WE DO OUR PART in the NRA

ROYAL SERVICE thus promptly and patriotically agreed. However, it is meaning an additional expense of over \$100 per month because of the rise in the price of paper and wage rates. Instantly the question: "How can an impending deficit of \$1200 be prevented?" Surely and most satisfactorily—if—every present subscription is renewed—and if—at least 2400 new subscribers are secured. It will also be a decided help if subscribers, who are changing their addresses, will before moving send a postal giving ROYAL SERVICE their new address; when they fail to anticipate in this helpfully informing way, it costs the magazine at least 3c to be notified by the postoffice and to refill the order.

ROYAL SERVICE, because of these economy reasons and also because of the magazine's definitely missionary purpose and program, appeals to each Woman's Missionary Society to meet the following goal for ROYAL SERVICE:

- 1—Nobly endeavor to have each subscription renewed
- 2—Rally new subscriptions to balance non-renewals
- 3—Acquire at least one perfectly new subscription to

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Indoors Calling

Supply missionary magazines to read

WORLD COMRADES

for children and youth

The WINDOW of Y.W.A.

for young women

\$1 a Year Each from 1111 Comer Bldg., Birmingham, Ala.

STUDY BOOKLET for OCTOBER or NOVEMBER

THE title is: "Christ in the World". The author is Mrs. Ruth Carver Gardner, whose father is Dr. W. O. Carver of the Southern Baptist Theological Seminary and whose husband is Rev. E. N. Gardner of Dunn, N. C. The purpose of the booklet is to prepare W.M.U. minds and hearts for exceptionally fine participation in the "December Week of Prayer for Foreign Missions". Each Woman's Missionary Society will be sent one free copy of the booklet. Order additional copies at 25c each from Baptist Foreign Mission Board, Richmond, Va. Y.W.A's. are also urged to purchase and study the booklet. It will likewise enlighten leaders of W.M.U. young people's organizations. Its primal purpose, however, is for mission study classes as conducted in Women's Missionary Societies or their circles in October or November. Rush your order to Richmond, please, and give faithful study to this unusually appropriate booklet.

EVERY MEMBER CANVASS in SOUTHERN BAPTIST CHURCHES

Wherever possible the churches are urged to make their Every Member Canvass in the week of December 3-10, thus making the canvass simultaneously. Every Woman's Missionary Society is urged to try to have each of its members render all needed help in the making of the canvass and to get every member to sign the card of the Every Member Canvass. Likewise the W.M.S. is asked to encourage all church members belonging to W.M.U. young people's organizations to sign the canvass card.