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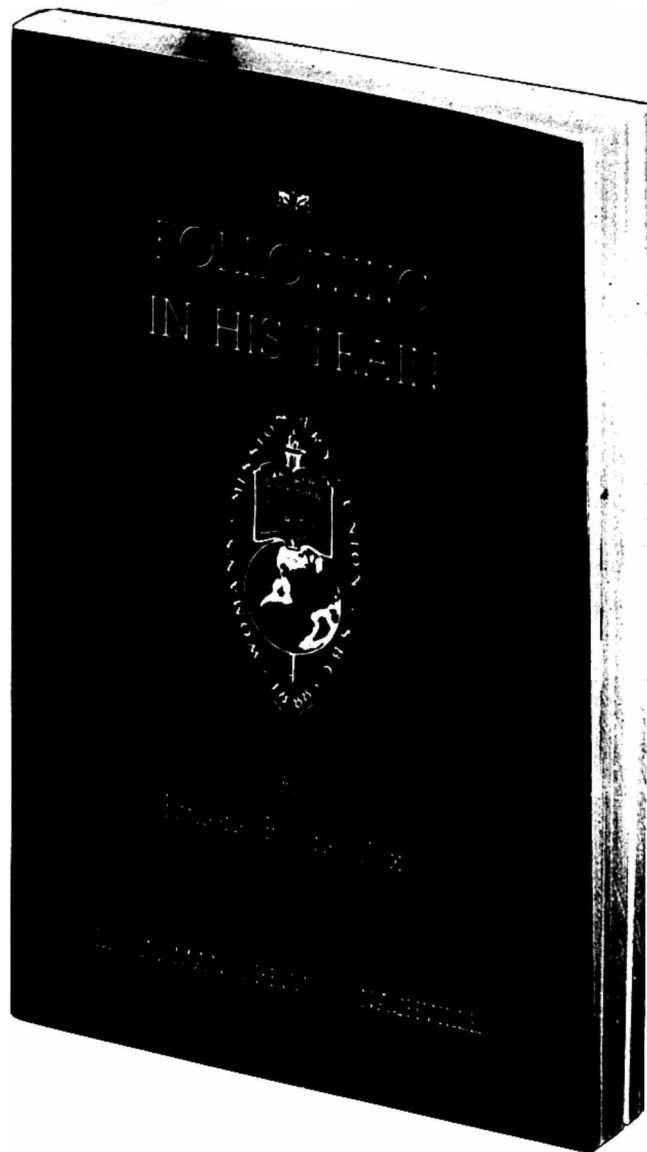
WALLACE GREENE

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# Royal Service



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## EDITORIAL

### HONOR to WHOM HONOR IS DUE

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

"Well done, good and faithful servant! Enter thou into the joy of thy Lord!" From Heaven's portals such a welcome early in April greeted two of our co-laborers, two whose lives are inseparably linked with all that Woman's Missionary Union holds dear. In honor to them, in reverence for their lives of self-effacing service our host of members join in loving tribute.

In the early days and all down the years of her active service the life and work of Miss Marie Buhlmaier were important factors in quickening the zeal of our missionary organization. Many annual meeting records attest her presence and power to stir hearers to missionary response, notably during the Jubilate twenty-five years ago. Interest in providing Bibles and tracts in many languages for distribution by her helped to keep burning on many heart-altars the missionary fire. To her tiny workshop at the Baltimore port came people from every clime and of many tongues to scatter to remote parts of our own country or to return to the homes from which they came; but to take with them the spark of life her teaching had brought and to have their lives transformed with the hope that is in Christ Jesus. Woman's Missionary Union is honored to have held up her hands and thus to become sharer in the multiplied harvest of her faithful seed-sowing. Blessed servant of God was she and we rejoice in her abundant entrance into the land of fadeless day.

Mrs. Maud Reynolds McLure—a name honored and revered among us, because of her great soul, her faith in God, her devotion to duty and her surpassing love! The enduring monument she has built for herself among us is represented in the things, tangible and intangible, in our beloved Training School. To it and to all the things of the spirit which it symbolizes she made a peerless contribution. Called to this tremendous task in its infancy she brought to it all the graces of lovely womanhood. Her well trained mind, her cultured family influences and her warm loving heart all contributed to make of her one "come to the Kingdom for such a time". Gifted with rare wisdom and discriminating judgment she guided this project and developed it to full strength. To the daughters of the beloved House Beautiful she epitomized all the ideals of this noble institution. Her influence on their lives is a monument more lasting and beautiful than marble shaft or tablet of bronze. The testimony of many of the alumnae—living lives of beautiful and abundant service in places near by or very remote, that her teaching and her even more potent example are a profound influence in whatever of good they are doing or have accomplished—is the sincerest tribute one life can bring to another. Our debt to Mrs. Maud Reynolds McLure is a double one. What she has done for us and what she has done for ours are achievements written large in southern Baptist life. Great servant of God she was, joyful and triumphant she has entered into the perfect joy of her Lord.

In honoring the memory of these two noble souls we are moved to live more worthily ourselves. Mindful of that which made them great we would be like them, in service, in sacrifice, in love and loyalty. Honored co-laborers, they will live in our hearts away; in the Kingdom of God their deeds are immortal.

## In Grateful Memory MRS. MAUD REYNOLDS McLURE



Principal of W.M.U. Training School

1907-1923

Editor of Calendar of Prayer

1920-1938

### Entered into Rest on April 8, 1938

As first principal of Woman's Missionary Union Training School and as its head for sixteen succeeding years Mrs. McLure laid enduring foundations in its study courses, established its principles of discipline, impersonated its womanly ideals and lifted high its spirit of service to Christ throughout the world.—Mrs. E. Y. Mullins

There is one name that leads all the rest, that great woman—Mrs. Maud R. McLure—who never knew she was great, who did the difficult and delicate pioneer work of translating visions into realities.—Mrs. George B. Eager

On Palm Sunday at the morning hour when the beloved body was being laid to rest in Chester, S. C., a memorial service was held in the Training School chapel. Among the songs sung were "Jerusalem the Golden" which was in early years used as the processional at the School's commencement; "We Would See Jesus" which was in 1907 selected as the School's hymn; "Hark, Hark, My Soul". Poems as

(Concluded on Page 11)

## OUR GOLDEN JUBILEE

Southwide Jubilee Chairman: Mrs. George McWilliams, Missouri  
**GATHERING GOLDEN RECORDS**



When God commanded the children of Israel to cross over the Jordan River on their entrance into Canaan, He also commanded them to take twelve stones from the midst of the river and place them as a memorial of their deliverance—"That this may be a sign among you, that when your children ask in time to come saying, 'What mean ye by these stones?' then ye shall say unto them, 'The waters of Jordan were cut off before the ark of the covenant of the Lord' . . . these stones shall be for a memorial forever". This is but one of many instances found in the Bible where Jehovah commanded visible memorials to be set up lest His children forget His manifold blessings to them.

Records are of interest and value—they not only preserve the deeds of those who have gone before, but they also reveal the desires of the heart of which the deeds were but an expression. Therefore they become both information of past achievements and inspiration for future accomplishments.

Much searching of past records was done during the preparation for the observance of this fiftieth anniversary of the organization of Woman's Missionary Union. The records of the Jubilate and Ruby Anniversary celebrations especially have been scrutinized. The warmth of interest and the depth of devotion to missions of the women of those years have been judged, in a measure, by the records they left. So will those who prepare for and share in the observance of the next great anniversary of Woman's Missionary Union look into the goals set and reached by the women of this year and judge us by the records we leave.

Attractive ways have been devised for making the records of the Golden Jubilee Year, but much more important than the method is the record written upon the pages. Each state will keep in its W.M.U. office a Gold Book—permanent records which individuals and organizations will write as goals of gifts and increases in organizations and membership are met. All will want to record the individual and organization gifts of fifty dollars or more to the special Jubilee offering, and the names of associations (or organizations perhaps) that reach the desired goal of ten percent increase in gifts to the Co-operative Program, which is the major financial emphasis of the Jubilee Year.

There may be some states that will desire more complete records than the financial gifts—such records will be a joy and satisfaction to those who go to them for study in the years to come. Many will desire a record of the associations and organizations having an increase of ten percent in organizations and membership. Others may write for future inspiration the goals reached in covenant-signing tithers, in mission study, in that most important of all goals—the personal service effort in soul winning.

The total records made in each state will be transferred to the Scroll of Gold, the beautiful record to be kept for all time in the office of Woman's Missionary Union. The record from this scroll will be read from the platform during the annual meeting of Woman's Missionary Union in 1939. Then will the scroll be rolled and put away. Perhaps it will not be unrolled until some Sunbeam daughter of today, making plans for the Diamond Jubilee celebration of Woman's Missionary Union, will get it out and will eagerly read the record we have placed there.

When the King Himself shall gather our Golden Records, what will be His estimate of our love and sacrifice? May He find "His Glory" written on every page of the Golden Book of Woman's Missionary Union!—Adapted from Article by Mrs. Peter Kittles, Ga.

## OUR YOUNG PEOPLE

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

### SUMMER-TIME—CAMP-TIME

Writing in fulfillment of one of the requirements in the advanced Forward Steps of Girls' Auxiliary, Annette Floyd of Portsmouth, Virginia, sent the following article:

#### What G.A. Camp Has Meant to Me

I am a G.A. girl of fifteen, belonging to the Port Norfolk Baptist Church, Portsmouth, Virginia. I have been in either the Sunbeam Band, Junior G.A. or Intermediate G.A. as far back as I can remember. I have been to the G.A. Camp five years in succession now. Each of these years I have looked forward to these camp days, months before time to go.

The G.A. has meant much to me and my sister as has the R.A. to my two brothers, who have been to the camps several times. All of us have been greatly benefited. The G.A. Camp has proved to be an ideal place in which to spend a part of the vacation days, studying, playing and swimming.

The Camp has many helpful ideas, directing us in our future life, and helps me, as well as others, to understand more fully the Word of God, foreign conditions, the work of our missionaries, the G.A. organization itself. Through study of the manual, the vesper services and mission study classes, many things are taught by lovable and inspiring speakers.

Of course, there is plenty of recreation because there are parties, hikes, swimming, weenie roasts or watermelon feasts, many other things for relaxation. There is also plenty of rest as each day an hour and a half or more are given to resting, sleeping, studying, reading and writing home.

G. A. Camp and G.A. organization have aided me in so many ways that it will always occupy a very large part of my interests and heart, which nothing else can possibly fill. I sincerely wish that it could be possible for every G.A. girl and R.A. boy to experience the joys of these camps.

I ask the Almighty, often, in my small way always to be with this organization, strengthening it and aiding us to keep its light glowing in our lives. Our ambition should be that our lives will shine so brightly for Christ, that people will always know we are G.A.s. and R.A.s. by our kind deeds of love.

In her own girlish way Annette has expressed something of the values of the camps and houseparties which Woman's Missionary Union has established throughout all her territory. Last year showed some 14,000 boys and girls and young women in various W.M.U. camps in the several states.

Have your young people shared in the benefits of these missionary education gatherings? If you are a mother reading this, send your daughter or son to your state camp; send your Y.W.A. daughter to Ridgecrest Y.W.A. Camp, June 21 to July 1, or send her to your state Y.W.A. camp if there is one. If you read as W.M.U. young people's director or G.A. or R.A. or Y.W.A. counselor, see that the W.M.U. helps your young people to be able to go—provide transportation, pay enrollment fees, help on room and board expenses—let your young people and your church benefit by deepened missionary zeal in their Christian development. (See page 36.)

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Portsmouth, Fourth	Mrs. W. J. Van Dyck	Spring Creek	Mrs. D. C. Morris
Portsmouth, Jackson Memorial	Mrs. Joe Beck	Spring Hill (Shiloh Assn.)	Miss Lucile Fray
Portsmouth, Park View	Miss Margaret Culpepper	Stuart	Mrs. R. C. Shepherd
Portsmouth, Pt. Norfolk	Mrs. T. M. Waters	Suffolk, West End	Mrs. H. S. Miles
Providence	Mrs. M. I. Ragland	Thaxton	Mrs. C. M. Roberson
Rappahannock	Mrs. H. E. Peed	Warrenton	Miss Virginia Vaughan
Richmond, First	Mrs. D. D. Wells	Wacomico	Mrs. F. E. Lewis
Roanoke, Virginia Hgts.	Mrs. B. V. Baldwin	Winns	Mrs. Edith B. Lawrence
Ruckersville	Mrs. W. T. Hall	Young's Chapel	Mrs. Cam Fields
St. Stephens	Miss Louise Baughan		
Salem	Mrs. Frances Pitts		



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#### W.M.U. BIBLE STUDY TOPICS for CALENDAR YEAR of 1939

- Jan.—Doing the Will of God—*Matt. 6:10; 7:21; Luke 6:46*  
Feb.—Learning to Pray—*Luke 11:1; Heb. 11:6; Eph. 6:17-20; 1 Thess. 5:17*  
March—Some Bible Schools—*11 Kings 6:1-7; Acts 22:3; Mark 10:32-45*  
April—The One Way of Salvation—*Acts 4:12; Matt. 15:7-9; John 14:4-10*  
May—Christ's Healing Touch—*Matt. 8:15; Luke 4:40; Matt. 11:28-30*  
June—Supreme Responsibility of Parents and of the Church—*Gen. 44:30-34; Deut. 6:4-7*  
July—Our Greatest National Need—*Prov. 14:30, 31, 34; Psa. 33:6, 12-15*  
Aug.—The Ever-Enlarging Citizenry of the Kingdom—*Matt. 8:11; John 10:16; Rev. 7:9-12*  
Sept.—Soul-Winning—*Dan. 12:3; Prov. 11:30 (R.V.); John 1:35-45*  
Oct.—God's Warnings against Covetousness—*Col. 3:5; 1 Tim. 6:19-11; Prov. 11:24; Matt. 19:22-24; 6:19-21; Luke 12:15-21*  
Nov.—The Power of the Gospel—*Rom. 1:16; Isa. 55:1-13*  
Dec.—God's Great Gifts to Love—*Luke 2:10; 1 John 4:10; 2:2; Rom. 8:32*

## BIBLE STUDY

Ella Broadus Robertson, Kentucky

*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.*

### NOT to JUDGE BUT to SAVE

*Matt. 7:1-2; John 5:22, 24, 28, 29; 8:15; 12:46-48*

*(Let these be read by four women, with Bibles ready and open.)*

JESUS has three things to say about judging—one for us, two about Himself. (1) The Sermon on the Mount gives the keen warning: "Judge not, that ye be not judged". It used to be considered the mark of a lady that she never spoke unkindly about others. Moreover, if we condemn another, we are feeling superior; and "let him that thinketh he standeth take heed lest he fall".

(2) "I judge no man". He who alone could rightly condemn did not do it. He did not like to be asked to "judge". "Bid my brother divide the inheritance with me!" cried one of His listeners. He refused to interfere: He warned against the spirit of covetousness.

(3) Again, He tells why He was not disposed to judge: "I came not to judge the world, but to save the world". "He shall come again with glory, to judge both the quick and the dead". But first He came to save. The two attitudes of mind are entirely different. When we are criticising, we are not helping; when we are helping, we do not judge. A doctor, a nurse, a true pastor do not sit in judgment.

Look at Jesus' own behavior in two cases. (a) A woman is brought to Him for condemnation (*John 8:1-11*), taken in a deadly sin. The men who brought her quoted Moses to prove she should be stoned. Dr. Stalker says that, when He stooped and wrote in the dust with His finger, He was embarrassed. The woman's shame, the gloating men who had no sense of shame—he turned His eyes from all. "He that is guiltless among you, let him first cast a stone". Marcus Dods says: "He summoned them to judge themselves rather than the woman", and all were found guilty. He alone was left, and did He pass judgment? No, His desire was to save: "Go, and sin no more!"

(b) John the Baptist sent messengers to Jesus. He was in prison, he of the free desert life, disappointed and depressed. He had not lost faith in Jesus, but he needed to be told what he already knew. We all share this need. That's why we have to go to church; that's why we need to say at home, "I love you" and to hear it said. Things were not working out as John expected. Why was the Kingdom not set up? Why was he left in prison? Was there to be yet another Coming One? Did Jesus complain, "John is the last person I thought would doubt"? No, He sent the messengers back as eyewitnesses of the wonders He wrought, the Good Tidings He was preaching, as John had preached; with just this gentle word, "Happy is he who does not stumble". And to the multitude He said, "There is no greater man than John the Baptist".

*(Concluded from Page 5)*

used by Mrs. McLure for the January and March Calendar of Prayer were read as was also Psalm 91. From this psalm comes the chant that has been used at every commencement since the early years of the School—and it was from this psalm that Mrs. McLure had selected the Scripture for April 8 when her spirit entered the Heavenly House Beautiful.—*Carrie U. Littlejohn*



## FAMILY ALTAR



Mrs. W. H. Gray, Alabama

### TOPIC: "SHEAVES . . . with REJOICING"

"And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth".

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth".

#### Know the Truth: Rejoice

1st Day—Matt. 16:20-26  
2nd Day—Matt. 17:1-9  
3rd Day—Matt. 18:1-11  
4th Day—Matt. 18:20-35  
5th Day—Matt. 21:1-14  
6th Day—Matt. 21:15-27  
7th Day—Matt. 21:28-41

#### Give: Rejoice

15th Day—I Cor. 16:1-10 (Esp. 2)  
16th Day—I Chron. 29:5-13  
17th Day—Psa. 76:11  
18th Day—II Tim. 6:10-21  
19th Day—I John 3:17-24  
20th Day—Deut. 18:17  
21st Day—Gen. 28:22

#### Lead Others to Know the Truth: Rejoice

8th Day Kings 17:27, 28  
9th Day—Psa. 96:1-13  
10th Day—Psa. 91:1-12  
11th Day—Psa. 98:1-9  
12th Day—Psa. 99:1-9  
13th Day—Psa. 100 (Memory)  
14th Day—Psa. 105:6-45

#### Rejoice in the "Knowledge of the Son of God"

22nd Day—Matt. 11:28-30  
23rd Day—Luke 1:76-80  
24th Day—Phil. 3:7-14  
25th Day—John 7:15-18  
26th Day—Eccl. 2:26a  
27th Day—Eph. 1:1-12  
28th Day—Eph. 1:13-23  
29th Day—Eph. 2:1-19  
30th Day—Eph. 3:1-11

## "Pray Ye"

Praising God for seen and unseen blessings  
Thanking Him for Jesus Christ and for His abiding Comforter

Asking guidance in big and small tasks  
Craving forgiveness for sins of head and heart and hand  
Pledging more steadfast allegiance to His Kingdom near and far

Asking for hearts tender toward the poor, the aged, the unenlisted, the young

Interceding for lost sinners in the congregation, the community, the world

Praying for largest possible good to result from May meetings in Richmond of Southern Baptist Convention and Woman's Missionary Union

Asking guidance for all worthwhile W.M.U. activities, such as: mission study classes, personal service, enlistment, stewardship of tithes and offerings, missionary education of young people

Interceding especially for summer camps and assemblies for Baptist adults and young people, praying particularly for Southwide Y.W.A. Camp at Ridgecrest, N. C. June 21-July 1 (Pages 7, 36)

"Pray without ceasing" for the Golden Jubilee.

## Calendar of Prayer

June, 1938

Prepared by Mrs. Maud R. McLure

The Lord is my teacher,  
I shall not lose the way.

He leadeth me in the lowly paths of learning,  
He prepareth a lesson for me every day;  
He bringeth me to the clear fountains of instruction,  
Little by little He showeth me the beauty of truth.

—Henry Van Dyke

### Topic—Brazil: "Sheaves . . . with Rejoicing"

#### 1—WEDNESDAY

Pray for Rev. and Mrs. Baker (Mary Hammond), educational work, Rio de Janeiro, Brazil, and Elsie and Margie Nom Baker, Margaret Fund students.

Oh turn unto me and have mercy upon me.—Psa. 86:16

#### 2—THURSDAY

For Rev. and Mrs. Bezerra (Marie Valdez), evangelistic work, Sancti Spiritus, Cuba

If God is for us, who is against us? —Rom. 8:31

#### 3—FRIDAY

For Dr. Mary L. King, medical work, 11 Mrs. Harriet King and Miss Clifford Barrett, evangelistic work, Paochow, China

Do all in the Name of the Lord Jesus, giving thanks.—Col. 3:17

#### 4—SATURDAY

For Rev. and Mrs. Day, Italian evangelistic work, Tampa, Fla.

Let us offer the sacrifice of praise to God.—Heb. 13:15

#### 5—SUNDAY

For Rev. and Mrs. Olive (Vell Foster) and—on furlough—Miss Grace Wells, evangelistic work, Chinkiang, China

But the lovingkindness of Jehovah is from everlasting.—Psa. 103:17

#### 6—MONDAY

For Rev. and Mrs. Sowell (Ermine Bagby), evangelistic work, and Miss Martha T. Ellis, educational work, Buenos Aires, Argentina

He is a buckler to all them that trust in Him.—II Sam. 22:31

#### 7—TUESDAY

For Mrs. T. C. Britton (Nannie Sessions) and Dr. and Mrs. J. McF. Gaston (Annie Gay), charitable ministrations from China

I will not leave you comfortless.—John 14:18

#### 8—WEDNESDAY

For Rev. and Mrs. Fisher (Colored), educational work, Selma, Ala.

Trust in the Lord with all thine heart.—Prov. 3:5

#### 9—THURSDAY

For Rev. and Mrs. McMillan (Leila Memory), evangelistic work, Soochow, China, and Archibald McMillan, Margaret Fund student

In all thy ways acknowledge Him.—Prov. 3:6

#### 10—FRIDAY

For Rev. and Mrs. Smith, Rev. and Mrs. Colbert and Rev. Carr, Indian evangelists, Muskogee Association, Okla.

Pray lest ye enter into temptation.—Mark 14:38

#### 11—SATURDAY

For Rev. and Mrs. E. A. Nelson (Ida Lundberg) emeritus missionaries from Brazil, and Rev. and Mrs. Hardy (Ethel Cooper), evangelistic work, Manaus, Brazil

Love suffereth long and is kind.—I Cor. 13:4

#### 12—SUNDAY

For Dr. Eitel M. Pierce, medical work, and Miss E. E. Teal, nurse on furlough—Yangchow, China

Whatever ye shall ask in My name that will I do.—John 14:13

## Calendar of Prayer for June

### 13—MONDAY

For Misses (Minnie Landrum and "Blanche Simpson, W.M.U. work, Rio de Janeiro, Brazil)  
Comfort your hearts and establish them.  
—II Thess. 2:17

### 14—TUESDAY

For Rev. and Mrs. Hurtiz, Mexican evangelistic work, Beaumont, Tex.  
He is faithful and just to forgive us our sins.—I John 1:9

### 15—WEDNESDAY

For Mrs. Salter (Annie Jenkins) and Miss Blanche Rose Walker—on furlough—educational and evangelistic work, Kaileng, China  
The God of love and peace shall be with you.—II Cor. 13:14

### 16—THURSDAY

For Rev. and Mrs. Calhoun, mountain evangelistic work, Flat Gap, Ky.  
Save with Thy right hand and answer us.  
—Psa. 60:5

### 17—FRIDAY

For Rev. and Mrs. Ricketson (Berlie Abernathy), educational work, and Miss Lila Watson, W.M.U. work, Shanghai, China  
He knoweth our frame.—Psa. 103:14

### 18—SATURDAY

For Rev. and Mrs. Gonzales (Elate Caballero Mendes), Santa Clara, Cuba; also Rev. and Mrs. Negrin (Bessie Harrell), Cruces, Cuba, evangelistic work  
Give ear to my words, O Lord.  
—Psa. 5:1

### 19—SUNDAY

For Rev. and Mrs. Donath (Christena Bonstelle), evangelistic work, Shaki, Nigeria, also for W.M.U. of Nigeria  
We thank Thee and praise Thy glorious Name.—I Chron. 29:13

### 20—MONDAY

For Rev. and Mrs. Hayes (Helen Ford)—on furlough—and Miss Mildred Cox, educational work, Recife, Brazil; also Arnold E. Hayes, Margaret Fund student  
Let us therefore draw near with boldness unto the throne of grace.—Heb. 4:16

### 21—TUESDAY

For the blessing of God on Southwite Y. W.A. Camp at Ridgecrest, N. C., June 21-July 1 (See page 36.)  
Lift up your eyes and look on the fields.  
—John 4:35

### 22—WEDNESDAY

For Rev. and Mrs. Bratcher (Artie Parrer), evangelistic work, Rio de Janeiro, Brazil, and Lewis M. Bratcher, Jr., and Robert George Bratcher, Margaret Fund students  
I waited patiently for the Lord, and He inclined unto me.—Psa. 40:1

### 23—THURSDAY

For Rev. and Mrs. Cooper (Martha J. Perry), Shawnee, and Rev. and Mrs. Worthington, Pawhuska, Okla., Indian evangelistic work  
For where thy treasure is, there will thy heart be also.—Matt. 6:21

### 24—FRIDAY

For Rev. and Mrs. Brittain (Mary Brown), evangelistic work, Soochow, China  
The prayer of the upright is His delight.  
—Prov. 15:1

### 25—SATURDAY

For Evelyn and Samuel Groover Shepard, Margaret Fund students from Brazil  
The fruit of the Spirit is love, joy, faith.  
—Gal. 5:22

### 26—SUNDAY

For Rev. and Mrs. Fleytes, Aguacate, and Miss Virginia Perez, Madruga, Cuba, evangelistic work  
While we have light, believe in the Light.  
—John 12:36

### 27—MONDAY

For Rev. and Mrs. Wilcox (Calbie Ferrin), educational work, Recife, Brazil, and Juanita Wilcox, Margaret Fund student  
Follow righteousness, faith, charity, peace.  
—II Tim. 2:22

### 28—TUESDAY

For Mrs. I. W. Pierce, Miss F. E. Rea and Mrs. R. H. Graves, emeritus missionaries from China  
Whatever ye shall ask in My name, that will I do.—John 14:13

### 29—WEDNESDAY

For Rev. and Mrs. Stapp (Mary Saxon), evangelistic work, Campina Grande, Brazil, and Willard Lee Stapp, Margaret Fund student  
I called upon the Lord in distress.  
—Psa. 118:5

### 30—THURSDAY

For Misses Grace Clifford, Nardin, Okla. and Gladys Sharp, Arkansas City, Kansas, Indian evangelistic work  
God be merciful unto us and bless us.  
—Psa. 67:1

1 Attended W.M.U. Training School  
2 Attended Northwestern Training School  
3 Former Margaret Fund Student

## FROM OUR MISSIONARIES

### "The SHINING of REMEMBERED DAYS"



Moses, the grand old man of God whose feet tarried long in the desert though his eyes were upon the cloud by day and fire by night, said at the end of his wilderness wandering: "Remember the days of old... Remember all the way the Lord, thy God, has led thee".

In this glorious year of golden memories, the heart of every missionary turns with gratitude to greet Woman's Missionary Union. Fifty years of faithfulness! A half century of loyalty to our Lord! Five decades of labor and love, of struggle and sacrifice, of service and self-giving! Starting in a day of small things, they have marched on, a glorious army until today the sun never sets upon the message-bearers supported by their noble efforts. It has been said that as missionaries sleep in lands across the sea, prayers are ascending from benedicted knees of those in the homeland. Ever backed by the love and petition of friends, life is richer. In the first years before making friends it is an unspeakable joy to feel that you have never been cut off from those at home. The care and devotion shown our children in school are a source of deep gratitude.

So the foreign missionary would stroll with you in a garden of memories this year as you recall *all the way the Lord has led thee*. We pause to REMEMBER with unshod feet the price paid by the pioneer soldiers of the cross, the heroism of those who held the lines in the homeland, the love and loyalty of all secretaries and the courage or consecration of every woman who kept the fires burning in the local churches.

As Moses' pause to remember was only to kindle courage and conviction before entering the Land of Promise, so our rethinking the past is to challenge us for the present and future. The march of today is the memory of tomorrow. We are told that the Russian youth line up on the Red Square of their capital and cry out by the hour: "We are changing the world. We are changing the world. We are changing the world!" Dear southern Baptist friends, we hold out our hands to you that, united, we may change this world for Christ and His righteousness, holding the lines against those who would change it for atheism and communism. Challenged by the memory of the past we would, out of gratitude, double our effort to make Christ known to a lost world.—Rosalee Mills Appleby, Brazil



At RIDGECREST in 1920





## BOOK REVIEWS



Miss Willie Jean Stewart, Tennessee

Any 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.

**Following in His Train: Ethlene Boone Cox; Broadman Press, Nashville, 1938; Price 60c**



Let nobody think that Mrs. Cox comes as another bard to sing of Woman's Missionary Union's fifty years of glorious history. Hers is a more exacting task, one of more lasting and challenging value to the reader and student. Her materials, quite naturally, have been historical, but she has taken it as her purpose "to fit the Woman's Missionary Union into the missionary movement . . . not merely 'to embalm the sacred past' but . . . to present the work so that those studying it would feel some challenge of its present scope and opportunity in service". Not only has she succeeded admirably in reaching this two-fold aim, but she has presented much new and delightful material in an unusually fresh and vivid way.

The book is organized in five large teaching units, each dealing with some distinctive period of the Union's growth or tracing the development of a definite department of the Union's work. Each of these units is thought of in terms of one teaching period, is fully outlined and is followed by an unusually effective set of questions for review and examination, as well as some suggestions for parallel research for those organizations which have time and facilities for undertaking it. Thus the book is well adapted for use by the usual mission study class, in the ordinary way, and yet it contains sufficient challenge to enlist the interest of those groups which would like to make a more exhaustive and thorough study of the subjects presented.

*Unit one* has to do, directly, with the first half of the author's purpose. In it she shows that "the missionary work of Woman's Missionary Union is a part of the entire missionary movement of all the ages; that it had its inception in the commission for missions; and that the service of women parallels the missionary movement". Beginning with the origin of missions in the heart of God, expressing itself in the mission of the Saviour, she traces its spread through the witness of Paul, Martin Luther and those other "missionary giants" who left the impress of their success on the on-going of the Gospel in earlier days. Then she goes on to note the rise of the modern missionary movement with William Carey and to tell of the spread of Baptists in America and the part they had in both home and foreign missions through the organizing work of Luther Rice. She also reveals the challenging devotion of the women's societies, showing how they approached, step by step, the final organization of Woman's Missionary Union as we know it now.

*Unit two* treats, in delightful detail, the story of the organization of the Union and traces in satisfying outline its expansion and the development of its plan of work through fifty years. It tells the story of the Union's epochal undertakings—the Jubilate in 1913, the Ruby Anniversary in 1926, the Jubilee in 1938; also in indicates some of their lasting results. It abounds particularly in fascinating new material which Mrs. Cox has unearthed somewhere and presented in her own inimitable way.

*Unit three* presents the Union at work in the well-rounded circle of foreign, home and state missions, revealing personal service in the association and local community. It makes unusually clear the auxiliary relationship between the Union and the Southern Baptist Convention, emphasizing the fact that it projects no missionary program of its own but cooperates wholeheartedly in the program of the Convention. This unit gives in some detail the story of the Union's part in the Seventy-five Million Campaign, the Cooperative Program and the Hundred Thousand Club. It traces, too, in inspiring fashion the rise and development of Union fundamentals—prayer, tithes and offerings, mission study—as well as of the preparation and dissemination of missionary literature and the development of such specific methods as the apportionment, the circle plan, the Year Book and the Standard of Excellence.

*Unit four* deals with that most important of all aspects of the Union's work—organizing, teaching and training the young people. It traces the rise and development of each organization and tells something of its accomplishments in such a way as to constitute a unique and needed challenge to individuals and societies to foster W.M.U. young people's work in their churches.

*Unit five* makes the Margaret Fund and the Woman's Missionary Union Training School live in retrospect and in present service. It brings the book to a fitting climax in the story, all too briefly told, of the organization of sacrificial W.M.U. organizations on mission fields at home and abroad and closes with a moving challenge to "follow in His train" through a yet more glorious future.

A truly unusual book—one to enjoy, to study, to quote from, to refer to again and again! But, more than all that, it is one in which to find challenge and motive for deeper consecration and richer service.

### BUY NOW

#### "FOLLOWING in HIS TRAIN"

A REPLICA of the cover page of this W.M.U. history by Mrs. Cox will be found on page 1 of this magazine, which is also devoting its center pages in announcement of the book. Every W.M.S. and Y.W.A. member will invest wisely in the purchase of this thrilling story of the Union's golden years. The price of this cloth-bound book is only 60c from State Baptist Bookstores. Buy now, please!

#### SOUVENIR BOOK

GOLDEN without and all aglow within is this forty-eight page book commemorating the founding of Woman's Missionary Union fifty years ago. It carries pictures of delegates to the 1888 meeting, of the Union's first vice presidents, of each of its presidents, of Miss Annie W. Armstrong and her sister, of Mrs. H. M. Wharton and her mother, of Mrs. Maud R. McLure and the four buildings where "The Spirit of House Beautiful" has made the home for Training School students. You and your home will be heartened and honored by possessing a copy of this choice book. The price is only 25c from Woman's Missionary Union, 1111 Comer Bldg., Birmingham, Ala. Buy now, please!



**MRS. W. J. COX**  
**Author of Golden Jubilee History**  
**FOLLOWING in HIS TRAIN**

## CIRCLE PLANS

### WHEN YOUR CIRCLE STUDIES "Following in His Train"

by Mrs. W. J. Cox, it will be highly profitable to give careful heed to the excellent suggestions herewith given by Mrs. William McMurry, mission study chairman for Tennessee. (For other notices concerning this Golden Jubilee history see pages 1, 16-18.)

#### In General to the Teacher:

Read the book through with the point of view of the author in mind: namely, that Woman's Missionary Union is "a part of the entire missionary movement of all ages". Let this point of view so grip your heart and mind that the class will interpret the facts in the light of it.

*Study* the "Preview for the Teacher". Grasp the scope of each unit before considering the divisions. Decide on the number of lesson periods and make definite plans for each. The plan that follows is for eight one-hour periods.

*Print* on the blackboard or display on banners the following sentences, using them in every session:

1. I am engaged in the mightiest force in all the world—the spread of the Gospel.
2. I am a part of the entire missionary movement of all ages.
3. I am not engaged in a local, but a world-wide task.
4. I am the steward of a rich missionary heritage.

*Present* the Foreword as an advertisement for the pending class at a general meeting of the society as:

1. An interview between a reporter and Miss Mallory or
2. As an alternate discussion between two women.

**Session I. Unit Objective:** To show that the great missionary forces which reached to America led to the organization of the Union. Treat Carey, the Haystack Prayer Meeting, Judson and Rice as special assignments. The teacher's responsibility is two-fold: to see that the class understands the unit objective and to tie together the assignments with the general introduction included in "The Origin of Missions" and "Baptist Missions in America".

**Session II.** Sketch briefly the early missionary organizations with emphasis on the southern groups and the sailing of the Shucks. Handle divisions three and four as special assignments.

**Session III.** Present the third division in outline from the blackboard:

#### Creative Forces Lead to Organization

1. Re-awakened missionary fervor after War between the States
2. Going out of women missionaries
3. Encouragement of pastors and leaders
4. State Central Committees
5. Meetings held during sessions of Southern Baptist Convention
6. Widespread intellectual awakening among women

Conclude with the emphasis that organization was as inevitable as any other major event in mission history.

**Session IV. State unit objective:** "To give a sweeping history of the fifty years of Woman's Missionary Union". Single out the principal happenings in both divisions. Arrange according to decades. Present "Five Women of the Ages" who in the costumes of the decades they represent will give the highlights in the Union's history. See that the purpose of the Union is set forth convincingly in the first period.

**Session V. State unit objective:** The Union at work abroad and at home through the chief aims.

Make the presentation of the seasons of prayer deeply missionary. Divide the classroom into three parts. Arrange a foreign, home and state mission exhibit. Use maps, flags, pictures, curios, costumes—whatever is available that will carry point and interest. Use enlarged Calendar of Prayer on poster board, tithers' cards, offering boxes, church and Hundred Thousand Club envelopes as aids to a clearer and more attractive presentation. Present all divisions as special assignments.

**Session VI.** Get over to the class that the study is a continuation of the previous lesson with emphasis on the work at home. Seek to lead the women in finding an outlet in personal service activities for their missionary zeal aroused by mission study and participation in the Weeks of Prayer. Show how *Royal Service* and the contributions of the W.M.U. Literature Department are worthy aids to mission information whether it be in the form of a textbook or a missionary program. Handle division three as a special assignment. Use Circle Chart, Year Book and an attractively marked Standard of Excellence.

**Session VII. State unit objective:** To show the importance of missionary education among young people. Lead the class to feel the responsibility of training the youth of the church in missions. Make the class see that no other southern Baptist auxiliary so effectively deals with God's plan for the redemption of the world—with the forces that He has used to bring to fruition the plan and with the spiritual needs on every field, both home and foreign—as does Woman's Missionary Union.

As helps, make out of poster board a large shield bearing the emblems of the young people's organizations. Collect manuals, colors, pins, mission study hand-work, magazines and projects used in the Forward Steps and Ranking System of the R.A. and G.A. organizations. Challenge the class to undertake a worthy fostering program. Use young people if the time of class will permit.

**Session VIII. Unit Objective:** To show that members of the Union are laborers together with God in bringing the world to a knowledge of His Son as Saviour through institutions and the expansion of work on foreign fields. Present divisions one, two and three as special assignments.

Conclude with the thought that the task of Woman's Missionary Union has not changed and will not until all nations bow the knee in acknowledgment of the sovereignty of God. Make the appeal personal to every member of the class that ultimate victory is dependent on individual consecration to the task.

Again we advise "Buy now!" your copy of this inspiring history. Urge your circle to study it soon, please.



## BUSINESS WOMEN'S CIRCLES



Miss Inabelle Coleman, Virginia

### SUGGESTIONS

(1) A 1938 *World Almanac* (70 cents from New York World-Telegram) is an invaluable supplement for all of these stimulating subjects for study this year. (2) A free poster sheet presenting Brazilian camera shots is available from the Baptist Foreign Mission Board, Richmond, Virginia. (3) *The Open Door* (1938 Report of the Foreign Mission Board) is just off the press and free from the Foreign Mission Board. This booklet is indispensable to this and every other program for this year.

TOPIC: BRAZIL—"Sheaves . . . with Rejoicing"

(See page 24 for a working outline for preparing this program.)

### CAN the AMERICAN WOMAN LOSE?

CAN the American woman lose her present freedom? This question is frequently asked. Naturally two test-queries flash before us as guides to our thinking: Where is it that women do not have the freedom, that is ours, and what is our potential freedom? To the first question our experience and observation answer: *pagan, papal, totalitarian*. Sold for enough for the father to add another (younger) wife to his own harem, or compelled to work to support the family of her husband without giving one crumb to her own widowed mother and hungry family, or expelled from home upon her surrender to the love-message of God—these and worst servitudes depict the experiences of the womanhood of *pagan* lands. The *papal* plan for deliberate sin followed by premeditated confession strips the sanctity of the vows held precious by Christ-followers and leaves womanhood in the lands of Mary worshipers bereft of the social security and heart ease that American women almost take for granted. Heart-aching, uncertain, the woman of *papal* lands weeps at Mary's feet and kisses the fingertips of a priest as she pays him all the coins she has and begs him to intercede at the "throne" of Mary for grace and mercy in her behalf. Empty lives—empty of freedom and empty of a source of peace and power—are the heritage of women of *papal* lands. The *totalitarian* states are even more exacting. Coming out of a beautiful cathedral, where multitudes of women and little children knelt before a gilded virgin, we saw repairs being made upon the outside of the edifice: women were rolling the wheelbarrows; women were bringing the buckets of water up the hillside street, the sand from across the street; mixing the cement and carrying the buckets of that soft, heavy mass up the stepladder to the one and only man on the job. Loyalty to the state! The men were in army training camps or doing light jobs while, by propagandizing the sentiment of the people, they made women feel that it is their patriotic duty to work the fields, construct buildings and even march with guns! The country first! That's a cry that pushes womanhood down, down!

But American women since 1920 have made a 200 per cent increase in worthy and gainful employment. Eleven million of the thirty-five million women are wage earners: two million in clerical work; 1,800,000 in industrial work; 1,500,000 in professional; 150,000 in federal service. Fifty-one per cent (or 80 billions of dollars) are in the hands of women. Thirty-seven per cent of women wage-earners are home-makers and are thus directing the spending of a family. These and other facts from America's daily *adlenda* declare that woman's freedom of expression and leadership are almost unlimited in America where Christian principles have influenced the nation's thinking as in no other land. Yet 50,000 infants died in America in 1937.

Consideration of all these facts calls for pondering upon the powerful potentialities that American womanhood holds in her possession, in her freedom. Can we lose it? The answer affirmative is easy to see. The entrustment challenges us as B.W.C's. to save these women of *pagan, papal and totalitarian* states, else we be found unfaithful and have our "talent" taken from us! Already Woman's Missionary Union has the plan! It is ours to promote! What a privilege!



## PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

### With the PROGRAM COMMITTEE



Among the many societies of our Woman's Missionary Union, there are still what may be known as "one woman societies". The thing that will keep a society a "one woman society" is to have her read a long paper from a mission magazine. The few other members will soon stay away from the meetings. If one woman will study carefully the program material for the month, marking the items of special interest, learn these facts so she can tell them, she can have an interesting meeting even if she has to do all of the talking. (Pages 24-33)

As an example, let us look at this June program on Brazil. In the devotional service, ask each woman to quote a Bible verse or a line from some favorite hymn. Read the following verses and have the women repeat after you: "Judge not, that ye be not judged" (Matt. 7:1); "For I came not to judge the world, but to save the world" (John 12:47).

Lead in a short, definite missionary prayer. Follow with a hymn that all can sing.

For the program itself, speak of the size of Brazil (*larger than our United States*) and tell how the Bagbys chose Brazil as a mission field. (See *first and second paragraphs*.) Skip the next but get the facts from "Miracle Growth"—fifty-five years: 40 Baptists, now forty-five thousand; one church, now 600 churches; two missionaries, now 91. But suppose there were only 600 Baptist churches and 91 Baptist preachers in these United States, how would it seem? (Pages 24-27)

After giving these figures tell of some of the individual Baptists of Brazil. In

educational work, tell of the little school begun by Miss Blanche Simpson and carried on by Miss Eunice Silveira. In evangelistic work, tell of the Baptist laymen and of work among the convicts. Close the program with "A Golden Sheaf of Brazil", the story of Miss Waldemira Almeida. It seems too bad to omit so much interesting material, but this is all one woman should try to tell in one afternoon. A little remembered is better than much forgotten. (Pages 27, 29, 31, 23)

On slips of paper write the names, Miss Eunice Silveira and Miss Waldemira Almeida. Give these to the women and ask them to pray daily for these fine Baptist young women in their work in Brazil.

The one woman may next have to help the secretary and the treasurer with their work, but she is training them. And she may cheer her heart with the knowledge that many strong societies were "one woman societies" fifty years ago.

For these strong societies there is little need of suggestions. If any members attend the W.M.U. annual meeting in Richmond, they should give reports of that great gathering. News of it may be obtained from state Baptist papers and the inspiration passed on to the society with special comment on the share your state had in the totals. It might be well to check up on your six months of work in the Jubilee aims and to plan for greater effort in the last half of the year. But time should certainly be given for a talk on "Fifty-Five Years of Baptist Work in Brazil". Surely the personal evangelism of the Brazilian Baptists should spur us on to greater earnestness in our own work.

## A GOLDEN SHEAF of BRAZIL

WE PRESENT as our "Golden Sheaf" of this month Miss Waldemira Almeida. Those attending the Golden Jubilee annual meeting in Richmond and the Y.W.A. Camp at Ridgecrest will rejoice to remember this beautiful, consecrated Brazilian Baptist woman. She has graciously written a sketch of her life for *Royal Service* as found on the program pages of this issue. From this story we glean several facts to encourage us in our work in other lands. (See pages 31, 32.)

First we see in the story the power of the saving grace of Jesus Christ. His Gospel, preached in Brazil, won Miss Almeida's parents from Catholicism and from the sinful life they were leading. The father became a Baptist preacher. So Miss Almeida was brought up in a Christian home and was baptized at an early age.

Then we see the wonderful influence of our missionaries in her life. They took an interest in her education, she has lived in their homes, she has worked with them, she speaks words of appreciation of what they have done for her. How wonderful it is that we can send to foreign lands Christian characters who touch lives like this and start influences working that will never be lost!

Certainly we see the influence of the Christian school in the fact that Miss Almeida was educated in three of our Baptist schools in Brazil. We are not surprised, therefore, even as we are glad to note the worthwhile service of this lovely Brazilian girl. Though still young she has given three terms of service, each three years, each in three different places. She has been a teacher in three of our Baptist schools, thus passing on the blessing that came to her through Baptist schools.

Because she is an outstanding "Golden Sheaf" of the Gospel in Brazil and because she is vice president of the Brazilian W.M.U., also because southern Baptist work in South America started in Brazil, she was chosen to be the South American representative at our Golden Jubilee anniversary meeting. In the sketch of her life she expresses her feelings about this honor; she spoke, even before the trip was made, of the blessings coming to her through God's power and our kindness. Surely blessings have come to us through knowing this consecrated young woman of another land: thus we can thank God for His power that has given us such golden sheaves as a result of our fifty and more years of work in her harvest field.



## PROGRAM for JUNE

*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. Creaman, Tennessee

**THEME for YEAR: "SHEAVES . . . with REJOICING"—Psalm 126:6**

**TOPIC for MONTH—Brazil: "Sheaves . . . with Rejoicing"**

Hymn for the Year —Watchword for the Year  
Bible Study—Not to Judge But to Save—Matt. 7:1, 2; John 5:22, 24, 28, 29; 8:15;  
12:46-48 (See page 11.)

Prayer that we may forget our judgment of others in our desire for their salvation  
Hymn—Lord, Speak to Me That I May Speak

Brazil Fifty Years Ago

Prayer thanking God for fifty-five years of Baptist work in Brazil

Brazil Today

—Our Present Work in Brazil

Hymn—The Morning Light Is Breaking

Brazil Tomorrow

—American Catholicism

Prayer that we may do our utmost to send missionaries to the Catholic people of Brazil and the southland

A Golden Sheaf of Brazil

Hymn—Bringing in the Sheaves

Prayer thanking God for the sheaves of the Gospel in Brazil

### BRAZIL FIFTY YEARS AGO



When our mothers, fifty years ago, turned their attention to foreign missions Brazil was included in their thinking, for southern Baptists had had missionaries there for seven years. We can imagine the interest they took in that almost unknown nation of the almost unknown continent of South America. We can hear them saying to each other in wonder, "Brazil is as large as continental United States with an extra Texas and Kentucky added". And again they said, "Brazil is one of the richest countries in the world in her natural re-

sources—almost as rich as our own United States". Then most certainly their missionary hearts spoke of the great need of the Gospel in that gigantic land—telling of her ten millions of people under the bondage of Catholicism, having a form of Christianity but knowing little of its true spirit. And then they rejoiced as they told the story of the going of the Bagbys and Taylors to Brazil a few years before and they said to each other: "Now southern Baptists have twelve missionaries working in Brazil, but oh what a small group that is to try to reach her lost millions of people!"

**Baptist Beginnings**—Yes, it was in 1881 that our first missionaries, Dr. and Mrs. W. B. Bagby, entered Brazil. The story of how they happened to go is interesting. After the War between the States a colony of southern Baptists migrated to Brazil. Among them was Gen-

eral A. T. Hawthorne, an active and eloquent layman among southern Baptists. On returning to Texas he stirred up the Baptists to do something "to give the pure religion to the South Americans". There were in Texas at that time two young people: Ann Luther, daughter of the president of Baylor College; and W. B. Bagby, a devoted minister of the Gospel. These had dedicated their lives to the missionary cause, expecting to marry sometime in the future and go together to some foreign field. Of course they had never thought of Brazil, for southern Baptists had no missionaries there at that time. On the urgent plea of Mr. Hawthorne they chose Brazil as their field of service, received their appointment from the Foreign Board, were married on the 21st of October, 1880, and on December 28th sailed for Brazil on a coffee vessel belonging to Mr. Levering of Baltimore. On the day of their departure for Baltimore, whence they were to sail for Brazil, Mrs. Bagby wrote: "We have bade the loved ones of our home circle farewell and are now upon the eve of our departure. May our Heavenly Father be with us in our future work and honor His Son with the salvation of many of His straying children by means of the efforts of His willing though dependent messengers". How wonderfully has God answered that prayer in the lives of these missionaries!

When the Bagbys arrived in Brazil, 49 days later, they faced what seemed an impossible task. There were no Baptist missionaries in all South America. There was only one Baptist church in all of Brazil, at Santa Barbara, composed of North American colonists. There was no one to welcome the young missionaries when they landed and they knew not a soul in the whole country. However, they knew of the colony of southern people from the United States and, finding that this was in the province of Sao Paulo, they made their way to that group who at least spoke their language, and with them they began their life in South America. They stud-

ied the Portuguese language in a Presbyterian Mission located at Campinas.

At the end of the year southern Baptists sent out another couple, Dr. and Mrs. Z. C. Taylor. The four missionaries chose Bahia as a place for the beginning of their work. To this town they moved in August, 1882, and there initiated the first native Baptist work in South America. On October 15th, 1882, these four—together with a converted Brazilian priest already baptized at Santa Barbara—organized the first southern Baptist church on the continent. "From the very inception of the work in Bahia the blessing of God was upon the Mission. The first Brazilian church members were men and women of fine spiritual discernment". Nevertheless the work met with great opposition. Dr. Bagby, while he was preaching on the street, was hit by a stone which left a scar in his head. Dr. Taylor and his wife were arrested on one occasion as he was about to baptize new members. "The hall which he rented was stoned and even city officials lent their aid and comfort to the mob. . . . Practically all the men who united with the church were summarily dismissed from their positions by Catholic employers".

For two years the Bagbys and Taylors worked together in Bahia. Then the little Mission there was left in the hands of the Taylors while the Bagbys went to open a new work at the national capital, Rio de Janeiro. There on August 24th, 1884, these two missionaries and two women organized the second Baptist church in Brazil and in South America. Here too the work was difficult, because Romanism was dominant and intolerant and the people were indifferent, but the missionaries worked on with courage and persistent faith. **Fifty-Five Years of Service**—The Bagbys and the Taylors were just the first of a large group of missionaries who, during the fifty-five years, have given their lives in fruitful service for Brazil. As has been said, in 1883 there were already twelve missionaries on the field. In 1889 Brazil became a republic

and that brought changes helpful to our missionary work. "Liberal-minded men came to the front and through them God gave Brazil religious liberty, separation of church and state, civil marriage, secularization of the cemeteries, and other great reforms. The attitude of the people towards evangelicals totally changed. Their preaching halls began to fill and they undertook street preaching. Colportage work was extended to new regions. By the close of the nineteenth century the outlook was very encouraging".

But in spite of these reforms the work has been fraught with many difficulties. And how brave and faithful has been the service of our missionaries in Brazil! Dr. Taylor made long trips through the interior of the state where he worked, "frequently sleeping in his hammock out in the forest surrounded by the wild beasts". Mr. and Mrs. A. E. Jackson "braved the perils through many years to bear the message to the interior of Brazil, where they won many trophies", and finally went down with the ill-fated *Vestris* to a watery grave while on their way to Brazil for another period of service. Dr. E. A. Nelson, "the apostle of the Amazon", has plied his Gospel boat up and down South America's great river, carrying salvation to multitudes of Brazil's lost people. The Renos have built at Victoria a great church and school and "have won a large place in the history of Baptists in Brazil". The Shepards gave themselves for a quarter of a century to the work of Rio College and Seminary and had the joy of seeing this institution grow from its birth to a vigorous maturity. These, and many others, during the fifty-five years have given themselves for the salvation of Brazil.

**Miracle Growth**—The fifty-five years of southern Baptist work in Brazil has been a miracle of growth and expansion. In no other country have there been such large results from the service of our missionaries. When the Bagbys went to Brazil there were only forty Baptists in all South America and they were not Brazilians but North American

colonists. And at the time of celebration of the Jubilee of Baptist beginnings in Brazil there were over forty thousand members of Baptist churches. During those fifty years the population of Brazil had increased fourfold, while the number of Baptists had increased a thousandfold. After fifty years Dr. Taylor could count forty flourishing churches in the state in which he had worked. In 1934 the First Baptist Church of Rio de Janeiro celebrated its fiftieth anniversary. This great church itself had at that time 647 members while ten other churches had been organized from its membership. "It was so well known that a papal committee appointed by the Pope himself to look into the growth of protestantism in Latin America had included it in the report as a most dangerous organization in Latin America. Instead of a little hidden-away hall there was a wonderful temple built on one of the principle streets of the great city", its commodious building having been largely given by Mrs. George W. Bottoms of Arkansas. On the occasion of this anniversary the Baptist denomination of Brazil was reminded of the miracle growth of fifty years. Two churches of nine members had become 490 churches with over 40,000 members. There was the splendid Brazilian National Baptist Convention with work laid out on a plan similar to that of the Southern Baptist Convention. There was a splendid publishing plant and well established schools scattered throughout the land. Such achievements seem miraculous and make us feel like exclaiming, as did Dr. Bagby on that memorable anniversary occasion, "See what God hath wrought!"

#### BRAZIL TODAY

**BRAZIL** is much nearer to us today than she was fifty years ago. Increased commerce between the United States and her big South American neighbor, the Associated Press, the telegraph, the radio and good will visitors have brought Brazil very near to our own land.

Brazil fills our coffee cups every

morning. The United States gets about ninety per cent of her coffee from this southern neighbor. Indeed, sixty-two per cent of the coffee of the world is produced in Brazil. But Brazil is learning to produce other crops besides coffee. Cotton, sugar, cocoa, fruits and tobacco are now being raised in large quantities. And yet Dr. W. C. Taylor tells us in "Sharing with Neighbor America" that only twenty per cent of Brazil's two billions of acres of farming land is occupied and of this only twenty per cent is in cultivation. So we can see the great potential riches that lie in Brazil's farming land. Not only that but she is said to be the richest country in the world in mineral deposits—gold, diamonds, iron, lead, copper, zinc, manganese and quicksilver. While much of the interior of Brazil remains undeveloped her cities have every modern convenience enjoyed by our North American cities. There are over 40,000,000 people in Brazil today, four times as many as there were fifty years ago. It is estimated that at the present rate of growth by the end of the century there will be a population of three hundred millions. While educational conditions have greatly improved during the last half century, it is said that Brazil is still only about twenty-five per cent literate. Her people are still predominantly Catholic. That means that they have no true knowledge of Jesus and of His saving grace but are "completely lost in a wilderness of tradition, superstition, ignorance and sin".

Through the Cooperative Program, southern Baptists continue in Brazil the work started over fifty-five years ago. We have now 91 missionaries. About 45,000 Brazilian Baptists belong to something over 600 churches.

This missionary work of ours is "giving life to the cross" in Brazil. Her people are learning to worship not a dead cross but a living Christ. They are learning that, because Christ conquered the cross, they can conquer sin and death in His name. So let us remember that every time we give a dollar to the Cooperative Program we are

helping to replace the crosses of Brazil with a living hope in Jesus Christ.

#### OUR PRESENT WORK in BRAZIL

Let us take note of some things that are being accomplished by our Cooperative Program dollars in Brazil.

**Educational Work**—Southern Baptists have in Brazil 58 schools, grading all the way from kindergartens to seminaries. The oldest Baptist Theological Seminary in South America is at Recife. For nearly forty years it has trained and sent out flaming evangelists into all parts of Brazil. "The crying need of the Seminary is for a new building and we rejoice that a step has been taken in this direction by the raising of over \$3,000 for this purpose in the Lottie Moon Christmas Offering for 1936". In connection with this Seminary is a Training School for girls. This too is soon to have a "House Beautiful" made possible through the Lottie Moon Christmas Offering. Also at Recife is a splendid college with an enrollment going close to 600.

At Rio is another splendid college and theological seminary. From these institutions too has gone a large per cent of the leaders for the churches of Brazil. The Rio College had an enrollment of over 600 last year. That the school furnishes a great evangelistic opportunity is shown by the fact that in 1936 only 34 per cent of the students were evangelicals, while 46 were Catholics and 20 per cent were Jews.

The school at Victoria also had in 1936 almost 600 students. Among these were 16 ministerial students, and there were 9 in the Girls' Training School preparing for special service. In 1900 Mrs. W. B. Bagby began a class for girls in Sao Paulo which developed into a splendid institution. This school is called the Dona Anna Bagby School for Girls, in honor of its founder, its excellent building having been provided as a W. M.U. jubilate gift. This school has around 500 girls in attendance each year.

Last year Miss Blanche Simpson started a new school in connection with



a little church in a mountain section of Rio state. While this church is only ten miles from the railroad, few in the community had ever seen a telephone, a radio, an electric light or a train. The place had never had a school of any kind, so the church was greatly handicapped by the illiteracy of the people. The school opened in April of last year and by June there were 66 pupils with 24 more asking for admission in July. Miss Eunice Silveira, the talented daughter of a Rio state pastor and a graduate of the Rio Girls' School, was secured as teacher at a salary of \$6.67 a month. Miss Ruth Randall describes the work of the school as follows:

"The teacher carried with her a few books but not near enough for her crowd. So she took wrapping paper and made books, copying the text and even the illustrations. The classes are conducted in the one large room where services are held. There are no desks, only one large table where the children take turns to do their writing. When the table gets too full, they kneel on the floor and use the backless benches for desks.

"The school presented its first public program on June 16th. Miss Simpson, who was present, says the program would have done credit to any city school although none of the people aside from the teacher had ever seen any school exercises anywhere. The people attended from miles around, from across the mountain and up from the valley. It was 10 miles on muleback up a steep mountain trail to visit Eunice's school, but Miss Simpson says it was well worth the trip.

"Where do investments pay such gorgeous dividends as on the mission field? A small outlay in cash plus the consecrated energies of a young Brazilian girl brings gladness and new hope to a neglected people."

**Publishing Work**—There is at Rio a publishing house which serves both the North and the South Brazil Missions. It is called the Carroll Memorial Publishing House because of a gift of \$30,000 from Mrs. J. S. Carroll of Alabama as a

memorial to her husband. This (a result of the *W.M.U. Jubilate*) was given in 1915 and was used to buy property and machines for publishing work. As years passed by the work outgrew these quarters and since 1922 an inadequate rented building has been used. But in June 1936 a lovely new building was dedicated. This was made possible largely through gifts from southern Baptist women and W.M.U. young people in the Lottie Moon Christmas Offering. This building provides headquarters for all departments of Brazilian Baptist work. From this building goes Baptist literature of all kinds to all parts of Brazil. Sunday school and B.Y.P.U. quarterlies and W.M.U. literature are printed and distributed in large quantities. Thousands of tracts go out daily from the presses of the publishing plant to be distributed throughout the entire country. A weekly paper is published: *O Jornal Baptista*. A missionary says that this "is the greatest and most effective means of maintaining harmony and securing cooperation throughout the Baptist membership of Brazil. . . . The weekly paper and the tracts silently find their way into many homes closed to the missionary and the evangelist". Many conversions have resulted from the reading of this literature.

**Evangelistic Work** — All of our work in Brazil is evangelistic, all of our missionaries are evangelists. Some of the very best evangelistic work is done through our schools and through our publishing plant. All of our missionaries—whether they be preachers, teachers or editors—are constantly looking for opportunities to win souls for Christ. But the real strength of the Baptist cause in Brazil is in the evangelistic work of the Brazilian Baptists themselves. "The fervor of the Brazilian Christians in taking the Gospel to their friends and acquaintances is a source of constant encouragement to the missionaries. . . . One of the most interesting things about the evangelistic work in the interior is the fact that so much of it is done by laymen. Church after church in this field could be men-

tioned in which God has led Christian laymen, in the lack of a pastor, to hold the work together by teaching and preaching, and also by going into districts round about in order that others may learn about Jesus. As these ranchmen travel, buying cattle or driving their herds hundreds of miles overland to the markets in Bahia, they often find an opportunity to tell the old, old story of Jesus and His love. In nearly every instance the missionary or native evangelist has inaugurated new work because some one has become interested in the Gospel through the work of a layman". (From *"In the Land of the Southern Cross"*)

A most interesting and effective work in evangelism has been done among convicts. A group from the First Baptist Church in Rio carries on work in the federal penitentiary there. They are allowed just one hour a month for this work. The group of Christian workers look on this hour as one of precious opportunity and try to use every minute of it to the very best advantage. The following is taken from the story of one of these services as told by Mr. John Soren, pastor of the First Church, Rio:

"Among those present are to be seen the most terrible criminals of our country; their souls are blackened by the most terrible transgressions of all civil and divine law. Wonderful is the power of the Gospel, that transforms these atrocious creatures into meek and gentle listeners to the 'Old Story'! On this day we speak to them about the Prodigal Son and, as the speaker proceeds in the story, one by one the heads in the audience bow; their eyes are low. More than one is moved to tears upon the conviction of his sin.

"As the service ends, we see that they are anxious for a personal word of sympathy and love. One by one we extend them a vigorous and hearty hand-shake; they appreciate this. Immediately there comes forth a torrent of questions, of explanations and confessions from those hearts burdened by sin.

"Many a precious testimony of the

power of the Gospel is given—here is one that rejoices in having learned to pray; there is one that has given up all his vices; another will send some Gospels and tracts to his family; another, once the terror of guards and fellow convicts, is now gentle as a lamb; still another blesses the day of this imprisonment, for it was the means of his hearing the Gospel. They all sign their names to sheets of paper requesting the special prayer of the First Church.

"The gong strikes three and we must leave our friends. We leave them, but we pray that the Lord will care for the sown seed, that these prisoners will find their true liberty in Christ Jesus our Savior".

**Mission Work**—The Brazilian National Baptist Convention has Home and Foreign Mission Boards, just as we have. The Home Board is called the Board of National Missions and has its headquarters at Rio. Our missionary, Dr. L. M. Bratcher, is its corresponding secretary. The work is of three types: among immigrants, among Indians and among civilized Brazilians in the interior of two states. The Foreign Mission Board carries on work in Portugal, where they have 13 churches with a membership of over 500. These churches are well organized under the able leadership of Brazil's missionary, Antonio Mauricio. Last year a missionary couple was sent out. The wife wrote home of their reception in Lisbon as follows:

"Upon our arrival in Lisbon we were received by the believers with great cordiality—embraces, flowers, presents. At night at the First Church of Lisbon (9:20 P.M. and still light), we were welcomed in a very spiritual and inspiring service. After the meeting, at 1 o'clock in the morning, we were invited to partake of cake and tea with our new friends. We have visited various sections of the capital city and were impressed with the wealth of flowers, the heavy traffic, the multitudes, the many opportunities for the Gospel."

Missionary T. C. Bagby went by Portugal, on his way home for his last

furlough, and brought glowing reports of the work there. He told of the church in Leiria as follows: "Only four years old, this church has a fine temple and pastoral residence, combined with a congregation of over 100 of the substantial people of the city. Fifty adults have been baptized and an equal number desire baptism and are preparing for it. The remarkable feature of that new church is that the town people are so anxious to hear the Gospel that for one hundred continuous days they filled the auditorium an hour before time for the service in order to get a place and, in spite of the persecution which such interest is bound to excite, many have continued to attend". The Portuguese Baptists have a Mission in Africa. Perhaps we could be called the "Great-Grandmother" of this Mission: we send missionaries to Brazil; Brazil sends missionaries to Portugal; Portugal sends missionaries to Africa. Surely that is the way Jesus meant that it should be done when He said, "Go ye into all the world".

#### BRAZIL TOMORROW

**WE** face the Brazil of tomorrow with hope in our hearts. A land which has responded to our efforts in the past with such miraculous development in half a century of time, a land which possesses such challenging opportunities in the present, certainly to southern Baptists has a hopeful outlook for the future.

We must remember that the population of Brazil is more than four times what it was fifty years ago. While a great work in evangelism has been done she is still 99 per cent unevangelized. When we think of this great host to be reached and realize the changed attitude toward Christianity since the going of the Bagbys, we see how much greater is the opportunity for achievements in the future than there was in the past. There are still giants of opposition, superstition, ignorance and immorality to be overcome, but the Baptists are no longer like "grasshoppers" in the sight of Brazil, but a powerful denomination with

splendid churches, schools of high standing and a constituency of influence. So it is much easier for such a group to promote their work than it was for the four lonely despised missionaries of long ago. Therefore we should say: "We are well able to take the land. Let us go up and possess it". And we should expect that the achievements of the last fifty years in Brazil will be multiplied many times in the years just ahead.

The "Good Neighbor" attitude of the United States toward South American countries is an aid to our missionary work. The good will visitors and the general friendly policy of our country paves the way for the work of our missionaries, for the people feel that they come from a nation that is linked to their own with bands of friendliness and mutual helpfulness. Of course we, who are Christians, know that the best thing that our nation can do for Brazil is to send her the Gospel of Christ. As the people of the two largest nations of the western hemisphere are joined together by the love of Jesus they will become truly "good neighbors", working together for the welfare of both the Americas and of the world.

So, the kind of Brazil that will exist tomorrow depends on what we do for her today. Some may ask, "Shall we continue to send missionaries to this land which is developing so rapidly and which has such a strong Baptist constituency? The answer is, "Yes". There are still vast, unreached sections. The moral and intellectual status is still far below that of our country. Catholicism is still a blighting force in the lives of the Brazilians. What are their 40,000 Baptists compared to our 4,000,000? Yes, Brazil is still our "Little Neighbor" from the Baptist viewpoint. Let us send more missionaries. Let us train more native workers. Let us share the blessings of Christianity with this "Little Neighbor" today and so help to make a better, happier, more Christian Brazil for tomorrow.

#### AMERICAN CATHOLICISM

**WE** of the United States have a feeling that South American Catholicism is

different from North American Catholicism. While it is true that, where evangelical denominations are strong and influential, Catholicism loses some of its power, yet we need to remember that in its nature Catholicism is the same wherever we find it. Always it is fanatical, always it is opposed to religious liberty, always it emphasizes the sacraments and ceremonialism to the neglect of spirituality, always it keeps the masses in ignorance of the Bible, always it presents a dead rather than a living Christ, always it persecutes and forces its power on people if it can.

In "Sharing with Neighbor America", by Dr. W. C. Taylor, we find the following paragraph, comparing the Catholicism of the two Americas: "It does not behoove us to boast, even of our brand of Romanism. In what way is it superior? Does it have less illiteracy here? Could you credit it with that? Have not its intellectuals in South America lamented on the front pages of some of the great dailies both the education of the masses and the passing of the days when heretics should be burned at the stake? Does Rome persecute less in North America? Men have been killed in these United States in the last twenty years by Catholic mobs; none have been killed in Brazil. If our T. C. Bagby was in jail in Brazil for a few hours once, our C. D. Daniels was in jail longer in El Paso, and in far greater peril. The *Wachman-Examiner* published a few years ago the fact that there were warnings in Catholic wards, in enlightened New York, against any entrance of protestant missions. This would hardly have been possible at that time in Rio, Sao Paulo or Para".

We need to realize that there are millions in the southland under the same Catholic bondage that enslaves the millions of Brazil. The million and more Spanish-speaking people, the six hundred thousand French, the five hundred thousand Italians, the thousands of those from other European nations are practically all Catholics. In the name of that religion things are happening daily in our own southland just

as fanatical, just as dangerous to religious liberty as that revealed by any story that comes to us from needy, Catholic-infested Brazil.

So, while we are thinking about Brazil's millions so needy of the Gospel, let us not forget the millions in our own land cursed by the same fanatical religion and needing the same Gospel of the living hope. While we are sending foreign missionaries to Brazil let us send home missionaries to the Catholic people of our own land. Let us support to the limit of our ability the Cooperative Program through which our missionaries go to the Catholic people of both North and South America.

#### A GOLDEN SHEAF OF BRAZIL

**THIS** month our chosen "Golden Sheaf" is Miss Waldemira Almeida. A lovely picture of this truly lovely Brazilian girl is found on page 23. We give the following sketch of her life as written in her own words:

"Last year I wrote an article about my life for *The Window of Y.W.A.* Now I must write something more for *Royal Service*. I do not have very much to say about myself. One thing I know: I am a very fortunate Christian young lady. I was born in the country, far, far away from the city. My father and my mother were Catholics. They liked to dance very much. My father heard the Gospel when he was a young man, but he did not want to accept Jesus Christ as his Savior. He waited some years. Finally, he gave his life to Jesus and became a preacher. He is one of the older Brazilian preachers. He is sixty-four years old. He has been sick for many years but only last year gave up his work as pastor. He preaches yet, even though without the responsibility of a church. I went home last December and I was surprised to find him preaching so loudly and strong. He lives, I know, because of God's goodness to him.

"When I was a little girl I lost my mother. I cannot remember her, but I am glad she became a Christian, because



I will see her in Heaven where there is no pain or sorrow.

"I remember I was six years old when my father left the country and moved to the city where we (my sisters and I) attended school. I liked to go to church and enjoyed singing. I was thirteen years old when I was baptized. My father baptized me. I can remember very distinctly when I decided to profess my faith and be baptized. The Baptist people did not like to accept children for baptism and I was afraid they would not accept me.

"The next year Mr. and Mrs. M. G. White took me to their home in the city of Bahia. I stayed a year and a half with them. They went to the United States and I went back to my home. When they returned Mrs. White sent me to Recife to study. I spent a year and came back for vacation. They had opened a school in Jaguaguara, Bahia. My family lived there. So I studied two years in this school. Later I went to Rio de Janeiro. There were funds for only one year and I did not see how I could finish my course, but God does not forget His people. He provided the means and I was able to spend four years in the Baptist College in Rio.

"During the years of preparation, I could not do much for my Savior, because I was in a dormitory. However, I taught a class in Sunday school and we had a good Y.W.A. in the college.

"After finishing my course, I returned to Bahia. During my preparation I decided to work in my state because there were so few Baptist workers. I taught in the school with Mrs. White.

I was a B.Z.P.U. president and Sunday School Band leader. We had no Y.W.A. but I cooperated with the W.M.S. I worked as secretary and as teacher in the Sunday school. At the end of the third year, when I went home to spend the vacation days, I received an invitation to teach in the Jaguaguara school which I accepted. There I spent the three best years of my life. I lived with Mr. and Mrs. J. A. Tumblin. The latter and I became good friends. Her life was a great blessing to me. I worked very, very hard because there were not many people who were prepared to do the work in the church and in the school. But those were the happiest years of my life because I had many opportunities to witness for my dear Savior. After the three pleasant years in Jaguaguara God called me to go to Recife where I also spent three years.

"Sometimes I think it is interesting that my life is divided into periods of three years. In Recife I taught in the Baptist College and worked in the Imperial Church. This is a big church but all the members are poor.

"While in Recife I received an invitation to visit you and have the great honor of sharing with you the blessings of your Golden Jubilee. I am already receiving joy and happiness from the blessings of God's power and your kindness. I know I have a big responsibility. Nevertheless while thinking about it, I prayed to God and sought His will. I found the answer in Psalm 39:7—'And now, Lord, what wait I for? My hope is in Thee'. I appreciate the invitation to meet with you in May and I go trusting in God."

#### QUESTIONS for REVIEW and DISCUSSION


1. Who were our first missionaries to Brazil?
2. Tell of the beginnings of our work in Brazil.
3. How many missionaries did we have in Brazil in 1888?
4. Tell of national developments in Brazil today.
5. Discuss Brazil's religious needs.
6. How many missionaries have we in Brazil today?
7. Discuss our educational work.

8. Tell of the value of our publication work.
9. Discuss the evangelistic work of the Brazilian Baptists.
10. What missionary work is conducted by the Brazilian National Convention?
11. Compare the Catholicism of North and South America.
12. Discuss the need of missionaries among Catholic peoples of the southland.

#### REFERENCE MATERIAL

World Comrades	—The Window of Y.W.A.
The Commission	—Southern Baptist Home Missions
State Denominational Papers	
Sharing with Neighbor America.....	W. C. Taylor
In the Land of the Southern Cross.....	White and Muirhead
Last Report of Home and Foreign Mission Boards	

#### STIMULATING STATISTICS of 1937

	"Give thanks and rejoice" that each of the following figures records a decided gain during the past year. "Pray, work yet more" that even greater victories may be sounded for 1938 by the Golden Jubilee trumpet!
	11,423 Women's Missionary Societies
	23,171 W.M.U. Young People's Organizations
	34,594 Total Organizations
315,613 W.M.S. Members	
612,075 Total Membership	
86,760 W.M.S. Tithers	
29,918 Tithers among W.M.U. Young People	
116,678 Total Tithers	
921 New Women's Missionary Societies	
311 A-1 Full Graded Unions	
16,658 Organizations Observing State Season of Prayer	
18,687 Organizations Observing Home Season of Prayer	
19,581 Organizations Observing Foreign Season of Prayer	
24,534 W.M.S. Mission Study Classes	
13,789 Classes among W.M.U. Young People	
38,323 Total Classes	
1,545 A-1 W.M.S.	
4,262 A-1 Young People's Organizations	
5,807 Total A-1 Organizations	
18,287 Paid-Up Debt-Paying Memberships	
413 Churches 100% Resident Women Members Giving to Missions	



This historic cut is one of the valued exhibits of this Golden Jubilee Year. Its message was the Union's watchword in 1889 and appeared on the W.M.U. minutes for twenty-one consecutive years. Surely these words

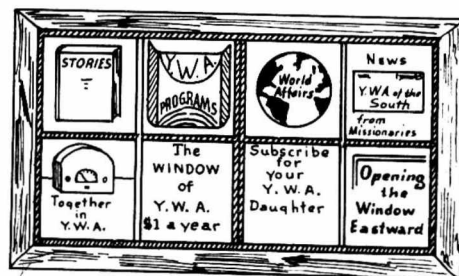
### "For God and Home and Every Land"

are more than words: they embody missionary motives, they inspire selfless service.

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## CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

Mr. Alexander Jardine, writing for *The Christian*, calls attention to the fact that there are three classes of people in South America to be evangelized: first, the forest Indians living on the banks of the rivers and in the vast and dense tropical forests, many of them being hostile to civilization. Then, there are the Indians living in the highlands of South America in Peru, Ecuador, Bolivia and other such territory among whom some work has been done. The third class is composed of the people living in the cities and villages of the various countries among whom southern Baptists, Brazilian Baptists and evangelical Christians of other denominations are at work.

That the hand of God always prepares the way when the fullness of time is come seems to be evident in the report of a recent occurrence in South America. From the region along the Amazon, where some time ago three Christian missionaries had suffered martyrdom, 1200 Kayapo Indians suddenly emerged bringing consternation to the people of a nearby town. They feared a massacre but, instead of that they were told that wars in their homes had driven the Indians forth in search of food and safety. The news was received as an answer to prayer by field workers of a mission not far away. Two missionaries were soon on their way with a ton of farina. Contact was soon established and, to the delight of the missionaries, they found that in the past ten years the language of the Indians had been reduced to writing so that the Indians were the better prepared to have the Gospel preached to them.

One can scarcely believe that regions on this earth still exist where men live as "Children of Eden", ignorant of the existence of a world outside their own. The heart of Matto Grosso, Brazil, is such a region and its evangelization has for years been the hope of the Inland South American Missionary Union. The first expedition of the Mission was launched in 1926 followed by others.

These Indians had closed their portals to every outsider, including foreigner and Indian, due to a breach of promise made by an explorer. Requests are now coming from the Indians themselves asking for the "good people", meaning the missionaries, to come in and live with them. — *Missionary Review of the World*

It has been the experience of most missionary organizations that medical work is the most successful way of interesting people in the Gospel, but we learn that in the interior of Brazil one finds a different situation. Though their living conditions are primitive and unhealthy, the people would rather die than go to a physician. Yet they seem eager to hear the Gospel. However, the Presbyterian hospital in Rio Verde in the state of Goyaz is making some headway in removing this terror of doctors and hospitals.

Evangelical churches of Brazil are thoroughly alarmed over the increasing menace of fascism. Organized about five years ago, mainly with Italian and German descendants or naturalized citizens, fascism soon gained the support of many liberals and young leaders in the protestant churches. The Methodists, the Presbyterians and the Congregationalists in Brazil are either protesting vigorously against this movement or are taking definite steps against it. — *Christian Century*

There are no members of any W.M.U. organization who will not be grieved and distressed because of the assassination (April 8) on the streets of the International Settlement in Shanghai of the gentle but able and scholarly Herman C. E. Liu, Chinese president of the Shanghai University. Toward the support of this university contributions have for years been made by both northern and southern Baptists. Not only the Baptist cause but also the whole Christian cause in China suffers a great loss in his death.



# MORNING WATCH

June 21 - July 1, 1938

## CAMP THEME

"Living Up to Our High Heritage"



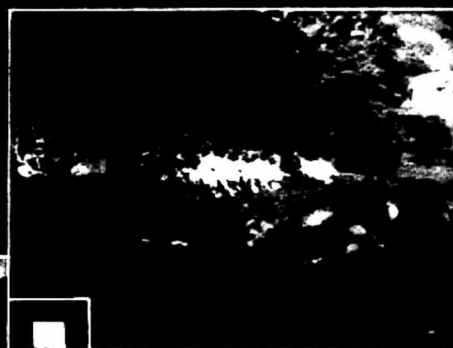
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