

UNION WATCHWORD

Laborers together with God—I Corinthians 3:9

WATCHWORD FOR 1924-1925

Let the whole earth be filled with His glory.—

Psalm 72:19

Royal Service

SUCCESSOR TO OUR MISSION FIELDS

Hymn for the Year

O Zion, haste, thy mission high fulfilling,
 To tell to all the world that God is light;
 That He who made all nations is not willing
 One soul should perish, lost in shades of night.

Behold how many thousands still are lying
 Bound in the darksome prison house of sin,
 With none to tell them of the Saviour's dying
 Or of the life He died for them to win.

Proclaim to every people, tongue and nation
 That God, in whom they live and move, is love;
 Tell how He stooped to save His lost creation
 And died on earth that man might live above.

Give of thy sons to bear the message glorious;
 Give of thy wealth to speed them on their way;
 Pour out thy soul for them in prayer victorious,
 And all thou spendest Jesus will repay.

He comes again; O Zion, ere thou meet Him,
 Make known to every heart His saving grace.
 Let none whom He hath ransomed fail to greet Him,
 Through thy neglect, unfit to see His face.

Publish glad tidings, tidings of peace;
 Tidings of Jesus, redemption and release.

—Mary A. Thomson

PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION
 AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION
 1111 AGE-HERALD BLDG., BIRMINGHAM, ALA.

Entered at the Post Office at Birmingham as Second Class Mail Matter. Acceptance for mailing in special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized June 26, 1924.

Royal Service

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

PUBLISHED MONTHLY—NO CLUB RATES

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

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

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MRS. JAMES POLLARD
MRS. E. B. MATHEWS

MRS. W. C. JAMES

MISS KATHLEEN MALLORY
MRS. GEO. B. EAGER
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JANUARY—Mexico	JULY—African Mothers
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MAY—Sisterhood of the Americas	NOVEMBER—China's Homes
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The Women of the Sudan, Missionary Review of the World, December, 1923	
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The Outlook in Palestine and Syria, Missionary Review of the World, Dec. 1922	
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EDITORIAL



REVIEWS, RENEWALS AND RESOLVES

LOOKING backward is an essential feature of the average annual meeting of all organizations. Gratitude prompts and wisdom dictates such a policy. Thus it was at the W.M.U. Annual Meeting in Atlanta, Georgia, the middle of May. There, in the commodious and hospitable Baptist Tabernacle with every comfort and convenience generously provided by the interested pastor, Dr. J. W. Ham, and the efficient committee of women, a careful review was made of the past year's work, at least ten more or less detailed reports chronicling the Union's achievements since the Kansas City meeting. One of these reviews took the form of "Greetings from Our Mission Fields", the review showing decided progress in W.M.U. work in many lands, notably in the organization of the Chile W.M.U., thus making nine daughters of our southern W.M.U. Another essential review was made by Miss Ethel Winfield, who so ably conducted the work of the Birmingham office during the major part of the year. Her report showed a total of 22,326 organizations, which was a net gain of 217. Because of their lead in this signal gain the Union's banner and pennant were awarded to Maryland and Virginia. More remarkable still was the gain of 464 in uniform Standard of Excellence A-1 organizations, the really excelling states being Maryland and South Carolina. To them the W.M.U. loving cups were awarded. Exceptionally successful also was the year's work among the young people as recorded by their leader, Miss Juliette Mather, the gain in their number of organizations being 491. As in all "races" some run better than others, so the Sunbeam banner and pennant were won by Maryland and Texas, the Girls' Auxiliary ones by New Mexico and Virginia, the Royal Ambassador ones by Maryland and Texas and the Young Woman's Auxiliary ones by Arkansas and Virginia. Equally encouraging were the reports from the W.M.U. Field Worker, Miss Blanche White, from the Union treasurer, Mrs. W. C. Lowndes, from the W.M.U. Training School through Mrs. George B. Eager, from the Margaret Fund Committee as led by Mrs. Frank Burney and from the Personal Service Department under Mrs. H. M. Wharton. Genuine was the grief when it became known that Mrs. Wharton would not stand for re-election after fourteen years at the head of this department. Surely she has "personally served" with keen mind and tender heart and to her Mrs. W. C. James, on behalf of the Union, presented a loving cup, typifying the hundreds of ways in which Mrs. Wharton through the twice seven years has encouraged southern Baptist women and young people to exemplify the Christlike "in-as-much".

Looking inward is also an essential feature of the average meeting of all organizations. Humility prompts and results demand such a policy. Therefore, many renewals were characteristic of the Atlanta meeting. The address of the president, Mrs. James, most earnestly recalled the spirit of 1919, when the 75 Million Campaign was launched. She reminded the delegates and visitors of the Union's promise to train its members in stewardship, generosity, zeal for the enlistment of others, loving nurture of the young people and a world-wide missionary program. Surely many in the large audience must have had serious searchings of heart and must have renewed their covenant for more faithful service during the new year. Joyfully did Mrs. James announce that of the \$15,000,000 which the W.M.U. Executive Committee on behalf of the Union pledged toward the 75 Million Campaign Fund all had been reported as raised except \$261,859. Of course this is a very

large deficit when it is remembered that the Union was twenty-four years of age before her annual receipts reached any such figure but it is a small deficit in the light of gifts by the Union during the last ten years, the total cash contributions during the Union's thirty-six years being nearly twenty million dollars. It was clearly emphasized that this "grand total" would have had a bigger halo if proper credits had been secured in the receiving and forwarding of payments by all those associated with W.M.U. organizations. Thus all were exhorted to renew their zeal in the securing of merited credits. When statements similar to the above were made before the southern Baptist Convention in the report prepared by Mrs. James and as read by Dr. J. B. Weatherspoon of Kentucky, the applause was hearty. Surely this meant not only praise for progress achieved against obstacles but also promise of added help in securing from the church's financial records credit for all W.M.U. payments. Speaking of the Union's report to the Southern Baptist Convention mention should be made of the fact that the mission study figures aroused large interest. Certainly they merited it, for over 17,000 mission study classes were held by W.M.U. organizations during the past year, over one-fourth of them being among the women, the seals awarded numbering nearly 98,000. One of the most popular books studied by the women and Y.W.A. members is "Stewardship and Missions" by Cook. Six years ago it was out of print but Mrs. James discovered its hidden worth, planned for a reprint and the Union incorporated it as a requirement for securing its first mission study certificate. Great is the rejoicing that during the past year this book was recommended, at the Union's suggestion, by the 75 Million Campaign Commission as the special book for study by the laymen and other members in general of the churches. Worthy of mention also to the Convention was the fact that during the year 181 societies conducted or helped in Daily Vacation Bible Schools. For eleven years the Union has encouraged such summer work on the part of its members and at the Atlanta meeting it renewed its promise to promote it. Right heartily does it rejoice because the Sunday School Board has for the past three years shown marked interest in the Daily Vacation Bible Schools. Another decided "renewal" was brought out in the report of the Union's monthly, ROYAL SERVICE, which has a paid-up subscription list of nearly 59,000, the year's gain being about 3,000. Every business organization knows that success depends largely upon holding its customers or clients and so the very life of ROYAL SERVICE throbs in the lines:

"So hand us over your fifty cents,
Renew, my lady, renew;
We'll send your copy just one month hence;
Renew, my lady, renew".

If every "lady" will do so and if 3,000 others will be equally polite then the year's ideal for 62,000 renewals and subscriptions will be won.

Looking forward is also an essential feature of the average annual meeting of all organizations. Enthusiasm prompts it and responsibility requires it. Therefore, a large and perhaps the major part of the W.M.U. Annual Meeting in Atlanta concerned itself with resolves as to the future. Thus the president's address had as its subject "The Challenge of the Heights", much emphasis being laid upon the Forward Movement Program for 1925. Thus there was an entire evening session for, by and with the young people, its impressive pageant as written by Miss Juliette Mather being most beautifully presented by the Baptist young people of Atlanta. Thus the Union's young people's magazine, WORLD COMRADES, was deemed too valuable to be kept as a quarterly, the decision being to convert it into a monthly beginning with October, the price being raised to \$1 and the aim for the year being 15,000 renewals and subscriptions. Thus much thought was given to the Plan of

Work for the ensuing year. According to it the year's chief aims will be sevenfold: Individual and United Prayer, Bible Study, Soul Winning, Enlistment, Mission Study, Organized Personal Service, Systematic and Proportionate Giving. The new hymn and watchword will be found on page 1. Since the middle name of the W.M.U. is "Missionary" the organization's very life hinges upon its service for others. Thus the addresses on home missions by Dr. R. J. Bateman, on foreign missions by Dr. W. O. Carver and on the Baptist 75 Million Campaign by Dr. George W. McDaniel stirred the spirits and registered resolves on the part of many of the 2000 delegates and visitors. Far reaching also was the influence exerted by the presence and the talks of the thirty-three women missionaries. They looked radiantly happy on the closing afternoon when the eighteen state delegations pledged themselves to complete the \$15,000,000 quota before August and to do their best to redeem the remaining \$7,000,000 pledges by January.

Reviews of the work, gifts and prayers of thousands of southern Baptist women and young people! Renewals of faith leading to larger resolves on their part! Does not your heart burn within as you contemplate the rich reward—inner peace, outward service?

KEEPING FAITH

ONE of the highest compliments paid to Japan is the fact that the nation has always redeemed loans as they fell due. If Japan promises, she pays! To a number of her choicest citizens, devoted women members of our Baptist churches, I carried last fall a book containing over 22,000 signatures. Their eyes filled with tears as I told them that the women whose names were inscribed in that book had promised to redeem their pledges and to try to get others to do likewise on behalf of the Baptist 75 Million Campaign. If you have seen the destruction wrought by the Japanese earthquake, if you know how sorely we need a larger church at Shimonoseki, if you have realized the imperative necessity for an administration building at our girls' school at Kokura, then you know why those Japanese sisters of ours wept for joy. From Japan I took the book of signatures over to China, showing it to many groups of our church members there. With one accord they rejoiced over this evidence of our interest in them and in kindred work the world around. If you know how we need better school buildings at Chefoo, how a surgical ward is essential at Laichow, how no buildings have yet been erected for the girls' school at Tsinan, how our missionaries at Tsining live and teach in Chinese houses, how missionaries' residences are a pressing need at Shanghai Baptist College, how Wuchow has no elevator in its four-story hospital and if you know how Wusih has really nothing but two homes for three missionary families, then you know some of the reasons why the Chinese women rejoiced when this book of signatures told them that you intended to "keep faith" through your campaign payments.

Deeply grateful was I that at the W.M.U. Annual Meeting in Atlanta the opportunity was given me to report concerning the use of these signatures and to urge fidelity to the finish. On the platform with me were over thirty women home and foreign missionaries, the mothers, sisters and children of missionaries. Up in the choir at our rear sat over sixty Union officers, state corresponding secretaries and young people's leaders and several local members of the W.M.U. Executive Committee. At the close of the talk these two groups effected a very beautiful demonstration. To each one in the choir had been given a roll of serpentine tape, the colors being blue, green, gold and pink. The ends of these tapes were caught and held by the missionaries just as most of them have had streamers held for them as

the great ocean liner was bearing them away from the home-land. They were told that the blue typified the sincerity of our prayers for them, the green our young people in training for missionary service, the gold our tithes and offerings and the pink the dawning of "the day of the Lord". God's spirit prompted Miss Emma M. Whitfield of Virginia to move that the Union pledge itself to raise before August \$261,859 to complete the \$15,000,000 which the W.M.U. Executive Committee accepted in July, 1919, as the Union's quota of the 75 Million Campaign Fund. Other Spirit-prompted hearts joyfully agreed to help raise this deficit. Then, oh, so beautifully did Mrs. G. G. Byers of South Carolina sing "The Lord Is My Shepherd", she having graciously led the singing during the entire annual meeting. Quietly and yet glowingly did state delegation, one after the other, rise and pledge its part of the \$261,859, the vast audience of visitors arising at the close in hearty accord with the purpose and plan. All the while the blue, green, gold and pink ribbons were held aloft by the missionaries and state leaders, Mrs. W. C. James, the Union's president, closing the meeting with prayer.

Very simple was the entire service but one delegate said that it was our best missionary hour since the Asheville Convention eight years ago. That year we pledged a goodly sum toward clearing before August the debt of the Foreign Mission Board. You remember how signal was the victory that year. Surely God will give the victory this July also if only we follow His guiding. We believe that His Spirit prompted our pledging in 1919 and that He will give us strength to fulfill what we promised. Each one who has gotten in arrears in her payments is asked to catch up with them if possible before August. All who can afford to do so are earnestly requested to pay in advance every cent or dollar which is not imperatively needed elsewhere. Those who have finished their pledge are asked to give as much more as they believe they should give. Those who have never pledged are most cordially invited to pledge and pay in before August. With one accord every one is besought to have her payments most carefully credited to the W.M.U. when they are received and remitted. Please pray and pay so that the Union may "keep faith".—*Kathleen Mallory*

WOMAN'S MISSIONARY UNION Campaign Pledges

Amount Paid at Close of Fifth Year

STATES	PLEGDED	PAID	DUE
Alabama	\$ 1,087,000	\$ 761,724	\$ 325,276
Arkansas	640,000	598,245	41,755
District of Columbia	10,000	52,833
Florida	274,539	275,374
Georgia	2,262,013	1,503,762	758,252
Illinois	312,000	192,285	119,715
Kentucky	1,693,703	1,564,375	129,328
Louisiana	874,962	530,200	344,762
Maryland	215,388	137,435	77,953
Mississippi	850,675	562,208	288,467
Missouri	800,000	236,580	563,420
New Mexico	125,000	66,665	58,335
North Carolina	2,167,335	1,403,698	763,637
Oklahoma	1,043,093	664,059	379,034
South Carolina	2,015,000	1,384,369	630,631
Tennessee	1,170,996	961,726	209,270
Texas	4,100,000	2,114,628	1,985,372
Virginia	2,424,076	1,727,975	696,100
Totals	\$22,065,780	\$14,738,141	\$7,371,307



BIBLE STUDY



TOPIC—The Planned Life

I. "Meet for the Master's Use": II Timothy 2:15-22; Matt. 6:19-21. "Lay not up for yourselves treasure on earth." The Lord Jesus speaks in His infinite wisdom and unfathomable love. Not riches of earth but the treasures are "rich in good works", I Tim. 6:18, "rich toward God", Luke 12:21; "rich in faith", James 2:5. Serving the Lord with our time, our talents, our strength, our gifts, Matt. 6:21; I Tim. 4:8-16; not merely an inward holiness, but an operative, active piety which springs from an intense love for Christ, manifest in love by action and offerings. Our calling is an heavenly one, Neh. 3:1, our inheritance is glorious, Eph. 1:14, 18, "our citizenship is in heaven", Phil. 3:20, "Seek ye first the kingdom of God," Matt. 6:25-33, Luke 12:32-34.

II. *The Giver and Creator of Life*: John 1:4, Gen. 1:7, Ps. 138:8, Ps. 139, Ps. 100. Man as the recipient of life, in exercise of its marvelous functions is naturally the central point of creation, Ps. 8:4-9. Life is the supreme gift of the creator and of God, John 3:15, 16, 36. All things that pertain to life are one in origin, in purpose and in plan, Ro. 8:28-32. We have the highest expression of usefulness in the gift of all things. The unity of life is the gift of God and the act of giving, James 1:17. All possessions, powers and possibilities are from above, all of life, involved in an heavenly stewardship. This sacred trust must be accounted for, I Chron. 29:14. David's preparation for the building of the temple is an example to us in the preparation for life, I Chron. 22:5. All through the human planning there runs a divine decree, I Chron. 22:11-14, predictive of the uprearing of a "temple not made with hands", Mark 14:58, John 2:19-22, Eph. 1:21, 22, I Cor. 6:19, 20, Col. 2:9-13.

III. *Life a Divine Plan*: Luke 1:13-17, Matt. 20:17-34, James 1:2-7, Neh. 7:23-27, Neh. 12:1-15. The planned life of a faithful steward includes the idea of the proportionate use of all his time, energy, talent, personality and possession, the first fruits on the basis of principle rather than law, the offering of which should be regular, I Cor. 16:1, 2; II Cor. 9:1-15, for God in giving night and day, spring and summer has shown us this law. Communion, Ro. 12:5, II Cor. 13:14, I Cor. 10:16, Eph. 6:18, forgiveness and faith in His name, I John 1:7, Eph. 1:7, Col. 3:13, Acts 10:43, righteousness by faith, I John 2:29, Ro. 3:22, this is the result of salvation through Christ; Christ Himself is our righteousness, who fully met in our stead every demand of the law. "What shall I render to the Lord, for all His benefits. I will take the cup of salvation and call upon the name of the Lord".

IV. *Divine Ownership of Life*: Ps. 24:1-10. As subjects of the great King we hold His dignity, His laws and His purposes as a sacred trust, for we are stewards and responsible to Him. "The love of Christ constrains us", Luke 6:38. Abraham is an example of the recognition of the divine owner when he obeyed God's command, Gen. 12:1-3. He kindled the altar for worship and called upon God, Gen. 12:8, wandering from Bethel and falling into sin he afterward returned to the place of communion seeking renewal of the blessing, Gen. 13:3. After victory in the battle of the kings, Gen. 14:1-17, Abraham is met by Melchizedek, the "priest of the Most High God", "possessor of heaven and earth", Gen. 14:17-24. This revelation produced a remarkable impression and he gave "tithes of all" the spoil of battle. Thus do we draw nigh unto God by sacrifice and offering, Neh. 7:22-27. Like Abraham, Gal. 3:6-9, by faith and prayer we may recognize the stewardship of life, Ro. 4:1-22, the righteousness which is by faith.—Mrs. James Pollard

Calendar of Prayer for Southern Baptists July, 1924

"Today I have so much to do
The moments seem too few,
Not one can I afford to spare;
If I get through.

"Today I have so much to feel
Of wounds I cannot heal
In others, but which I may share;
So I must spend much time in
prayer
For others' weal."

Topic: African Womanhood

1—TUESDAY

Thanksgiving for the forward movement of our missionary work in Nigeria, Africa
Rooted and built up in Him
—Colossians 2:7

2—WEDNESDAY

That Rev. and Mrs. L. M. Duval have constant inspiration through their local and outstation work, Lagos, Africa
That your rejoicing may be more abundant in Jesus Christ
Philippians 1:26

3—THURSDAY

For the Nigerian Baptist Convention
Knit together, increasing with the increase of God—Colossians 2:19

4—FRIDAY

That colored Baptists in southern states have increased interest in the salvation of the African negro
That they may call upon the name of the Lord—Zephaniah 3:9

5—SATURDAY

For Misses Clara Keith and Lucile Reagan, dispensary and educational work, Oyo, Africa
I will strengthen them in the Lord.
Zechariah 10:12

6—SUNDAY

That God's people who have money, little or much, apply it as He has commanded
Every one of us shall give account of himself to God.—Romans 14:12

7—MONDAY

For Rev. and †Mrs. P. H. Anderson, Rev. and †Mrs. J. T. Williams and Rev. and Mrs. J. R. Saunders, devoted missionaries in Canton, China
Thou also hast wrought all our works.
—Isaiah 26:12

8—TUESDAY

That African womanhood be redeemed from immorality through saving knowledge of

Christ

If our Gospel be hid, it is hid to them.
II Corinthians 4:3

9—WEDNESDAY

Remember work of Misses †A. M. Sandlin, Grace T. Elliott, Ruth Pettigrew and †Nellie Lee Putney, Shiuchow, China
I have chosen you out of the world.
—John 15:19

10—THURSDAY

For Rev. and Mrs. C. A. Baker and †Miss Mattie Baker, Rio de Janeiro, Brazil
The Father Himself loveth you.
—John 16:27

11—FRIDAY

For soul-winning medical work of Dr. and Mrs. P. W. Meredith, †Miss Ruth May Kersey and native assistants, Ogbomoso, Africa
This Jesus . . . whereof we all are witnesses—Acts 2:32

12—SATURDAY

Pray for our work in Hiroshima, Japan, under care of Rev. and Mrs. J. Franklin Ray
Of the Lord ye shall receive the reward.—Colossians 3:24

13—SUNDAY

Remember with supplication each task to which Baptist 75 Million fund will be applied
Wherewith ye may cause the weary to rest—Isaiah 28:12

14—MONDAY

For the Theological Seminary and all Christian education in Nigeria, Africa
Teaching . . . that ye may present every man perfect in Christ
—Colossians 1:28

15—TUESDAY

For Misses Mae Morton and Mollie McMinn educational work, Wuchow, China
He shall give thee the desires of thine heart.—Psalm 37:4

†W.M.U. Training School Alumna

Calendar of Prayer for Southern Baptists July, 1924

"Today I have so much to tell
Of hope to those who fell
On yesterday into despair;
But I must spend much time in
prayer
To do it well.

"Today I have so much to show
Of love to those who go
Tomorrow into many a snare;
And if I spend much time in prayer
I will do so."

Topic: African Womanhood

16—WEDNESDAY

For Misses †Olive Edens and
†Susan Anderson, teaching
Christ in Abeokuta, Africa
That ye may abound in hope
Romans 15:13

17—THURSDAY

For Rev. and Mrs. L. T. Hites
and Rev. and Mrs. J. J. Cow-
sert, Rio de Janeiro, Brazil
He . . . leadeth them out.—John 10:3

18—FRIDAY

Pray that the Scriptures be
speedily translated into all
tribal languages of Nigeria
Through the power of the Holy Ghost
Romans 15:13

19—SATURDAY

Ask for abundant fruit of labor
for Rev. and Mrs. W. H. Berry,
Curityba, Brazil
He will give it you.—John 16:23

20—SUNDAY

That Africa's share of Baptist
75 Million Campaign meet
pressing missionary needs in
Nigeria
Preach the word! be instant.
—II Timothy 4:2

21—MONDAY

For Rev. and Mrs. J. D. Eaven-
son, Rev. and Mrs. Gordon K.
Middleton and Joseph Lee, Jr.,
Kaifeng, China
Ambassadors for Christ
II Corinthians 5:20

22—TUESDAY

Ask God's blessing on work of
native pastors and teachers in
Nigeria
For His name's sake they went forth.
—3 John 7

23—WEDNESDAY

That spiritual success bless the
work of Rev. C. N. Hartwell
and Rev. and †Mrs. W. W.
Stout, Hwanghsien, China
I conferred not with flesh and blood.
—Galatians 1:16

†W.M.U. Training School Alumna

24—THURSDAY

For Rev. and Mrs. C. R. Bar-
rick and †Miss Elma Elam,
Abeokuta, Africa
Called of Jesus Christ—Romans 1:6

25—FRIDAY

That doors into the Mohamme-
dan territories of Nigeria be
soon opened to the Gospel
Be ready to every good work.
—Titus 3:1

26—SATURDAY

For Rev. and Mrs. G. W. Sad-
ler, Rev. and †Mrs. W. H. Car-
son and Rev. Hugh McCor-
mick, Ogbomoso, Africa
The hand of the Lord was with them.
Acts 11:21

27—SUNDAY

That eternal dividends be our
chief concern in investment of
our temporary possessions
Ye have in heaven a better and an
enduring substance.—Hebrews 10:34

28—MONDAY

That the "Nigeria Baptist"
proclaim the effective word of
truth
That they might set their hope in
God—Psalm 78:7

29—TUESDAY

Remember work in Oyo, Af-
rica, under care of Rev. and
Mrs. J. C. Powell
The Lord thy God is with thee.
—Joshua 1:9

30—WEDNESDAY

That prohibition finally exclude
strong drink from Africa
I am the Lord . . . is there anything
too hard for me?—Jeremiah 32:27

31—THURSDAY

Praise God for His work of
grace in eight hundred and
thirty-three hearts in our Ni-
gerian mission during the past
year
The promise is unto . . . all that are
afar off.—Acts 2:39



DAILY BIBLE READINGS



TOPIC—The Planned Life

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.—Joshua 1:8

"Meet for the Master's Use"

Tuesday, 1st

Exodus 6:7, 8; 16:35; John 6:49-51,
60-71

Wednesday, 2d

Isaiah 64:6-8; Romans 9:20-24; 12:
1, 2

Thursday, 3d

II Timothy 2:15-22; Matthew 13:52

Friday, 4th

Colossians 1:4-14; Ephesians 1:7,
11-14

Saturday, 5th

Titus 3:7, 8; Romans 8:14-17; He-
brews 3:6

Sunday, 6th

Ephesians 2:4-10; 6:10-17

Monday, 7th

I Peter 1:3-16; Colossians 1:20-23

The Giver and Creator of Life

Tuesday, 8th

Genesis 2:7, 21, 22; 5:1, 2; Job 33:
4; Ps. 8:4-9

Wednesday, 9th

Isaiah 51:9-16; 55:3; 57:15-19

Thursday, 10th

John 10:7-18; 14:6; Colossians 3:
3, 4

Friday, 11th

John 1:11-14; 3:3-16, 36

Saturday, 12th

John 6:47; 5:21-26, 39, 40

Sunday, 13th

I John 5:11-13; II Timothy 1:6-14

Monday, 14th

Acts 17:28-32; I Corinthians 15:20-
22; Revelation 1:18

Life a Divine Plan

Tuesday, 15th

Genesis 1:26-31; 6:8, 13, 14, 19-23

Wednesday, 16th

Genesis 8:15-22; 9:1, 7-17

Thursday, 17th

Exodus 2:1-10; 3:10-14; Deuteron-
omy 34:1-6

Friday, 18th

Isaiah 9:2-7; 53; Matthew 1:18-25

Saturday, 19th

Matthew 27:35, 50-54; 26:56

Sunday, 20th

John 20:1-10; Luke 24:49-53

Monday, 21st

John 10:15-18; 3:14-16; Psalm 119:
133

Divine Ownership of Life

Tuesday, 22d

Psalm 24:1, 2; 50:10-12; Haggai 2:
8; Ezekiel 18:4

Wednesday, 23d

I Corinthians 6:19, 20; I Peter 1:
18-25

Thursday, 24th

I Corinthians 3:23; 12:27; Gala-
tians 4:6, 7

Friday, 25th

John 3:15, 16; 14:6-9; 17:2, 3

Saturday, 26th

John 1:4, 5, 12, 13; 10:9-11, 27-30

Sunday, 27th

Acts 20:21-24; 27:22, 23; Hebrews
1:4-14

Monday, 28th

John 1:2; I John 5:11, 12; Colos-
sians 3:4

Tuesday, 29th

John 6:47; 3:36; 5:24-27

Wednesday, 30th

John 11:25, 26; Revelation 2:10;
22:13, 14

Thursday, 31st

Psalm 139



PROGRAM FOR JULY



The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Baptist Foreign Mission Board, Richmond, Va. For a few cents leaflets suggested in this number can be obtained from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.



BAPTIST MISSION COMPOUND, ABEOKUTA, WEST AFRICA

AFRICAN WOMANHOOD

- Hymn—From Greenland's Icy Mountains
- Bible Study (See page 8)
- Prayer—For the W.M.U. of Nigeria
- Personal Service Period
- Hymn—The Morning Light Is Breaking
- The White Man in Africa—An Asset or a Liability?
- African Belles
- Marriage
- African Homes
- Black Babies
- Reading—King Khama's Law Enforcement (See Home Department)
- The Missionary Trail in Africa
- Woman's Work in Nigeria
- Three Short Prayers—For Evangelism, Education and Medical Work in Nigeria
- Hymn—We've a Story to Tell to the Nations
- Closing Exercises

"In even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not;
And their feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened."

THE WHITE MAN IN AFRICA—AN ASSET OR LIABILITY

LIKE almost every other country on the globe, Africa is passing through a serious crisis. The new maps show

that, as a result of the World War, the areas on that continent affected by the Treaty of Versailles are even more extensive than those so affected in Europe. Our ideas of colonial control must be entirely reconstructed. The vast regions which formerly belonged to Germany are now under the mandates of Great Britain, Belgium and France. The flag of France now flies over more territory in Africa than does that of any other nation. Only three countries—Liberia, Egypt and Abyssinia, covering a bare 741,000 square miles—are independent. The remain-

ing millions of square miles are ruled by Europeans. A white man's rule over a vast negro continent. This increased contact with European and American civilization has brought to Africa new ideas, new methods, new thoughts of life and new vices as well. Alcohol, firearms and pernicious drugs come by the same route over which come the missionary and his Bible. Is it any wonder that the African becomes confused in his ideas of civilization? It is said that in the sections where the white man's civilization is most pronounced the African harbors a growing disrespect for him and his manner of life.

The Pan-African movement introduced by negroes from America and the Bolshevik tracts scattered along the coast have given the Africans great ideas of their own importance and have made them less willing to follow the leading of the white man. One writer puts it in this way: "The knowledge gained from the non-Christian white is to the African as though a man were given charge of a locomotive without the knowledge of how to control it. What follows? A crash to destruction!"

The African has abilities and possibilities and if he is trained on Gospel lines will lead his own people away from superstition, polygamy, witchcraft and the evils acquired from the American and European profiteers in industry.

Says the same writer: "There are, fortunately, signs of religious awakening in various parts of Africa. From the Gold Coast, the Cameroons, Angola, the Congo, Nyasaland and elsewhere come reports of earnest seeking after the "Way of God".

"Only those men and women of God, the Christian missionaries, who will lead them into the full light, can truly liberate the blacks of Africa. All evangelistic forces should be strengthened. Africa is calling for the best that America and Europe can give—not what they have discovered or manufactured but that which has been revealed to them from above, the full free Gospel of Jesus Christ, the Son of God, given in love and in the power of the Holy Ghost."

The hour in Africa is our hour. Only ten per cent of those touched by com-

merce are reached by the Word of God. Whole populations have been swept away by rum and the social evils which have been taken into Africa by the white man for financial gain. "Unless the Christians of this generation do for the dark continent what they might do, all of Africa will soon be submerged in Mohammedism or the vicious civilization of Europe and America!"

AFRICAN BELLES

FROM Juba to Capetown there is a great resemblance in the morals and principles of all un-Christianized African women, but physically they are as different as white women of different nationalities, and their ideas as to the kind of ornaments and head-dresses most becoming to their particular style of beauty vary even more. The term black when applied to the human skin has many shades. Between the Sahara and the sea, from the Atlantic to the Nile the Berber type prevails. Among the fairest of these are the Kabyles, many of whom have ruddy complexions, blue eyes and wavy brown hair. From this type to the inky darkness of other tribes throughout Africa will be found as many degrees of color as in the white races. People may differ as to the question whether perfect classic beauty is compatible with a black skin, but there can be no two opinions as to whether an ebony Venus is not occasionally met with among women of the African tribes. But no woman's face in the world, were she as beautiful as that of "the serpent of the old Nile", Cleopatra, could get away with the markings, disfigurements and terrible headdresses of the uncivilized native women. The most atrocious of these disfigurements are the studs or discs, sometimes of enormous size, inserted in the flesh of the nose or upper lip, distorting these features into repulsive ugliness. The women themselves could probably be prevailed upon to give up wearing these horrible things but unfortunately the men like them and consider their women masculine without them. The missionaries have done much to lessen these and other deformities by inducing the children to refuse to undergo the painful cutting of the flesh for the inserting of the discs. The modest little garments introduced by the Christian teachers are

very fascinating to them and they are well-pleased with this change of fashion. The native women, who have not grown either self-conscious or bold by much intercourse with Europeans, often have charming manners: the low laugh, the graceful movements of the head, the subdued gestures, the total absence of affectation—no *grande dame* could excel them in these; and those whom age has deprived of the charm of youth often astonish the stranger by their wisdom and their sense of humor.—Culled from Coudenhove papers in *Atlantic Monthly*

COURTSHIP

“NOTHING could be simpler”, quoting again from Hans Coudenhove, who has been an observer of the status of African women for eighteen years, “than the process by which today in East and Central Africa a man and woman enter matrimony. I asked a native husband how he got his wife. He said, ‘I met her on the road and gave her tobacco. Shortly afterward she came into my hut and brought ugali (porridge). I asked, ‘for whom is this ugali?’ She replied, ‘It is for you.’ Then I asked her, ‘Why do you bring me ugali?’ She replied, ‘Because I want you very much.’ I said, ‘But you have a husband already.’ She replied, ‘No, my husband left me a long time ago.’ I said, ‘This is surely a lie.’ She said, ‘It is not a lie, go and ask my brother.’ I then went and asked her brother and he said, ‘She has told you the truth, her husband left her a long time ago.’ I then went to my own brother (his eldest brother) and asked him if he had any objection to my courting that woman. He had none, so she came to live with me.’ In due time when the two came to the conclusion that as there was no radical reason for a separation the preliminary arrangement became a permanent one.

“Before a man and woman agree to live with one another there is always this exchange of questions and answers, almost like a ritual, ‘Have you got another man?’ ‘No.’ ‘Surely you lie.’ ‘No, truly I am telling the truth.’ Before the agreement to live together can be made the eldest brother or an uncle on the mother’s side must be consulted as the father is far too august to be approached directly.”

In 1893 the number of Baptists in the Yoruba country was two hundred and forty. Among these occurred several Christian marriages. There are now quite a number of Christian homes scattered about the country. At the present time when a Christian young man selects a girl for a wife he proceeds in the usual way—seeking the girl’s love and the consent of her parents. Very often he makes arrangement for her to leave home and enter the mission school for some weeks before the marriage. Missionaries have also sought to train Christian young women for teachers and homemakers. In either calling they will uphold a standard of Christian life and conduct that will go far to win less happy African girls from the degradation of their heathen girlhood.

MARRIAGE

MARRIAGES between Africans are essentially marriages of convenience, of barter and sale and sentiment rarely plays a part in them. “For several years after my arrival in Africa,” continues Coudenhove, “while living in the midst of natives and fully conversant, as I imagined, with their customs and their way of thinking, my heart was filled with compassion for the hard-working and submissive black woman. When I tried to explain to some of the husbands that it cannot in fairness be expected from the mother of a family to collect firewood in the forests, to bring water from the river and to carry all the household goods on a journey, I was invariably met by the vacant stare of one who could not understand my attitude. As to the women themselves, my compassion amounted to a humiliating failure. Either they looked upon me with benevolent toleration or considered me a good joke, giving way to peal after peal of laughter after they had moved away from my camp.

“The native point of view is well illustrated by the following conversation I once had with a native husband who, as he was leaving his hut and had gone some distance, called back to his wife to bring him his tobacco. I said: ‘Your wife has a lot of work to do; she cooks your food, she looks after the children, she pounds the grain, she brings firewood and water—can you not go and fetch your tobacco yourself?’ ‘Have I

not,’ he answered, ‘given her everything she possesses, clothes (?), beads and money to pay the hut tax?’ ‘I see,’ I replied ‘you look upon your wife as your servant and what you give her is her salary.’ ‘But’ said he, ‘is it not the same with the women of the white men? Does not a white man get a wife because he wants her to look after his house and food? When he wants a new kind of pudding, he tells her, and she looks into her book where everything about puddings is written and then she calls the cook and tells him what to do. Is not that the same as with us?’ He could not understand.”

It is said that the African negro cannot feel love as we do and therefore cannot comprehend that love has anything to do with the relation of husband and wife. A philosopher might say this but a missionary never—the missionary knows that when the love of God comes into the heart of the black man or woman there will be the same renewal of the old nature as when His love enters the heart of the white man or woman. There will be a new husband a new wife, there will also be a new father and a new mother and a new Christian home.

AFRICAN HOMES

THE many tribes of Africa have their differences in custom, dress or lack of it, and in home building. Having no hewn stone they use sun-dried bricks and kassa (earth or clay) to which the Creator has given the wonderful adhesive qualities so suitable to the requirements of the country. Many tribes of the Congo build oblong huts of grass stems over a framework of forked posts. Both the walls and the roof of bamboo poles are thatched with banana leaves. The interior is divided into two or three rooms. It is customary to have a fire in the house constantly. In Liberia the huts are of palm frond thatch and the walls of daubed mud, other homes are built by erecting four posts, one at each corner, and fastening mats between them, these mats are woven of bamboo splits. Grass and palm branches form the roof. In the Sudan huts are built by mixing earth or clay with water and then shaping it into round mud walls. After this is done the roof of the hut is made on the ground and then lifted

and laid on the walls. The natives are very expert at this work and when thatching, they lay on the grass so deftly, quickly and evenly it is fascinating to watch them. In these variations of architecture there is one common feature—only one door for entrance and ventilation.

In Central West Africa, of which Nigeria is a part, instead of the kraal or group of huts as in South Africa, we find villages. The huts are of the corner post variety, mud walls and grass thatched roofs. In these smoky, windowless, unsanitary and often filthy huts the mother with her children cook eat and sleep. If a man is rich enough each wife has a hut of her own. Here the young girls hear and take part in the gossip of the day and learn much of evil which they are far too young to know. Immorality cannot fail to be the result of such a life. There are big towns and little towns, those of ten huts and those of two hundred huts. At either end of the village or perhaps in the center are built the palaver houses where the men eat, buy and sell wives, ivory and cattle. These houses are longer, wider and higher than the huts, and in these cooler and more spacious shelters the men sit at ease and keep an eye on their wives to see that they do not shirk their tasks.

These “home facts” given by a missionary who has seen many hut homes are but another appeal to southern Baptists that they prayerfully seek to complete our Campaign fund for Africa and all other lands where Christian homes are unknown. Let us build homes for God that mothers may rear their children in His fear and for His service!

BLACK BABIES

WE who are accustomed to the demanding scream of our precious darlings and their wail of disappointment when denied their desires, would marvel at the quietness of the black babies of Africa. Those who have lived close to them say they can hardly realize they are near, so noiseless they are. They seem simply wonderful to their white neighbors. When asked why black babies made so little noise the father of one of them replied, “The white father teaches his child to make plenty of noise and to break everything it

touches, and if it does not he thinks it is sick." The silent content of the African baby is perhaps due to its close proximity to the quiet mother, for it is the African men who do the incessant chattering. The women, unless in an hysterical fit, make very little noise. Then, too, the baby is content because continually in touch with mother's protecting body, since during the first years of its life it rests in a sort of hammock slung over the mother's back. If they want to sleep, they sleep, and waking, they find plenty to see from their warm perambulator. Meals are always ready and warm, no bottles to wait for, nothing to scream about. The loads often borne on the back of the mother in no wise inconveniences the baby as the mother's skill can place them within a few inches of the baby's head but never touch it. When the child is older it amuses itself and seldom cries except when in sudden anger the mother gives it a sounding slap. But we need not go all the way to Africa to witness that. Notwithstanding this quiet contentment only one child in ten reaches maturity. The ignorance of the mother and the drugs and tortures of the witch doctor are the outstanding causes of this infant mortality.

We who are familiar with the negro babies in our land should feel a keen interest in their little cousins across the seas. In the whole of the 11,515,000 square miles of Africa there are only about 100 kindergartens, and only one child in one hundred, between six and twelve years of age, attends a missionary school, because the schools are hundreds of miles apart. How will it be possible to save the children? With God all things are possible but He requires of us to be faithful. Our immediate duty is to that part of Africa in which southern Baptists are teaching and preaching the Gospel, Southern Nigeria. Here we have no kindergarten, but have about thirty-three primary elementary schools. If we concentrate on this work which God has given into our hands we can leave the rest of Africa out of everything except our deep interest and our prayers. He will be faithful to those who are doing His work elsewhere in that dark land.

Let us remind ourselves that when God, in mercy to us, wanted to protect the infant Jesus from the cruel hands

of Herod He did not send the child to America or Europe but into Africa. When we think that of Africa's 180,000,000 of people only 10,000,000 have heard of the Christ Child it sheltered so long ago, it should make us eager to tell them how Jesus called the little children to Him and blessed them.

THE MISSIONARY TRAIL IN AFRICA

IT is nearly two hundred years since the first missionary, George Schmidt went to South Africa, sent by the Moravian church. Others followed this early trail until today the continent is fringed with mission stations and the interior penetrated by the messengers of Christ's Gospel. In the early days missionaries to Africa faced almost certain death, from African fever, savage natives, wild beasts and even insects with disease in their sting. Yet they went, and hundreds of them perished in this tragic missionary adventure. It began to look as though only Africans could endure the climate and that upon them must fall the duty of evangelization. But "how could they hear without a preacher?" That men and women with a passion for the salvation of Africa were not moved by these perils of death, "neither counted they their lives as dear unto themselves" is shown by the statistical report of one hundred and eighty-nine Protestant societies working in Africa today through almost five thousand missionaries. Said one of these pioneers: "If men can endure the climate of Africa to gain gold, ivory and diamonds I can endure it to gain precious souls for the kingdom of God."

Southern Baptists entered the missionary trail in Africa as early as 1821 when, through the plea of the negro members of the First Baptist Church of Richmond, Virginia, they sent out Lott Carey and Colin Teague. In 1850 our Foreign Mission Board began work in Liberia, making good progress until 1861 when the Civil War in the United States and tribal difficulties in Liberia forced an abandonment. Previous to this some work had been done among the Yorubans in Nigeria. This was taken over by our Board in 1874.

Our progress during this long period of seventy-four years may seem slow but when we remember that in each one

of those early years the African climate claimed its victims; that at times only two or three missionaries were left in the stations to carry on; that illness and discouragement worked their woe; that wars and pestilence interrupted the work and that debt often hampered the plans of our Foreign Mission Board, just as it is doing now, we might well wonder that we have an African mission at all. If we are honest with ourselves we can easily place a large share of the blame for this slow development where it rightly belongs. Certainly our missionaries have wrought well and the work in Nigeria has never been more promising than now.

Nigeria is a colony and protectorate of Great Britain and has an area of 336,000 square miles being as large as our southern states east of the Mississippi, omitting Florida and South Carolina. The one hundred and twenty tribes in this territory aggregate a population of 16,500,000. The Scriptures have been translated into only forty-nine of the languages spoken by these tribes. We now have in Nigeria thirty-two missionaries and about sixty pastors and native workers in six large cities and thirty-eight outstations.

In Lagos, the seat of government, we have four churches, several good schools beside outstation work demanding much time and travel. In the schools of Lagos there are 13,000 pupils, a good foundation on which to build the future Christian citizenship of that city.

Ogbomoso, our largest station is well known as the home of our fine new Baptist Hospital, of which our missionary staff is properly proud. No matter how skilful a physician may be he cannot meet the needs of his patients without efficient equipment, we are glad to say that the best is now at the service of Drs. George Green, W. P. Meredith and the three nurses of this soul-winning hospital. Here also we have our Baptist College and Seminary with a standard of work much in advance of any other school in Nigeria. The staff, both missionary and native, is very efficient. Both primary and secondary schools in Ogbomoso are doing for the souls and minds of the boys and girls what the hospital is doing for soul and body of each patient. The work in Og-

bomoso also includes twenty-four outstations with nine organized churches.

In Abeokuta, one of the largest cities in Africa, there are three city churches with oversight of ten outstations. The boys' graded school now occupies its new buildings and the overcrowded girls' school is looking forward to a new building, now being erected on a spacious campus on the outskirts of the city. This school has an enrollment of one hundred with five native teachers. Both of these schools are well conducted and well attended and are winning the pupils to confess Christ as their Saviour. In connection with the girls' school a Y.W.A. and a Sunbeam Band has been organized. How we would have enjoyed seeing these girls receiving their diplomas on Prize Day in company with the native chief and the British official representative!

The Saki district reports four new church buildings and the reconstruction of a fifth, also preaching and school work in fifteen outstations. This is in addition to the work done in the local church, day schools, three night schools and some interesting dispensary work.

The Oyo station has dedicated, in its outstation work, one new church and procured sites for two others. Its day schools and medical work are reaching and evangelizing the Yoruban people of this district.

An interesting work has opened at Iwo, a town of about 40,000 inhabitants. One hundred acres of land will be used as a campus for the industrial school recently transferred from Saki. On this large tract of land the workshops and the day school constitute a busy community of African boys. This promising work began with an untrained worker sent from Oyo. A plot of land was given him on which a house was built where he conducts a Sunday service and a small week day school. The growing membership will soon call for an adequate church building. When we think of a new church building we think in the thousands, Nigerian Baptists think in the hundreds. A five hundred or seven hundred and fifty dollar church would make the Iwo Baptists very happy.

Evangelization through Christian education has been most successful in soul winning in Nigeria. This happy fact has led to the establishing of sec-

ondary or high schools at four of our stations, Iwo, Oyo, Awe and Ogbomoso, these will become feeders to the Baptist College and Seminary in Ogbomoso. Other sections need such schools. At Awe the native church has, on its own responsibility, organized a day school for girls, supporting it entirely from its own funds, paying the teachers and supporting some of the poorer girls. With this spirit may we not look forward to Christian mothers in happy homes in Nigeria. Let us help to make this come true.

WOMEN'S WORK IN NIGERIA

OUR own colored women must have inherited from their African forebears their love for uniting themselves into societies for religious purposes, for one missionary writes that the African tribes are noted for this tendency also. This trait has been used to great advantage by Miss Neale C. Young, who is leader of women's work in Nigeria, in uniting the women in a well organized W.M.U. Of this work Miss Young says: "We have no record of when women's work was begun in our Baptist mission in Nigeria, but no doubt our very earliest missionaries began by training girls in their own homes or having classes with the girls and women. Later societies were organized in the churches where missionaries were located. In 1919 the Woman's Missionary Union of Nigeria was organized and, as far as is practical, the plans of our southern Union are carried out. A young woman was sent out especially

for this work in 1920 and another in 1921. There are now women's societies in almost every church in the Nigeria Baptist Convention. The annual convention creates much interest and enthusiasm and each society is eager to win the banner which is given to the one doing the best work. Weekly Bible classes are held, much personal service is done and the women give liberally to the White Cross fund. They are also doing much evangelistic work. Three regular seasons of prayer are observed annually and one month is set aside for organizing new societies and enlisting new members for those already organized. A school for training leaders for women's work will be conducted by the women missionaries this month (July)."

We wonder whether we have any particular tendency we could turn to the advantage of our women in Nigeria? At least we can unite in prayer for them and the dear missionaries who labor among them.

Our Nigerian mission has passed its infancy and is no longer a small child, it is growing up. It takes more to support a grown-up than a child. Let us not dishonor our Lord nor humiliate our missionaries by withholding full support for present needs, and let us make generous plans for the future growth of a work that has so sacrificially made its place in the program for the regeneration of Africa. "Behold a man of Ethiopia! . . . And the Spirit said unto Philip, 'Go near' . . . and Philip ran."

QUESTIONS ON PROGRAM TOPIC FOR STUDY AND DISCUSSION

1. What influence will the rule of the white man have on the future of Africa?
2. Do you believe the African capable or incapable of becoming a religious leader to his people?
3. Does the African woman appeal to your sympathies? Why? Has she any compensations?
4. Why have southern women a peculiar duty to the black woman?
5. Give an instance of the love of a black man or woman for those they served.
6. Can you name our women missionaries and their stations in Africa?
7. Would you consider it a profitable part of your program to have several members pray for them by name?
8. What makes Africa an important country?

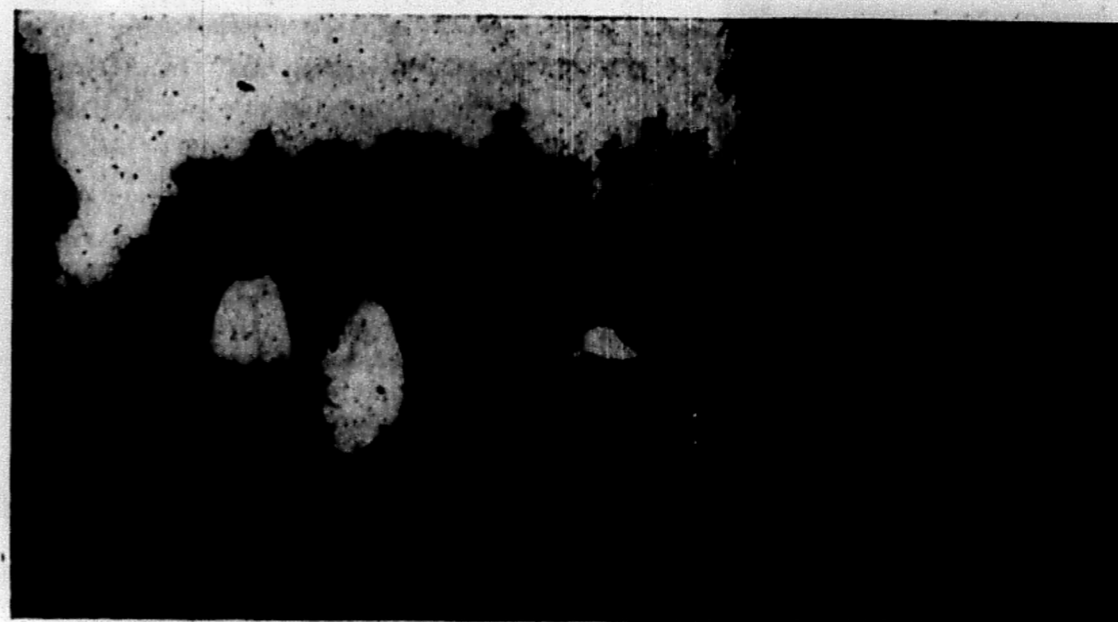


Y. W. A. PROGRAMS



Material found in the general program on pages 12-18 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

Prepared by Mrs. I. E. Enlow



TRAVELING IN AFRICA

FIRST MEETING

Topic—Skeletons in the Nigerian Closet

Hymn—Stand Up, Stand Up for Jesus

Scripture—Psalm 115:1-9

Prayer—That Nigerian girls may be taught to fear our God and trust Him

Hymn—Must Jesus Bear The Cross Alone?

Skeleton of History

Skeleton of Missions

Skeleton of Disease and Death

Skeleton of Superstition

Skeleton of Polygamy

Triumphing over Skeletons

Prayer for each separate mission station and its missionaries

Introduction

THE African girl is exceedingly superstitious and no wonder, for she has a closet full of skeletons to haunt her.

Skeleton of History

THIS skeleton presents a spectral, gruesome picture of tribal wars, foreign wars, massacres, slave trading,

etc. Tell something of the history of Africa.

Skeleton of Missions

BECAUSE of its sad history and heavy loss of life among missionaries, African missions has a skeleton in her closet. The first chapter in the history of missions in Africa depicts a dark panorama from the beginning of Baptist work in Liberia in 1821 under the old Triennial Convention, through the taking over of the mission by the Southern Baptist Convention in 1856, during the Civil War when the Board withdrew all support and the native churches and missionaries were thrown on their own resources, till in 1865 when great persecution broke out and all mission property and that of native Christians was destroyed, the missionaries driven out and terribly mistreated.

Ten years later Rev. W. J. David began a brighter chapter. He abandoned all work in Liberia but in the Yoruba country laid the foundation of today's mission stations.

Skeleton of Disease and Death

THIS skeleton represents all the tropical diseases, stings, bites of poisonous insects, reptiles and animals that daily torture our African sister. The percentage of mortality has always been very high for the natives and especially for the white people. Among missionaries, the cost in life, health and means has been far greater than in most countries. Sanitation, better homes for missionaries, hospitals and dispensaries are fast winning the battle over disease. However, the nature of the climate makes it necessary for a third of our African missionaries to always be home on furlough.

Skeleton of Superstition

THIS skeleton goes about daily with the African girl and keeps her in constant fear of her many gods and the devil, "Ashu". Most of her gods are not represented by images, but live in trees, rocks, rivers, snakes, etc. She has a faint knowledge of the existence of a supreme being who is too busy to be concerned with creatures on earth and so leaves everything in the hands of "Orisha" who turns over the earthly affairs to inferior deities such as the god of thunder, fire, war, houses, cities, farms, medicine, etc. The medicine man is the chief one through whom they commune with gods, although many priests exact large sums. Ancestors are also worshipped, generally only to the second generation back.

Should our African sister have a fit or become insane, she is said to be possessed by the "Mandike" or should she die suddenly, she accidentally saw a "Jindoyi" who had appeared to her. The superstitions are mostly tribal, and consist of lacerations of the flesh, tattooing, medicine and charms for their particular gods.

Skeleton of Polygamy

ANOTHER skeleton in the closet is polygamy and all the treachery, strife and disorder that goes with it to mar the happiness of a home. However, the "wife of his youth", is respected more by her lord and revered by the other wives as "mother" or superior.

Triumphing Over Skeletons

ALL of our missionaries to this continent have repeated the death-bed plea of the sainted Nannie David,

"Don't give up Africa". It is due to their perseverance, faith and overcoming of difficulties that we have today five promising mission stations in Nigeria. (Appoint five girls to represent our five mission stations and prepare a talk on the work of her particular station, naming the missionaries, schools, hospitals, etc. See W.M.U. program, Home and Foreign Fields for April and May, and S. B. Handbook.)

SECOND PROGRAM

Topic—"Listening In" On Africa

Hymn—From Greenland's Icy Mountains

Africa, a Listening Ear

Prayer—That we may do our part so that Africa will not listen in vain

Scripture—Matt. 28:18-20

Hymn—Send the Light

"Listening In" on the African Girl

Her Dress and Customs

Her Home

Her Village

As Bride

As Wife

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

Prayer—That we may give our lives and money to take the story to Africa

Introduction

AFRICA is shaped like an ear and Africa herself is like a listening ear, waiting to hear the gospel. All Africa has not heard the gospel of Christ and so needs our lives, our money and our prayers.

Her Dress and Customs

ALTHOUGH of pure negro blood, the African girl ranges in color from exceeding black to quite light color. Often she is quite delicate of form and features are often better looking than our American negroes though the tribal and family marks are so deep they disfigure the faces. Her toilet is better suited to convenience than to display. It consists of one or more cloths fastened around the waist and thrown over the shoulders. The cloths for the skirt extend to the knee on one side and to the ankle on the other side and are skillfully tucked over the hips. Mothers use one of the cloths around the waist for the baby's hammock.

She blackens the margin of the eyelids with pulverized sulphuret of antimony and dyes her finger nails, her feet

and the palms of her hands with pulverized camwood. Beads, nose jewels, bracelets of gold, silver, brass and carved ivory are her principal jewels and rings are often worn on the ankles. Her hands and feet are often perfect models. Her step is so easy and graceful that she walks along chatting merrily, never shaking the water jar or bundle on her head. All take excellent care of their teeth, using the chewed end of certain roots for cleaning them before breakfast.

Her Home

THE homes are mud huts. The ceiling consists of palm poles covered with mats and earth. The walls are of adobe. Some have windows, which are holes in the walls, closed by shutters made of split boards. Some have floors made of split logs while others have floors of beaten earth which is washed once a week with a native composition which keeps it hard and smooth. Their only furniture consists of grass mats and skins of animals on which they sit and sleep.

The ceiling furnishes an excellent roosting place for the lizards which have the freedom of the whole house as it is too much trouble to keep them out and besides they are useful in destroying the young of the poisonous centipedes. Under wooden floors, snakes and rats contest for supremacy and bats the size of large rats are kept out by the boarded shutters.

Her Village

VILLAGES and cities are mere collections of native houses or "compounds" and the lanes between them are the streets. The compound is an enclosed space bounded by a mud wall

about seven feet high, having only one entrance closed by strong double doors at night. Against this wall on the inside, the rooms are built. The roof extends from the wall to posts, forming a piazza in which most of the people live.

As Bride

ALTHOUGH her chief purpose in life is to be the wife of a dusky swain, she is not consulted as to her mate. The girls are betrothed at a very early age and from the day of betrothal they are regarded as married, a bracelet on the wrist indicating betrothal.

When the day of marriage arrives the bride, closely veiled is taken to the house of her husband. If she comes with honors, adorned with jewels and with handsome cloths, she marches several days after the wedding day through the streets. Her approach is heralded by music; she is escorted by a number of maidens and receives congratulations from her friends. If she is unworthy the parents are required to refund the whole sum advanced in betrothing her.

As Wife

THE young African buys his wife as a good investment for his money. The richer he is the more wives he buys. Besides her role as cook and wife, she hoes and tends the plantation, gathering in the harvests, makes baskets, dyes cloth, makes one kind of cloth and pottery. She carries her produce to the market and does most of the selling. In fact, she is the burden bearer of the family. Though doomed to a life of steady toil, she is "blissfully unconscious that her lot is unenviable".

W.M.U. Watchword for 1924-1925

Let the whole earth be filled with His glory.—Psalm 72:19

W.M.U. Hymn for 1924-1925

O Zion, Haste

Order hymn, words and music, 2c single copy or 10c a dozen from
W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.



COLLEGE Y. W. A.



A DAY AT RIDGECREST During Y.W.A. Camp, June 17 to 27

7:00 A. M.	Getting up time
7:30	Come to breakfast
8:40- 9:00	At Dawning— Devotional period led by young people's leaders and Miss Louise Foreman
9:00- 9:45	The How of It— Conferences directed by state leaders
9:50-10:40	Over-Seas Studies— Classes on China, Africa, South America
10:40-10:55	Catch your breath
10:55-11:45	At Home Hour— Home mission classes
11:45-12:45	Foundation Stones—Mrs. W. C. James, President of Woman's Missionary Union
12:45	Dinner is served
Afternoon	for walks, games, rest
6:00	Supper-time
6:45- 7:30	A Pause in the Day's Occupation—Story Hour by Mrs. Una Roberts Lawrence
7:30- 8:00	Talent Time—provided by Y.W.A. Girls
8:00- 8:15	Star Time— Vesper services led by Y.W.A. Girls
8:15- 9:15	Eyes Open to the World—addresses by Mrs. James, Miss Mallory, Miss Leachman, Miss White, Foreign Missionaries
10:30	Good-night, All is well

Of course you want to share in each moment of such happy days at Ridgecrest. Perhaps there will yet be room for you if you send your enrollment fee, \$2.50, at once to Juliette Mather, 1111 Age-Herald Bldg., Birmingham, Ala. Room and board for the ten days will be at the special rate of \$15.00. Mrs. James G. Smith of Alabama will be chief chaperone and the friendly state young people's leaders will be her assistants so you will be well cared for. Come with us up to Ridgecrest.

"To lift up our eyes unto the hills
To open our eyes to visions in the valleys
To realize life's joys abounding"



OUR YOUNG PEOPLE



July—A Month of Near-by and Far-away Interest



At the Student Volunteer Movement quadrennial Convention, meeting this year in Indianapolis, J. E. Kwegyir Aggrey, colored member of the Educational Commission to East

Africa spoke, bringing the call of Africa to the nearly 6,000 students present. This story quoted from his remarkable address will be of interest to R.A's., G.A's. and Sunbeams and can be told as supplement to the programs for July outlined in WORLD COMRADES.

There was a convention of the rivers. The Brahmaputra was there, the Ganges was there, the Thames was there, the Hudson was there and all the rivers were there. When the convention was over the chairman asked them where they were going and what were they going to do. The Thames said, "I am going to a place called London, where I will be known as the mistress of all the rivers in the world." The Hudson said, "On my banks are going to be great tall skyscrapers and I will be the wealthiest river of the world." The Ganges said, "Children will be thrown into my bosom and I will be the most sacred river in all the world." The Mississippi said, "I will be the father of all the waters." But there was another river that didn't say a word.

"Who are you?"

"I am the Nile."

"Where are you going and what are you going to do?"

The Nile replied, "A long time ago when they were making this world there was one place called Sahara, as big as the United States, where no man could live, and no life grow. Then I said, 'I am going to roll down my waters from the mountains and bring down life from the mountains into the desert, and I am going to flow on into the Mediterranean Sea.'"

All the other rivers laughed, "Africa

Africa! Why, Nile, why don't you go some place worth while, why don't you stay at home where you belong?"

But the Nile said, "I will go," and the Nile went.

God Almighty sitting upon His throne saw what the Nile had done and said, "I am going to make the Nile the most beautiful, the most holy river in the world." And so when the old religions were tottering, and the new religion was growing up, He brought it Moses, who was rocked in the cradle of the self-sacrificing Nile, and when Moses was gone and all the prophets, and another higher one was needed to teach us of God, Jesus was born, and even this Jesus Himself might not have done the work He did, were it not for one thing—"Go take the child and His mother to Egypt by the side of the self-sacrificing Nile, so that it can be said, 'out of Egypt have I called my son'."

Then you remember how, when Jesus was going to be crucified, nobody was able to bear His cross but Simon, who was born by the banks of the self-sacrificing Nile.

So, my friends, don't look down on Africa. Africa that has helped all races, needs also to be saved for the Master. God is ready, Africa is ready, Africa is more ready to be saved than the Christians are ready to come and save it. There are native kings who have no religion, who never heard, who are building school houses and little churches and appealing to the missionaries, "Bring us a teacher," but you are not ready.

A nation is going to be born today. Come then.



July 4, 1902, the initial trip was made on the Mombasa-Uganda Railroad. This was a triumph for American bridge builders who did it in one-half the time proposed by any competing company. Shall we triumph in engineering feats and let the building of a Highway for our God in Africa progress slowly?



The new G.A. Manual is being distributed. Don't fail to have a copy for your G. A. It will be a fine plan to let each G. A. have her own Manual—order from your state headquarters at 10c each. In it there are many new features to add attractiveness to G.A. activities—an initiation ceremony, installation service, acrostics; aim and goal are attractively given—be sure to have the new G.A. Manual.

According to revised graded system promote your 9 year Sunbeams to Junior Girls' Auxiliary and let the over-twelve years old become the Intermediate G.A. This same plan is outlined for R.A.'s, as well in order to solve the problem of too widely varied abilities and interests. Use the college young men and young women as assistants in G.A. and R.A. activity this summer. A young lady now herself in college remarked, "When I go home this summer, I'm going to organize a G.A. When I was little I didn't think G.A. was very important until a girl from..... College came home and was our leader. I'm going to help other girls see G.A. importance too." It will indeed dignify mission study if the college young people, admired, respected by G.A.'s and R.A.'s can but be won to help and they will be eager to do so if you present the matter squarely.



One hundred forty-eight years ago, July 4 the Declaration of Independence was signed. During his presidency John Adams in patriotic address said, "I am apt to believe..... this day will be commemorated as a day of deliverance by solemn acts of devotion to God Almighty." For many years Fourth of July has paid toll in deaths and accidents, now as America learns to revere the day and honor the country born on it, shall not our young people realize in a large way the opportunity which is America's because she keeps forever safe the spirit of the Fourth? A program of real worth can be built up for G.A., R.A. and Sunbeam presentation on Friday afternoon or on prayer-meeting night of that week.

The Spirit of July Fourth

Enter Spirit of Fourth of July—

How good it is to have my day again!
Well I remember the day I was born,
How the Bell of Liberty loud did ring
"Liberty" to the people who waited,
weary worn.

Many a year since then has America
seen
Each one celebrated with firecrackers
and noise
Quite unbecoming the spirit serene
Which should be proof of Liberty's
poise.

This year I summon spirits to rise
And report how United States really
esteems
The Liberty loudly I herald, quietly
prize,—
Has everyone realized quite what it
means?

Statue of Liberty—

From the harbor of New York
Enlightening the world
I come to report on this glad day
Hundreds have entered
Led by my light
But found themselves wandering
In darkness like night.
Foreigners here miss many a time
The freedom for which my light
Far does shine.
They follow 'cross the ocean
A promise of joy, of liberty, happiness
Peace and prosperity
Yet are treated unkindly, almost with
cruelty.
They are called by queer nicknames,
Are crowded in slums;
They miss all the gladness
For which they have come.
This day is for them a farce, a lie
Until boys and girls shall their country
stand by
And as true patriots give to others as
well
The liberty of which my light does tell.

Flag—

Soon after you were born, O Fourth of
July,
I came to our nation as symbol to try
To remind her ever of red-blooded cour-
age,
Of purity wholly honorable and fair,
Of loyal blue and twinkling star

Shining brightest at home when bright-
est afar.
Wherever I blow throughout the whole
world
A message of freedom before all is un-
furled.

Missionaries carry me to far off Japan,
In China I wave and in Africa one can
See me, in Europe and in South Amer-
ica too

Where missionaries do all that they
can do
To let God's grace bring freedom to man,
To bring the whole liberty in Him as
they can.

Far happier I'd be if I did not see
Many bend before idols their knee,
Many bowed by oppression, weighted
by greed,

My red-heart flutters stirred by need
And my blue field grows weary
But the stars shine out bright
As Missionaries proclaim "The Lord is
thy Light."

If somehow could be that I could go of-
tener,

If somehow missionaries went more in
number,

My flying would be blessed be
In all the world's understanding
And more would know Freedom
Through our Lord accepting.

Coin—

Very likely, good Fourth of July
I could help in this mission
Were I not so busy at tasks of other
question.

Boys and girls, men and women, forget
what I say,
For very foolish things they use me as
pay.

Sometimes I think surely the marks on
my back
Will bring them to send me down some
useful track;

"In God we trust"—I could go and
say it
Through schools, and churches and hos-
pitals

Through more missionaries too.
It would be carrying the Spirit of July
Fourth,
Into all the world, I'd like to go forth.

Liberty Bell—

You haven't forgotten, good Fourth of
July,
That the time I first sounded

To "Proclaim liberty throughout all the
land
Unto the inhabitants thereof",
A boy said to the bellman "Ring!
Ring!"

Perhaps boys will remember
And girls too today that when they say
"ring"

I'll sound out right away
And Liberty will come to lands far
away
If many coins they but bring for my
ringing to pay.

"Where the Spirit of the Lord is there
is liberty"
And His Spirit goes through missiona-
ries away.

Eagle—

To the gathering of America's symbols
I fly
For I bespeak victory if America will
try,

If her boys and girls determine today
To be interested in other boys and girls
cross the way,
To send them the Gospel of Freedom
in Christ,

By knowing and praying and giving
their gifts
I will be surety of Victory to come,
Of Peace and Freedom to all the
world

For I speak of God's power, His watch-
ing love
As I come swooping down from high
heights above.

Fourth of July—

Well come, good Eagle, and all of you
here
Perhaps our boys and our girls soon
will hold dear

The Faith of their fathers, the Free-
dom now theirs
And will send it to others to take away
their cares.

It is my message each summer repeated
Right will triumph, wrong be defeated,
Freedom for everyone, come as it will
When God's voice is heard everywhere
And Evil's is still.

And that day will come when foreign-
ers here
And people around the world are held
dear

Enough to give for, to pray for, to live
for
To die for if need be to tell them of
Christ.



SOCIETY METHODS



REACHING THE STANDARD

Clause 9. An average attendance of at least one-half of the active membership at the twelve meetings

EARLY in the year, we placed on the wall of our room a copy of the W.M.S. Standard of Excellence, made attractive by the artistic work of one of our gifted members. This led us to a constant study of our weak points and how to overcome them. The spiritual vision and deep consecration of our president enabled us to avoid the danger of sacrificing the spiritual aim of our society to the methods used. As we have approached the standard of a true missionary society, the spiritual awakening among our ladies has been very gratifying. Our prayer meetings and mission study classes have contributed largely to this end.

Having an average of one-half of our active membership present at the twelve meetings has been the hardest point in the standard for our society to reach. This is probably true because we have some listed as active members who should be considered as inactive. However, through the untiring work of our president, circle chairmen and other loyal members, we reached the standard this last year.

One thing that has helped the attendance in our society has been the securing of every Monday afternoon as missionary afternoon in the thinking and planning of our ladies. On the first Monday afternoon in each month, we have the missionary prayer meeting. On the second Monday, our circles meet. On the third Monday, our local business meeting is held, followed by a social hour. And, on the fourth Monday, we have our missionary program. When there is a fifth Monday, an all day meeting, devoted to mission study, a missionary rally or prayer for some

specific object, is found very helpful. When we met only on the second and the fourth Monday, the ladies would so often forget that it was missionary Monday.

Another thing that has helped the attendance during the past year has been the meeting of the Sunbeam Band at the same time that the society meets. Being able to bring the children along and leave them with the Sunbeam workers makes it possible for many mothers to attend the missionary society who otherwise would have to stay at home. This has also increased the attendance of our Sunbeam Band.

As a help in maintaining our attendance during the summer months, we have a contest on between the circles. Since we have an uneven number in our circles, this is worked out on the percentage basis. At each of the four monthly meetings, we take the count from the circles. Being present counts one hundred points. If it is impossible for a lady to attend the meeting and she notifies the circle chairman that she cannot be present but she is interested and praying for the meeting, it counts twenty points. Ten points are counted for every absentee visited, written to or telephoned to by the chairman or a committee appointed by the chairman. Five full points are added for every new member secured by the circle. At the end of three months, the ladies with their husbands will be entertained, at which time the members of the winning circle will be the guests of honor. This is probably not the ideal way but, during the summer months when the most interested are tempted to slacken their pace, the contest helps.—Mrs. C. F. Clark, Tenn.



TRAINING SCHOOL



COMMENCEMENT EXERCISES OF THE W.M.U. TRAINING SCHOOL

SOME one recently said, "When I enter the doors of the Training School I feel that I'm treading on holy ground". How much more intense does that feeling become when we ascend the beautiful Frost Memorial stairway, to enter Heck Memorial Chapel and see 54 young women receive the degree of Bachelor of Missionary Training, which is their authorized commission to "Go into all the world" and teach Christ. On April 28th as the opening strains of the processional fell on our ears instantly our hearts went up in gratitude and praise that another glorious group was marching under waving palms to the platform to receive from this finishing school their diplomas; thus showing to the world that Christ's service is the glorious goal of all preparation.

Seated upon the platform to receive the class were Mrs. George B. Eager, chairman of the Local Board and Miss Carrie U. Littlejohn, acting principal. When the seniors and juniors had reached their places Dr. J. F. Fraser, of Fourth Avenue Baptist Church, invoked God's blessing upon those who were about to take up the task of helping to evangelize the world. Our beloved chairman, who has graced every commencement since the beginning of the Training School seventeen years ago and without whose gracious presence there would be in these occasions less of light, of joy, of dignity and of purpose, Mrs. Eager, in choicest English and sincere appreciation, presented Miss Eliza Broadus, Vice-President Emerita of W.M.U. who introduced the speaker of the evening, Miss Kathleen Mallory who has just returned from seven months study and observation of the mission stations of China and Japan. Miss Mallory is loved by every southern Baptist woman and particularly by the Training School girls who claim her as their very own.

In her inimitable manner and beautiful voice she talked to the class about their "Sister Spirits in the Orient". Instead of a message of sacrifice, privation and homesickness of our girls who are on foreign fields, Miss Mallory brought a vivid, happy picture of joyousness, homelikeness and beauty as she gave a glimpse of the home life of each of the Training School girls in China or Japan. Both class and audience were thrilled and spellbound by the message and personality of Miss Mallory. After the double quartette "Unfold Ye Portals" by a group of the Training School girls there came the presentation of diplomas and certificates by Miss Littlejohn. It is a rare instance in the history of any organization that one so young holds so great a trust, but Miss Littlejohn demonstrated on this evening as she had throughout the school year, that it is not always years that count. In stateliness and dignity she delivered her charge to the class of 1924; her quiet, clear voice and magnetic personality convinced all that it is sincerity of purpose which gives ability and power to grace such occasions.

Then came the most beautiful scene of all, the conferring of senior garlands upon the juniors. Miss Mabel Elise Williams, chairman of the student governing body, delivered the charge to the juniors. The girlish personality, radiating strength, purity and sweetness, surrounded by her sisters in white, waving palm branches, and kneeling before them the juniors also in white, with garlands of pink roses around their shoulders, presented a picture which will not soon be forgotten, so emblematic was it of the graces which these girls are showing forth in the world—beauty, purity, calmness, love and sacrifice—all characteristics of the Master. Then the benediction by Dr. Fraser sent us out through the corridors of House Beautiful, greeting friends and bidding God-speed to those who were leaving at once.—Gertrude Walters Sutterlin



KING KHAMA'S LAW ENFORCEMENT

"ENFORCE the Law", was the message of the Woman's National Committee for Law Enforcement throughout the sessions of its convention held in Washington last April. This was the keynote of every one of the splendid addresses made at the meeting by both men and women high in national authority and of representative position. Among them were the President of the United States, the Secretary of the Navy, the United States Attorney General, Assistant Attorney General, several senators, the chairwoman of the Committee and many others well qualified to make this appeal. This body of American men and women standing together to uphold the constitution of our country gives to its people a sense of security—or of coming security—against the evils of drink, child labor and traffic in women and girls. Such protests as these make a long step toward law fulfillment.

But it must be confessed that the methods for law enforcement used by Khama, the Christian chief of the Bamangwato tribe in Bechuanaland, Africa, proved more immediately effective than have our more civilized efforts. King Khama was a whole national committee in himself, with court of justice, jury and judge included. The son of a witch doctor, converted in his early manhood, he refused to be associated any longer with witchcraft or to become a polygamist. Seeing the ravages the white man's drink and the native beer had made among his people he became a great prohibitionist and determined to keep the curse of drunkenness out of his country, which his election to the chieftanship of his tribe gave him the power to do. He first stated his wishes to the white traders individually and for a time there was some improvement. But he found among them "bootleggers", even as with us. Then he called a meeting of all the white men, who for business reasons dared not stay away. Donning the leopard skin, the insignia of his chieftanship, he formally announced that

the sale of white man's strong drink was illegal in his territory and would be punished by exile. His speech to them was clear, direct and imperative. He was watchful, and the lawbreakers were exiled. In the meantime he had issued an edict to his own people forbidding them to manufacture or sell the native beer. He was watchful, and swift punishment followed disobedience to law.

Bechuanaland is a protectorate of Great Britain and the English traders appealed to their government against the law of King Khama. After weeks of correspondence and speechifying Khama and two other chiefs decided to "appeal to Cæsar" and with an interpreter they came to England. They were well received everywhere and most graciously entertained. One hostess said of Khama that he had every quality of a gentleman, his manners being courteous and dignified. These chiefs stated that they wished not "to be baffled in the government of their own people according to custom"; asking that tribal laws then in force, especially the law concerning intoxicating drinks, be allowed to remain. They themselves insisted on being considered as "Children of the Queen" and offered their loyal support to the government of England. In 1895 Mr. Chamberlain gave his decision that the chiefs were to live, as heretofore, under the protection of the Queen and were to rule their people as hitherto, and he further wrote: "The white man's strong drink shall not be brought for sale into the country now assigned to these chiefs, and those who attempt to deal in it or to give it away to black men will be punished. And Khama saw to it that they were."

Just last year King Khama died at the age of ninety-four, leaving his mark for law enforcement on Africa for all time. The rapid growth of the prohibition movement in South Africa is largely attributed to Khama's Christian stand for the "Royal Law", which he

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RIDING IN THE RED CHAIR

RED is China's "flag" not of havoc but of happiness. A bride on the way to the home of her prospective husband rides in a red chair with the red curtains most carefully closed lest some rude passerby should mar her happiness by gazing upon her! It is hard to believe, though, that such a bride is as happy as the red chair would indicate for she has doubtless never seen the man she is going to marry and at best for many years she will be little more than a slave to her mother-in-law. Practically all of the non-Christian women whom I saw in north China have very tiny bound feet, a custom which makes the wedding chair all the more necessary and one which makes drudgery in the home all the heavier. At Laichow in particular I remember certain very tiny feet. As I entered our very splendid Alabama W.M.U. hospital there I noticed a man wearing a long queue and holding a baby in his arms. In the dispensary I saw his wife as she received treatment from Dr. Jeannette Beall and then I saw her hobble out on her mere stumps for feet. Upstairs the next morning Miss Alda Grayson let me see the nurse gently bathing the bound feet of a fourteen year old girl. That night I received a present of a pair of tiny shoes from a young married woman whose Christian mother-in-law has entered her in Miss Cynthia Miller's industrial school at Laichow. This young woman has expressed her desire to be a Christian and that night took the very important "step" of beginning to unbind her feet. Will it hurt? Unspeakably so, the doctors say! Oh, that we might speedily have more evangelists, teachers and physicians so that all the mothers in north China might be taught the sin even as they already know the suffering of foot-binding.

Have many already, even in the interior of north China, learned the sin of it? Indeed they have. The splendid motor bus, which is called the "train", reached Laichow about noon and was met by over sixty girl students from Miss Bertha Smith's school. Joyously did they sing their welcome song and then they marched for about a mile to where an equal number of boys from Mr. R. A. Jacob's school and the fifty-

one orphans "mothered" by Mrs. C. A. Leonard were waiting to salute with their orchestra and to sing in childlike hospitality. Soon this happy crowd was joined by the 25 women from Miss Mary Willeford's training school. In all this happy host there was not a single little girl or a woman with bound feet. To be sure many of them will for life walk like cripples but their daughters will doubtless never be cursed with heathen foot bands. Miss Alice Huey, Mr. Leonard and the others, going from village to village, gradually persuade the parents to let their daughters and sons come to the Christian schools and once in the school the girls see how impossible bound feet are on the athletic field and in the busy whirl of school life. Doubtless they never saw before a Chinese woman with unbound feet but in the school they see no bound feet and almost without exception they voluntarily remove their own bandages.

Typical is this of the unfolding of their hearts to the Christian message. In the hospital at Laichow was a tiny baby which a Christian rescued from a cruel death and brought to the native Baptist orphanage there. For some time it must have the special care of the hospital and right tenderly were those four splendid Chinese nurses giving it. Then it will join the others in the orphanage and will be given a chance in life because of this Christlike service by the Chinese Baptists. In the hospital there is also the Bible woman ever unfolding to the patients in the dispensary and in the bedrooms the merciful message of salvation. On the second floor of Miss Smith's school there is a small but well lighted room which is kept entirely for quiet devotions by the girls. Truly are they said to love it and to rejoice in its use. In Miss Willeford's training school for Bible women the principal teacher is a living example of the sustaining power of Christianity in the midst of the most crushing marital relationships. No wonder the women in training under her take courage to go forth with the glad message to other crushed lives.

And so on and on I might write telling you of my visit to Laichow for there it was that I rode in the red chair. Of

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FROM OUR MISSIONARIES



AN UNUSUAL PATIENT



COWS FROM INTERIOR AFRICA

It is not often that we have any white patients but one day Mr. Powell came in from the garage a mile away bringing with him a man from Senegal a territory away to the north and west of us. It was with great difficulty, at first, that we understood him for he could only speak "pigeon" English. Without any talk we could see that he had an enormous blister on his heel and a very sore little toe.

Later when I became more accustomed to his English and learned better how to ask "them" question he told me all about his home in Italy, showed me a picture of his mother and father and their home, showed me his passport with his name Zacharia Opirandi printed across its face. I noticed that he kept back an envelope so I asked what it was he held so carefully. "Thees?" he said, "Thees? Ah ye, missii will be glad to know she dress the foot of a soldier of Italia". Then he showed two pretty medals and a certificate signed by the head of the land of "Italia" saying that he did valiant service in the war.

You will be more interested in his life in Africa. After he left army service he came to French Senegal to trade. He found that things could be

bought very cheaply in Lagos, sent up by river to Jebba and carried by donkey loads to the far interior. The natives in his section were making much money in the gold mines so that things bought down here would be worth twelve times as much in that section of Senegal.

He had brought a large herd of cows down. He told me some horrible stories of his experiences on the journey; big snakes bit the cows so that he lost three that way and a lion killed two more one night, there were rivers to cross and that gave much trouble keeping the cows together. The journey was long and his cows became poor, they were not bringing as much as he had hoped. Then his own foot became sore making him unable to go out and see to his herd. He had been forty days riding a donkey in too tight a shoe and constant prodding the beast on without proper attention at night had brought him a rather bad foot. When I asked him if he is a Christian he answered, "Yes mees, of the Church of Rome". He has made two more trips down with cattle since and is having more success. Mr. and Mrs. Powell very kindly gave him a place in their home the four days he was here.—*Clara U. Keith, Africa*



SUMMER ASSEMBLIES



ARKANSAS

THE Arkansas B.Y.P.U. Assembly will meet for the second time at the new assembly grounds located two miles out of Siloam Springs, July 8-17, 1924. Miss Juliette Mather will represent the Southern W.M.U. teaching the new book on China—"Ming Kong" (The City of Morning Light). Mrs. Una Roberts Lawrence will have the class in Story Telling and will also have the Story Hour for the children assisted by Mrs. A. D. McRaven of Little Rock who is a sister of Dr. Mullins. The corresponding secretary will conduct a class each day in W.M.U. methods using the Standard of Excellence. Mr. Hamilton, the B.Y.P.U. and Sunday school secretary has provided a strong faculty for the general program.—*Mrs. J. G. Jackson, Corresponding Secretary*

LOUISIANA

DOWN at "Mandeville by the sea", the Louisiana Assembly will be held July 15-24, 1924. The W.M.U. will be given one period each day when no other classes will be held; the Union will also have charge of one evening program. Miss Juliette Mather and Miss Ora Fleming will lead the Y.W.A. and G.A. Mission Study Classes. The Manual of W.M.U. Methods will be taught by Miss Georgia Barnette. Miss Fleming will have charge of the story hour, assisted by some of the Sunbeam Leaders.—*Georgia Barnette, Corresponding Secretary*

MARYLAND ASSEMBLY

MARYLAND will have two assemblies this summer. The first will be at Braddock Heights, July 13-20. This is our regular assembly and is attended by people from all over the state. The second will be in Princess Anne July 30-August 5 and while this conference is being arranged primarily for the churches of the Eastern Shore, many visitors from the surrounding country will no doubt attend. There will be W.M.U. conferences at each of these assemblies with study classes for the women and for the auxiliaries, with a story hour for the little folks. A

demonstration D.V.B.S. will be an interesting feature at the Braddock assembly. The school was held last year with such gratifying success that it was decided to make it a permanent part of our assembly work in the future.—*Mrs. Samuel R. Barnes, Cor. Sec.*

NORTH CAROLINA ASSEMBLIES

THERE will be three assemblies held in our state this summer: The Baptist Seaside Assembly, Morehead City, June 23-July 1. The Atlantic Hotel will be at our disposal, the rates \$2.25 a day or \$15.00 a week. The Chowan Assembly will be held in Chowan College, Murfreesboro, N. C., July 15-25. The college and campus will be ours while there. The Baptist Mountain Assembly, Mars Hill, N. C., July 29-Aug. 7. All of the buildings and dormitories connected with Mars Hill College will be used. Rooms free. Board \$1.00 a day.

The prospects are most encouraging for these summer training schools for Christian workers. Beautiful campus, sea breezes, and mountain air will add greatly to recreation, education, information, and inspiration gained at our assemblies.—*Mary Warren, Cor. Sec.*

SOUTH CAROLINA ASSEMBLIES

A NEW venture last year in our state was the Myrtle Beach Assembly which proved so successful that it was unanimously decided to make it an annual affair. The date for this year is June 15-20, and it is expected that people from all over the state will attend. The program for W.M.U. will consist of conferences, mission study and inspirational messages. The second assembly will be held at Furman University, Greenville, July 20 to August 3. The W.M.U. sessions will be held the first week instead of the second. The outstanding attractions will be the presence of Miss Mallory and some of our missionaries. The G.A. Camp, under Mrs. G. E. Davis, the R.A. Camp, under Miss Effie Rose, and the Sunbeam Camp in charge of Mrs. W. J. Hatcher are being looked forward to with pleasure by the young people.—*Vonnie E. Lance, Corresponding Secretary*

UNION NOTES

ROUND TABLE

GRIEVED will Union hearts be to know that in May the Death Angel claimed the husband of Mrs. W. R. Nimmo. For many years Mr. Nimmo was a sufferer from rheumatism but he heroically went about his work until a few years ago when he became practically helpless. From that time on Mrs. Nimmo was given the privilege of doing at home her work for the Woman's Missionary Union. Only those who have had the care of an invalid while carrying on their own work know how brave has been the spirit of Mrs. Nimmo, especially during the past year when her husband had three strokes of paralysis. That she has not neglected her Union work is evidenced by the monthly contributions which she has made to ROYAL SERVICE, namely the W.M.S. Programs, Calendar of Prayer, Daily Bible Readings, Book Reviews and Home Department. During these readjustment days to a life more lonely because childless, Mrs. Nimmo will be remembered in prayer by her W.M.U. friends throughout the south.

FAR-REACHING was the Friday morning session of the Southern Baptist Convention in Atlanta in May for at that time the financial program for 1925 was submitted and approved. During the preceding year a large and quite representative committee had faithfully worked on this program under the leadership of Dr. M. E. Dodd of Louisiana. So carefully had Dr. Dodd studied the findings of his committee that when he presented the report to the Convention he was able to do so in an exceedingly simple yet comprehensive manner. The result was that the people heard him gladly and with one accord they voted to uphold the program during 1925. It provides for the holding of "a simultaneous every member canvass of every Baptist church in the south from November 30 through December 7, 1924, for subscriptions to cover denominational needs for the calendar year 1925, ever keeping before our people the ideal of an annual in-

crease over each year's gifts". In soliciting such pledges it is hoped that at least \$7,500,000 will be subscribed for southwide objects. Be this as it may, it was voted that of the total for southwide objects the share to home missions and Christian Education should each be 20%, to ministerial relief and annuities 10%, to the New Orleans Baptist Hospital 3% and to foreign missions 47%. Happy were many hearts made because foreign missions is thus to receive almost half of the total for southwide objects, since on the foreign fields the Foreign Mission Board carries on all phases of work covered by the several boards in the home-land. However, if the southwide receipts in 1925 amount to \$7,500,000 the Foreign Mission Board will receive only \$3,525,000, which will not admit of expansion adequate to the opportunities. Pray, please, that far more than the aim for southwide objects may be paid in so that every department may "buy up the times".

AMONG the forward steps adopted in the W.M.U. Plan of Work for this S.B.C. year the following may well be mentioned. One of the new books recommended for study as a help in winning souls is "The Plan of Salvation" by Dr. Austin Crouch of Tennessee. Henceforth all examinations must be taken with books closed before awards will be made to Y.W.A., G.A. and R.A. members. May it be added that surely many W.M.S. members will also close their books during examination? The Woman's Missionary Society is urged to subscribe for enough copies of WORLD COMRADES to insure good programs for G.A., R.A. and Sunbeam Band in its church and where possible for additional copies so that every home may have one in which there are G.A., R.A. and Sunbeam members. The Sunbeam Band age is now from the cradle up to 9 years; Junior G.A. and R.A., from 9 through 12 and Intermediate G. A. and R.A., from 13 to 17. Each of these organizations is encouraged to meet weekly. Their most attractive magazine, WORLD COMRADES, will

on its third birthday (see page 36) become a monthly. For fear the organizations might vary in their opinion the following definition was agreed upon: "An active member is a person who gives to missions; attends at least four regular missionary meetings of the society and serves in some capacity in the work of the society". It was also very clearly brought out that whatever else may occur at the regular monthly meeting of the organization, whether composed of women or young people, there must be a definite missionary program. Missionary also was the decision that no W.M.S. can attain point 5 on its standard unless it has "one of the missionary periodicals and the state denominational paper subscribed for in at least one-half of the homes represented in the society".

REMARKABLY enthusiastic was the yearly campaign for subscriptions and renewals for ROYAL SERVICE, its banner proudly bearing the names of seven states which attained their full quota: District of Columbia, Georgia, Illinois, Maryland, Missouri, North Carolina and Oklahoma. Baptists do not believe in "falling from grace" so, of course, none of these states will yield its place on the banner but all Baptists surely believe in "provoking one another to good works" and so these seven states invite—aye, urge—the other eleven to "come up higher" and join them. You know the adage: "There is always room at the top"! The new aim for each state is as follows:

Alabama	4520
Arkansas	1590
D. C.	155
Florida	2380
Georgia	4060
Illinois	1430
Kentucky	5910
Louisiana	2490
Maryland	625
Mississippi	4270
Missouri	2655
New Mexico	325
North Carolina	5575
Oklahoma	3560
South Carolina	4100
Tennessee	4130
Texas	8510
Virginia	5715
Total.....	62000

PATRIOTIC in the truest sense was the following motion which was passed at the Union's May meeting in Atlanta:

Be it resolved:

That the Woman's Missionary Union of the Southern Baptist Convention take effective steps looking to co-operation with the Woman's National Committee for Law Enforcement.

That the president of the Woman's Missionary Union be authorized and directed to appoint a committee of five with power to act to bring about such affiliation and co-operation.

It is sincerely hoped that every Union member, especially the W.M.S., Y.W.A. and R.A. members will keep this matter much on their minds and hearts, especially during this presidential election year. Pray fervently for our country that on patriotic July 4 many citizens may determine to make this "a nation whose God is the Lord".

KING KHAMA'S LAW ENFORCEMENT

(Concluded from Page 28)

kept well. Even better than this is the record he has left in winning souls to Christ. For many years the Bamangwato have sustained their own mission work on Lake Ngami and in numerous little stations and lonely outposts.

Khama has shown the world what spiritual riches may be hidden under dark skins. Blessed are those who will bring such powers under the influence of the Gospel. God is able to put His "laws into their minds and write them upon their hearts".

RIDING IN THE RED CHAIR

(Concluded from Page 29)

course I thought of Chinese brides who had ridden in that chair and wondered what their lives had been or are. But most of all I thought of the cordial kindness of the Laichow missionaries and native Christians thus to meet me at the station and to bear me in the red chair of happiness far over to our compound. Even so, did I also think of how by their Christian testimony there in Laichow and in the surrounding villages they are revealing the only true happiness, even that which comes through cleansing in the blood of Jesus Christ.—*Kathleen Mallory*

A YEAR'S FINANCIAL RECORD

MAY 1, 1923, to MAY 1, 1924

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C., MRS. W. C. LOWNDES, TREASURER
As Reported by State Treasurers

STATES	Foreign	Home	Bible Fund of S. B. Board	Margaret Fund	TRAINING SCHOOL			Other Campaigns Objects	Cash Total	Cash and Box Total
					Current Expenses	Endowment Enlargement	Scholarship Fund			
Alabama	\$ 30,210.36	\$ 21,257.36	\$ 100.00	\$ 425.00	\$ 1,220.00	\$ 988.80	\$ 1,550.00	77,191.76	\$ 132,943.28	\$ 141,490.88
Arkansas	34,267.72	10,655.78	50.00	216.00	600.00	998.00	600.00	169,615.37	217,002.87	218,318.45
Dist. of Col'bia	3,602.50	3,434.80	30.00	212.00	245.00	131.00	400.00	3,377.60	11,432.90	11,432.90
Florida	10,553.25	9,752.27	40.00	100.00	300.00	912.10	1,100.00	29,977.96	52,735.58	55,707.45
Georgia	60,828.94	40,552.63		720.00	1,875.00	2,437.02	1,200.00	141,934.13	249,547.72	249,547.72
Illinois	6,599.44	4,049.00		230.00	400.00	487.64		15,368.48	27,634.56	27,839.51
Kentucky	96,751.19	51,584.56	150.00	650.00	3,000.00	5,148.03	1,308.75	179,308.66	337,971.19	344,650.49
Louisiana	13,455.13	10,325.59	35.00	142.00	320.00	850.01	200.00	65,960.12	91,287.85	91,287.85
Maryland	5,800.00	3,490.00	50.00	150.00	250.00	600.00	200.00	13,316.28	23,856.28	24,039.34
Mississippi	27,332.17	15,002.23	100.00	400.00	1,100.00	2,209.33	900.00	45,888.79	92,932.52	99,681.27
Missouri	27,126.41	16,412.86		330.00	840.00	21.00	1,800.39	26,435.54	72,966.20	72,966.20
New Mexico	2,703.82	2,665.89		25.00	50.00	289.50		2,160.68	7,894.89	7,894.89
N. Carolina	77,258.14	40,858.79	250.00	600.00	1,775.00	1,212.50	2,100.00	197,408.64	321,463.07	323,755.24
Oklahoma	8,475.45	5,297.18		250.00	800.00	992.90	800.00	42,630.37	59,245.90	59,245.90
S. Carolina	71,951.18	25,734.72	220.00	500.00	1,675.00	1,518.61	1,450.00	170,558.62	*306,956.73	*313,341.21
Tennessee	47,771.36	26,604.72	160.00	440.00	1,000.00	831.84	400.00	137,290.08	214,498.00	215,226.44
Texas	90,606.62	55,284.76	150.00	910.00	500.00	1,417.78		316,898.42	465,767.58	521,097.90
Virginia	92,259.11	60,339.78	150.00	900.00	2,600.00	1,115.24	1,200.00	186,434.86	344,998.99	347,413.41
Special Gifts					29.02				29.02	29.02
Total Gifts	\$707,552.79	\$403,302.92	\$1,485.00	\$7,200.00	\$18,579.02	\$22,161.30	\$15,229.14	\$1,822,256.36	\$3,031,165.13	**\$3,124,066.07
Gifts for 1923	\$638,362.31	\$410,178.22	\$1,335.00	\$6,600.00	\$17,675.00	\$29,915.60	\$16,279.80	\$1,649,937.94	\$2,770,283.87	*\$2,827,086.96

*This includes \$33,398.60 received from bequest of Mrs. Kate Draft, Eastover, South Carolina
**This column includes \$93,800.94 for Boxes to Missionaries



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G. A. Pin.....35c Sunbeam Pin—
R. A. Pin.....35c (White Enamel and Gilt)....35c

W. M. U. LITERATURE DEPT.
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Program	TOPICS FOR 1925	Bible
	JANUARY	
For Christ's Sake and the Gospel.....		Deborah
	FEBRUARY	
Struggle for Religious Liberty in America.....		Mary, the Mother of Our Lord
	MARCH	
The Heritage—Home Mission Opportunities.....		Miriam
	APRIL	
Present Day Persecutions in Europe.....		Esther
	MAY	
Southern Baptist Educational History.....		Lois and Eunice
	JUNE	
Foreign Missions.....		Priscilla
	JULY	
Our Schools in Foreign Lands.....		Pharaoh's Daughter
	AUGUST	
Home Missions.....		Elizabeth
	SEPTEMBER	
Stewardship of Time and Personality.....		Mary and Martha
	OCTOBER	
Ways of Winning—(Year Book).....		Lydia
	NOVEMBER	
The Child and the Future of the South.....		Jochebed
	DECEMBER	
Children of Other Lands.....		Hannah

PATRIOTISM

WHO is a patriot? Webster replies: "One who loves his country and zealously supports its authority and interests." Who is a Christian patriot? Millions of citizens reply: "One who walks by the Golden Rule, folding his country's flag around the Cross of Christ." What has Christianity added to citizenship? Grateful hearts the world around reply: "Hospitals, orphanages, rescue homes, sanitation, education for women and girls, happy homes, hope of Heaven!" What monthly magazine particularly informs southern Baptist women of this growth in Christian citizenship? Fifty-nine thousand subscribers proudly answer: "ROYAL SERVICE!" What is its aim, state by state, for the new year? This issue respectfully replies: "See page 33."

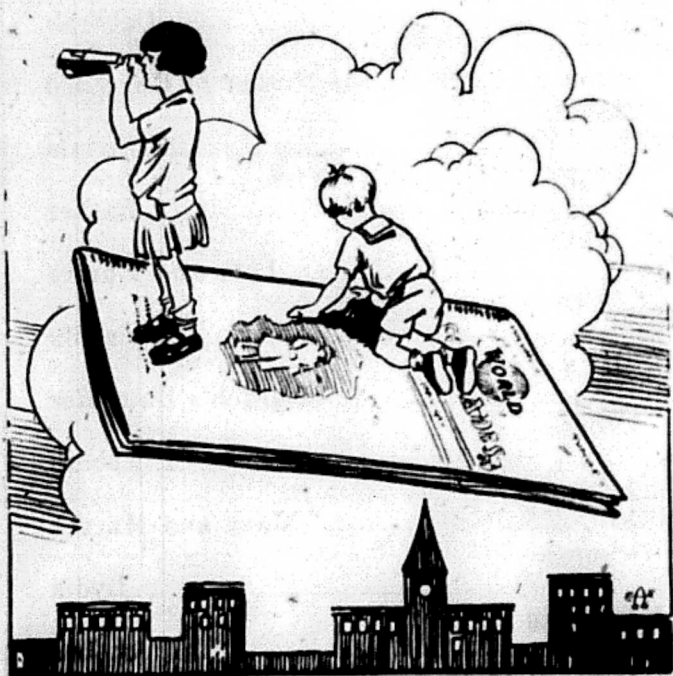
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