

Royal Service

BAPTIST HUNDRED THOUSAND CLUB

AT the recent Washington meeting of the Southern Baptist Convention much time was given to ways and means of clearing the debts on southwide causes. The method as recommended by the S.B.C. Executive Committee was finally adopted. That committee will announce the detailed plans but among the essentials are:

1—The organization of the Baptist Hundred Thousand Club

2—The object of the club shall be the liquidation of the present debts of all the agencies of the Southern Baptist Convention.

3—The membership of the Baptist Hundred Thousand Club shall consist of persons paying one dollar (\$1) per month over and above their regular subscriptions through the churches.

4—The payments by the members shall be made through the churches in envelopes provided for that purpose.

5—The donor has the right to designate if he or she so desires.

6—The membership card is as follows:

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

Name

Address

Church

State Ass'n

Date

7—Woman's Missionary Union voted to cooperate with any debt clearing plan adopted by the Southern Baptist Convention. Therefore Woman's Missionary Union, as an auxiliary to the Southern Baptist Convention, will promote the Baptist Hundred Thousand Club.

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Royal Service

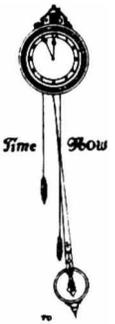
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Time flows
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MONTHLY MISSIONARY TOPIC—AFRICA: WAITING for the WORD

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program JULY—AFRICA: WAITING for the WORD

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OUR UNION'S NEW PRESIDENT—MRS. F. W. ARMSTRONG

TEN years ago one Thursday morning in May her voice was first heard at an annual meeting of Woman's Missionary Union. The place was Kansas City, not far from her home in Plattsburg, Mo. As state W.M.U. college correspondent Mrs. Armstrong was naturally interested in the report as rendered at that meeting by the southwide college correspondent and young people's secretary, Miss Juliette Mather, and when the report was opened for discussion Mrs. Armstrong participated. She also represented Missouri on one of the important committees of that annual meeting.

Before the next annual meeting of Woman's Missionary Union, Mrs. Armstrong had been elected president of W.M.U. work in Missouri and in May 1924 was named by her state as a vice president of the southwide Union. Each succeeding May Mrs. Armstrong has likewise faithfully attended the W.M.U. annual meeting, in the deliberations of which her clear mind and consecrated heart have been notably helpful. She has also been invaluable at the annual and mid-year meetings of the W.M.U. Executive Committee, having attended each one during the nine years.

One of the many constructive contributions of Mrs. Armstrong to the Union's progress was rendered in the spring of 1926 when she was appointed chairman of the Union's special committee on tithing, the committee producing the "Tithing Record Card", the tither's pin and seal. Her committee was also active in support of the effort to secure stories on tithing from W.M.U. young people, the result being the Stewardship Declamation Contests which are exerting a marked influence especially among W.M.U. young people all the way from the local organizations on to the southwide Y.W.A. try-out each June at Ridgecrest.

Unique is the record held by Mrs. Armstrong with reference to the S.B.C. Executive Committee. At its meeting in 1927 the Southern Baptist Convention broke from its time-honored custom and named a woman for membership on its Executive Committee. The one thus highly honored was Mrs. Armstrong, who has been re-elected each succeeding year, her present term being due to hold until 1935. Another southwide distinction is hers because among the 184 A-1 S.B.C. churches is her church at Plattsburg, Mo.

This spring when Mrs. W. J. Cox realized that the precarious condition of Dr. Cox would prevent her accepting re-election and would also keep her from attending the Washington meeting she asked Mrs. Armstrong to preside and to read the president's message. Graciously did Mrs. Armstrong accede, presiding with exceptional satisfaction to the more than 1600 delegates and visitors.

Unanimous was the decision of the Nominating Committee for Mrs. Armstrong as W.M.U. president. "As one" the delegates so voted at the night session, which was ten years from the Thursday when her voice was first heard in an annual meeting of Woman's Missionary Union. In accepting the high office of president, Mrs. Armstrong paid grateful tribute to the remarkable leadership of Mrs. Cox and asked that no one expect her to reproduce Mrs. Cox's manifold talents but to permit her to devote to the task her very best. As the great audience enthusiastically listened to her gracious and yet carefully weighed words it was easy to sense their gratification in her election, especially when she said that she would not have accepted had she not come during the years to believe that W.M.U. members bear the Union's president in prayer to God for His guidance and en-

(Concluded on Page 26)

In Memorial Tribute

THE first two weeks of May took from the ranks of Woman's Missionary Union two exceptionally beloved and remarkably useful members—Mrs. W. Harvey Clarke and Mrs. George B. Eager. To the family of both the sincerest sympathy is extended.

For nearly thirty-four years, which was far more than half of her life, Mrs. Clarke served Christ and southern Baptists in Japan, her principal work being among the women of its capital city, Tokyo. Many who attended the W.M.U. annual meeting in Atlanta in 1924 can still hear her plaintive voice as she sang "Beautiful Japan". Undoubtedly she persuaded many of its citizens "to behold the beauty of Jehovah and to inquire in His temple". While enroute home for medical attention she was borne on May second into the presence of the Great Physician: it is easy to believe that throughout eternity she will give thanks that she entered Heaven while on the Pacific in which nestles "beautiful Japan".

Altogether appropriate also was the appointed way for the departure of Mrs. George B. Eager. It was "Mother's Day" and she was at her son's home in Valdosta, Ga. He felt constrained to return to her bedside that morning and as he leaned over her he saw on her countenance such "a light from Heaven" that he said not a word but let her soul thus pass into eternity. Of it he writes: "I want you to know that it was a glorious Home-going for her. She saw the glory of the Lord with her own eyes before slipping away". How gracious of God, for certainly her fruitful life contributed much to His glory even as Jesus promised: "Herein is My Father glorified that ye bear much fruit".

Among the glorifying fruit of her life was its devotion to the W.M.U. Training School in Louisville, Ky. From its very inception she was its dauntless advocate, serving in 1907 as co-chairman of its Board of Managers, of which she was chairman from 1908 through 1920. From 1921 through 1926 she was the school's treasurer. After that she was an honorary member of its board. At the annual meeting of the board on May 17 it was decided further to perpetuate her memory by linking her name with a fund which she started many years ago as an emergency help to students in the W.M.U. Training School. The fund henceforth will be maintained as the "Mrs. George B. Eager Fellowship Fund".

Alumnae of the school and other members of Woman's Missionary Union will keep her in loving grateful remembrance. In her note book the following poem was found:

"NOT dead—no, no! but borne beyond the shadows
 Into the full, clear light;
 Forever done with mist and cloud and tempest,
 Where all is calm and bright.
 Not even sleeping—called to glad awakening
 In Heaven's endless day;
 Not still and moveless—stepped from earth's rough places
 To walk the King's Highway.
 Not silent—just passed out of earthly hearing
 To sing Heaven's sweet, new song;
 Not lonely—dearly loved and dearly loving,
 Amid the white-robed throng.
 But not forgetful—keeping fond remembrance
 Of dear ones left awhile;
 And looking gladly to the bright reunion
 With hand-clasp and with smile.
 Oh, no, not dead! but past all fear of dying,
 And with all suffering o'er;
 Say not that I am dead when Jesus calls me
 To live forevermore".



FROM OUR MISSIONARIES



"SI, SENORA!"

Those of you, who have read "The Horseman of Bejucal" in "The Word of Their Testimony" by Mrs. Una Roberts Lawrence, will rejoice to know that in March we organized the First Baptist Church of Bejucal with thirty-four members. On our way home, Rev. Rene Alfonso and I were recalling the weekly trips we used to make out there—rough trips they were and sometimes cold and wet. I asked: "In view of tonight's experience, were they worthwhile?" Bro. Rene answered with a vigorous "Si, Senora!" that left no doubt in my mind as to how he stood.

Late in April there were revival services at Bejucal, resulting in twenty-one additions to the newly organized church, that made its membership fifty-five. And Bejucal is only one among many!

We had a great Convention at Cienfuegos. On account of hard times, we had considered calling off the Convention, but that was just for one panicky moment. It proved to be one of the greatest conventions we have ever had—not in numbers but in spirituality. Devotion and consecration were the keynotes of the Convention. Except for contributions, the reports from the churches were most encouraging. Cuba needs us now as never before; we cannot abandon her now in her time of greatest need and at this crucial point when she is turning to Christ as never before!—Mrs. H. R. Moseley, Havana, Cuba

DAY of PRAYER in MONTEVIDEO
THE seventh of December, 1932, was a day of fruitful spiritual impres-

sions. We rejoiced to think that during twenty-four hours, in different countries and at great distances, we were united in prayer to our God with the same purpose and hope. In this day we lived in a spiritual world and learned to love those whom we do not know because God loves them, and to suffer with those who suffer for the sake of the Gospel. After this day of prayer I desire to be a missionary, suffer for the cause of Christ and, if I cannot go to distant lands to carry the message of salvation, at least take the message to those within my reach. Upheld by the prayers of my sisters in Christ I pray that the Lord may bless this desire of mine and give fruit to my labors to the honor and glory of God.—*Conrada C. de Silveira, Montevideo, Uruguay*

The day of prayer was a great blessing to me because I felt the presence of the Lord more intimately and saw the necessity that each one of us should pray more intensely. At the same time I learned to love our brethren of other countries. My greatest desire is to win souls and especially my own parents and brothers and sisters. With all my heart I thank the Lord for the day of prayer.—*Isabel Gonzales, Montevideo, Uruguay*

SCRIPTURE in CRACKER BOXES

THERE is a cracker factory in Hong Kong in south China which is conducted by Christian Chinese. In the top of each box of crackers an attractive slip bearing a Scripture verse is placed. It is given in Javanese, Malay, Chinese and English. Their trade is evidently extensive in the South Sea Islands as well as in China. Is not this a unique way of heralding abroad the "Good News"? The Chinese in our older stations are beginning great things.—*Mollie McMinn, Wuchow, South China*

(Concluded on Page 32)



SUMMER ASSEMBLIES



KENTUCKY



Clear Creek is calling you! All during the summer months Clear Creek Mt. Springs will be open. In June there is the Daily Vacation Bible School for mountain children. Over eight hundred were reached last year. In July the School for Mountain Preachers will be held. The State Royal Ambassador Camp will be held June 26-July 3; the Y.W.A. Camp July 31-August 5; Clear Creek Encampment—for all ages—August 7-18. Miss Juliette Mather will be the southern Union representative at both the Y.W.A. Camp and the general Encampment.

Can't you hear the call of the majestic mountains, the singing creek, the little mountain school house and church and the friends made there? But most of all can't you hear the call of the Christ, to meet Him there?—*Jennie G. Bright*

LOUISIANA

OUR Sunday school and B.Y.P.U. secretary never refers to this state in any way but "Lovely Louisiana" and truly in Lovely Louisiana there is no more beautiful spot to be found than "Mandeville by the Lake", where the summer assemblies are held. In this place, for ten days, are gathered men, women, boys and girls intent on both re-creation and recreation. The classes and addresses are so full of the meat of the Gospel that it makes one feel as if she were indeed re-created for greater work for the Master, and the good, wholesome fun of the afternoons gives that rest of body that is so fine for sober, work-a-day folks. From the first moment of "Quiet Hour" when, with bowed heads, every heart is lifted in prayer as "Into My Heart" is softly sung, until the last good night prayer has been uttered on the beach, there is felt a spiritual uplift that will live on

in the lives of all long after the assembly is over.

One of the best features of the meeting is the work of the W.M.U. There, in the Georgia Barnette Memorial Building, are gathered both state and south-wide leaders. For the coming assembly the W.M.U. has a rare treat in store, for Dr. T. W. Ayers, a pioneer missionary from China, will teach the W.M.S. classes and Miss Pearle Bourne, associate young people's secretary of the W.M.U., will teach the Y.W.A's. For the G.A., R.A. and Sunbeams there will be efficient leaders from our own state. It is hoped that the 1933 Assembly will prove the very best in the history of Mandeville. The inclusive dates are July 11 through 20.—*Mrs. Dana Terry*

MISSISSIPPI

SEVERAL men and women were discussing a Baptist assembly. One practical business man said "What's the idea? We have our churches, Sunday schools, missionary societies and what not! Why have a state-wide Baptist assembly?" Several reasons were given: 1—God asked Israel at the Feast of Tabernacles to live in booths for a week away from the cares, pleasures and duties of home. This is good for us today. 2—In an assembly we as individual Baptists know each other better and have more unity of purpose in our work. The different departments are brought more into unison on account of this contact. 3—An assembly affords a reasonable, profitable vacation for the whole family. The members of the family come under the same influence and thought, stimulating better home life. 4—There is a spiritual atmosphere formed where people voluntarily "come apart" to seek God that is not found otherwise.

Mississippi has an annual Baptist Assembly (Concluded on Page 30)


ENLISTMENT


WHY and HOW ENLIST WOMEN in W.M.U.



Jesus prayed (*John 17:23*): "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". The world begins with you and with me—just wherever and whoever we may be.

God not only gave us life but also capacity of soul for an eternity of growth and development. How the thought of the wonderful privilege of going into the deeper things of God, for God and with God, thrills my soul.

To most of us our personal realm or sphere of living surely would seem small and limited if it were not for this fact. Our lives reach out as far as our prayers and interests. William Carey did not live in that one small room, where he sat and cobbled shoes, but in the whole world. Every woman of our Southern Baptist Convention may, too, live in the whole world. Is it possible that Fannie Crosby saw more with her blinded eyes than you and I are seeing with our open eyes? I like to substitute the word "woman" for "man" and say:

"To every woman there openeth
 A high way and a low,
 And the high soul climbs the high way
 And the low soul gropes the low,
 And in between, on the misty flats,
 The rest drift to and fro.
 But to every woman there openeth
 A high way and a low,
 And every woman decideth
 The way her soul shall go".

Every woman should have a desire to become a more intelligent and efficient citizen of the Kingdom of God. A crisis is upon us. Seeds of decay are being broadcast. It seems that all the forces of materialism and irreligion, which crucified our Lord, are arrayed today to crucify His church. Your church and mine stand as the representative of Christ and must meet the challenge, for nothing but the Gospel of Jesus Christ can bring peace, light and life.

Our churches can be no stronger than the individuals that make up their membership. Since the world is to know through us, it is of vast importance that we as women of the church know something.

I am so glad that it is not necessary for us to know all the various "isms", but we should have a longing akin to that of the Apostle Paul when he said "That I may know Him". O, to know Him well enough to see people as He saw them!

Through our missionary study we get an ever-increasing vision of the needs of our own churches as well as the need of all people of the world. A world-wide feeling of friendliness, good will and understanding is created within us and our religion becomes vital and dynamic. We see God's plan for the world, its need and our part in His plan, and we are inspired to sacrificial giving and living.

Every woman who really knows Him and has caught His vision of the world cannot help but tell it. Others catch the spirit, and soon many are praying:

"Give me a faithful heart—likeness to Thee,
 That each departing day henceforth may see
 Some work of love begun, some deed of kindness done,
 Some wand'rer sought and won—something for Thee".

—Mrs. Hayes Bartmess, Illinois


OUR YOUNG PEOPLE


Miss Juliette Mather, W. M. U. Young People's Secretary
PARTIAL LIST of YOUNG PEOPLE'S DIRECTORS in A-1 CHURCHES
 For Calendar Year of 1932

Name	Church	City
Alabama		
Mrs. R. C. Edge	Abbeville	Abbeville
Mrs. T. H. Sanders, Jr.	Aliceville	Aliceville
Mrs. H. L. Thompson	Arkadelphia	Evergreen
Mrs. J. O. Bledsoe	Brantley	Brantley
Mrs. L. B. Riddle	Columbiana	Columbiana
Mrs. L. W. Cox	Cuba	Cuba
Mrs. J. E. Berkstrasser	First Baptist	Decatur
Mrs. B. S. Franklin	Elba	Elba
Mrs. T. B. Richardson	Elrod	Elrod
Mrs. F. H. Bancroft	Gurley	Gurley
Mrs. Leon Palmisino	Lanett	Lanett
Mrs. M. L. Oneal	Ozark	Ozark
Mrs. Homer Lyon	Pratt City	Pratt City
Mrs. W. H. Roberts	Central Baptist	Selma
Mrs. W. L. Williams	Thomasville	Thomasville
Mrs. J. J. Sanders	Tolbert	Headland
Mrs. H. R. Howard	First Baptist	Troy
Mrs. L. H. Dawson	Waverly No. 1	Waverly
Mrs. Frank Holman	York	York
Arkansas		
Miss Ethlyn DeShong	First Baptist	Bentonville
Mrs. Earl Loyd	Paris	Paris
Florida		
Mrs. H. C. Garwood	First Baptist	DeLand
Mrs. H. E. Pittman	First Baptist	Fort Pierce
Mrs. C. H. McCullough	Mt. Olive	Hastings
Mrs. O. E. Prevatt	First Baptist	Palatka
Mrs. J. O. Culpepper	First Baptist	Perry
Mrs. James S. Day, Jr.	First Baptist	Punta Gorda
Mrs. Wm. Q. Bartlett	First Baptist	West Palm Beach
Georgia		
Mrs. John D. Carter	Buford	Buford
Mrs. F. H. Jones	North Broad St.	Rome
Illinois		
Mrs. John Farrell	First Baptist	Christopher
Kentucky		
Mrs. J. B. Scrivner	First Baptist	Ashland
Mrs. Ida Sleets	Immanuel Baptist	Covington
Mrs. A. P. Fugate	Cumberland	Cumberland
Mrs. L. E. Cline	First Baptist	Danville
Mrs. Effie Drake	Lexington Ave.	Danville
Miss Anne-Stuart Thacker	Georgetown	Georgetown
Mrs. Lee Sims	First Baptist	Harrodsburg
Mrs. C. W. Johnson	First Baptist	Henderson
Miss Opal Reynolds	Horse Cave	Horse Cave
Mrs. F. D. Rainey	Lebanon Junction	Lebanon Junction
Mrs. J. J. Curtis	Calvary Baptist	Lexington
Mrs. E. L. Hulet	Immanuel Baptist	Lexington
Mrs. E. F. Estes	W. Broadway Baptist	Louisville
{ Mrs. W. G. Hammock	Versailles	Versailles
{ Mrs. J. H. Frazier		

Name	Church	City
Louisiana		
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Mrs. Fred Scheen	First Baptist	Coushatta
Mrs. Bertron Wallace	First Baptist	Jennings
Mrs. H. G. Davis	Central Baptist	New Orleans
Mississippi		
Mrs. Solon Boone	First Baptist	Brookhaven
Mrs. W. S. Landrum	Clinton	Clinton
Mrs. O. B. Taylor	First Baptist	Jackson
Mrs. C. F. Hinds	Tunica	Tunica
Mrs. J. N. Berry	First Baptist	Tupelo
Mrs. H. P. Mosley, Jr.	Tylertown	Tylertown
Miss Layla Nixon	First Baptist	West Point
Missouri		
Mrs. F. H. Scofield	Central Baptist	Charleston
Mrs. G. N. Magruder	Odessa	Odessa
Mrs. Elmer Parker	Rockport	Rockport
Oklahoma		
Mrs. A. G. Phillips	First Baptist	Idabel
Tennessee		
Mrs. W. C. Howell	Alamo	Alamo
Mrs. M. E. Payne	Northside Baptist	Chattanooga
Mrs. R. B. Ling	Tabernacle Baptist	Chattanooga
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Mrs. C. D. Crenaman	Lewisburg	Lewisburg
Mrs. J. L. McTyler	Highland Heights Baptist	Memphis
Mrs. A. R. Anderson	Prescott Memorial Baptist	Memphis
Mrs. R. L. Staples	Speedway Baptist	Memphis
Mrs. R. C. Dickinson	Mercer	Mercer
Mrs. B. F. Tidwell	Park Ave. Baptist	Nashville

HONOR POSTERS at WASHINGTON MEETING

AMONG the many interesting exhibits at the May meeting in Washington was the W.M.U. booth. The committee appointed to judge the merits of its many posters consisted of the three W.M.U. representatives: Mrs. Taul White, Mrs. Carter Wright, Mrs. R. K. Redwine. The committee made the following decisions as to the posters on:

W.M.U. Ideals — First and second honor to Virginia

Bible Study — First honor to Louisiana

Mission Study — First honor to Texas; second honor to Kentucky

Stewardship — First honor to District of Columbia; second honor to Virginia

Personal Service — First honor to District of Columbia; second honor to Kentucky

Margaret Fund — First and second honor to Georgia

W.M.U. Training School — First and second honor to the school.

Calendar of Prayer July, 1933

Prepared by Mrs. Maud R. McLure
Livingstone!

To lift the sombre fringes of the Night,
To open lands long darkened to the Light,
To heal grim wounds, to give the blind new sight,
Right merrily wrought he,
Forth to the fight he fared,
High things and great he dared,
He thought of all men but himself,
Himself he never spared.

Topic—Africa: Waiting for the Word

- | | |
|--|---|
| <p>1—SATURDAY
Pray for Rev. and †Mrs. W. H. Carson, educational work, Ogbomoso, Nigeria.
<i>Seek ye Jehovah and His strength</i> — <i>Psa. 105:4</i></p> | <p>9—SUNDAY
Pray that Mohammedanism in Africa may give way before Christianity.
<i>I, if I be lifted up—will draw all men.</i> — <i>Johns 12:31</i></p> |
| <p>2—SUNDAY
For additional missionaries in Nigeria
<i>How shall they hear without a preacher?</i> — <i>Rom. 10:14</i></p> | <p>10—MONDAY
Pray for Misses *Mollie McMinn, evangelistic work, and †Miss Pearl Johnson, Girls' School, Wuchow, China.
They that wait for Me shall not be put to shame. — <i>Isa. 49:23</i></p> |
| <p>3—MONDAY
For distinct blessing on all state assemblies during July
<i>(See page 7.)</i>
Give diligence to present thyself approved unto God — <i>II Tim. 2:15</i></p> | <p>11—TUESDAY
For Rev. and †Mrs. L. O. Engleman, educational work, Toluca, Mexico
<i>I love them that love Me.</i> — <i>Prov. 8:17</i></p> |
| <p>4—TUESDAY
For †Miss Christine Garnett, missionary to Cuba
<i>O send out Thy light and Thy truth.</i> — <i>Psa. 42:3</i></p> | <p>12—WEDNESDAY
For Dr. and Mrs. N. A. Bryan, medical work, and Miss Lucy Wright, nurse, Hwang-Hsien, China
<i>Who is he that will harm you if ye be zealous of that which is good?</i> — <i>I Pet. 3:13</i></p> |
| <p>5—WEDNESDAY
For Rev. and Mrs. J. E. Jackson, evangelistic work, Wusih, China
<i>He will cover thee with His pinions</i> — <i>Psa. 91:4</i></p> | <p>13—THURSDAY
For W.M.U. work in Europe
<i>Launch out into the deep.</i> — <i>Luke 5:4</i></p> |
| <p>6—THURSDAY
For Rev. and *Mrs. Harley Smith (on furlough), evangelistic and educational work, Porto Alegre, Brazil
<i>I will hope in Thy name.</i> — <i>Psa. 52:3</i></p> | <p>14—FRIDAY
For Rev. W. Harvey Clarke, evangelistic work, Tokyo, Japan, and Lucile Clarke, Margaret Fund student
<i>Keep the charge of Jehovah thy God to walk in His ways.</i> — <i>I Kings 2:3</i></p> |
| <p>7—FRIDAY
For Misses *Irene Jeffers and Mary Domarest, educational work, Yangchow, China
<i>Fight the good fight of the faith.</i> — <i>I Tim. 6:12</i></p> | <p>15—SATURDAY
For Rev. and Mrs. W. B. Sherwood (on furlough), evangelistic work, Campo Grande, Brazil
Jehovah will be thy confidence. — <i>Prov. 2:20</i></p> |
| <p>8—SATURDAY
For Rev. and *Mrs. J. J. Cowser, evangelistic work, Rio de Janeiro, Brazil
He will bless them that fear Jehovah. He will bless them that fear Jehovah. both small and great. — <i>Psa. 115:13</i></p> | <p>*Attended W.M.U. Training School
*Attended Southwestern Training School</p> |

Calendar of Prayer

July, 1933

He greatly loved—
He greatly lived—
And died right mightily.
He passed like light across the darkened land
And, dying, left behind him this command:
"The door is open! So let it ever stand!"
Full mightily wrought he.—*John Ozenham*

Captr.—Africa: Waiting for the Word

- 16—**SUNDAY**
For strong faith and great spiritual power for our missionaries in Nigeria
Ye shall receive power.—*Acts 1:8*
- 17—**MONDAY**
On its twenty-eighth anniversary let us thank God for the Baptist World Alliance, founded July 17, 1905.
Love the brotherhood.—*1 Pet. 2:17*
- 18—**TUESDAY**
For Rev. and (on furlough) Mrs. C. J. Lowe, evangelistic work, Shanghai, China, and for Reba and Jackson Lowe, Margaret Fund students
I press on toward the goal.—*Phil. 3:14*
- 19—**WEDNESDAY**
For Rev. and *Mrs. E. G. Wilcox, educational work, Pernambuco, Brazil
Thou art my stronghold.—*Psa. 31:4*
- 20—**THURSDAY**
For Dr. and Mrs. C. A. Hayes, medical and evangelistic work, and for (on furlough) Rev. John Lake, evangelistic work, Canton, China
His mercy is unto generations and generations.—*Luke 1:50*
- 21—**FRIDAY**
For Margaret Fund students
Blessed be the Lord who daily beareth our burdens.—*Psa. 68:19*
- 22—**SATURDAY**
For *Miss Lillie Mae Hundley, educational work, Shanghai, China
Praise ye Jehovah, for Jehovah is good.—*Psa. 148:3*
- 23—**SUNDAY**
For a growing understanding of God's Word in native Nigerian Christians
The Word of God is living and active.—*Heb. 4:12*
- 24—**MONDAY**
For Misses Gladys McLanahan and Lillie Mae Weatherford,
workers among foreigners, El Paso, Texas
Let them that love Thy name be joyful in Thee.—*Psa. 5:11*
- 25—**TUESDAY**
For †Miss Bertha Smith, evangelistic work, Tainingchow, China
And He said, My presence shall go with thee.—*Ex. 33:12*
- 26—**WEDNESDAY**
For Misses Minnie Alexander and (on furlough) *xxZemma Hare, evangelistic work, Kaifeng, China
The weapons of our warfare are not of the flesh.—*II Cor. 10:4*
- 27—**THURSDAY**
For Misses *Jennie L. Swearingen and *Ray Buster, educational work, Bello Horizonte, Brazil
The upright shall behold His face.—*Psa. 11:7*
- 28—**FRIDAY**
For Rev. and Mrs. J. L. Gallo-way, evangelistic work, Macao, China
It is the Spirit that giveth life.—*John 6:63*
- 29—**SATURDAY**
For Misses M. E. Moorman, educational work, and Alice Parker, evangelistic work, Yangchow, China
The God of hope fill you with all joy.—*Rom. 12:12*
- 30—**SUNDAY**
Pray that adequate money be provided for the maintenance and expansion of southern Baptist work in Africa.
Bring ye the whole tithe.—*Mal. 3:10*
- 31—**MONDAY**
For summer camps for W.M.U. young people's organizations
(See page 7.)
Make ye ready the way of the Lord.—*Mark 1:3*
- *Attended W.M.U. Training School
*Attended Southwestern Training School
xxAttended Baptist Bible Institute

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

Topic: "TEACH US to PRAY"—*Luke 11:1-4*

"MORE things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me night and day. For what are men better than sheep or goats That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer Both for themselves and those who call them friend? For so the whole round earth is every way Bound by gold chains about the feet of God".

"Sacrifice of the Wicked"

- 1st Day—Prov. 15:8-17, 28-33
2nd Day—Prov. 28:5-14, 20, 26-28
3rd Day—Isa. 59:1, 2, 8; 60:12
4th Day—Hos. 5:6
5th Day—Micah 3:4
6th Day—John 9:31
7th Day—James 1:6, 7; 4:3

"Importunity"

- 15th Day—Gen. 18:23-32
16th Day—Luke 11:5-8
17th Day—Luke 18:1-7; 22:44
18th Day—II Cor. 12:7-10
19th Day—Ex. 32:32
20th Day—I Sam. 12:23
21st Day—Matt. 26:36-44

"But for Them Also"

- 22nd Day—Phil. 1:3-5, 19, 20
23rd Day—Dsn. 9:3, 16-19
24th Day—Matt. 18:20
25th Day—Luke 22:31; 23:33, 34
26th Day—John 16:23-26
27th Day—John 17:1-26
28th Day—Eph. 2:13-18; 3:14-19
29th Day—I Tim. 2:1, 3, 5
30th Day—Heb. 10:11, 12, 19-21
31st Day—I Tim. 2:5

"Prayer of Faith"

- 8th Day—Matt. 8:1-3, 13; 9:22
9th Day—Luke 8:50; 17:6; 18:42
10th Day—Matt. 6:5-13
11th Day—Psa. 65:22; 62:3; 180:7
12th Day—II Chron. 7:12-16
13th Day—Acts 12:1-17
14th Day—Heb. 11:6

"Pray Ye"

In praying for Japan ask:

That more students in our schools at Fukuoka and Kokura may decide for Christ
That the Holy Spirit may quicken the W.M.U. of Japan in its work of educating poor boys and girls, its Good Will Center, Y.W.A. and G.A. in its development of the women as soul-winners
For Japan Baptist Convention that the spirit of unity and hopefulness may continue throughout the years
For more missionaries to help do the work which is being left undone because of lack of workers, remembering the "departure" of Mrs. W. Harvey Clarke

For physical strength of missionaries
For the Baptist Publication House—one of Japan's greatest distributing agencies—that the "glad tidings" may be "published" as never before
That the pastors and evangelists may have more courageous conviction in preaching the whole Gospel of Jesus Christ
For Christian teachers in our schools and kindergartens that their influence over their students may be Christian
That the Good Will Center may clearly show forth Christ and the path to real service be opened
(Concluded on Page 26)

+
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: "TEACH US to PRAY"—Luke 11:1-4



The following conclusions as to prayer may be drawn from the records of Christ's prayers: (1) Prayer is the highest exercise of man's spiritual nature. (2) It is natural to the soul even in perfect accord with God. (3) It is not only the expression of need, the supply of which is sought of God, but by the example of Christ it is the highest expression of trust, submission and union with God. (4) It is to be used both in solitude and in society; it is personal and intercessory. (5) It may be accompanied by the plea of Christ's name and for Christ's sake. These are the laws which should direct it; that is to say, it should be based upon the merit and the intercession of Christ and should be addressed to God under the limitations of the Kingdom of the Lord and His purposes for good, both for the interest of the suppliant and others under the conditions of the interest of the whole Kingdom.—*Bevan*

—

"As the light needs the subtle and sympathetic ether before it can reach our outlying world, so the love and the Fatherhood of God are borne in upon us by Him who was Himself the Divine Son and the incarnation of the Divine love".

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"Just as a drop of dew reflects the whole sky, so *The Lord's Prayer* reflects the whole world of prayer".

—

All that we have ever learned about prayer is summed up in the model prayer given by our Lord to His disciples. Lord, teach us to pray, they said.

Lord, teach us to pray is still the cry of the Christian. Jesus set an example by praying to the Father Himself. His prayers help us understand many things He said about prayer. Studying His example and His precepts we reach conclusions. God's Word gives light on this great theme.

The Master prayed "for them also which shall believe on Me through their (the disciples') word" (*John 17:20*). His teaching then is evidently for us as well as for the disciples of old. They had watched Him lift His eyes to Heaven before each miracle. They found that He returned from solitary prayer refreshed in spirit. It is no wonder that they wanted their Teacher to tell them how to pray.

Taking it for granted that prayer would be offered He answered simply: "When ye pray, say, Our Father". It is said that Jesus used the word, Father, in prayer seventy times of which we have an account. Think of the many times that He talked to the Father alone and the unuttered cries from the heart of the Son of Man! It took His prayers to bring any conception of divine love and divine fatherhood. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. . . . When ye pray, say, Our Father".

"The Lord's Prayer includes adoration, supplication for the Kingdom, for personal needs, for forgiveness, for deliverance from temptation and the ascription of glory". Our Father! Thy name! Thy Kingdom! Thy will!

—

My God, my Father—blissful name—
O may I call Thee mine!
May I with sweet assurance claim
A portion so divine!

(Concluded on Page 32)

X
BUSINESS WOMEN'S CIRCLES
X

Miss Inabelle Coleman, North Carolina

PROGRAM-READING or POSTER SUGGESTION: Sketch a map of Nigeria, and on this map draw small lighted candles on which print the names of our missionaries available to Africa. (See list in *Home and Foreign Fields*.) Let these tiny candles rest on miniature Bibles. Underneath print: *One hundred millions of Africans are waiting for more Light-Bearers.* Under this make announcement of meeting.

Topic: AFRICA—WAITING for the WORD

Hymn: "From Greenland's Icy Mountains"

Silent Meditation (*During this have some one hold the world above the lighted Bible.*)

Scripture Reading: Luke 11:1-4

—Silent Prayer

News from the World of Missions (*See page 28.*)

Business

—Solo: "The Ninety and Nine"

"Africa—Old and New" (*See pages 17-18.*)

"Needy Nigeria" (*See pages 18-19.*)

"Waiting for the Word" (*by 2 members*)—(*See pages 19-20.*)

"Giving the Word to Nigeria" (*by 3 members*)—(*See pages 20-22.*)

"Waiting the Word" (*by 3 members*)—(*See pages 22-25.*)

Quartette (*softly*): "Send the Light"

—Silent Prayer

Discussion, planning for ways of serving for Christ the Africans in our midst who are waiting for our help

Hymn: "Help Somebody Today"

—Prayer

—

Note: Let's have this summer-time meeting out of doots in some member's back yard or in the church yard. On a rustic table have a large opened Bible lighted only by two large candles. Let everyone on the program have unlighted candle and light it from these candles just before she speaks.

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Business Girls of Little Rock are all the time busy about helping their neighbors-in-black to know Jesus better, to serve Him better and to live more like Him. For four successive years the young business women have helped in the W.M.U. city-wide (*last year, county-wide*) School of Missions for Negroes. Last summer there was an average attendance of 135, and 73 awards were made. Most of these went to young people. In addition to these annual schools for the training and preparation of the Negroes, these young people of the W.M.U. offer themselves unreservedly in helping any of the Negro churches the year around. They organize Y.W.A.'s, R.A.'s, G.A.'s and Sunbeams in these churches, install the officers, train the leaders, furnish *The Window* or *World Comrades* for them and foster these on through the year by giving demonstration missionary programs, inviting the leaders to the regular meetings of groups at the white churches, visiting their organizations and offering kindly suggestions and by helping them to arrange for special programs as, the Mother-Daughter Banquet given by the young women of the Mount Zion Negro Baptist church last May.

Dr. J. B. Lawrence, our home mission secretary, says that one of the greatest needs of our southland just now is this type of Christian training and guiding of the Negro in our midst. And now, when the Home Board cannot financially carry out the plans necessary for the meeting of these needs, surely it makes the

(Concluded on Page 26)

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina
With the PROGRAM COMMITTEE



There are at least two distinct ways of planning the program of a missionary meeting. One is for one woman to have full charge. She has all of the mission literature; she decides which parts she will tell, which she will read, which she will omit. If she is an exceptional woman of remarkable charm and enthusiasm, she may be able to present one program a year in this way and have it interesting and informing to the society. But if, after planning such a program, she is kept from going to the meeting, the whole program necessarily has to have some haphazard, last-minute substitute arrangement.

The other method of planning a program is for a Program Committee to go over the literature, assign special parts in it to special women and arrange such other features as may be suitable and interesting. If some one in the committee or on the program is prevented from attending the meeting, the whole program will not be broken up. It will not be as complete, it may fail in an important item, but the whole will not have to be made up in a hurried, unsatisfactory fashion.

Another item of importance is that the program shall be planned and the assignments made ten days or a week before the meeting. This will prevent the often made excuse: "Company came, and I did not have time to glance at this reading before I came to the meeting". Let us consider, in preparing for the July meeting, that we have a Program Committee that is deeply interested in wishing to arrange a program that is interesting, enjoyable and inspiring.

The subject for July, we note first, is "Africa: Waiting for the Word". A hot July afternoon may make us feel that we are actually visiting our mis-

sion stations in Nigeria. The committee should plan comfortable quarters for the meeting and provide ice water and fans.

In the material given (pages 17-25) will be found a section, "Waiting for the Word". The leader for the afternoon may explain the subject and state that the program will tell of five little things in the great continent of Africa, explaining that all five of these are real and are to be found in our own mission field of Nigeria. She then calls on five women to tell of these five little things: "A Little Village Waits"; "A Little House Waits"; "A Little Organ" (On the Notes of an Organ); "A Little Girl" (In the Life of Ruth); "A Little Boy" (On the Lips of Aro). At the close of these stories, the leader may tell some of the items given in "Needy Nigeria" and "Giving the Word to Nigeria".

We may guess that the people of Nigeria would do very crude kind of drawing if they tried to illustrate our program for the afternoon. So someone in the society may sketch on the blackboard the five little things as they are told. The description of the village and of the house is given clearly enough to be followed in a drawing such as a child would make. The organ and the little girl and boy may be drawn as crudely as a child would but they would hold the attention of the society. Each woman may make the drawing for her own talk, writing under it, as a child would, "It is a House". "It is an Organ" etc. Where a blackboard is not available, a large sheet of brown paper may be used, with a crayon or burnt cork for the drawing. We are trying to fix mission facts in our minds and often one remembers better what is taken in through the eye than through the ear.

PROGRAM for JULY

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

Prepared by Mrs. C. D. Cressman, Tennessee

Topic—AFRICA: WAITING for the WORD

- Hymn for the Year—Jesus Calls Us
- Watchword for the Year (Luke 5:4)
- Bible Study—Teach Us to Pray: Luke 11:1-4 (See page 14.)
- Prayer that we may learn to pray effectively
- Hymn—Prayer Is the Soul's Sincere Desire
- Africa—Old and New
- Waiting for the Word
 - A Little Village Waits
 - A Little House Waits
- Hymn—Send the Light
- Prayer that we may hear the call of Africa's waiting millions
- Giving the Word to Nigeria
- Waiting the Word
 - On the Notes of an Organ
 - In the Life of Ruth
 - On the Lips of Aro
- Hymn—O Zion Hasten
- Prayer that God may use our work to give the Word to Africa

—Needy Nigeria



AFRICA—OLD and NEW
Wherein we see a continent,
Which is both old and new;
Whose history and development
Are thrilling to review.

Africa is at the same time both old and new. She can boast a civilization which reaches back into the early days of the world's history. She can display tombs, monuments and literature which bewilder those who search for the lore of antiquity. Abraham, Joseph, Moses and Jesus walked on African soil. On the other hand less than one hundred years ago most of Africa was unknown.

and recent developments have revealed a continent and a people wonderfully new and interesting. The great explorer, Livingstone, made a path into the vast unknown realm of desert and forest and came back with stories of marvelous lakes, high mountains, great undeveloped resources and of a people worth more to the world than to be the mere booty of the slaver's trade. Since then the world has followed Livingstone's path to find and develop a new Africa. Western capital has dug from her mountains precious minerals—copper, gold and diamonds. Great plantations and prosperous towns have sprung up where once the lion and elephant held undisputed sway. Numerous supplies of cocoa, cotton and other African exports have been shipped into the markets of the world. Great highways have pushed their way through Livingstone's forest and desert, and thirty thousand

miles of railroad now connect the coast with the once unknown interior. At the very place where Stanley found Livingstone, after he had been lost to the world for four years, there stands today a railroad station with telegraph wires that bind it to the whole earth. A wireless message can be sent from Ujiji to London in a fraction of a second.

And yet in this new Africa there is much that is old. Millions of her people have not caught step with the forward march of her new development but still live as they did before the world found them. Many still live in little round mud-built, grass-thatched houses; they still cross the rivers and lakes in their rude canoes, hewed out of giant trees; many are still clothed in nothing but a string of beads and a smile or perhaps with a bunch of leaves and a skin of some animal hung around their loins; they still have "no clock but the movement of the sun, and no calendar but the phases of the moon"; some chiefs still have the power of life and death, and many behead a subject at the slightest provocation; girls still have no choice in the matter of husbands but are betrothed by their parents long before they are old enough to select for themselves; and, saddest of all, uncounted millions still worship their heathen deities and live in the superstitious fear of evil spirits which they believe to be all around them threatening their safety.

Long ago old Africa had the Word of God. People from Africa heard the message at Pentecost and doubtless returned home scattering the Word which they had accepted. An Ethiopian received the Word as taught by Philip and went on his way rejoicing to take that Word into Africa. Tradition says that Mark, the Gospel writer, went to Alexandria and established a church there. Certain it is that in the early days of the Christian era there were strong churches in northern Africa, and these produced some of the greatest leaders of early Christian history. At that time, on down in unknown Africa, were millions of people living in heathenism, waiting for the Word! Oh,

that the early Christians had been true to their mission and had pushed their way on down to give the Word to all of those waiting millions! If that had happened Africa might have been today earth's brightest, instead of her darkest spot. But it did not happen! Instead, the Word was lost in a labyrinth of form, ceremony and ecclesiasticism, and so today Africa is a continent almost without the Word of God! The Gospel has reached less than one-fiftieth of her people. Over one hundred million have not heard the Word and do not know that it exists. These live in direst ignorance and superstition, without God and without hope.

New Africa, which is still the old, waits for the old Word, which is always new and which can take away the old woes of Africa and give her new life in Christ Jesus.

NEEDY NIGERIA

Wherein we see a people's need

And feel a people's woe

And long to send with greatest speed

The Word which they need to know.

NIGERIA is the part of Africa in which we are particularly interested, for it is there that our southern Baptist missionaries are at work. Nigeria is a British colony in western Africa and is about the size of Oklahoma and Texas combined, with a population of about nineteen million. Our work is confined to one of her tribes, the Yoruba, which numbers about four million people. These are of the same race as are our Negroes of the south. Our missionaries tell us that nowhere on the western coast can be found a people superior in intellect and in moral character to the Yorubas. Dr. Pinnock says of this mission: "In comparison with other parts of Africa, the fertility of the soil, the industrious habits of the people, coupled with their moral and intellectual development, constitute the Yoruba country one of the most promising mission fields in the dark continent".

We are characterizing Nigeria as **Needy Nigeria**. In spite of the fact that her people are among the best of

Africa's inhabitants, they share in all the needs of the continent of people who are the neediest in the world. **Needy Nigeria**: ignorant, diseased, poverty-stricken, degraded, sinful, afflicted with a thousand afflictions, cursed with a thousand woes!

At the foundation of all Nigeria's needs is her religious need. Her people are extremely religious and, in an effort to satisfy the religious instinct of their nature, they have formed false conceptions of deity and spirit manifestation, which are a curse instead of a blessing to their lives. Religiously speaking the Yorubas may be divided into three classes—pagans, Mohammedans and Christians. Of course the pagan group is by far the largest. These have a vague belief in a Supreme Being whom they call Olorun (*O-lou-run, accent on second syllable*), meaning Possessor of Heaven, but their worship seems to center more around the devil, Esu, and the evil spirits which he is supposed to produce. At the foundation of all their religion is the fear of these evil spirits. One missionary writes of the horrors of African paganism as follows: "Every act, thought and influence of life are connected in some way with the power of evil spirits. The African is not a free agent. Malign influences are ever seeking his destruction. Every sound in the forest has a subtle meaning to him. Every force in nature touches deep-seated questionings in his soul. Animism, or fetichism, makes him a prey to every form of unscrupulous agent. These may be his fellow beings or the forces around him. He readily becomes the victim of the witch-doctor, or the diviner".

Mohammedanism is almost as great a curse to Africa as is paganism. It is estimated that there are forty-seven million Mohammedans on the continent. Nigeria has her share of this Islam host. "The form of Mohammedanism seen in Nigeria is of the lowest type, the inward spirit of which is hatred, lust, covetousness, theft and murder". A missionary writes: "The more one

sees at close quarters of people recently converted to Islam, the more obvious it is how incapable Islam is of saving them". It has added a terrible load of new suffering to the crushing burden of misery which already overwhelms them". Dr. Pinnock, in the "Romance of Missions in Nigeria", speaks of the three cornered religious struggle in Nigeria, in which Christianity, Mohammedanism and paganism are antagonists. He says, "We may liken paganism to the rush light of truth, shining in the hearts of the men of Africa. Mohammedanism is like an oil lamp of truth lightening up the conscience, for there is sufficient truth in it to make it superior to paganism. Christianity is the sunlight of God's own truth shining upon all men in all the radiance of the life and love and sacrifice of Jesus Christ".

Yes, Christianity is the religion that Nigeria needs. Paganism and Mohammedanism do not satisfy. These have produced only ignorance, disease, poverty and misery. Nigeria needs Christ. He alone can satisfy all her longings. He alone can loose the chains of both paganism and Mohammedanism and set her people free to live life in the fullness of its joy. Nigeria is waiting, waiting for the Word which will tell her of the Christ who can supply all of her needs.

WAITING for the WORD

Wherein we catch a glimpse of those

Who never yet have heard

Of Him who saveth from all woes;

They wait His coming Word.

A Little Village Waits

AS you approach this tiny village from a distance it looks like an old farm house, with a pailing fence. As you draw nearer you see that the pailings are bamboo poles. Within these bamboo poles and set among some lovely trees, which are volunteers, are the houses of the villagers, arranged in the shape of the letter U. The court between (*not more than twenty by forty feet*) is a real farm yard, with chickens, sheep, goats, dogs, cats, pigs etc. living

among the people, under their feet, in their houses, sometimes nibbling at the base of the shrine of their idols and, again, perched on the top of the idols themselves. You notice that the people are very filthy and have terrible swellings of the hands and legs. One reason for this can be found in the water they use. They are allowed to draw water from the river only every five days. This river is a mile away and the water must be carried on their heads, therefore they cannot get a large supply in one day. This scarcity of water accounts in part for the filth of the people, while the horrible swellings are caused by the guinea worms with which the water is infested. This is a picture from the pen of Miss May Perry of Abeokuta. There are many such villages in Nigeria. Their poor suffering people sit among the animals and idols, waiting for the Word to teach them to live better and be better. **Waiting—Waiting for the Word!**

A Little House Waits

SEVERAL years ago some men who lived at Sapele, while on a trading expedition, came in contact with Christian teachings and professed Christ as their Savior. This was the beginning of a work in Sapele which has grown until now there are twenty-two churches in that district. This is altogether a native movement, for there has never been a permanent missionary there, and today the work is carried on by one ordained native pastor, assisted by fifteen untrained men. These people long for the leadership of a missionary. They see all around them multitudes of people waiting for the Word, and they cannot reach them with their untrained forces. They have begged the missionaries to come and help them. They have pleaded that southern Baptists send a special missionary family for their field. They have prayed earnestly that the foreign missionary might come. So great is their desire, and so strong is their faith that they have built a little house for the missionary family who they believe will some time come.

The little house stands empty today. No missionary sleeps under its roof. No missionary prays within its walls. No missionary walks from its doors to preach the Gospel to lost people. The little house waits, the faithful Christians wait, the lost multitudes wait for the messenger of the Word who is long in coming. **Waiting—Waiting for the Word!**

GIVING the WORD to NIGERIA

Wherein we see what Baptists do
To send to these the Word;
A tale of needs and prospects too,
Whereby our hearts are stirred.

SINCE 1859 southern Baptists have been giving the Word to Nigeria. Let us look at our work today from three aspects: its achievements, needs and possibilities.

Achievements—The work in Africa has been difficult, demanding from the missionaries their utmost in service and sacrifice. Many have passed away after a few months of service without ever seeing any of the results of their work. Such a price is paid for work in Africa that we are often tempted to ask "Does it pay?" But as we look today on the achievements, the work wrought by the sacrifices of the band of noble men and women who have dared to risk their all that Africa might receive the Word, we realize that it has been worth while, that work in Africa does pay rich dividends. We find that we have in Nigeria today 187 Baptist churches, 118 of which are self-supporting. These have a membership of 26,541. Besides the churches we have a splendid educational and medical work. In connection with many of the churches are elementary schools where the children are receiving education under Christian influences. At Abeokuta we have two high schools, one for boys and one for girls; at Iwo an industrial school; and at Ogbomoso (*accent on second syllable*), a theological seminary and a teacher's training school. No one can estimate the value of these schools, not only for the training of the Christian

young people but also for the winning of the lost. Our one hospital is at Ogbomoso, and we have dispensaries at Oyo and Iwo (*I as E*). In these thousands each year are receiving relief for their sick bodies and are coming in contact with the Healer of the souls of men.

Mrs. E. G. MacLean, our missionary at Iwo, writes as follows of the development of our work. "Every phase of our work has grown tremendously in the last ten years. Ogbomoso Hospital, with special gifts, has put up 'wings' and a combined nurses' home and baby building. The schools there are full to capacity. Small branch churches are growing up throughout that immense town. They have little in the way of funds but are rich in consecrated native helpers. In Oyo district churches are being built to accommodate the large congregations, but it is slow work, for the depression has reached Nigeria and the incomes of the people are small. Schools are growing and need trained teachers, but this year they are not receiving a penny from the Foreign Mission Board. Abeokuta schools are scheming and planning to make increased room for the demands upon them, and this burdens the hard worked missionaries. Iwo, being our own station, is dear to our hearts. Ten years ago we opened the work here. It is a Mohammedan town, and the people are conservative, but the work is growing. We have a good mission house, a large industrial work shop, a large school and a growing church. Every place is full to the limit. Three teachers have nice little houses, but five are living in dormitories with our industrial students. Our school is so full that two classes meet in the chapel, and we have no funds for expansion. The church building is being enlarged to twice its capacity".

Needs—The development of our work has produced needs so stupendous and pressing that we are appalled as we face them. First there is the need of more missionaries. Our missionary force in Nigeria is smaller than it has been for

many years. Mrs. MacLean sends a list of twenty-seven available missionaries and then explains that she has misused the word "available," because more than half of these are on furlough with little prospects of returning to their work. In the meantime those on the field are wearing out under the strain of the heavy work which they must carry, and they know that if they take their much needed furloughs it perhaps means never returning to their work. Mrs. MacLean writes: "We are due for furlough this year, but no appropriations for travel have been made. So we set our faces to the task, praying for health to carry on". Even if all the missionaries were available for regular work there would still be a crying need for new workers. Mrs. MacLean tells us of the following instances of pressing need: a nurse for the hospital at Ogbomoso, a lady missionary for Lagos to insure continuity, that is that there may always be two on the field; a lady missionary for the girls' school at Abeokuta for the same reason; a teacher for the training college and another to give full time to theological training of pastors; a missionary to relieve Iwo workers, when on furlough, and missionaries to take charge of four large districts where there have never been any foreign missionaries. This last need is especially pressing. One of these districts is Sapele, where the house awaits the coming of the missionary. Then there is the Niger Delta district, with thirty-one churches and two ordained men. "It is far away from our mission centers and visits are expensive luxuries. They have few schools and their constituency is not trained as it should be. Few places are as needy". Two other districts—one with twelve churches and two thousand members and another with seven churches and five hundred and thirteen members—are in just as great a need for some one to lead them. Many of the churches in these districts have been started by Christians who went from some of our stronger churches, settled down and taught the people the simple Gospel truths. It is not surprising that

they do not always develop to full Christian manhood. It grieves our faithful missionaries that they are unable to furnish the leadership and help that these people need.

This brings us to a discussion of another great need in our Nigerian work: that is, for trained native leadership. There are so few trained preachers to become pastors of these churches. Local conditions have made it necessary to put a normal department in our theological seminary at Ogbomoso and, because of government requirements for teachers, more attention has been given to the teacher training department than to the theological department. Our missionaries feel that we need a separate institution, "well situated, well manned by those especially trained for such work and giving all their time to the raising up of a strong body of native pastors who would lead our churches to higher ideals of life and service".

This suggests another need—for equipment. Separate buildings for the theological seminary, enlargement of the Teacher Training College, enlargement of the Girls' High School at Abeokuta, additional accommodation for the Boys' High School at Abeokuta, two new wings to the Iwo School, a doctor's house at Ogbomoso and a new mission house for Lagos are some of the things our missionaries cite as being immediately needful. Back of all these needs is the need of money. Southern Baptists withhold their tithes and offerings while their work in Africa suffers for lack of workers and equipment. Money! Money! O how our work in Nigeria needs it! Southern Baptists have this needed money. God has given it to them. Will they give it to Him that the needs of Nigeria may be supplied and that her waiting millions may receive the Word?

Possibilities—The possibilities of our work in Africa are unbounded. Every achievement opens up new opportunities, every need suggests what might be done if only the thing needful were provided. Mrs. MacLean writes: "Given men and money, there is no limit to

the possibilities of this field. In any town where we are working when we go out to open-air work it is amazing to see the crowds and the children who are growing up in the compounds without any knowledge of the Word. It is not enough to organize churches and schools. We have to go out into the highways and compel them to listen to our message. I wonder sometimes if the home folks have any real conception of the responsibilities and opportunities that God has given to them in their African mission field". Yes, the possibilities of our Nigerian work are ours—its responsibilities are ours. We must meet its needs and face its possibilities with the same spirit of sacrifice that has wrought its achievements. We must make the past sacrifices of our missionaries worth while by a present support that will assure still greater achievements in the future.

WAITING the WORD

Wherein we thrilling stories bear
Of how the Word these days
Is waiting out its message clear
In most successful ways.

On the Notes of an Organ

"THERE it is—the money we have been saving for our organ". The speaker was a native preacher of Nigeria, and the amount he laid in the missionary's hand was twelve pounds (*sixty dollars*). As the missionary took the money she felt that it was sacred, for she knew that it represented months of the closest saving and the greatest sacrifice on the part of the little congregation that had sent it. "Is it enough? And is the organ here?" asked the preacher. Both questions were answered in the affirmative, then the missionary asked: "Who is going to play your organ?" "I am", was the astonishing reply. Then to the missionary he explained that out of his meager salary he was paying for music lessons so as to be able to play the organ. Miss May Perry, who relates this story, reminds us that the African people have an unusual ability for music, so learn-

ing to play the organ was not as difficult for that preacher as it would be for most of our white preachers. As they were getting the organ ready for transportation the preacher said, "We want you to be at the church the first Sunday it is used". The missionary gladly accepted the invitation and then he added, "But you will have to walk twenty-five miles, for there is no road nearer".

The missionary watched the group of native boys who had accompanied the preacher start off with the organ and tried to picture what it meant for those boys to carry that organ on their heads for twenty-five miles. Let us try to picture with her what that organ is meaning to the little church and the needy people all around it. Surely on its notes the Word is wafted out to woo the people to come to church. Surely as its sacred music floats out on the air the Word finds its way to the hearts of those music loving people to win them and save them.

In the Life of Ruth

ONE day some years ago a new missionary was sent to the Baptist Girls' School. She went to Shaki (*Shar-key, with accent on first syllable*) to study the language before taking up her duties. On Sunday she went with the older missionaries to the services. There was an interesting group of heathen children who listened to the Word, some just to get the bright colored cards the missionary gave them at the close of the service. When the new missionary was introduced to them they were told she was to be there just a short while and then go on to the Girls' School. Among the children who listened was a little ten year old girl named Ruth. When she heard the Girls' School mentioned, her heart leaped in eagerness and she made a resolution. She had heard of the school because she had an uncle who was the cook there. She had had dreams of herself as one of the students but no opportunity for going had presented itself. But now she was listening to one who was to teach in that school. Here was her chance! At the

close of this service she marched up to the new missionary's house and begged to be taken to the Girls' School. When investigation was made and the home located, her father's wife who cared for her (*not her own mother*) was visited. In the house which was Ruth's home was a huge red and white idol, with a horrid face, standing in the corner of the dark room. This idol was fed and worshipped every morning. Even though Ruth's care and support were promised, the family flatly refused to let her go to the school. Ruth insisted she must go. She was being given no education or opportunities, but there was no law to force the parents to allow her to be educated. There was a law, however, that a child could not be taken from its home but if it were picked up on the road it could be taken to safety. Ruth was determined to go to school so the night before a group of missionaries left for Abeokuta her baggage strangely appeared in the car. It consisted of a colored cloth which is used to wrap around the body when sleeping. The next morning the car left before day. About four or five miles from town there stood Ruth patiently waiting and waiting to be taken to the Girls' School, waiting for a chance to know the Word as many others are today.

Though she had attained her resolve and was in the school, all was not smooth sailing for little Ruth. She had an ungovernable temper and at times was extremely unruly. Once it was decided that she must be expelled from the school. She left and went to the home of this uncle, refusing to go back to her own home. Three days later she and her belongings returned and her career started again. Several times this was repeated but she won out every time. She grew and her capability in house work was almost unexcelled. In 1924 she was converted and joined the near-by church. She became a faithful worker, going to the villages around preaching to some of the others who were waiting for the Word.

Romance seldom creeps in to the life of a Nigerian girl, engagements coming

early. When Ruth was a very little girl her family engaged her to a Mohammedan whom, after she became a Christian, she did not want to marry. After much prayer and manipulation the engagement was broken.

At last real romance did come. She was working in the kitchen one day when a boy who was being raised by one of the other missionaries at the Girls' School was helping the cook. He began to clear his throat and stammer, so Ruth's temper arose, and she told him if he had anything to say, to say it in a hurry, for she had other things to do. So he blurted out that he wanted her for his wife when they both grew up. She told him she had nothing to say on the subject but he might go talk to her "Mother" as she called the missionary who cared for her. The disappointed lover was so utterly miserable that when he went to the missionary's door he couldn't speak. He showed his feelings so much that she looked up and asked if he had stolen something or gotten into trouble. He merely said, "I think I am in trouble". When he told his miserable attempt at a proposal the missionary tried to console him by saying: "Don't feel so badly about it. If you married Ruth she would probably lose her temper and throw you out of the house". But he disagreed and the romance continued.

Some years have passed since then. Ruth has finished school and taught a while. Solomon (*for that is the lover's name*) has finished the college and seminary in Ogbomoso and has been a teacher and acting as pastor of a church for some time. They have been married just two months and this is part of a recent letter from Ruth to her missionary mother: "I hope you will be very glad to hear what your poor daughter is doing here. In church I am teaching the women the Sunday school lesson. When Sunday school is over I come to our house to teach the little children. When my husband finishes the service in the church, the women send for me and we have a meeting. About the women here though, they are many. What they know is just to give

one penny every Sunday. I noticed them for two weeks before I started working with them. They did not know the use of the programs in the W.M.U. Year Book, so the third week that I joined them, when the service was over, the secretary told them to wait. As the secretary called their names each came up, put her penny down and was ready to go out. I got up from my seat and said: "Please, sisters and mothers in the Lord, will you wait until they finish calling all the names? I want to speak some words". They obeyed. Oh, I was very glad! That was the first time of my speaking among them.

"When calling the names was over I got up and saluted them and they all saluted me. Then I asked them if that was the way they had their W.M.S. every Sunday, giving a penny and then going home without having any program. They said, 'Yes'. I asked them if they had year books and six or seven said they had bought the books without knowing their use. I explained all I could to them on that Sunday. The next Sunday they sat quietly, we sang a hymn. Then we had prayer and after that the roll was called and we had a little program. We sang another song, had prayer and went out. We had had a good time and they seemed to be interested in the program. Mother, there is work here, pray for your daughter that she may do her very best for her Lord, Jesus-Christ, while she is alive".

So the Word is being wafted through the consecrated life of Ruth and her preacher husband, Solomon. People crowd into their little church until they fear that the mud walls will be pushed out from under the roof. To relieve the congestion all the children are taken to Ruth's house and seated on mats on the mud floor for their service.

There are hundreds of other towns in Nigeria where the people are just as eager to hear the Word, but alas most of them do not have a Ruth and Solomon to wait the Word to their waiting hearts.

(The above story is the gift of Miss May Perry.)

On the Lips of Areo

ONE Sunday evening Miss Susan Anderson and Areo, a little Nigerian lad, sat in Miss Anderson's home resting after a strenuous day's work. They had just returned from visiting in a little village where every Sunday afternoon a Sunday school was held under the trees in the market place. There was only one Christian in that village, a young man, and it was at his request that the missionaries had started the Sunday school. First, they had held this Sunday school on the porch at his home, but it had soon outgrown that space and they had moved it to larger quarters under the trees. On that particular afternoon after Sunday school Miss Anderson and Areo had visited in the homes of the children. As they sat resting in the quiet evening Areo said: "Please, Ma'am, I wish you would excuse me from my work two or three afternoons each week so that I could go to our village and teach the children a, b, d". (*There is no c in the Yoruba alphabet.*) Miss Anderson replied: "Well, why do you want to teach them a, b, d, Areo?" "Please, Ma'am, so that they can learn to read the Bible", came the answer. "And why do you want them to learn to read the Bible, Areo?" Then the lad reminded the missionary of the sad story of the father of one of the mission boys. Some years before, this man had thought that he was a Christian and had united with a little church when there had been missionaries in that station. Sometime later the missionaries had been transferred down country, and for years that

station had been without a missionary. During that time the man had been persecuted by his heathen family and friends, with the result that he had finally returned to his heathen religion. Now Areo had heard the missionaries talk about this man and evidently had had some serious thoughts about him himself, for on this Sunday afternoon he said to Miss Anderson: "Please, Ma'am, I believe that if that man had known how to read the Bible and had had a Bible when his people began asking him questions and talking to him and trying to get him to return to his idols, instead of his returning to their religion he could have led them to accept his Christ". Yes, Areo was thinking deep and serious thoughts, for he added: "Please, Ma'am, I believe that if we could teach all our Christians to read and give them Bibles, it would not make much difference if the missionaries go away and leave us".

Wise words from the lips of a little Nigerian lad! We do not want the missionaries to go away and leave the Nigerian Christians. We must not make it necessary for them to do this, for not enough of the people have yet been reached with the Word, and too few of those reached are trained and ready to pass the Word on to others. But we are glad to know that the work does not depend entirely on the foreign missionary but that, through the work of the Nigerian Christians and even on the lips of a small boy like Areo, the Word can be wafted to waiting Africa.

(This story is the gift of Miss Susan Anderson.)

QUESTIONS for REVIEW and DISCUSSION

1. How is Africa both old and new?
2. Mention some Bible characters who were at some time in Africa.
3. Tell of some modern developments in Africa.
4. Tell something of Nigeria, size, people etc.
5. Discuss the religious needs of Nigeria.
6. Tell of the achievements of southern Baptists in Nigeria.
7. Discuss the needs of our work in Nigeria.
8. Discuss the possibilities of our Nigerian field.
9. How many missionaries have we in Nigeria?
10. How many of these are at home on furlough?

11. How many of our missionaries to Nigeria can you name?
12. What is our obligation to waiting Africa?

—○—
REFERENCE MATERIAL

"The Window of Y.W.A."	—"World Comrades"
Home and Foreign Fields	—State Denominational Papers
The New Africa	Donald Fraser
Baptist Missions in Nigeria	Louis M. Duval
The Romance of Missions in Nigeria	S. G. Pinnock
Southern Baptist Convention Minutes 1933	

EDITORIAL (Concluded from Page 4)

abling strength. When we were saying good-bye at the close of the Washington meeting, Mrs. Armstrong whispered to me: "Please remember to pray for me". I promised to do so and I believe that you and countless others will likewise rejoice to lift her and her presidency in prayer to Him, for the promotion of whose Kingdom the Union was organized and is maintained.—*Kathleen Mallory*

"Pray Us" (Concluded from Page 13)

For Japanese national leaders that they may realize that Jesus is the only hope for Japan
For the millions who do not know Christ, for those who bow at heathen shrines and those who feel no need of God
That God may convict men of sin and that there may be a turning away from materialism and false leaders to the one true God.

Intercede also for:

S.B.C. and W.M.U. plans as formulated at the Washington meeting
Dr. M. E. Dodd and Mrs. F. W. Armstrong as presidents of the Convention and the Union.

BUSINESS WOMEN'S CIRCLES (Concluded from Page 15)

opportunity for the local churches of greater importance. When we go to the Negro with a natural, wholesome attitude and Christ-like spirit, they welcome our help. We cannot pass by these Africans at our door and try to see and serve Africans in Africa. The real test faces us here at home.

An Unknown Quantity that can only be determined by the records of Heaven is the sum total of Jewish Christians in our southland. We may try to approximate a figure secured from the church membership records. Yet we know that there are many secret believers not yet affiliated with any church of Christ. We regret that even this surmised figure of 2000, that has been approximated by those who have studied the Jewish constituency carefully, was by typographical error reduced to 200 in the little booklet, "For My Countrymen's Salvation", that was used during the March Week of Prayer. This error was made in the copying and was overlooked in the proof-reading. We are sorry for this and hasten to correct it by saying that that 200 was intended to be 2000. Even this figure is offered with knowledge of its possible incorrectness, for no man knows just how many Jewish hearts have accepted Jesus Christ as Saviour of the Jews. But may all of us pray and work that all of Zion may hail Him Lord of lords! And may we pray more unceasingly for our one lone missionary to these Jews in our midst, Rev. Jacob Gartenhaus!



MARGARET FUND



Chairman: Mrs. Frank Barney, Waynesboro, Ga.

In MEMORIAM—A. Scott Patterson, Jr.

"Oh death! where is thy sting?
Oh grave! where is thy victory?"—*I Cor. 15:55*—The hearts of southern Baptists grieve with the parents of this splendid young man. The Margaret Fund Committee extends to Scott's parents their love, their sympathy and their prayers.

The following is quoted from *The Christian Index*, being the tribute paid by Dr. Ellis A. Fuller, pastor of the First Baptist Church of Atlanta, Ga.:

I wish to make a brief statement concerning the passing and the funeral of A. Scott Patterson, Jr. I make this statement with neither desire nor purpose to eulogize this worthy young man but to bear a testimony to the glory of God.

First, let me say a personal word about him. He was a son of Mr. and Mrs. A. Scott Patterson, Sr., who are among the noblest missionaries of this or any other day. He was a student at the Georgia School of Technology. He joined the First Baptist Church of Atlanta when he entered upon his studies in this institution. It is impossible to say too much concerning his loyalty and devotion to his church and the profound interest he manifested on all occasions in the Kingdom of God. He was a young man of sterling worth in every respect. It would have been difficult for anyone to forecast just what the future held in store for him; for God had given him a strong physical body, a brilliant mind and a charming personality. And, better than all, He had given him a new heart.

Perhaps many wonder why such a brilliant young man came to such a tragic and sudden end in life. The question is more confusing when one realizes that he was on his way home to spend the week-end with his father

and mother when his life was snuffed out like a candle.

This question and all others of a kindred nature were pushed into the background of insignificance by the facts which were demonstrated at his funeral. The great throng of people who came from many quarters—from his school, from his church, from other communities where he had lived and from the country churches of which his father is now pastor—and the beautiful floral tributes testified to the fact that he had lived victoriously. The first thing his noble father said when I took his hand was, "This is victory!" That statement was an interpretation of the whole experience. Everyone was grieved and was free to express his profound sorrow and regret at Scott's passing, but without exception they all testified to the marvelous life that he had lived. If I had taken a text for my remarks, I would have chosen these words, "This is the victory that hath overcome the world, even our faith".

Just before I went into the pulpit to take my place along with many other ministers who had come from far and near to express their sympathy and to render service this statement, written by the bereaved father and mother, was handed to me: "Our plans have been shattered. Our confidence in God has been renewed and strengthened. We now, in this time of sad testing, rededicate our lives to the bringing in of the Kingdom of joy and peace and salvation to all the world".

As irrefutable evidence of their sincerity, they later made a love offering in cash to missions in gratitude for the goodness of God in allowing them to have such a boy as their son. Our heart goes out in sympathy to the parents, the other members of the family

(Concluded on Page 28)

CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

Paradoxical though it may seem the fields in that great land known as the dark continent are literally "white unto harvest" and the natives by the thousands are turning to the Gospel of Light and Life.

Rev. T. E. Bubeck writing from the Congo says: "The spiritual awakening of interest in the things of God is spreading throughout our entire field almost like wildfire. It alarms us at times and has made us place greater stress in our messages on the true meaning of the Gospel and the demands of our Lord on those who accept it. Mr. Bubeck further says that in one year alone he examined and baptized 1,000 Christians and in 8 months examined 4,000 others who have been asked to wait and are on probation.—*Watchman-Examiner*

In an article—"The Spiritual Conquest of Africa" written for the *Missionary Review of the World*—the Rev. Charles E. Pugh names several reasons for the remarkable progress of the Kingdom of Christ in Africa. He believes that the first secret of progress is the fact that the penetration of Africa was interpreted by many missionary-hearted men and women as a summons to proclaim the Gospel to the people walking in darkness and believing "with God all things are possible" laid down their lives in order that the ways unto Africa's very heart should be opened. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit".

Another secret of the progress of the Gospel in Africa is the work of medical missions. There is the relief of pain, the preservation of life and the great fight against tropical disease. "But", says Mr. Pugh, "a most difficult task for the missionary is to show Christ the

emancipator from the fear of the power of evil spirits, and the medical mission work is perhaps the greatest factor in helping to free the native mind from the power of magic and at the same time prove the power and love of the Great Physician".

Among other secrets of the unprecedented progress of the Gospel in Africa are the thousands of bush schools where the pupils in addition to the usual elementary instruction in such schools are grounded in the verities of the Gospel. There are about 19,000 such centers of light where more than a million pupils are gathered daily.

In 1925 a mission was started among one of the most degraded tribes in west Africa. One of the first converts was a hunchback, Mucomba by name. On a special occasion recently over two hundred young people took part in the religious services with great credit to themselves. Mucomba preached the sermon which had three points: first, gratitude to God and a neighboring district church for thinking of his people, degraded though they were; second, the enlightenment and blessed influences of the Christian faith; the third, an appeal to the missionaries and the neighboring Christians to complete the work of evangelization in his tribe. The one thousand five hundred present rose and sang "Praise God from whom all blessings flow"—*United Church Record*

MARGARET FUND

(Concluded from Page 27)

and to the many friends who loved Scott so devotedly, but in gratitude we accept the strange providence, knowing "that all things work together for good to them that love God, to them who are the called according to His purpose".

TRAINING SCHOOL

Miss Carrie U. Littlejohn, Principal, 384 E. Broadway, Louisville, Ky.

26th COMMENCEMENT



How we did wish for you who love our W. M.U. Training School to enjoy with us the beautiful and inspiring exercises of the twenty-sixth commencement on the evening of May 1st. The weather was perfect and the lovely Heck Memorial Chapel was beautifully decorated with ferns, spirea, lilac, purple iris, tulips and other spring flowers, artistically arranged, making a lovely setting for the "sweet girl graduates" in their white caps and gowns. It was indeed an inspiring moment when they marched in to the strains of the Processional from "Pageant of Darkness and Light", singing as they marched.

The invocation was offered by the Rev. W. M. Bostick. Under the direction of Miss Claudia Edwards, of the Training School faculty, the chorus sang "Ye Sons of Israel" by Mendelssohn.

Miss Littlejohn, in cap and gown and with her usual charm of manner, presented Miss Emma Leachman, field worker for S.B.C. Home Mission Board, who delivered the commencement address. Miss Littlejohn reminded us that Miss Leachman had been deeply interested in the Training School since its beginning, having lived in the home with the first four girls who came in 1904, and had remained with the school until 1921 when, because of her splendid work here, she was called to her present position. Her subject was "For Such a Time as This", Esther 4:14. She pictured for us the beautiful story of Queen Esther and of the deliverance of her people because she "had come to the Kingdom for such a time as this". She recalled to our minds many of the leaders throughout the ages whom God had called to lead His people out into the light, such as Martin Luther, Cal-

vin, John Knox. She reminded us that Columbus' hand on the steering wheel leading to this new world was said to be God's hand guiding His people to a place of deliverance. She also mentioned Washington, Lincoln, Wilson and others; then speaking of the condition of our country and the world today, asked the graduates to feel that they, too, had been called to the Kingdom "for such a time as this". Indeed, the challenge came to all of us who heard her message, and won't you, who read this, prayerfully read again the wonderful story of Esther and, if God calls you to spend three days in prayer and fasting for the deliverance of our people today, won't you do it?

The chorus then sang for us "The Silent Sea", by Neidlinger-Marzo, after which Miss Littlejohn gave the charge to the graduates. She based her remarks on Joshua 1:6-9, God's commission and charge to Joshua. She said: "Courage is many sided. True success depends more upon the well-rounded development of courage than upon any other human trait". In this charge to Joshua the kinds of courage most necessary for life and service are emphasized. There is the courage born of a sense of divine mission. "The realization that God had called him to this task sustained him. Courage is inevitable in such a situation". She cited Joan of Arc as an example of this kind of courage—through the courage of her own soul she instilled courage into the king, into the army and into the people of France, and courage turned defeat into victory. She also mentioned the courage of the commonplace, the more difficult kind of courage, as most of life is very commonplace, but one's attitude toward it can make every day an adventure.

"Joshua had the promise of unfailing access to the source of all courage. Experience has proved in countless cases that those who have faith in this inexhaustible supply face life's crises undaunted and come out more than conquerors".

Eleven young women received the degree, Master of Religious Education; four received the degree, Bachelor of Religious Education; and four certificates were given. At the conclusion of presentation of diplomas the juniors gave very impressively the chant of benediction, after which Dr. G. S. Dobbins led in the closing prayer.—*Mrs. E. B. Robertson, Louisville, Ky.*

SUMMER ASSEMBLIES (Concluded from Page 7)

sembly at Hattiesburg at the Mississippi Woman's College, July 16 through 21. This year, the special features will be Miss Mallory for the W.M.U. work and Dr. W. E. Denham, St. Louis, for the Bible teaching.—*Mrs. J. L. Johnson*

NEW MEXICO

ONLY those who have been in Ruidoso can appreciate our assembly grounds located high among the mountains, some 7,000 feet above sea level. It is not unusual to see a cap of snow on "Old Baldy" as late as June. A hike to this mountain, which is 12,000 feet high, is a special attraction for our young people. Among such invigorating surroundings we assemble each year and such delightful fellowship as we do enjoy!

Dr. L. R. Scarborough, who belongs to New Mexico Baptists, because of his summer home being located at Ruidoso, is our Encampment Pastor, and

"our hearts burn within us" as we listen to his marvelous messages. All departments have their conference hours.

Nor do we study all the time. Our entire afternoons are given over to recreation and enchanting drives in every direction.

Last, but not by any means least, is our Y.W.A. and Intermediate G.A. Camp nestled among the pines. We had about forty splendid girls last year and hope to have a third more this year. We frolic, study, pray and sing together as one large family. How happy we were last year when four of our girls were converted in our camp.

Would you like a pleasant, cool place to spend your vacation where God seems just a little nearer? Come to Ruidoso, July 19-26.—*Charlotte Burnett*

ARIZONA

"UP among the pines" near Prescott, Arizona, southern Baptists will again meet for a week of study, inspiration and recreation. August 14-20 will be this pleasant and busy time. Sunday school, B.Y.P.U., W.M.U. and laymen's work will be presented in an interesting and helpful manner.

Mrs. J. M. Roden, state young people's leader, will have charge of the W.M.U. work among the young people. We are hoping to have with us a woman S.B.C. foreign missionary to lead in the work among the women.

As we make preparation for this important meeting, we are praying that God will meet with us up there in the mountains and that after this close communion with Him we may, like the disciples of old, come back down into the valley and work the works of Him that sent us.—*Constance E. Morton*

"THY KINGDOM COME"

THY Kingdom come! O Son of God,
This is my prayer, my life;
Haste Thou the day when love shall lift
Our world from sin and strife.

Christ Jesus, rule my heart, I pray,
Make it Thy praise to sing;
Therein, Lord, let Thy Kingdom stay
And Thee, All Glorious King!

—*Gwynn McLendon, Ky.*

—30—

BOOK REVIEWS

Mrs. Julian P. Thomas, Virginia

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

The AMERICAN INDIAN and CHRISTIAN MISSIONS EASTERN WOMEN TODAY and TOMORROW



The most informing book on the American Indian that we have had in some time is "The American Indian and Christian Missions" by George W. Hinman, secretary of the American Missionary Association. The author has occupied positions that gave him the opportunity of knowing the Indians and appreciating their problems. He has treated the subject with sympathy and understanding, taking each tribe and showing how it has come to its present condition.

We hang our heads in shame as we read of the injustices these people have suffered at the hands of our government, and we are grateful for the author's story of what has been done to alleviate these conditions by the missionaries of all creeds. He closes on a hopeful note for the future.—*Price, cloth, \$1.50*

FEELING that rapidly changing conditions in the "East", especially as regards women, needed to be studied by the women of America, the "Central Committee on the United Study of Foreign Missions" secured the services of Miss Ruth Francis Woodsmall to write a book giving this information. Miss Woodsmall lived in the orient for many years and served on the "Commission for Higher Christian Education to Japan". Thus she has had such contacts with the "East" as fit her for this service.

In her recent book, "Eastern Women Today and Tomorrow", she shows the rapidly changing situation in China, Japan, India and Burma with the innumerable problems that necessarily come because of these changes. She outlines some of the ways in which missionaries from the "West" may help their eastern sisters.—*Price, paper, 50c*

LAW of LIFE

"UNLESS a grain of wheat", the Master taught one day,
"Shall fall into the earth and die, 'twill bide alone alway".
'Twill bide alone! Nor live nor grow nor be of any worth,
Unless that little grain of wheat shall fall into the earth.

But weighted down beneath the ground that seed is hid from view
And lost. It dies; but from the mound a life springs up anew.
Springs up anew! A wondrous thing that in the sun and rain
Doth live and grow and multiply to ease a hunger's pain.

The lesson here, O Brother Man, 'tis hard for you to find?
The Master meant the grain of wheat to represent mankind.
And any man, if he would live, unto himself must die
And lose his life in toil and strife and in a deep grave lie.

And lo! From out the still of death a greater soul shall spring
And live, reach up and soar on high, a wondrous, mighty thing!
Shall live! For Christ shall rise in vict'ry over death once more
And lift that life to sunlit skies that was so small before.

—*Gwynn McLendon, Ky.*

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BIBLE STUDY
(Concluded from Page 14)

This only can my fears control
And bid my sorrows fly;
What harm can ever reach my soul,
Beneath my Father's eye?

Whate'er Thy providence denies
I calmly would resign;
For Thou art good and just and wise:
O bend my will to Thine!

Whate'er Thy sacred will ordains
O give me strength to bear!
And let me know my Father reigns
And trust His tender care.
—Anne Steele

Come, Kingdom of our God,
Sweet reign of light and love,
Shed peace and hope and joy abroad
And wisdom from above.

Come, Kingdom of our God,
And make the broad earth Thine;
Stretch o'er her lands and isles the rod
That flowers with grace divine.

Come, Kingdom of our God,
And raise the glorious throne
In worlds by the undying trod,
When God shall bless His own.
—John Johns

From OUR MISSIONARIES
(Concluded from Page 6)

GRATITUDE of ARGENTINE
BAPTIST WOMEN

THE following was received a few weeks ago by the W.M.U. headquarters in Birmingham from the president, Mrs. Rodriguez, and secretary, Mrs. Canclini, of the Argentine-Uruguay Women's Convention:

"Please convey to the W.M.U. of the Southern Baptist Convention the loving Christian greetings of their sisters in Argentina. Tell them that our hearts go up to God in gratitude for all the self-sacrificing help they have sent all these years. Tell them also that our Women's Convention has helped during

the past year to bear some of the expenses of the Seminary where our young preachers are trained. Pray for us that we go forward in the strength of the Lord. With sincere Christian love we are yours in His service".

D. V. B. S. WORK in ARGENTINA

IN April I had the privilege of directing a Daily Vacation Bible School in Las Varillas, a town of some 5000 inhabitants. This D.V.B.S. was sponsored by the W.M.S. of the small (about 30 members) Baptist church there. This was my first time to "boss" a D.V.B.S. I usually get the pastor to direct and take as my job the "boosting": in that way the local pastor learns how it is "done" and can have a D.V.B.S. year after year, though I cannot be there to help. The W.M.S. of Las Varillas proved themselves excellent sponsors, for they truly cooperated with the school. Three young girls and a widow—all members of the W.M.S., they have no Y.W.A.—helped with story hour, roll call, marching and the hard work of the tiny tots. The only young man of the church came every day to help direct the marching. Mr. and Mrs. Blair, our missionaries, live in Las Varillas and I was a guest in their home. They are doing a splendid work in that neglected district. Mr. Blair directed the memory period. In no previous D.V.B.S. have I had so many and such faithful helpers. The songs, stories and Scriptures, learned during the nine days, made a fine program which was greatly enjoyed by the visitors. The open air services were highly successful in spite of much opposition by the Catholic element.

We visited Capilla San Antonio, which is named for "Saint Anthony, patron saint of sweethearts". However, the town is so dead that even weddings are few and far between! That district could be called the "cradle of Baptist history in Argentina" because it was near Capilla San Antonio that Senora Paula Broda lived and reared her family. Many who studied "Gospel Triumphs in Argentina and Chile" will re-

member Paula Broda. Nearly all of her boys are either pastors or lay preachers and they have done and are doing untold good in the advancement of Kingdom enterprises. She was called to the Heavenly Home about a year ago, but indeed "her works do follow her". It was interesting to see the baptistry used by the small church: it had been a windmill tank. Forty people have been buried with their Lord in baptism in it.

We got back to Cordoba for Sunday and were pleased to see the work progressing nicely after a hard long fight against the fanaticism of that Catholic city. Cordoba is peculiar in many ways. The people are more fanatical than in any other part of Argentina. They say that the Cordoba University, founded by the Jesuits, is two years older than Harvard University. With the exception of the cathedral, each of the many,

many Catholic churches is in connection with some convent. I saw in Cordoba the "Casa Cuna" (Cradle House) for unwanted babies: any person desiring to give away a baby may ring a bell at the back, a basket is lowered, into it the little one is deposited—no questions are asked. One day in Cordoba we saw a woman dressed in brown and wearing on her head a cloth of the same material and color, thus indicating that she had made a vow to "San Roque" to wear that habit continually for a certain time—perhaps many years—in gratitude for "his having cured" her illness or that of a loved one. People make similar promises to the "Virgin" and wear white. Let us pray with Pastor Fontao of Cordoba that the seed sown by him and other evangelical workers may indeed bear fruit to the salvation of many souls.—Minnie McIlroy, Buenos Aires, Argentina

LABORERS together with GOD

(1 Cor. 3:9)

OH, wondrous plan.

Designed by God above,
That God and man
Should show to man God's love,
"Laborers together"—oh, thought sublime—
It humbles me to know this joy is mine.

I thank Thee, Lord,
And praise Thy holy name.
Be Thou adored
That Christ, my Savior, came
To dwell on earth—a man among all men—
That man might find his way back "home" again.

So great the need
That I with God should toil—
Should plant the seed
And till the fertile soil—
God uses me, although but humble clay,
To show unto the lost His blessed Way.

Oh, joy sublime that I with God may work—
God grant that I the task may never shirk.

—Mary Holden Willingham, Ga.

A YEAR'S FINANCIAL RECORD

January 1, 1932 to December 31, 1932

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C., Mrs. W. C. Lowndes, Treasurer

STATES	Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards					Received by W.M.U. Treasurer			Cash Total	
	Foreign Missions	Home Missions	Ministerial Relief	Christian Education	State and Other Objects in S.B.C. Program	Margaret Fund and Training School	Training School			Special Gifts
							Current Expenses	Scholarship Fund		
Alabama	\$ 21,186.61	\$ 12,311.04	\$ 2,444.05	\$20,434.31	\$ 30,782.62	\$ 2,200.00	\$ 219.29	\$ 700.00	\$ 4.00	\$ 90,281.72
Arkansas	190.56	124.26	12.03	29.52	587.56	28.00	4.04			984.91
Dist. of Columbia	9,137.00	4,673.76	438.56	1,080.38	22,092.93	845.57	11.43	550.00		38,838.63
Florida	4,804.95	4,310.58			5,697.65	200.00	48.90		22.00	15,174.08
Georgia	12,696.80	5,698.40	1,149.30	4,430.57	22,730.27	500.00	154.64	200.01	20.25	47,580.42
Kentucky	43,789.13	10,921.43	3,777.69	35,312.90	57,525.29	3,300.00	163.72	500.00	392.10	164,682.35
Illinois	2,821.10	1,908.80	71.00	498.89	23,558.12	419.00	8.38	200.00		20,485.29
Louisiana	42,857.80	20,303.60	3,501.43	21,906.00	46,031.61	3,124.00	405.12	806.50	4.00	138,940.06
Maryland	4,714.54	3,554.16	270.02	7,140.10	24,678.76	502.00	16.93	300.00	2.00	41,178.60
Mississippi	6,248.46	2,959.74	1,010.28	1,178.66	9,774.10	400.00	9.58	100.00	2.00	21,682.82
Missouri	14,441.35	12,267.55	817.08	9,600.20	13,309.22	2,020.00	167.13	550.00	2.00	53,176.02
New Mexico	18,480.38	10,983.78	1,040.95	6,656.30	14,803.13	2,280.00	144.18	400.00	2.00	54,790.81
North Carolina	1,012.96	863.82	34.14	83.73	7,076.45	125.00				9,198.10
Oklahoma	44,799.08	21,551.17	3,704.07	11,896.60	88,532.50	1,234.53	446.18	1,045.00	12.00	173,221.22
South Carolina	14,581.27	7,827.57	842.64	9,287.41	30,299.25	*1,500.00	.01	200.00	101.00	64,639.65
Tennessee	31,435.47	15,712.35	3,265.35	12,888.55	47,886.95	1,265.00	337.69	1,300.00	4.00	114,095.40
Texas	42,181.00	23,008.23	4,060.13	31,756.83	47,787.02	2,000.00	456.07	700.00	236.00	152,195.15
Virginia	61,051.61	26,791.36	6,047.09	81,488.86	194,741.70	3,000.00	197.12			375,317.74
Special Gifts	92,212.41	39,793.74	6,974.17	54,650.64	82,728.86	3,760.00	853.35	300.00	7.00	281,280.17
	173.01	246.99					3.64			423.64
Total Gifts	\$468,915.11	\$234,813.30	\$ 30,461.78	\$112,139.70	\$770,624.53	\$ 28,703.10	*\$ 3,647.40	\$ 7,851.51	**\$ 812.35	\$1,867,168.78

*These amounts were sent through the Executive Committee, S.B.C.
 **This column includes \$681.10 Margaret Memorial Gifts.
 ***Margaret Fund Training for Home and Foreign Missions (Partial) \$13,000.00
 Voluntary of State of Mississippi \$1,975.61. Total Cash sent West \$5,935,144.00

THE TITHE IS THE LORD'S

Cecil F. Alexander.

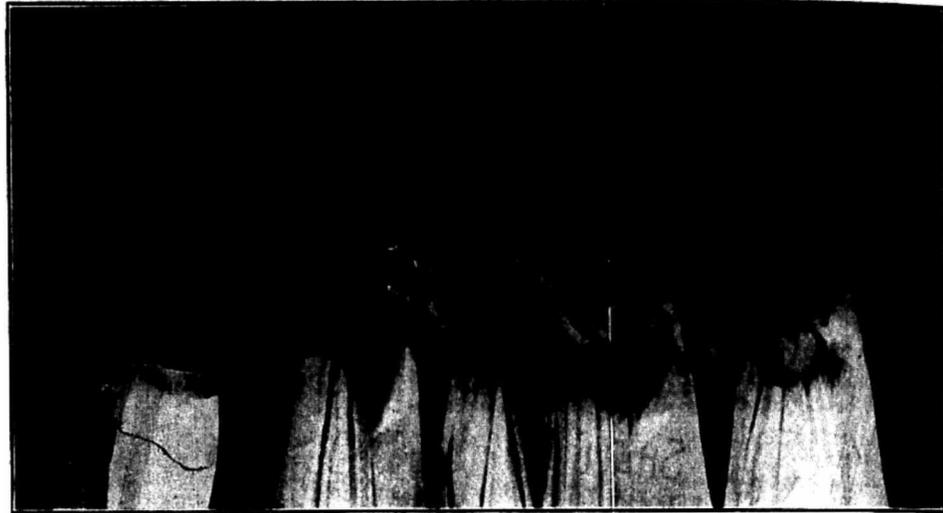
HYMN for 1933

W. F. Judd.

1. 3rd - me call, re - o'er the tri - mite Of our life's wild re - lease see. Thy by day His sweet voice
 2. 3rd - me call, re - o'er the tri - mite Of our life's wild re - lease see. Thy by day His sweet voice
 3. 3rd - me call, re - o'er the tri - mite Of our life's wild re - lease see. Thy by day His sweet voice

4. I have call'd me by Thy name,
 Given my heart to Thee obedient,
 Serve and love Thee best of all.

**BLOW TRUMPETS, BLOW for
RENEWALS and NEW SUBSCRIPTIONS for
ROYAL SERVICE**



EXULTANTLY did they do so at the May meeting in Washington, the following record being proclaimed. Its second column shows that in the first four months of the year the receipts reached nearly one-half of the year's quota. This achievement appears all the finer when compared with the 1932 record for the same period of time. Therefore, blow trumpets, blow in

praise for victories thus achieved!
anticipation of regular renewals and many new subscriptions!!
determination to reach year's quota!!!

Name of State .	1933 Quota	Received by May 1	Requested by Dec. 20
Alabama	4800	2457	2343
Arizona	70	31	39
Arkansas	1765	902	863
D. C.	165	43	122
Florida	2450	911	1539
Georgia	6160	3497	2663
Illinois	915	367	548
Kentucky	4860	2391	2469
Louisiana	2545	1315	1230
Maryland	430	206	224
Mississippi	3725	2019	1706
Missouri	4055	1797	2258
New Mexico	360	166	194
North Carolina	6380	3182	3198
Oklahoma	2815	1168	1647
South Carolina	4450	2535	1915
Tennessee	4780	2420	2360
Texas	6950	2498	4452
Virginia	6895	3518	3377
Miscellaneous		130	
Totals	64,570	31,553	33,147

Blow trumpets, blow for renewals and new subscriptions for

ROYAL SERVICE

--50c a year--from

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Birmingham, Ala.