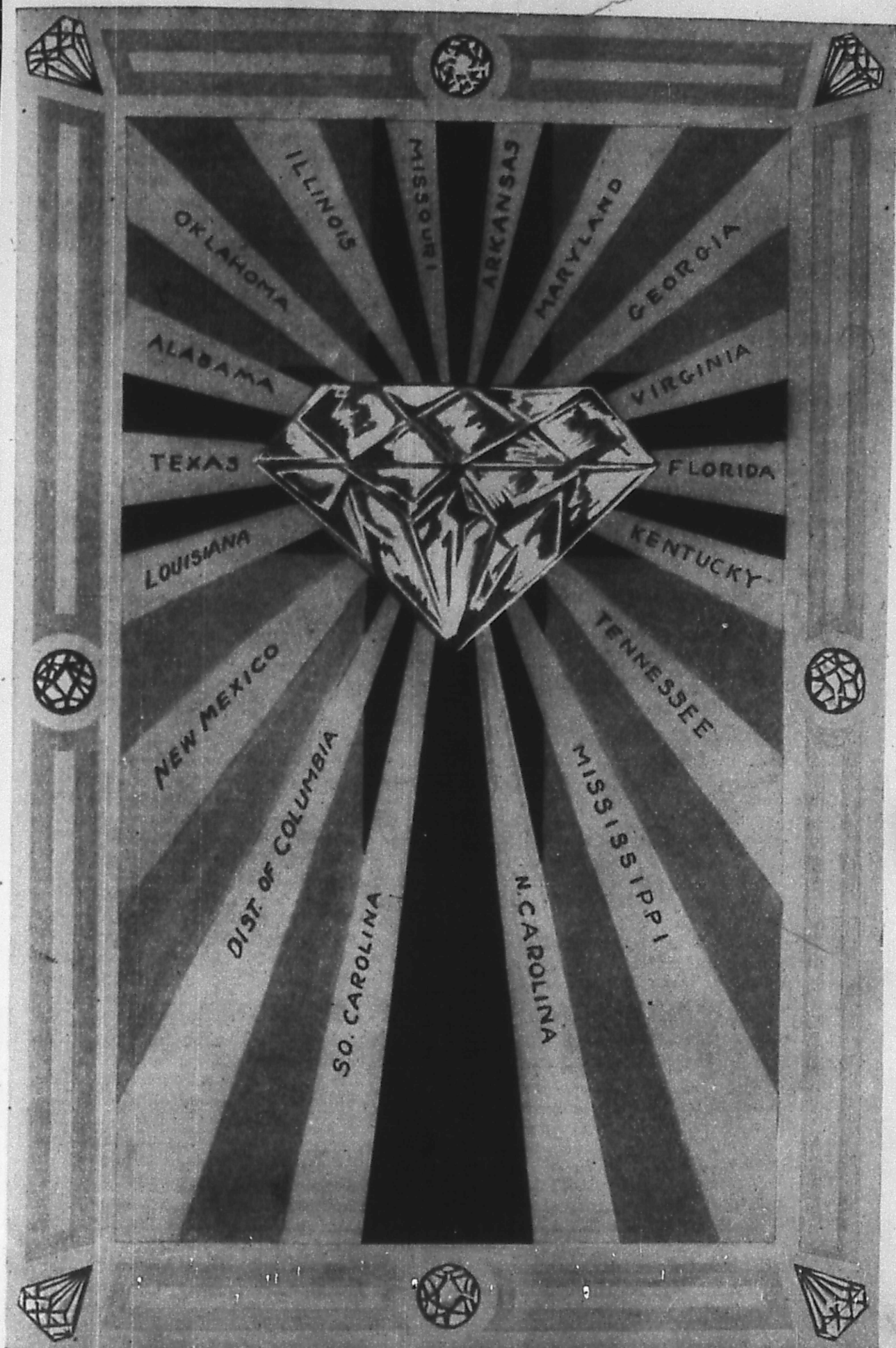


# Royal Service



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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

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# Royal Service

SUCCESSOR TO OUR MISSION FIELDS

VOLUME XXII

JUNE, 1928

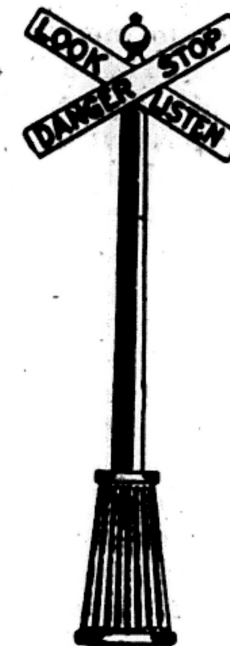
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## Monthly Missionary Topics for 1928

Jan.—World Missionary Movements	July—Perseverance of Japanese Baptists
Feb.—Our National Dangers and Opportunities	Aug.—Activities of South American Churches
March—"Far above Rubies"	Sept.—Family Affairs
April—European Missions	Oct.—Where Our Money Goes
May—Woman in Missionary History	Nov.—Coveted Mexico
June—A Baptist "Palaver" in Africa	Dec.—What of China?

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## "HALF a YEAR ONWARD"



AS THE month of June is entered it is well to remember that it contains the summer solstice and that with it passes the first half of the year. Always interesting, this fact is particularly challenging this Ruby Anniversary year. But for "faith, hope, love" W. M. U. members and organizations would be frightened to realize that the passing of June means that only six months are left in which to win the Ruby Anniversary victory. Read the stirring poem, "Half a Ruby Year" (page 35): as you do so you will catch afresh the spirit of sacrifice and will gird yourself anew to the task. From this poem the title for this article has been chosen, believing that Woman's Missionary Union is conscious of the fact that during the remaining six months it must "stretch every nerve" in pressing forward.

Many things considered, therefore, it has seemed wise to suggest that as far as possible every society use a "rare June day" for an afternoon out-of-doors "Ruby Anniversary Party". Space forbids elaboration upon the beauty and blessing of such a function. Just put it to the test! Why not have it on a member's lovely lawn with a gate or trellis to mark the entrance into the remaining half of the Ruby Anniversary year? All the more appropriate if the vine on the trellis is red like rubies! Leading up to the gate-way why not have three tiny Sunbeams each dressed "like the red, red rose" letting one of them represent the Ruby Anniversary aims as to new members, another new organizations and the third, gifts? Have the persons, who make the talks on these three Ruby Anniversary aims, stand behind these Sunbeams, the speakers each bearing a basket of red flowers, which should be handed to the Sunbeams to carry through the gate-way at the close of the talk. Increasingly picturesque it would be if the other Sunbeams scattered rose-petals along the way, typical of the countless personal joys which strew the pathway of those interested in the Ruby Anniversary.

College girls delight in the daisy chains: why not carry out a similar effect, thus linking College Y. W. A. members all the closer with the celebration? R. A. and G. A. members will gladly help pick the daisies and they will also feel honored to bear to unenlisted homes notes of invitation to the party. Why not appoint a certain boy to "escort" a certain lady to the party, a certain girl to bring a certain lady and so on, trying to have all the unenlisted young people and women thus "brought" to the party? Use the young people as much as possible on the program and throughout the entire afternoon. Those bearing the daisy chain might care to dress in flowing white robes with wreaths of daisies on their heads. Let the daisy chain form the path leading up to the "gateway" and when the Sunbeams have passed through then have those bearing the daisy chain circle about the yard, singing "O Zion Haste" or one of the Ruby Anniversary songs; then in the center of the lawn let them form the words "Ruby Year". While they thus stand, have the pastor lead in prayer. Then have the daisy-chain laid down on the grass in the formation of the two words during the social time of the afternoon.

In all of these suggestions it has been borne in mind that associational or group meetings are manifold in June and that several summer assemblies will also be in session. The hope is that many if not all of the suggestions can be carried out for such occasions. Thought has also been given to the fact that some local-

(Concluded on Page 12)

## Suggested Program

for

## Ruby Anniversary Party

Flute Solo

Hymn—"Joy to the World"

Prayer of thanksgiving for God's great "out-of-doors"

Scripture—Psalm 24 (If given in recitative form it will be more effective, having the R. A's. ask from memory verses 1-3, 7, 9 and the last parts of verses 8 and 10, with the G. A's. reciting verses 4-6 and asking the question in verses 8 and 10.)

The Ruby Song—(See page 44 of Ruby Anniversary Booklet or page 57 of February issue of this magazine. Change word "And" in second line of second verse to "Barren".)

Talk—Whence Came Our Ruby Year? (Facts for this talk will be found on pages 24-29, 39-40 of Ruby Anniversary Booklet or pages 43-50 of February issue of this magazine.)

Hymn—"All the Way My Savior Leads Me"

Prayer of thanksgiving for the unfailing mercies of God

Talk—Why Celebrate Our Ruby Year? (Talk should emphasize need for enlisting many women and young people through missionary organizations, locally and throughout south.)

Our Ruby Anniversary Enlistment Song—(See page 49 of Ruby Anniversary Booklet or page 60 of February issue of this magazine.)

Tithing Story—(Let this be given from memory, the story preferably being the best one in the Tithing Story Contest of the young people participating.)

Song—Jesus Wants Me for a Tither (See page 30 of 1927-28 Year Book.)

Prayer of thanksgiving that God's love expressed itself in giving

Ruby Anniversary Aims—(1) Our New Members; (2) Our New Organizations; (3) Our Gifts Thus Far in 1928 (See paragraph 2 on page 4 for suggestions for these three talks. Just here or sometime during the program the new members and representatives from the fostered organizations should be recognized, perhaps by pinning a red rose on each. Responses from them might be effectively planned.)

The Radiating Ruby—(Let this tableau be formed by having a W. M. S. member, preferably the Ruby Anniversary chairman, dressed in red and holding eighteen white streamers to represent the S. B. C. territory as in the illustration on the front cover page of this issue. Let the eighteen women who hold the far ends of the streamers be also dressed in red, each wearing a head bandeau giving the name of a state, the bandeau of the central woman to have on it "W. M. U. of S. B. C." Beginning with Virginia, the state in which the Union was organized in 1888, let each woman recite from memory the progress thus far made by that state in the Ruby Anniversary. Facts will be found in an article furnished to the state denominational papers under the title "Inscribed in the Book of Remembrance". The central woman should then give totals for entire Southern Union as published in that article.)

(Concluded on Page 23)





## SUMMER ASSEMBLIES



### ALABAMA

**T**HE ALABAMA W. M. U. holds its assembly at Mentone, Alabama, June 17-22. Dr. R. K. Redwine will be the assembly pastor. Mrs. Carter Wright will conduct a twilight service and teach the adult class in Sunday school. Mrs. L. M. Bashinsky will teach the Book of John and lecture on the Passion Play.

The teachers of mission study books for W. M. S. are Miss Alice Huey, missionary from China, and Mrs. R. K. Redwine, field worker for the southern W. M. U. Classes for Y. W. A., G. A., R. A. and Sunbeams will be taught by Mrs. Redwine, Miss Mary Nelle Lyne (*missionary from China and now corresponding secretary for Alabama W. M. U.*), Miss Kathleen Hagood and Rev. Noble Beall. Miss Mildred Montgomery will be director of young people's activities. A Chinese feast is among the interesting features being planned.

Mission study, Ruby Anniversary and Leaders' Conferences will be held and missionary moving pictures will be presented. Dr. A. E. Jackson is expected to give several lectures on Brazil. A most delightful week of study, fellowship and recreation is anticipated.



### KENTUCKY

**G**EOGETOWN ASSEMBLY at beautiful Georgetown College will meet from June 18 through 24. Great plans

are being made for the Royal Ambassador Camp under the direction of Rev. F. O. Mixon. The Y. W. A's. and G. A's. with Miss Pearle Bourne, as hostess, will have their first Georgetown Houseparty.

The W. M. U. hour bids to be one of the most interesting we have ever had. Mrs. H. G. Wheeler will have charge of the Y. W. A. class, Miss Nina Jett the G. A's. and Miss Frances Neal the story hour. Mrs. Carter Wright and Miss Sallie Priest will be among the speakers at the W. M. S. class period. Saturday will be special Ruby Anniversary Day with the history of our Union given in tableau form. Mrs. Stegar, our State Ruby Anniversary Chairman, is planning a most interesting program for this day.

Clear Creek Mountain Springs, in the heart of the beautiful mountains of Kentucky, only three miles from Pineville, will be open all summer for various meetings. The Encampment will be August 6-17. We are happy that Miss Mary E. Davies will be with us to help with conferences etc. Mr. W. W. Stout, from China, will teach a class for both men and women the second week. Miss Bessie Miller will teach the Y. W. A. class, Miss Pearle Bourne the G. A. class and Mr. Homer Reynolds the boys. We hope to have with us our own Miss Rose Marlowe to tell us "True Stories of Far-away China". We will all attend that story hour!—*Jennie G. Bright*

### BOOK REFERENCES—Program Helps

Friends of Africa.....	Jean Mackenzie
Camp Fires in the Congo.....	Mrs. John M. Springer
Daybreak in the Dark Continent.....	Naylor
Moslem Women.....	Zwemer
The Lure of Africa.....	Patton
An African Trail.....	Mackenzie
The Romance of Missions in Nigeria.....	Pinnock

## STANDARD

### A-1

## GRADED W.M.U.

1927



**H**ERE is a definition of genius to the effect that it is a divine gift divinely used. No Christian will deny the first clause of the definition but experience would question the second part in some instances, for often a very talented person is openly opposed to righteousness. A more accurate definition of genius is from Coleridge who said it was "the faculty of growth". Why not combine the two and describe genius as a divine faculty

for growth?

Thus defined it truly seems applicable to the 1927 record made by 121 S. B. C. churches in the maintenance of missionary organizations. In each one of those churches during the entire calendar year of 1927 there was maintained the Full Graded W. M. U., each of the required five organizations in each church reaching every point on its respective standard. Therefore, each of these Unions was in 1927 a Standard A-1 Graded W. M. U. The list of these 121 remarkably missionary Baptist churches is gratefully listed below, the names of the pastors and W. M. S. presidents being given. Would that there were space to give the names of the auxiliary leaders and to speak a word in praise of each.

However, to each has been sent a letter of congratulations and thanks and to each church will be presented the Union's attractive purple banner, bearing in white the inscription given above and also the torch design of the Ruby Anniversary. Fifty-seven of the 121 churches received the 1926 banner and 19 of the 57 won also the 1925 banner. Certainly each of them and all of the other 121 churches have the genius divinely given and have proved that it is accompanied by a faculty for growth. In further proof thereof, many have already said that they are striving to be A-1 in 1928 which will mean that beginning with January and for every succeeding month of the year they have had and will have in their church at least one of each of the following five grades of W. M. U. organizations: Sunbeam Band for boys and girls from 3 to 9 years of age; G. A. for girls from 9 to 17 years; R. A. for boys from 9 to 17 years; Y. W. A. for young women from 17 to 25 years; and W. M. S. for the older women. It will further mean that for the calendar year as a whole each of these organizations will reach A-1 on its own Standard of Excellence. Is your church thus missionary minded? If not, will you begin now to arouse such interest that all the requirements may be met next year? Remember the practical side of "won" is "now".

### Church

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### Pastor

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Lanett  
Bessemer, Second

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Mrs. B. C. Hooten  
Mrs. J. D. Glenn

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Rev. J. H. Graham  
Rev. E. G. Johnston  
Rev. A. L. Duncan

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Hawthorne  
Southside, Lakeland  
Punta Gorda

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Mrs. S. L. McClanahan  
Mrs. F. J. Hammond  
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Mrs. Mary Sandlin

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Rev. C. N. Walker  
Rev. J. B. Webb  
Rev. J. M. Branch  
Dr. A. J. Holt

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Greensboro  
Cartersville, First  
Blo, Hartwell

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Mrs. T. B. Rice  
Mrs. J. B. Foster  
Miss Annie Norman

Rev. Harry B. Smith  
Rev. I. A. White  
Rev. L. M. Smith



## Church

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Corinth  
Double Heads  
Millen  
New Providence, Guyton  
Pine St., Guyton  
Sylvania  
Mountain Hill  
Cherokee Heights, Macon  
Vineville, Macon  
Toccoa, Second  
Atlanta, Third

## Carbondale

Auburn  
Eddyville  
Dry Ridge  
Williamstown  
Georgetown  
Lexington, Calvary  
Louisville, Walnut Street  
Lebanon Junction  
Covington, Immanuel  
Elsmere  
Henderson, First  
Glencoe  
Popular Grove

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Old Saline

Itta Bena  
McComb  
Laurel, First  
Osyka

Charleston, Central  
Farmington  
Lexington

Greensboro, First  
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Tar Heel  
Amis Chapel  
Durham, First  
Durham, Watts St.  
Durham, Grace  
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Inskip  
Knoxville, Island Home  
Mercer  
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Chattanooga, Northside  
Chattanooga, Tabernacle

Livingston, Central  
Midland, First  
Houston, Trinity

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Elon  
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Harrisonburg  
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Franklin  
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Moores Swamp  
Smithfield  
Sedley  
Crewe  
Kenbridge  
Victoria  
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North Run  
Richmond, Second  
Bristol, First  
Bluefield, First  
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Laurel Grove  
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Rev. A. B. Conrad  
Rev. C. C. Thomas  
Rev. E. V. Peyton  
Rev. L. A. Thomas



## BIBLE STUDY

### TOPIC—The Need of Eternal Life

Hymn: Jesus Shall Reign Where'er the Sun

I. *The Gift of Eternal Life:* John 17:2,3. Christ gives to those who are His eternal life. It is the life of God revealed in Jesus Christ who is God, John 1:4; 5:26; I John 1:1,2; 2:25. This life of God which was revealed in Christ is imparted in a new birth by the Holy Spirit acting upon the Word of God to every believer on the Lord Jesus Christ, John 3:3-15. The life of God which is in the believer is an unsevered part of the life which eternally was and eternally is in Christ Jesus: one life in Him and in the believer, John 15:5; I Cor. 6:17; 12:27; Gal. 2:20; Col. 1:27; 3:3,4; I John 5:11,12. The water of life and the bread of life seem to be figures of eternal blessedness and eternal salvation in its largest sense.

II. *The Abundant Life:* John 10:10. Through Him we have more abundant life for the body, John 6:33, for Christ has taught men the sacredness of human life; more abundant life for the soul, John 7:37,38, for Christ has sent out His children to bind wounds and heal sorrows, Luke 4:18,19; John 17:18; more abundant life for the mind, Matt. 6:33; Luke 12:31, for Christ has set paradise in the heart of man, has given the kingdom of the intellect that our knowledge of God may become nearer what He intends. The abundant life gives larger powers to know more, to feel more, to rise to higher vision, purer desire and more courageous action, I John 4:12, 7-10. This is what life means for us from day to day. The yearning for more abundant life must stimulate growth in wisdom, Eph. 4:15,23, in knowledge, I Pet. 2:2, in strength, in courage, in faith, in hope, in love, II Pet. 3:18. The abundant, overflowing life for those who accept Christ as Redeemer and Lord of Life is the assurance of things not seen, Hab. 3:17,18.

III. *The Mystery of the Indwelling Christ:* Col. 1: 26,27. It is a mystery that Christ dwells in the believer, Gal. 2:20; Rom. 6:8-10. The new man is Christ formed in the believer, Gal. 2:20; 4:19; I John 4:11-13, and great is this mystery of godliness, I Tim. 3:16; Col. 2:2, 9; 1:19; John 1:14. The new man is one who has become a partaker of the divine nature and life, II Pet. 1:3,4; I John 1:1,2; 5: 11-13, 16, 20; Jude 21; John 6:54-56; 10:28,29; I Tim. 6: 12,19; Titus 1:1-3; 3:7. Assurance is the believer's full conviction that through the work of Christ alone, received by faith, he is in the possession of a salvation in which he will be eternally kept—and this assurance rests only upon the Scripture promises to him who believes.

IV. *The Author of Life:* Acts 3:15. Christ is the Prince of Life, Acts 2:28,32-36; Rev. 1:5,6; Ps. 89:27. The man Christ Jesus is the one mediator between God and men, I Tim. 2:5,6. It is entirely beyond the power of man to supply himself with life or the essential things to support life. Man's life is both derived from and dependent upon regular supplies from an external source. Jesus Christ has life in Himself, John 5:26; 1:4; 3:36; 6:37,48; 17:2,3; I John 5:12. Christ asserts His eternal being, Rev. 1:17,18. His power is absolute and universal, Matt. 28:18. Christ's people are appointed to be lights in the world during the darkness of His absence, Matt. 5:14; it is their responsibility to shine as lights, Phil. 2:15. When Christ saves and changes our nature we are no longer darkness but light in the Lord, Eph. 5:8. Lay hold on life; this gift is through the Author of Life who leads into the triumphant life, I Tim. 6:13,19, Rom. 8:2; II Cor. 2:14-16; 5:17; Rev. 22:21.—Mrs. James Pollard

## FAMILY ALTAR

### TOPIC—THE NEED OF ETERNAL LIFE

Prepared by Mrs. W. H. Gray, Alabama

THE THAT has lost his God can find Him again in this Book; and towards the man who has never known Him it wafts the breath of the divine World.—Heine



God in tender indulgence to our dispositions has strewed the Bible with flowers, dignified it with wonders and enriched it with delight.—James Hervey



Nobody ever outgrows Scripture: the Book widens and deepens with our years.—Spurgeon



The Bible is a window in this prison world, through which we may look into eternity.—Timothy Dwight



#### *The Gift of Eternal Life*

Friday, 1st  
Ephesians 1:3-14  
Saturday, 2d  
John 6:54-58  
Sunday, 3d  
Psalms 21:1-4; 133:1-3  
Monday, 4th  
Ephesians 2:4-6; I Timothy 1:15, 16  
Tuesday, 5th  
II Corinthians 3:2-6; 4:10-18  
Wednesday, 6th  
Matthew 25:31-46  
Thursday, 7th  
Luke 18:27-30; John 5:19-24

#### *The Abundant Life*

Friday, 8th  
Ephesians 2:1-7  
Saturday, 9th  
Ephesians 3:13-21  
Sunday, 10th  
I Thessalonians 2:1-13  
Monday, 11th  
Colossians 2:6-9; I Thessalonians 3:12,13  
Tuesday, 12th  
II Thessalonians 1:1-3; I Corinthians 2:9-16  
Wednesday, 13th  
I Timothy 4:8; Titus 2:11-15  
Thursday, 14th  
Psalms 16:11; 10:1,20,24

#### *The Mystery of the Indwelling Christ*

Friday, 15th  
Ephesians 3:1-12  
Saturday, 16th  
Colossians 3:1-11  
Sunday, 17th  
II Thessalonians 2:1-14  
Monday, 18th  
Romans 16:24-27; John 3:5-12  
Tuesday, 19th  
Philippians 3:15; I John 2:13,14  
Wednesday, 20th  
Deuteronomy 29:29; Isaiah 61:10,11  
Thursday, 21st  
Hebrews 1:1-14 (Verse 2)

#### *The Author of Life*

Friday, 22d  
Hebrews 2:1-18 (Verses 9, 10)  
Saturday, 23d  
John 1:1-14  
Sunday, 24th  
Genesis 2:7; John 10:9-11, 27-29  
Monday, 25th  
John 3:14-21  
Tuesday, 26th  
Deuteronomy 30:20; Matthew 20:26-28  
Wednesday, 27th  
Job 12:10; I John 5:5-11  
Thursday, 28th  
Isaiah 42:5; Romans 5:17; I John 2:24-26  
Friday, 29th  
Zechariah 12:1; Galatians 2:20; I John 5:4  
Saturday, 30th  
Hebrews 7:25; Revelation 22:5; 12-14



## PROGRAM PLANS

### WITH the PROGRAM COMMITTEE



IT IS SAID of the true reporter that he has a "nose for news". The true program maker must have the k-n-o-w-s for new ways of presenting the material given. Since the material this month is fresh from the hands of one of our own missionaries, there is certainly no lack of clearness in the account she gives of our mission work in Africa.

First we are invited to go on a trip to visit our missionary sisters in Nigeria. This will give an idea to the program committee. The leader of the afternoon may represent the women who stayed at home. She may receive a call from a group of friends who have just returned from a visit to Nigeria. To make it seem very true to nature, the visitors may try to talk all at one time until the leader begs them to take turns telling their experiences. If this form is given to the program a great deal of life and enthusiasm must be thrown into it. Let the closing story be the life of Mrs. Lumbley, a special prayer of thanksgiving should be offered for her life of service and petitions for joy in the sunset hours.

The title for the June meeting is "A Baptist 'Palaver' in Africa". It would be interesting to have members of the society represent the missionary women in Africa. They might be seated in an informal group and talk of their work, each describing her own mission station or telling of some experience. The W. M. S. program offers an intimate view into the every-day lives of our workers; it will be easy to re-tell it in the first person from pages 15-23.

Should neither of the above be suited to your society the usual method of giving the various stations to different members to describe may easily be used. But secure the best and most carefully trained teller of stories to give the life of Mrs. Lumbley. Many school teachers will be at home in June and one of these, accustomed to telling stories in the school room, may be asked to take the material given and work it into story form. Much interesting material will also be found in the Y. W. A. program on page 24-28 and in the book review of "Friends of Africa" on page 31.

Looking forward to the July plans, it is well to remind the societies that this month will mark the halfway period of the Ruby Anniversary. Small red envelopes may be given out at the June meeting to be returned as an extra Ruby Offering in July. Ask that the offering mean something. A dollar, a quarter, fifty cents, ten cents for every year one has been married, for every year one has lived, for every child, every grandchild. Write on the envelope what the offering represents and have names signed or not as each giver may prefer. Other suggestions for this special meeting and offering will be found on page 4 of this issue of ROYAL SERVICE.

### EDITORIAL (Concluded from Page 4)

ties or groups will prefer having the meeting in July, which is the "ruby month" of the year. It may be that the taking of an offering will be stimulating but certainly the preparatory emphasis should be upon getting all pledges and aims reached up-to-date so that the second half of the year will have all the finer opportunity to win.

## Calendar of Prayer

June, 1928

Prepared by Mrs. W. H. Gray, Alabama

OUR HEAV'NLY FATHER calls,  
And Christ invites us near;  
With both our friendship shall be sweet,  
And our communion dear.

GOD pities all my griefs;  
He pardons every day;  
Almighty to protect my soul  
And wise to guide my way.  
—Rev. Philip Doddridge (1702-1751)

### Topic: A Baptist "Palaver" in Africa

#### 1—FRIDAY

For Rev. and Mrs. L. B. Matthews,  
educational work, Buenos Aires,  
Argentina

The wise shall inherit glory.  
—Proverbs 3:35

#### 2—SATURDAY

For Rev. and Mrs. A. L. Dunstan,  
evangelistic work, Pelotas, Brazil

The fruit of the righteous is a tree  
of life.—Proverbs 11:30

#### 3—SUNDAY

As you pray, remember all summer  
assemblies.

Get wisdom, get understanding.  
—Proverbs 4:5

#### 4—MONDAY

For Miss Sallie Priest (on furlough),  
educational work, Shanghai, China

If God be for us, who can be against  
us?—Romans 8:31

#### 5—TUESDAY

Ask God's blessing upon annual  
meeting of Georgia W. M. U. at  
Bessie Tift College, Forsyth, June  
5-7.

Let us, therefore, come boldly unto  
the throne of grace.—Hebrews 4:16

#### 6—WEDNESDAY

For Rev. and \*Mrs. O. P. Maddox,  
evangelistic service, Bello Horizonte,  
Brazil

Keep My commandments and live.  
—Proverbs 7:2

#### 7—THURSDAY

For Rev. and Mrs. J. H. Benson,  
Mexican Baptist Publishing House,  
El Paso, Texas

My hope is in Thee.—Psalms 39:7

#### 8—FRIDAY

For Miss Hattie Stallings, educa-  
tional work, Kweilin, South China  
For I delight in the law of God.

—Romans 7:22

#### 9—SATURDAY

For Miss Bessie Jackson as she  
carries the Gospel message to Ital-  
ians, West Tampa, Florida

I have led thee in right paths.—  
Proverbs 4:11

#### 10—SUNDAY

For our student young people as  
they enter upon vacation

He shall reward every man accord-  
ing to his works.—Matthew 16:27

#### 11—MONDAY

For Dr. and Mrs. P. S. Evans, med-  
ical work, Tsinan, China

God reigneth over the heathen.  
—Psalm 47:8

#### 12—TUESDAY

For Mrs. H. R. Moseley, work of  
soul-winning, Havana, Cuba

Thy foot shall not stumble.  
—Proverbs 3:23

#### 13—WEDNESDAY

For Dr. Mary L. King, medical  
work, Harbin, China

The Lord Jesus Christ be with thy  
Spirit.—I Timothy 4:22

#### 14—THURSDAY

For Rev. and Mrs. P. E. White (on  
furlough), evangelistic work, Kwei-  
teh, China

The grace of God that bringeth sal-  
vation hath appeared to all men.  
—Titus 2:11

#### 15—FRIDAY

For Fifth Annual Y. W. A. Camp  
at Ridgecrest, N. C., June 15-22

Rejoice in the Lord alway: and again  
I say, "Rejoice".—Philippians 4:4

\*Attended Southwestern Training School  
†Attended W. M. U. Training School



## Calendar of Prayer

June, 1928

**J**ESUS, my living Head,  
We bless Thy faithful care:  
Mine Advocate before the throne  
And my Forerunner there.

**H**ERE fix, my roving heart,  
Here wait, my warmest love,  
Till the communion be complete  
In nobler scenes above.  
—Rev. Philip Doddridge

### Topic: A Baptist "Palaver" in Africa

#### 16—SATURDAY

For Royal Ambassador Camp at Ridgecrest, N. C., June 15-22  
We are ambassadors therefore on behalf of Christ as though God were entreating by us.—II Cor. 5:20

#### 17—SUNDAY

Pray that the general restlessness of today be replaced by calmness in His service.  
Godliness with contentment is great gain.—I Tim. 6:6

#### 18—MONDAY

For Dr. H. F. Vermillion, superintendent of Southern Baptist Sanitarium, El Paso, Texas  
Great is the Lord and greatly to be praised.—Psalm 48:1

#### 19—TUESDAY

For Rev. and Mrs. F. J. Fowler, evangelistic work, Mendoza, Argentina  
Ye are My witnesses, saith the Lord.—Isaiah 43:10

#### 20—WEDNESDAY

For Rev. and Mrs. L. A. Weathers, work among Indians, Malcolm, Alabama  
Holding fast the faithful Word—Titus 1:9

#### 21—THURSDAY

For Rev. and Mrs. W. Harvey Clarke (on furlough), evangelistic work, Tokyo, Japan  
I, the Lord, have called thee in righteousness.—Isaiah 42:6

#### 22—FRIDAY

For Rev. G. R. Naylor, evangelistic work, Ada, Oklahoma  
Fear ye not, neither be afraid.—Isaiah 44:8

#### 23—SATURDAY

Ask that Baptist World Alliance, meeting in Toronto June 23-29, be used mightily of the Lord.  
Behold the Lord's hand is not shortened that it cannot save.—Isaiah 59:1

#### 24—SUNDAY

Pray that the challenge of growing cities be met by God-fearing men and women.  
Exhort one another daily.—Hebrews 3:13

#### 25—MONDAY

For Miss Naomi Schell (on furlough), educational work, Kokura, Japan  
The Lord shall guide thee continually.—Isaiah 58:11

#### 26—TUESDAY

For Rev. and Mrs. A. J. Terry, evangelistic service, Corrente, Brazil  
In hope of eternal life—Titus 1:2

#### 27—WEDNESDAY

For Rev. J. W. Newborough, work among foreigners, New Orleans, Louisiana  
In that day . . . shall ye call every man his neighbor.—Zechariah 3:10

#### 28—THURSDAY

For Mrs. F. M. Edwards, literary work, Rio de Janeiro, Brazil  
Looking for that blessed hope—Titus 1:13

#### 29—FRIDAY

For Miss Eva Smith, Havana, Cuba  
He knoweth them that trust in Him.—Nahum 1:7

#### 30—SATURDAY

For Miss Lora Clement, evangelistic service, Kong Moon, South China  
The earth shall be filled with the knowledge of the glory of the Lord.—Habakkuk 2:14

†Attended W. M. U. Training School

1888

## PROGRAM FOR JUNE

1928

The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Baptist Foreign Mission Board, Richmond, Va. For a few cents leaflets suggested in this number can be obtained from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala. See also book references on page 6.

Prepared by Miss Susan Anderson, Africa

### A BAPTIST "PALAVER" IN AFRICA

Hymn—There Is No Name So Sweet on Earth

Bible Study (See page 10.)

Prayer for hearts that will enter sympathetically into this study of Africa

Sailing for Nigeria

A Quick Visit to Our Mission Stations

1. Lagos
2. Abeokuta
3. Oyo
4. Iwo
5. Ogbomoso

(Follow each of these five talks by definite prayer suggested in program material.)

Abeokuta Girls' School

Its Beginning and Building

The Work of the School

W.M.U. Training in the School

Winning to Christ in the School

Hymn—The Morning Light Is Breaking

### SAILING for NIGERIA



**W**HEN your daughters visit their co-workers in Nigeria, perhaps they may do it in an air ship, but today we must be content to take a water ship from New York, and as you in this program are going to travel with and as a missionary, you must take a second-class ticket from New York to Liverpool, England. You may be fortunate enough to get passage on a boat that takes but five days to make the crossing, but most likely it will take from seven to ten. There is generally a wait-over in Liverpool between the American boats and the ones sailing down the west coast of Africa. What you do in this time of waiting depends largely upon what you

have in your purse. Sometimes there is a hurried trip to London with a stop-off at Bedford, or a day's visit to Cambridge. Sometimes one thinks of all the things needed in West Africa that could be bought with that trip-money, and so the days are spent in shopping. Saturday afternoon comes and the West Coast boat is ready to sail. For the older missionaries there is a bit of a thrill in getting on board and hurriedly searching the faces of the passengers to see if there are any other "old coasters" whom we have met before, sailing out with us. The voyage from Liverpool to Lagos, our port city, generally takes two weeks, never less and not often longer if one takes an English mail boat. It is impossible to tell the thrill that runs up and down the spine of a returning missionary as in the early morning the boat comes slowly into the Lagos



harbor and on up to the landing stage. Coming into the harbor, Lagos is truly a beautiful sight, but there are those who say she is much more beautiful seen from the deck of a homeward-bound vessel.

#### Lagos, Our Port City

**S**OUTHERN BAPTISTS have four churches in Lagos (*all self-supporting*) and one little forty-five-year-old school building, in which the missionaries try to take care of over 375 students, and one small mission house in which four missionaries live: Mr. and Mrs. Duval, Misses Lucile Reagan and Elma Elam. Mr. Duval, who is secretary of the Nigerian Convention, spends a good part of his time traveling from one district to another visiting the work, preaching to the people and conferring with the pastors and teachers and helping them in their work problems. Mrs. Duval is principal of the school with Misses Reagan and Elam as co-workers. In addition to their work in the school these missionaries have done markedly successful work in the Sunday school of the First Church and among the young men and women. There are at least three other people in Lagos that you must visit with me. First is Reverend J. R. Williams, pastor of the First Church. Some of us have sat in his church and listened to him preach to a congregation that packed the church and with a hundred or more outside listening-in at the doors and windows. Under the leadership of this pastor, who seems to have a business as well as preaching head, the church has done a very successful and far-reaching home missionary work. It is with a good deal of pride that I introduce W.M.U. visitors to Mother Agbebi (*Og-ba-be*) who truly is a mother to Nigeria's W.M.U.; and to Sister Hannah Williams, her loyal co-worker in W. M. U. work. As Mother Agbebi bids you welcome in her low soft voice and in very good English, and as you look into the faces of these two women, you know that you are in the presence of two of God's noble women.

**Prayer**—Pray that God will hear

the prayers of these missionaries for a man to be principal of the school, for money that they may build a much-needed school plant and missionary residence, and that His blessings may rest on the splendid leaders in the Lagos District.

#### Abeokuta

**B**UT we must go. The Abeokuta (*Or-be-o-ku-ta*) Girls' School Ford is outside impatiently waiting to take us 60 miles further inland to Abeokuta. Some of us love Abeokuta but some who are not of "us" but who come to Abeokuta just now and then do not. The men (*but not missionary ones*) say that there is but a thin lid between Abeokuta and that place about which "Mr. Dante" knew so much! We shall go first to our Girls' School and there we shall be greeted by our missionary who has seen the longest years of service on the African field, Mrs. Carrie Green Lumbley. It is afternoon when we drive up to the mission house and as soon as we have tidied up a little we shall have a cup of Mrs. Lumbley's tea which is so "just right" that even Americans have been known to drink three cups. As soon as tea is over we shall get in the car again and drive over to Miss Young's. W. M. U. visitors will be especially interested in seeing Nigeria's W. M. U. headquarters and Miss Young will introduce you to her corresponding-secretary-field-worker - young - people's-leader all in one. She is Miss Rachel Kuye, a graduate of the girls' school and a most efficient and faithful worker to Miss Young in her work for Nigerian women and children. Miss Young will tell you that her W. M. U. is now paying Rachel's salary, \$36 a year, and supporting a girl in the school each year at a cost of \$60, paying the traveling expenses of its officers to all necessary meetings and all of the Union's running expenses, which includes the printing of year books in which there are programs for W. M. S., Y. W. A., G. A. and Sunbeam societies; and that each year at Convention time they make a gift to some part of the general Baptist work. One year it was a \$100 to our hospital

for equipment, another year it was to our convention monthly religious paper. W. M. U. is coming to mean to the Girls' School what the mother Union means to House Beautiful. Two years ago after very heavy rains, one end of the administration building of the new school plant fell. The walls were built of mud and the foundation not being of stone, became soaked with so much rain that the end wall fell. It was an "unsettling" time. There was no money on the field to put it back with and we knew full well that we could not get one penny from the Board with which to rebuild it. What were we to do? One suggested this; another that. Then Miss Young said, "Folks, the W. M. U. will put that wall back! I'm going right home and start things going. I'm going to tell the women I want \$500 and I'll get it!" The wall fell in October and the W. M. U. Convention did not meet until April. Miss Young began writing letters and she and Rachel visited the different districts, and money began to come in. The rebuilding of the wall was begun on faith. Would the balance of the money come in at Convention time? Oh, my sisters, it did come, and with it enough over to buy new desks for the class-room. And this was over and above their usual gifts! That night of the Convention, when the W. M. U. president presented the Girls' School with a check that was more than enough to pay for the wall, was a gala night in the Convention. We were proud and happy and humble. God had blessed us beyond that which we had asked.

Before we leave Miss Young's house we must look around, for this was Mrs. Lumbley's first home in Africa and it was here that our only girls' school was born. Later on we must have the story of this school, but now we must salute Miss Young's little family of five girls and three boys and hurry over to our third mission house in Abeokuta. This is our Boys' High School in charge of Mr. and Mrs. I. N. Patterson. In addition to having charge of this school and teaching in it, Mr. Patterson is su-

perintendent of three churches in the city and fifteen out-station churches and schools. The growth and development of the high school the two years under the Pattersons have been most gratifying. East session over thirty boys who came and begged for admission were turned away because we had absolutely no room for them and no teacher. Christian, heathen and Mohammedan boys attend the school and in the past year both heathen and Mohammedan boys definitely accepted Christ, and six from the last graduating class went to Ogbomosho to be trained in our college and Seminary for definite Christian work.

But we must hurry back to the girls' school. Your hostesses plan to show you tonight how your missionaries play. Night comes on, but it isn't dark, for the moon is big and glorious. The supper bell rings and the guests are surprised to come into the dining room and find no sign of anything to eat—even the chairs are gone from the room and the small table and the Edison! One of the missionaries comes and takes you out on the back porch and you look down on a picnic supper served on the tennis court. After a truly thankful blessing, we scatter around in comfortable chairs on the court and talk and eat. When all have finished, the girls take away the dishes and then we have games—all kinds of games that make us run and play and forget that we are grown-up, dignified missionaries. About 10:30 someone suggests that it is about time to go home, but we want a little music first and the Edison is started. After awhile "Abide with Me" is put on and we all grow quiet as the prayer of our hearts is uttered in this beautiful song. Then those who live in the other two houses say good-night and we are all off to bed with the understanding that we will have breakfast at seven.

**Prayer**—Pray that God will continue to bless the W. M. U. of Nigeria and that we may soon have another missionary couple to help in the Boys'



School and the general mission work of Abeokuta station.

#### Oyo

**A**S SOON as breakfast is over next morning we start out for our next mission station seventy-five miles further on. On our way we pass through Ibaden, one of the largest cities on the continent, and in this city we will visit the largest market in the world. We have never had a missionary stationed in Ibaden, but we have a self-supporting church and school there and from this district many girls have come to our school. When we reach Oyo (*Or-yah*) we drive to our two mission houses and find both empty. Mr. and Mrs. Carl Powell, who are in charge of this district and the great Saki District still further north, are home on furlough. Mrs. Powell has had most remarkable success with the women of this district. Many are tithers and have learned to read their Bibles. It is not unusual to have 75 in attendance on the weekly meeting of the W. M. S. in one of these churches. There are hundreds of miles in this and the Saki District that are left entirely to southern Baptists. The people are begging for missionaries. Young men, who have gone down on the coast as traders and while there become Christians and learned to read, have gone back home and read their Bibles to other young men who in turn have desired to learn to read. Eight years ago the missionaries stationed in this Saki District sold hundreds and hundreds of primers and many Bibles to these young men who sent messengers down begging for a missionary or teacher or, they said, "If you can't do more, just send some of your Christian school boys up to teach us during vacation time". One morning before breakfast, an old man came to buy a Bible. He lived many days' journey up country and was getting ready to return home. He had promised his son not to come back without a "Bibeli". The missionary said "Baba, (*father*) are you a Christian?" "No, no, ma, I am a Mohammedan." "Well, baba, have you heard any of the stories from this

Book?" "Ah, yes, ma, the boys read to us, ah, ah, ah, it is good; it is sweet; there is much wisdom there! We have not heard such before." So there you are: young Christian, Mohammedan and heathen men reading the Bible to Mohammedan fathers. "My Word shall not return unto Me void." In 1920 when these messengers came begging for help we promised we would do our best for them. Today, in 1928, these messengers must walk 114 miles further to find a missionary to make known their plea! Not one new worker can we put into this field, and during the last term of service even the traveling allowance was so cut that Mr. Powell had to travel hundreds of miles on his bicycle and on foot instead of going in his Ford. We have some splendid trained workers in two or three of the largest cities in these districts, but we need more and we need two missionaries always on the field.

**Prayer**—Pray that we may have the needed missionaries for the Oyo and Saki Districts and for the native workers already there and for God's blessings upon His Word as it is read by and to these who are followers of other gods and prophets.

#### Iwo

**A**FTER lunching at Oyo we will start out again for our Industrial Mission at Iwo 27 miles from Oyo. Here we find a strong Mohammedan town in which Dr. and Mrs. MacLean and Mr. and Mrs. McCormick live. Dr. McLean has charge of a group of young carpenter apprentices, and while he trains them to be skillful in their work as builders and furniture makers he also teaches them to be workmen that need not to be ashamed in the business of rightly dividing the Word of Truth. We might call this our factory for the making of Christian laymen, and how they are needed in Africa! Mr. McCormick went out to Africa to start an agricultural school, but because of our shortage of missionaries and funds, year by year the mission has found it necessary to use him in work already established. At present he is supervisor of all our

educational work in the Colony and spends most of his time visiting and examining the schools. Mrs. MacLean is in charge of the woman's work of the district and head of the day school. The women in Mrs. MacLean's society have their own Standard of Excellence, and it is a joy to visit them and see how interested they are in reaching all the requirements. This society meets each week in the home of the missionary. Mrs. McCormick, graduate nurse of Johns Hopkins, through her medical work is a wedge, opening the hearts and homes of heathen and Mohammedan to the message of Christ. An ill Mohammedan or heathen will listen to the reading and explanation of God's Word if that is the price exacted by the "dock-i-tor" lady. At present Mrs. McCormick is using her influence to get the king to help her make some sort of provision for the lepers of the town who are now almost entirely uncared for.

**Prayer**—Pray that God will give His Holy Spirit to open this Mohammedan town more and more to the Gospel of Christ and that the same Spirit may open the purses of southern Baptists that the equipment so needed at Iwo may be given.

#### Ogbomoso

**W**HEN we leave Iwo we travel another 60 miles to Ogbomoso (*Og-bomo-shaw*), perhaps our best known station. For some years Ogbomoso has been regarded as a sort of headquarters because a larger number of missionaries has been stationed there to work in our hospital and College and Seminary for young men.

**Our Hospital**—Dr. Green, Dr. Lockett and Miss Kersey make up our missionary hospital force—better known for their quality than quantity. Dr. Green, builder of the hospital, spends a good part of his time itinerating in the great Ogbomoso District, preaching, teaching and healing as he goes, while Dr. Lockett and Miss Kersey remain in the hospital. God has greatly blessed the hospital work, giving the work and workers favor in the eyes of natives and

the European government officials. One of the doctors writes: "While the poorest is welcomed and never turned away, we are pleased to see the more influential also manifesting confidence in our hospital. Some of the leading native rulers have sent their people for treatment during the last year". Year by year the hospital is coming to be more and more a blessing to all and particularly to the African mothers and their babies. Just recently a new doctor and wife have been appointed to the hospital, Dr. and Mrs. Anders. There is great need for another nurse to assist Miss Kersey and to take her place while on furlough.

**College and Seminary**—Mr. and Mrs. George Sadler and Mr. and Mrs. W. H. Carson are in charge of our combined College and Seminary. All over the country there is the cry for trained teachers and preachers and this is our only school for training them. Perhaps the training of these young Christian men to be teachers and preachers is our best way of making the name of Jesus known to the greatest number of people. No record of our College and Seminary would be complete without mention of Professor Oyerinde (*O-ya-ren-da*) who has been a bulwark of strength to the missionaries on the staff and an outstanding example of Christian manhood before the students and people of the town.

There are about 75 students in the school and they do not wait until they have graduated to begin to do church work but, under the direction of the missionaries and teachers, they go out each Sunday to teaching and preaching work in the town and near-by villages, and during their vacations they go into districts, far and near, on evangelistic tours. Pray for the hospital and its work; for the school and its work; for the strengthening of the many Christians in this district that many more may be won to Christ.

#### ABEOKUTA GIRLS' SCHOOL

**I**PROMISED that you should have the story of our girls' school. Its beginning was as follows: Southern Baptists have but one girls' school in



Africa and it took the persistent, dominant faith of a little English woman to give us that. Carrie Green of London had dreamed for years of being a missionary to Africa. She met and married Mr. W. T. Lumbley, one of our missionaries. When Mrs. Lumbley reached the West Coast she was so delicate and frail looking that some wondered if she would be able to stay out the first term. A little daughter came and was given the name of "Omolayo" (*child of joy*) by the Christian natives. When she was less than three years old, God took her home. Later a little son was born. After about ten years of married life and while they were at Mrs. Lumbley's home in England on furlough, Mr. Lumbley died quite suddenly. A few months later the little son followed father and sister, and the wife and mother was left alone. With the passing of the months, her heart turned back to Africa—especially to the young girls. She wrote to the Foreign Mission Board asking that she be allowed to return to work among the women and girls. At that time no unmarried woman had ever been appointed to our African field. It was considered unwise by our Board to send a young woman to that country without the protection of a man; but finally Mrs. Lumbley was reappointed to return and to live in Oyo with her missionary relatives, Rev. and Mrs. Pinnock, and do work among the women. But she was homesick for her first African home, Abeokuta, and she could not forget her great desire to begin a school for girls. Not many months passed before she managed to get there. She invited the daughters of the mothers she knew to come to her home to learn to sew, to get pictures, to get pieces of brightly colored cloth—like Paul, she tried many ways hoping thereby to win some. She made friends with the girls in the market places. Months passed and quite a few girl friends were made who came faithfully and regularly to classes held on the porch of the mission house. They were learning to read. Months passed: they could read; more months passed—they

could read and write as well as the boys could! Others wanted to come. Mrs. Lumbley felt that she was justified in asking the mission to endorse an appeal to the Board in America for money to put up a class room for her little school. The mission, not feeling that it was time yet to put money into the education of girls, voted against this request. Time passed and the school continued to grow. Again Mrs. Lumbley made her request and was again disappointed. Where there is a will there is a way, truly: Mrs. Lumbley had prayed for money to build a class room. She decided to answer her own prayer. Mr. Lumbley had left a little money. It was intended for that time when she would be no longer able to earn her salary as a missionary, but that time was some years off she hoped. The school was needed now. The building was begun. Later Dr. Lockett, one of the missionaries who believed in Mrs. Lumbley's plan, sent a substantial check to help and so two classrooms grew where formerly there had been nothing. Each time Mrs. Lumbley went on furlough the school suffered and sometimes had to be closed for there was no missionary who could give all of his or her time to it. Even so it prospered and parents came, with the request that she keep the girls in the compound—that she open a "boarding" department. For sometime the boarders were kept in the downstairs rooms of the mission house. Once more a request was made of the mission, this time for money to put up a dormitory for the girls, but there was no money available. When the English government men and traders in the town knew that Mrs. Lumbley wanted money for a dormitory they said she should have it: they would help her. A native builder was secured but it was necessary that Mrs. Lumbley superintend the building, going out each day to measure and level and plumb, and when the men in the mission saw the completed building they said there was not a better put up building in the mission. Now the classrooms were up, the dormitory was up, and the students were there. Was Mrs. Lum-

ley satisfied? No. For sometime she had been asking her Lord and the Foreign Mission Board for a young woman to help her in the work, and in 1917 Miss Olive Edens was sent out to help in the school. 1917-18-19 slip by and in '20 two more young women were sent out and were stationed first at the Girls' School. One of the first things they remember about the first days was being led by Mrs. Lumbley to the back porch of the mission house. She pointed to a hill about a mile away and said: "Yonder is where our new girls' school is to be. You see we have outgrown this place. I have asked God for ground on that hill. At the next mission meeting I am going to ask the missionaries to back me up in asking the Board for \$50,000 for a new girls' school plant". And that time, wholeheartedly, the mission was back of her. The Board sent out \$35,000 with the promise of more later. At once steps were taken towards securing the land for the school. Europeans cannot buy land in Africa and we must lease it through the native king. When the king knew the special land that Mrs. Lumbley wanted he said at once that she would not be able to get it. The rest of us were ready to accept his word as final and were for choosing another site, but Mrs. Lumbley was undaunted. She began working and on every side met opposition. She became ill and was invalided home—some thought never to return. When she went home it was with the understanding that the missionaries would keep on working for the Idi Aba site. The old school was badly overcrowded. The classrooms were used for sleeping rooms at night. We kept trying to get the Idi Aba site, but each time were told to choose another. We agreed on one and found that it could be had and wrote to Mrs. Lumbley urging that we wait no longer on the old site but take the new and get things started on the new buildings. A letter came back "Take no other site; God has given me ground on the Idi Aba hill". Well? Yes, we waited. Mrs. Lumbley returned and once more visits

were made to the king. One day a letter came from the king saying that at a certain hour that afternoon he would drive by for Mrs. Lumbley and they would go out and see if they could agree on a site for the school on the Idi Aba hill! Not many weeks passed before the lease was signed and the land was ours for 99 years! The next thing was a builder. Dr. McLean of our industrial mission had already drawn up plans for a splendid administration building with a chapel in the center and five big class-rooms on either side, for a dormitory to accommodate one hundred and fifty girls and for a house for the missionaries. There was no man on the field who could be released from his own work to put up our buildings. The government and native contractors were so far beyond us in charges that we could not consider them. Had Mrs. Lumbley been led thus far only to be disappointed? How true—how terribly and gloriously true it is that God moves in a mysterious way: About this time a young English building contractor, Mr. Litchfield, with missionary inclinations, came out to the West Coast to take charge of the industrial work of an English missionary society. Soon after landing he found that he could not co-operate with the head of his mission and he resigned and made his plans to return to England. While in Lagos on his way back, he met an official of the Church Missionary Society who was looking for a European to take charge of their industrial school in Abeokuta, the Girls' School city. He, knowing the need of our mission for a builder, immediately got in touch with Mrs. Lumbley and the secretary of our mission and Mr. Litchfield became head of the Abeokuta Industrial School with a contract to put up our buildings! Work was begun at once. A good part of the time over one hundred and fifty men and women and children were employed as dirt and stone carriers, mud mixers, mud carriers, wall builders and carpenters. Day by day the mud walls went higher and a little higher. In the early mornings Mrs. Lumbley and volunteers



from the student-body walked out to the buildings and while the girls carried stone and dirt, Mrs. Lumbley marked out beds and put out shrubs for the new compound. They came back just in time to have their baths and breakfast and get to school on time. After school in the afternoon they went out again. When the buildings were nearing completion, Mrs. Lumbley "took our breath away" with the announcement that she was going to ask the English governor of the colony to come up to the opening and dedication of the buildings. Would he come? Of course not, we said. Did he come? Of course he did. The buildings were to be dedicated in October. The rains came on—floods and floods of rain. The river between our town and that of the governor rose above the bridge and all travel between the two cities was stopped. "The governor would not come now" we said, for his plans were made to come through the country in his car. A message was received that he and his staff were coming up by special train! Missionaries came from Lagos, Oyo, Ogbomoso. The only disappointment we had was a message from the MacLeans, the architect and his wife, saying that they were held up by high water and could not possibly get there. Captain Brackenbury, head of the Abeokuta Government Staff, sent over loads of gorgeous flowers. The day was a beautiful success. Even now as I recall it and the words of the governor and Mr. Duval and Mr. Sadler of our mission as they paid honor to "the little scrap of a woman" (*she weighs sometimes just under, sometimes just over a hundred pounds*) whose undaunted faith and tireless energy had made possible the occasion, my heart thrills within me. After inspecting the building, the governor said that there was but one other school plant in the colony that was equal to it—Government King's College for men in Lagos. It is built of brick and ours is of mud.

#### Work of the Girls' School

AND NOW that our buildings are up, what do we inside those walls? After showing an English government

official over the plant once, he said "I suppose you are training these girls to be stenographers and office workers, are you not?" "No, we give no business course at all." "Then" said he, "what is the use of educating them if they are not going into business offices?" The missionary paused a second and looked him straight in the eye: "And do you mean to say that you think it is more important that the stenographers and book-keepers of a country be educated than the mothers?" His only answer was a shrug of the shoulders! In addition to taking the girls through the sixth grade, we give them industrial training: laundry work; some cooking; machine and hand sewing; fancy work and darning; the fundamentals of mid-wifery and the care of small children. The last course is easily the most popular course in the whole school. As yet we have no trained nurse to give this course: one of the missionaries, feeling the great need of such a course, decided to study all the nurses' books she could get and gave the course as best she could herself.

#### W.M.U. Training in the School

ON EACH Sunday afternoon at four o'clock we have our W. M. U. meetings: Sunbeam Band, G. A., and Y. W. A. They are real and proper organizations and give full programs each week. At the business meeting at the beginning of each quarter, they nominate and elect their own officers and they do it in decency and in order. Each girl in the G. A. and Y. W. A. keeps a full record of all reports and of the work done at the meeting so that she will be trained to do this when she returns to her home church and district. For some years to come in many of the districts these girls will be the only women who are able to keep such records. Each of the school organizations is divided into groups, and the groups "take their turn" in preparing and giving the programs. I would like to say so loudly that all at home may hear: During the last three years in Africa, I do not recall that one single girl in any one of these organizations

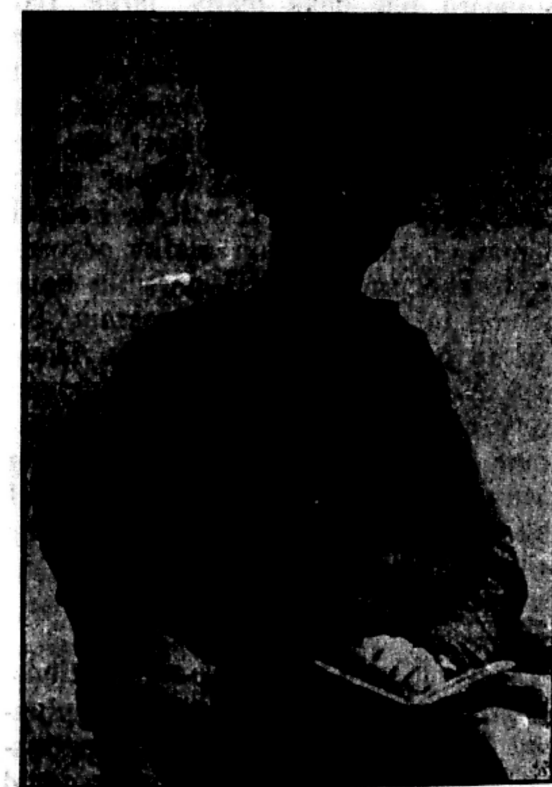
read her part. Many of the girls preside over the meetings with a great deal of poise and dignity. House Beautiful is not one tiny bit more proud of her daughters than the Abeokuta school is of hers!

#### Winning to Christ in the School

ON THURSDAY AFTERNOON we have our school prayer-meetings: the Sunbeam age in one room; the girls who are Christians in another; and those who are old enough and yet not Christians in another. In this last we try as best we can to lift up Christ before these girls and to help them to realize their need of Him. Each year sees some saved; each year sees some, for whom missionaries, teachers and Christian girls have prayed and worked, still unsaved; but I think I can truly say that no girl has ever graduated from the school who was not a Christian. One of the missionaries, while talking with one of the graduates, asked if there was any one thing the school had done for her that stood out above all other things, and she said, "Yes, ma, before I came to school I had accepted Christ as my Saviour, but I didn't understand what being a Christian meant. Now I know, and that is the best thing the school has given me".

In July of this year—just one month after you have this program—Mrs. Lumbley, after more than thirty years of service in Africa under S. B. C., retires. How frail are words! How frail are words! How utterly frail and weak when the heart is dependent upon them to show forth its deep emotions. Thirty years of work and play; of sorrow and heartache and high, sometimes choking joy. Thirty years of "proving the Lord". "Prove Me now herewith, saith the Lord, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room

enough to receive it." Truly He has kept this promise: the little porch school of less than twenty years ago has grown until today it requires ten class-rooms and thirty-five dormitory rooms to hold His blessing. The last work of Mrs. Lumbley for her beloved African school is the building of a new and larger dining room, which is to be finished by July. It isn't given to all of us to know the deep emotions that will crowd upon her heart when on her way to the station, she turns for a last look at the school that is the child of her heart. We will leave her here and pray that He who through the years has been her guide and inspiration will continue to fill her heart with such fullness of love that she will not miss her girls too much. And will you not remember those who are left behind to carry on as best they can the work that she has given to us?



Mrs. Carrie G. Lumbley

#### RUBY ANNIVERSARY PROGRAM (Concluded from Page 5)

Song—Our Ruby Offering (See page 35. *Let this be sung while the nineteen women still stand in tableau formation.*)

Recitation—Half a Ruby Year (See page 35. *Preferably have a Royal Ambassador recite this poem.*)

Daisy-Chain Forming "Ruby Year"—(See paragraph 3 on page 4.)

Prayer by Pastor





## Y.W.A. PROGRAMS



Material found in the general program on pages 15-23 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

### FIRST MEETING

#### Topic—Just Suppose???

Hymn—Selected Hymn of Praise  
Devotional—Bible Study (See page 10.)

Prayers of praise for a knowledge of Christ.

**A**N OUTLINE for this program seems not necessary, as each part begins alike. Have the poster which you have used for announcement of the meeting in the room and visible to all. Have only the words "JUST SUPPOSE" printed on the cardboard but have many large red question marks placed after. Of course tell that this is the topic of the program and give time and place of meeting. Let each girl who is to take part on the program wear a large question mark cut from red paper. It will be helpful to number the question marks according to the program. If possible have pictures to use during the program: an African baby, a girl, a mother. Have tiny question marks cut to be given every member at the close of the program, explaining that Christ is asking a question of every girl—"What will you do for Africa?" This sounds very primary but most of us enjoy being in that class.

#### Just Suppose

**WE LIVE** in a world of suppositions.

We seem to be gifted with imagination that keeps us always "just supposing", supposing things that never could have been or never will be or things that might happen to someone else if not to ourselves. It isn't an unfair request to make of Y. W. A's. that for awhile they give themselves up to supposing. Let us allow the things that we are supposing to become so real that we can never forget them. Let us also be con-

scious that they are not "vain imaginings" in the lives of millions but that they are tragic realities.

*Just Suppose*—you had been born in heathen Africa? As a baby there you would open your eyes upon a queer looking world, for the walls around you would be of mud and sticks and your little body would rest on a bed made of banana leaves. That world might look dark because the smoke from the fire-light in African homes has no way to make its exit and usually mingles itself with the atmosphere of the room. Almost the first event of your life would be the very hilarious birthday party—that is if you were not born on an evil day according to the witch-doctor and did not have to be destroyed to satisfy the gods. There would be a great feast with dancing and beating of drums to frighten away the spirits. After a few days of such celebrating a visitor would come to cut your tribal marks. He would cut around a tiny area of flesh on either cheek and forehead and leave it to do its work of torture. You might escape infection and death as some do but you might suffer death as so many others do. These marks will later be considered marks of honor, indicating that you are not a slave. After a few more days another visitor arrives, a priest or priestess who will bring all sorts of charms: bracelets for the neck and ankles and anything that will make noise to drive the evil spirits away. As soon as you are old enough to drink water you would likely be a victim of "Sobia"—a disease caused from drinking the water which the mother brings before day from a polluted water-hole. The germs in the water would develop in your body tiny worms that must make their way out through decayed

flesh around your joints. How many thousands die because no missionary has taught them to boil the water!

*Just Suppose*—you had been this baby? The mother brought the baby to the missionary nurse. After the usual salutations the mother opened the baby's mouth and showed the nurse two new upper teeth—the baby's first teeth. The nurse thinking of course that she was happy over it began to smile and salute the mother. The mother's face showed she was troubled as she was trying to tell her something. She finally understood that the mother was begging her to pull those teeth. The nurse felt that she must be misunderstanding her and called for an interpreter. She learned that there was a belief that if a baby's upper teeth came before the lower ones it meant that the child would rule the father and mother and bring disgrace and dishonor upon them. When this happened the baby must be put to death. The mother had heard that the nurse could take out even a grown man's teeth so surely she would take out her baby's teeth and make it possible for her to keep her baby. The nurse tried to tell her the folly of such an idea but the mother persisted. The nurse sent for the cook who was the outstanding Christian of the town and asked him if this mother really believed this. He answered: "Her mother believed it, all of us who are not Christian believe it!" The nurse said: "Cook, don't they love their babies?" "Ah, ah yes, Ma, just as much as the white mother. That's why she came to try to save her child's life." The missionaries would not pull the teeth and the only way they could prevent the mother killing the child was to say they would take her to the government man and accuse her of murder. The fathers force the mother to do the work of destruction for it is custom. They usually strangle the babies or allow them to be smothered. Always there rings in the missionary's ears "A ni lati se be"—"We have to do so"—or suffer the punishment of evil spirits.

*Just Suppose*—you had been this

baby? A dear little baby came to gladden the hearts of one father and mother in far-away Africa. Their joy lasted for just one hour before the rejoicing changed to despair and bitter emptiness. The baby did not die—neither was it stolen. The father went to the witch-doctor to find out if it was a good or an evil day. After putting away the chicken which the father brought as his pay the doctor took out his paraphernalia and proceeded to find out the fate of the new born. He shook his head as he gathered his seeds and bones and trinkets together saying "It's evil day" which meant that the child must be destroyed. The father buried his face in his hands and asked if all his fowls and cattle would save their only child, but no! it was an evil day. The father finally made himself go home to tell this happy young mother that her baby must be thrown out to satisfy the gods. Reaching the village where he had built the little reed hut one year ago for his bride he found her breathless awaiting the fate of the precious baby. The sound of sobbing broke the quiet and then wild frantic shrieks accompanied by beating of breasts and pulling of hair were followed by sudden quiet. Some one broke the silence saying, "The white man tells us there are no evil days". Again silence reigned and then the mother said: "Can't we send the baby to the mission and see if they can find some way?" "No! that will not satisfy the gods—don't be foolish, we will suffer". Torn between her love for the baby and her fear of the spirits she knew not what to do. Finally she gave up her child. She begged that it be killed and not buried alive. But the spirits don't want dead offerings so the child must be buried alive and the longer it suffers the greater is the blessing to the family. The old grandmother had given up so much to appease spirits that she was hardened. She went away and buried the child in a little mound along side of many others who had also been born on "evil days". As she left the grave someone who had watched from behind the scene crept out, quickly



pulled away the soil. This youth of 22 wrapped the tiny baby in his lamba (*white drape around his neck*) and went his way to the white man's village.

The baby grew up to be a splendid girl and became a Christian under influence of missionaries. She had heard the story of her narrow escape from the fate that came to so many thousands. Her playmates were boys and girls who also had been pulled out of the jaws of death. Her people visited her because somehow news of the rescue of a child always reaches his parents. They brought gifts but could not entice her away because she had come to know their crime and to understand that she was safer in the school. She grew to womanhood. One day a letter came to the matron of the school and with it came another letter. The letter to the matron was from a young man in the school who had been rescued from death at birth. It read "I love Rabao with all my heart and want her for my wife. If you think it is good you may give her the letter". The letter which was delivered read as follows: "Dear Rabao, Man was made for sweet things and so he is always seeking that which is sweet. I have tasted many bitter things in life and so have you. But I have tasted sweet things like honey and the songs of birds but I have found the sweetest of all and I want you to be my very own". The matron taught her what the Christian marriage vows meant. These two were married and when the baby came to live with them Rabao gathered it in her arms and said, "Aren't you glad we don't have to throw our baby away as you and I were thrown away?" The happy father said, "Thanks be to God and the missionaries". (*From Missionary Review of the World*)

*Just Suppose*—you should grow to be a little girl of school age in Africa? If you were close enough to one of the few Christian mission schools you would have a school to attend—or if you lived in a large city you might attend a government school with a curriculum as

high as the fourth or fifth grade. But if you lived where most little girls in Africa live (*in heathen communities*) you would not go to school. You would be very religious very early for your parents would worship many gods. There are no churches so you must do as others—go often to the "Devil's House" and carry food and such gifts as will keep the spirits so satisfied that they will not come to your home or to you. African girls are subject to many tragedies.

*Just Suppose*—you were a girl in Africa and had happened to the misfortune of being a "pawn"? You probably imagine what this means but likely no one except the girl who is actually the victim can understand its full significance. Being a pawn is even worse than being a slave because a master takes a certain amount of care of his slave but not so with a pawn. The African, like his white brother, borrows money. Sometimes it is to pay for a big feast—sometimes for a wedding, often for a funeral, for at each of these occasions there must be dancing, feasting and drumming. Many times a man borrows money to pay for a new wife for he may have as many as he can pay for. When he borrows money he must give security and often gives his little son or more often his daughter and she becomes a pawn. She must serve her master in any way he wishes until the father repays the money borrowed and how often it is years. One certain girl in Africa was given as a pawn. A Christian man became interested in her and through him one of the missionaries learned of her. This missionary paid the price for which she was being held (*thirty-five dollars*) with the understanding that she would be given to her to educate. The mother not being a Christian was very angry and for two years after she was taken to our mission school the girl did not go home for fear of being kept there. But now she visits her home and her mother visits her at the school. She is unusually bright and appreciates her escape from the life of a pawn.

*Just Suppose*—you lived in that tiny spot on the map of Africa which represents our Baptist work? The spot is small compared to Africa's area but you might live in the area of that spot and yet be too far away to attend the Girl's School at Abeokuta. But just suppose you were one of the few girls who have such a decided privilege. You would have a course through the 7th grade. Besides you would take industrial training, Christian living, laundry work, cooking, sewing and a course in home-nursing. Each Sunday afternoon you would have your Y. W. A. meeting. (*See W. M. S. program—"W. M. U. Training in the School", page 22.*) On Thursday afternoon you would have prayer-meeting. (*See W. M. S. program page 23, "Winning to Christ in the School".*) On Sundays you would be a real missionary. The girls go to the villages near the church taking cards and pictures for the children. As they go they sing Christian hymns to native tunes. They tell Bible stories and teach verses to the children. Many heathen children can quote one verse of Scripture after another and even as long passages as the twenty-third Psalm. Then comes a chance to reach the mothers for in Africa as elsewhere it is true that "a little child shall lead them". The girls then tell the story and preach Christ and His saving power. A missionary says they put us to shame in being able to use the Scripture. Then they go to the church to teach Sunday school and to talk to any who may want to hear.

*Just Suppose*—you had been one Y. W. A. member who had the missionary to go with her one Sunday? They started at eight-thirty out into the homes of the Sunbeams and Sunday school pupils of this girl. They visited many homes, some Christian, some heathen and some Mohammedan. They read from the Bible. In one compound they met a Mohammedan young man who tried to reflect on the Christ whom the Y. W. A. girl was preaching. She opened her Bible and was able to meet every argument of his with a note of

triumph noticeable to the great crowds that gathered. She told what Christ had done for the world and what the missionaries of Christ had done for the world and asked him to tell what Mohammed had done to save the world and what his followers had done. She stood a living witness for her new Christ. The Mohammedan just smiled as if to say "You win". Then they came into a village where the heathen were making preparation for sacrifice to idols. This girl called them around her and told of Christ who made the one great sacrifice. Then they visited an old sick woman to whom she read the Bible. They visited one old lady who refused to listen and when the girl reminded her of old age and her danger, she replied: "The devil brought me into the world, I've served him all my life and when I die I want to go to the devil". The missionary herself says that they never saw that woman again. They returned many times but no trace of her could be found. After this busy morning they went to Sunday school where she told stories and read the Bible. Going home the girl said to the missionary: "I could just lie down in this sand and die!" "Whatever is the matter"? If you had followed her that day do you suppose you might have suggested that she was tired? Publishing glad tidings all day long isn't an unusual way for a Nigerian Y. W. A. girl to spend Sunday. Can you measure up?

*Just Suppose*—by your prayers and gifts you could help some African girl to know and appreciate the differences between a heathen mother and a Christian mother? The following was written by an African girl who leads a Girls' Auxiliary.

"A heathen mother believes in the worship of idols. She trains her children to worship idols. They help the mother make a living by carrying loads of corn or beans to sell. She does not know how to take care of her children. Her house is full of idols. She fights always with her husband. She wears dirty cloth next to her skin. She gives her children away through the idols.



She lives in poverty. When she dies the Ologbonis come and bury her in her house.

"A Christian mother believes in Jesus Christ and does His loving will. She trains her children to read the Bible, to pray to God and to live as Christians ought. She sends them to school and when they get their diplomas they begin to make a living by teaching, by being nurses or women's workers. She lives in harmony with her husband and children. Her house is beautifully dressed. She wears clean cloth next to her skin. She helps needy people. She goes every Sunday with her children with their tithes to give to the Lord and thank Him for mercies. She prays without ceasing. She goes to Christ in time of trouble. When her children grow up to get married, she finds out what kind of man or woman her children will marry with. They celebrate their marriage according to God's will. When she dies she dies as a Christian ought.

"I will rather be a well educated Christian mother and teach my children in the right way."

*Just Suppose*—that this letter should be significant of the longings and needs of millions of African girls? It is. Suppose Christ should make us responsible for these millions? Christ has

made us responsible. Suppose God should call every Y. W. A. to be a missionary? That is what He has done. Suppose Christ should expect every Y. W. A. to give sacrificially? He does—He expects us to give no dimes and quarters that we happen not to spend, not "until it hurts" for it hurts some to give at all. But He expects us to give until we must be deprived of some necessity and not some luxury. Just suppose Y. W. A.'s everywhere gave sacrificially? This particular missionary and many others would return to the places God has called them. Suppose every Y. W. A. answered the call of God? If they should everyone would either be in a mission field or would have a representative there. Just suppose every girl should tithe, should persuade her parents to tithe and should have it understood that all money in the new home established would be tithed? The earth would soon "be filled with the knowledge of the glory of Jehovah as waters cover the sea".

It is significant that as the last words of this program are written a letter comes from Miss Mary Perry who is in the school at Abeokuta. They have one hundred and ten boarding students and of course town students besides. This time last year there were four mis-

(Concluded on Page 31)

#### SUGGESTED OUTLINE FOR SECOND Y. W. A. PROGRAM

(Based upon Material in W. M. S. Program, Pages 15-23)

(Poster—Pictures of ships pasted on cardboard. Print the topic, time and place.)

**Topic:** "There Go the Ships"—(Ps. 104:26)

Hymn—From Greenland's Icy Mountains

Scripture—John 4:35-37

Prayer

Via New York City and Liverpool—(See W. M. S. program under "Sailing for Nigeria", page 15.)

"Where Africa's Sunny Fountains"—Lagos (See page 16.)

A Ford Ride—(See page 16.)

An African Picnic—(See page 17.)

Prayer

The Dock-i-tor Lady—(See pages 18-19.)

The Three-fold Gospel—(See page 19, Ogbomoso.)

Missionaries Telling the Love Story—(See pages 20-23.)

Hymn—We've a Story to Tell

Prayer that we may be true to our trust as stewards of the Gospel



## RIDGECREST



### THE GATEWAY to NEW-OLD QUESTS:

### THE PATHWAY to a WIDER WORLD



THE PROGRAM at the Fifth Ridgecrest Y. W. A. Camp will step along like this. Don't you want to be in it? Naturally a printed page can't carry all the jolly joy and perfect pleasure, all the inspiring impressions and fine friendships that make Ridgecrest Y. W. A. Camp such a Mecca for Y. W. A. girls. Fill in with all that you can dream of for a happy vacation and come to Ridgecrest to discover delights of which you hadn't even thought.

- |               |  |
|---------------|--|
| 7 A.M.        | Morning's here, let's get up!  |
| 7:30          | Smell that coffee. Breakfast   |
| 8:45 - 9:30   | Through the Gateway with John in the Quest for Christ: Dr. C. L. McGinty |
| 9:50 - 10:00  | Happy Plans for the Day Announced  |
| 10:00 - 10:50 | This Is the Way to Greater Y. W. A.                                      |
| 11:00 - 11:50 | Study Trails to a Wider World  |
|               | In Our Own Enlarging America   |
|               | Miss Emma Leachman   |
|               | Mrs. Una Roberts Lawrence  |
|               | In Changing China  |
|               | Miss Rose Marlowe  |
|               | In Seeking South America   |
|               | Mrs. W. E. Allen   |
|               | In Beautiful Japan   |
|               | Miss Naomi Schell  |

12:15 First (and Last) Announcement for Dinner

Afternoon The trail up the mountains or to the swimming pool? Hire a horse to ride? Go on a scenic auto trip? Something else? Choose a pleasant afternoon-path and follow it till sunset time?

- |             |                                |
|-------------|--------------------------------|
| 6 P.M.      | Supper                         |
| 6:45 - 7:20 | Twilight Paths to Nobler Lives |
| 8:00 - 9:15 | Many and Varied Ways to Follow |
| 10:30       | "Goodnight"                    |

"I knew it would be wonderful from what the girls said but I couldn't imagine it would mean all that it did to me!" That's the way you will feel about Ridgecrest Y. W. A. Camp too.

Special railroad rates on Southern R. R. for tickets purchased on June 14: see your agent. Buy your ticket to Ridgecrest, N. C.

Room and Board at Pritchelle Hall, \$2 a Day

Send your enrollment fee of \$2.50 to

Juliette Mather, Camp Director  
1111 Comer Bldg., Birmingham, Ala.



## OUR YOUNG PEOPLE

### JUNE and OUT-of-DOORS CALLING

**JUNE—VACATION—CAMP**—a trio of inviting words—words that live vitally when made synonymous in the experiences of young people. Woman's Missionary Union has been carefully developing her G. A. and R. A. Associational and State Camps. For four years W. M. U. has successfully carried on the delightful Y. W. A. Camp at Ridgecrest, N. C. This summer the S. B. C. Education Board, with W. M. U. assisting in the plans, is promoting a Royal Ambassador Camp at Ridgecrest also. Mr. Wade H. Bryant, pastor at Clemson College, S. C., and an outstanding leader of boys, is to be camp director. We are happy to announce that Mr. W. E. Allen of Rio de Janeiro, Brazil, will be one of the missionary speakers and study class leaders. Robert Little-Sun, a full blooded Indian with a beautiful singing voice and a strong evangelistic fervor, will also be there to tell stories of Indian lore and to bring to our boys the needs of these 100% Americans. Dr. C. L. McGinty, teacher of Old and New Testament at our W. M. U. Training School in Louisville, will speak to the R. A's. several times. The program will be the customary combination of inspiration and recreation: after setting-up exercises, the morning hours will be largely for mission study and R. A. conference work; the afternoon for recreation; and then camp-fire talks or an interesting address in the evening.

What would all this mean to your boy, to that boy from your R. A. Chapter? It will be impossible to estimate what it all will mean if you just send that boy. Emerson says: "The great crises in life are not births and marriages and great occasions but quiet afternoons at the turn of the road when new impulses fill the mind". This very summer may be the crises-time of high purposeful determination for that R. A. boy. As a mother, as a W. M. S. send him to Ridgecrest.

Camp begins June 15, closes June 22. The enrollment fee of \$2 should be sent to Dr. Rufus Weaver, 517 N. Twenty-Second Street, Birmingham, Ala. Room and board at Ridgecrest will be \$2 a day. What a wise investment of \$18; what happy permanent returns it will bring to boys of our southland who can avail themselves of this opportunity! Help your boy to be one of those fortunate boys at the R. A. Camp, Ridgecrest, N. C., June 15-22.

G. A's. almost feel left out but they will grow up to be Y. W. A's. and can then come to the Y. W. A. Camp. Meanwhile there are state camps and associational ones for them to attend. All the helpfulness described above will come to them too at these girls' affairs if they attend them.

Summer time is full of good things with all out-doors in which to live. Be sure that out-door meetings give the impetus that they can bring. Why not mission study classes through the summer days too? A morning story-hour for Sunbeams is a delightful occasion, with handwork and some out-of-door games to play too. Vacation from school should not mean vacation from missionary education meetings through W. M. U. young people's organizations. It really is a time for redoubled energy and invigorating additional endeavor in R. A., G. A. and Sunbeam Band. Lay hold on June days, on all the summer days and make them shining days in the Kingdom.

*Once more ROYAL SERVICE is indebted to Miss Emma Whitfield of Richmond, Va. This time it is for the artistic but also arresting Ruby Anniversary illustration which is used for the front cover page of this issue.*

1888

## BOOK REVIEWS

1928

Reviewed by Mrs. Julian P. Thomas, Va.

### FRIENDS of AFRICA



HOSE who have read "An African Trail" and "African Adventurers" by Jean Kenyon Mackenzie will welcome enthusiastically her recent book, "Friends of Africa". In this book she has given us not only her own charming descriptions of African life but has also had the help of friends in making us see the new Africa that has developed in our own time.

She opens each chapter of this study of modern conditions in Africa with a foreword by Dr. J. H. Oldham, editor of The International Review of Missions. This introduction gives the theme of the chapter.

In the first chapter, "The New Fact of Africa", she graphically depicts the country up to fifty years ago, when it had scarcely been touched by the white man, and gives the arresting contrast with the present when, even in a remote part of the Congo, two airplanes recently made their appearance, much to the astonishment of a white traveler.

In the chapter, "The Friend as Doctor", Miss Mackenzie introduces Mrs. Donald Fraser, a Scotch physician, who has spent thirty years among these people, giving them the tenderest care, striving not only to cure their diseases but to teach them right living, so that the terrible mortality may be avoided.

Dr. Oldham says in his foreword to the chapter, "The Friend as Teacher", that the first problem the school must undertake is that of health. We are told how willing, rather how insistent, the natives are that they be given a chance to learn. The distressing fact is that teachers can not be found to send to every community asking for one. The importance is stressed of taking to these primitive people Christian education and training before they are overwhelmed and destroyed by the white man's civilization. No obstacle will be put in the way of missionary endeavor, as the governments throughout the continent realize the need and encourage mission schools.

One feels in reading the closing chapter that the most urgent work of the Christian denominations is to take the Gospel to these people of whom Miss Mackenzie writes with such understanding and sympathy.

Order from Baptist Foreign Mission Board, Richmond, Va., price in paper 50c, in cloth 75c.

Y. W. A. (Concluded from Page 28)

sionaries to run the school. Today there are only two and one of them will be leaving in July. If we do not send someone to help, Miss Perry will be all alone to do the work of four people.

To state denominational papers has been sent a most informing article by Miss Susan Anderson, entitled "Eating and Drinking in Africa".—For a map of S. B. C. stations in Africa see ROYAL SERVICE of July, 1926.





# TRAINING SCHOOL



## TRAINING SCHOOL COMMENCEMENT

"Take the Light  
Take the Light

Take the wonder and the glory of the Light".



AS the processional from the pageant of "Darkness and Light" more beautiful this year than ever before or was it because to some of us it grows dearer each year?

Dr. J. O. Williams of Fourth Avenue Baptist Church gave the invocation. Then the Training School chorus followed with a beautiful selection, "The Heavens Resound".

How happy we were to have one of our very own Training School alumnae, Miss Willie Jean Stewart, Training School trustee from Tennessee and editor of Elementary Publications of Baptist Sunday School Board, to give the commencement address. *THIS ONE THING I DO* was her subject. We are giving just a bit of her message and only wish there were space to print all of it.

"It is a fascinating road, this highway of life, down which you start with such glowing spirit and quickened zeal.—For every daughter of our School there can be but one objective, one land of the heart's desire, *To know God that you may make Him known*.—You must travel the main road, you must answer to every by-path's allure, 'This one thing I do'. She gently warned us of the by-paths of pride and pleasure and personal gratification, of learning, of controversy and she said: "Most insidious of all, perhaps, is that by-path of seeking one's own righteousness which is thinking of one's self more highly than one ought to think.

"Class of 1928, we cannot know where the years may take you. We cannot know in what capacities you shall serve. But wherever you go, whatever you do, life holds one illuminating task for you—to know God that you may make Him known. May you, through the changing years, give answer in Paul's determining words, *THIS ONE THING I DO*". How fitting, at the close of this message, for the Training School chorus to sing "Jesus, I My Cross Have Taken".

Mrs. Bose before presenting the diplomas and certificates gave the beautiful story by Van Dyke, "The Legend of Service". The angel of the Lord was sent to three of His servants with this message:

"The Master bids thee go alone to Spirans huts, across the snow, to serve Him there". The first, the one with a golden speech, answered "Why?" the second, the wise one, answered fearfully "How?" and then the third, who had no rare gift but had won the love of the people by doing good, answered "When?" The crown was given to the third as the angel replied "Now!" Then Mrs. Bose said very simply, "So I bid you go and serve your King with perfect trust".

There were two young women to receive the degree of Master of Missionary Training, thirty-five the degree of Bachelor of Missionary Training and forty-eight to finish the first year's work. After the diplomas were presented the juniors quietly rose and sang their benediction to the senior sisters, "He shall give His angels charge over thee" and with the closing prayer by Dr. Johnson of Broadway Baptist Church, it was over.

One friend, who saw the commencement for the first time, said: "I have seen and heard so many beautiful things until I sometimes worry because I am not more impressed and moved by what I see, but tonight I can't describe my feelings. It was the most impressive service I have ever seen!"—*Jennie G. Bright, Kentucky*

## A YEAR'S FINANCIAL RECORD

JANUARY 1, 1927 TO JANUARY 1, 1928

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C., MRS. W. C. LOWNDES, TREASURER

STATES	Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards					Received by W.M.U. Treasurer			
	Foreign	Home	Ministerial Relief	Christian Education	State and Other Objects in S.B.C. Program	W.M.U. Specials	Training School Current Expenses	Scholarship Fund	Cash Total
Alabama	\$ 31,526.07	\$ 15,607.96	\$ 3,705.57	\$ 42,003.48	\$ 64,835.31	\$ 2,200.00	\$ 999.12	\$ 828.00	\$ 161,705.51
Arkansas	26,355.69	7,178.15	1,312.03	9,665.79	37,268.51	1,500.00	605.23	629.50	84,514.90
District of Columbia	5,401.59	1,786.13	2,058.65	1,441.06	10,293.25	200.00	224.15	12.00	21,416.83
Florida	17,993.59	8,201.33	3,177.08	9,091.12	40,116.71	600.00	744.06	640.08	80,563.97
Georgia	61,350.76	26,416.93	6,287.09	31,420.48	66,621.25	3,300.00	872.07	1,071.72	109,340.30
Illinois	3,077.53	2,674.11			10,688.30	550.00		175.19	17,165.13
Kentucky	64,491.05	26,181.52	7,105.00	39,562.97	61,216.63	3,124.00	1,283.30	1,656.28	204,620.75
Louisiana	16,204.50	8,512.36	1,881.51	24,627.23	30,437.58	750.00	463.64	144.45	83,021.27
Maryland	9,926.44	2,990.51	1,390.81	1,342.46	20,797.24	400.00			36,847.46
Mississippi	21,680.78	16,543.83	4,025.48	28,261.64	21,876.02	1,910.21	1,032.36	365.00	95,695.32
Missouri	21,393.09	8,332.59	1,024.21	7,449.40	25,349.27	2,280.00	637.83	863.34	67,329.73
New Mexico	1,400.52	764.69	175.77	422.25	4,365.03	100.72	34.50		7,263.48
North Carolina	71,066.29	33,215.39	8,808.14	72,711.94	84,955.31	2,019.41	1,521.55	2,707.45	277,005.48
Oklahoma	20,971.14	8,583.94	2,016.12	13,334.29	58,141.48	1,408.00	44.53	894.30	105,393.80
South Carolina	40,841.13	19,306.05	5,982.18	13,395.68	77,719.56	2,860.00	1,013.72	1,923.44	**175,041.76
Tennessee	50,335.63	25,371.40	6,298.33	41,626.83	53,185.47	2,230.00	1,424.51	1,070.00	181,562.17
Texas	52,306.77	24,083.17	7,719.04	49,506.49	510,822.72	3,600.00	2,017.23	305.80	650,361.22
Virginia	115,303.01	40,341.25	11,003.14	51,601.58	99,500.98	3,760.00	2,249.85	1,612.00	325,371.81
TOTAL GIFTS	\$631,645.58	\$276,091.31	\$ 73,970.15	\$437,464.69	\$1,278,190.62	\$ 32,792.34	\$ 15,167.65	**\$14,898.55	**\$2,772,220.89

The "W.M.U. Specials" comprise gifts to the S.S. Board Bible Fund, the W.M.U. Training School at Louisville, Kentucky, and the Margaret Scholarship Fund.

\*This column includes \$635.94 Margaret Fund Birthday Gifts, \$452.65 Training School Birthday Gift, and \$942.85 Sisterhood Special.

\*\*This column includes \$12,000.00 gift of Miss Varina D. Brown, of Anderson, South Carolina.

Valuation of Boxes to Missionaries, \$101,837.66. Total Cash and Box \$2,874,058.55.



# STATE AND OTHER OBJECTS IN S. B. C. PROGRAM

INCLUDED IN FIRST TABLE

JANUARY 1, 1927 TO JANUARY 1, 1928

Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards

STATES	State Missions	Orphanages	Hospitals	Miscellaneous	Totals
Alabama	\$ 24,468.06	\$ 29,631.86	\$ 8,610.74	\$ 2,124.65	\$ 64,835.31
Arkansas	12,491.96	5,323.52	3,912.25	15,540.78	37,268.51
District of Columbia	10,293.25	9,920.79	714.87		10,293.25
Florida	29,481.05	15,505.37	17,800.87	1,776.12	40,116.71
Georgia	31,538.89	5,953.51			66,621.25
Illinois	4,734.79	10,882.48	10,474.71	1,048.88	10,688.30
Kentucky	38,810.56	2,742.05	9,651.76		61,216.63
Louisiana	18,043.77				30,437.58
Maryland	650.02			20,147.22	20,797.24
Mississippi	14,468.66	3,064.45	4,342.91		21,876.02
Missouri	10,350.04	882.25	574.74	13,542.24	25,349.27
New Mexico	3,944.10	181.87	39.06	200.00	4,365.03
North Carolina	46,812.99	17,037.09	10,468.86	10,636.37	84,955.31
Oklahoma	16,973.71	14,384.40	2,839.67	23,943.70	58,141.48
South Carolina	15,264.53	19,294.65	9,044.51	33,215.87	77,719.56
Tennessee	30,446.79	14,259.13	8,479.55		53,185.47
Texas	79,444.86	33,405.63	6,513.36	391,458.87	510,822.72
Virginia	70,074.70	18,627.89	10,798.39		99,500.98
TOTALS	\$458,292.73	\$201,096.94	\$105,166.25	\$513,634.70	\$1,278,190.62

## "UNITED by FAITH"



THE WRITER of the letter to the Hebrews (4:2) gives the striking phrase which is used as the title for this article making it clear that the spiritual blessing comes only to the ones who believe. Jesus anticipated this declaration when He exclaimed: "Ye have not because ye ask not!" Among His innumerable benefits was His revelation of the Father heart of God and the fathomless assurance that all Christians are God's sons and daughters through faith in the death and resurrection of their Elder Brother.

Thus "united by faith" no Christian need fear to pray to God the Father by whose side sits the interceding Savior. Believing this, Woman's Missionary Union urges its members and organizations to devote all possible time to prayer. In your circle or society meetings please pray as guided by God's Spirit for:

Gratitude for God's good gifts

Hearts that are united to God by faithful prayer

Follow-up work of May meeting in Chattanooga

Y. W. A. and R. A. Camps at Ridgecrest, June 15-22

State assemblies meeting in June—Tithing by W. M. U. members

Baptist World Alliance, Toronto, June 23-29

Societies planning for Ruby Anniversary program

Organizations as they complete second quarter of Ruby Anniversary

## Half a Ruby Year

(With Apologies to Tennyson)



HALF a year, half a year,  
Half a year onward  
Toward our accomplishment  
While the world wondered.

"Forward!" the message  
came,

Flashing in ruby flame,

Thrilling with power to claim  
Hearts by the hundred.

"Forward! we've work to do,  
Needing each one of you"—  
Every one listened.  
Boys and girls large and small,  
Women and children all  
Answered the ringing call—  
Every eye glistened.

Half the year's gone—July!  
How busy moments fly,  
Faster and faster.  
Week by week work is done,  
Many things new begun,  
Fresh workers sought and won:  
Sheaves for the Master.

—Mrs. F. W. Withoft, Ga.

## Our Ruby Offering

(Tune: "From Greenland's Icy Mountain")



FROM mountain and from  
valley,  
From every plain and hill,  
We women gladly rally  
Our promise to fulfill.  
We bring pure rubies gleam-

ing  
With glowing, blood-red flame,  
Of mightier conflicts dreaming  
In Jesus' blessed name.

Then let us tell the story  
To women everywhere,  
Till they shall catch the glory  
Of sacrifice and prayer.  
Then forty thousand women,  
Their hearts with love aflame,  
Shall join with us in giving  
Their offering in His name.

The torch of truth is lighted,  
And we will lift it high  
That heathen souls, benighted,  
May know the day draws nigh  
When every tribe and nation  
Shall joyfully proclaim  
The wonders of salvation  
And bless Messiah's name.

—Emma Tharp Hale, Fla.



**ROYAL SERVICE a REAL RUBY**  
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**RENEWALS and SUBSCRIPTIONS**

**Found  
in  
1927**

Ala.	5783
Ark.	2262
D. C.	165
Fla.	3020
Ga.	5722
Ill.	1134
Ky.	6004
La.	3450
Md.	475
Miss.	5086
Mo.	3916
N. C.	7317
N. M.	335
Okla.	3696
S. C.	4726
Tenn.	4936
Tex.	9423
Va.	6860
Total	75228



**Sought  
in  
1928**

Ala.	6075
Ark.	2395
D. C.	175
Fla.	4145
Ga.	6008
Ill.	1190
Ky.	6310
La.	3630
Md.	499
Miss.	5340
Mo.	4115
N. C.	7683
N. M.	355
Okla.	3881
S. C.	4962
Tenn.	5183
Tex.	9892
Va.	7250
Total	79088

*Ruby counts for 40—twice a ruby counts 80. Therefore, ROYAL SERVICE will be doubly grateful if you will help it go beyond its 79088 goal and reach 80000 this Ruby Anniversary year by securing*

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