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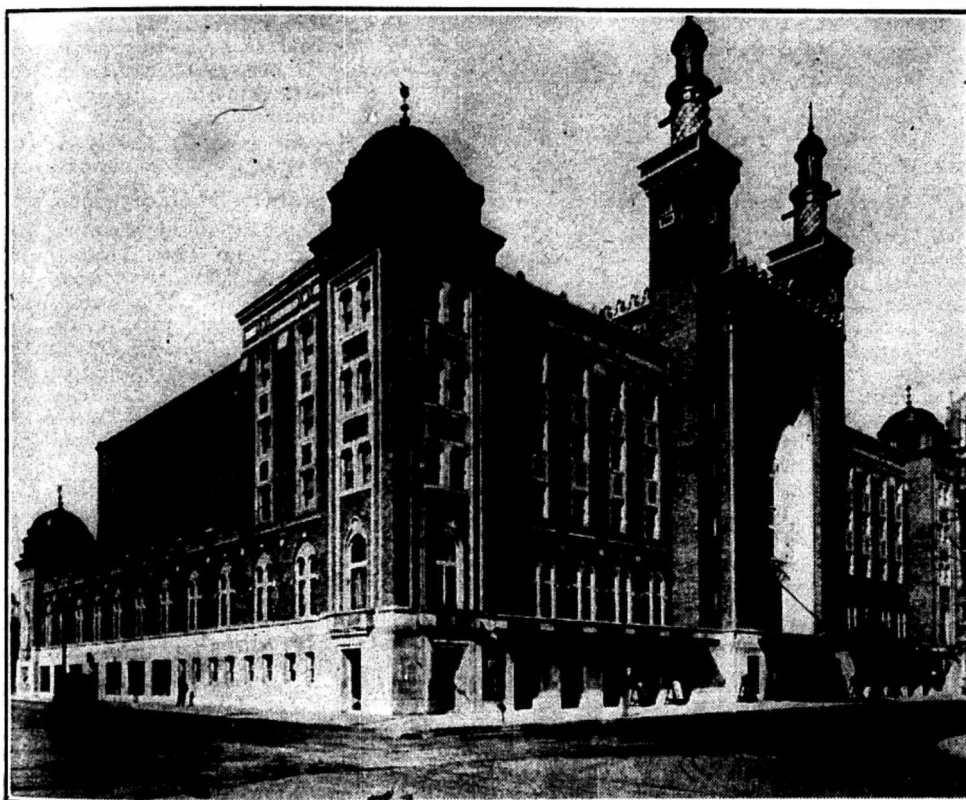
WALLACE GREENE

VOLUME XXXII

APRIL, 1938

NUMBER 10

Royal Service



The MOSQUE, Richmond, Va.

IN this commodious Mosque on Laurel and Main Streets there will be held the fiftieth annual meeting of Woman's Missionary Union. The inclusive dates for this Golden Jubilee Celebration are May 8-11, the opening session to commence at 3 P. M. on Sunday. (See also pages 7, 36.)

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Royal Service

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If there is a red mark in this corner, then the light is flashing "Renew!" because your subscription expires with this issue. Please renew as soon as you see this red mark. See directions at top of this page.

MONTHLY MISSIONARY TOPIC

Africa: "Sheaves . . . with Rejoicing"

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program

APRIL—Africa: "Sheaves . . . with Rejoicing"

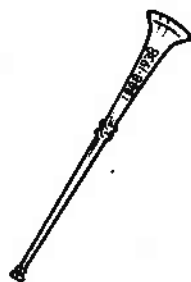
Bankumbari's Plea	3c
"In Our Land It Is Very Dark" (Monologue)	2c
Malinda	2c
The House of Their Hands	3c
The Work of Grace at Lagos	3c
A Man of Five Talents	4c
Through the Dark (Play: 3 speaking parts; small mixed group; time, about 15 minutes)	15c

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EDITORIAL

DUTY and the DENOMINATION

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



A new opportunity is offered the members of this organization to demonstrate the spirit of helpfulness to the denomination which the term *auxiliary* denotes. A careful reading of the recently published statement of the Southern Baptist Convention "Committee on Correlation and Coordination" appearing in the state denominational papers will help us to be fully informed on the deliberations of this committee to whose work great importance is attached. In one of the paragraphs closing the statement there is an appeal which should not be ignored if the *sum* of southern Baptist experience and opinion is to be really helpful in guiding this committee to its final report. It is expected that another full year, if not even more time, will be required for study.

We should not be disturbed but pursue faithfully our cherished work of missionary education for young people in our churches.

With others in denominational life W.M.U. leaders "who have had any particular experience, who have any particular impression or who wish to give any information or opinion to the committee are requested to do so in writing". You will note that communications are to be addressed to various members of the committee according to the field to which comments apply. Dr. G. S. Dobbins, care Southern Baptist Theological Seminary, Louisville, Ky., is ready to receive data from pastors and other leaders in the churches. Dr. J. M. Price, care Southwestern Theological Seminary, Seminary Hill, Texas, is particularly interested in hearing from religious education directors: this may be interpreted to mean that W.M.U. young people's directors should write to him. Letters regarding the distinctive values of the definitely missionary programs of W.M.U. young people's organizations should be addressed to Dr. George W. Sadler, care First Baptist Church, Liberty, Mo. Other letters on the subject may be sent to Dr. Charles H. Henderson, care Immanuel Baptist Church, Nashville, Tenn.

It may be that many of you have had varied experience and should therefore address communications to more than one member of the committee. If your missionary education organizations are operating effectively they no doubt command the respect and appreciation of your pastor. Encourage him to write a letter telling why he believes in them and their service to the Kingdom, why he believes that their service is a distinct and needed one for the young people of your church. Whether it is necessary to do some clear and careful thinking on your own part and to write promptly to the person designated to receive the sort of comments you are led to make, whether you should arouse the interest of others and induce them to respond to the appeal, you do have a duty to the denomination to be helpful, to respond to the sincere effort of this important committee to secure accurate information as a basis for study, which it is hoped will contribute to more effective service. To ignore this appeal is to dodge your duty. No member of our great organization will fail to do her full duty to the denomination. If she has had experience, if she has clearly defined impressions, if she wishes to give information or opinion she will do it promptly.

(Concluded on Page 6)

OUR GOLDEN JUBILEE

Southwide Jubilee Chairman: Mrs. George McWilliams, Missouri

"HOW FAR HAVE WE COME?"



Does the above title seem a strange one for so early in the year of Golden Jubilee observance? William Allen White used it for a resumé of twenty-five years' progress in democracy. Golden Jubilee plans thus far have been so largely preparatory—spiritual growth, setting goals etc.—that we still can easily turn our attention and whole-hearted interest to the *initial* plan presented to us as the one sure way to a jubilant celebration of our fiftieth anniversary. Almost two years ago Woman's Missionary Union said: "We shall try to obtain 50,000 paid-up debt-paying memberships by the close of 1937". In the picturesque language of Robert Hichens, "the secret is being hushed about from place to place" that we have failed to reach that objective. The combined records sent in from states for the calendar years of 1936 and 1937 are as follows:

State	Total	State	Total	State	Total
Ala.	1458	La.	913	S. C.	297
Ariz.	51	Md.	65	Tenn.	2340
Ark.	4194	Miss.	3031	Tex.	3161
Fla.	1199	Mo.	2409	Va.	1437
Ga.	2254	N. M.	203	Misc.	2
Ill.	310	N. C.	1280		
Ky.	2817	Okla.	6420	Total	33,841

Woman's Missionary Union always has had a worthy pride in "making good" its promises to itself. A delayed victory is better than an accepted defeat. The time has been extended in which we may accomplish this most desired goal. The total of 33,841 falls short of the 50,000 goal by 16,159.

Each state W.M.U. secretary knows the up-to-date total of her state Union's gifts to debt-paying memberships and the goal previously set as its objective. The difference between those two figures is a very definite objective for renewed and enthusiastic effort to wipe out that deficit before the May meeting in Richmond.

There is no question concerning the attitude of women on debt. The desire of Woman's Missionary Union to share in an intense effort to rid the denomination of its burden of debt was the reason for this early *first* preparatory Golden Jubilee plan.

Marc A. Rose, in an interesting magazine article on the practical activities of peace-practicing Quakers, uses a graphic expression: "They are *demonstrating an attitude*". The additional paid-up W.M.U. memberships in the Hundred Thousand Club will write *now* into the denominational records our interest in and enthusiasm for the *only* method southern Baptists have found for freeing their world missionary program from the strangling hold of debt.

Freeing means to *set at liberty*. What a trophy of the Golden Jubilee Year a freedom from denominational debt would be! It would mean money paid out in interest put into circulation again for the preaching, healing, teaching "good news" of a living Savior. The clearly stated suggestions (in February *Royal Service*) of Dr. J. E. Dillard, S.B.C. director of promotion, give us a definite plan for redeem-

ing our promise in this very short time now remaining before the May meeting in Richmond.

How far have we come? Not far enough until we can write victory over this early first preparatory Jubilee plan! Only then can we turn whole-heartedly to the other waiting projects of the Jubilee Year.—*Mrs. George McWilliams*

EDITORIAL (Concluded from Page 4)

Gracious and glorious plans are in preparation for the Golden Jubilee meeting in Richmond May 8-11. Next month we expect to tell you about these plans. We beseech you to be much in prayer that in the truest sense the program may fulfill its marvelous theme: "Hallowed Be Thy Name". Pray and plan to participate in its blessings.

PROPOSED AMENDMENTS to W.M.U. CONSTITUTION

At the W.M.U. annual meeting in Richmond, Va., in May, the vote will be taken on the following amendments:

Amend article V of W. M. U. constitution by changing forty-five to fifty, its closing sentence then to read: "Each state shall be entitled to fifty delegates, including the vice president".

Amend article 8 of by-laws of W.M.U. constitution by adding: "If in the interim of annual meetings of Woman's Missionary Union a state nominates a new vice president, said nominee shall be elected by Executive Committee of Woman's Missionary Union upon notification by the state".

Sacrament

A room: "Remember Me!"
A garden dim,
His followers asleep—
Away from Him.
A road—long, hard and steep—
To Calvary:
A cross where He was nailed
For you and me.

No silver goblets then,
No sparkling wine,
No pomp and grand display,
No linens fine;
Only the drip of blood
From brow divine—
The soul's great agony
Writ in each line.

This Sacrament of Love
Bore all our fears,
Our grief, our cares, our load
Of sin and tears. . . .
Shall we, unheeding, go
Adown the years?

—*Varina Garnett, Tex.*

ANNUAL MEETING

WELCOME to RICHMOND



Southern Baptists will find many things of more than passing interest in the historic city on the James. Besides the most revered spots of secular and southern history—St. John's Church immortalized by Patrick Henry and his "Give me liberty or give me death!" speech, the Confederate Memorial Museum (the only one of its kind in the world)—there are the home of Chief Justice John Marshall, St. Paul's Church where Lee was worshiping when he received the famous message, Monumental Church, Battle Abbey, the State Capitol and Hollywood Cemetery.

In this cemetery are buried two presidents of the United States, John Tyler and James Monroe; Jefferson Davis, president of the Confederacy; Maury, the geographer; John Randolph of Roanoke; and many other illustrious sons of our country. This cemetery has been called the "Westminster Abbey of Southern Baptists", for here rest many of the most faithful and distinguished of our denomination—authors, ministers, statesmen and teachers. All of the former secretaries of the Foreign Mission Board, I am told, are buried in Hollywood.

The Foreign Mission Board, in commodious quarters, is located in Richmond, as are also *The Religious Herald*, the Virginia Board of Missions and Education, and the Woman's Missionary Union of Virginia. Just west of the city are the campus and buildings of the University of Richmond, modeled after Oxford and said by Cram and Ferguson (the noted architects for colleges) to be the most beautiful natural location for a university in the south. The Virginia Baptist Historical Society has a fire-proof repository in the University of Richmond, where are preserved the most valuable documents of interest to Baptists in our country.

Richmond is a church-going city; within its 31 Baptist churches there is a total membership of 27,339. Through the years Baptists have had a noble lineage in Virginia and Richmond and have consistently aided in all forward movements of righteousness. In this succession, Baptists of today continue.

After the sessions of the Woman's Missionary Union and Southern Baptist Convention are over, delegates and others should plan for visits to the principal centers of interest within and near the city. Near by are the recent restorations at Williamsburg and the important spots of Jamestown and Yorktown. Beautiful Monument Avenue in Richmond memorializes our southern heroes. Thousands of Confederate soldiers are buried in the various cemeteries; and, to the historical-minded, trips to the scenes of the Seven Days' Battles around Richmond would be of peculiar interest.

So many lines of interest converge in Richmond—educational, historic, religious, denominational. Not the least of these is its *Baptist prestige*. Be assured of a welcome to your Jubilee and BE SURE TO COME!

—*Mrs. George W. McDaniel, W.M.U. Publicity Chairman*

Each state is entitled to forty-five delegates, including W.M.U. vice president from the state. Put forth renewed efforts to have a full delegation and a large number of visitors from your state present at this Golden Jubilee Celebration. (See pages 1, 36.)

1937 LOTTIE MOON CHRISTMAS OFFERING

Reported by States

Name of State	Goal	Total Receipts	For Causes Not in Southwide Goal	Retained for State Expenses	Resultant toward Southwide Goal
Ala.	\$10,000	\$ 11,593.52		\$ 100.87	\$ 11,492.65
Ariz.	350	395.71			395.71
Ark.	5,000	8,669.75		175.00	8,494.75
D. C.	900	1,102.28			1,102.28
Fla.	5,000	7,339.29		107.46	7,231.83
Ga.		16,811.26	\$ 100.00		16,711.26
Ill.	2,500	2,937.70	500.00	74.60	2,363.10
Ky.	15,000	16,751.30		146.10	16,605.20
La.	10,188	7,171.27			7,171.27
Md.	2,500	2,500.00			2,500.00
Miss.	12,500	11,262.86		1,500.00	9,762.86
Mo.	12,650	11,586.96		104.22	11,482.74
N. M.	880	1,470.25			1,470.25
N. C.	32,000	32,858.59	3,200.00	260.29	29,398.30
Okla.		9,693.03		163.00	9,530.03
S. C.	20,000	18,900.00	1,600.00	156.00	17,144.00
Tenn.	15,000	15,702.75		147.40	15,555.35
Tex.	38,500	57,410.90	24,010.40		32,500.00
Va.	41,000	40,540.00	22,540.00		18,000.00
		\$274,697.42			\$218,821.58

BEYOND-the-GOAL GIFTS of 1937 LOTTIE MOON CHRISTMAS OFFERING

(To Have Preference in Order Herewith Listed)

1. All-China W.M.U.	\$ 5,000.00
2. Land for College and Seminary, Fukuoka, Japan.	5,000.00
3. Equipment for Hospitals:	
Ogbomoso, Nigeria	\$1,500
Kwellin, China	1,500
Wuchow, China	1,500
Yangchow, China	1,500
Chengchow, China	4,000
Pochow, China	1,000
Pingtu, China	1,000
Hwanghsien, China	1,500
Laichowfu, China	1,500
4. Memorial to Miss Willie H. Kelly at First Baptist Church (Old North Gate), Shanghai, China	1,492.65
5. Furnishings and Equipment, Woman's Training School, Buenos Aires, Argentina.	1,000.00
6. Debt, Church Buildings at Pelotas, Brazil.	1,000.00
7. Machinery, Publishing House at Rio, Brazil.	328.93
Total.....	\$28,821.58

"Give unto the Lord the glory due unto His Name" because of this great victory!

STEWARDSHIP SUGGESTIONS

Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

"BE YE DOERS"—James 1:22



Is there a member of Woman's Missionary Union who does not hope that this Golden Jubilee Year will be the best in our history, that all our goals will be attained? Then, my sister-friends, we must do more than "hope" or "wish"—more even than "pray". There is much that must be done and you and I must be among the "DOERS".

As we look at a big completed task we forget that, in nearly every instance, it means that many people have contributed their relatively small part to the big whole—as in the construction of a great building. When great ships set sail every seaman knows and is expected to perform his definite duty.

Earnestly, lovingly am I calling all stewardship chairmen to their tasks for this year—tasks not solely but very particularly theirs:

1. To see to it that all tithers among our women and W.M.U. young people sign the *Stewardship Covenant*, thus helping the Union to reach its goal of 115,000 covenant-signing tithers by the close of 1938. See pages 35-36 of the January issue of this magazine or else simply copy the covenant at the top of a sheet of paper and get "old tithers" to affix their names. (Copy of covenant is in page 61 of 1938 W.M.U. Year Book.) For new tithers order the free covenant cards for women and young people from state W.M.U. headquarters.

2. To help in all the Jubilee financial plans for 1938. Has your W.M.S. determined to do its utmost best to have this year's gifts be an increase of at least ten per cent over its total gifts of 1937? If not, you and your president should work and pray and rest not until this is done. The Union will move forward to its goal only as the individual societies do. Will your society help or hinder?

Then there is to be the Special Jubilee Gift of \$60,000. When this is apportioned among us all, it will be a relatively small matter for each society. But, even so, unless there is concerted and devoted effort on the part of folks like you and me and of societies like yours and mine, this Special Jubilee Gift goal will not be reached.

Certainly we must continue to work zealously for the Hundred Thousand Club. You remember the song our soldiers sang when they went to France?—"We will not be back till it's over over-there!" Well, we women will be in the ranks of those who are making this extra effort to pay our denominational debts till it's over over-here and then we can join those over-here and over-there on mission fields in songs of rejoicing.

3. Of course for this year and all the years to come there will be no more important phase of your task than to make sure that the young people have a worthy part in all these undertakings. Help them to realize what a privilege it is to participate in the work of this "year of years".

Do you realize this yourself, my comrade? This Golden Jubilee will be for many of us the last great W.M.U. celebration. Ere the Union comes to its Diamond Jubilee, the life work of many of us will have ended; our records will have been turned in; the "Well done!" won or lost. Oh, may we all live at our golden best this Sabbath year, live as if it were our last year for "Who knows?"—Mrs. Carter Wright



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

TOPIC: Africa: "Sheaves . . . with Rejoicing"

"Laborers of Christ arise
And gird you for the toil;
The dew of promise from the skies
Already cheers the soil."

"Go where the sick recline,
Where mourners' hearts deplore;
And where the sons of sorrow pine
Dispense your hallowed lore."

"Among Whom Are Ye Also the Called"

1st Day—Rom. 1:1-7; 6:23
2nd Day—Rom. 7:18-25; 9:1-8
3rd Day—Rom. 9:14-26
4th Day—Rom. 9:27-33
5th Day—Rom. 10:1, 2, 19-21; 11:7-11
6th Day—Rom. 11:12-22
7th Day—Rom. 13:1-7, 14

"From Sea to Sea"

15th Day—Psa. 72 (*esp. vs. 17*)
16th Day—Psa. 86:6-17; 102:15, 18
17th Day—Isa. 9:1-8; 40:5
18th Day—Mic. 4:1-5
19th Day—Zech. 8:20-23
20th Day—Zech. 14:16
21st Day—Mal. 1:11

"Uttermost Parts of the Earth"

8th Day—Psa. 2 (*esp. vs. 1*)
9th Day—Psa. 22:27-31
10th Day—Psa. 24:1-10
11th Day—Psa. 40:1-17
12th Day—Psa. 66 (*esp. vs. 4*)
13th Day—Psa. 68:1-11 (*See R.V., vs. 11.*)
14th Day—Psa. 71:1-16

"Lo, We Turn to the Gentiles"

22nd Day—Acts 10:1-15
23rd Day—Acts 10:16-35
24th Day—Acts 10:36-48
25th Day—Acts 11:1-10
26th Day—Acts 11:11-18
27th Day—Acts 12:1-13
28th Day—Acts 12:14-25
29th Day—Acts 13:1-12
30th Day—Acts 13:42-48

"Pray Ye"

Humbly give thanks for the atonement through Jesus Christ.

Ask forgiveness for sin that "crucifies the Son of God afresh".

Give thanks for the hope set before Christians because "Christ is risen from the dead".

Praise God that Jesus "ever liveth to make intercession".

Pray that every circle and society will glean and glean in behalf of the Annie W. Armstrong Offering for Home Missions.

Intercede for those in charge of the plans and programs for the S.B.C. and W.M.U. annual meetings in Richmond in May. (*See pages 1, 7, 36.*)

Ask God's guidance for all missionaries—state, home and foreign—and for all mission secretaries.

The EASTER MESSAGE in DRAMATIZED FORM

Risen Indeed (5 Women, 8 Men; about 30 Minutes) . . . 10c
May be given on open platform but is more effective if curtains and floodlights can be used.

Easter Morning (3 Women, 2 Men; about 15 Minutes) . . . 5c
Simple stage setting, no change of scenery

Please order early, sending remittance with order, to

W.M.U. LITERATURE DEPARTMENT

1111 Comer Bldg., Birmingham, Ala.

-10-

Calendar of Prayer

April, 1938

Prepared by Mrs. Maud R. McLure, Georgia

PRAYER is the incense of a holy heart
Rising to God from bruised and broken things,
When kindled by the Spirit's burning breath
And upward borne by faith's ascending wings.

TEACH us to pray! Move on our hearts, O Lord,
Till God's own passion all our being move!
Teach us! Pray in us, till our prayer shall be
God in us answering to the God above!

—A. B. S.

Topic: Africa: "Sheaves—with Rejoicing"

1—FRIDAY

Pray for Miss Hazel Robb, Good Will Center, Baltimore, Md., and Miss Gladys Ketch, Good Will Center, New Orleans, La.
If ye forgive . . . your Father will forgive you.—Matt. 6:14

2—SATURDAY

For Misses Ruth Randall and Bernice Neel, educational work, Rio de Janeiro, Brazil.
To know the love of Christ which passeth knowledge—Eph. 3:19

3—SUNDAY

For May meeting of W.M.U., Auxiliary to S.B.C., in week beginning May 8. Also for W.M.U. of Cuba.
Let your light shine.—Matt. 5:16

4—MONDAY

For annual sessions of W.M.U. of D.C., Washington, April 4th. Also for Rev. and Mrs. Pryor (Clara Glenn), evangelistic work, Farmington, N. M.
Bless the Lord, O my soul!—Psa. 103:1

5—TUESDAY

For annual sessions of W.M.U. of Arkansas, Little Rock (Second Baptist Church), and W.M.U. of Mississippi, New Albany (First Baptist Church), April 5-7.
Send forth thy sickle and reap.—Rev. 14:15

6—WEDNESDAY

For annual sessions of W.M.U. of Kentucky, Newport, April 6-7, and W.M.U. of Missouri, Mexico (First Baptist Church), April 6-8.
They shall not labor in vain.—Isa. 65:13

7—THURSDAY

For Misses Rose Maelone, Lorene Telford and Lillie Hundley, also for—on furlough—Miss H. F. Sallee, educational work, Shanghai, China.
Let us draw near with a pure heart.—Heb. 10:22

8—FRIDAY

For Rev. and Mrs. Velez (Maria J. Montemio Jac), Misses Gladys McLanahan, Lillie Mae Westford and Gloria Ruiz, evangelistic and educational work, El Paso, Tex.

He shall call upon Me and I will answer him.—Ps. 91:15

9—SATURDAY

For Rev. and Mrs. Benson, educational work, and Rev. and Mrs. Neal (Rallie Garrett), evangelistic and medical work, El Paso, Tex.

The Lord is merciful and gracious.—Psa. 103:8

10—SUNDAY

For W.M.U. of Central China and Argentina and Uruguay; also for May meeting in Richmond in week beginning May 8.
Then opened He their mind that they might understand.—Luke 24:45

11—MONDAY

For Rev. and Mrs. Wiley (Elizabeth Ellyson) and Rev. and Mrs. Westbrook (Louise Ellyson), University of Shanghai, China.

Let God be magnified.—Psa. 70:4

12—TUESDAY

For annual sessions of W.M.U. of South Carolina, Greenville (First Baptist Church), April 12-14. Also for Miss Minnie Berry, evangelistic work, Vicksburg, Ky.

None of us liveth unto himself.—Rom. 14:7

13—WEDNESDAY

For Misses Pearl Caldwell and Bonnie Jean Ray, evangelistic work, Pingtu, China.

Evening, morning and noon will I pray.—Psa. 55:17

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Calendar of Prayer for April

14—THURSDAY

For Rev. and Mrs. Gonzales (Gregorio Garcia) and Rev. and Mrs. Cartwell, educational work, Bastrop, Tex.

I will praise Thee with my whole heart.—Psa. 138:1

15—FRIDAY

For Rev. and Mrs. Brothers (Leola Smith), educational work, Ogbomoso, and Miss Esther Olsen, evangelistic work, Abeokuta, Nigeria

Lay not up for yourselves treasures upon earth.—Matt. 6:19

16—SATURDAY

For Rev. and Mrs. Corujedo (Maria Luisa) and Rev. and Mrs. Martinez (Teresa Alba), evangelistic work, Matanzas Province, Cuba

God hath dealt to every man a measure of faith.—Rom. 12:3

17—SUNDAY

For Rev. and Mrs. Mein (Elizabeth Feltsenfeld), educational work, Macao, Brazil, and David and William Larry Mein, Margaret Fund students

He is their help and their shield.—Psa. 115:9

18—MONDAY

For Rev. and Mrs. O'Field (Lydia) and Rev. and Mrs. Davis, evangelistic work, Cherokee Association, Okla.

O taste and see that the Lord is good!—Psa. 34:8

19—TUESDAY

For Rev. and Mrs. Lowe (Julia Harts), evangelistic work, Shanghai, China

The Lord is high unto all them that call upon Him.—Psa. 145:18

20—WEDNESDAY

For Rev. and Mrs. Porter, Waco, and Rev. and Mrs. Garcia, Victoria, Texas, evangelistic work

Without faith it is impossible to please God.—Heb. 11:6

21—THURSDAY

For Misses Margie Shumate—on furlough—and xAurilia Pender, evangelistic work, Shih Hing, China

He that trusteth in the Lord, mercy shall compass him about.—Psa. 32:10

22—FRIDAY

For Rev. Cobb, Rev. and Mrs. Wolf and Rev. J. Hawkins, Chickasaw Association, Okla.

Yet will I not forget thee.—Isa. 49:15

23—SATURDAY

For Dr. and Mrs. Pool (Elizabeth Rowik)—on furlough—educational and evangelistic work, Abeokuta, Africa

I will praise Thee, for Thou hast heard me.—Psa. 118:21

24—SUNDAY

For 50th annual session of W.M.U., Richmond, Va. Also for editors of state denominational papers

Jehovah is my light.—Psa. 27:1

25—MONDAY

For Rev. and Mrs. Santana (Mercedes Valdes) and Rev. and Mrs. Vasquez (Maria Gonzalez), Pinar del Rio Province, Cuba

Thou shalt love the Lord, thy God, with all thy heart.—Deut. 6:5

26—TUESDAY

For Rev. and Mrs. J. C. Quarles (Helen Taylor), educational and evangelistic work, Mendoza, Argentina

Let your requests be made known unto God.—Phil. 4:6

27—WEDNESDAY

For Rev. and Mrs. Aquino (Jessie Redwin), work among Italians, Krebs, Okla.

The Lord knoweth them that trust Him.—Nahum 1:7

28—THURSDAY

For Rev. and Mrs. Allen (Margie Hammond), evangelistic work, Bello Horizonte, Brazil. Also for James Ross Allen, Margaret Fund student

The Lord loveth the righteous.—Psa. 146:8

29—FRIDAY

For Rev. and Mrs. E. M. Bostick (Nell Lawrence) and Rev. Wade Bostick, missionaries emeritus

I believe God, that it shall be even as it was told me.—Acts 27:25

30—SATURDAY

For Rev. and Mrs. Tumblin (Frances Morrow), Natal, and—on furlough—Rev. and Mrs. Deter (May Scrymgeour), evangelistic work, Curitiba, Brazil. Also for Virginia Deter, Margaret Fund student

Faithful is He that called you.—1 Thess. 5:24

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



BIBLE STUDY



Elia Broadus Robertson, Kentucky

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

TWO WAYS in TEMPTATION

Matthew 4:1-10; 26:31-35, 40, 41

1. **Christ's Way.** (1) *He used a weapon in reach of all of us, the Scriptures.* The devil challenged His unique claims and mission—"If thou art the Son of God"—but He answered in terms common to man, as to daily bread, as to trust in God's watchcare, as to worship. If we knew the Bible better, we too could repel temptation physical, intellectual or spiritual, even when "the devil quotes Scripture for his purpose".

(2) *He recognized temptation whenever it came.* At Caesarea Philippi, Peter had rejoiced the heart of Jesus, declaring Him to be the Messiah; then, learning what sort of Messiah He would be (suffering, condemned, killed) he exclaimed, "This shall never be unto Thee!" The passionate cry was really a temptation of Satan, come again to turn Christ from His appointed path; a stumbling-block He calls Peter. On another occasion, He had sent the disciples home while He dealt with the temptation to take the easy way, when the crowd clamored to make Him king.

(3) *Prayer in temptation.* Look at this experience more closely. All day Jesus had longed to pray. For Him it was a part of rest. But He must teach and heal and feed the multitude. At the close, when weary, comes the temptation (as before after the forty days of fasting). So He prays all night. He had put the temptation from Him as He sent everybody away. But Satan is very subtle; the thing remained to be fought out down to the roots. He must square His will with God's; then He could rest. So in Gethsemane: "Thy will, not Mine be done!" Then the angel, then peace, then fortitude for what lay just ahead!

2. **Our Way.** (1) *We do not watch.* So we do not see temptation when it comes. Moses, off guard, sinned grievously (*Prov. 16-18*). David, acting on a moment's impulse, was drawn into adultery, deception and murder. The Laodiceans were in danger because self-satisfied.

(2) *We reject even a plain warning that temptation is near.* Jesus warned the disciples, "One of you shall betray Me". "Is it I?" each cried in dismay. Then it passed from their minds. He said, "All ye shall be offended in Me". Peter led in vehement protest, and he fell most tragically. But "in like manner said they all" (*Mk.*) and they all forsook Him.

(3) *We forget to pray.* A situation arises; here is a net spread. We do not have to walk in. One moment's prayer would save us. Jesus, as His hour approached, was almost constantly in prayer. But the disciples—when they went to Gethsemane—neither love nor fear kept them awake enough to pray, not even the three. So they met their lesser temptation unprepared after all, and they fell. Peter again walked right into temptation beside the blazing fire, but did not even realize his defeat till the cock crew. Ever since, there seems an accusing note in the voice of a cock, startling us from sleep. "Watch and pray", says Jesus.

CIRCLE PLANS

WHEN YOUR CIRCLE STUDIES "Prayer: The Golden Chain"

as published through the W.M.U. Literature Department, real help will be gained by using the following suggestions from Mrs. L. M. Smith, a Birmingham member of the Executive Committee of Woman's Missionary Union. Mrs. Smith says:

Sincere prayer on the part of teacher and pupils should prepare for the study, and an atmosphere of prayer should surround the presentation of this book. Frequent pauses for prayer should be a natural part of the procedure. A covenant among the class members, spontaneously expressed, pledging the devotion of more time daily to prayer (especially prayer with regard to Jubilee aspirations) would be a happy conclusion of the study. It is hoped the following outline will be helpful to the teacher.

- Introduction**
1. Why the book was written (Foreword)
 2. A few words about each author
 3. Why the book is being emphasized again in 1938

The remarks about each author might be given either in the general introduction or else in an introduction to the chapter each wrote. The thoughts to be developed by the book as given on page 7 might be repeated as they are worked out, chapter by chapter.

Chapter I—Use this chapter as a basis for a Bible study. Have members bring their Bibles; give as much time as practical to reading, quoting and reporting upon the references so amply supplied by the author. The outline, which is very clearly indicated in all its divisions and subdivisions, would be very helpful if presented either upon a blackboard or on mimeographed sheets or by having the class members write it out on notebooks as it is developed.

Chapter II—Assign in advance to different members of the class each of the ten groups of pray-ers through the ages as indicated by the bold-type headings. The teacher might present the introduction, the meditations and the conclusion, each in their turn. A feeling of the march of time might be created by calling out, or listing in some way, the century covered by each assignment.

Chapter III—Bear in mind that the ten or twelve examples of answered prayer given in this chapter initiated great movements in foreign fields. If time permits, some brief account of the history and accomplishments of several or all of these movements would provide interesting research and would help emphasize the power of prayer.

Chapter IV—To the four life stories of Christians who ventured great things in answer to prayer, it would be interesting to add others that members recall from their mission study books, from their reading of missionary periodicals, from talks they have heard, from examples of which they have personal knowledge etc.

Chapter V—Re-think this chapter in terms of the Golden Jubilee Celebration. On page 60, mark for emphasis the paragraph on encouraging the prayer life of our young people. Have members of the class underscore the sentence in lines 9, 10, 11. Pause for testimonials as to whether use of the "Self-searching Questions", the "Continuing in Prayer Cards" and the "Commitment (Concluded on Page 34)



BUSINESS WOMEN'S CIRCLES



Miss Isabelle Coleman, Virginia

SUGGESTIONS

The Curio Box, in which there are twenty-three curio objects from Africa, may be secured for only \$1 from the Baptist Foreign Mission Board, Box 1595, Richmond, Va. These may be displayed on a curio table for observation as the members arrive; a curio may be given to each member of circles not numbering over twenty-three.

Circles meeting at night may add interest to their programs by showing a FIFTEEN-MINUTE REEL OF MOTION PICTURES during the program hour. Any sixteen millimeter projector may be used. Reservations may be made to Miss Mary M. Hunter, Foreign Mission Board, Box 1595, Richmond, Va. These reels may be borrowed and used merely for the exchange of taking good care of them and paying the exchange express charge.

The following SUPPLEMENTARY MATERIAL will enrich this program: *Consider Africa*, Mathews—60 cents; *Basil Lee Lockett: A Beloved Physician*, Lockett—50 cents; *New Nigeria*, Green—40 cents; *The Commission*—50 cents a year, pages 8 and 9. This program yields itself splendidly to RADIO PRESENTATION over Station: *Golden Sheaves in Black*—GSIB

TOPIC: NOTES, NEWS and NEEDS of NIGERIA and NEGROES

Negro Spirituals (played or sung softly while members arrive)
Hymn: "In Christ There Is No East nor West" —Silent Prayer
Notes from the Past: "Fifty Years Ago"—Page 18
News of Today: "Africa Today"—Page 20
Newscastings and Forecastings: "Golden Gleams"—Pages 20-22—(Pantomime impersonations of these several sections will add television impressiveness.)
Standing-by for Paul's Notes: Romans 10:1-15 —Prayer for Nigeria
Needs for Tomorrow: "Africa Tomorrow"—Page 22
Local Station News: "Africa in America"—Page 23
Notes for Rejoicing: "A Golden Cord of Cooperation"—Page 24
Story Hour: "A Golden Sheaf in Africa"—Pages 17, 25
Melody Moments: More Negro Spirituals —Silent Prayer

THREE MINUTES in the SECRETARY'S OFFICE

It was raining outside—cold, penetrating, January rain. The executive secretary of the Foreign Board sat looking out of the window. His thoughts inside were like the drab-winter day, chilling his heart and making his brain shudder and ache in a strenuous effort to think through the colossal problems that staggered before him for solution. The China Clipper of yesterday had piled a score of pages upon his desk—pages of death, distress, degradation and devil-deeds in poor, crushed, suffering, sorrowing China. One hesitated to intrude: "What word have you about Africa for the finest women in the south—the business and professional women of the Baptist churches?"

With a flash the geography of Dr. Maddy's mind closed to China and opened to Nigeria. Without hesitation but with energetic interest and positive decision, he quickly outlined the several great needs for Nigeria that daily tug at his heart:

"An educational couple for Lagos and a fine single woman for Lagos. Miss Isabelle Moore, our newest missionary out there, needs a comrade in service. Yes, a single lady and a couple for Lagos are the dire needs for missionaries for Africa. The school needs a man to head it.

"Then there is an emergent need for three missionary residences at once: one for the missionaries at Lagos and two at Ogbomoso to replace the two condemned by the British government since the yellow fever epidemic. And the school building at Lagos must be completed, too. We need a minimum of \$15,000. I am praying that this money will come soon from somewhere for Africa. The mission was struck awfully hard by the yellow fever last summer. Miss Lucile Reagan is missed at Lagos as few missionaries have ever been missed".



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



"Golden Sheaves from Darkest Africa"—this may be taken as our theme as we prepare for our April meeting. The Program Committee should go over the material carefully and see if ten or more "Golden Sheaves" can be found.

From heavy paper cut as many sheaves as will be needed. The sheaf shape is simple and if each one could be dark on one side and gold on the other the idea would be better presented. The sheaves may be any size, but not less than twelve or sixteen inches in height would show better when used before the society.

The leader for the afternoon will need to open the program by explaining the subject and calling on those who are to glean the sheaves. A large table may be arranged to represent a field and the sheaves propped up on it. As each reader or speaker tells of her sheaf, she should turn it around to show the golden side. To make this effective the table should be so placed that as many as possible can see. A quartet may be seated near the piano and sing softly the verses from "Bringing in the Sheaves" at the places indicated in the program. A suggested list of "sheaves" is as follows:

1. First Sheaves of the Golden Harvest (*Sketches of Lott Carey and Colin Teague, Pages 18-19*)

2. Golden Sheaves Reaped by the Angel of Death (*Use material covering period 1830-1888, page 19.*)

Music—First Verse of "Bringing in the Sheaves"

3. The Golden Sheaf of Education (*Give*

sketch of our Baptist school work in Nigeria, pages 20-21.)

4. Golden Sheaves of Hospitals (*See "Hospital Lights", page 21.*)

5. Golden Sheaves of Golden Hope (*See "A Place of Golden Hope", page 21.*)

Music—Second Verse of "Bringing in the Sheaves"

6. Golden Sheaves of the Woman's Missionary Union (*See "The Golden Line of W.M.U.", page 22.*)

7. Golden Sheaves of Heaven (*See "Africa Tomorrow", page 22.*)

8. Golden Sheaves of Opportunity (*See last part of "Africa Today", page 20.*)

9. Golden Sheaves in Our Homeland (*See "Africa in America", page 23.*)

10. A Golden Sheaf in Africa (*Pages 25, 17*)

Music—Third Verse of "Bringing in the Sheaves"

If the above suggestions do not fit your society, the material given may be divided into three parts, using parts of the program material dealing with each period:

1. Africa of the Past

2. Africa Today

3. Africa Tomorrow

Each of these may be given as papers or talks. They should include sketches of the people associated with the period and, in the last, "Africa Tomorrow" may be discussed with the topic of Negro leaders in America and their purposes for their people.

If there is special work being done for Negroes in your own community, be sure to have it told about and plans made to help. Missionary and other religious papers and magazines are welcomed by many Negro preachers and Sunday school teachers. In some societies there is a plan to take such literature to the meeting and the Royal Ambassadors accept the duty of taking it to the places designated. It proves a fine bit of personal service for the boys.

A GOLDEN SHEAF in AFRICA



When our W.M.U. meets in Richmond next month (*May 8-11*) for its Golden Jubilee annual meeting there will be with us a splendid Nigerian woman, Mrs. Mabola Agboala Ayorinde. She comes to join in our Golden Jubilee Celebration because she is the outstanding leader of the Nigerian W.M.U. and a "Golden Sheaf" of our missionary work in Africa. Since her marriage in 1931 she has been a full-time W.M.U. worker. In the following well chosen words Miss Neale Young tells of Mrs. Ayorinde's faithfulness to her work:

"In her W.M.U. field work Mrs. Ayorinde has traveled all over Nigeria, under all kinds of conditions, through rain and sunshine, on boat, in canoes, on crowded native motors, by train and steamship and, no matter how difficult the way or how many hardships, no word of complaint passes her lips". (*Read on pages 25-26 the lovely things Miss Young tells about Mrs. Ayorinde.*) She speaks of her coming visit to America and commends her to our fellowship as follows:

"When the W.M.U. of Nigeria was asked to send a representative to America to attend the Jubilee W.M.U. annual meeting in Richmond, no other name was suggested except Mabola's, for everybody wanted her to go. So if God wills it, by the time you read this she and her husband will be on the water en route to America. While she is doing the work assigned her by the W.M.U. of the south, her husband will be studying in the theological school for Negroes in Richmond. The W.M.U. of Nigeria is paying his expenses to the United States. Royal Service is defraying the expenses of Mrs. Ayorinde.

"As Paul commended Phebe to the saints in Rome, so the W.M.U. of Nigeria commends this Christian worker, Mrs. Mabola Ayorinde, to the southern W.M.U., that you receive her in the Lord as becometh saints and that you assist her in whatsoever way she hath need of you, for we are all workers together with God".

REFERENCE MATERIAL

The Window of Y.W.A.

Last Reports of Home and Foreign Mission Boards

The Challenge

Baptist Missions in Nigeria

New Nigeria

Basil Lee Lockett

Fruits of the Years

—World Comrades

—Southern Baptist Home Missions

Louis M. Duval

Green

Elkin Lightfoot Lockett

Mrs. H. M. Wharton



PROGRAM for APRIL



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. Creaaman, Tennessee

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

TOPIC for MONTH: Africa: "Sheaves . . . with Rejoicing"

Hymn for Year

—Watchword for Year

Bible Study—Two Ways in Temptation—Matt. 4:1-10; 26:31-35, 40, 41 (Page 13)

Prayer that we may be strong to overcome temptation

A Negro Spiritual (either played softly on piano or sung as solo)

Africa Fifty Years Ago

—Africa Today

Golden Gleams

—Africa Tomorrow

Prayer thanking God for all accomplished in Africa through the years; also praying we may faithfully support the work in the years to come

Africa in America

—A Golden Cord of Cooperation

Hymn—Help Somebody Today

Prayer for all southern Baptist work among the Negroes

A Golden Sheaf in Africa

—Hymn—Bringing in the Sheaves

Prayer that we may be faithful in giving the light of Jesus' love to Africans both in America and in Nigeria

AFRICA FIFTY YEARS AGO



Gold and black are our colors this month as we take up the study of Africa—the gold of our Jubilee mingling with the black of the Dark Continent. Yes, black is the color of Africa

not only because of the dark skins of her people but also because their ignorance, superstition, degradation and sin make this land the darkest spot on earth. But the light of fifty years and more of missionary service of southern Baptists is splashing Africa's black with beautiful golden streaks.

It was more than fifty years ago that American Baptists entered Africa. It is

interesting to know that the first missionaries to Africa were not Americans at all, but Africans. Lott Carey and Colin Teague, two Virginia Negroes, were America's first missionaries to the Dark Continent. These went out in 1821, only seven years after the Judsons went to Burma and fourteen years before the Shucks went to China.

Lott Carey was a most interesting character and deserves a place among the great Baptists of history. He was born a slave in Virginia and grew up morally bad, until at the age of twenty-seven he was converted and became a member of the First Baptist Church of Richmond. At that time he could neither read nor write, but he began to study and, using the New Testament as a primer, learned to read and became a preacher of the Gospel. During this time he heard of Africa and the needs of those of his race there. This revelation so fired him that he determined

to carry the Gospel to the land of his forefathers. But he was still a slave. However, so industrious was he that his master rewarded his service with money, so he was able to make and save enough to purchase his own and his children's freedom. In 1815 he organized among the Negroes "The Richmond African Missionary Society" for the purpose of raising money for missionary work in Africa. After five years his organization had \$700. Then Lott Carey left a good salary, a good farm which he had bought and a pleasant home and with Colin Teague sailed away for Africa. Liberia was the chosen field of service and there Carey served for many years, becoming a leader in education, industry, health, religion and civic affairs.

It was nine years after Lott Carey went out before the Triennial Convention sent any white missionaries to the Dark Continent. In 1830 Rev. Benjamin Rush Skinner, with his wife and child went to Liberia—the first American white Baptists to go to Africa. Within a year all three had died, "the beginning of that long list of Baptist martyrs who gave their lives for the people of Africa". Truly it took brave souls to venture into the treacherous African climate in those days. We read of one couple both of whom died within six weeks of their landing; of the missionary who died after a sojourn of less than four months; of another who lived only five days; of still another who preached his first sermon, quoting in his prayer the words of Paul—"I have fought a good fight, I have finished the course"—and on the second day afterwards was gone. Surely the lives of these early missionary martyrs have been a golden beacon set amid Africa's darkness, calling others to come to give their lives too, until the golden light of God's love should burn steadily in the Dark Continent.

At first all our Baptist work was done in Liberia and was fostered by the Triennial Convention. But in 1849, four years after the separation of northern and southern Baptists, the Southern Baptist Convention chose Nigeria as its

African mission field and sent Rev. Thomas J. Bowen as its first missionary to this field. So Nigeria was southern Baptists' second foreign mission field, opened up in 1850. After Mr. Bowen, went many other missionaries—brave souls willing to risk their lives in Nigeria where the climate was almost if not quite as dangerous as that of Liberia. Into the story of this early work are woven the words—fever, ague, danger and death—telling of the suffering of these missionaries. But when some fell others went to take their places and the work kept progressing. We read that by 1861 there were twenty-four churches with over a thousand members. The Civil War made it impossible for southern Baptists to care for this work as they should, so for some years it languished. But the year 1875 brought a revival of interest in the Nigerian Mission and from that time on the work steadily progressed.

So by 1888—fifty years ago—the work in Nigeria was well established and developing as rapidly as could be expected in a country where the people were so backward and the climate so dangerous for the missionaries. Dr. Duval tells us that the year 1888 was a troublesome one for the Nigerian Mission, for there rose a nationalistic movement which resulted in some of the African Baptists going out to form what was called the "Native Baptist Church". However, they remained true to the doctrines as taught them by southern Baptists and were eventually reunited in the Nigerian Baptist Convention organized some years later.

It was in May, 1885, just three years before the organization of our W.M.U., that Nannie Bland David died—the lovely southern Baptist missionary to Africa who after only five years of service passed away with her last breath whispering the words, "Never give up Africa". Such a spirit is the gold that mingles with the black of Africa and makes us feel that after fifty years we must go on and never give up until all the Dark Continent shines with the golden light of God's love.

AFRICA TODAY

AFRICA of today is a different Africa from the one our mothers began studying about fifty years ago. Then it was a strange, fearsome place of untraveled forest and jungle, where wild beasts reveled and every sort of pest and plague prevailed; of dark heathen cities where lived thousands of half civilized people; a terrible place of heat and fever, where missionaries were not expected to live but a short time. The years have produced a "New Africa"—with railroads and highways, telegraphs and telephones, automobiles and electricity and, best of all, greatly improved sanitary conditions which make life there much easier and safer for the missionaries than it was fifty years ago. However, it must not be thought that the old Africa has altogether passed away. There are still swamps and forests where no highway has penetrated. There are still great heathen cities without any modern improvements. There is still the tropical climate that makes it necessary for the missionaries to wear a helmet as a protection from the hot sunshine, to take quinine every day and to come home on furlough every fourth year. And there are still millions and millions of people living in the darkness of heathenism and knowing not the light of salvation. Of the people, who live in Nigeria, ten million are pagan and nine million are Mohammedans. The few million Christians make a gleam of gold, but otherwise Nigeria is black; her people are as heathen and as needy as were the Africans studied about fifty years ago.

However, as we study Africa today we can rejoice because southern Baptists have a golden plan by which they are trying to diffuse the blackness of Nigeria with the golden light of Christianity. Yes, the Cooperative Program is at work in Africa. In the list of missionaries given in the January "Commission" we find thirty-eight names for Africa but eight of them have stars, indicating that they are in this country, so the force at work is pitifully small. However, we can rejoice because within the

last few years new missionaries have gone out, and the work being done is most gratifying.

There are in Nigeria today over two thousand Baptists, members of over two hundred churches. There are more than three hundred places where Baptist congregations meet for worship, every one of them a spot of gold on Nigeria's blackness. The Baptists of Nigeria are organized into a convention similar to our own Southern Baptist Convention. There is a Woman's Missionary Union, there are schools of different grades, there are hospitals and dispensaries—all at work for the evangelization of Africa. As our missionaries win the lost to Christ Nigeria's black is turning to gold, and transformed lives are producing a truly "New Nigeria".

GOLDEN GLEAMS

A STUDY of the work of southern Baptists through the Cooperative Program in Africa reveals beautiful golden gleams shining through home and church, through hospital and school and, most of all, in the lives of African Christians. Let us take special notice of some of these golden lights that gleam from our work in Nigeria.

Golden Gleams of Education

Nigeria is a British colony where education is emphasized. Therefore it is especially important that Baptists shall be up-to-date in their educational work in this Mission. The great need of our own work is trained leaders, and the best way to provide these is through schools. So we are glad that we have sixty-eight schools with close to five thousand students. Many of these are church schools for it has been the policy of Nigerian missionaries to establish, wherever possible, schools in connection with the churches. Besides these we have schools of a more general character—an academy at Lagos, an industrial school at Iwo (*E-wo*), a boys' high school and girls' high school at Abeokuta (*A-bay-o-koo-tar*) and a college and theological seminary at Ogbomoso (*Og-bom-o-shaw*). All of these schools

measure up to government requirements and are powerful aids in our missionary work. In 1936 the seminary sent out its first graduating class of trained pastors for Nigeria. The students of the girls' high school go out into the neighboring villages teaching Sunday school classes, leading Sunbeam Bands and doing all they can to tell others about Jesus. Of the boys' high school we read: "There is a fine spiritual atmosphere in the school, and a number of Mohammedan boys have been converted in the school as the years have come and gone. Many of our boys go to various places to help in the churches, and some of the teachers go to the villages to preach on Sundays".

Hospital Lights

Through our hospital at Ogbomoso and through three dispensaries we are sending golden gleams of healing through many parts of Nigeria. Last year our medical missionaries and their helpers gave treatment to about fifty thousand patients. Miss Kathleen Manley, one of our missionary nurses, says that the most effective missionary work is done through the out-patients—those who come to the hospital for treatment and then return to their homes. Two-thirds of these come from places outside of Ogbomoso. At the hospital while taking their treatments they hear the Gospel story, feel the Christian kindness of the doctors and nurses and go back to their homes to scatter the Christian influence which has touched their lives. There is no way to tell how far such golden gleams will reach. Miss Manley tells of one man who was cured of blindness: in a short time he came back to the hospital, bringing ten other blind men. What a beautiful picture is this of one, who finds light in Jesus Christ, bringing others to find that light also! Especially effective is the work of the baby clinic in connection with the Ogbomoso hospital. Several hundred babies are enrolled. Pagan, Mohammedan and Christian mothers meet on the common ground of mother-love as they bring their babies regularly to the hospital for examination. All are eager to have

the best things for their babies, and many of them learn that the love of Jesus is the best possible thing for all babies and all people.

More Precious than Gold

One would think that Miss Ruth Kersey must be like the proverbial mother who "had so many children she didn't know what to do". But Miss Kersey seems to know exactly what to do with her twenty-seven babies—dear little black babies, every one of them more precious than gold. When mothers of small babies in Nigeria die the babies usually die too, for nothing is known about artificial feeding. So Miss Kersey has made a home for these little waifs where she saves their lives with proper food and loving care. Six of her "family" are now old enough to be in school. Miss Manley tells an interesting story of one of these babies—Baba Bummi. One day, when this child was only two and a half years old Miss Kersey discovered on her body a strange looking spot. She kept watching that spot and, by and by, realized that it was leprosy. We can imagine how her heart was touched to see this tiny child with that dread disease. Of course Baba Bummi had to be taken away from the other children. So one day she was thrilled when given a ride in an automobile, but we can imagine that that thrill changed to grief when she was left in a strange place—a leper colony. But there she was cared for by loving hands and treated by wise doctors, so after a year she was well and is now in our Girls' School at Abeokuta.

A Place of Golden Hope

Among the curses of Nigeria is leprosy. It is estimated that five out of every thousand are lepers. Before the coming of Christian missionaries all lepers were outcasts and considered incurable. Our missionaries have established near Ogbomoso a leper colony which is fittingly called "Camp of Hope", for there lepers are cared for and cured. We remember that this was the crowning achievement of Dr. B. L. Lockett's wonderful service in Africa. This leper

camp is supported partly by the English government but our missionary, Dr. Long, is the physician in charge; and other missionaries and Nigerian Baptists minister to the spiritual needs of the lepers. There are hundreds in the camp now, all of them with hopes of getting well. It has been found that it takes twice as long to cure the leprosy as the length of time the patient has had it. In this colony is a school with a teacher who is not a leper; however he is willing to risk his life in order to teach those unfortunate people. We can imagine the difficulty of his work, for of course he cannot touch the pupils; two blackboards must be provided—one for the teacher and one for the pupils. The golden hope in this "Camp of Hope" is Jesus. From time to time the lepers are accepting Him and being baptized.

But there is another section to the leper colony. It is the place where live those who came too late to be cured. There is not one good pair of hands, not one good pair of feet in the whole group of thirteen in this section. Not one of them has any hope of ever being well. Is it any wonder that this has been called the "Camp of Hopeless Lepers"? A group of Baptist college boys go out there each Sunday to work among them. They take them money and food and have built for them a little house. These boys say, "We can't call them 'Hopeless Lepers' for they have found hope in Christ". All thirteen of these lepers are happy Christians and say, "We had rather be lepers with Christ than to be well without Him". Thus have our missionaries made this a place of golden hope for those who were truly hopeless until they learned about Jesus.

The Golden Line of the W.M.U.

The golden line of our Woman's Missionary Union has reached over into the Dark Continent. The Nigerian Baptist Woman's Missionary Union was organized in 1919, so it is only nineteen years old. But long before this there were, in different churches in Nigeria, organizations for women doing missionary work. Miss Neale Young is the very

efficient corresponding secretary and devotes most of her time to field work. The Nigerian W.M.U. follows many of the plans of our own southern Union, using a Standard of Excellence and a Year Book, having mission study classes, associational meetings and a national convention. There are thirteen associations in the Nigerian W.M.U. Training Schools of a week's duration are sometimes conducted in these. The Nigerian Baptist women do some things that seem strange to us. For instance, a baby show is often a part of an associational W.M.U. meeting. No mother can enter a baby in this show who has not been vaccinated or who has taken any native medicine or whose face has been marked according to the native custom. We can see that this is a great help in teaching the mothers how to take care of their babies and to protect them from harmful things. Miss Kathleen Manley tells a beautiful story of the way the Ogbomoso women observe the Day of Prayer around the World. She says that they come together at rising and stay together till bed time, thus making it a real "day" of prayer. And she tells us that in 1936 they requested that their gift be sent to the Foreign Mission Board to help pay the debts of "poor" southern Baptists: most of those women think they are fortunate if they have as much as \$5 a month on which to live!

AFRICA TOMORROW

WITH Africa still in our thoughts we turn our faces toward tomorrow. Surely the outlook is a golden one. Nineteen million lost people present a marvelous opportunity and an overwhelming responsibility. We have eighty-eight years of missionary experience in Africa back of us. We are reaping the golden sheaves of this period of service. We have our well established churches, schools and hospitals, all doing splendid work. We have a large constituency of faithful church members. Everything seems ready for a forward march.

What we need is more workers. Last year our hearts were made sad by the

death of two of our missionaries in Nigeria. Miss Frances Jones, of Virginia, who had gone out only nine months before as a missionary nurse, fell a victim to yellow fever while nursing Dr. Long and passed away on June the 26th. At the same time not only Dr. Long but also Miss Kathleen Manley were sick with that dreadful disease. Miss Lucille Reagan of Texas, who had been a faithful missionary for sixteen years, heard of the serious illness of the three missionaries and went to Ogbomoso to help nurse them. She too took the yellow fever and passed away just sixteen days after Miss Jones' death. While we grieved immeasurably over the death of these, we rejoice because Miss Manley and Dr. Long recovered. Their recovery is really remarkable when we remember that the usual mortality rate from yellow fever is from eighty to ninety per cent. But the question is "Who is going to take the place of these lost workers?" Another trained nurse should go out at once to take Miss Jones' place for, when Miss Manley came home for furlough, there was no nurse left for the Ogbomoso hospital, and Miss Ruth Kersey had to add hospital nursing to her already full schedule of work. And who will take Miss Reagan's place as principal of Lagos Academy? Dr. Green in the January "Challenge" makes a plea that a missionary couple be sent out for the work at Lagos. Miss Ruth Walden came home in September ill and is doing her best to get well so that she may return to her work at the Girls' School in Abeokuta. When she returns other missionaries will have to be brought home for rest.

Truly "the harvest is white, but the laborers are few". Let us not only pray that the Lord will send forth laborers into Africa, but let us also do our part by giving the necessary money to send them. The outlook for Africa will be golden if we consecrate our gold to the missionary cause. And let us keep remembering that the Cooperative Program is our chief means of giving the Gospel to the whole world—including

Africa. As we give more money to the Cooperative Program more missionaries can be sent out to carry more golden gleams to dark Africa.

AFRICA in AMERICA

EVER since 1620, when the first slaves were brought to our shores, a part of Africa has been in America. In our own southland today are eleven million Negroes—the very same race of people as live in Nigeria.

Fifty years ago the Negroes of the south had been free for only twenty-two years and were still a comparatively undeveloped race. But already they were beginning to find themselves and had started on the forward march of progress that is the marvel of those who view with unprejudiced eyes the development of the Negroes of the south. It is said that in 1870, 18.6 per cent of the Negroes of the United States were illiterate. By 1930 this figure had jumped to 83.7 per cent literate. "The aggregate Negro wealth, as accurately as estimates could place it, was set at about \$20,000,000 in 1866. By 1930 this had increased to \$2,600,000,000. "The first Negro bank was organized in 1888 and by 1930 there were seventy such banks, doing a business of \$100,000,000". The latest issue of "Who's Who in America" lists ninety-seven Negroes in its roster of distinguished Americans. Contemplating the remarkable development of the Negro a well known southerner recently said: "The Negro is not a menace to America. He has proved himself worthy of confidence. He has been and may continue to be a blessing. In the years that are to come he needs the help of those who have voices of influence. He needs only that we remove unnecessary barriers out of his way and give him a chance to demonstrate that under God he is a man and can play a man's part".

Dr. Noble Y. Beall, field secretary of our Home Board, says that a larger per cent of Negroes are professed Christians than of any other group in the south and possibly in the world. We are glad to remember that the Negro

Baptists of the south number more than 3,000,000. Dr. Beall says that they have forty state conventions, a thousand and eighty-one district associations and that in all southern states they have some sort of a missionary program. However, that does not mean that no missionary work is needed among the Negroes. At least six million of the eleven million Negroes in the south are still unchurched, and those that are in churches are woefully lacking in trained leadership. We rejoice because our Home Mission Board has a faithful group of missionaries working among the Negroes along educational lines, cooperating with them in conducting training schools, preacher institutes etc. for the training of their leaders.

Let us not forget that there are one-third as many black people here in our midst without Christ as there are people in Nigeria. Not all of us can go to Africa to carry golden gleams of God's love, but all can make those gleams shine from our own lives on the Negroes around us. We must remember that "in the sight of Jesus Christ every human being is sacred whether he is white or black. Christianity admits of no other basis of values. If we are to be Christlike, we must recognize the infinite worth of a personality as such, regardless of color, and we must shape our attitudes and activities accordingly". These words, quoted from a recent tract written by Dr. Beall, were followed by the following suggestions as to our attitude and actions toward the Negroes. We give his suggestions in outline only:

First—The Negro's personality, both for what he is and what he may become, should be respected.

Second—We should cease thinking of the Negro as a race divinely doomed to perpetual servitude to the white man's will.

Third—The Negro should be given a fair chance for full development.

Fourth—The Negro's life and property should be protected.

Fifth—The Negroes in our cities should receive a fair provision of public utilities.

Sixth—The Negro is due, as are all other human beings, an attitude of sympathy and goodwill.

A GOLDEN CORD OF COOPERATION

LONG before there was a Woman's Missionary Union there was a golden cord of cooperation between the Christian white women of the south and the Negro women. Back in the days when the Negro women were slaves, the white mistresses were their best friends, teaching them the Bible, winning them to Christ and leading them gently and lovingly into paths of Christian living. After the War between the States the white Christian women continued to show their interest in their black sisters.

It was thirteen years after the organization of our own W.M.U. before the Negro Baptist women organized the Negro Woman's Convention, Auxiliary to the National Baptist Convention. When they met in Cincinnati on September 16, 1901, to form this convention our own corresponding secretary, Miss Annie W. Armstrong, was present and spoke helpful words of cooperation and encouragement. Through the years, since then, the golden cord of cooperation has bound this organization with our own.

When we celebrated the Jubilee of Mission Literature in 1936, we presented \$250 to this organization of Negro women to help them with their literature work. Those who were at the W.M.U. annual meeting in St. Louis will remember that Miss Nannie Burroughs, the corresponding secretary of the Negro Woman's Convention, was present and that when this gift was presented she was so overcome that it was some time before she could speak. And then we remember how she touched our hearts with her earnest words of thanks and an eloquent message about the work of the Negro women. Another gift of \$250 was given to these Negro women in 1937 and a similar gift will be made this spring.

The official magazine of these Negro women is "The Worker" issued quarterly and costing only fifty cents a year.

Mrs. Una Roberts Lawrence and other Baptist women assist with the editorial work of this magazine. One of the best ways of helping the Negro work is to subscribe for "The Worker" for leaders among the Negro Baptist women of your own community. Orders for such subscriptions at 50c should be sent to Miss Nannie Burroughs, Lincoln Heights, Washington, D. C.

In her last annual report to her convention, Miss Nannie Burroughs expressed appreciation of the cooperation of southern Baptist women as follows: "The steps already taken by southern Baptist women in cooperation with this convention have done more to help the church women of both races in their communities than anything that has ever been attempted to improve race relations in the south. It is a joy to go through our mail every day and read letters from white Christian women of the south who are cooperating with our women in organizing new societies, junior circles, daily vacation Bible schools and subscribing to *The Worker*. What a change! It is hard to believe that so many women have been only waiting for a chance to apply their religion to needs and problems in their own communities".

Again our colors become gold and black! Ten thousand dollars of our Golden Jubilee gift is to go to the work of the Negro women "to be administered jointly by Woman's Missionary Union of the Southern Baptist Convention and by the Negro Woman's Convention, Auxiliary to the National Baptist Convention". How beautiful that it should be so! How wonderful that when we are rejoicing over our glorious Golden Anniversary we should remember the Negro section of our population with our gifts of gold! Surely such a gift will form a golden cord of cooperation binding the hearts of white and black women together and drawing all closer to the heart of Jesus in whose love there is no difference of color.

A GOLDEN SHEAF in AFRICA
MRS. MABOLA AGBOALA AYORINDE can be claimed as a golden

sheaf of our missionary work in Nigeria. Her father was a minister and her mother an active worker among the women. So she grew up in a Christian home where Jesus was loved and where His examples were lived before the six children.

Mabola was a little girl in the Baptist Girls' School when her parents died. She was a bright child, leading her class always, and was faithful to her duty at all times. While very timid, she had strong determination and stood by her own convictions regardless of results. She was loved by the missionaries and all the girls in the school.

In 1925 she completed the work in the Girls' School and became a teacher there. Her pupils were required to do their work well and she held high standards before them. She was a good disciplinarian but ruled with firmness and kindness. Because of her retiring manner it was surprising to see how all children loved her. Each Sunday morning she walked through the streets and gathered hosts of heathen children together to teach them. On Sunday afternoons she taught the Sunbeams. No matter what her task was, it was done the very best she could do it. It was a great loss to the Baptist Girls' School when a tall young teacher from the Baptist Boys' High School came along and prevailed upon her to stop teaching. She was married to this young man, James Tanimola Ayorinde, in December 1931.

During the years that Mabola was in the Girls' School, as pupil and teacher, she worked in the Sunbeams, G.A. and Y.W.A. as a member and as a leader in each. Much of her holiday time was spent in doing W.M.U. work, often traveling with the missionary in charge of W.M.U., interpreting and helping in many other ways especially with the children. However, it was not until after her marriage that she became a W.M.U. worker, giving her full time to it.

In 1936 Mr. Ayorinde was appointed young people's worker for Nigeria, and he and Mrs. Ayorinde spent the entire

year traveling from one church to another, he helping with the Sunday school and church work, while she did W.M.U. work. Sometimes there were periods of three months when they did not return home at all. He shared the joys and disappointments of W.M.U. work with his wife and many times went into the W.M.U. schools, teaching the women how to read: having been a successful teacher himself he could do this well. At other times when a poor mother was struggling with a lesson and when her tired, cross child would give her no chance to concentrate, he would entertain the child and give the relieved mother an opportunity to continue her lesson.

Only a very small per cent of the W.M.U. members in Nigeria can read at all and it is not easy to teach them how to carry on the work. Leaders are very scarce and many who lead are untrained. Numbers who call themselves Christians have not been born again, and altogether the W.M.U. task in Nigeria is not an easy one but Mrs. Ayorinde carries bravely on, apparently without discouragement.

When she goes to a place where the W.M.U. has been functioning successfully she encourages the members, makes suggestions, presents new plans of work, examines record books, tests

the various groups to see what they are really learning. She visits in the homes of the women, speaking a word of encouragement here and a word of sympathy there and always she is making friends with the little children. Perhaps the Bible verses and songs she teaches them will never be forgotten.

Where she finds no W.M.U. she sets to work to organize. She advises the mothers to have their children vaccinated, she shows them how to make their homes more tidy, she tells them about the health book Mrs. McCormick has written for them and explains it to them. She encourages the members to improve the appearance of their church grounds and to keep the church clean. The greatest thing she does for her people is loving them. They know she loves them and that inspires them to try harder to do the work she gives them.

Mrs. Ayorinde is a tither and believes that every Christian should tithe. Indeed her ideals of Christian living are high and she is in every way a "golden sheaf" of our missionary work in Africa to make our hearts rejoice. (For picture of Mrs. Ayorinde and the rest of her life story we are indebted to Miss Neale Young. For picture and story see page 17.)

QUESTIONS for REVIEW and DISCUSSION

1. Tell of the beginnings of missionary work in Africa.
2. Tell something of the life and work of Lott Carey.
3. Discuss the dangers of the African climate to the early missionaries.
4. When did the Southern Baptist Convention begin work in Africa?
5. Discuss Nigeria as a mission field of great opportunity.
6. Discuss the changes which the years have brought to Africa.
7. Tell something of our missionary work in Africa today.
8. Discuss our missionary opportunity among the Negroes of the southland.
9. Who is the corresponding secretary of the Negro Baptist Woman's Convention, Auxiliary to the National Baptist Convention?
10. How has our W.M.U. helped the work of this convention?
11. What is the name of its publication for Negro women?
12. How may we cooperate with the Negroes of our own community in their missionary work?

(For REFERENCE MATERIAL see page 17.)

Royal Service

like the redbird's song sounds forth the assuring notes: "Ready, Ready!" Certainly the magazine is "ready" each month with program helps, methods guides, appealing facts, Scripture lesson, calls to prayer. Like the carol of the redbreast, it would also esteem as "Pretty, Pretty" each subscription, each renewal at 50c a year for

Royal Service

1111 Comer Bldg.
Birmingham, Ala.



A Shower of Dollars at "1111"

Will cause fine growth in missionary leaven!

Send \$1 for WORLD COMRADES—Your boy or girl needs it coming every month with stories, news of the world's wide harvest fields, letters from missionaries and missionary organizations, programs for R.A., G.A. and Sunbeam.

Send \$1 for THE WINDOW of Y.W.A.—Your young woman daughter can't afford to miss her own magazine, full of stories, feature articles, accounts of Y.W.A. activities, programs.

Send your dollars in in April to either magazine at 1111 Comer Bldg., Birmingham, Ala.



OUR YOUNG PEOPLE



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

The IMPORTANCE of the YOUNG CHILD



Increasingly in this generation we are appreciating the importance of the earliest years in the life of the child as being years which determine his future character. Psychologists—those who make a science of knowing the processes by which minds work, by which characters develop—are warning repeatedly that there “must be no idle words where children are”. They are saying: “The first three years important? Yes, immeasurably so, and the first three months vitally so!” Impressions begin to mould the young child before an adult scarcely realizes the mind, the personality are really there. From the mother the baby naturally should receive those first impressions.

Through the long years Woman's Missionary Union has been concerned about the missionary education of the child of three years and up. Little real enlistment work has been attempted with the wee three year olds because meetings for them were difficult. They have come to Sunbeam Band often, wandering about, looking at pictures, absorbing some ideas through story or song, sometimes distracting the older children in a way to create difficulty for the Sunbeam leader. Where Sunbeam Bands have had assistant leaders enough to give the tiny tots the devoted attention they needed and deserved—or even in God's overruling Providence where these very small children were just a part of the whole Sunbeam Band—doubtless some definite good was achieved, memories were made that enriched their lives. For all this we are grateful. But time marches on and Woman's Missionary Union wants to be sure that the very young child is touched with a beginning love for God's world. By the very makeup of childhood, we feel that this must be absorbed through the interested missionary-hearted mother.

Woman's Missionary Union is not setting forward a new organization in suggesting that babies be enrolled as Sunbeam Babies. There will not be regular meetings for these bits of boy and girl humanity but Woman's Missionary Union hopes that from now on mothers will realize more than previously the missionary significance of babies. Beginning with this Jubilee Year the Woman's Missionary Society will have a special person who will visit the mother of the new baby, taking her the unusually attractive card prepared by Woman's Missionary Union, distributed as customary through state W.M.U. headquarters and sent on request to the Woman's Missionary Society. The card is a written prayer of which the mother will think often, we hope, letting it lead her heart to new thanksgiving for this baby born in a Christian home in a Christian land, thanksgiving that will reach out in love to the hosts of mothers and babies who are not sheltered and protected in Christian love, who grope yet along the hard way of idol worship or futile practice seeking the peace which Christ, the Babe of Bethlehem grown to manhood, gave by way of the cross. The words of the prayer are enhanced by a daintily tinted picture of a mother and baby, sketched by Mrs. Henrietta Gibson Feathers of Shawnee, Oklahoma.

We hope the mother will want to frame the card, if the society does not do that before presenting it. Hanging near the baby's crib perhaps it will come to be one of the child's earliest visual memories. When the Jubilee babies have grown a year, the Sunbeam Babies will receive further material by way of their mothers. We are hoping that the Girls' Auxiliaries, in their Silver Anniversary, will like the innovation of making a most attractive book in which the mothers will enter the names of the Sunbeam Babies, beginning with 1938 and continuing into years to come. It is thought that this book will be ready for a day, perhaps in this May during W.M.U. Focus Week when young people will be especially gracious in entertaining members of Woman's Missionary Societies. The mothers and babies could come to a happy gathering then, or later in the year, on this special W.M.U. Baby Day.

So this year we welcome Sunbeam Babies to the definite interests of our women. We believe that this definite name will help mothers to be more interested in the mothers and children of the world who do not know that the light has shined in the face of Christ Jesus to show them God.



APRIL'S VARIETY

APRIL is a merry month with many moods. In keeping therewith we borrow this College Y.W.A. page to mention several matters.

April 10-16 brings Girls' Auxiliary Focus Week. The customary week is shifted to make way for W.M.U. Focus Week in May (8-14) but the special significance of the Silver Anniversary of Girls' Auxiliary will bring each church to center attention on Girls' Auxiliary now. Whatever new plans may be proposed for young people, Girls' Auxiliaries' Twenty-fifth Anniversary Celebration during Focus Week (April 10-16) should not be brushed aside, especially as it has been known for three years now. *World Comrades* brings lovely plans, centering in the silver banquet. Do not limit the week's emphasis on missionary education for Baptist girls through Girls' Auxiliary by having only the one banquet but follow out publicity, personal service, mission study and other suggestions for the week. Watch your state denominational paper or communications from your state W.M.U. young people's secretary for ideas to add to those in *World Comrades*; think up whatever you can to show what Girls' Auxiliary is and does today and what it has accomplished in the past.

Some alert counselors and W.M.U. directors are wondering about the “Report of the S.B.C. Committee on Coordination and Correlation”, as published in many state papers. Just do as you are asked to do and write a letter showing your understanding of the value of missionary education of young people and go on steadfastly with the activities of that W.M.U. missionary education. With so many unenlisted southern Baptists, with so many lost in our southland, we must go on in developing missionary minds and hearts. (See also page 4.)

A third matter comes in for a minute's announcement also. Y.W.A. Camp at Ridgecrest, N. C., will be June 21 to July 1, 1938. What happy high days those will be from Tuesday evening's first session through Thursday night's closing hour! Send your selected Y.W.A. members to learn, to live and to bring back in mind and heart the choice lessons of the Y.W.A. Camp experiences. Be sure some one or more of the finest young women from your church share in all these privileges. Dr. Lewis M. Hale of First Baptist Church, Springfield, Mo., will be the “Bible Hour” speaker. The native young women from several foreign fields coming for the W.M.U. Golden Jubilee meeting in Richmond will remain in our country to be at the Y.W.A. Camp along with favorite leaders and speakers of other years and with new personalities who will be introduced this year. “Living Up to Our Heritage” as a theme will give a central formative challenge to the camp and to the months and years after the closing song is sung at Ridgecrest.

This April give attention to G.A. Focus Week. Go on in missionary education and write to the committee. Get ready for Y.W.A. Camp at Ridgecrest.

TRAINING SCHOOL

Miss Carrie U. Littlejohn, Principal, 334 E. Broadway, Louisville, Ky.

STUDENTS in SERVICE

"Faith without works is dead". So wrote the brother of Jesus who knew so intimately the Master's life of service.

A girl who enters the Training School to prepare for some future field of service need not suffer that sensation of uselessness which inevitably comes to the soul eager to serve but forced to give full time to the task of "taking in" with none of the joy of "giving out". Rather she is given the opportunity of learning to do by doing. She may apply her theories to actual life situations under sympathetic guidance and in cooperation with trained, experienced workers in church or settlement. She may experience the privilege of actually leading souls to Christ and training people in Christian living.

Two distinct types of service are open to students, each of whom has two field appointments each week. There are all phases of church work—W.M.U., Sunday school, B.T.U. and choir leadership. And there is Christian social service, a work which is coming more and more to be recognized as an effective means of Christian service. The work may be with the underprivileged in church, orphanage or settlement; with the sick in home or hospital; with the delinquent; with the Negro in mission, Y.W.C.A. or university class; with Jew, Italian, Syrian or Chinese. Groups include all ages from the nursery school child to adults.

It is the privilege of the field work supervisor to visit each student in her work and to share all the heartaches as well as all the joys that come from the consciousness of services rendered. To her the students come for individual conferences, seeking advice or merely a

sympathetic ear. Each week there are group conferences where practical problems are presented for informal discussion. On Thursday evenings all come together to share both blessings and problems; prayers of gratitude mingle with petitions for guidance.

The newest of our activities and one for which we are most grateful is with Chinese. Louisville has relatively few Chinese families but these few have long presented a challenge to us. Because of language difficulties and racial differences it has seemed impossible for us to do anything beyond the training of the children in one family through Sunday school and Vacation Bible School. The way now seems to be open for a larger and more constructive work. We are fortunate in having in this year's student body Miss Margaret Jung, born in China but having lived most of her life in the United States, and Miss Mary Herring, daughter of missionaries to China and herself awaiting appointment when conditions make it possible. These two have taken upon themselves the task of contacting the Chinese families of the city. Recently they experienced the joy of seeing the mother and father of our "key" family attend church for the first time to see their second daughter baptized. Early in December on a cold, rainy afternoon a small but enthusiastic group of children, representing each Chinese family in the city, met in one of the homes and organized the "Happy Hours Club". Plans for the year, formulated by the group itself, include such worthwhile activities as handwork, music and recreation, as well as definite Bible study. The light of the student shines brightly even while she trains for service.—Miss Claudia Edwards, Supervisor of School's Field Work

MARGARET FUND

Chairman: Mrs. Frank Burney, Waynesboro, Ga.

MRS. MARGARET FUND HELPER

Playlet by Miss Vonnice Lance, W.M.U. Corresponding Secretary for South Carolina

Scene—Office of State W.M.U. Secretary

Characters—State W. M. U. Secretary, Mrs. Uninformed and Mrs.

(Missionary to Brazil)

Secretary is seated at desk with old minutes, papers etc. scattered about and is busy perusing the records when knock on door is heard. She calls, "Come in". Mrs. Uninformed enters, they shake hands, greetings are exchanged and both are seated.

Mrs. Uninformed—You certainly do look businesslike with all those papers scattered about. What could you be up to now, may I ask?

Sec.—I am looking over old Margaret Fund records. You know we are celebrating the 50th anniversary of the organization of the W.M.U. of the south this year, and the Margaret Fund is a vital part of the W.M.U., really one of the specials of W.M.U.

Mrs. Uninformed—No, I didn't know. I'm not up on those things. You know I'm president of the Garden Club; that work with the care of my home and children takes about all my time.

Sec.—That is all right as far as it goes, but you can't stop with that if you are a well rounded Christian. You need to spend more time attending the missionary society meetings, going to church and training your children to take part in religious activities. The W.M.U. needs you and you need its world vision and interests.

Mrs. U.—You and I have gone over that many times before, so why discuss it again? You spoke just now of the Margaret Fund. What in the world is that?

Sec.—It is a fund which was created in 1915 for the education of the sons and daughters of our missionaries. (Reads in Year Book for 1938, page 83.) It says here that 316 students have been aided during the years from 1916 to 1937 at a cost of \$284,000 and that we now have more than \$72,000 in cash and bonds. There were 67 students on the list during the past scholastic year and \$16,375 were expended in scholarships.

Mrs. U.—Phew, that is a lot of money! Tell me more about it. I'm always interested where money is concerned. You said the fund was created in 1916. How do you mean it was created?

Sec.—Maybe that isn't exactly what I mean. Anyway, I'll tell the whole story. It was in 1904 that Mrs. Frank Chambers of New York gave \$10,000 for the purchase of a house in Greenville, S. C., to serve as a home for the children of missionaries while in this country in school, also as a resting place for our missionaries when at home on furlough. This was called the Margaret Home. Well, it developed that the children desired to stay in other places throughout the south and go to school, and that the missionaries who had relatives in other states did not all care to spend their furloughs in Greenville. It didn't seem to serve the purpose for which it was intended, so it was decided to sell the home and use the money for the education of the sons and daughters of our missionaries.

Mrs. U.—How in the world did \$10,000 grow into \$72,000 in 23 years? And

you gave \$284,000 in scholarships? That sounds like high finance to me! Who handles all this money?

Sec.—It is administered by a southwide committee composed of Mrs. F. W. Armstrong, president of southern W.M.U.; Miss Kathleen Mallory, executive secretary; Mrs. W. J. Cox, treasurer; Mrs. Frank Burney, southwide chairman; and a member from each of the nineteen states of the Southern Baptist Convention.

Mrs. U.—Who is our state member?

Sec.—Why, my dear, don't you know? She is Mrs. and lives at (Fill in name of state Margaret Fund chairman.)

Mrs. U.—Getting back to the figures, how did it grow so much?

Sec.—The fund has been added to from year to year by the various states of the Southern Baptist Convention. Some have raised special gifts for it; others have given to it out of the Cooperative Program funds; there have been memorial gifts to the fund; and so it did not grow all by itself. From now on the money for scholarships will be raised through the Lottie Moon Christmas Offering and the Annie W. Armstrong Offering.

Mrs. U.—Even so, I don't see how they could raise so much money if it takes as much for other families to live on as it does mine. Why it takes so much in our family that I have a hard time paying my pledge to the church and it's only 25c a week.

Sec.—Most of the women in our organizations are generous and about one-fourth of them give at least a tithe to the work of the Kingdom. The Margaret Fund is dear to the hearts of all our women, and they just love to give to it. Several times we have had special programs in order to raise its Endowment Funds. Finding people named "Margaret" and permitting them to enroll their names in a Book of Remembrance by paying at least \$2 has been one way the Fund has grown. Your name is Margaret, isn't it? Have you enrolled? It's a fine way to link your name to a great cause.

Mrs. U.—No, I never heard of it. I attend the Woman's Missionary Society so seldom I really don't know what is done there. By the way, do only the sons and daughters of foreign missionaries benefit from the Margaret Fund?

Sec.—No, from the beginning home missionaries' children were invited to the Margaret Home and, while the Fund was small, only the children of home missionaries living outside the U. S. were helped. It was decided a year ago to include all regular S.B.C. home missionaries' children in it, because the home missionaries make such small salaries that they have a hard time educating their children just as the foreign missionaries do.

Mrs. U.—Well, it is at least quite interesting to hear about all this. (Knock is heard on door and secretary invites caller in. Moves near door to shake hands with missionary.)

Sec.—Why, if it isn't Mrs. (Name missionary.)! Where on earth did you come from?

Missionary—Well, I had to pass through your city, and I could not refrain from running by to see some of you who have done so much for my children by way of providing money for their education. (Secretary introduces missionary to Mrs. Uninformed. They shake hands and exchange the usual greetings.)

Sec.—Won't you sit down? (Pauses while all are seated.) We are mighty glad to see you, but we haven't done any more than our duty in helping to educate your children. Besides, look how much you have done for us by representing us in Brazil in telling those people about Jesus. I was just telling Mrs. Uninformed how easy it has always been to get money for the Margaret Fund because our women love it so. They are happy to share with the burdens of our missionaries.

Missionary—By giving to the Margaret Fund you are rendering a service for which we missionaries shall always be indebted to you. If it had not been for this fund Mr. and I would have a hard time educating our children. Our salaries are small and, with others coming on, it takes all we can rake and scrape to live. You not only provide money for their scholarships at college, but you show such loving interest in their young lives. They know you are watching their growth and development and it creates within them a desire to measure up to their best. Many of you have invited them into your homes and cared for them as if they were your own children. You don't know how we appreciate such favors. Do you wonder that I came a bit out of my way to tell you so?

Sec.—Well, it is a joy to see you; so, regardless of what brought you, I'm glad you came. It does make one feel like one had done something worth while to get letters of appreciation from the boys and girls. Many of them write so interestingly and are so grateful for this help.

Mrs. U.—My dear, it must be a great trial to have your children go so far away from you for college?

Missionary—Yes, it is our greatest test, our great cross. On many of our fields our children have no chance of a college training and so, for their sakes and for the love of our Christ, we see them leave us. We trust Him who promises sufficient grace for every trial, and we count on our W.M.U. to pray and care for them.

Mrs. U.—Are there students from any other countries than Brazil?

Sec.—Oh, yes, from all our mission fields have come girls and boys. And, though they leave their parents at 15 or 16 years of age, most of them make fine records and develop into splendid men and women.

Mrs. U.—I am interested about the work they do after they finish college. Just what do all of them do?

Sec.—It is interesting to watch the careers of the students after they finish college, how some of them go back to the fields of their parents and others enter some kind of useful profession in this country. It is rare that one of them ever goes astray or turns out wrong.

Missionary—By the way, what has become of the old Margaret Home and, since Woman's Missionary Union is celebrating her Golden Jubilee this year, will any mention be made of this great Fund which is known around the world and is such a blessing to our missionaries?

Sec.—I'm glad you asked about that. You know what used to be the Margaret Home is now called the Bruner Home in Greenville. It is the property of the Salvation Army. They have given South Carolina permission to erect a marker out front, giving historical data about the beginning of the Home. During South Carolina's W.M.U. annual meeting this spring the marker will be unveiled and Woman's Missionary Union will be represented on this occasion by the general chairman of the Margaret Fund.

Missionary—That will be very nice, and I hope I can attend. I must be going now, and I am delighted that I had this opportunity to talk to both of you. (All rise.)

Mrs. U.—I'm glad I had the opportunity to meet you and listen to this conversation. I had just remarked to Miss Secretary when I came in that I didn't know much about missionary society affairs but, if you are investing money in the lives of boys and girls and turning them out to be useful men and women, you can count me in after this. This visit has certainly been an ey opener to me in more ways than one.

Missionary—I'm so glad. Really it is the most fascinating work in the world, and even in Brazil we have missionary societies that give money to missionary

work. But really, I can't stay longer as much as I would like to talk about it all. Goodbye. (*Goes out*)

Mrs. U.—I must be going, too, but I lingered just a minute to tell you I am going to be a different woman from now on. Anything you want me to do for the Margaret Fund work or any other phase of missionary society work, I shall be more than delighted to do. I'd just love to know some of these students and mean something to them.

Sec.—Thank you so much. You have said just what I wanted you to say, and I assure you I shall remember your offer. From now on I shall think of you as Mrs. Margaret Fund Helper.

Mrs. U.—That is what I would love to be called: "Mrs. Margaret Fund Helper".
End

CIRCLE PLANS (*Concluded from Page 14*)

Cards" provided by the Jubilee Committee have borne fruit in the prayer life of the members.

No seal is given by Woman's Missionary Union for the study of this book. Its high purpose is to deepen the devotional life. (*Order book for 25c from State Baptist Bookstores or from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.*)



BOOK REVIEWS



Miss Willie Jean Stewart, Tennessee

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

Men of the Outposts: Herbert Welch, New York; Abingdon Press, 1937; Pages 261; Price \$2

No form of literature is more fascinating or more rewarding to the student of "the ways of God with men" than biography, especially the biographies of men and women good as well as great and consciously moved by the supreme motives of loyalty to Christ and a burning desire to save men. Twelve brief sketches of twelve such men and women march before us in this book.

As the author points out, however, he treats "such portraits not as unrelated items but as part of a continuous narrative—as successive variations on one common theme". That theme he describes as "through the medium of a few selected characters (to give) some outline of the origins, the motives and

the progress" of the foreign missionary enterprise. Consequently, "the choice of characters depends partly on personal knowledge and preference but is determined chiefly by adaptation to the controlling aim of the book". They are set out in contrasting pairs, as pioneers, evangelists, educators, healers, social reformers and leaders in the changing world of the more recent past.

The author has only partly succeeded in reaching his unifying aim—that was, perhaps, inevitable. Yet he has produced a delightful book. The sketches are charmingly done in the simple, informal style of the lecture platform. Each is marked in its appreciative insight high-lighted with a civilized and refreshing humor.

The make-up is attractive enough to suggest its use as a gift book. We especially recommend it to those women and young women who find themselves somewhat irked by the necessary limitations of the usual study book.



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia

Some pertinent items gathered from here and there concerning mission work in all-Africa

African evangelists, elders, missionaries in Cameroon in west Africa set as their centennial goal the winning of 15,000 new converts. They have won almost 18,000, and the "Good News" is still spreading. But conversion was not enough: each new Christian is being trained, that he may know what his new decision means and may learn to live a Christian life.

It should interest all Baptists the fact that Helmut Simoleit—son of Dr. F. W. Simoleit, vice president of the Baptist World Alliance and director of the German Baptist Missionary Society—has gone to Africa to work as a missionary under the auspices of the German Baptists in the Cameroon which the British government holds under mandate.

Dr. Albert I. Good, pioneer missionary, says: "No mission can be a success in such a country as Africa without education".

What Moslems (the followers of Mohammed whose teachings have spread and are spreading so rapidly throughout Africa) need is not argumentative literature in favor of Christianity but rather the "living and powerful" Word of God, not in a foreign language but in their mother tongue. Surely it is the business of missionaries to teach the Word of God.—*Dr. A. P. Serrett, Nigeria*

Protestant missions are rapidly disappearing from Ethiopia. A little group of workers are still there and have not given up hope of providing the land with the Gospel. It is said that native converts in Ethiopia are increasing more and more.

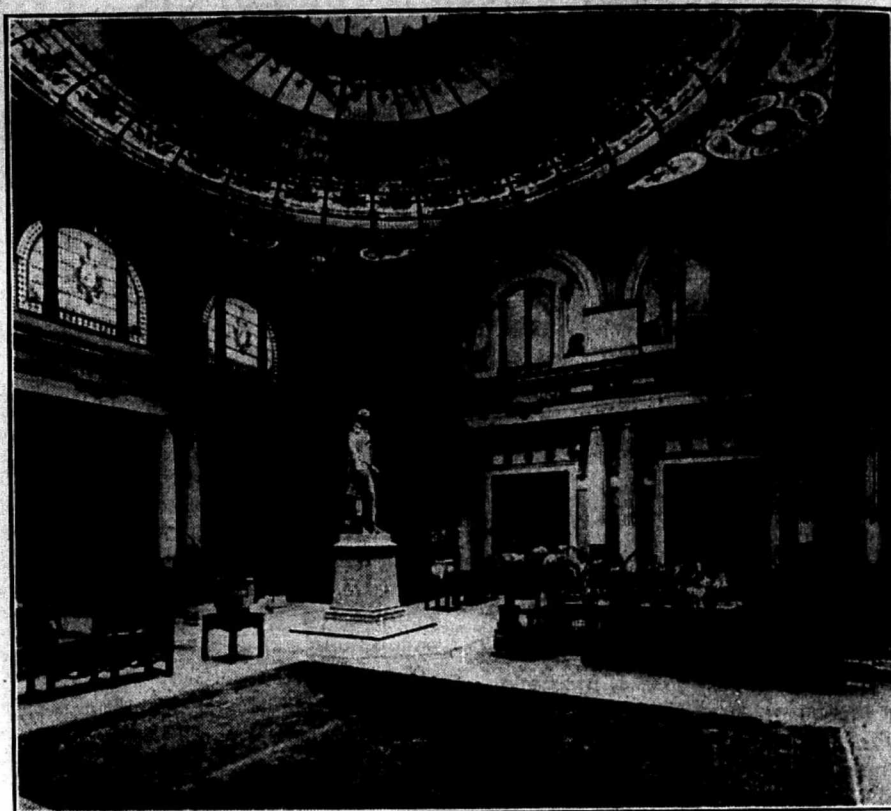
Nigeria (the province in which southern Baptists have their missions) has opened more widely than ever. It is said this

will open a field for many workers expelled from Ethiopia by the Italians.

The program on Africa in this issue of *Royal Service* shows how eagerly and effectively our S.B.C. missionaries are meeting the almost unlimited opportunities and responsibilities in Nigeria but, in proportion to the work to be done, how pitifully few are our laborers in this whitened harvest field. "Pray ye the Lord of the harvest that He thrust forth laborers" should be a command from our Lord to which every missionary-hearted woman should eagerly respond.

Following are items gleaned from an article written by Bishop R. R. Wright of the African M. E. Church after he had visited many mission stations in Africa. . . . The outstanding leaders of all denominations seem conscious of the great work still before them: not altogether in securing acceptance of Christ but of putting Christianity more into the practical life of the people. . . . As much work needs to be done among the whites as among the blacks if there is ever a satisfactory answer to the question, "Shall Africa be Christian?" . . . I have repeatedly asked myself during this journey, "What can the American Negro do?" The answer is, "Much!" Wherever I have gone no matter what the occasion people have said, "Tell us about people in America". So the American Negro is an inspiration to the African. He wants improvement in living and an outlet for the "more abundant life". The rapid growth of the African M. E. Church is due to that. American Negroes—trained in social work, in agriculture, as well as in religion—could help the natives and the country-at-large.

With more than 3,000,000 Baptist Negroes in the south alone, with such scientists as George Washington Carver and such educators as the late Booker T. Washington and our own Home Board missionary, Dr. R. T. Pollard—who died in Selma, Ala., recently—and such men and women as there are active in Negro Baptist work, fired with missionary zeal, Africa could be won to Christ and to the "more abundant life" in far less time than without them. So we have a responsibility at home as well as in Africa to pray and to work that the American Negro may hear the call and be prepared to help save both America and Africa for Christ.



THE JEFFERSON

Concerning ROOMS at THE JEFFERSON

With BATH				Without BATH		
Rooms	Single	Double	Equipment	Rooms	Single	Double
41	\$3.00	\$5.00	Double Bed—Tub	30	\$2.00	\$3.00
10	3.00	5.00	" " —Shower	60	2.50	3.00
6	3.50		Single Bed—Tub	20	3.00	4.00
25	3.50	5.50	Double Bed—Tub	8	3.50	4.50
10	3.50	5.50	Double Bed—Combination	4	4.00	5.00
4	3.50	5.50	Double Bed—Shower			Twin
4	3.50	5.50	Twin Beds—Shower			
40	4.00	6.00	Twin Beds—Tub			
1	4.00	6.00	Twin Beds—Shower			
16	4.50	6.00	Double Bed—Tub			
30	5.00	7.00	Twin Beds—Tub			
5	5.00	7.00	Twin Beds—Combination			
3	5.00	7.00	Twin Beds—Shower			
19	6.00	8.00	Twin Beds—Tub			
1	6.00	8.00	Twin Beds—Shower			

*If you have not made your reservation, please do so as promptly as possible.
Reservations are to be made directly to The Jefferson, Richmond,
Virginia.*