

Royal Service



REAP "an HUNDRED FOLD"

**TITHERS—S.B.C. Annual Goal: 1000000
SIMULTANEOUS EVERY-MEMBER CANVASS in
Every Baptist Church: Nov. 29-Dec. 6**

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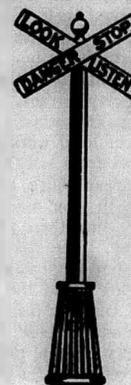
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Sept. —Christ for Africa
 Oct. —The Challenge of My State
 Nov. —The Crucible of World Destiny
 Dec. —The Star Again in the East

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EDITORIAL

DELECTABLE HILLS

Mrs. W. J. Cox, President W.M.U.



The plans sent out from the first meeting of the Promotion Committee lift the eyes of southern Baptists to delectable hills of faith, endeavor and denominational achievement. Long have the members of the Woman's Missionary Union expressed their willingness to follow the foremost leader in the Kingdom tasks committed to southern Baptists. Such opportunity is now before us. These projected promotional plans call forth the loyalty, the strength and the love of our every worker. A thorough understanding of their aims and an enthusiastic approval and ardent cooperation on the part of local workers can do much to insure an eager response from our Baptist people. These same attributes will mean much as you, individually, participate in your state, in your association, in your church and in your society, since these plans work themselves out into organized

life in a most practical way. The southwide, simultaneous, systematic Every-Member Canvass; the persistent emphasis upon tithing; upon increased circulation of "Home and Foreign Fields"; and the general promotion of the program—all these plans—should prove a common task that draws all phases of organized work together in a unity of spirit and purpose. Love is the primal motive of the entire effort. We should know very definite prayer: very personal prayer for Dr. Fred Brown, the promotional secretary of the Promotion Committee; for the state and associational and local promoters. Our reliance must not be on our infinitesimal powers but on God's omnipotence.

Many American homes are profiting by necessary curtailments brought about by existing conditions. The new spirit in some of these homes foretells the inevitable results of this denominational effort. In our neighborhood one family, like countless others in our land, suffered financial reverses. Retrenchments were necessary: therefore, the servants were dismissed and the mother did her own house work. This necessity is proving of incalculable benefit to the spirit of the home. The children—formerly care-free and irresponsible, wholly without obligation—now have definite duties and training, which are invaluable in their character development. The entire family has been drawn together by cooperation, mutual interests, the sharing of family burdens and the common necessity of saving. So it will be with our southwide Baptist family. The cooperative plans, with their sharing of responsibilities, the bearing of heavier obligations and the assuming of our rightful burdens will lead us to new heights of vision, growth, helpfulness and love.

All roads worth taking lead up hill. The delectable hills of achievement before southern Baptists will not be different. Steep and difficult roads, no matter how fine the view and great the benefits, are never so thronged with travelers as are the easy thoroughfares. But, always, God has His remnant, the never wavering few who have faith and vision to "lay their course by a star which they have never seen—to dig by the divining rod for springs which they may never reach". The Apostle Paul admonishes to patience in well doing as we seek for

(Concluded on Page 11)

TITHING

Mrs. G. R. Martin, Virginia, Southwide Stewardship Chairman
THE TITHERS' FELLOWSHIP LEAGUE

What It Is



What is the Tithers' Fellowship League? This question can, perhaps, best be answered by stating first *what it is not*. Certainly, it is *not* something that calls for additional organization, nor is it something that will add to the burden of any society officer. It is *not* a new piece of machinery to operate.

What, then, is the Tithers' Fellowship League? It is a league (in a church or locality) composed of those who are tithers, banded together for the purpose of prayer, study of Scriptural teachings concerning tithing and personal testimony, believing that out of this fellowship of prayer, study and testimony there will come the enlistment of a large majority of our membership (*and others*) in systematic, proportionate giving for the advancement of the Kingdom of God.

Why Is It Needed?

WHO are the logical ones to win new tithers? Those who are already tithing!

A significant movement was launched by Woman's Missionary Union in our annual meeting held in Birmingham in May. A campaign was authorized, beginning with September, to present to the women and young people of our societies who are not tithing the challenge of following God's plan for four months, believing that during this time many will become convinced that tithing is Scriptural and therefore practical. The Tithers' Fellowship League is needed to have charge of the proposed tithing campaign. It is also needed to keep the subject of tithing before our young people. It is needed to initiate plans for approaching the unenlisted constituency. Lastly, it is needed to help our individual members, encumbered with the luggage of life, to avoid the tyranny of *things* as they find happiness and freedom in the practice of the law of the tithe.

How to Promote the League

THE promotion of the Tithers' Fellowship League should be in the hands of the Stewardship Committee. The Stewardship Chairman, in most instances, already has a list of the tithers in her society. These, of course, constitute the nucleus for the League. Every effort should be made to enlist *all* tithers in the Fellowship League. This number may be increased by setting a definite goal and prayerfully, tactfully and persistently working toward it. The Stewardship Committee should arrange for occasional meetings of the League. Carefully selected tithing literature should be secured and distributed. A persistent and patient canvass of the non-tithing members should be made, with the expectation that God will bless prayer and effort in adding to the League a large number not yet paying the tithe. May the Lord bless the Tithers' Fellowship League, gathered in His Name, to advance His cause by calling our people back to His plan—*Mrs. G. R. Martin*

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FOUR MONTHS OF TITHING BUT HOW?

In the August issue of this magazine Mrs. Eugene Levering of Md. pointed the "way out" of our financial difficulties and also the "way up" to a complete partnership between God and southern Baptists. During the months of September, October, November and December Woman's Missionary Union members

are to make an unusually earnest effort to present God's challenge with reference to our material possessions. There are many, we believe, among those not now tithing who hesitate to commit themselves finally to the tithing doctrine. To them we are to go with the suggestion that they pay into the Lord's treasury one-tenth of all the money that passes through their hands for four consecutive months. At the end of that period, we are confident, many will continue to tithe. The Tithers' Fellowship League, a local group composed of those who are already tithing, should lead out in this effort.

"But how", you exclaim, "are we to launch in our society this campaign for promises to tithe four months?"

Mrs. Helen Barrett Montgomery tells a very striking story of a woman who was very successful in winning members to her society and also in increasing the contributions from less than \$200 to \$1,200. "But how?" she was asked. This was her simple explanation: "I knew very little, so I studied for facts to present. I knew that I didn't have much tact, so I prayed for tact. I took leaflets and literature to leave with them so that they might know too".

STUDY for FACTS

We should know the whole field of tithing—its history, its worth and its rewards. In paying the tithe we acknowledge the Father's seal and stamp upon all we possess. It is a practical plan and the best plan. Funds are in hand to meet every worthwhile appeal. It makes giving a great joy. Offerings over and above the tithe are the natural result. The drudgery of the collection is lost in the joy of the offering. Study the Bible and have the eternal facts at your command. Study stewardship literature found in books, pamphlets, playlets. Urge your young people to enter the Stewardship Declamation Contest and thus enlist many of them in this vital study. Review your own experiences as you have offered unto Him the sacrifice of obedience. Through the testimony of other tithers, seek to compile an array of facts that will meet every condition of life. There is no estimating the results that would follow if W.M.U. members should, during the month of September especially, seek to get into their own hearts and minds the transforming facts concerning the doctrine of the tithe.

PRAY for TACT

Have you ever prayed for tact in carrying on the Lord's work? No wonder we are so unsuccessful, no wonder we are so tactless: we are so prayerless. All of us readily think of prayer as a privilege and a delightful communion, but we should also think of it as a high responsibility. Prayer wins victories. Prayer brings results beyond any other human activity. God has promised. All we need do is to claim His promise. In our effort to win tithers we shall need that strength and that power that come only through earnest and devoted prayer. We are to wait in prayer, receive His Spirit, then go out and endeavor to enlist tithers through the power of His Spirit. Let us ask God to give us wisdom and tact and to prepare the hearts of those to whom we go.

DISTRIBUTE TRACTS

There is great power in the printed page. Tithing literature should be secured in needed quantities and distributed to every member of Woman's Missionary Union. The Tithers' Fellowship League members will gladly be responsible for the distribution of this literature. Write to your state W.M.U. headquarters for literature (*address on page 2*). We should make every effort possible to have it read. A reading contest will work admirably in many places. Perhaps the most effective method will be through personal testimony as to the value of certain tracts and leaflets. If the distribution of tithing literature could be accom-

(Concluded on Page 11)

✠ "PEACE on EARTH" ✠

CHRISTIANITY and WORLD PEACE



Five hundred years ago when a young Italian, Christopher Columbus, turned westward, the period of the modern exploration of the world began. Today a young Virginian, Admiral Byrd, is writing the final chapter in this thrilling story. The age of the geographical exploration of the world in which we live is just closing. The explorations in the realms of the nature, of man himself, and the discoveries of natural laws—the scientific age—are just beginning.

The stage setting of the twentieth century is magnificent with power. Science says to man: "Take God's laws of light and sound and extend your voice, your thoughts and eyes around the world. Communicate to all peoples; know the atom and see the farthest star". "Think My thoughts after Me", says God.

War says: "Give me these laws of God that I may turn them to man's destruction. With the power and knowledge that science has put in my hands, I can utterly destroy the race of mankind and his civilization".

Christ says: "Love your enemies". Jesus Christ relies on love. War says: "Hate your enemies". War relies on force.

Christ says: "Lay down your life in service, in death if need be, for humanity". War says: "Kill your enemies".

Christ says: "Be a neighbor to all who need you". War says: "Crush the weak and helpless".

Christ teaches us the infinite worth of every human being. War puts no value on human life. War, like Moloch, holds out its burning arms and demands that fathers and mothers, friend and foe alike, throw to him their choicest youth—the seed-corn of the race.

Christ teaches truth. War breeds lies and foments untruths.

Christ teaches the brotherhood of man, the unity of mankind, the solidarity of the race. War violates this unity, this solidity, and sows the seed of hate, prejudice, discord.

Christ asks His churches to recognize their stewardship for all the human race, to develop a sense of world fellowship, to reveal God as Creator of all men and to reveal Jesus Christ as the Redeemer of mankind.

War and Christianity have one interest in common—the peoples of the world. War affects every man, woman and child in the universe.

War demands the best—the world's treasure, the world's strongest, brightest young men and women. Of these, war destroys its millions—mutilating, starving, impoverishing, desolating.

Christianity is also interested in every man, woman and child in the world. Christianity points to a leader who died that every man, woman and child may have life and have it more abundantly. Christianity conserves, builds, strengthens, restores.

Therefore, cannot the Christian world see plainly where its duty lies? Is it not to educate, educate, educate for the peace mind, the mind which is in Christ Jesus?

Christianity, whose stewardship for the welfare of all mankind is thus challenged by war, very properly asks concerning the plans for the next war. The League of Nations reports that "there is no conceivable limit to the power, efficiency and variety of chemical warfare. There are possibilities of dropping disease germs and ravaging harvests by scattering parasites". The possibility of mankind committing suicide is very real—the means are at hand to accomplish it. War is "the old savage in the new civilization".

Thus stand circumstances in the second quarter of the twentieth century. It is "Christ or chaos; Bibles or bullets; missions or munitions".

Just as Lincoln prophetically saw that the Union could not remain half slave and half free, so we today see that the world cannot remain half Christian and half pagan. The supreme need of the hour is that this high-powered civilization be intelligently and spiritually directed and controlled. Who but Christ is wise enough to stand at the helm?

What is America's responsibility at this hour? Is not the modern world largely the making of the white race? Are not its problems largely our responsibility? We are the keepers of evangelical Christianity. We are the stewards of the Gospel. We are the stewards of vast material wealth. We are keepers of the democratic conscience. We are the keepers of the great principle of federation.

The path of glory for America is not in having the greatest navy in the world but in leading in international cooperation and in unselfish service. This Golden Rule must apply in our international relations.

A country is "great" in proportion to the value of its service to other countries. This is the higher patriotism.

What will be considered the greatest achievement of the twentieth century when its history will have been written? Who can doubt that it will be mankind's movement toward substituting law for war, reason for force, conference for arms?

At last, the "Sermon on the Mount" is perceived to be a "great state paper". Its principles must be practiced in international dealings. The constitution of Heaven must become the constitution of earth.

While Christianity has been taking within its thought all races and peoples, while science has been girding the globe, while commerce has thrown its encircling bonds around the earth, governments have been stopping at frontiers, and "across frontiers there was at best a nodding acquaintance, at worst a snarling and rattling of sabres". The political field has been the last to respond to the facts of the universe—the unity of mankind and the solidarity of the world.

The British premier, Ramsay MacDonald, whose Christianity is expressing itself in the realm of statesmanship, says: "If you take any great human cause that has triumphed for the benefit of the world, you will find that originally it comes down from the clear, blue sky of idealism, down, down, down, through experiment after experiment that has failed, until at last it touches the earth and, as soon as it touches the earth, by almost a magical transformation of its creative power, it begins to grow up, and up, and up, by physical means and by successful action, until it at last establishes itself as one of the great achievements of the human intelligence and the human will". Thus Luke describes the coming down to earth of One who is the ultimate Ideal of Mankind and whose ideals are slowly but surely finding expression in the life and institutions of humanity, in this sublimely simple announcement: "And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men".

Now that governments are beginning to catch step with the Christian teachings and are moving toward a world-community of nations, what is the challenge to the churches of Jesus Christ? *Christianity must undergird the peace pact with Christian education, Christian public opinion.*

In all departments of life—health, welfare, social movements and economic—we educate for results. *We prepare the ground to produce the event.* The race is on "between catastrophe and education". The church of Jesus Christ owes it to humanity to assist civilization as it takes its first stumbling steps on the pathway of law, reason, conference, arbitration and international cooperation.

We have the leader—Jesus Christ.

We have the field—the world of human beings.

We have the motive—God's Fatherly longing.

We have the principles—in God's revealed Word.

We have the need—humanity's dream of peace, the ever-present forces of militarism, the menace of a "next war which would be the cemetery of civilization".

For the first time in history, the peacemakers find themselves "constitutional". Heretofore, with war a lawful method of settling disputes, the worker for peace often found himself with a divided allegiance—his conscience and his loyalty to the state. Now, since the outlawry of war, the peace-worker has both the law of the state and his conscience as allies.

In what an exhilarating atmosphere we may all work for peace, law, reason! We may now work with Jesus Christ, the Prince of Peace, to make His dreams come true—"Thy will be done on earth as it is in Heaven"!—Mrs. Towl B. White, Ga.

Tribute to Life-Service of Dr. Sallee

Missionary to Interior China: 1903-1920

Home Secretary of Foreign Mission Board: 1930-31

AS was said of King David so may it be said of Dr. Eugene Sallee: "He served his own generation by the will of God". Just as in the long ago the children of Israel must have wondered why God took their leader—His servant—from their midst, so Baptists in the south and in lands across the sea cannot understand why Dr. Eugene Sallee was not left to lead southern Baptists up to sacrificial giving for foreign missions. Perhaps the lesson to be learned from his sudden passing into eternity is that he presented himself "a living sacrifice" and that God is now yearning to hear others say: "Here am I, Lord. Send me. Make me after Thy will. Consecrate me now to Thy service". Results in China and in the southland prove that Dr. Sallee offered "service well pleasing to God": over a quarter of a century he preached the Gospel in interior China; during his furloughs he stirred so many hearts by his recital of God's leading in the missionary task that the Foreign Mission Board urged him about a year ago to lay down his work in China temporarily in order that southern Baptists might again catch enthusiasm from his zeal for foreign missions. All last fall, winter and spring he traveled by night and spoke by day in great mass meetings, conventions, conferences, churches pleading for a lost world. As was said of Jesus, so humanly speaking it may be said of Dr. Sallee, the people heard him gladly. Oh, that they—you and I—will now remember how Jesus and he both said: "It is more blessed to give than to receive. Pray ye . . . that He send forth laborers. Go ye into all the world and preach the Gospel".



FROM OUR MISSIONARIES



NIGERIA NEWS



I have just returned from Shaki "where the heavens declare the glory of God and the firmament showeth His handiwork". It is simply glorious there with its wonderful hills and beautiful views. It was delightfully cool too. We had fires three of those June nights and I slept under blankets every night and wore a sweater a part of the day.

Mr. Richardson lives in Shaki and he had arranged a Training School (or Institute) for all the native workers and leaders in his district and also the Oyo district. The men and women were together in the classes. There were about one hundred in attendance, and the interest was keen. We had classes from 8:30 a. m. until 12:30 and the first week we were there we all gathered at the churches for prayer-meetings and then we divided into groups and went from house to house holding prayer-meetings and witnessing wherever we could for our Master. These groups worked in every part of Shaki and in the neighboring small villages: this was our afternoon work. The second week evangelistic services were held in all the churches in the afternoons. Dr. Green, Mrs. McCormick and I helped Mr. Richardson in the school and we had such a splendid time up there together. Mr. Richardson taught Bible and singing; Dr. Green, church problems; Mrs. McCormick, baby welfare; and I had W.M.U. methods and soul-winning.

Mrs. McCormick had her children with her and they added much to our pleasure. She had a birthday while we were there, and Bill was keen on his mother's surprise birthday cake. It was on a Sunday and I stayed with the children that morning while Mrs. McCormick went to church, so we had a good

chance to decorate the cake and table. Bill was all enthusiasm and questions and directions, but it was finally done up to his satisfaction, and then he had to make a present for his mother, which delighted his young soul to the limit.

Mrs. McCormick, the children, Dr. Green and I went to Shaki in my motor. When we were less than five miles from Shaki we saw a strange animal in the road. We realized that it was different from the ones we usually see, so we were quite interested and were all eyes. A second animal was in the bush near the roadside. You can imagine our surprise as we drew nearer to discover that they were lions. I put on all the petrol possible, and even then I felt like the car was moving very slowly. I am afraid I did not experience all the thrills that I have so often heard described when folks see lions. I think I would come nearer experiencing heart failure than thrill! I have no desire to meet another in the road. Of course, this one ran away as the motor approached, but even so I did not enjoy "the meeting" very much.

A native worker who was appealing to Mr. Patterson for help said that, if all the trees in the world were pens and all the oceans were ink, there still would not be enough to express his gratitude to him for what he had done. I think I can say the same thing about that \$2,200 sent by the southern W.M.U. to the W.M.U. of Nigeria. As another worker wrote Mr. Patterson, "I wanted to submerge myself in the river of humility" and thank you with all my heart and soul for this great big, wonderful gift. It is the very first time the W.M.U. of Nigeria ever had any financial aid at all. For about three years I asked for \$100 to finance our W.M.U. institutes etc. and then I stopped asking for that, so we do not get one penny from the Mission. The

W.M.U. even pays part of my travelling expenses. They only gave \$1000 this year, but I guess that is not so bad when times are so hard as they are here. I wish I knew how to tell you how very much we appreciate this generous gift. It is like some beautiful and delightful dream, only it is ever so much nicer for it is real, very real indeed.—Neale C. Young, Abeokuta, Nigeria

JAPANESE PROGRESS

GOD bless the W.M.U. of the south! The check has come from the Foreign Mission Board for the W.M.U. work in Japan, made possible by the Lottie Moon Christmas Offering. Miss Schell wants to begin on the larger plans as soon as possible. She, the young pastor and his wife are giving themselves unreservedly to the work in Tobata and are laying a very fine foundation in that city. They have organized a church with twenty-five mem-

bers present and three others who were not able to be present.

The work in this north Kyushu field is most encouraging—so much so, that we can't get around. Two weeks ago I went to Sizuka to attend the meeting of the W.M.S. I have never had more cordial and appreciative women to work with. I shall never forget that glad day—God was in our midst. The work here in Shimonoseki is a joy. I have been so happy in telling hungry hearts the "Glad Story". Especially during the past weeks there has been unusual interest.

A Japanese pastor was saying last week that he felt that a great revival was to spread over Japan within the next ten years, adding: "We so greatly need missionaries to help us reap the harvest". We are experiencing a manifestation of heart-hunger that we have not seen before in Japan. Now is no time for Baptists to retrench!—Mrs. C. K. Dozier, Shimonoseki, Japan

EDITORIAL (Concluded from Page 4)

glory and honor and incorruption, eternal life. We must know this patience. We must have courage. We must have determination. We must hold fast to conscience. Give your interest, your influence, your time, your talent to these promotional plans as they work themselves out in your church. In any commercial investment, the wise investor considers three things: safety, yield and marketability. Southern Baptists are assured of the dividends of eternal safety, an abounding yield and the ready marketability of this investment.

Start today to climb the delectable hills of achievement. There lies victory for and through southern Baptists.

TITHING (Concluded from Page 6)

panied with personal conferences greater good would be accomplished. It takes a tither to win a tither! It takes a heart to reach a heart! It takes a life to transform a life! Here is one who is regenerated, prays and has a saving faith but has never come into a sense of the vital meaning of the tithe. How shall her heart be reached? By your sitting down with her quietly and inducing her to try an experiment with Christ in the administration of things! It is the first step toward reaching her heart. And you will come out of the experiment with a warmer and larger heart and a more living faith in the personal presence of Christ. Talk tithing! Many queer notions will come to the surface as we talk about tithing, but facts carefully marshalled and tact divinely granted will answer every question, overcome every objection and victory will be yours.—Mrs. G. R. Martin



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

Topic: PHILIP and the EUNUCH: Acts 8:26-39

GATHER



THE HARVEST

"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth"—(Romans 1:16)

"Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled"—(Matthew 5:18)

The Law

- 1st Day—Ex. 19:1-15
- 2nd Day—Ex. 19:17-25
- 3rd Day—Ex. 20:1-17
- 4th Day—Deut. 1:18-33
- 5th Day—Deut. 4:1-10, 13
- 6th Day—Deut. 8:1-14
- 7th Day—I Tim. 1:5-10

Prophecies concerning the Messiah

- 8th Day—Is. 7:14; 9:1, 2
- 9th Day—Is. 9:7
- 10th Day—Is. 11:10
- 11th Day—Is. 26:8
- 12th Day—Is. 59:20, 21
- 13th Day—Is. 53:3-6
- 14th Day—Is. 53:7

Prophecies Quoted in New Testament

- 15th Day—Matt. 1:23; 4:15, 16
- 16th Day—Luke 1:32, 33
- 17th Day—Rom. 15:12
- 18th Day—I Cor. 15:54
- 19th Day—Rom. 11:26, 27
- 20th Day—Acts 26:22, 23
- 21st Day—Acts 8:26-39

The New Covenant

- 22nd Day—Jer. 31:31-34
- 23rd Day—Heb. 8:6-13
- 24th Day—Is. 40:1-5, 19-21
- 25th Day—Joel 2:28-32
- 26th Day—II Pet. 1:21
- 27th Day—I Tim. 1:15
- 28th Day—I John 5:5, 9, 10, 13, 20
- 29th Day—I Cor. 8:11
- 30th Day—Matt. 24:14

"Pray Ye"

Thank God for His "kindness to the children of men". Ask for and promise to follow leading of Holy Spirit. Pray for your church and all local Christian work. Intercede for all associational needs and opportunities. Plead for an unforgettable emphasis upon tithing as taught in the Bible and for the enrolling of one million tithers among southern Baptists.

Ask God's guidance upon the Union's effort to: (1) secure tithers on a four months' promise; (2) band local tithers into a "Tithers' Fellowship League"; (3) encourage young people to tithe through participation in Stewardship Declaration Contest.

Pray for plans to observe seasons of prayer for state missions.

Intercede for missionaries and volunteers at home and abroad.

Ask God to give courage and power to the work of Promotion Committee of Southern Baptists; to its promotional secretary, Dr. Fred Brown; to the promoters in each state, district, association and church.

Pray for the simultaneous every-member canvass in every Baptist church, Nov. 29-Dec. 6.

Calendar of Prayer September, 1931

Prepared by Mrs. Maud R. McClure

The Missionary's Plea—Will you not pray for us? Each day we need your prayers, for the way is rough and long, and our lips falter and forget their song, as we preach the Word men will not heed. Pray for us. We are but vessels frail; the world's appalling need would crush us down, save that in vision we behold the crown upon His brow, who shall at length prevail!

Topic: Christ for Africa

- 1—TUESDAY
Pray for Misses Ruth Kersey and Naomi Robertson, nurses, Ogbomoso, Nigeria.
Make Thy way straight before my face.—Psa. 3:6
- 2—WEDNESDAY
For Rev. and Mrs. C. C. Marriott, educational work, Chinkiang, China, and for Floyd and Mary Frances Marriott, Margaret Fund students Answer me when I call. O God of my righteousness.—Psa. 4:1
- 3—THURSDAY
For Miss Ollie Lewellyn, worker among Chinese, San Antonio, Texas Jehovah will bless His people with peace.—Psa. 29:11
- 4—FRIDAY
For Rev. and Mrs. E. L. Morgan (on furlough), literary and evangelistic work, Tsingtao, China, and for Carter Morgan, Margaret Fund student Thou art my stronghold.—Psa. 31:4
- 5—SATURDAY
For Rev. and Mrs. E. H. Crouch, educational work, Corrente, Brazil There is no want to them that fear Him.—Psa. 34:9
- 6—SUNDAY
Pray that southern Baptists may realize their obligation to give the Gospel to Africa.
Let us exalt His name together.—Psa. 34:3
- 7—MONDAY
Pray for Rev. and Mrs. Roswell E. Owen, evangelistic work, Jerusalem, Palestine.
Pray also for Promotion Committee of Southern Baptists.
Rest in Jehovah and wait patiently for Him.—Psa. 37:7
- 8—TUESDAY
For Rev. and Mrs. Hugh P. McCormick, educational work, Iwo, Nigeria
According to His promise, we look for new heavens and a new earth.—II Pet. 3:13
- 9—WEDNESDAY
For Rev. and Mrs. G. W. Greene, educational work, Canton, China Wait for Jehovah and keep His way.—Psa. 37:34
- 10—THURSDAY
For Dr. and Mrs. Everett Gill, supervising work in Europe, Bucharest, Roumania
He calleth His own sheep by name and leadeth them out.—John 10:3
- 11—FRIDAY
For Rev. and Mrs. W. W. Adams, evangelistic work, Darlen, Manchuria Behold, we call them blessed that endure.—Isa. 6:11
- 12—SATURDAY
For Misses Hannah Fair Saltee and F. Catharine Bryan, educational and literary work, Shanghai, China O my God, be not far from me.—Psa. 38:11
- 13—SUNDAY
Pray that the heart's desire of our missionaries in Africa be given them by God.
My heart's desire—is for them that they may be saved.—Rom. 10:1
- 14—MONDAY
For Mrs. S. E. Stephens, evangelistic work, Tsingtao, China
Pray also for Dr. Fred Brown, promotional secretary of Promotion Committee.
That the name of our Lord Jesus be glorified in you, and you in Him.—II Thes. 1:12
- 15—TUESDAY
For Rev. and Mrs. J. L. Hart (on furlough), educational work, Temuco, Chile, and for Laura and Lois Hart, Margaret Fund students He shall call upon Me and I will answer Him.—Psa. 31:15
- 16—WEDNESDAY
Pray for Dr. and Mrs. J. C. Anders (on furlough), medical work, Ogbomoso, Nigeria.
He is my rock, and there is no unrighteousness in Him.—Psa. 32:15

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

Calendar of Prayer September, 1931

Not yet the crowning! Fields must first be won, lives freely yielded, martyr blood be spilt, love cast out fear, redemption blot out guilt, ere we behold the Kingdom of God's own Son. We shall behold it! Lo, His Word stands sure; our King shall triumph in a world set free. With joy His chosen ones His reign shall see! Pray for us, friends, that we may still endure.—*The Missionary Review of the World*

Topic: Christ for Africa

17—THURSDAY

For Mrs. R. H. Graves, educational and evangelistic work, Canton, China
May your spirit and soul and body be preserved entire.—1 Thes. 5:23

18—FRIDAY

For Rev. and Mrs. F. J. Fowler, evangelistic work, Mendoza, Argentina
In nothing be anxious.—Phil. 4:6

19—SATURDAY

For Miss Mildred Bollinger, worker among foreigners, East St. Louis, Ill.
Rejoice in the Lord always.—Phil. 4:4

20—SUNDAY

For blessing and power on all associational meetings
Jehovah loveth the gates of Zion.—Psa. 147:2

21—MONDAY

For Rev. and Mrs. W. H. Tipton, literary and evangelistic work, Shanghai, China, and for Bryson Tipton, Margaret Fund student
Pray also that every W.M.U. organization may cooperate fully with Promotion Committee.
Blessed be the Lord who daily beareth our burden.—Psa. 46:10

22—TUESDAY

For Rev. and Mrs. C. K. Dozier, educational and evangelistic work, Shimonoski, Japan, and for Edwin B. and Helen Dozier, Margaret Fund students
His name shall endure forever.—Psa. 72:17

23—WEDNESDAY

For blessing on the opening of our training schools and seminaries
Show forth His salvation from day to day.—Psa. 96:3

24—THURSDAY

For Rev. and Mrs. T. B. Stover, B.Y.P.U. and publication work, Rio de Janeiro, Brazil
We have our hope set on the living God.—1 Tim. 4:10

25—FRIDAY

For Rev. and Mrs. G. H. Lacy, educational work, Saltillo, Mexico, and for George Lacy, Margaret Fund student
Lay hold on the life eternal, whereunto thou wast called.—1 Tim. 6:12

26—SATURDAY

For Rev. and Mrs. I. V. Larson, evangelistic work, Laiyang, China
Thy lovingkindness is great unto the heavens.—Psa. 57:10

27—SUNDAY

Pray that God may send to the southland a bountiful harvest to be used for His glory.
The valleys also are covered with grain.—Psa. 65:13

28—MONDAY

Pray for Rev. and Mrs. P. H. Anderson, evangelistic work, Canton, China, and for Harris, Ruth and Florence Anderson, Margaret Fund students.
Pray also that every W.M.U. organization may get ready for the Every-Member Canvass as urged by Promotion Committee.

He will be our guide even unto death.—Psa. 48:14

29—TUESDAY

For Rev. and Mrs. Paul C. Bell, workers among Mexicans, Bastrop, Texas
Thou hast been my help.—Psa. 41:7

30—WEDNESDAY

For Rev. and Mrs. W. W. Lawton, evangelistic work, Kailfeng, China, and for Deaver Lawton, Margaret Fund student
Our sufficiency is from God.—11 Cor. 3:5

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



BIBLE STUDY



Mrs. W. H. Gray, Alabama

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

Topic: PHILIP and the EUNUCH: Acts 8:26-39



For Philip the rolls of the Law, the Prophets and the "Poems" constituted the Scriptures. With us both Testaments point the way to our divine Lord. A familiar portion of Isaiah served as a point of contact between Philip and a stranger. Knowledge of God's Word and acquaintance with the Messiah have ever proved essential for the winner of souls. Hear a connected story from selected passages (Genesis 1:1; Psalm 24:1; John 3:16, 17; Matthew 13:38; 5:13, 14; 28:19, 20; Mark 16:15; John 17:11, 15, 22, 23; Rev. 21:1-7, 23:25):

"In the beginning God created the Heaven and the earth". "The earth is the Lord's and the fullness thereof: the world and they that dwell therein". "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world: but that the world through Him might be saved". "The field is the world".

"Ye are the salt of the earth". "Ye are the light of the world". "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world". "Go ye into all the world and preach the Gospel to every creature".

"And now I am no more in the world but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as We are. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one: and that the world may know that Thou hast sent Me and hast loved them as Thou hast loved Me".

"And I saw a new Heaven and a new earth, for the first Heaven and the first earth were passed away; and there was no more sea. And I, John, saw the Holy City, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto Me, It is done. I am alpha and omega, the beginning and the end. I will give unto him that is athirst of the water of life freely. He that overcometh shall inherit all things; and I will be his God and He shall be My son". (The reader will please add the words of Revelation 21:23-25.)

BUSINESS WOMEN'S CIRCLES

Miss Isabelle Coleman, North Carolina

POSTER and PROGRAM HEADINGS SUGGESTIONS: Draw or trace map of Africa. Write across the map the letters A-F-R-I-C-A. Under each letter write the acrostic words suggested in program (pages 19-21). In four corners draw or paste candles or lamps. Label these: The Cross; Education; Healing; Evangelism. Below map copy program as follows:

Topic: The LIGHT of AFRICA

Hymn—"Take Time to Be Holy"

Prayer

Devotional: I Kings 9:27-28 (Review story of Africa's wealth and condition in the days of Solomon.)

Hymn: "The Whole Wide World for Jesus"

Missionary News (See pages 10, 31 and 36, also "Home and Foreign Fields".)

Solo: (To be chosen)

Introduction: Two Questions (See pages 18-19.)

"Getting Acquainted" (See pages 19-21.)

"The Light That Went Out in Africa" (See page 21.)

"Southern Baptist Lights in Africa" (See pages 22-24.)

Stories from Africa (See pages 25-26.)

Hymn: "From Greenland's Icy Mountains"

Prayer for strength sufficient for the missionaries

AFRICANS AMERICANIZED—Boastfully a janitor declares that he can trace his family-tree back to a certain tribe in Africa. Yet, while we pray and give and talk for "the poor heathen people of dark Africa", how little do we pray or give or talk for these black people in our very midst? Literally, Africa is a part of America. But how much do we know and how much do we care for the African elevator boy; the African janitor; the African cook and maid; the African ice man; and on and on down the long category of Africans who serve us daily, making life happier and more comfortable for us? Do we even know the last name of all these? Do we know whether they are Christians? Do we know anything of their families; their responsibilities; their joys and sorrows; their needs; their possibilities? Have we ever been in their homes? Have we ever been to their churches? Have we ever led a service for them? Many self-righteous people hide behind the excuse that these black people prefer to be let alone. This is not true. They are loyally grateful and reverently thankful for every manifestation of interest and assistance that is prompted by that Christ-like love that knows no race but loves and lifts all mankind to God. But—we must love before we can lift. And love begins at home before it can go abroad—even into faraway dark Africa.

CLAIMING OUR OWN—Indeed we are a part of all we have heard and seen and experienced. All of us are made like that. Then how important it is that we lead the fall-new-comers—our local school and college teachers—to the better part that they may lay claim upon these things: our church life, our B.W.C. friends, our missionary purpose, our stewardship aims, our prayer plans, our ideas for study, our visions for growth! If we fail to claim these new-comers, they may naturally fall in with some other phase of our community life and become a part of it instead of sharing—giving and taking—the blessings that our B.W.C. offers every woman.

(Concluded on Page 34)

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

WITH the PROGRAM COMMITTEE



The material for the September meeting (as given on pages 18-27) readily divides itself into three parts. The first relates to Africa, the continent at large; the second tells of our mission work in Nigeria; the third gives stories of two women who definitely helped Africa. How shall we take this interesting and carefully prepared material and give it at the society meeting in such a form that it will catch and hold the minds and hearts of the women?

The first part of the material is in the form of an acrostic, spelling the name Africa: Area, Folks, Religions, Improvements, Customs, Afflictions. The first thought is to go back to the old way of impressing an acrostic. Cut large letters from colored cardboard: A-F-R-I-C-A. Six women may take these letters and hold them in view while, one by one, they tell of what the letters represent. If the society is small, one or two women may take all of the parts, hanging the letters against the wall. A blackboard may be used and the letters printed as each subject is given.

After the acrostic is finished, a talk may be made on "Christ for Africa—Africa for Christ". Since the great continent and its people are such as the foregoing talks have shown, can we apply the title of this program to them? This should be a short talk by the leader based on the first two paragraphs of the program material.

The second part of the program may have the general head "Lights for the Dark Continent". First there is "The Light That Went Out". For fear the program may be too long, the leader

may mention a few facts under this head.

For "Southern Baptist Lights in Africa", there are three definite titles: "The Light of Education"—"The Light of Healing"—"The Light of Evangelism". The women who tell of these may light candles under the letters that spell Africa. With care and thought this may be made pretty and impressive. Carelessly done and with as little preparation as possible, there will be aroused only criticism in the minds of the members.

Particularly impressive should be the stories of "Two Lights from Our Southland". First is "The Light That Burns On", the brief story of the wonderful shining life of Miss Olive Edens. The second story may be called "The Light That Shone Far". Since our own homes are lighted with power generated miles away, it is easy for us to see how the light of Christ in a heart in America may illumine lives in Africa. Money may act as a cable that connects the long miles, prayer may be likened to the wireless power. The two may work together in carrying that Light that is indeed the Light of the World.

Probably the committee will find that all the material suggested is too much for the hour or three quarters of an hour given to this part of the meeting. It is so easy to drive women from the society by having the meetings too long. A program that goes beyond the time allotted, a president who drags out the business session can drive more members away than the most active membership committee can enroll. The average person cannot listen attentively longer than fifteen or twenty minutes. By varying the people on the program,

(Concluded on Page 34)

PROGRAM for SEPTEMBER

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

TOPIC: CHRIST for AFRICA

Hymn for the Year—Joy to the World (See W.M.U. Year Book.)

Watchword for the Year (See W. M. U. Year Book.)

Bible Study—Philip and the Eunuch: Acts 8:26-39 (See page 15.)

Prayer that the Africans of today may accept Christ as did the Ethiopian of old

Hymn—From Greenland's Icy Mountains

Christ for Africa—Africa for Christ

Prayer that this program may help us to realize our obligation to win Africa for Christ

Getting Acquainted with Africa

The Light That Went Out

Hymn—Send the Light

Southern Baptist Lights in Africa

Sentence prayers for all departments of our work in Africa

Stories

A Light That Burned Out but Burns On

God at Both Ends

Unseen Stones

Hymn—Ready

Closing prayer that we may be willing to sacrifice that the work in Africa may go on



SURELY HIS ear is not deaf that He cannot hear the cry of Africa's suffering people, neither is His arm shortened that He cannot reach her sin-cursed shores. Surely the light that shines from His cross is bright enough to pierce the darkness of this heathen land. When He said to His disciples

IS CHRIST for AFRICA? Surely He who came to save all men of every race and every place included Africa in His redemptive grace. Surely His "whosoever" is broad enough to take in Africa's dying millions.

"Go ye into all the world and preach the Gospel to every creature", surely He intended that Africa should be included in their going and that her creatures should share in the hearing of the Gospel. Yes, Christ is for Africa—with all of His compassion for suffering humanity, with all of His love for lost souls, with all of His power to save to the uttermost—**CHRIST is for AFRICA.**

IS AFRICA for CHRIST? Surely Africa has done much for Christ. She cradled the race that gave Him birth, for it was in Egypt that Israel received her early training. She protected Him as a baby, for it was to Egypt that Joseph carried the small child when Herod threatened His life. She helped Him carry His cross, for it was on the shoulders of Simon, a Cyrenean, that

it was laid when Jesus could no longer bear it. Yes, Africa has done much for Christ, but the Africa of today is not for Him. She has hundreds of villages where His name has never been heard. She has thousands of dark spots where His light has never shone. She has uncounted millions of people who sit in the darkness of sin and woe, knowing nothing of the light that shines from Calvary.

Africa is not for Christ, but Christ is for Africa! And to us who know that **CHRIST IS for AFRICA** is given the blessed privilege of winning **AFRICA for CHRIST.**

GETTING ACQUAINTED with AFRICA

WOMEN of the southland, you are invited to meet Africa, that vast land which you perhaps know little about, and yet which is one of the most interesting and challenging in all the world. You are invited to become acquainted with her that, knowing her better, you may love her more and, loving her more, you may serve her with greater effectiveness. You are invited to spell **A-F-R-I-C-A**, with a new emphasis on each letter as you learn of her amazing **A-rea**, her fascinating **F-olks**, her radical **R-eligions**, her incredible **I-mprovements**, her curious **C-ustoms** and her age-old **A-f-flictions**.

A-rea

Africa has an area of eleven and one-half million square miles. That means that she is three times as large as China, four times as large as the United States, one hundred times as large as the British Isles. Norway, Sweden, France, Germany, Italy, the British Isles, China, Argentina, India and the United States could be laid down on the soil of Africa and still there would be space to spare. It is as far around the coast of Africa as it is around the world itself. In this vast area southern Baptists have chosen Nigeria (*Ny-jee-re-ah, accent on second syllable*) as their mission field. This

is a little block of land on the western coast, about the size of Texas and Oklahoma combined.

F-olks

According to the best authority there are 140,000,000 people in Africa. These are divided into eight distinct races and speak 843 languages and dialects. Nigeria has a population of 18,000,000. About 5,000,000 of these live in the Yoruba (*accent on first syllable*) country, the part of Nigeria where our mission stations are located. Most of these are of the Negro race: brothers and sisters to those we have all around us in the southland. Our missionaries tell us that in spite of the degrading influences, which are many, nowhere on the west coast of Africa can be found a people superior in intelligence and moral character to those among whom they work.

R-eligions

Religiously speaking the people of Africa are divided into three classes: Pagans, Mohammedans and Christians. The pagan group is by far the largest, and in this class belong most of the people of Nigeria. Mr. Duval in "Baptist Missions in Nigeria" says that the religion of the Yorubas is a mixture of many kinds, their worship shading off imperceptibly from medicine up through nature-worship, spirit-worship, witchcraft, ancestor-worship, hero-worship to the belief in one Supreme Being. There is no true form of idolatry such as is found in India and China. At the foundation of all their religion there seems to be a dread of evil. They believe that there are spirits everywhere and in everything and that the use of medicine and charm is to keep them away. Sango and Ifa (*E-iah*), two Yoruban heroes of bygone days, have been deified and are worshipped as the god of thunder and the god of fortune-telling. If a tree or a house is struck by lightning it is believed to be the avenging act of Sango. Oro,

meaning a departed spirit, and Egungun (*Aye-foon-foon*), meaning bones, are two forms of ancestor worship. The Oro and Egungun celebrations, which occur annually, are grotesque and gruesome affairs, which would seem ridiculous to us if our hearts were not touched with the pathos of such a form of worship. Amid all this superstition and foolish paganism there is a belief in a Supreme Being known as Olorun (*Aw-law-roon*) which really means Possessor-of-Heaven. He is the creator and controller of all things and is a beneficent being but, strange to say, is neither feared nor worshipped. Opposed to him is Esu (*Aye-shoo*), the devil. He is supposed to be the author of all evil and is represented by a small, ugly image which the people worship.

Improvements

Most of us think of Africa as it is described in the stories of Livingstone and other early missionaries: a place of dense forests and jungles, inhabited by wild beasts and a savage people. While these conditions still obtain in many parts of Africa, there has been wonderful development since Livingstone made his pathfinding journey across the continent and since our first missionaries landed on her perilous shores. Dr. Allredge tells us that Great Britain and European nations have inaugurated in Africa a program of material development unparalleled in modern times, save in Japan. And along with this development of natural resources have come railroads, motor roads and other improvements which we can hardly think of as a part of Livingstone's Africa. Where our early missionaries traveled by horseback, in hammocks, in canoes or on foot, the missionaries of today may go to many places on well equipped trains or in cars over well paved, macadamized and tarred roads. Lagos, the most important coast city of Nigeria, is described as "a modern city with electric lights, water supply, cold storage, moving pictures and well paved

streets with thousands of motor cars dashing here and there". And best of all a church now stands on the spot where the slave traders once carried on their barbarous business. These improvements are advantageous to our missionary program, for they not only make the life of the missionaries easier but also make it possible for them to cover more territory, reach more people and work more effectively. Surely God is leveling the mountains of difficulty and making the crooked ways straight that His Word may run swiftly to dying people.

Customs

The social customs of a strange land are always interesting. We are told that the people of Nigeria have a great love for their children and desire to have plenty of them. This desire leads to polygamy and divorce. It is the ambition of every man to have several wives. The more numerous his wives the richer he is considered and the higher is his standing in the community. A girl has no choice in the matter of marriage, for usually before she is ten years old she is betrothed by her parents to some man who has agreed to pay the required dowery. This is paid year by year on the installment plan until she is old enough to be married. When she reaches the age of fifteen or sixteen three great gashes are cut on the back of her forearm from elbow to wrist, this being the sign that she will soon be of marriageable age. When time for the marriage comes two wedding feasts are given: one in the home of the girl for her friends, one in the home of the man for his. After several days of feasting the girl and her friends dance past the house of the bridegroom while he rushes out, seizes his bride and carries her away to his home. A death among the Yorubas is the occasion of loudly expressed lamentation. As soon as a person dies the howling begins and, though the body is usually buried the same day,

all who enter the house of mourning repeat for several days afterward this piteous howling. With the body is buried food, money, instruments of work and other things which it is thought the deceased may need in the spirit world.

Afflictions

Many are the woes of Africa. The shadow of her afflictions has won for her the oft used appellation, "The Dark Continent". Superstition is one of the shadows that hang over the lives of the people. They fear everything. When the wind blows among the trees, when the animals howl in the forest, when the thunder roars from the storm clouds, they think that evil spirits are near perhaps to bring some direful misfortune. Certain people are supposed to have an evil eye and are therefore to be avoided. These and a thousand other superstitions rack their souls with fear and make life miserable. Ignorance is another shadow that adds greatly to the darkness of Africa. It is estimated that 90% of her people are illiterate. In parts of Africa there are whole villages of people who can neither read nor write and who have no written language. Still another shadow on Africa is disease. "Plagues of malaria, yellow fever, small pox, sleeping sickness, dysentery, blindness and leprosy are frequent in most sections". Apart from the cities and industrial centers, where missionary and other trained physicians are located, the witch doctors are the only help in time of sickness, and these rely upon poisonous weeds and incantations to effect their cures. Of course the blackest of all Africa's shadows is sin. "The moral standards and ideals of the African people are as low as the lowest in the world today". The shadow of all these and other afflictions makes Africa a dark continent indeed and the best place in the world to demonstrate that the love of Christ gives light.

THE LIGHT THAT WENT OUT

THE light of Christianity early shed its brightness on Africa. We are

told that among the multitude that heard Peter's sermon on the day of Pentecost were "dwellers in Egypt". Doubtless some of these were converted and went home to spread the blessed news of a saving Christ. We are told that the Ethiopian eunuch, who was converted and baptized by Philip, "went on his way rejoicing", and we can easily believe that he became a missionary to his own people, perhaps establishing the first Christian church in Africa. Certain it is that by the middle of the second century well organized churches were to be found in every important city and town in northern Africa. These churches furnished more than their quota of Christian leaders and martyrs. In the lists of those prominent in leadership in the early church are found such names as: Clement, the head of the school of Alexandria; Tertullian, "the first great mind in western Christendom"; Augustine; Cyprian; and others equally as illustrious. Among the martyrs of Africa are: Potamiaena, a slave girl, noted for her beauty and honor, who was slowly dipped in burning pitch because she would not renounce Christianity; Felicitas, another slave girl who preferred to be torn by wild beasts rather than to deny her Lord; and others whose names illuminate the pages of early church history. Yes, the light of the cross shone brightly in Africa during the early days. If the Christians had carried that light to all Africa, as it seems that they could easily have done, "instead of being the Dark Continent it might have become the most luminous portion of the whole planet a thousand years ago". But alas! a number of schisms entered the church, dividing the Christian forces. They gave themselves to theological debates and forgot their mission. So the light which once shone so brightly in Africa went out, leaving her in darkness.

"Then followed the long, long night, of more than eleven centuries, every century of which deepened with the growing darkness of ignorance, superstition, sensuality and sin which gathered

over the great continent of Africa, until in God's providence the continent had to be rediscovered. And what amazing things were brought to light in its rediscovery! How the whole world awakened, thrilled, stood aghast and then saw and accepted the challenge of Africa's limitless possibilities, her immeasurable difficulties and dangers and her appalling needs!" (Aldredge) As these conditions became known, missionaries bearing the torch of God's love went to rekindle those lights of Christianity which went out so long ago.

SOUTHERN BAPTIST LIGHTS IN AFRICA

SOUTHERN Baptists have had a noble share in rekindling the Christian light in Africa. In 1821, even before Livingstone began his notable career of discovery and missionary exploits in Africa, the First Baptist Church of Richmond, Va., sent two Negro missionaries to Liberia. In 1850 we sent our first missionaries to Nigeria and kindled a light which continues to shine even till this day, growing stronger and brighter with each passing year. We have now twenty-eight missionaries working in six stations: Ogbomoso, Abeokuta, Oyo, Lagos, Iwo and Shaki (*Ogbo-mo-sho, Ar-bay-okoo-tar, O-yo, Lay-gos, E-wo, Shar-kee*).

Dr. Green, one of these missionaries, in reporting their work for 1930 describes it as a year of sunshine and shadow, rejoicing and sorrow, thanksgiving and disappointment. Death has entered the ranks, calling away Rev. L. M. Duval, Miss Olive Edens, the baby son of Mr. and Mrs. Richardson and Rev. J. R. Williams, for fifteen years the pastor of the First Baptist Church of Lagos. The year 1930 brought hard times to Africa as well as to the United States. A plague of locusts, calling to mind that of Pharaoh's day, paid a visit of many months to Nigeria, completely destroying the crops of corn and other grains. Money has been scarce, employment hard to secure. These have been some of the hardships that have made the year 1930 an especially diffi-

cult one for our missionaries. But on the "sunshine side" of the situation we have this report: "Missionaries who went on an enforced furlough in 1929, very ill and with doubtful prospects of returning to Nigeria, have returned to their work with an apparent new lease of life. Our churches are growing numerically. Large congregations gather for worship on the Lord's day. Churches built ten years ago and thought to be sufficiently large to meet requirements for years to come no longer accommodate those who attend the services. Our missionary at Oyo reports that at Fiditi (*Fee-dee-tee*), a town ten miles out of Oyo, the morning congregation at our church sometimes numbers from a thousand to fifteen hundred people. They crowd the building inside and outside. That church plans to erect a larger house of worship on a new site and then use the present building for day-school purposes. At their recent Harvest Festival Service, the cash offering of the congregation exceeded the equivalent of \$528".

The Light of Education—At the beginning of our work in Africa little stress was laid on education but, as the years passed by, our missionaries realized that for the most effective work and the most permanent results education was necessary, so they began to light the lights of schools. "It is a significant fact that the growth of African work dates from the beginning of our schools". The light of education pierces the darkness of homes which could never be reached in any other way. It is said that three-fourths of the children in our schools come from homes where polygamy is practiced. In the school they are taught politeness, cleanliness and purity as well as the usual school studies and, best of all, they are taught to love Jesus. Back to their sinful homes they go as transforming lights amid the darkness that broods there.

In reporting the work of our Baptist College and Seminary at Ogbomoso for 1930 Principal George W. Sadler says:

"December 22nd marked the close of the best session the Baptist College and Seminary has had thus far. The 67 students were the best prepared, the most responsive group we have ever had. The chief inspector of education, who visited us in June, spoke in high terms of the tone, the discipline and the general work of the school". Of the Baptist Academy at Lagos we have this report: "The school continues to grow in numbers, in efficient service but, best of all, in spiritual influence. Many, who would enter and so be brought under this Christian influence, are turned away each quarter because of the congested condition of the school". One of the most interesting educational ventures is the Girls' School at Abeokuta. Mrs. Lumbley started this school about twenty years ago with a few girls, taught in her own home, as a nucleus. Now we have 120 girls enrolled with splendid buildings, which make it one of the best equipped schools of its kind in Nigeria. These buildings advertise the school among the girls of the country, attracting students from all parts. On retiring from her work Mrs. Lumbley was decorated by the English government at Buckingham Palace in recognition of her services for African womanhood.

The Light of Healing—We have seen how disease hangs over the African people like a grim shadow, darkening their lives with suffering and untimely death. Amid this darkness shines the light of the missionary doctors and nurses who minister to the physical woes of this suffering race. From the very beginning our missionaries, though not professional physicians, have done some medical work. Each station had its dispensary where the people were encouraged to come for such medical treatment and minor surgery as the missionaries were able to give. In 1907 came Dr. Green, our first medical missionary in Africa, and the light of healing began to shine brightly from the mission station at Ogbomoso, where he and Mrs. Green located. For many years he was greatly handicapped by

lack of equipment but in 1923, due to the generosity of the Virginia W.M.U., a hospital was erected in Ogbomoso. Other doctors and nurses went out to join Dr. Green, so the ministry of healing goes on in a great way. Last year improvements were added to the hospital plant and new equipment purchased. More than 15,000 treatments were given and 371 operations performed. "A weekly baby clinic, treatment for lepers, ante-natal and maternal work have found a place in the activities of the institution". Besides this hospital at Ogbomoso, dispensaries are operated at Oyo, Iwo and Shaki. At Iwo there is a very complete dispensary with space for six in-patients. There Mrs. McCormick conducted last year a baby clinic and a leper clinic in addition to the regular out-station medical and surgical work. More than 7,000 treatments were given. The dispensary at Oyo reports one hundred patients treated each week. Thus the light of healing continues to shine as the lame are made to walk, the blind to see, the lepers are helped, the sick are cured and physical handicaps are removed by the knife of the surgeon.

The Light of Evangelism—All Christian lights must be lights of evangelism, for it is only as souls are saved that the light of Jesus' love can chase away the darkness of sin and all attendant woes. Are our missionaries winning the lost? Yes, in great numbers. Last year 1591 were baptized into our churches. In some towns the number of inquirers exceeds the number of church members. Dr. Duval tells us that from Ogbomoso the Gospel has spread to the east throughout the many towns and villages until they all seem to be permeated by it. So many young people have become Christians that the aged chiefs and priests are asking this question: "If this goes on and all the young folks become believers who will be left to worship the idols when we are gone?"

The light of evangelism shines brightly in the schools. Not only are the students being saved but they are

being trained in Christian service so that they may become soul-winners. The missionaries realize that a trained native leadership is the hope of the ultimate evangelization of this dark land. Dr. Sadler, in speaking of the religious work of the Baptist College and Seminary, says: "The daily chapel services, the Sunday vespers and the B.Y.P.U. services are all designed to develop Christian character and train for Christian leadership. The Wednesday afternoon open air preaching services, the visitation of near-by lepers, the Sunday school and church services serve as a channel through which students express their desire to share with others the blessings of Christianity". In the Baptist Academy at Lagos a revival was held last October resulting in 30 conversions and others have accepted Christ through the year. In the girls' school, too, many are converted each year and practical mission work is done each Sunday by the Christian girls in the heathen and Mohammedan villages, the prison for women and in the local Sunday school.

All missionary medical work shines with the light of evangelism. While the doctors and nurses heal the bodies of the people they tell them of the Great Physician who can heal their souls. "Sickness, disease and accident are no respecter of persons, so this phase of our work brings the missionary and native workers in contact with people from all walks of life. Chiefs, pagan and Mohammedan priests, medicine men, hunters, farmers, traders, all ages, all ranks, men, women and children come to seek their relief from their suffering and disease". All of these feel the influence of the lives of the Christian doctors and nurses and hear the

Shine on, oh lights, with brilliant ray,
Till Afric's darkness fades away,
Till the Sun of Righteousness holds sway
And brings the dawn of perfect day.

**A LIGHT THAT BURNED OUT but
BURNS ON**
SOME years ago a light began burning in the life of a child in Johnson City,

Gospel preached. Often as a result their souls are saved. In the hospital at Ogbomoso preaching services are held three times a week, and Sunday morning services are conducted in the wards of the patients. The hospital pastor visits constantly among the patients. After speaking of the wonderful cures being wrought by the hospital force Dr. Green writes: "Good as these results may be, they do not satisfy the missionary heart unless the patients are brought to know Jesus Christ as their personal Savior, thus completing the twofold ministry of medical mission work".

Another evangelistic light shining in Africa is that of the W.M.U. Our missionary, Miss Neale Young, is president of the Nigerian W.M.U. and is devoting all her time to this branch of the work. From her headquarters at Abeokuta she directs the activities of 296 W.M.U. organizations. Once a year she brings to headquarters a select body of women, active in the work, and gives them a course of intensive training that they may render more efficient service. She also does field work, attending meetings, holding training schools in different districts and visiting as many individual societies as possible. In the work of the women evangelism has the first place. "They, in parties, go on evangelistic tours, sometimes walking miles on foot to the outlying districts. They visit the people on the farms or in the towns, at their homes or in the market, and talk to them about the salvation which they themselves have found by believing in Jesus".

Thus southern Baptist lights are shining in Africa, missionary lights made luminous by the glory of the Sun of Righteousness.

Tenn. This child was only ten years of age when Jesus came into her heart and set it aglow with His love. Her home was a radiant place, for all hearts

there glowed with Christian love and graces. So it is no wonder that the light in the heart of the little girl grew brighter as the years passed by. Soon to that heart came a desire to let her light shine on a foreign shore. "I want to go to the darkest spot on earth", she said and became a volunteer for Africa.

At Carson and Newman College and the W.M.U. Training School she received the training that made her light shine with increased radiance. Then on a beautiful spring day in 1916 she boarded a vessel and sailed away to the Dark Continent. She had a thrilling voyage, for it was during the World War, and the steamer on which she sailed was chased by destructive submarines. But at last she landed safely in Africa and began her work as a teacher in the Girls' School at Abeokuta. For fifteen years she let her light shine on the lives of the dark skinned girls who came to the school. How splendidly she taught them! How devotedly she served them! How tenderly she loved them! Once, while she was at home on furlough, a friend asked, "Do you really love those black children?" "Yes, yes", came the answer. "I can take one of them in my arms and love her just as you do your fair-faced children. And I think that God loves all alike".

This light continued to shine in loving ministry to the African girls but, as the years passed by, the body that held it grew weak with disease. It finally became evident that this noble missionary could not live. Accompanied by a missionary nurse she returned to America and last November at her brother's home in Kentucky her light on earth flickered out and she went to join that throng of radiant souls that shine forever around the throne of God. This is the story of Miss Olive Edens, one of the many lights which have burned themselves out in the service of Africa. But, say not that her light is gone from the earth, for while she shines in Heaven the light which she kindled in the hearts of her girls continues to shine in the Dark Continent.

GOD at BOTH ENDS

(Retold from Story by Rev. E. G. MacLean)

THE missionary at Iwo station was much surprised a few months ago when two African boys walked into his presence and looked up into his face with eager eyes, as much as to say, "Here we are!" He was surprised because he knew that those boys lived a hundred and twenty miles away. "How did you get here?" he asked. "We walked", was the reply. "Why did you come?" was the next question. "You took our teacher away from us", came the answer. It was true that the teacher had been removed from their town to fill a vacancy in a more important work. "We came to go to school here. Can we stay?" finished the boys, with a trace of questioning anxiety in their eager eyes.

As the missionary looked into their upturned faces, he longed to be able to say, "Yes you can stay". How could he turn them away to trudge again with weary feet and disappointed hearts that hundred and twenty miles back to their homes? How could he send them back to live in ignorance when they so much desired a chance to learn? Yet, how could he keep them when the school already had more boys than it was able to support? "Can we stay?" the boys' eyes continued to question. "We'll see", said the smile on the man's face, and the boys turned away with hope in their hearts.

The missionary tried to find some way to permit the boys to stay but, after consulting with the other missionaries, sorrowfully concluded that they must go back home. Then it was that a wonderful thing happened. A letter came from a woman in Lexington, Ky., enclosing enough money to keep two boys in school for a year. How strange that this should come just at the time when it was so much needed! And yet it was not strange, for God was working at both ends of the line. He knew the ambitious hearts of the boys, the longing hearts of the missionaries and

the loving heart of the Kentucky woman, and in His mysterious way He moved in the heart of one to supply the needs of the others. So, there are at two two happy boys, preparing to work for Jesus among their own people, and in Kentucky a happy woman who is already doing a wonderful work for Him in the lives of two African boys.

UNSEEN STONES

A STORY is told in "The Watchman-Examiner" of a brilliant young Oxford student who offered himself for service in Africa. His tutor remonstrated, "You're going out to die in a year or two. It is madness". The young man replied: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth all unseen to be a foundation for the bridge. If Jesus wants me to be one of the unseen stones lying in an African grave I am content, for I am sure that the final results will be a Christian Africa". This young man became one of the unseen stones, for after only one year of missionary service he was laid in an African grave.

Many missionaries have been called to be unseen stones in the structure of Christian missions in Africa. Many shining lights have burned out rapidly in an effort to give the light of life to the Dark Continent. The history of African missions both saddens and thrills with its story of the great sacrifice of missionary life. In a report of the Missionary Conference in London in 1888 the story is told of a band of missionaries who established a settlement at Livingstonia and set to work to Christianize the tribes in that section. Two or three years later when a visitor went to that mission station he found the houses in perfect order, but there was no one in them. He went from house to house, but all were empty and still. While he sought the cause of this desertion a native came out of the forest and beckoned to him. Following this guide he came to four or five

mounds where lay the bodies of the missionaries. Reading the beginnings of our missionary work in Nigeria is almost like reading the obituary column in the newspapers, for it tells of one death right after another. Young men and women went out eager to let their light shine in sacrificial service: then, after a few months or perhaps a year or two, that light burned out and they were gone. It is little wonder that this is known as "The White Man's Grave".

After reading of the sacrifices of these we feel like asking: "Why this waste? Does it pay?" The missionaries answer this question for us, for Livingstone said: "If I had a thousand lives to live Africa should have them all"; and Melville B. Cox requested that on his tomb be written these words: "Let a thousand fall before Africa be given up".

Does it pay? Look at the splendid structure of Christianity which has risen on those hidden stones. Does it pay? Look at the lights which shine today from hospital, school, church and from the lives of Christian people all over Africa. Does it pay? Read the report of what was done last year by our missionaries in Nigeria. Read of the thousands of patients treated in our hospital, of the hundreds of young lives trained in our schools and of the hundreds of people won to Christ by our missionaries. Yes, it pays, generously, gloriously! And those unseen stones, those lights that burned for a brief period and then flickered out, those missionaries who gladly died for Africa—surely they have a glorious share in the rewards.

How about you and me? Can we read of these missionary martyrs without a burning desire to follow in their train? Can we hear of the splendid achievements of missions in Africa without a longing to share in the great work? Can we know of the sacrificial lives of our missionaries of today and feel no urge to emulate their heroism? The price for giving the Gospel to Africa

must be paid. The missionaries are Surely we must pay our part by giving paying their part by giving their lives. our money and our prayers.

CHRIST for AFRICA—AFRICA for CHRIST

Let these words our slogan be,
Let them ring from sea to sea,
Let them call us to the fray,
To win this land for Christ today!

CHRIST for AFRICA—AFRICA for CHRIST

□ □ □

QUESTIONS for REVIEW and DISCUSSION

1. Tell something of the size of Africa.
2. What is the population of Africa? Of Nigeria?
3. What are the three religions of Africa?
4. Discuss the religion of the Yorubas.
5. Tell of some improvements that late years have brought to Africa.
6. How do these improvements help our missionary work?
7. What are some of the strange social customs in Nigeria?
8. Mention some of Africa's serious afflictions.
9. Discuss the lost opportunity of the early Christian work in Africa.
10. How many missionaries have southern Baptists in Africa?
11. Discuss the work of the schools and of the hospitals.
12. In your opinion which is more effective, educational or medical work?
13. Tell something of recent results in evangelism.
14. Tell of the evangelistic work of the W.M.U.
15. Why is Africa called the white man's grave?
16. Do you think the work in Africa justifies the sacrifice of life that has been made on its behalf?

□ □ □

MATERIAL for REFERENCE

Home and Foreign Fields

"World Comrades" and "The Window of Y.W.A."

State Denominational Papers

Report of Foreign Mission Board for 1931

Baptist Missions in Nigeria..... Louis M. Duval

Yoruba Life..... Louis M. Duval

The Price of Africa..... S. Earl Taylor

Waiting..... Foreign Mission Board

TWO-THIRDS of the calendar year of 1931 have passed into history. Turn, please, to pages 15-18 of the W.M.U. Year Book and study carefully the several W.M.U. Standards of Excellence, seeing if your church during the past months has been "up to the standard" and resolving that the remaining third of the year may not only redeem the past but make victorious the present and future. It may stimulate you to know that in 1930 there were 185 churches in the Southern Baptist Convention which maintained an A-1 Full Graded W.M.U., which was an increase of 24 over the 1929 record. Do your utmost, please, to have your church thus distinguished this present calendar year.



OUR YOUNG PEOPLE



and



COLLEGE Y. W. A.



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

SEPTEMBER'S ACTIVITIES for W.M.U. YOUNG PEOPLE



Naturally whatever interests the W.M.U. young people will be vital to the W.M.U. counselors and directors also, because their work is one of closest cooperation. You will all be rejoiced to know that the eighth Southwide Y.W.A. Camp held at Ridgecrest, N. C., June 16 to 26, was the best in the history of such Y.W.A. camps. There were 373 enrolled from 17 southern Baptist states. THE WINDOW of Y.W.A. will carry some detailed account of the glorious days so we will only record here our special delight in having Miss Mallory for the entire ten days and our appreciation of the splendid service of Miss Bourne as director of the camp. Probably those who attended have already carried to their home churches news of the plans which follow but printed repetition will emphasize them and also lay them before those who could not be represented at Ridgecrest.

During the Y.W.A. conference hour the plan of "Four Months' Tithing" was discussed. This will not be limited to Y.W.A.'s among the young people; certainly intermediate G.A.'s and R.A.'s and probably juniors and Sunbeams will enter into the trial also. Y.W.A. counselors will find it especially appropriate for their membership. The plan is to have a stewardship program, setting forth the principles of tithing and stewardship and bringing our young people to tithe for at least the last four months

of 1931—September, October, November, December—or any four months from the date of their promise thus to tithe. It is our confident expectation that the joy of tithing and the spiritual blessings that result from it will make the practice a habit continued in 1932 and always.

To further emphasize these matters of stewardship, we are entering into the Stewardship Declamation Contest. The plan was proposed in May by Mrs. G. R. Martin of Virginia, our southwide stewardship chairman, details being worked out with as much despatch as possible: now the carrying out of the plans waits on the enthusiastic promotion of counselors and directors. Special leaflets of explanation for procedure have been provided, including one for stewardship chairmen written by Mrs. Martin; these will be distributed through state headquarters. If you, as director or counselor, have not received these, write to your state W.M.U. headquarters for them at once (*address on page 2*). Briefly the plan is for four contests: one for Sunbeams, one for Junior G.A.'s and R.A.'s, one for Intermediate G.A.'s and R.A.'s and the fourth for Y.W.A.'s. The first competition will be in the churches, the winners competing in an associational rally, the associational winners declaiming in a district competition, those awarded the district honors competing in a state contest. The Y.W.A. state winners will have opportunity to compete during the Y.W.A. Camp at Ridgecrest. Sunbeams will be judged on the recitation of se-

lected Scripture passages, Jr. G.A.'s and R.A.'s on the presentation of a 3-minute talk on stewardship chosen from a set of six prepared especially for this contest; Intermediate G.A.'s and R.A.'s will write 5-minute essays on suggested titles; Y.W.A.'s will prepare 7-minute talks on titles suggested for them.

By all means use the literature prepared, follow the plans suggested and take part in this interesting series of contests. It should mean much not only to the young people who participate but also to the audience which will gather to listen to the young "declaimers". Be sure each W.M.U. young people's organization in your church knows about the contest and enters enthusiastically into it. As a young woman from Virginia remarked at Ridgecrest, "I certainly want to be in that". This will be the attitude of young people in every organization when the matter is well presented to them. Don't delay, because it is hoped that the church competitions can be finished by October first, allowing until December first for the associational contests, finishing the district contest by March 1 and the state competitions by May 1. Some states may vary in this schedule but the majority seem to find it the best general plan. So begin at once, with eager zeal, and encourage the young people of your own church all along the way to state victory; explain the plan to your pastor, for you need his cooperation and the young people will need his help: how proud he will be if one of his own young people has so clear a conception of stewardship that such an one's presentation is the best in the state!

Then of special interest to Young Woman's Auxiliary members is the preparation for the Y.W.A. Twenty-fifth Anniversary in 1932. A committee of representatives from each state had a happy time meeting at Ridgecrest every morning just after breakfast, beginning plans for the celebration. These plans will be given publicity at the proper time; just now the committee hopes that Y.W.A.'s are going to share

their talents by producing songs of two types: first a merry recreational song about the anniversary celebration, its twenty-five birthday years; then a worthy dignified Y.W.A. hymn to be used for several years to come as an officially adopted Y.W.A. hymn. Words and music may come together; that will be easier for author and composer, but if your Y.W.A. can produce delightful words without a musical setting, send them on and somewhere another Y.W.A. will be found to add the musical score. We want to have these selections by November first, so tune your muses now and send your melodies in to Juliette Mather, 1111 Comer Bldg., Birmingham, Ala. Be sure to mark your manuscript clearly with name and address and name of church, college or hospital so that grateful honor may be properly given to those whose songs are judged best and published in the anniversary material.

Be sure that Grace McBride and College Y.W.A.'s are informed about this song contest also. They are just picking up their auxiliary activities again after the summer vacation times. Young women from your church Y.W.A. are going to college as freshmen full of wonder as to what it is all about, are returning as upper classmen seeking to make the years mean much in their development. In every way that you as counselor or director or as Y.W.A. members can do so, encourage college young women to take enthusiastic part in College Y.W.A. activities; likewise encourage young women entering hospitals for nurses' training to share in Grace McBride Y.W.A. blessings. College and Grace McBride Y.W.A.'s cooperate loyally with the Baptist Student Union Councils in colleges and in the rare hospital where B.S.U. exists, but all our denominational leaders realize that the strength of the B.S.U. lies in the vigor of its unit organizations; our churches realize that young people, away from home in institutions for a few years, need there the training in organizations which they will find upon returning to customary church life after

training days are ended. There is a strong bond of missionary interest which will help steady the spiritual wanderings of young women away when they realize that Y.W.A. at home is Y.W.A. also in college and in hospital. Keep in touch all through the year with your Y.W.A. members who are away but particularly in the first habit-forming weeks and months let the home Y.W.A. and its counselor encourage attendance and activity in the Y.W.A. in new environment. The young people's director will be wise in calling upon college young women before their departure, in talking to the W.M.S. mother and Y.W.A. daughter who are dreading this first "goodbye" for several months and pointing out how they will be together daily by use of the Calendar of Prayer published in ROYAL SERVICE for the mothers, in THE WINDOW of Y.W.A. for the daughter—pointing out how they can helpfully share material of program interest and so be united in

thought as well as in prayer while separated from each other.

For some young people's directors in communities where there are colleges and hospitals without Young Woman's Auxiliary there is the special pleasure of perfecting and guiding these organizations especially adapted to the needs of young women. Be sure that your W.M.S. cooperates in every possible way in such new, or annually renewed, undertakings. Homes for meeting places, hospital or college Mother-and-Daughter plans, a charming hostess or alert counselor provided—these and many other fostering pleasures await the Woman's Missionary Societies in towns with colleges and hospitals.

So many plans for September? Too busy? Surely not too busy to keep busily at work in missionary education with its regular programs and with these special attractive features. The Master was busy, you remember, but was never too busy.

Yes, you are planning draperies for her windows as she goes away to college. What about the windows of her soul?

Beautify them by a subscription to
THE WINDOW of Y.W.A.

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To keep the Golden Rule ways!*

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MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

FORMER STUDENT'S JOY in FOREIGN SERVICE



While pigeons circle overhead and friendly voices murmur in the courtyard, we want to tell you we are glad you remember and pray for us. Because of the effort of you and other southern Baptists, this little town knows of Jesus. It is one of many out here in the midst of bandits, surrounded and filled with heathen people who are more zealous than ever for their false gods because of the work of the Master here. But this morning thirty-six earnest men and their families sat for well over an hour to hear the Word of God pounded. Mr. Wang, who has lost so much and suffered so often at the hands of bandits in the last five years, talked on that life which is in Him: "And the Life Was the Light of Men". After his message, the women stayed to talk and pray with us.

Oh! would that you could listen in on one of those meetings with the Christian women in the country! The Father's care is so manifest. One woman this morning told of how the neighbors laughed, when she was taken sick after her profession of faith in Christ, and how she prayed it through. One had lost her chickens, whereupon her neighbors said, "That is how your new God cares for you". But she prayed and the Father sent them back to her although their wings had been clipped by the thief.

It was supposed to be Christian women in my group this morning. After we had talked and praised God together and gloried in His love for a while, I asked the woman to my left some questions about how to talk to God. She answered me almost in tears that she didn't know, saying that she had not heard this Gospel before. When I started explaining the way of salvation, she said: "Oh! but I'm too old; a younger person can believe and be saved. If I'd heard earlier, it would have been well with me. But, oh, I'm too old now". A couple of sisters talked with her and then we bowed for prayer together, committing her case to the Father. He made it clear to her, even as we prayed, that "Whosoever will may come". When the service was ended and the people leaving I spoke with her again, asking her not to forget God's everlasting love. She answered, "Oh, I can't forget it. I cannot forget it now".

In the afternoon we went into the homes of Christians. A large group of people gathered in each courtyard where we stopped, and oh, so many children. We sang and preached and talked to interested individuals and invited them to come to the evening service. The Lord had prepared the story of the Prodigal Son in the mouth of Ma Chu Pao for the night meeting. The room was packed at "lamp-lighting time". (*We don't have many watches out here!*) The audience listened most attentively for at least an hour. When the men were dismissed, the women stayed a little longer to talk with us. The men do the preaching, but there is unlimited personal work for the women folk wherever we go.

Monday morning, after morning-watch and breakfast, Hsiulien, the evangelist's eleven-year-old daughter, went out to tell Miss Murray's former pupils that we were here to help them study for an hour or two this morning. In a short

(Concluded on Page 34)

TRAINING SCHOOL

Miss Carrie U. Littlejohn, Principal
 "WHAT SHALL I DO WITH MY LIFE?"



Through the pages of this magazine I wish to put a vital question before the young women of our denomination, particularly those who during their college days faced this same question but have not yet done anything positive about it. The question is: "What shall I do with my life?"

As the Student Volunteer Movement puts it, each youth must face this insistent question today: "What shall I do with my life? Shall I wear it away in a tepid routine of common-place respectability? . . . Shall I dedicate it to some desperate and violent social revolution? Shall I give it with abandon to Jesus Christ for an intelligent, passionate and creative fellowship with God and men in making possible the Kingdom of God?"

It is possible for one to have either of two distinctly different attitudes toward the age in which we live. It is an age of tremendous problems: social, political, economic, spiritual. It would be easier by far to follow the line of least resistance and do nothing about it. On the other hand, the young woman with vision and purpose sees herself as one of the vast army of young people who must face this challenging situation. She realizes that she cannot do it adequately with limited education, mediocre training and spineless religion; and so if she is wise, after she has secured the best education her denominational or state schools can offer her, she looks for a school which will give her the specialized training that she needs for her life work. For has she not committed herself to an intelligent partnership with Jesus in the bringing in of the Kingdom?

"But", says a young woman reading this page, "this does not apply to me. It is true that while in college I wondered often as to how I could make the most of my life, but I never felt that I should be a missionary or even a full-time religious worker. I only felt the urge to consecrate myself more wholeheartedly to the task of being an earnest, worth while Christian in my home community".

It is to you, young woman, I am addressing these lines. Is your life counting for anything among the young people of your set? Is anybody helping them to make the most of their life and influence? Would you like to study for a year, or a part of a year even, in a school that would help you to take the place of leadership in your home church that you should take? Do you need to know more yourself before you try to teach others? Do you need to have your spiritual life quickened by contacts with those who have similar ideals and purposes in life?

Then, to be sure, I am thinking of you who have pledged yourselves to definite Christian work at home or abroad. The lowering clouds of financial depression will clear away some day and boards and churches will again enlist those who are "useful to the Master, prepared for every good work". Would you not like to be using constructively this time of waiting?

The Woman's Missionary Union Training School is offering this year for the first time courses leading to the B. R. E. (*Bachelor of Religious Education*) and M. R. E. (*Master of Religious Education*) degrees. Graduate courses in Bible, religious education, missions and social work may be taken with outstanding professors in these fields.

(Concluded on Page 34)

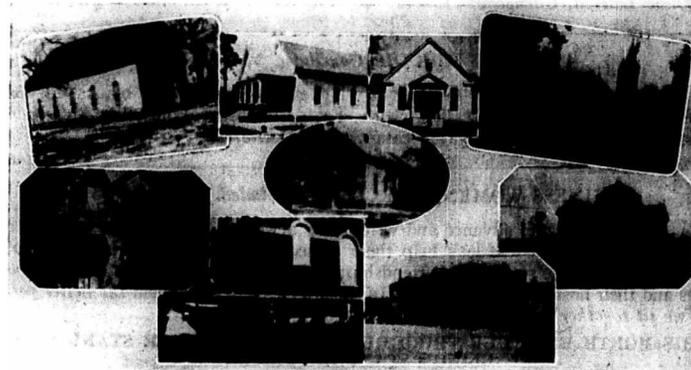
UNION NOTES

OTHER PICTURES of A-1 CHURCHES



The June issue of this magazine carried pictures of 132 of the 185 S.B.C. churches, each of which during the calendar year of 1930 maintained an A-1 Full Graded W.M.U. This meant that each of the 185 churches during these twelve months nurtured a Sunbeam Band for little children, a Royal Ambassador Chapter for boys, a Girls' Auxiliary, a Young Woman's Auxiliary and a Woman's Missionary Society; it further meant that each of these organizations reached every point of its respective Standard of Excellence.

Pictures are herewith presented of nine more of these churches, the number on each picture corresponding to name of church in list. If the remaining 44 A-1 churches will send in their pictures the magazine will rejoice to display them, not only in congratulatory and grateful acknowledgment of their excellent record but also as an urge to other churches to maintain the A-1 Full Graded W.M.U.



| Church | W.M.S. President | Pastor |
|---------------------------|-----------------------|--------------------------|
| Georgia | | |
| 1. Corinth, Egypt | Mrs. G. U. DeWitt | Rev. Lon L. Day |
| 2. Double Heads, Ogeechee | Mrs. J. C. Burke | Rev. H. J. Amett |
| 3. Oak Hill, Millen | Mrs. Barney Lightfoot | Rev. P. I. P. Edensfield |
| 4. Millen | Mrs. Alex Boyer | Rev. T. R. Harville |
| 5. New Providence, Guyton | Mrs. Thomas Shearouse | Rev. H. M. Cannon |
| 6. Turkey Branch, Egypt | Mrs. A. A. Graham | Rev. J. R. Cockrell |
| 7. Sylvania | Mrs. E. K. Ovanstreet | Rev. Chas. H. Kopp |
| Missouri | | |
| 8. Odessa | Mrs. R. O. Deisher | Rev. G. N. Magruder |
| Oklahoma | | |
| 9. First, Sapulpa | Mrs. S. L. McReynolds | Rev. P. J. Conkwell |

September is to be used, please, in preparation
for
**SIMULTANEOUS EVERY-MEMBER CANVASS in EVERY BAPTIST
CHURCH**
November 29-December 6

MARGARET FUND (Concluded from Page 31)

time a half dozen young women and girls came in and we put them to work on the Bible study course for women. One of the Bible women took the ever-present group of children off to one corner of the sunny yard and taught them a song, an adaptation of John 3:16. One girl could read enough to study a short catechism. Four women studied the Bible verses on sin, repentance and salvation. Three studied a simple hymn (*Only One God*). Three old women who came in late were visitors from a village where the Word had never been preached. It was a joy to tell them the old, old story!

Pray for us. Mr. Ch'en, the evangelist here, says: "Ask them to pray for us".
—*Olive Lawton, Chengchow, China*

TRAINING SCHOOL (Concluded from Page 32)

It is not too late to plan to enter the beginning of the fall session, September 23rd! Write today for catalogue and application blanks to 334 East Broadway, Louisville, Ky.—*Carrie U. Littlejohn*

BUSINESS WOMEN'S CIRCLES (Concluded from Page 16)

Let's get a list in advance and write them a welcome letter; let's meet them at the trains and busses; let's help them to secure a comfortable, happy home; let's offer them the sunshine of friendship; let's be their partner for church services and their hostess at the B.W.C. In short let's share with them *the better part as we sit together in heavenly places!*

**THIS MONTH ENDS OUR THIRD QUARTER. HOW DO WE STAND toward
BEING a STANDARD CIRCLE?**

PROGRAM PLANS (Concluded from Page 17)

fresh attention is aroused. This is one of the important reasons for using several on the program.

Another plan for this program might be "Darkness and Light". Use four women to work it up. Two go through

the material and note the dark side of African life; two others go through it and note the light. Have them speak alternately at the meeting; first and third, the dark; second and fourth, the light.

□ □ □

In the Every Member Canvass proposed for the fall among other aims the goal set for the number of tithers to be secured is 1,000,000. Impossible! No. "To him that believeth all things are possible".



BOOK REVIEWS



Mrs. Julian P. Thomas, Virginia
GOD and the CENSUS EUROPE and the GOSPEL



A fine presentation of the claims and needs of home missions is given in "God and the Census", recently issued by the Council of Women for Home Missions and the Missionary Education Movement. Its author, Rev. Robert N. McLean D.D., associate director in the City, Immigrant and Industrial Department of the Board of National Missions of the Presbyterian Church in the U.S., is exceptionally well fitted by birth and experience for writing such a book. Born in Chile of American missionary parents, he came to this country when a boy, his father returning and taking a home mission church in Oregon. He, himself, has lived in many sections of this country and in Porto Rico.

There is no phase of home mission work which he does not touch. Beginning with the days of the covered wagon and the frontier, he discusses the changing roots of the work, down to the present day. He does not avoid any problem, however difficult, and is not scared by the sneers of those who condemn the churches for speaking in regard to political issues which are also social issues. He discusses not only the evil of intemperance and the non-obedience of law but also civic corruption, child labor, etc.

The reader is struck with the author's sense of the need of the Christian churches to exercise justice in their dealings with the whole race of men. He gets his title from the thought that the census takes in every department of life except the moral and spiritual—that God is left out. It is the work of the church to "get God counted".

Order from the Baptist Foreign Mission Board, Richmond, Va. Cloth, \$1. paper, 60c. May be ordered from State Baptist Bookstore.

THE book on our European missions, the publication of which we have been eagerly anticipating, is just off the press. It is "Europe and the Gospel", by Dr. Everett Gill, the European representative of the Foreign Mission Board, S.B.C. It reaches us at a time when we are all reading with deep interest the daily papers to discover the very latest difficulties the Vatican is having in southern Europe. Especially are we interested in the struggle between Mussolini and the pope for the right to control the education of the youth of Italy. Spain, too, holds our sympathetic interest as she tries to introduce religious liberty in her priest-ridden country.

Dr. Gill begins with the early years of Baptist missions in Europe, showing how Baptist beliefs are indigenous in these countries, that they have Bible foundations and grew out of Bible reading. He then takes up the story of how and why southern Baptists since the World War have concentrated on southern Europe, taking Roumania, Hungary, Jugoslavia, Spain and Italy as their mission fields. We did not begin work in most of these fields but do cooperative work in all of them. Interest grows as the author takes up each of these fields and gives us some idea of the wonderful progress made in spite of difficulties. He has little to say of Russia, though we have a host of Baptists there; as we know, religion is discouraged, and we are not allowed to enter that country.

Dr. Gill's long residence in Europe and thorough knowledge of conditions enable him to picture for us these mission fields.

He closes with an optimistic note, urging us to go forward where we are making progress. Order from the Baptist Foreign Mission Board, Richmond, Va. Price, paper, 50c, cloth 75c



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia

A missionary from Africa writes: "During the past year our forces have been sadly depleted by the deaths of Miss Edens and Mr. Duval. We are in crying need of new missionaries—and the outlook is not very bright. Continue to pray for us and with us that the Kingdom may come into the hearts of our people in Nigeria".

Roger Babson, perhaps the world's greatest statistician, after careful reckoning makes the statement that the church people of this country are now giving less than one per cent of their income to church and missionary work. No wonder there is a lack of missionaries on foreign fields.

Fritz Kreisler, the famous violinist, speaking on Christian stewardship said: "I was born with music in my system. It was a gift. I did not acquire it. So I do not even deserve thanks for the music. I never look upon the money I earn as my own. It is only a fund entrusted to my care for proper disbursement".

Our Baptist Seminary for the training of Negro Baptist preachers is having to move from the outskirts down into the midst of the city, Nashville, so that the students may have the advantages of other schools in literary training and that they may secure jobs to help in paying their expenses while attending the seminary.

From Pochow, China, comes the news that the W.M.S. of the Baptist Church in that city has missed two of its regular meetings on account of battles in Pochow—not heat—not rain—not indifference. These women had their three seasons of prayer with a special contribution at each time. Eleven out of twenty-one members have promised to tithe.

At the last meeting of the Southern Baptist Convention a Promotion Committee composed of about 50 members representing the state organizations and all south-wide interests was appointed for the purpose of formulating a program by which southern Baptists are to work in the coming year and to promote that program throughout the south.

Dr. Fred Brown, the consecrated and dynamic pastor of the First Baptist Church of Knoxville, Tennessee, has been released by his church for a year that he may serve as Promotional Secretary to which work the committee called him.

Some idea of how true missionaries of the Cross put the Kingdom of God above all else and how they long to have the handicap of debt removed from our mission boards may be had in the consideration of what Mrs. Sallee said to a friend at the funeral of her husband, for a time home secretary of the Foreign Board and one of our greatest missionaries. "Mr. Sallee", said she, "has been ready always to die for foreign missions. I know that he would have been happy to die if this would arouse southern Baptists to rise up and pay off the debt of the Board and place it where it could go on with its work". After a pause she added, "If this could be accomplished through his death, I could be thankful for his going".