

Royal Service



These Things Remain

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by

Ella Broadus Robertson

A review and suggestions for teaching this book are given on pages 10-12 of this magazine.

VOLUME XXXVI NOVEMBER, 1941

NUMBER 5

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If the hands have gone around the clock of the twelve months, then the alarm is ringing "Renew!" because your subscription expires with this issue as red mark shows. Please renew as soon as the clock strikes. See directions at top of this page.

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program NOVEMBER—An Urgent Gospel Dispels Heathen Darkness

44 Lights in the World.....	1c
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Editorial

TRIALS and TRIUMPHS

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

PLANS for the W.M.U. Week of Prayer are made far in advance of the actual use of such plans. A carefully selected committee from the W.M.U. Executive Committee and state W.M.U. executive secretaries thinks through all the matters involved, including program-material, offering goals, preparatory study book and the countless things that are involved to make the Weeks of Prayer appealing to our constituency and productive in prayer and offerings for the mission causes. A report is then brought to the whole group of some fifty members of the Executive Committee and nineteen state secretaries, where it is carefully studied and revised before it is adopted for presentation to the annual meeting of Woman's Missionary Union. Invariably there is evidence of the leadership of the Holy Spirit as plans thus adopted far in advance of their actual use are found to fit peculiar situations and needs when the time arrives for their presentation in societies and auxiliaries.

With the following words the committee for this approaching December Week of Prayer for Foreign Missions introduced its report: "With a renewed realization of the uncertainty of things temporal and a deepened conviction of the permanence of things spiritual we would bring to our constituency again the deep need of a lost world for the message of eternal life. Because of the deep spiritual value to all who enter sincerely into these prayer plans and who consecrate their gifts to the cause presented we urge the faithful observance of the 1941 Week of Prayer for Foreign Missions and make the following recommendations". These recommendations will be made familiar to you as you prepare for your society's observance but it is the program theme for the week on which we would now focus your attention: "The Triumph of the Gospel".

Every issue of *The Commission*, every item on the foreign mission page in your state denominational paper, stories in *World Comrades* and in *The Window of Y.W.A.* as well as much data in this magazine impress your mind and heart with the sore trials of Christians the world around. Suffering, persecution, oppression, restrictions to Baptist liberties are the common burden of our fellow-believers in almost every missionary field. Yet these same pages that bear news of these trials tell also of marvelous triumphs of the Gospel. Seldom has there been a time for more careful study and presentation of program-material that praying may be more intelligent and persistent and that giving may be more abundant.

One cause for deep gratitude in each annual meeting of Woman's Missionary Union is the report of wider observance of the Weeks of Prayer. More and more the societies have followed the plans for daily one-hour programs climaxed by the full "Day of Prayer around the World". November is the preparation month for the Week of Prayer to be observed by each society in the week of December 1-5. Experience of other societies brings the conviction that your society will not only contribute to the cause in prayer and gifts but will also develop and enlist members by a careful following of all plans, enriching their spiritual life and

quickening their zeal for all the high objectives of your missionary society. Let us remember that nothing worthwhile is ever accomplished without preparation; so plan carefully that through November your society may be prepared for the meetings and inspiration of December 1-5. Study "*These Things Remain*", the stimulating preparatory book (for further mention of it see pages 1, 10-12 of this magazine). Also before December bring together your leaders for the five days so that each will understand the whole sweep of the week's program. Magnify the "Day of Prayer around the World". Prepare so that the burden of your hearts, because of the trials of the peoples of your world, may be lifted by the transcending triumphs of the Gospel.



"Faithful unto Death . . . the Crown of Life"

TWENTY years ago, when W.M.U. headquarters were moved to Birmingham, one of the first women to be secured for work in behalf of *Royal Service* was Miss Rebecca Evans, formerly a school-teacher. Her work for the magazine was that of checking to see if names and addresses were correct as sent in for renewals and new subscriptions; when she had verified all such, the filing was then done by her. During the past year she thus checked over 100,000 renewals and new subscriptions, a truly responsible position. Though not very strong physically and though she had heavy home-responsibilities, she steadily worked for the magazine until called to her Heavenly reward on September 16.

Among the fine qualities for which she was held in esteem by her coworkers in the headquarters office, the following are most gratefully noted: "congeniality and patience toward those with whom she worked . . . polite, thoughtful, kind and sympathetic toward all whom she met . . . friendliness . . . extra things gladly done . . . patience in sickness . . . cheerful and smiling . . . ability to find pleasure in small happenings of every-day life . . . orderly in work . . . conscientious and loyal to her friends, family, *Birmingham Women's Circle*, Sunday school and church".

A faithful Christian . . . therefore, "the crown of life!"

Preparing for Prayer Week

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

PREPARING W.M.U. YOUNG PEOPLE for the WEEK of PRAYER

THREE calls will come to W.M.U. youth for December 1-5. A call to study! A call to pray! A call to give! Because prayer should be central, let counselors plan for this Week of Prayer as follows:

Plan well and early. The young people's director will see that every counselor has ample material. The suggested program for each organization has been prepared by our southwide W.M.U. young people's secretary and has been sent through your state W.M.U. headquarters. The preparatory programs are in *World Comrades* and *The Window of Y.W.A.* and should be used to make this a life-enriching experience.

Receive gifts attractively. Needless to say, the bringing of a worthy offering follows upon actual teaching and earnest praying, but the envelopes sent from your W.M.U. state headquarters or tiny stockings for Sunbeams and juniors made by the fostering circle—some receptacle to give each one—enhance the importance of the gift in the eyes of the boys and girls. Not only this, but the bringing of the offering should be an act of true love and worship. It is a beautiful thing for the entire W.M.U. family to do this together. I remember such a scene. It was the evening of the "Day of Prayer around the World". Throughout the week the needs of the world had been studied by all the W.M.U. family. On this last evening, the coming of the Christ Child was dramatized. At the very close—as the choir sang, "The Light of the World Is Jesus"—the Sunbeams came bearing their gift. Then came the Girls' Auxiliary, followed by

Royal Ambassadors and Young Woman's Auxiliary. As the president of the Woman's Missionary Society brought the women's large gift, the president of each of the young people's organizations joined hands around the "world". The pastor dedicated the gifts in a beautiful prayer; and in the heart of every child and grown-up there was a new glow of love for Christ, also gladness that each could keep "Christmas for Christ".

Acquaint all with objects of offering (pages 7-8). Is it not too sadly true that we do not spend the necessary time and energy to do this? Use missionary posters, sent on request from the Baptist Foreign Mission Board in Richmond, Va., pictures of schools, hospitals etc. that receive aid; ask especially for posters called *The World-Children for Jesus and World Missions*. Let us instill love and concern for world-wide missions as we show the far-reaching effects of their Lottie Moon Christmas Offering.

Youth praying! Youth needs to learn that "prayer is the greatest work in the Kingdom of God". Can we not use this season of prayer to teach this great truth? These times are too terrifying, needs too acute, youth too confused to say empty words. We cannot insist too strongly on the observance of the season of prayer by each organization. Boys will hardly pray before a group of women; but music, globe, maps and the counselor's personal preparation will create an atmosphere conducive to prayer.

Enlist all in the observance. A wise counselor will not be satisfied unless every member of each organization

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LIST of CAUSES

INCLUDED in
1941 GOAL

of
\$220,000
for

LOTTIE

MOON

CHRISTMAS

OFFERING

(To Have Preference in Order
Herewith Listed)

1. Missionaries' Salaries	\$100,000
2. Education of Missionaries' Sons and Daughters (Margaret Fund)....	16,000
3. Fannie E. S. Heck Memorial.....	15,250
(1) Pooi In Bible Training School, Canton, China.....	\$2,600
(2) Woman's and Girls' Department in North China Baptist Seminary and Bible School, Hwanghsien.....	1,000
(3) W.M.U. Training School, Fukuoka, Japan*.....	1,500
(4) Woman's Bible Training School, Budapest, Hungary....	2,000
(5) Current Expenses of Woman's Training School, Rio, Brazil.....	1,500
(6) Current Expenses of Woman's Training School, Recife, Brazil	1,500
(7) Woman's Training School, Buenos Aires, Argentina.....	1,750
(8) Woman's Training School, Rosario, Argentina.....	900
(9) Woman's Training Department of Seminary, Santiago, Chile	1,000
(10) Mexican Woman's Training School, El Paso, Texas....	1,000
(11) W.M.U. Training School, Kaileng, China.....	500
4. Mrs. W. C. James Memorial Training School, Bucharest, Rumania....	4,000
5. Mrs. W. J. Cox Fund for W.M.U. Work on Foreign Fields.....	16,500
(1) China	\$3,000
(2) Japan*	2,000
(3) Africa	2,300
(4) Argentina-Uruguay	1,200
(5) Brazil	2,500
(6) Chile	1,500
(7) Italy	500
(8) Mexico	500
(9) Palestine-Syria	2,000
(10) Rumania	1,000
(11) Hungary	1,000
(12) Jugoslavia	1,000

*To Be Retained by Foreign Mission Board Awaiting Developments as to S.B.C. Work in Japan

The
Prince of Peace
The Only Hope of the World

"WE HAVE SEEN
HIS STAR and
ARE COME to
WORSHIP HIM!"

6. Whilden-Graves Memorial Mo Kwong Endowment Fund, Canton, China.....	\$ 2,000
7. Current Expenses, Mo Kwong, Canton, China.....	1,000
8. Kwong To Bible School, Sun Hing, China.....	500
9. Evangelistic and Woman's Work, Waichow, China.....	500
10. Shih Yu Bible Institute, Kaifeng, China (Annie Jenkins Sallee School)	500
11. Cantonese Church and School, Shanghai, China.....	4,000
12. Kindergarten Work, North China.....	200
13. Kindergarten Work, South China.....	1,000
14. Kindergarten Work, Japan*.....	1,000
15. Girls' School, Abeokuta, Nigeria.....	2,500
16. Bible School, Wuchow, China.....	500
17. Evangelistic Work by Dr. and Mrs. A. B. Christie, Brazil.....	300
18. Operating Expenses of Launch, Amazon River, Brazil.....	300
19. Operating Expenses of Two Launches (Nigeria).....	1,100
20. Mexican Baptist Publishing House, El Paso, Texas.....	3,000
21. Emergencies at Stout Memorial Hospital, Wuchow, China.....	2,500
22. Traveling Expenses, Secretary of Brazilian Home Mission Board.....	100
23. School Property, Joao Pessoa, Brazil.....	3,000
24. Publication and Literature.....	1,450
Africa\$350 Chile\$350	
Argentina-Uruguay 350 China 400	
25. Colegio Bautista, Temuco, Chile (Payment on Boys' Dormitory, \$5,000; Current Expenses of Colegio, \$1,000).....	6,000
26. Church and Good Will Center, Jerusalem, Palestine.....	2,000
27. Good Will Center, Mendoza, Argentina.....	1,000
28. Publishing Work, Buenos Aires, Argentina.....	1,000
29. Rehabilitation Work in Chile.....	1,200
30. Equipment, Baptist Academy and Primary Schools, Lagos, Nigeria.....	1,000
31. Housewives' School, Building and Current Expenses, Shaki, Nigeria.....	1,000
32. New Site, Grace Church, Shanghai, China.....	4,000
33. Church and School Site, Wushih, China.....	5,000
34. Expenses for Institute, Curitiba, Brazil.....	600
35. Church and Home, Minas, Uruguay.....	1,200
36. Mission at Hawaii.....	5,000
37. Bible Fund of Publishing House, Rio, Brazil.....	5,000
38. Rents and Student-Employment Fund, Seminary, Buenos Aires, Argentina.....	300
39. Completion, Chapel and Missionary Home, Antofagasta, Chile.....	2,500
40. Building of Proposed New Training School, Rio, Brazil.....	5,000
41. Building, First Baptist Church, Temuco, Chile.....	1,000
TOTAL.....	\$220,000

*To Be Retained by Foreign Mission Board Awaiting Developments as to S.B.C. Work in Japan

WHY I BELIEVE in ROYAL AMBASSADOR WORK

Earl B. Edington, Pastor
Hunter Street Baptist Church, Birmingham, Ala.

PRIOR to 1908 very little had been done in a concerted effort to give missionary education to the boys in our southern Baptist churches. Miss Annie Armstrong said in speaking of our young people's work, "It is a field so rich in opportunity but so poorly cultivated". In 1908 Woman's Missionary Union, seeing this great need and recognizing the great opportunity, began the promotion of Royal Ambassador work. The work has so grown until there are chapters in every southern state and on many of our foreign mission fields.

First: I believe in Royal Ambassador work because of its purpose which is to develop boys in missionary education, prayer, service and stewardship. As early as 1888 one of the pioneers in Woman's Missionary Union work said, "We shall find it important to give to our young people a glimpse of the scope of missions". The missionary emphasis holds a major place in the work of each Royal Ambassador Chapter. The boys receive information concerning the various mission fields and come to know the workers on these fields. Thereby, they come to know and to love missions. Some one has said that what we make our boys love and desire is far more important than what we make them know.

Prayer also holds a prominent place in a regular chapter meeting. Every Christian boy should learn to pray, not only for himself but also for a lost world. After the boys receive missionary information, it is only natural that they are interested in praying for the lost around the world. The seasons of prayer afford fine opportunity for further strengthening the prayer-life of our boys.

The Royal Ambassador work seeks to capitalize on the normal desire of the boys "to do". The scope of actual service they can render is as broad as the needs of the community itself. These activities are planned and directed by the Knightly Deeds Embassy.

The best way to have a large group of missionary-minded men tomorrow is to train the boys of today. If the men of our churches are to be faithful in their stewardship, they must be trained in youth to give. Most of our generous givers were trained in youth to be faithful stewards.

Second: I believe in Royal Ambassador work because the organization is designed to meet the needs of the boys. They need an organization of their very own. It is most gratifying to see them assume the responsibility for their organization. The programs are written with the needs and interests of the boys in mind. The organization itself appeals to them. It has just enough ceremony to captivate their imagination. The activities appeal to them and the interests are so varied that they meet the actual needs of each boy.

I believe in this type of work for our boys because I have seen its fruits. The best test of any institution or organization is the finished product. As a pastor, I have given time both to the local chapter and to the state work, having spent three years as Royal Ambassador counselor for Alabama. Everywhere I go, I find Christian workers who testify to the fact that they received their inspiration for Christian service either in a local chapter, a conclave or a state encampment. These boys are now serving in our churches as teachers, deacons, Sunday school superintendents, educational directors and pastors. Thus we can see that a Royal

(Concluded on Page 12)

Book Reviews

Miss Willie Jean Stewart, Tennessee

THESE THINGS REMAIN: Ella Broadus Robertson, 1941; Broadman Press, Nashville; Price 25c

None but Mrs. Robertson could have written this book! Surely the committee of Woman's Missionary Union charged with responsibility for this year's plans for the Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering must have been led of God when it requested the Foreign Mission Board to turn over the writing of the week's preparatory book into Mrs. Robertson's capable hands. It is unique among books, even as its author is unique among women. One is happy that the committee arranged for a brief sketch of her life to form the book's introduction.

Written with freshness, simplicity and charm, *These Things Remain* is the overflowing of a life filled and running over with rich experience, rare wisdom and Christlike compassion. In it, Mrs. Robertson, like the householder of Jesus' parable, has reached into the treasures of her well-furnished mind and her gracious, understanding heart and has brought forth things new and old to deepen the conviction that spiritual verities remain unchanged even in the midst of physical and political uncertainties. *These things which remain*, as Mrs. Robertson presents them in her chapter headings, are: *The World's Need, My Responsibility, God's Love, God's Power, The World's Savior.*

The world's need grows out of the failure of the religions which men have made for themselves, as they have reached up toward God, and the adequacy of the revelation of Himself

which God has made to men; these facts she shows in chapter one. "What we see is the spirit of heathenism invading Europe", says the author. "The non-Christian religions offer nothing to prevent or to cure such evils". Then she goes on to give a very simple, easily-understood picture of each of the great non-Christian religions which missionaries must face as they try to make Christ known.

In her second chapter, Mrs. Robertson discusses the Christian's responsibility for the spread of the Kingdom as a dynamic, active entrustment. "Anyone who has lived through a widespread flood or fire knows that every spot of safety is a spot of activity", she says and goes on to show that, even so, the "saved" of this world must be active in their concern for sharing the Gospel with those who do not have it. She quotes as motives for such sharing: (1) gratitude; (2) compassion; (3) friendship; (4) knowledge of the Gospel—illustrating each with at least one outstanding Biblical and other example.

In chapter three Mrs. Robertson speaks of the love of God as inherent in the terms "Shepherd" and "Father" applied to Him by "holy men of old" and by Jesus Himself. In chapter four she develops the idea of His power as exemplified in nature, in history, in current events and in the power of His Word to accomplish that whereunto it was sent. In chapter five she points out that "only one faith offers a Savior" and goes on to discuss what the Gospel

(Concluded on Page 12)

Any books reviewed in this magazine may be ordered from State Baptist Bookstore. The price of each book is quoted with its review.

For Studying the Book

"THESE THINGS REMAIN"

Mrs. Wm. McMurtry offers the following ideas:

In General to the Teacher—

Work out a poster for each chapter. The following suggestions may be helpful.

Chapter 1. From light gray to black, shade poster-board to give the effect of caverns. Sketch in the figure of a man with a stick in his hand. In the background outline dimly the figures of other people. Print in white ink many question-marks over the black spaces, also the sentence "The whole world lieth in wickedness". At the top-right draw a star with simulated rays penetrating the gray and black. In the star print "The light of men".

Chapter 2. Draw both hemispheres on poster-board. Across them sketch an open Bible. Print in red ink, "You are to be My witnesses to the very ends of the earth".

Chapter 3. Cut in halves six regular size poster-sheets. Print John 3:16 in the following way using red ink on the top line for the Scripture, black ink on the bottom line for the superlatives: "God", the greatest; "ever", the greatest degree; "The world", the greatest company; "That He gave", the greatest act; "His only begotten Son", the greatest gift; "That whosoever", the greatest opportunity; "Believeth", the greatest simplicity; "In Him", the greatest attraction; "Should not perish", the greatest promise; "But", the greatest difference; "Have", the greatest certainty; "Everlasting life", the greatest possession. (This exposition appeared several years ago in an issue of *The Teacher* of S.B.C. Sunday School Board.) Display without comment these posters one at a time on an easel at the conclusion of the session while the pianist plays "When I Survey the Wondrous Cross".

Chapter 4. A selection from a number of well-known religious paintings may be used: "Christ Feeding the Multitude", "Christ Healing the Man with the Palsy", "He Is Risen", "The Ascension". These are all *Perry Pictures* and may be ordered for a few cents from the Baptist Bookstore serving your state. If you prefer, print in red ink at the top of poster-board the sentence, "Power belongeth unto God". At the bottom of the sheet paste pictures of a storm, Washington at Valley Forge (see any history book for other pictures), Chinese refugees (current magazines) and a Bible. Draw lines radiating from the sentence to the pictures.

Chapter 5. In the center and to the bottom of a poster-sheet draw a small figure of a man carrying a large banner attached to a staff. Print in black ink the following verse with the exception of the underscored letters, capitalize those in red ink: "I am not ashamed of the Gospel of Christ, for it is the Power of God unto salvation to every one that believeth".

Write on brown paper or cloth streamers the following descriptive sentences of the religions discussed in Chapter 1:

1. Animism is a religion of fear. 2. The heart of Hinduism is the inhuman caste system. 3. Buddhism is atheistic. 4. Pacifying evil spirits is the center of Taoism, often called "Devil worship". 5. Confucianism is an ethical cult emphasizing earthly life only. 6. Shintoism is patriotism exalted to the position of a religion with the Japanese emperor the object of worship. 7. Mohammedanism is a mixture of Judaism and paganism. Let the posters and the streamers be a part of your teaching technique.

Session I—Aim: To show that ethnic religions do not meet the spiritual needs of man. **Methods:** Lecture. Give the author's point of view namely, that in a changing world there are five "unchangeables": the world's need of God, the Christian's responsibility to do his part in meeting the need, God's love and power, the way of salvation. Take up the first thought, the world's need. Lead the class to discuss: 1. The needs of the world suggested by leaders in various nations today. 2. The remedies offered for the world's ills. Tie together these answers with the thought that the theories of communism and fascism which have been substituted for Christianity in many countries do not touch the moral nature of man. Show how ethnic religions fall as miserably to meet man's need as do these politico-religious ideas.

Session II—Aim: To lay on each Christian her responsibility to share the Gospel with a needy world. **Methods:** Lecture and blackboard outline. Call for Scripture references listed at the beginning of the chapter. Draw from the class reasons why the Christian should share the Gospel. List these on the blackboard. Include suggested motives in the text. Ask the class for examples from the Bible of those who heard God's call to share and answered affirmatively.

See text for personalities. By way of contrast hold up two men in the text, one of whom played at the job and the other refused outright. Prem on each member self-classification: A shaver? A triller? A shirker?

Session III—Aim: To lead the class into re-thinking "God is love". **Methods:** Lecture. Follow the author's suggestion of looking into Bible history for a sweep of God's love: creation, the promise of the Messiah in Gen. 3:15 after sin entered into the world, the covenants with Noah and Abraham, God's dealings with His chosen people in the light of their disobedience, the gift of His Son. Ask the class to suggest two words which best describe God's love to man. Call for special assignments: 1. The Shepherd. See text. Look up further references in a concordance and in a Bible dictionary. 2. Father. Follow the same study procedure. Conclude with the poster-presentation of John 3:16.

Session IV—Aim: To show the scope of God's power. **Methods:** Lecture. Have read the suggested verses and chapters from the Psalms. Write the chapter-outline on the blackboard and teach from it. Show how God has used dictators, rulers and nations to carry out His purpose. Point out incidents in American history: the Louisiana Purchase, the overthrow of Catholic Spain in the new world, the struggle for separation of church and state, some benefits that are already coming out of the present world-crisis.

Special Assignments:

1. Ask members for stories they have culled from missionary magazines and books illustrating the truth that wars have promoted as well as retarded missionary work. 2. The power of the Bible.

Session V—Aim: To challenge the class with the way of salvation, Jesus Christ. **Methods:** Ask the members to define the Gospel and to give the plan of salvation. Work in the material under the heading *What Is the Gospel?* Encourage members to testify to the reality of Christ in their lives. Make it a real "experience-meeting".

Special Assignments:

1. The Gospel and the Jew. 2. Other nations and the Gospel. See June and December 1940 issues of *The Window of Y.W.A.* and *Royal Service*, also current missionary books for supplemental material. Tie together with an emphasis on the universality of the Christian religion. Only Christ appeals to all races and nations. Challenge the class to share Him with the rest of the world. Sing "Fling Out the Banner". (See also book-review, page 10 of this magazine.)

(Concluded from Page 9)

Ambassador Chapter, with all of its activities, supplies a proper setting for boys to hear God's voice. The lives of missionaries stand out to challenge the boys to yoke their lives with Christ as they learn how God called missionaries in other days and how the missionaries heard and answered the call.

Our pastors can make a very definite contribution to Royal Ambassador work by manifesting a keen interest both in the boys themselves and the activities of their chapters. The counselor will need the constant encouragement and advice of the pastor. The Royal Ambassador Chapter offers the pastor an excellent medium through which he can work in an effort to conserve and train his boys for Christ.

(Concluded from Page 6)
fully enters into the season of prayer. Why deprive any one of such incomparable joy?

Reach a high goal. Let us challenge our young people to sacrificial giving. Lead them to set a high goal. Definiteness brings a challenge and insures larger gifts. Expect every envelope given out to be returned with a gift therein.

"Thy Kingdom come! The world

(Concluded from Page 10)

really is—the Gospel and the Jews, the Gospel around the world, the Gospel each person has to share and, in closing, the picture of Christ in the Gospels.

first, my personal needs second, is the order of this prayer. Only after my prayer has crossed every continent and every island of the sea, after it has taken in the last man in the last backward race, after it has covered the entire wish and purpose of God for the world—only then am I taught to ask for a piece of bread for myself"—Miss Mary Curran, N. C. Secretary for W.M.U. Young People's Work

Surely no one could read such a book without growth of mind and heart and deepening of faith and devotion. We bespeak for it earnest, prayerful, individual study as well as class discussion. (See also page 11 of this magazine.)

Calendar of Prayer November, 1941

Prepared by Mrs. W. C. Henderson, Arizona

TEACH me, Father, how to go softly as the grasses grow;
Hush my soul to meet the shock of the wild world as a rock;
But my spirit, propped with power, make as supple as a flower.

—Edwin Markham

1—SATURDAY

Miss Alice Huey, evangelistic work, Honolulu, T. H., and Miss Alma Grayson, medical-evangelistic work, Linyang, China
Thou hast commanded us to keep Thy precepts diligently.—Psa. 119:4

2—SUNDAY

Mrs. L. M. Duval, Africa, Mrs. E. F. Tatum, China, earnest missionaries
As thy days, so shall thy strength be.—Ps. 91:13

3—MONDAY

Annual meeting of Oklahoma Woman's Missionary Union, Oklahoma City, Nov. 3-4
Surely the righteous shall give thanks unto Thy name.—Psa. 140:13

4—TUESDAY

Rev. and Mrs. W. B. McNulty, evangelistic work, Goyanale, Brazil
A man is justified by faith without the deeds of the law.—Rom. 3:28

5—WEDNESDAY

That Church Stewardship Night for young people may be faithfully observed
All the tribes . . . is the Lord's. It is holy unto the Lord.—Lev. 27:30

6—THURSDAY

Rev. and Mrs. L. Johnson, Baptists, Arizona, Rev. E. Tiger, Wewaka, Okla., evangelistic work among Indians
The desert shall blossom as the rose.—Isa. 61:1

7—FRIDAY

Rev. and Mrs. J. B. Adair, Bible Magazine Marchers, international-evangelistic work, Lagos, Nigeria
Order my steps in Thy Word.—Ps. 119:133

8—SATURDAY

Rev. and Mrs. A. Lopez, Catholics, Rev. and Mrs. A. Perera, Cumanayagua, Cuba, evangelistic work
O praise the Lord, all ye nations: praise Him, all ye people.—Psa. 117:1

9—SUNDAY

Royal Ambassador Focus Week, Nov. 9-14
That our sons may be as plants grown up in their youth.—Psa. 144:12

10—MONDAY

Annual meeting of Texas Woman's Missionary Union, Abilene, Nov. 10-11
Give unto the Lord the glory due unto His name.—Psa. 96:8

11—TUESDAY

That God shall bless the ministry of chaplains in training camps
I pray God your whole spirit and soul and body be preserved.—1 Thes. 5:23

12—WEDNESDAY

Dr. and Mrs. L. D. Wood, Rev. and Mrs. W. H. Bryant, evangelistic work, Santiago, Chile
Man is the image and glory of God.—1 Cor. 11:7

13—THURSDAY

Rev. and Mrs. R. Tijerino, Haymondsville, Rev. and Mrs. M. Garcia, San Antonio, Tex., evangelistic work among Mexicans
Your sins are forgiven you for His name's sake.—1 John 2:12

14—FRIDAY

Rev. and Mrs. W. E. Haltom, Dyma Colony, Ark., Rev. F. Ray, Myrtle, Min., evangelistic work
The Lord looketh on the heart.—1 Sam. 16:7

Calendar of Prayer for November

15—SATURDAY

†Miss Flora Dodson, Hongkong, †Miss Lydia Greens, Canton, China, educational-evangelistic work
Know ye not that . . . ye are not your own? For ye are bought with a price.
—1 Cor. 6:19, 20

16—SUNDAY

That church members may respond heartily to the Every Member Canvass
Now ye are the body of Christ and members in particular.—1 Cor. 12:27

17—MONDAY

‡Miss Agnes Miller, Lake Arthur, ‡Mrs. Leona Wofford, New Orleans, La., evangelistic work among French
I will love Thee, O Lord, my strength.
—Psa. 18:1

18—TUESDAY

†Miss Alma Graves, educational-evangelistic work, Lagos, *Miss Mildred Smith, medical-evangelistic work, Iwo, Nigeria
Whosoever thy hand findeth to do, do it with thy might.—Eccl. 9:10

19—WEDNESDAY

Mexican Baptist Woman's Missionary Union, U.S.A.
Thou, also, hast wrought all our works in us.—Isa. 26:12

20—THURSDAY

Rev. and Mrs. J. L. Tilley, Raleigh, N. C., evangelistic work among their own Negro race
Teach me to do Thy will; for Thou art my God.—Psa. 143:10

21—FRIDAY

Mrs. A. L. Dunstan, evangelistic work, Rio de Janeiro, Miss Alma Jackson, medical-evangelistic work, Araraquara, Brazil
Hear my prayer, O Lord, and let my cry come unto Thee.—Psa. 102:1

22—SATURDAY

Misses *Viola Campbell and †Mary Etheridge, evangelistic work among Chinese, El Paso, Texas
Pray now unto the Lord our God for us.
—Jer. 37:3

23—SUNDAY

That pastors may faithfully promote the debt-paying plans of the S.B.C.
He will ever be mindful of His covenant.
—Psa. 111:5

24—MONDAY

Rev. and Mrs. R. F. Gray, *Miss Fern Harrington, College of Chinese Studies, Baguio, P. I., evangelistic work
Whosoever shall call on the name of the Lord shall be saved.—Acts 2:21

25—TUESDAY

Rev. and Mrs. W. King, evangelistic work among Indians, Okerechoee, Rev. A. J. Silva, evangelistic work among Cubans, Tampa, Fla.
Verily there is a reward for the righteous.
—Psa. 34:11

26—WEDNESDAY

Medical-evangelistic work in mission lands
They took knowledge of them that they had been with Jesus.—Acts 4:13

27—THURSDAY

That the people of the United States shall offer humble thanks for the goodness of God
O that men would praise the Lord for His goodness!—Psa. 107:8

28—FRIDAY

Rev. and *Mrs. F. W. Patterson, Mexican publicational-evangelistic work, El Paso, Texas
Learn to maintain good works for necessary uses.—Titus 3:14

29—SATURDAY

‡Mrs. L. G. Thompson, evangelistic work among French, Montegut; also for evangelistic work among Jews, New Orleans, Louisiana
Help us, O God of our salvation, for the glory of Thy name.—Psa. 79:9

30—SUNDAY

Faithful observance of the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering, Dec. 1-5
All nations whom Thou hast made shall come and worship before Thee, O Lord.
—Psa. 86:9

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

Family Altar

Mrs. W. H. Gray, Alabama

Note: The references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". The references in heavy type are in keeping with the month's missionary topic and with the denomination's emphasis on soul-winning in 1941.

TOPIC: An Urgent Gospel Dispels Heathen Darkness

"God heard the voice".

1st Day—Gen. 21:17-21; II Cor. 5:14-19
2nd Day—I Sam. 1:15-18; John 8:3-11
3rd Day—II Sam. 18:23; Luke 15:11-24
4th Day—II Sam. 19:1-8; Matt. 3:1-9
5th Day—II Sam. 22:1-18; Mark 1:14, 15
6th Day—II Sam. 22:19-33; Acts 20:17-24
7th Day—II Sam. 22:34-51; Luke 7:41-50

"I know their sorrows".

8th Day—Ex. 3:7-14; Eph. 2:1-10
9th Day—John 11:1-18; Acts 3:11-17
10th Day—John 11:19-44; John 15:4
11th Day—John 11:45-57; Rom. 12:1-8
12th Day—Lam. 5:1-22; Eph. 4:1-7
13th Day—Matt. 26:37-42; Phil. 2:3-11
14th Day—Job 22:12-34; Eph. 2:13-22

"Godly sorrow worketh repentance".

15th Day—II Cor. 7:10; I Cor. 6:15-20
16th Day—Matt. 8:1-4; II Pet. 1:1-8
17th Day—Matt. 8:5-11; Psalm 103:1-5
18th Day—Matt. 22:1-14; Luke 14:9-14
19th Day—Lev. 26:40-42; Acts 27:33-36
20th Day—Deut. 4:29; Phil. 1:3-11
21st Day—Luke 5:32; Eph. 5:15-21

"Sorrow and sighing shall flee away".

22nd Day—Isa. 35:1-10; II Cor. 9:10-15
23rd Day—I Pet. 4:12-19; Psa. 95:1-11
24th Day—Jude 1:1-10; Matt. 22:35-40
25th Day—Jude 1:11-25; I Cor. 13:1-13
26th Day—Matt. 24:35; I John 4:7-16
27th Day—Heb. 1:1-14; Eph. 3:14-21
28th Day—Heb. 2:1-4; Rom. 13:8-10
29th Day—Phil. 4:8, 9; John 21:12-17
30th Day—Phil. 4:19, 20; Matt. 19:16-22



"Pray Ye"

Give thanks always that the Pilgrim Fathers founded America as a place in which to worship God.

Thank the Heavenly Father that the national Thanksgiving Day originated in the Pilgrim Fathers' gratitude to God for abundant crops.

Give thanks that each fall Christian Americans remember to praise God for the harvest.

Quotations in this magazine, from the American Standard Edition of the Revised Bible, copyrighted by the International Council of Religious Education, are used by its permission.

Bible Study

Ella Broadus Robertson, Kentucky

SOME PSALMS for TODAY

PSALM 115—"God will bless us".

THANKSGIVING DAY should revive in us the best thought and emotions of Independence Day. Here is a national anthem of praise. Israel is not better than other nations except as Israel knows God better. Is this a glimpse of the second temple, less glorious than the first, in a land not yet recovered from the calamity of the captivity (v. 2)? Of a people accepting the discipline of that experience (v. 23) but praising God who has brought them back and will continue to bless them? Surely we as Americans can avoid the danger of feeling superior to the nations now in the full torment of war. Do not God's blessings make us first humble, then thankful?

The vanity of idols is not only pictured in their perfectly useless mouths, eyes, ears, noses, throats, hands and feet but is carried over to the worshipers, helpless in their self-delusion. Isaiah (44:9-20) had ridiculed the man who cuts down a tree to warm himself and to cook his food, who takes part of the same tree to carve out a god and then bows down to the work of his own hands. Remember that this was the unforgettable lesson of the captivity. Let vs. 9-11 be read exultantly, the leader giving the first line of each verse, the rest finishing in chorus. Verse 12 reiterates by name the same three groups who are blessed: Israel as a nation; the priests especially; strangers who have come to know the God of Israel. Psalm 118:2-4 calls on each of these to praise His lovingkindness. Think of Cornelius long afterwards (Acts 10) and the care God took that he should hear the Gospel and that through him a door should be opened to all nations. Cannot we in turn open our hearts to the many Israelites sent by Providence to our country? Can any one doubt the great opportunity and responsibility to give them the Gospel?

The closing verses touch a familiar Thanksgiving Day theme, the family. We take up the song of praise of those who went before us, as we hope our children will continue it after us, "from this time forth and forevermore".

Psalm 135 is almost exactly like today's psalm—the folly of idols, the power of God, the chorus of praise from priests and people, that recognition of God's supreme will: "Our God is in the Heavens; He hath done whatsoever He pleased". We have studied a number of psalms which grip us by their intimate personal appeal. But many others, as these, were written for public worship. "There is a time for secret prayer; there is a time for public prayer, for social spiritual benefit". A dear lady who used her church acousticon for the first time said: "Yes, I heard the sermon better. But I've heard a good many sermons or parts of them. But oh, I heard the minister pray! After all these years of having only my own little circle of thoughts, you can't think what it was to be helped by another's prayer!"

*Note—Or is it something much simpler, an answer to an astonished heathen, wondering at a temple without a god in it?

Stewardship Suggestions

Southwide Stewardship Chairman, W.M.U. Promoter for a Debtless Denomination:
Mrs. Carter Wright, Alabama

The W.M.U. and the EVERY MEMBER CANVASS

Dr. J. E. Dillard, S.B.C. Director of Promotion

(A Monologue)

YES, Pastor, you can depend on the women of your church to help put it over. This is especially true of the members of your W.M.S. I never tried to put over a church program without asking their help. They always gave it. When any pastor cannot enlist the majority of the women of his church there is something wrong with his program or with him.

What would we, what could we do without the help of our southern Baptist women? Recall how when our denomination was so greatly in debt that we could send out no new missionaries and when it looked as though we would actually have to close out our work in some fields—recall how our women came to our help and with their Lottie Moon Christmas and Annie Armstrong Offerings enabled us to carry on. And recall how they are helping to pay our southwide debts; they have actually undertaken to raise \$1,000,000 to pay on these debts by 1945. And they will do it! Certainly they will help you in your Every Member Canvass.

Why They Do It

Our women know that the Every Member Canvass is to provide funds for the support of the regular work of their church and denomination. Each cause is to receive in proportion to its relative need. The canvass is put on once a year. It must succeed or all our work will suffer.

Our women know that an effort will be made to enlist all our people in the intelligent, systematic, adequate and cheerful support of all our work. Our work needs their help, and they need the thrill and abiding joy of having a part in it. Our women know that if you can enlist a person in the financial support of the church and its world-wide program you will encourage his regular attendance upon the services of the church and his active interest in its program.

What They Will Do

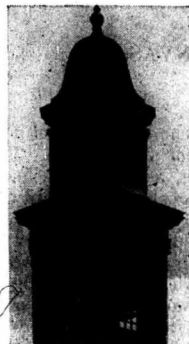
Your women will help you plan the canvass. They will get the literature and display posters and help with other publicity. They will help make the budget and advise as to the proper distribution of funds between local expenses and denominational causes. They will make out cards for the canvassers and see that they are properly grouped.

They will talk about the canvass and the causes. They will urge their families and friends to do their best.

They will help get the people to church on Every Member Canvass day. They will provide light refreshments for the teams and will urge people to remain at home in the afternoon until the canvassers have called.

They will assume responsibility for securing pledges from the women and will try to have every circle and organization 100 per cent. They will subscribe themselves. Yes, they will. And they will tithe (many of them will); and they will observe a reasonable ratio between local expenses and missions; and they will work and pray for the success of the Every Member Canvass and for a debtless denomination by 1945. Try them and see!

Circle⁺Program



EXPLANATORY NOTE: It is the definite purpose of this department to suggest stimulating material for the circle programs and to increase the circulation of *The Commission** as published by the S.B.C. Foreign Mission Board and of *Southern Baptist Home Missionist* as published by the S.B.C. Home Mission Board. Each circle is therefore again urged to make available for its program participants these two monthly magazines as referred to in the following outline. The picture shown on this page is of the tower on the new building of the W.M.U. Training School in Louisville, Ky. (See also page 39 of 1941 W. M.U. Year Book and page 20 of this magazine.)

CIRCLE PROGRAM TOPIC:

"In the name of our God we will set up our banners".

TRAINING SCHOOLS

Devotional Theme—Martha—John 11:1-44; Luke 10:38-42

(See also November issue of *The Commission** for devotional thoughts.)

W.M.U. Training Schools in Home Mission Service, a Who's Who of Service (See article by Mrs. Una R. Lawrence in November issue of *Southern Baptist Home Missionist*.)

Victories through Trained Workers on Foreign Fields (Select two stories from November issue of *The Commission**.)

Training Increases Opportunities (See article by Mrs. I. E. Gonzales in November issue of *Southern Baptist Home Missionist*.)

*Subscribe at 50c a year from Baptist Foreign Mission Board, Richmond, Va.

†Subscribe at 25c a year from Baptist Home Mission Board, Atlanta, Ga.



(For regular monthly B.W.C. program see page 20.)

BAPTIST BUSINESS WOMEN CONFERENCE

THE first Baptist Business Women's Conference of Georgia was held in the lovely new dormitory for girls at Mercer University, Macon, Georgia, on the week-end of September 5-7. Seventy-five B.W.C. members and visitors from twenty-three churches were in attendance.

Miss Janice Singleton, executive secretary of Georgia W.M.U., planned and directed the conference and was assisted by the following—the state president, Mrs. Frank Burney; the state field-worker, Miss Dollie Hiatt; the state vice-president, Mrs. Paul S. Etheridge; the state chairmen of personal service and stewardship, Mrs. George Fiske and Mrs. Roland Q. Leavell respectively; a former divisional vice-president, Mrs. Peter Kittles; and Mrs. Luther Bloodworth, superintendent of the hostess association. Representing the Foreign and Home Mission Boards and Woman's Missionary Union were Miss Wilma Bucy of Atlanta, Mrs. S. E. Ayers, formerly of China, Miss Mary Christian of Birmingham.

The conference opened Friday night; its whole session, after the introductions and devotional service by Mrs. Bloodworth, was devoted to home mission emphasis. Following an address by Miss Bucy, a recreational period in the form of a trip to Cuba was directed by

Misses Bucy and Hiatt and Mrs. Peter Kittles, all of whom had recently returned from a tour of Cuban mission work.

Saturday morning was taken up with well planned discussions of personal service, stewardship, the Standard of Excellence, B.W.C. programs; these discussions were directed by the various chairmen and officers present. Saturday afternoon the local W.M.S. women took the visitors on a "real" tour of the city. Saturday night was given over to foreign missions with Mrs. S. E. Ayers as the chief speaker.

The Sunday school lesson Sunday morning was taught by Mrs. Burney. Then the whole conference attended church service at Tattnell Square Church and adjourned immediately after dinner Sunday noon.

The business women in attendance all expressed their joy and gratitude for the conference and asked that it be planned for another year and that dates be announced immediately so more could put it in their year's schedules. Many suggested Labor Day week-end as the best time for a B.W.C. conference, others suggested other dates but all were unanimous in wanting another conference. Georgia W.M.U. is to be congratulated on this splendid beginning in special effort in behalf of B.W.C.'s.—Miss Mary Christian, W.M.U. Representative

Business Women's Circles

Prepared by Miss Dorothy Wilson, Mississippi
Student in Missionary Education Course II
W.M.U. Training School, Louisville, Ky.

Suggested Poster for Program:

On a large white cardboard paste a silhouette-map of Africa cut from black cardboard with divisional lines drawn in yellow. In upper right hand corner paint a large yellow sun lettered "The Urgent Gospel". Have four large light-rays drawn to fall down toward Africa marked (1) *Improved Health Conditions*, with smaller rays falling from it marked *Homes, Hospitals*; (2) *Missionary Achievements*, with smaller rays *Schools, Churches, Preaching Stations*; (3) *Native Eagerness for Gospel*, with smaller rays *Forsaking False Gods, Desire for Education*; (4) *Enlargement Promises*, with smaller rays *New Fields, New Buildings*. Three strips of black paper should be cut and lettered—*Ignorance, Disease, Paganism*—to be pinned on the sun-circle when the parts are given.

Invitations: If desired, invitations may be prepared by cutting small maps of Africa from black construction-paper and lettering them: "See the Light of the Gospel Shine in Africa" at B. W.C.

Place..... Date..... Time.....

General Suggestions: This program impresses the story of Africa from darkest heathen days through periods of earliest exploration and evangelization to the present semi-enlightened condition and appeals for a greater light of love to remove the remaining shadows

from this needy continent. The poster should be displayed before the group at the meeting and the program presented around it as follows:

Hymn—Come Thou Almighty King

Prayer—Thanksgiving for the Gospel

Part I—"Noonday in Dark Africa"

The introduction and story should be given by a good story-teller and assisted by the four speakers who represent the rays of light as portrayed on poster. (Pages 22-24)

Hymn—The Light of the World Is Jesus

Part II—"Penetrating Shadows"

This part is to be given by three speakers who represent the shadows on the sun: *Ignorance, Disease, Paganism* (pages 24-30). As each speaker comes to the front she pins the black strip across the sun on poster, leaving yellow space between each strip.

Hymn—Jesus Saves

Prayer for light-giving work in Africa

Part III—"New Lights for Africa"

In presenting new missionaries make them real by giving facts concerning their call, their voyage to Africa, something of their present field of service and showing pictures of these missionaries secured from our periodicals or by writing to the Foreign Mission Board, Box 1595, Richmond, Va.



Program Plans

Prepared by Miss Christine Steppe, Virginia
Student in Missionary Education Course II
W.M.U. Training School, Louisville, Ky.

Invitations: Sketch a small lighthouse or lantern on the back of postal cards. Print on this: "Let's be enlightened on our light-giving work in dark Africa. Come to the W.M.S."—(give time, place and date).

Announcement Poster: Make the poster entirely in black and white. Draw in the background a map of the world in the shape of a globe, with a silhouette-map of Africa in the center of the globe. Sketch a white cross in the center of Africa. At the bottom of the poster put two little "Hottentots"—either painted on with black show-card colors or cut out of black paper and pasted on. Have them looking upward at the cross and holding an open Bible. On the Bible print, "God will bless us" (Psalm 115:12). Across the top of the poster print, "An Urgent Gospel Dispel's Heathen Darkness". At the bottom put "W.M.S. Meeting" (time, place, date). This poster may be used also during the actual presentation of the program.

Preparation and Presentation: If the program chairman finds it practical she may make elaborate plans for the program by using the prologue and epilogue as suggested in the program material (pages 22-31). After the prologue, five members may come to the platform, representing the W.M.S. president, the program chairman and three returned missionaries from Africa. The "president" will welcome the "missionaries" to the meeting and then, as an introduction to their talk, she may give a sketch of S.B.C. missionary achievements in Africa, using "Noonday in Dark Africa". After the hymn, she will call on the "missionaries" for first-hand information about the work; each will speak in the first person, talking as though out of her own experience—the first, a teacher, will tell what education is doing for Africa, using as a basis for her talk "Penetrating Shadows of Ignorance"; the second, a nurse, will tell of the medical work in Africa, using "Penetrating Shadows of Disease"; the third will tell about "Penetrating Shadows of Paganism" (pages 24-30). After the hymn, the program chairman will give brief reports on some of the new missionaries ("New Lights for Africa") and will express her gratitude in having the "missionaries" present; they all then leave the platform and the epilogue, "Light Shining in Darkness", is presented (pages 30-31). Have the W.M.S. president close the program with prayer.

For a simpler presentation the prologue and epilogue may be omitted. The remainder of the program may be carried out as suggested.

Another alternative may be to let certain W.M.S. members ask the "missionaries" questions about the work. The suggested "Questions for Review and Discussion" at the end of the program material may be assigned to several members of the society. The "missionaries" will know in advance which questions they are to have and will learn their answers from the assigned program material.

The success of the program will depend largely upon the enthusiasm and interest of those taking part. Each participant should study the program material thoroughly and the program chairman should give ample time for program preparation.

Program Material

Mrs. C. D. Creasman, Tennessee

THEME for YEAR: An Urgent Gospel—the World's Dire Need

TOPIC for MONTH: An Urgent Gospel Dispels Heathen Darkness

Hymn—Come Thou Almighty King

Bible Study—Psalm 115—"God will bless us". (Page 16)

Prayer thanking God for His manifold blessings

Hymn—O for a Thousand Tongues to Sing

Prologue—The Light of the World

Noonday in Dark Africa

—Hymn—Send the Light

Penetrating Shadows of Ignorance

—Penetrating Shadows of Disease

Penetrating Shadows of Paganism

—Hymn—Jesus Saves

Prayer for all of our light-giving work in dark Africa

New Lights for Africa

—Epilogue—Light Shining in Darkness

Prayer that the light of the Gospel may shine with increased brightness in Nigeria and in all of Africa

PROLOGUE—The LIGHT of the WORLD

(This prologue is suggested to create an atmosphere for the program but if its presentation is not practical it may be omitted or the thought may be given without the action. *Herald of Light* wears a long white robe and carries a large white lighted candle. *Joy, Peace, Love and Salvation* may wear robes in pastel-shades, each one carrying a candle to match the color of her robe or all may wear white robes and carry white candles but smaller than the one held by *Herald of Light*. Each should wear her "name" printed on streamer across front. The effect of lighted candles will be better if platform is darkened. *Herald of Light* enters and stands in center of platform.)

Herald of Light—Jesus said, "I am the Light of the World". Jesus is the only true light the world has ever known. Without Him all people walk in darkness but with Him is light—radiant, glorious and everlasting. Jesus is the Bright and Morning Star, the Sun of Righteousness, the Light of the World.

(First verse and chorus of "The Light of the World Is Jesus" are sung by soloist.)

Herald of Light—Jesus lights the light of joy. He came to bring fulness of joy. Wherever He is known the darkness of sorrow is changed to the light of joy.

(*Joy* enters from right, lights candle from the one held by *Herald of Light* and stands just to left of *Herald of Light*.)

Herald of Light—Jesus lights the light of peace. He said: "Peace I leave with you, My peace I give unto you". Jesus brings peace to the individual heart and where He is known and His Word obeyed war and strife cease and there are peace and good-will among men.

(*Peace* enters from left, lights candle and stands just to right of *Herald of Light*.)

Herald of Light—Jesus lights the light of love. He came as the expression of God's love for a lost world. His love is a light to drive the darkness of hatred and selfishness from the hearts of men. Jesus is love and love is light.

(*Love* enters from right, lights candle and stands just to left of *Joy*.)

Herald of Light—Jesus lights the light of salvation. He died on the cross to save people from their sins. They who believe on Him have the light of everlasting life. "In Him was life and the life was the light of men"

(All on platform join in singing first verse and chorus of "The Light of the World Is Jesus", raising candles each time as they sing the phrase "The light of the world is Jesus". Song may be sung by soloist, those on platform participating only in the action. As song ends they leave platform.)

NOONDAY in DARK AFRICA

FOR many centuries Africa was a continent of midnight darkness. It was dark because of the dark skins of the people, for Africa is the home of the black race. It was dark because of the superstitions, woes and uncivilized state of its millions of pagan people. It was considered dark because it was unknown, for no one had dared to penetrate into its forest and jungle to find out just what was there. In the fifteenth century Europeans went around the Cape of Good Hope and began establishing trading posts along the African coast. Then followed a long period of intense darkness for Africa as her people became a prey of European and American slave-traders.

In the middle of the nineteenth century the first streaks of day began to steal across the African sky as explorers and missionaries penetrated into the interior of the great unknown continent, making a path for civilization and Christianity. The greatest of these was David Livingstone, who not only added a million square miles to the map of the world but also aroused sentiment that eventually killed the slave-trade and prepared the way for the going of missionaries to end Africa's long night and bring the dawn of a Christian day.

Among the earlier messengers of light to dark Africa in the middle of the last century were those sent out by southern Baptists. The country chosen by southern Baptists for their missionary work was Nigeria, a British protectorate on the western coast taking its name from the Niger River. At first the dawn of light came very slowly to Nigeria as the early missionaries faced the darkness of a climate which made it almost impossible for them to live there and the darkness of paganism which made it very difficult to reach the people with Gospel light. In the first fifty years of our work in Nigeria 48 missionaries were appointed but 13 of them died in Africa or on the voyage home and many others had to give up their work because of broken health.

But during this half a century of sacrificial service the day dawned; and in the last forty years, as strong and consecrated missionaries have given themselves to this challenging task, the faint light of early morning has grown stronger and stronger until now we feel that we are nearing the hour of noonday brightness in our work in Nigeria.

First, improved health-conditions are making brighter the light of our work there. Where once missionaries found it difficult to live in this climate, they are now able to serve there for many years without impairing their health; and, until the yellow fever scourge of 1937 took the lives of two missionaries, there had not been the death of a southern Baptist missionary in Africa for thirty years. Of course the greatest health-precautions must still be taken and frequent furloughs are still necessary but we can rejoice because Africa is no longer "the white man's graveyard".

Then our missionary achievements in Nigeria have brought us to noonday brightness. The light of Jesus' love has penetrated the night of Africa's darkness, bringing glorious day to thousands of her people. Churches and chapels have been built, schools have been established, a ministry of healing has been carried on, homes have been purified and the healing rays of Gospel light have dispelled the gloom in many lives. Two hundred and eleven churches with almost 22,000 members are diffusing Gospel light in many places.

Then we can see noonday brightness in the eagerness of the people to hear the Gospel. In this land there is no opposition to Christianity. Other lands, because of war or governmental opposition, are closed to the Gospel but the doors of Nigeria are wide open. The people are begging for Gospel light. A missionary writes: "Never before has the door of Africa been so wide open to the Gospel of Christ. There is great hunger on the part of the people to know more about the white man's God. They know that He is greater and mightier than their gods".

The people in villages where there are no missionaries beg that these messengers of light shall visit them. Once missionaries promised to visit such a town but, as they made their way there, they were unavoidably delayed. When they finally reached the place they found that the people had waited for two days to see them. The visitors were given a glorious reception and great were the rejoicing and thanksgiving among the people because at last missionaries had come to their village. "In some places the native kings, who are heathen themselves, have promised all the land that might be needed for a mission house or other mission purposes if the missionaries will only come and live in their midst and teach them".

In the last place, we see noonday brightness in Nigeria in the promise of enlargement in our work. At the time of Dr. Maddry's visit to Africa a program of enlargement was planned and it is being carried out as rapidly as the gifts from southern Baptists will permit. New missionaries have been sent out, making the force of workers in Africa larger than ever before. New buildings are being erected, new fields are being opened and there is every prospect of Christian light shining in Nigeria with increased brightness during the coming years. We believe with Dr. Maddry that "the next decade will see the Gospel splendor of noonday flooding the hills and valleys of Yoruba Land and millions that no man can number will come into the glorious light of the Savior's face".

PENETRATING SHADOWS of IGNORANCE

IGNORANCE is one of the dark shadows on Nigeria, for a large per cent of the people are illiterate and there is no provision made by the government for their education. A missionary tells us that the government does not provide enough schools to educate even one per cent of the boys and girls.

However, we are told that there is a growing desire among the people for more education. A missionary writes: "Education is one of the maximum issues of the day in Nigeria. Youth-movements, progressive unions by the score springing up in every large central community are an index to the desire of the youth of Nigeria not only for elementary education but also for the higher learning of academies, high schools, colleges and universities".

This great need and great desire for education make us realize the importance of mission schools and lead us to rejoice because southern Baptists have 117 schools which are penetrating the deep shadows of Nigeria's ignorance. About seventy-five of our schools in Nigeria are of elementary grade. Most of these are run in connection with the churches. Discussing the Christian influence of these schools, Mr. I. N. Patterson says: "One of the prime purposes of these schools is to teach the students to read and write their own language, so that the Bible will be

an open book to them and they will be able to accept intelligently and serve effectively the Christ of that Bible. A large percentage of our Christians are now coming from these 'bush schools' as we term them. Rapidly these young Christians with at least a modicum of enlightenment are taking over, from their wholly illiterate elders, the leadership of our churches".

We have at Abeokuta two high schools, one for boys and one for girls. We are told that at the beginning of 1940 there were approximately 500 students trying to get into the Baptist Boys' High School whereas, by overcrowding every classroom and employing every teacher the mission was able to pay, there was room for only 75. This shows the tremendous urge toward higher education in Nigeria.

The light-giving influence of the Girls' High School can hardly be estimated. A missionary writes: "Pagan and Mohammedan girls among the pupils afford us an evangelistic opportunity, while the Sunday school, the church services and the various W.M.U. organizations provide the environment conducive to the development of Christian life and usefulness in service". Connected with this institution is a Normal Training School for which a new building was erected last year. At Iwo, too, is the Teachers' Training College for which new buildings are being erected.

The Baptist Academy at Lagos is the largest of our schools in Nigeria. Last year the enrolment was 856. "In the student body were represented 21 tribes from 89 towns and villages of Nigeria". In Lagos is being built the "Lucille Reagan Center", a memorial to Miss Lucille Reagan who was principal of the Lagos Baptist Academy for a number of years and under whose leadership the school made wonderful progress both in buildings and in the student-body. "In the Center, which will bear her name and perpetuate the work to which she unselfishly gave herself, there will be a home for missionaries, a chapel and a school, the latter to be a feeder for the Baptist Academy".

A most interesting and helpful educational institution is the Housewives' School at Shaki. As the name indicates, this is a school for housekeepers and those preparing to be home-makers. Some are boarding students and others come from town each day, most of them with babies on their backs. There they learn to write and read their Bibles, even as some learn to be better home-makers and better mothers.

Our Theological Seminary, located at Ogbomoso, has as its motto "Training a Baptist Ministry for Nigeria". This is a most important work, because "lack of adequately trained men to pastor our churches, large and small, is the weak link in our chain of evangelism and growing churches". This institution is not only training leaders for future work but is a great evangelistic agency now, as both faculty and students go out to preach the Gospel in the churches and preaching stations around Ogbomoso.

In the larger day-schools, as well as in the schools of higher education, revivals were held last year, resulting in the conversion of scores of boys and girls. Miss May Perry, principal of the Girls' High School, Idi-Aba at Abeokuta, has sent to us a number of statements from the students in regard to the religious influence of the school. We quote two of these to show that our educational work is penetrating not only the shadows of ignorance but also the shadows of sin and is bringing Gospel light to shine in the hearts of many people.

The Story of My Conversion

Although my parents were good Christians and were strict with their children, yet I did not accept Jesus as my Savior. I went to church regularly and thought that by learning the things about the Bible and by going to church I could

become a Christian. The people around me were heathen. I asked them to come to church and to become Christians and yet, in my heart I knew that I was not a Christian myself. My father was the only one in the community who could read. He called me to him and tried to explain the way of salvation to me. I was even baptized, for I could with my head-knowledge answer all the questions.

When I came to Idi-Aba, a teacher and the principal asked me whether I was a Christian. The principal gave me some books to read and undoubtedly prayed for me. I prayed for myself. Not long after this a pastor came to hold a revival. He preached and my heart was completely changed. I stood and confessed Christ as my Savior.

Always Satan tries to lead me away but when I remember that I am Satan's instrument to hurt others I turn back. Although no one to whom I have talked has confessed Christ openly, yet I am praying for them. There are many for whom I pray daily. When I go back to my village I shall try to be to all, who come for my advice and help, a good example of a girl who has been trained at Idi-Aba.—Janet Akande, Normal II

Revival Services

Before the services I was a Christian. There was one thing that pained me at times—the question as to what I can do to be useful in life. Nearly all of my people are heathen and I do not know how to express myself to them. I feel a need for many things which I can do to help my people and sometimes, before Miss Sanders came, I would doubt God when there were little changes in my life.

The revival did me good in that it helped me to pray my troubles away and to have faith in God's will. I can pray and have faith that if it is God's will all will be good. I learned again how to preach to others, the Bible verses to use and many songs.

My hopes for the future are to pray always and read my Bible. As there is no Baptist church in my town, I pray that God may let me have one, that He may choose for me a good walk, that He may help me to give the Gospel to my own people and that He may send us some missionaries. I want to help many of my people to become Christians. I have much work to do if God will help me. If I can, I want to teach after I finish my Normal Course. I wish to do the work which God wants me to do. I wish and will love and respect my elders and leave off the things of the world which are of no profit.—Onwue, Class III

PENETRATING SHADOWS of DISEASE

As it is always true with ignorant and superstitious people, the Nigerians are afflicted with many diseases. Physical suffering adds many shadows to Africa's darkness. Through the ministry of healing southern Baptists are penetrating these shadows of disease and physical suffering. Ogbomoso is the medical center for Nigeria. There we have our well equipped hospital, the Frances Jones Memorial Nursing Home and the Virginia Home for Motherless Children.

With Ogbomoso as a center Miss Eva Sanders conducts a traveling clinic which is penetrating the shadows of disease in many places. She combines healing and evangelism in a most effective way. With her traveling medical and surgical kit she visits regularly many country and village communities where she holds clinics, "ministering to the physical needs, washing and dressing ulcers, examining sick bodies, giving suitable medicines, extracting decayed teeth, organizing baby-clinics, conducting Bible classes, giving health-talks and evangelistic messages, thus helping the people physically, mentally and spiritually".

Miss Ruth Kersey Caring for Motherless Nigerian Children



Medical work is conducted by missionaries in other points in Nigeria. At Shaki Miss Amanda Tinkle has a nice new building in which she conducts her dispensary. A large and far-reaching medical work is conducted by Mrs. McCormick at Iwo. While Mrs. McCormick is on furlough Miss Kathleen Manley has been sent to Iwo to take care of the dispensary. Miss Manley gives the following description of one day's medical work at Iwo:

"The day begins early in the dispensary in Iwo. First come the college students with their complaints and troubles, very much the same as college students anywhere would have—a sprain from the football game of the day before, a headache from sitting up too late to study the night before, various kinds of cuts and minor injuries. All of these are cared for by the dispensary workers.

"Later the people from the town begin to come in. They come from Iwo itself and from a great number of towns and small villages near by. This is the only dispensary in this town of over sixty thousand people and the only one for the villages also. Each day we see and treat more than seventy people. All kinds of people—Baptists, pagan, Mohammedan, educated and uneducated, clean and dirty—and dirtier, men and women and children, seriously ill and slightly ill. Such a wide variety of complaints as are seen in one morning! Such a constant stream of people who are seeking help!

"Let us see a few of the patients who came on a typical morning. Here is a mother whose baby is so clean and well that his skin and eyes are shining and he wants to play with every one. She just brings him to weigh him, to buy quinine and listen to instructions on his care. She comes every week. Behind her is another mother whose baby is sick and crying and so very thin and dirty. Around the baby's neck, wrists and ankles are hung different kinds of ju-jus and charms to 'keep the baby well'. But she sees that they have failed and she makes no objection when they are removed and hung on the wall where so many others are hanging. She tells all about the baby's trouble and receives medicine for him and a good long health-talk on how to care for him and how to keep herself and the baby clean and why it is important. Next are three little boys who have the terrible sickness called yaws. This covers their whole bodies with sores and they are truly pitiful looking and so unhappy. But we have a medicine for that which cures it up almost like magic. After about two injections they will look like different

boys and will soon be feeling fine and strong again. They are also told to be more careful about keeping clean and are instructed as to what kind of food to eat. Truly this awful disease so quickly gets well that we have a wonderful reputation because of it and soon these three little boys will be calling other boys to come also.

"Here is another mother—a young mother with a tiny new baby. She is asked if this is her first baby and replies after a little hesitation that it is. We tell her it is a very fine baby and that she did well to come so soon. We hear her saying: 'This is really my first baby but I have given birth to this same child six times now and I want it to live so that I may have another baby. I am tired of having this same one so many times'. How strongly they do believe this thing—if a baby dies before another is born, it will be born over and over again. She is helped also and told how she may keep this baby alive.

"Next we see a Shango priest come to have his hand dressed. He is bringing a present of eggs. Shango worship is one of the strongest of the native religions. The priest wears his hair long and braided like a woman's and really looks very strange. This man had the sore hand a long, long time and tried all the magic he knew before he gave up and came to the white people's dispensary for help. His hand began to get well immediately and he was very pleased. He gladly received tracts and listened to all that was told him about Jesus and grew more interested each and every day. We think he will keep his promise to go to church. While he is waiting on the little stool to have his hand dressed, we notice that he has kept his hat on and he does not wish to take it off. We do not desire to fight with him so we do not insist.

"Now a crowd of people comes in together. It is Salamotu and her husband and friends. Salamotu has been a patient for over a month. She had a bad case of tetanus and for weeks was so very sick that it seemed she must surely die. When she came to the dispensary she announced that she came only because she was very sick and needed our medicine but that she wanted us to know that she was a Mohammedan, that her husband was a Mohammedan priest and that she was entirely satisfied with her faith and wanted no one to try to convert her to any other faith. As the days went on and we took care of her both night and day and respected her wish, she herself became curious and started asking questions about Christianity. The more she heard, the more she wanted to hear. Hers was truly a hungry heart that never seemed to be filled. Her eagerness increased each day with her returning strength. Her husband is one of the most popular men in the town and he has attributes of character and thoughtfulness that would make him popular anywhere. We all like him very much. He came several times each day to see his wife and to salute us in the dispensary. But as many times as he entered he never would remove his cap. He was too strict a Mohammedan for that. He never uncovered his head. On this day Salamotu is to go home cured and they come to say 'thank you!' We talk awhile and then ask if we might have prayer and thank God for His goodness in letting her get well. They agree and the dispenser asks them to close their eyes—this they do; and, the very moment the dispenser calls the name of the Lord, the Father of our Savior Jesus Christ, off come the cap of the strict Mohammedan and also the cap of the Shango priest who is still waiting for his treatment. When amen is said, these two are quiet for a moment and then they too reverently say 'Amen'. We could not get them to take off the caps but of their own accord they removed them in the presence of God. So, Salamotu goes home well and carrying good news in her heart.

"And so they come and go all the morning! In the afternoon, the lepers come for their treatment. This happens once a week. Usually there are about seventy

of them. Some of them live in a camp about five miles from town but most of them in their homes in the town. As we watch them come, one by one or two by two, up the path that leads from the town to the treatment-center, our hearts ache for them. There are so much misery and suffering represented in this little group. Some show very little signs of the disease, others are greatly disfigured. Just before Mrs. McCormick left for her furlough, this little group, so poor and ragged and doubtless hungry, brought her a gift of five shillings and another gift to her children, 'to buy something you want', the lepers explained. This was their expression of appreciation, because she had been their friend in so many countless ways. These lepers need treatment for their bodies, but more than that they need Christ and I shall never get over being glad that we have record of His caring for lepers while He was on earth. We have such a fine young evangelist, Togun, who works with this group here. We treat them, preach to them, walk among them and talk to them. They are very careful not to let us touch them even by accident. I love those lepers, as a group and as individuals. Some of them are so fine! Some will be well some day, others never will. I do wish that I could make you really love them too. It is dark by the time we are through with the lepers and so a day is finished".

PENETRATING SHADOWS of PAGANISM

AMONG the shadows, that darken the lives of the people of Nigeria, the blackest is their heathen religion. "Religion is an obsession with the Yoruba people. . . . Religious ceremonies and practices begin at birth and enslave the individual as long as life lasts. The chief element in his religion is fear; all of his gods and spirit are malignant and evil and are always bent on doing him harm and not good. He worships many gods and spirits and his home-life is one continuous effort to placate and appease the offending gods".—*Dr. Medd*

Amid such shadows of paganism Gospel lights are shining as our missionaries are telling the people about Jesus. From last year's report of the Nigerian mission we find the following encouraging paragraph:

"Hundreds of churches and preaching stations, distributed in fourteen of the twenty-four provinces of Nigeria, provide meeting-places for the people to gather for worship and the hearing of the Gospel. Some of the meeting places are well built, substantial, commodious houses for worship, others consist of primitive grass-roofed houses accommodating fifty to one hundred people inside but providing standing room for hundreds of people who may wish to gather on the outside and listen to the singing of the people and the message of the preacher within the building. It is not possible to report statistics, for the number of church members bears no relation to the size of the congregation attending services. A church reporting less than one hundred members will have a congregation within and without the building of more than one thousand people".

One of our new missionaries—Rev. Charles Knight, teacher in the Theological Seminary—gives us a glimpse into the evangelistic work of the Seminary by relating the experiences of one Sunday afternoon:

"About four o'clock Brother Griffin and four Seminary students and myself drove out into the bush. As is our custom we leave two students at each small village. We left two at the first village and drove to the next village and found a little grass-church.

"The members were all gathered to worship. We had prayer with them and left one student to preach for them. When we returned later we found that he had preached four times including once to the old chief.

"As we drove on we came to a small village—we were greeted and taken to the chief's compound. Upon our arrival a worshiper of Egungun came out dressed in all his masks and skins. He began to sing and dance before us. The student asked if the chief would mind if this man would leave—our request was immediately granted. We inquired as to the Christians in the village and found that there were none. Much to our surprise when we asked who Jesus was no one could answer. The old chief said: 'Jesus! Jesus! Jesus! I have never heard that name'. Others said, 'He has never been to my house'. What a great joy it is to tell the Gospel story!"

With such work as this are our missionaries penetrating the darkness of Africa's paganism. Verily, the Gospel light dispels heathen darkness.

NEW LIGHTS for AFRICA

A CAUSE for rejoicing is that in the past few years southern Baptists have sent to Nigeria new missionary lights to shine amid African darkness. Dr. and Mrs. Ray U. Northrip, both of Oklahoma, are still in their first term of service in Ogbomoso. Dr. Northrip, on the night in which he was baptized at the age of ten, told his mother that he felt that he would be a missionary to Africa. Mrs. Northrip received her first impression to be a missionary when in a Y.W.A. class with Mrs. Una Roberts Lawrence.

Dr. and Mrs. Howard D. McCamey, both of Texas, have been about a year in Ogbomoso. Dr. McCamey has added to this medical work a department of dentistry which is proving very popular.

Rev. Charles William Knight is a new member of the faculty of the Theological Seminary. He is the son of a preacher; his parents dedicated him at birth to the service of the Lord. Though he has been in Africa only about a year he is already leading the Seminary students in a splendid evangelistic work.

Miss Willie Kate Baldwin—in the same revival at Laurens, S. C., in which she accepted Christ—volunteered for foreign mission work. She rejoiced in an opportunity to go to Africa about two years ago and writes enthusiastically of her work in the Girl's High School at Abeokuta and also of evangelistic work in the villages.

Rev. and Mrs. Maurice Brantley, both of Florida, are happy in their work at Sapele. Mrs. Brantley says that her call to missionary work was not a sudden one but that it was a growing experience.

These and others are adding to the light which has been shining through southern Baptist missionary service for over ninety years. They are helping to bring to noonday brightness the day of Christianity in Nigeria.

EPilogue—LIGHT SHINING in DARKNESS

(Those taking part in the prologue give this epilogue also, with those representing Joy, Peace, Love and Salvation taking the parts of Homes, Schools, Hospitals and Churches. It will be effective if these names are printed in yellow letters on black placards cut in the shape of the map of Africa and worn in front. They carry unlighted candles as before. *Herald of Light* enters carrying lighted candle and stands in center of platform. "The Light of the World Is Jesus" is played softly while the epilogue is given.)

Herald of Light—Jesus said, "I am the Light of the World". His light is shining in Africa today as missionaries are giving to the people His Gospel of joy, peace, love and salvation.

The light of Jesus is shining in the homes of Africa, for as the people learn

of Him their homes are changed from places of polygamy, strife and degradation to sanctuaries of purity, happiness and Christian love.

The light of Jesus is shining in Baptist schools as the minds and hearts of the boys and girls are becoming enlightened by Christian education and they are being prepared to give the Gospel light to others.

The light of Jesus is shining in hospitals as the shadows of physical suffering are being driven away by healing administered in the Name of the Great Physician.

The light of Jesus is shining through churches as Christians band together to worship and serve God and to give to others the light of His salvation.

And so is the light of Jesus, shining through Christian homes, schools, hospitals and churches, changing the darkness of Africa to noonday brightness, glorious and everlasting.

(While all of this is said by the *Herald of Light*, those representing Homes, Schools, Hospitals and Churches enter and light candles with action same as in prologue. At end all join in singing one verse and chorus of "The Light of the World Is Jesus".)

QUESTIONS for REVIEW and DISCUSSION

1. Give some reasons for calling Africa the Dark Continent.
2. Give some encouraging facts about our work in Nigeria.
3. Tell something of our educational work in Nigeria.
4. Discuss the Christian influence of our Girls' High School in Abeokuta.
5. What is the Lucille Reagan Memorial?
6. Tell something of our healing work in Nigeria.
7. Describe a day's work at the dispensary in Iwo.
8. How are Gospel lights penetrating the shadows of paganism?
9. Name some new missionaries in Nigeria.

REFERENCE MATERIAL

The following list of reference material is the chief source used in the preparation of foregoing program, and credits 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, 1211 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

The Window of Y.W.A.

The Commission

State Denominational Papers

Last Report of Foreign Mission Board

Day Dawn in Yoruba Land

The Word Overcoming the World

—World Comrades

—Southern Baptist Home Missions

Dr. Charles E. Maddy

Dr. E. C. Routh

Our Young People

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

DAYS to REMEMBER—November 9-15

BOYS to the front in our planning, our thinking, our loving! We are definitely calling all pastors, missionary societies, all counselors, all fathers, all laymen to observe Royal Ambassador Focus Week, November 9-15. Let these suggestions guide your planning.

Focus on the boy during Focus Week. How much is a boy worth? "A boy is the nation's greatest asset," said Edward Bok. In the vast work of the Kingdom of God, the boy is an indispensable asset. Today's boys need to be enlisted in the work of the Lord that tomorrow's men may be missionary laymen, missionary pastors and missionaries. What about the boy in your church? Actually, what is being done for him? A divine trust, an inescapable opportunity, a great peril—each is before every adult as he looks into the eyes of a boy.

Focus on the Order of Royal Ambassadors. Focus on the value of this missionary organization from three angles: (1) *Lead the boys into a deeper appreciation of their organization.* Develop some esprit de corps. Have they studied their manual? Have they held in their own hands and enjoyed reading their magazine, *World Comrades*? Have they had a Royal Ambassador Chapter charter? Or R.A. pins and arm-bands? These help them in enthusiasm. (2) *Fix the attention of the church as a whole on the purpose and plans of this organization.* Some churches put into their budget sum of money to promote other boys' organizations, which may be good, but make no claims of developing boys to be missionary leaders in the Kingdom. The church should have the highest allegiance of every boy. In turn, the church must give the boy the best. Let the boys present a program on Wednesday night of Focus Week. Or have a Brotherhood-Royal Ambassador picnic or banquet to delight both organizations or to start one or the other. Boys can usher or distribute church bulletins at Sunday services of Focus Week. Seats can be reserved and mention of the Royal Ambassador Focus Week made from the pulpit or in the bulletin. Recognize the progress of boys who are working on the Ranking System, especially the advanced intermediate ranks which call for much real effort as the Intermediate Manual will prove. (3) *Lay upon the hearts of all mothers the obligation resting upon them.* Beginning with the president of the missionary society, the young people's director, the fostering circle and on to every woman in the church, press the claims of the boys on their constant love and interest.

Focus on means and methods of better fostering. Is it a definite group (either a W.M.S. circle or the Young Woman's Auxiliary) fostering lovingly and unstintedly? Is the chapter leading a "hand-to-mouth" existence because the counselor does not have adequate and attractive materials? Focus Week is a good time for a candid facing of actual conditions which should result in immediate action to enlist every boy in an A-1 Royal Ambassador Chapter, an organization which is described by an ambassador of highest rank as "the finest organization for boys of this century."—Miss Mary Curran, N. C. Secretary for W.M.U. Young People's Work

Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville, Ky.

HOMEcoming of the ALUMNAE

DREAMS do come true! One knows this as one turns from Lexington Road into the campus of Woman's Missionary Union Training School in Louisville. One is even sure as one follows the graveled driveway through its low rolling, well-kept lawns to the hollow square of the red brick southern colonial building framed in giant weeping willows which crown the hill. One has every possible doubt removed as one passes through its wide central doorway into the gracious, welcoming halls where one feels at home at once. Unitedly did Woman's Missionary Union dream of a beautiful, convenient home in this quiet place where its daughters might live and learn and grow—and its dream has come true. Earnestly did it hope and pray that over into the new home its daughters might take the spirit of the old home—its hope has been realized. Its Training School is Training School still though transferred to a new environment.

There are not adjectives enough to describe adequately the completeness and the convenience of this new building. One must see the four parlors—the rose room, the gold room, the blue room and the very large green room, each papered in a true colonial pattern and simply but beautifully furnished in appropriate style—to appreciate the thoughtful attention to detail and exquisite taste of those who did the furnishing. One must visit the faculty-wing with its pleasant suites, the student-rooms and sun-parlors, the offices and classrooms, the kitchen and serving rooms, the infirmary and diet-kitchen which in an emergency can be cut off entirely from the rest of the building, to realize what careful planning has gone into this place. One must have a meal in the rose-bowered dining room opening on the terrace, with the sunlight through the barred windows making trellis-patterns on the floor between the arches to feel the thrill of "eating out of doors" in this lovely room. One must search out the stones of the memorial fire-place in the recreation-room to recognize the broad stream of Baptist history which has poured its riches into the life of this School. One must sit quietly in the beautiful chapel, looking out through its shining iridescent windows into the bright heavens beyond, to realize that God truly is in this place and that this School is His.

The homecoming days were crowded with discovery and with reminiscence. One slipped back so easily into the well-remembered feeling of another day that it came with something of a shock to find graying hair and dignity and poise where one remembered unruly locks and youthful lightness of spirit and of tread. Yet the fact that the passing years had not dimmed but only deepened the old Training School spirit of fun was readily apparent throughout the days whenever two or three girls were gathered together. And a "stunt night" performance after the prayer-service on Wednesday night gave the classes opportunity to share with each other and to pass on to future years the treasured jokes and funny experiences which enlivened their days.

But that is getting ahead of one's story! On Tuesday evening, September ninth, the homecoming program began with a formal dinner beautiful in appointment and delicious as to menu. It was a pleasant and rather quiet meal. At first one attributed the lack of remembered noise to the sound-absorbent properties of the very modern ceiling in this delightful room, but later meals proved that the old girls are still in full voice! Later on this same evening there was a reception for members of the Board and of the Seminary faculty and their families. It was good to have so happy an opportunity to renew acquaintance with mentors and friends of other days and to meet others who have come in to help guide the School of today.

There is something stirring about life's firsts. One feels so keenly one's privilege as one stands on the very thresholds of history. The homecoming brought two never to be forgotten firsts to those who were fortunate enough to be present—the first chapel-service in the new chapel and the first step in the four-fold dedication by which four deeply interested groups will offer this fifth home of the Training School to God.

At nine o'clock on Wednesday morning, September 10, the faculty and homecoming girls gathered in the beautiful new chapel to hear Dr. Sampey lead this first chapel-service. He spoke on Mary and Martha and that home in Bethany where Jesus loved to visit. He emphasized the common faith they had in Jesus—a faith which we today should try to match.

Classes and conferences with Seminary pro-

lessons as leaders finished out the morning; the afternoon was given over to a business-meeting of the Alumnae Association, so protracted that finally it had to be adjourned until next morning. Prayer-meeting came that night and with it Isabella Moore's dramatic story of her experiences on the Zamzam and afterward.

Dr. Carver led chapel on Thursday morning and a stirring message he brought of that sure triumph of God's Kingdom in a day when every knee will bow, every tongue confess that Christ is Lord of all. Another business-session of the Alumnae Association, moving messages from many of the missionaries present, informal meetings of various interests-groups brought the day to a close and time for the dedication.

The dedication was a service beautiful and impressive in its quiet simplicity. To the processional hymn, "He Leadeth Me", the white-clad girls marched into the chapel and took their places, with Hannah Reynolds as president of the Alumnae Association presiding. The congregation sang the School's hymn, "We Would See Jesus". Juliette Mather led in prayer. A special chorus sang the beautiful "Dedication" written by Rose Goodwin Pool for the Golden Jubilee of Woman's Missionary Union. Then Miss Littlejohn led an earnest,

practical, deeply thoughtful praise-service based on Paul's advice to Timothy which must live on for many a day in the hearts of those who listened.

At the close of Miss Littlejohn's talk the alumnae sang the lovely new "Alma Mater" written and directed by Mrs. Pool and adopted for the School at the meeting of the Alumnae Association on the previous day. Then Miss Reynolds led in a beautiful and impressive dedication-service written for the occasion by Miss Mather. After this the group sang the beloved Training School chant which is sung as a benediction for each graduating class at commencement; then the service was done.

All too soon, the girls began slipping away, by car and by train, to the work-a-day care that call them. It seemed like commencement, once more to help with hurried changes and last-minute packing and say food farewells at the door. By breakfast time on Friday, the twelfth, the crowd had slumbered down to three or four tables. Even these friends were soon on their way with a new thrill in their hearts and many a treasured recollection of the good times they had had at this their first homecoming to the new building which is henceforth to house their beloved School. Truly, it was good to be there!—*Willie Jean Stewart, Class of 1916*



PAUL'S PRESCRIPTION for a CHRISTIAN PROGRAM

Eph. 5:19, 20; Col. 3:16; 1 Cor. 14:15

Arranged by Prof. I. E. Reynolds, *Seminary Hill, Texas*

I. Manner of Expression

1. "Speaking to yourselves" — His Word
2. "Teaching one another" — His Word
3. "Admonishing one another"—to accept and obey His Word

II. The Music Forms to Be Used

1. Psalms: personal communion, worship, personal
2. Hymns: doctrinal instruction
3. Spiritual songs: personal experience

III. Condition and Purpose of Heart of Those Taking Part (*Implies Christians only*)

1. Singing and making melody in your heart to the Lord
2. Singing with grace in your heart to the Lord
3. "Let the Word of Christ dwell in you richly in all wisdom"
4. "Sing with the spirit"
5. "Sing with understanding also"
6. "Giving thanks"
 - (1) "always"
 - (2) "for all things"
 - (3) "unto God the Father"
 - (4) "in the name of our Lord Jesus"

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

In an article, "Dawn of a New Day", published recently in *World Dominion* Alexander McLeish called attention to some of the significant facts which faced the World Missionary Conference and "confront us now", he said. Among these as he expressed it was the fact that—

"Africa presented a new picture, as that of the most Christian continent, with the smallest population and the largest number of Christians. The appeal of the Gospel was widely acceptable and tribal movements to Christianity were reported on every hand. Nigeria had its hundreds of thousands, rivaling the stories of mass-movements in India. Uganda, Urundi, Congo, Angola and South Africa had also a great story to tell. There were indeed large areas of French West Africa not reached and other tribes and peoples elsewhere, but the story was one of steady advance."

Studying as we shall be the interesting account of our southern Baptist work in Nigeria in this month's program other items concerning Nigeria should prove of interest—such as the following:

Nigeria has a population of about twenty million and, after India and the United Kingdom, is the country of the largest population in the British Empire. Southern Nigeria, where southern Baptists are at work among the Yorubans of whom there are about three million, has had its contacts almost exclusively with Europe, especially with Great Britain. The English language and English dress are the criterion of culture. Schools are overflowing and churches are found everywhere. Christians, though still a minority, have an influence out of all proportion to their numbers and we are told that from the ranks of the Christians are drawn the men who are trained by the government for work of skill and responsibility.—Northern Nigeria, with a population of eleven million, has had its contacts with the Mediterranean countries of North Africa and through the Eastern Sudan with Arabia. When in 1900 Great Britain assumed the protectorate, Mohammedanism was well established with about six million adherents, a fact which will doubtless explain the following item.

The spread of Christianity has been slower in northern Nigeria than in many other parts of Africa. There are in this province five leper settlements in which the missionary interests co-operate with the government in the matter of maintenance. We note with interest that the government has been demanding in the agreement for the conduct of these settlements that no Christian teaching be given to those under eighteen years of age. The missionaries propose to get this amended to read, "Without the parents' consent".

Since the victory by the British over the Italians, Ethiopia is once again open to missionaries and, though it is not practical to send new missionaries to that country, some who were interned there are at work. One of these, D. C. Henry of the United Presbyterian Church of North America, reports that many Nigerian troops now being used by the British in Ethiopia have been educated in mission schools.

In a letter the Bishop of Central Tanganyika writes: "As I watched the battalions of African soldiers marching to the front in another part of Africa I could not help feeling the sorrow and shame of our civilization, and yet, at the same time, pride and joy in seeing so many sturdy African soldiers ready to lay down their lives, led by their white officers for the cause of freedom, righteousness and truth. May they come to know Him who is the Way, the Truth and the Life was my prayer for them as they marched past me singing—Africans from all parts of Africa."—*World Dominion*



*N*OVEMBER, the *eleventh month* of the year, distinctly emphasizes the eleventh hour toward the annual goal for ROYAL SERVICE. The magazine's records show that during the first eight months of 1941 there was an increase of 7125 renewals and new subscriptions compared with the same period last year. The magazine's records also encourage the reasonable expectation that **this year's goal of 104,500 will be reached** if the societies, circles and other friends will send in their renewals and new subscriptions as faithfully as they did last fall. *Therefore please promptly*

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*C*HRISTIAN hearts should respond more generously than ever to the American Red Cross appeal at this time of the year. In addition to its merciful ministrations in this country there is its large aid to innocent victims in war-stricken lands. Let its appeal touch your heart as it issues its

ANNUAL MEMBERSHIP ROLL CALL
NOV. 11-30.

