

# Royal Service



VOLUME 42 NOVEMBER, 1947

NUMBER 5

# ROYAL SERVICE

SUCCESSOR TO OUR MISSION FIELDS

OFFICIAL ORGAN OF  
WOMAN'S MISSIONARY UNION

NOVEMBER, 1947

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No. 5

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An Alabama W.M.U. member writes: "Often I told our women that ROYAL SERVICE was the 'most of the finest' I could imagine for 50c. I wondered what 'magic' was used to achieve it! So I am not surprised at the increase in price. I believe our women know how priceless the magazine is in our work and will be glad to pay the \$1." How to remit is explained on this page. Your enthusiastic help in securing renewals and new subscriptions will be greatly appreciated. See also page 25.

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# EDITORIAL

## "Obedient from the Heart"

ROMAN Christians were the ones to whom the constraining words of this article's title were first entrusted (*Romans 6:17*): "Thanks be to God that . . . ye became obedient from the heart to that form of teaching whereunto ye were delivered." Remembering that God's Word also says (*Proverbs 4:23*), "Out of the heart are the issues of life", it is pleasing and can be increasingly profitable to meditate upon some of the ways in which we, as W.M.U. members, may this glorious autumn give glory unto God by according praise unto Him and by being joyfully "obedient from the heart" in promoting His Kingdom.

Certainly Jesus anticipated such obedience when He commanded (*John 4:35*): "Lift up your eyes and look on the fields". Among the many ways in which W.M.U. members may obey this command is through the use of their monthly or more frequent missionary programs and through their recommended Reading Circles, Missionary Round Tables and mission study classes. Every month this magazine carries a review of a mission book with practical suggestions for the teaching thereof. It is also true that each state W.M.U. office is eager to give advice as may be requested concerning some specific book or as to recommended books. November is naturally the month to study concerning at least two major interests: (1) *stewardship* in anticipation of the Every Member Canvass; (2) *foreign missions* in preparation for the December Week of Prayer.

Certainly Jesus also anticipated that His followers would be "obedient from the heart" when, facing a hungry multitude, He commended: "Give ye them to eat". As W.M.U. members we can generously share from our much or our little with fellow-Baptists and other hungry people in Europe and the far east. The state W.M.U. officers will gladly give an address or addresses so that packages of food and clothing may be directly sent. In making out the list of things to buy and in the actual packaging of them there comes into one's soul a veritable flood of thanksgiving to God that we live in favored America and that He has opened up "a highway . . . and a way" whereby we may share with the pitifully poor in foreign lands. If for any reason you or your circle or your society cannot pack the individual boxes, there is the easier way of sending relief through the Southern Baptist World Service Center at 740 Esplanade Avenue, New Orleans 16, La. To that center for shipment over-seas may be sent any clean and usable clothes for children or women or men; use parcel post or *prepaid* express. "Freely ye have received, freely give!"

Certainly Jesus anticipated, too, that His followers in the first and each succeeding century would give of their money for the financing of His Kingdom. Paul (*1 Cor. 16:2*) reminds that Jesus once said: "It is more blessed to give than to receive". Likewise Luke (*6:38*) vividly describes the occasion when Jesus commanded: "Give and it shall be given unto you!" It is also true that Jesus and Paul both affirmed that "the laborer is worthy of his hire" and that tithing was commendable. "This ye ought to have done" (*Matt. 23:23*)—and that giving should also be regular and proportionate—"Upon the first day of the week . . . as you have been prospered" (*1 Cor. 16:2*). Accordingly at this time of the year southern Baptists are especially urging the Every Member Canvass and the Three-months' Tithing Test. As W.M.U. members we can greatly promote both projects in our churches; additional rewards are apt to be the attainment of such W.M.U. goals as: "Every resident woman member of the church contributing to missions", "A 10% net increase in the number of tithers".

Certainly Jesus also longed for His followers to be "obedient from the heart"  
(Concluded on Page 25)

## STEWARDSHIP

Mrs. Clyde V. Hickerson, Virginia  
Southwide Stewardship Chairman

### Women Can Find a Way

Dr. J. Howard Williams, Dallas, Texas

Executive Secretary

Texas Baptist Convention

\$100,000,000—one hundred million dollars! Even in this day of high finance, these figure are all but overwhelming! Yet, one million southern Baptists tithing would give that vast amount of money. The other five million southern Baptists might give another half hundred million if they were enlisted.

Month before last we had an excellent article by Dr. Duke K. McCall, setting forth the plan of southern Baptists to enlist a million tithers this year. Doubtless you understand fully the plans as they are set forth there. Woman's Missionary Union has set for its goal the enlistment of one-third of the million and its record inspires confidence. One of the commendations of the W. M. U. is that it inspires the missionary spirit and giving beyond its own organizations.

Many women are faced with perplexing problems as they seek to enlist others in the faithful army of good stewards. Many women do not have a regular income. Others do not have any regular allowance from their husbands from which they can tithe. Others have unsympathetic husbands who may be even antagonistic to the work they are seeking to do in and for their churches. These things may add up to the simple but very perplexing question, "How can I tithe?"

Dear Dr. J. B. Gambrell used to say: "We do not have to do what we cannot do". The Lord does not expect the impossible. The Lord does expect us to do that which we can. The ideal is attained when both husband and wife are Christians. When the house is one in the matter of stewardship, giving is no problem. But some are saying: "My situation is far from ideal. I am given only enough to buy the necessities of life and I am called upon to give an account of every dime of it". If such is true and giving would create a domestic difficulty, I think the Lord Himself would understand. My mother was a woman and so is my wife and I know that women find a way to do many things that seem impossible. I am sure there are many women, giving little or nothing now, who could through prayer and careful study find ways to share more fully in the program of world redemption. Any woman who faithfully tithes any funds which she controls can rightly call herself a tither. Many will need to emulate that worthy widow of old, of whom our gracious Savior said: "This poor widow hath cast more in".

The overwhelming need of the world urges us to become worthy stewards. The physical hunger of hundreds of millions haunts us; the mental confusion of added millions at home and abroad challenges us; the spiritual destitution which all but envelops the earth at this hour calls for a spirit of sacrificial giving and living. Added to this, we face organized movements among millions with world-wide goals, the full success of which movements would overwhelm our Christian program and turn back the clock of human progress. To be specific, communism is making a definite bid for world conquest. Its devotees lay no claim to property. They are subject to and slaves of the state. They mean to win. Many of them sneer at the Christian movement as something which is antiquated, insufficient and insignificant even in the thinking and conduct of its own followers. The best and only adequate answer to this is real stewardship by millions of Christians. The enlistment of one million tithers will be a most significant achievement. It will result in the advance of evangelism, education and missions in our cities, associations, states, the nation and the whole world.

## November—Stewardship of the Tithe

The tenth shall be holy unto the Lord—*Leviticus 27:32b*.  
These ought ye to have done—*Matthew 23:23b*.

Doctor G. E. Thomas says: "Proportionate giving, with the tithe as a minimum, is not the end of Christian living, but it is an essential beginning". The Old Testament plainly teaches the law of the tithe; coming over into Jesus' time it seems impossible to find any new or different teaching. Bishop Cushman suggests that "the only difference seems to be that the New Testament exhorts Christians to do as a matter of loving loyalty what, in the old dispensation, was a matter of law". Doctor W. H. Baylor of Maryland has given us the following outline on the tithe:

Abraham commenced it.  
Jacob continued it.  
Moses confirmed it.  
Malachi commanded it.  
Jesus commended it.

If we refuse to tithe  
we condemn it.

In which column is your name written?—Mrs. Harold B. Tillman, Arkansas



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### Early and Important Announcement

The dates for the 1948 W.M.U. Conference at Ridgcrest will be July 29—August 4. The opening service will be on Thursday night, July 29; the closing service will be on Wednesday night, August 4. Hotel rooms for those inclusive dates will not be available until the afternoon of the 29th and must be released in the early morning of the 4th. The Ridgcrest Management will announce in due time when it will be ready to receive requests for hotel reservations.

## Why I Am a Missionary—A Call to Royal Service

I WAS the youngest child in the family; my life was blessed with Christian parents, brothers and sisters and also Christian teachers. "Ma'm Ca'line" was among the most beloved of my family and acquaintances. It was she who taught me to walk; she planted many profound truths in my young mind. It was difficult to erase some of these teachings in later years; for instance, it was not until I began a thorough study of the Bible while at the Training School in Louisville, Ky., that I was surprised to learn that there was not in bold type on those sacred pages: "A whistling woman and a crowing hen will never come to any good end"—a number of other lessons had to be re-learned as well!

The black people were in our home to help with the work and on the farm; we were taught to treat them with kindness and consideration. My mother did not allow my sister and me to play with the Negro children; I distinctly remember some dismal evenings in a dark room apart from the family circle because I had run away into the cotton-field to play with a little black girl.

My mother was a Methodist, my father a Baptist; it was in the little Ebenezer Baptist Church that we attended Sunday-school, Sunbeam Band etc. We were exceedingly fortunate in having excellent leaders for these organizations; and surely no school teachers ever worked harder to plant seeds of righteousness in the hearts of young people than did those in that little country school.

The happy years went by only too fast, and then I was in college and later was a teacher myself. Suggestions continued to come to me, one way or another, that I should attend the W.M.U. Training School in Louisville. I was not interested; but at last I saw and felt the Lord's hand in it all, so in the fall of 1918 I entered the Training School where I spent two of the most joyous years of my life.

During the summer months my sister-in-law and I had the Negro children come on Saturday afternoons to learn the Sunday-school lesson, Bible stories, songs etc. Generally there were sticks of red pepper mint candy that made many nice white teeth shine out behind merry smiles. At an associational meeting at Ebenezer church these Negro children gave a demonstration of what they had learned at the "wood-pile meeting" each Saturday afternoon.

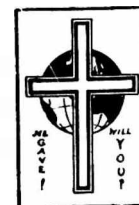
In the very first days at the Training School I began to hear many of the young students, both men and girls, tell of their experiences in becoming volunteers for various mission fields. My thoughts did not run so far away, for I hoped to work with the Negroes in our country. Many missionaries were at home on furlough during 1918-20; naturally they visited the Seminary and Training School where I heard them speak. Each time I listened to one I felt restless and rather unhappy and resolved that I would not hear others, but each time I was present when one spoke! It seemed that every conversation with my classmates and friends turned to foreign missions, and the same seemed true of every sermon I heard. Even the Bible lessons seem directed to me. One night I tried to face honestly the question of going to Africa (for that is the only field that ever presented itself to me) and after hours reached the conclusion that as long as my mother lived I would remain with her and, after that, if the Lord still wanted me, I would go. I was so satisfied with the decision that I immediately fell asleep. However, the next day I was again completely unsettled and unhappy by what I heard in the New Testament class concerning the meaning of Matthew 8:21-22. I refused to alter my decision. I stopped going to church, would not hear the visiting missionaries speak and refused to discuss with my friends anything about mission work or mission fields. One Sunday night, alone in my room, when all the others had gone to church I read Luke's account of Peter's denial of Jesus. It was very real to me as the Lord turned and look at Peter. I realized that my refusal to do what my Lord wanted me to do would bring pain to His heart but I held my decision to remain in the homeland as long as my mother lived.

The Praise Services at the Training School were indeed mountain-top experiences, and the one on January first 1919 was no exception. According to our usual custom we met in the sun-parlors for a prayer service in preparation for the service soon to follow in the chapel. I did not pray. I did not want to pray, neither did I want to attend the Praise Service. But the Lord let something happen to me as we lined up two by two to march down the aisle of the beautiful and sacred Heck Memorial Chapel, and I knew that I was a different Neale Young from the one in the sun-parlor prayer meeting only a short time before. I do not remember much that the leader said. Perhaps her words were drowned out by the Lord speaking to me so clearly and distinctly, saying that He wanted me in Africa. After a hard fought battle I resolved to go to Africa, but I did not want to make my decision public; in fact, I wanted no one to know about it. The surrender was not complete, and the struggle continued until I was ready there in that service to stand up and say publicly that God wanted me to work with the black people in Africa and not in South Carolina and that I was ready to go.

Sequel No. 1—At the same hour the Praise Service was being held at the W.M.U. Training School in Louisville another service was being held at the little Ebenezer Baptist Church, where for several years on Thanksgiving night the members met to thank God for His blessings and to bring their thankoffering. Due to the influenza epidemic raging in the fall of 1918, this service was postponed until the night of January 1st, 1919. The gift that night was sufficient to support two missionaries on the foreign field, and prayers went up from the hearts of the devoted little group that God would honor that church by calling these two from among their number. God heard those prayers and answered them when in 1920 Ruth Pettigrew sailed for China and I for Africa.

Sequel No. 2—When I had been in Africa only a little more than a week my mother passed away suddenly. My brother wrote: "Mother has gone where she can be equally near to each one of us". I had left on Christmas Day for Africa, so I was the last Christmas gift she gave. She was happy in my going and I did not have to feel that she was taken in order to open up the way for me to serve in Africa.

Sequel No. 3—Twenty-eight years have passed since that January night when I surrendered my life to the Lord for service in Africa, and my only regret is that I have not been a better witness for Him. Jesus said "Go ye . . . and I am with you", and that promise has never failed.—Miss Neale C. Young, Nigeria, West Africa



## Missionary World Map

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Paper, Unmounted .....	2.75

## Thy Kingdom Come

Mr. George B. Fraser, Washington, D. C.  
President Executive Committee  
Southern Baptist Convention

THE daily prayer of Baptists is "Thy Kingdom come", yet far from arriving the world today is in a most tragic condition. This is written from Copenhagen, Denmark, while the writer is in attendance at the Baptist World Congress. The theme is "The World Responsibility of Baptists" and across the front of the platform is a banner "Every Baptist a Missionary". Over five thousand Baptists of all races around the world have already registered their attendance. The speakers have graphically portrayed the plight in Europe as well as the other countries as a result of the late world conflict. Material relief is imperative but more important are the spiritual needs which can only be supplied by the Gospel of Christ.

In session after session the speakers have emphasized the necessity of every Baptist being a personal winner of others for the Kingdom of God. It is recognized that the winning of souls is a personal matter and for this task every Baptist must be an evangelist. The spread of Christianity depends upon the consecrated life and the personal word of the Christian to the unsaved soul. The person outside the church will respond if approached and touched by the Christian at his side each day.

Nineteen centuries ago Christ had compassion and a concern for the multitude who, He said, were like sheep without a shepherd. Christ then commanded us to make disciples of all nations, beginning at Jerusalem. This command is an imperative for southern Baptists. We must have a spiritual concern for the sick and suffering humanity in this day of world disorder and unrest and we must begin in our home town and community.

"Be ye doers of the Word and not hearers only". We pray "Thy Kingdom come". As Baptists we must put our words into action and endeavor to bring His Kingdom in by personally speaking to those around us in our own community who do not know Christ. Dwight L. Moody, the famous evangelist to large mass audiences, in answer to the question as to the best method to win souls, said: "Go after them one by one". The individual testimony of a consecrated Baptist will win others to Christ.

Christ asked Peter three times, "Lovest thou Me?" Love of Christ is in the center of every life that is consecrated to Christ. With Christ in the center the Baptist will have a passion for winning lost souls which is the primary task of the Christian. Every Baptist should by personal work be a seeker of souls for Christ. Christ when on earth did not attempt the task alone. He sent His disciples and apostles into the towns and villages of Israel. The Kingdom of Christ today needs the personal help of all Baptists in its major task of winning the world to Him.

Think what will be accomplished if each one of our six million southern Baptists should win another to our Savior this year. Many will bring more. But if each individual Baptist will have a spiritual concern for the unsaved and go forth in his own community as a personal evangelist our whole southland can be evangelized.

We pray that the Lord will send a revival. This revival will begin in us when we have a spiritual concern for our fellow man. If you have such a concern will you not like to join the host of Baptist women who are signing the Prayer League Covenant Card as a reminder to pray daily for a world-wide spiritual revival? (Cards may be secured free in any quantity by writing to Baptist Hour, 427 1/2 Moreland Avenue N. E., Atlanta, Ga.) What a spiritual revival we would have if each Baptist speaks to at least one unsaved person each week. In your community start this week and speak to some one concerning his spiritual life.

I pray that southern Baptists may have the passion to be soul-winners.

## CALENDAR of PRAYER

NOVEMBER, 1947

Mrs. W. C. Henderson, Arizona

I WILL strive to raise my body and soul daily into all higher powers of duty and happiness—not in rivalry or contention with others but for the help, delight and honor of others and for the joy and peace of my own life.—John Ruskin

### 1—SATURDAY

Misses Hilla Watson, (Mrs. Corolla Leavell, educational evangelism, Miss Lucy Smith, secretarial evangelism, Shanghai, China. That thou mayest prosper in all that thou doest and whithersoever thou turnest thyself.—1 Kings 2:3

### 8—SATURDAY

Rev. and Mrs. S. L. Isaacs, Gallup, Nev. and (Mrs. S. Sieg, Laguna, N. M., evangelism among Indians. God put no difference between us and them, purifying their hearts by faith.—Acts 15:9

### 2—SUNDAY

That the Three Months Tithers' Enrollment Campaign may steadily gain in numbers and in joy to those thus enlisted. Take diligent heed to do the commandment and the law.—Josh. 22:5

### 9—SUNDAY

Royal Ambassador Focus Week, Nov. 9-15. Come, I pray you, and hear what is the work that cometh forth from the Lord.—Ezek. 33:30

### 3—MONDAY

State W.M.U. annual meetings—Arizona, Phoenix, Oklahoma, Tulsa, Nov. 3-4. Show forth the praises of Him who hath called you out of darkness into His marvelous light.—1 Pet. 2:9

### 10—MONDAY

State W.M.U. annual meeting, Texas, Amarillo, Nov. 10-11. The way of the Lord is a strength to the upright.—Prov. 10:29

### 4—TUESDAY

Dr. and Mrs. H. D. McCamey, medical evangelism, Ogbomoso, (Miss Edyth Montroy, Two, (Miss Martha Tanner, Abeokuta, Nigeria, educational evangelism. The Lord is my helper and I will not fear what man shall do unto me.—Heb. 13:6

### 11—TUESDAY

Dr. and Mrs. R. E. Bedden, Dr. W. L. Wallace, medical evangelism, Wuchow, China. The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.—Phil. 4:7

### 5—WEDNESDAY

State W.M.U. annual meeting, California, San Diego, Nov. 5-7. Stand fast and hold the traditions which ye have been taught.—II Thess. 2:15

### 12—WEDNESDAY

That prayerful preparation be made for commemoration of 60th Anniversary of Woman's Missionary Union. I will strengthen thee: yea, I will help thee: yea, I will uphold thee with the right hand of My righteousness.—Isa. 41:10

### 6—THURSDAY

Rev. and Mrs. J. B. Parker, El Paso, Rev. and Mrs. G. M. Hanks, Big Springs, Tex., evangelism among Mexicans. Follow peace with all men and holiness, without which no man can see God.—Heb. 12:14

### 13—THURSDAY

Rev. F. Melendez, Rev. L. Quilo, Guatemala City, Rev. C. Quilo, Escuintla, Guatemala, Rev. F. Zelaya, Choluteca, Honduras, evangelism. Blessed be the name of God forever and ever, for wisdom and might are His.—Dan. 2:10

### 7—FRIDAY

Baptist believers in Manchuria. I have trusted in Thy mercy: my heart shall rejoice in Thy salvation.—Psa. 13:5

### 14—FRIDAY

Rev. and (Mrs. R. E. Johnson, educational evangelism, Victoria, (Rev. and Mrs. S. P. Jackson, evangelism, Mutom, Brazil; also Etta Jeanne Johnson, Margaret Foud student. When my soul related within me I remembered the Lord and my prayer came in unto Thee.—Jonah 2:7



## Calendar of Prayer for November

### 15—SATURDAY

Rev. and Mrs. E. Wolfe, Ft. Worth, Tex.  
J. Grijalva, San Antonio, Texas, evangelism among Mexicans.  
The Lord thy God is the midst of thee is mighty —Zeph. 3:17

### 16—SUNDAY

That members of Woman's Missionary Union may strive to observe all points of the Moral Standards of the Union—particularly as to Family Altars  
Exalt ye the Lord our God and worship at His footstool, for He is holy. —Psa. 99:5

### 17—MONDAY

For churches preparing for Every Member Canvass  
The God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus —Rom. 15:5

### 18—TUESDAY

That God's Spirit will lead in the effort for a world-wide spiritual revival  
Give thanks unto the Lord, O all ye saints of His Name: make known His deeds among the people —1 Chron. 16:8

### 19—WEDNESDAY

†Mrs. Frank K. Pool, \*Miss Jewel Smith, Miss Silvia Silva, educational evangelism, Havana, Cuba, also Emily Pool, Margaret Ford student  
Our Gospel came not unto you in word only but also in power and in the Holy Ghost —1 Thes. 1:5

### 20—THURSDAY

†Miss \*Dorine Elliott, †Helen Meredith and †Carrie Spears, educational evangelism, Barranquilla, Colombia  
The righteous Lord loveth righteousness. His countenance doth behold the upright —Psa. 11:7

### 21—FRIDAY

Rev. and Mrs. C. B. Melancon, evangelism among French, Beaumont, Tex. and Mrs. S. R. Rivera, evangelism among Mexicans, Mission, Tex.  
The Father judgeth no man, but hath committed all judgment unto the Son. —Jno. 5:22

### 22—SATURDAY

Rev. and Mrs. W. C. Hooker, Snodgrass, †Miss Lydia Greene, Canton, educational evangelism, †Miss Margie Shumate, Sun King, China, evangelism  
He saved them for His Name's sake, that He might make His mighty power to be known —Psa. 106:8

### 23—SUNDAY

That the need of the world to know the saving Gospel of Christ Jesus may be preached with power and that young people will be led to surrender for missionary service and that their parents shall be willing for them to go  
Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest. —Luke 10:2

### 24—MONDAY

Rev. and Mrs. W. Cochran, Stambaugh, Rev. and Mrs. L. Hancock, Hamilton, Oklahoma, evangelism among Indians  
Deal courageously and the Lord shall be with the good. —11 Chron. 19:11

### 25—TUESDAY

Rev. and Mrs. S. S. Stover, Bello Horizonte, Rev. and Mrs. J. B. Underwood, Campinas Grande, Brazil, educational evangelism  
They went out and preached that men should repent —Mark 8:12

### 26—WEDNESDAY

†Miss Frances Curb, †Miss Rebecca Tarry, educational evangelism, Tampa, Fla. Mrs. Aurelia Baez, emerita  
What God is there in Heaven or on earth that can do according to Thy works? —Deut. 10:17

### 27—THURSDAY

That this day may be observed in humble thanksgiving unto God throughout the United States and that the influence of reverence for God's providence may be felt in all places  
That He may incline our hearts unto Him, to walk in all His ways and to keep His commandments —1 Kings 8:58

### 28—FRIDAY

Rev. and Mrs. R. A. Collier, Pawnee, Rev. S. Kent, Perkins, Mrs. Thomas Wade, Fairbairn, Oklahoma, evangelism among Indians  
He which converteth a sinner from the error of his way shall save a soul from death. —Jas. 1:21

### 29—SATURDAY

Rev. and Mrs. L. Gloria, Cotulla, Rev. and Mrs. R. Hernandez, Brownwood, Tex. and Mrs. Ramirez, San Angelo, Texas, educational evangelism among Mexicans  
They ceased not to teach and preach Christ Jesus —Acts 5:41

### 30—SUNDAY

That emphasis in all S.B.C. churches be placed on the Week of Prayer and Lottie Moon Christmas Offering for Foreign Missions, Dec. 1-5, and that all other programs will give way for this observance  
We do not present our supplications before Thee for our righteousness but for Thy great mercies. —Dan. 9:18

†Attended W.M.U. Training School  
\*Attended Southwestern Training School  
†Attended New Orleans Baptist Theol. Sem.  
†Former Margaret Ford Student  
†On Furlough

## FAMILY ALTAR

Mrs. W. H. Gray, Alabama

### TOPIC: Peoples of Africa

"Thy mercy is great".

1st Day—Psa. 108:1-6; James 4:11-17  
2nd Day—Rom. 9:14-23; James 5:13-20  
3rd Day—Jas. 2:13-26; 1 Pet. 1:1-9  
4th Day—Phil. 1:1-8, 21, 27-29; Dan. 1:1-3  
5th Day—Phil. 2:1-8; Dan. 1:9-20  
6th Day—Phil. 3:7-16; 1 Pet. 3:8-17  
7th Day—Psa. 138:1-8; 1 Pet. 4:1-10

"This then is the message".

8th Day—1 Jno. 1:5; 1 Pet. 4:12-19  
9th Day—Jno. 1:19-28; 1 Pet. 5:6-11  
10th Day—Jno. 1:29-40; 11 Pet. 1:1-4  
11th Day—Jno. 3:1-13; Luke 2:40-52  
12th Day—Jno. 11:1-27; Matt. 5:3-16  
13th Day—Jno. 11:28-57; 11 Pet. 3:9-18  
14th Day—Jno. 12:1-8, 32-36; Phil. 4:1-4

"With Thanksgivings and with Singing"

15th Day—Neh. 12:27-43; Gal. 5:19-26  
16th Day—Isa. 51:1-6; Jude 17-25  
17th Day—Isa. 62:1-12; 1 Jno. 1  
18th Day—Acts 2:41-47; Jno. 21:1-13  
19th Day—Col. 4:1-6; Jno. 21:14-25  
20th Day—Eph. 5:20; 1 Cor. 13  
21st Day—11 Cor. 9:16-15; 1 Jno. 3:1-9

"Let all the people praise Thee".

22nd Day—Psa. 67:1-7; 1 Jno. 3:16-18  
23rd Day—Psa. 66:1-20; 1 Jno. 3:19-24  
24th Day—Psa. 84:1-13; 1 Jno. 4:1-7  
25th Day—Psa. 98:1-9; 1 Jno. 4:10-19  
26th Day—Psa. 99:1-9; Acts 4:1-10  
27th Day—Psa. 104:1-35; 11 Jno. 1-6  
28th Day—Psa. 105:1-45; 1 Jno. 5:10-15  
29th Day—Psa. 112:1-10; Jno. 15:1-14  
30th Day—Psa. 150:6; 1 Jno. 5:1-7

Note: The above 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.



## "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 harvests.

Intercede that nations may realize that peace is a "fruit" of the Holy Spirit of God and that righteousness precedes peace.

Pray for truly Christian statesmanship in national and international conferences.

"Give thanks and sing" for joy that young people are called of God to do definitely Christian work; pray that their parents will encourage them to heed this call and to train for such service.

Pray that the observance of "Church Night of Stewardship" will persuade many to tithe; pray also for the S.B.C. goal of a million tithers and that the vast majority will tithe steadily.

Pray for a world-wide Spirit-led revival.

Intercede for observance of December 1-5 Week of Prayer and Lottie Moon Christmas Offering for Foreign Missions.

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## BOOK REVIEW and STUDY SUGGESTIONS

Miss Willie Jean Stewart, Tennessee

### Committed unto Us

**M**OST Christians probably need to be called back to the primary task of winning others to Christ. It is so much easier to busy themselves with minor matters, however important, than to evangelize the world that they seem to be in danger of becoming full-leaved trees without fruit. This, Dr. Willis Lamott—former missionary to Japan and now director of the Department of Missionary Education for the Presbyterian Church in the U. S. A.—seeks to avoid through this book on world evangelism. His text offers an embarrassment of riches to the teacher, yet it should be a most profitable study in preparation for the Lottie Moon Christmas Offering. Order the book from your Baptist Bookstore, prices: paper \$1, cloth \$1.50.

**Session One—Chapters 1, 4.** Try to make these chapters a strong incentive to personal effort to evangelize here at home and an enriched understanding of the world purpose of Jesus. After a brief introduction, ask six students to give the illustrations of devoted witnessing on pages 1-4. Answer the question, "Why do they do it?" as on pages 4, 5, 6. Lead a discussion of what conversion is and what it implies by using experiences of class and the text. Discuss reasons for Christians' seeming impotence as soul-winners today. Using a map, present areas of need in America (chapter 4). On blackboard show that only one in five is nominally Christian, only one child in two has any religious education. Let three students discuss effects of migration, ways of reaching Jews and Catholics, significance of the sects. Sum up need of America and its implications for world evangelism.

**Session Two—Chapters 2, 3.** Help the class see how much remains to be done in the lands already reached by the Gospel. Call attention to the marvelous success of one hundred-fifty years of modern missionary movement. Using a map, show what remains to be done and the imperative need for advance. Let class discuss missions and war and some mission problems of today. Present briefly the situation in Europe today, using current sources to bring the text up-to-date. How can evangelism save the day?

**Session Three—Chapters 5, 6, 7.** Try to show what mission efforts have done and how missionaries need to go on from there. Begin with map study the author suggests. Dramatize or show in a series of posters the familiar steps by which churches have been planted in the fields. Use illustrations from text. Let the class discuss the value of the various institutions which have been used on mission fields and the value of a blameless life, as well as its inadequacy without direct witnessing. Discuss group evangelism—its occasional successes and its dangers. Present the need for a comprehensive approach. Divide the class into four sections and let each present in its own way one of the modern missionary approaches: as mobility, audiovisual, radio, Christian literature. Sum up the main points of the lesson.

**Session Four—Chapters 8, 9.** Wise readers will not be troubled about the author's use of "church" but will make their own translations into the common usage of Baptists. The point to emphasize is the importance of the fellowship and opportunity of the churches. Discuss need for cooperation between the "sending" churches and the indigenous churches and church organizations in the various "receiving" nations. Let appointed students illustrate the churches' functions as "light", as "leaven" and as points of contact with areas of distress and conflict. Present the idea of the "larger parish" and show its effectiveness. Lead the class to define a "revival" and to recall some effective revivals of the past. Add the author's examples of revivals in mission lands. Contrast revivals and revivalism and show the true place of the evangelistic meeting in the churches of today. Let some one

who has had experience with it report on the "Youth for Christ" movement. Show how any revival must come (p. 183). Illustrate with the effort of the Home Mission Board and Woman's Missionary Union to enlist a million persons in a prayer league for a spiritual revival. (For the Prayer League Covenant cards write to the Baptist Hour, 427½ Moreland Avenue N.E., Atlanta, Ga. They are free.) Let a competent member discuss the relationship of the churches to effective revivals. Ask three women to present two effective methods of evangelism and discuss some successes of today. After a season of prayer seek new members for the prayer league. (See page 8 of this magazine.)

**Session Five—Chapters 10, 11.** Try to help each member of the class realize her responsibility, recognize her opportunity and feel the spirit of devotion which will cause her to take her place in the effort to evangelize the world. Ask one student to present the basic responsibility of the family and another the opportunity of the church for religious education and evangelism. Let a third present the task of the Sunday-school. Note the readiness of youth to evangelize and some ways of preparing them for this service. Go on to show that the problem is an adult one. List some things which can be done. On blackboard or charts show from church reports what your own church is doing to evangelize its own constituency and what it is contributing to world-wide evangelism. Raise the questions: "Is this enough? How can we, this class, help our church to do more?" Make definite plans for some activities which the class will undertake as an outcome of this study. Suggest that in the final analysis the problem is individual and that the Gospel is committed unto "me" as an individual Christian. Note the effect of witnessing by Christian concern for the social situation, by word and by life and in the fellowship of the church. Appeal for deeper personal commitment and more faith that the power of God can work miracles of evangelism through "me".



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## BIBLE STUDY

Dr. W. O. Carver, Kentucky

### Arise! Shine! For Thy Light Has Come

Isaiah 59:20—60:5

**A** GAINST a dark background of apostasy and failure (Isa. 59:1-15) the Eternal God takes upon Himself the burden of saving His people (16). He goes forth armored in righteousness, salvation and vengeance (17-18). He will bring it about that they "shall fear the name of the Lord from the west and reverence His glory from the rising of the sun" (19).

With this background and assurance God proceeds, in our passage, to tell by what plan and by what means He will thus produce a new order of glorious life on the earth.

1. First of all, and as the center, source and force of all His undertaking:  
"A Redeemer will come to Zion

And to them that turn from unrighteousness in Jacob" (59:20).

This word of the Lord announces a *continuous method*. His Redeemer came once, in the great turning point of all history. He comes ever, again and again, and marks new turning points as He creates new eras of redemption. To His spiritual Zion He comes, to such as turn from unrighteousness in His Church.

2. The Lord enters into an *eternal covenant* with His Redeemer and with the saved seed of the Redeemer, with the Christ and His Church. Christ and the Church constitute in His plan one unit for saving and for glory, as Paul so profoundly develops in Ephesians. The covenant is that "the Spirit of God upon Redeemer and seed, and His word in the mouth of the Redeemer and the mouths of the seed shall continue from generation to generation even forever". The seal of the Eternal God is put on this covenant (21). The Holy Spirit came upon the Redeemer at His baptism and the same Spirit of power came upon the Church to produce Pentecost. The word of God came to Redeemer and to His seed. Spirit and word continue to come. This is the plan. This is the promise. This, the duty and the call.

3. *The summons is sounded and the need and the success of the response*, in the stirring words of 60:1-3:

- (1) The summons: "Arise! Shine!"
- (2) The privilege, the duty, the encouragement:  
"For Thy light is come.  
And the glory of the Lord is risen upon Thee!"
- (3) There is desperate need for this light:  
"For, behold, darkness shall cover the earth  
And gross darkness cover its peoples".

- (4) You are their hope—their one hope but their good hope. You are not of the darkness:

"But the Lord shall arise upon thee  
And His glory shall be seen upon thee".

- (5) The outcome of the light of salvation shining upon the redeemed people in this plan will succeed abundantly:

"And nations shall come to thy light  
And kings to the brightness of thy rising".

4. Next follows an extended, *dramatic picture of the peoples turning from darkness* and death and eagerly seeking the salvation revealed in and by the redeemed people of God. The picture occupies all the remainder of the chapter and is immediately followed (chapter 61) by the words which Jesus chose for His sermon at Nazareth in which He described the purpose and character of His messiahship (Luke

## Circle Program



**EXPLANATORY NOTE:** The following program is submitted for use by the circles this month. Its suggested articles will be found in the following monthly missionary magazines: *Royal Service*, \$1 a year from 1111 Comer Bldg., Birmingham 3, Ala.; *World Comrades*, \$1 a year from same Birmingham address; *The Commission*, 50c a year from Baptist Foreign Mission Board, Richmond 20, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. Each one participating in the following program should have access at least to the magazine in which her article appears. (See also page 34 of 1947 W.M.U. Year Book and page 16 of this magazine.)

### TOPIC: The Sin of Racial Discrimination

**Devotional Theme:** This is My commandment, that ye love one another".—  
*John 15:12*

**A Planter Finds the Way** (See article in November issue of *Southern Baptist Home Missions*.)

**World Fellowship at Copenhagen** (See article in November issue of *The Commission*.)

**Building on Sure Foundations** (See article in November issue of *Southern Baptist Home Missions*.)

**"Are We Free?"** (See article in November issue of *The Commission*.)

**Feeble Knees Strengthened** (See article in November issue of *World Comrades*.)

**Omo Kelinde** (See article in November issue of *World Comrades*.)

**News of Plans etc.** (See pages 3-5, 8, 30-32 of this magazine.)

### Bible Study (Concluded from Page 14)

4:16-30). We include for this meditation only the first opening paragraph of the extended, imaginary description (verses 4-5). The saved seed with the missionary responsibility are thought of as a unit and addressed as if one person. They are invited to look all about on multitudes from all directions flocking in response to the shining salvation: "Lift up thine eyes round about, and behold" the grand panorama. We see them assembling there and yonder as they prepare to come to the Mount of the Lord, to the hill of His deliverance. We see them in their eager journeys along the highways, all "coming to thee, thy sons coming from afar and thy daughters too carried in the arms". "Look ye saints, the sight is glorious!"

"Thou shalt see and be radiant,

And thy heart thrill and swell

Because the sea's abundance shall turn its tides to thee

And the wealth of the nations flow unto thee"

With such a plan and such a promise, in such a time as ours, the word to every church and to every saved soul is: "Arise! Shine!"



## Business Woman's Circles

Miss Mary Christian  
W.M.U. Representative

To the Program Chairman

Since much of the mission work discussed in the program this month is supported partly or wholly by the Lottie Moon Christmas Offering, the program chairman is urged to keep this in mind in making her preparation, calling attention to it and urging the members to save for a generous offering in December. So much has to be included in the Season of Prayer program in an effort to present every field, until it might be helpful to make this November program on Africa the full presentation of that field for both months and use the brief time usually given by the B.W.C.'s to their Season of Prayer programs in December for other fields not so recently discussed.

Make this program a map study, a geography lesson if you wish. Order from your state Baptist Bookstore a wall map of Africa: a two color map (36x46 inches) may be obtained for 60c, a four color map (28x28 inches) for 25c; notebook outline maps (9x11 inches) on strong paper may be obtained for 3c each or 35c per dozen. It would be fine to have one of these small maps for each member with the program typed or mimeographed on the back side.

Inquire among friends of the community about African curios. Perhaps many could be borrowed for this meeting. Pictures of peoples and places of west Africa can surely be found in current magazines. If the members meet for supper preceding the meeting it would be attractive to have as table decorations an African village. A set of drawings to be cut out and assembled is advertised by the Baptist Bookstores for 25c.

### PRESENTATION of PROGRAM

Never fail to use the excellent devotional material (*Bible Study*) by Dr. Carver each month. Close this program with it; use also the hymns, watchword for the year and prayers as suggested for the opening of the meeting. (*For the Bible study and program material see pages 14, 18-25.*)

Since Mrs. George R. Martin, president of Woman's Missionary Union Auxiliary to the Southern Baptist Convention, along with Miss Blanche S. White, Virginia W.M.U. executive secretary, visited Nigeria on their way back from the Baptist World Alliance this past summer, why not have this program in the form of a broadcast and pretend Mrs. Martin is telling the women of the south what she saw? Let her message come last on the program and have one to represent her who would not only read and digest the material under the topics "Southern Baptists in Africa" and "Good News of African Baptists" but also be able to choose the most salient facts and present them in an interesting, brief way. Have a radio in the room all set for the talk and when that part is announced "tune in" on "Station WMU". Preceding this message on Baptist work in Nigeria today by one impersonating Mrs. Martin, have some preparatory discussion with the other members participating. Announce that a little later in the evening you plan to "tune in" on the message about Baptist work in Nigeria but that to appreciate it more fully you want to have a review of some facts about Africa, the country and peoples. Ask three members to be prepared to give these discussions as follows:

*First Speaker:* Africa—Size, Population and Peoples (See first topic in program material, "Meet the Africans")

*Second Speaker:* Government of Africa (For source material see topic, "Slave or Free?")

*Third Speaker:* African Religions (See in program material topic discussing these.)

The program chairman should point out on the map the section of Africa where

(Concluded on Page 26)

## Program Plans

Prepared by Miss Phancy Tallent, Tennessee  
W.M.U. Training School, Louisville, Ky.

**T**HE first step toward making your program interesting this month should be to become so familiar with the program material that you will not need to read it but will tell it in such an interesting fashion that your audience will be compelled to listen. For program material see pages 18-25.

An added feature gives "spice" to any program, so why don't you invite an African (*several generations removed from her ancestors' country to be sure*) to be on your program? You might invite a children's choir from a nearby Negro church or perhaps a soloist or a quartet. All of us enjoy Negro spirituals. There are many possibilities for a "special feature".

Have you presented your program in the form of a simple pageant lately? Perhaps you could work out something for this month.

The first topic is "Meet the Africans". Try your creative ability and make a map to be used as a background for your pageant. Use a large sheet of wrapping paper and a large black crayon. Make only outline maps of Africa, China, Europe and North America—side by side to show the comparative sizes of these countries. Underneath each country mark the estimated population. This need not be at all elaborate—your children might like to help you do it. Now—do you remember the pictures you have seen of Africans in their native costumes? Certainly there are many different kinds—well, just copy the one which is easiest for you with the materials you have at hand. A blanket secured under the arms and a towel around the head do very well for the sort of costume I have seen Miss Kathleen Manley model in her talks about Africa. Dress some one up and have her stand in front of your wrapping paper scenery while the first topic is being discussed.

The title of the next topic—"Slave or Free?"—suggests another scene in your pageant. Have contrasting figures—one kneeling or bowed down under the weight of chains—another dressed as our own "Statue of Liberty" and holding a replica of the flaming torch in upstretched hand.

The topic—"African Religions"—should be presented very effectively. Paganism might be represented by one bowing down to a large stone; Mohammedanism makes a slave of the woman, so why not have a woman dressed in the typical Mohammedan dress, long and flowing, with head and face covered except for the eyes? Pictures of this type of dress should not be hard to find. To present Christianity have the one who appeared in the first scene sit cross-legged on the floor holding an open Bible in her lap.

In presenting the topic—"Southern Baptists in Africa"—have some one hold a previously prepared chart bearing these words in bold letters:

Needed—75% Increase of Missionary Force

- 3 Doctors
- 8 Nurses
- 10 Lady Teachers
- 4 Educational Men
- 3 Men for Seminary

To make the last topic—"Good News of Africa"—more interesting the one giving the discussion should stop at the quotation marks. Then have a different one read the excerpts from each letter just as though the missionaries themselves were speaking.

Close the program by asking all present to join hands in a circle while praying

(Concluded on Page 29)

# PROGRAM MATERIAL

Mrs. C. D. Crossman, Tennessee

**THEME for YEAR:** The World's People Today

**TOPIC for MONTH:** Peoples of Africa

Hymn for Year—Hark, the Voice of Jesus Calling

Watchword for Year—"Go ye . . . and make disciples of all the nations"—Matt. 28:19.

Bible Study—Arise, Shine; for Thy Light Has Come—Isaiah 59:20-60:5. (See page 14.)

Prayer that the light of Christianity may shine in Africa

Hymn—The Light of the World Is Jesus

Meet the Africans

—Slave or Free?

African Religions

Prayer for God's blessing on all Christian influences in Africa

Hymn—The Morning Light Is Breaking

Southern Baptists in Africa

Good News of African Baptists

New Missionaries See Africa

Converts Are Baptized

A Leper Preaches the Gospel

A New Medical Center Opens

The Christmas Season at Idi Aba

Hymn—Joy to the World

Prayer for all of our southern Baptist work in Africa

## MEET the AFRICANS

**T**O describe all the peoples of Africa in one short article is impossible. To begin with, nobody knows how many there are of them, for there has never been a satisfactory census taken of the whole continent. The population has been estimated all the way from 140 million to 300 million. Most authorities place the figure at about 160 million, though one African scholar thinks that there must be as many as 300 million. Even at the largest figure, Africa is very sparsely populated.

It is hard for us to realize the immensity of the continent. It comprises one-sixth of the surface of the whole globe. It is three times as large as China, four times as large as Europe, one and one-half times larger than the whole of North America. China, India and the United States could be rolled up and spread on Africa and still leave room for all of Europe except Russia. Estimating the population at 160 million there are less than half as many people as in India, one-third as many as in China and one-fourth as many as in Europe. One African writer sees a great advantage in this fact for the people have plenty of room for growth and development. It is thought that Africa could support a population of 800 million.

Africa is not a country but a continent, and her inhabitants are not a people but many peoples of many nations. There are fifty different commonwealths with about 3000 tribes speaking at least seven hundred languages. About two-thirds of the Africans are black. The other third belong to races not considered black—Arabs, Europeans and others. The white population is estimated at five million.

The black people of Africa vary in size from dwarfs to giants and in color from light brown to black. The distinguished explorer, Carveth Wells, says that the people of Africa are believed to have sprung from three possible stocks: Bushman, Negro and Hamite. But centuries of migration, conquest and intermarriage have so mixed the different peoples that there is no such thing as a pure race. The purest type of Negroes lives in Nigeria and the Sudan.

The peoples of Africa differ in their occupation. The Bantu race specializes in cattle raising. Some other tribes are largely agricultural. The Negroes of West Africa are interested in trade and have their big market-days when the people throng the market-places buying and selling all sorts of goods. Some tribes are nomadic, never staying long in one place while others build substantial villages and cities. In Nigeria are numerous towns of over fifty thousand inhabitants.

Because, when the white man discovered the African peoples, they were without a written language or literature and lived, according to western ideas, in a very crude manner, we are inclined to think that there is no native African culture. This is far from being true. Africans have their arts and culture as do other people. They excel in beautiful pottery and intricately carved wood, ivory and metals. "West African jewelry, especially decorated with the signs of the Zodiac, is world famous". The spirit which so enrich American music had their basis in native African music.

It is said that when a tribe of very large Africans first met the pigmies, who are very small in stature, they exclaimed: "What are these?" The pigmies answered, "We are men". We need to realize that all Africans—whether they are giants or dwarfs, whether they are black or light brown, whether they live in hamlets or cities—are people just like we are, men and women to be respected, honored and to have their rights and privileges in the human family.

## SLAVE or FREE?

**S**OMEONE has said that never since the white man discovered Africa have her peoples been free from slavery. For many years thousands of them were snatched from their homes, crowded on ships and sold as slaves in the various countries of the world. While such a barbarous practice is no longer allowed, millions of Africans are virtually slaves in their own land.

The continent of Africa rightly belongs to the African peoples who have lived there for thousands of years. But only a small part of the land really belongs to them today and few of their countries are independent, self-governing nations. When Africa was opened up to the world, European-peoples went in and took possession. By the Conference of Berlin in 1885 Africa was partitioned out among European nations. All this was done without the consent or desire of the African peoples. While there have been some changes in the division of territory through the years, only three countries are independent: Liberia, Ethiopia and Egypt. All the rest of the continent belongs to European peoples.

The assumption is that African peoples are not capable of self-government and are better off under the rule of more advanced civilized nations. Europeans give humanitarian reasons for possessing African lands and their people, claiming that it was "to abolish the slave-trade, to advance legitimate commerce and to give civilization to lawless, barbarous African tribes". But the truth is that their reasons were purely selfish. They took Africa for their own benefit.

It must be said in justice that Europeans have brought many blessings to the peoples of Africa. They have developed the resources of the continent in a marvelous way. Railroads have been built; health and living conditions have been improved; the people have been given a taste of the higher civilization of the west. But they have also been cruelly exploited for the enrichment of European nations. They have not been given a fair share of the fruits of their labors. They have been robbed of the benefits of the land rightfully theirs. Moreover they have been kept in a position of dependency and servitude to people who are usurpers.

What right have Europeans to believe that Africans are not capable of governing themselves? It must be remembered that they ruled themselves for centuries before white nations knew anything about Africa. One African statesman asks, "Why is it that so many Europeans think we knew nothing before they came?" Africa has had kings and chiefs, laws and courts and ideas of government for many centuries. The

African village system, which is the center of African culture and government, is older than any country which dared to take possession of the continent in the 19th century. Surely if the peoples of Africa were given a chance they could govern themselves again.

However, with all of the movement toward giving subjugated people the right of self-government which has come as a result of the last war, very little has been said about freeing the peoples of Africa. Here and there a strong native voice is proclaiming that the nations of Africa, too, should be released from European domination. These tell us that the Africans are awakening from their long sleep of complacency to a realization that they should be free as other peoples are free. There is among them a new patriotism, a new love for things African, a new sense of responsibility, a new desire for liberty. Africans should have a chance to enjoy true democracy without imperialism, without unfair exploitation, without racial prejudice, without economic inequalities. Only so will African peoples be able to take their rightful place among the earth's peoples and to make a contribution which only they can make to the world's welfare.

#### AFRICAN RELIGIONS

**R**ELIGION makes a people. Nowhere in the world is this more true than in Africa. The African peoples are by nature very religious. Their religions are interwoven with their government, their education, their customs and manner of living. They are truly what their religions have made them.

Religiously speaking Africa may be divided into three groups: Pagan, Mohammedan and Christian. Of course by far the largest of these groups is the pagan one.

**Paganism**—To describe the paganism of Africa would take many volumes and a large amount of research; even then we would not exhaust the subject. Missionaries who have been in Africa for many years are unable to write with curiosity and understanding of the religions of the people. African paganism is both animistic and idolatrous. The people worship spirits which they cannot see, images and fetiches etc. which they can see. To the Africans everything in nature is peopled with spirits, usually evil spirits seeking to bring calamity on them. These spirits are believed to be all about them—in trees, mountains, rocks; in crocodiles, snakes, lizards and creeping things; in the thunder and lightning, in the earthquakes and tornadoes. To avoid the evil which these may bring upon them, these spirits must be appeased with gifts or warded off with a fetich or juju. The belief in witchcraft is strong, and those believed to be bewitched are greatly feared. The "Medicine Man" or "Witch Doctor" is an important person and it is from him that the juju must be bought. Anything will do—"a collection of bones, teeth, feathers, a chicken head, a small piece of iron, some powder, hair or the cuttings of finger nails—for making a perfectly good fetich or juju for the purchaser who goes away satisfied with his 'good medicine'". It can be seen that such a religion is one of fear, keeping the poor people in constant misery lest misfortune befall them.

Practically all Africans have some concept of God, the Being to whom they attribute all creation and who is above all other gods. But, strange to say, this one God is seldom worshiped. It is thought that He is too high and wonderful to be bothered with any creatures He made; so are the Africans more concerned in worshipping those lesser spirits that may bring evil upon them.

Each of these superstitious ideas of worship which seem so foolish to us is the African's effort to find God and to satisfy the spiritual longings of the soul. His devotion to his false gods would put to shame many of us who are Christians, in comparison to the indifference we often show in the worship of our God. Missionary Ruth Walden tells of living next door to a Benin chief who arose every morning at five o'clock and spent the time until nine worshipping the idols arranged on a mud altar in his room. Miss Walden could hear him crying out to them and bringing gifts to the altar. Have we ever worshiped God for four hours at one time?

**Mohammedanism**—In the seventh century the hosts of Islam entered Africa and in a hundred years overran all of the northern part of the continent. Ever since then Mohammedanism has been an influential religion among the African peoples. For several centuries it was confined mostly to northern Africa, but as central and southern Africa were opened up it began to spread over the whole continent. Each convert is expected to be a missionary, propagating his belief; thus does Mohammedanism continue to spread. This religion is an improvement over the native pagan religions; African peoples have received some benefits from it. However, it teaches outward righteousness for salvation, degrades women and champions slavery. So it is far from bringing to the Africans the comforting, satisfying, transforming power that comes with the knowledge of Jesus. Mohammedanism is a great hindrance to the progress of Christian missions. It is easier to win pagans to Christ than to win those who are believers in Mohammed.

**Christianity**—Christianity entered Africa early in the Christian era and there experienced some of its greatest triumphs and some of its most overwhelming disasters. In northern Africa were many brilliant leaders of the early church and Christianity there was very strong. How easy it would have been to have carried the Gospel on to the people of central Africa and so to have made Africa a Christian continent! But in that day northern Africans knew little about central Africa and the people living there. Moreover, the Christian church soon lost its spiritual power and many schisms arose. Then came the borders of Islam, killing and driving out all Christian forces with the result that northern Africa became Mohammedan and the rest of the continent remained pagan.

As Africa was opened up to the world, missionaries began to go there with the Gospel message. Indeed missionaries have been the greatest explorers of the Dark Continent. The world knows about Africa; and African peoples know Jesus because men and women like Moffatt, Livingstone, McKenzie, Hannington, Mackay, Mary Slessor and Dan Crawford "have felt the lure of this great, dangerous, difficult, needy continent and have given their lives to dispel its darkness and supply its needs". Once Africa was a very dangerous field for missionaries. So many died within a few weeks or months after their arrival that it was called the "White Man's Graveyard". Now, due to improved sanitation and to the discoveries of medical science, there is not much more hazard for missionaries in Africa than in any other country. However, the term of service must be short, the missionaries usually taking one year out of every four for a furlough.

There are today 1,100,000 Christians of various evangelical denominations in Africa. "In proportion to the number of missionaries who have gone to the Dark Continent the response has been amazingly large. This is due not only to the efficient service of the missionaries but also to the religious fervor of the Africans and to the fact that the converts themselves become earnest witnesses".

#### SOUTHERN BAPTISTS in AFRICA

**S**OUTHERN Baptists have had missionaries in Africa for almost a century. It was in 1850 that our first regularly appointed missionaries went out, commissioned by the Foreign Mission Board to choose a location in west Africa for the place of their labors. Nigeria was their ultimate choice, and there southern Baptists have done a truly fruitful work.

In Nigeria live about 20 million people, belonging to ten different tribes. Chief among these are the Hausas in the north, the Ibo Tribe in the southeast and the Yorubas in the southwest. Most of southern Baptist work is among the Yorubas. These are a typical Negro race and among the best people in Africa.

There are 250 Baptist churches in Nigeria with about 25,000 members. The churches are well organized with Sunday-schools, Training Unions and Woman's Missionary Unions. They come together to form the Nigerian Baptist Convention. Among them are some very splendid native workers.

About one hundred foreign missionaries are at work in the different mission stations. Some of these are doctors and nurses, working in our one hospital and in the dispensaries located in nine towns and villages. Some are teachers at work in our splendid schools. These range all the way from primary schools, operated in connection with the churches, to a theological seminary for the training of native preachers and workers. Recently a new girls' school was started at Agbor and through gifts of the Lottie Moon Christmas Offering a new building was erected to accommodate this school. All of the work is evangelistic. Medical services, educational work, personal visitation and preaching are all evangelistic in their purpose. The average Christian of Nigeria is an evangelist. The missionaries realize that the prime factor in every department of the work must be the native worker. We rejoice in a splendid native leadership that has been developed.

However, foreign missionaries are still needed and will be needed for many years. Dr. George Sadler, our secretary for Africa, says that our missionary force should be increased 75 per cent. He lists as immediate needs three doctors and at least eight nurses for our medical work, ten highly trained lady teachers, four trained men for our educational work and three trained men for the Seminary. A native Baptist expressed this need for foreign missionaries as he said to Dr. Sadler: "We need spiritual leaders both black and white who will show us the Father. We need them now, not tomorrow, to show us the way to eternal life. . . . Come and help us. . . . Come and show us the light".

#### GOOD NEWS of AFRICAN BAPTISTS

##### New Missionaries See Africa

NEW missionaries are going to Africa. It is interesting to read their impressions of the country, the people and the work. Mrs. John McGee, who with her husband is located at Iwo, wrote as follows of her arrival: "We arrived in Lagos December 11 by plane. I think that my first three most distinct impressions were these: (1) Africa is a pretty country. I never dreamed it would be so beautiful. I love trees and there are plenty here. (2) It is not nearly so hot as I thought it would be. I expected to melt away. The heat doesn't bother me any more here than it did there, but we wear helmets so it won't. (3) The Negroes here are like those in the southland as to personality, disposition and looks. I never have felt much of a stranger in Nigeria, except that I cannot understand their language, and of course many of the customs are different. A fourth impression would probably be my surprise to find the missionaries' homes comfortable. When we came on the mission compound here at Iwo, I could easily have imagined that I was somewhere in America. We don't have electricity but will soon have it at night, for the mission has purchased a power-plant. There are three mission houses here and two more in the process of being built".

##### Converts Are Baptized

In all of our Nigerian stations the Lord is adding to the churches those who hear and receive the Word and are ready for baptism. Dr. B. T. Griffin tells of baptizing within a few months 121 converts ranging in years from six to eighty or more. He writes: "Recently I had the unique joy of baptizing three very old women—they were over eighty. They were so feeble that I sat them down in very shallow water before baptizing them. Although none of them could read or write, they had a wonderful testimony of what the Lord had done for them since they had taken Jesus in place of their pagan gods and idols".

A new missionary, Miss Mary Ellen Wooten, writes of a baptismal service in Abeokuta: "The Ago-Owu Baptist Church was crowded. Inside was silence; outside was the constant beating of the drums reminding one of the thousands of non-Christians among the 90,000 of Abeokuta. Rev. J. T. Ayorinde, the pastor, began the special baptismal service. In the number to be baptized were sixty-one Idi Aba girls. Many of them had attended the school from the kindergarten through eight grades

and perhaps also the preparatory class and two years in the Teacher Training Department. They had studied the Bible in morning chapel, evening prayers, daily Bible classes, prayer-meetings, Sunday-school and in the Girls' Auxiliary. After they had accepted Christ as their personal Savior, they had attended inquirers' class for further training (*maybe for three or four years*). For days a committee—composed of the pastor, the principal of the school, the head master, teacher and others—had questioned candidates. Each girl had told of her conversion, of what Jesus meant to her and had been asked how many she had won to Christ. Then the committee members were questioned concerning her Christian character in daily life. Now she was ready for church membership.

"After the reading of appropriate Scripture and the explanation of the meaning of baptism, the candidates were led one by one into the baptistry. Following the baptism of each ten the congregation, led by the organist and robed choir, sang one stanza of 'O Happy Day'. At the close of the service those who had been baptized stood at the front of the church and repeated, after the pastor, Romans 6. I had never attended a more worshipful, meaningful baptismal service. Now I could understand why Christian graduates of Idi Aba were such powers in their communities, for they had been thoroughly trained in the faith".

##### A Leper Preached the Gospel

Southern Baptists have two leper colonies, one near Ogbomosho and one near Iwo. In the Iwo colony are 153 lepers, eight of whom are children. A year ago forty-five of these made a profession of faith. A missionary tells an interesting story about one of these Christian lepers—Abraham by name. "An unforgettable character at the Iwo leper colony is Abraham. A year ago he became ill and for a time could not walk. Later he recovered and was so happy that he walked twenty-five miles to Ejigbo leper colony to tell the lepers there what the Lord had done for him. Abraham, always a very happy Christian, led the singing and took part in every worship service. One Sunday afternoon at the close of the service, Abraham stood and said he wished to tell the church what the Lord had done for him. First of all, he said, be thanked God that he is a leper, for if he were not a leper he perhaps would never have heard of Jesus. Later he wrote to Dr. Williams telling him that the Lord was calling him to preach to other lepers. A few weeks thereafter at the close of the service, Abraham stood and said: 'I must preach! That urge will not leave me, and I must go to other leper colonies to tell the lepers about Jesus'. He was given permission to go to the other colonies and is now on his first missionary journey".

##### A New Medical Center Opens

About a year ago we told the story of Miss Kathleen Manley visiting a place in Africa where there had never been any medical work. We told of the many who came to her for treatments and of her regret in leaving them without a doctor or nurse to minister to them.

In January of this year Miss Manley went back to that very place, this time to stay and open up a permanent work. With her went a new missionary, Dr. Roberta J. Cox. A woman doctor and a nurse! What an ideal team for medical service in a needy African village!

Miss Manley describes their arrival at Joinkrama where the new dispensary is located as follows: "I am here now to stay this time. And I feel the need as great as last year or more so. We continue to have large numbers of patients although we have begged and begged them to wait until our things could get here. The little ship with our loads arrived last night and today we are surrounded with trunks and boxes and everything that we own in Nigeria. We have a fair supply of equipment but it is small. The mission did not plan to open up this work yet but things worked out so that we were sent here and we are beginning with what we have. The people from all the near-by towns are so happy to have us here that they are doing all they can to help us get started. They are putting up a building with sticks and mud (see

such has been finished). The work has been divided among the different towns. All day yesterday the men put up the big sticks and tied them together with small ones—we could not count the number of men at work but there must have been around fifty all day. In the afternoon they began to put the mud in between the sticks—today they are finishing the mud; about sixty women—most of them with babies on their backs—are carrying another course of mud and smoothing it up. It is like dinner-on-the-ground or an old-time log-raising. All the people seem to be so happy about their part. Every day we buy about sixty cents worth of peanuts as a feast for the faithful workers. They will build us three more buildings. We can use these for a long time until we can get some more permanent ones up. And somehow we are going to have as good an operating room as any in this country. One of our first persons to operate on will be an old blind woman who has cataracts on both eyes and never dreamed until this morning that there was any chance in the world for her to see again. We will be ready to operate someday. You know that I have always been more than happy in my work out here. But this seems to be that extra something that I have been wanting to do all the time. I am happy again now that medical people could be sent here. Happier still that I could be one of those to come. I wish you could know Dr. Roberta Cox, the other half of the team. She is of the best and is one of the most delightful people to live with and work with I have ever known. She is certainly the one I would choose to 'go off to the bush' with".

#### The CHRISTMAS SEASON at IDI ABA

IT is November! The students of the Idi Aba Girls' School at Abeokuta are getting ready to observe the Christmas Season of Prayer and Gifts for Foreign Missions.

We know that they are for every year this is a great occasion for the girls. They make much preparation for the program and save their money for the Lottie Moon Christmas Offering. One year they wanted to do without part of their meals that the offering might be especially large, but for health reasons the missionaries would not permit this. They have a program every morning of the week; then on the Day of Prayer around the World the gifts are brought in. Miss Mary Ellen Wooten writes of her impressions of this service last year: "On December 6, before dawn, I stood in front of the white-pillared chapel and watched 267 students in their white uniforms silently march to their places. The roads from the two dormitories, two cottages and mission house on the twenty-acre campus were bordered with tiny oil lamps, and the porch and steps of the chapel were also lighted by oil lamps. It was the Day of Prayer around the World and the students had come to give their Lottie Moon Christmas Offering. Every morning service during the Week of Prayer had been meaningful; but this last one was so beautiful that it brought tears to my eyes".

It is November! Are we preparing for the Christmas Season of Prayer and Gifts for Foreign Missions as are the girls of Idi Aba? We can rejoice because our prayers and gifts have placed lights not only on the campus of the girls' school at Abeokuta but also in many other places on the Dark Continent. May their Season of Prayer and Gifts set more Christmas lights shining for the peoples of Africa and all the other peoples of the world who still walk in darkness!

#### QUESTIONS for REVIEW and DISCUSSION

1. Discuss the number of people in Africa.
2. Tell something of the varieties of people living in Africa.
3. Tell something of African art and culture.
4. Discuss European occupation of Africa.
5. Are Africans capable of self-government?
6. Discuss African paganism.
7. Tell of the influence of Mohammedanism.
8. Name some great Christian missionaries to Africa.

9. In what part of Africa do southern Baptists work?
10. Tell something of the strength of southern Baptist work in Africa.
11. Are foreign missionaries still needed in Africa?
12. Give some items of good news of southern Baptist work in Africa.

\* \* \* \*


#### REFERENCE MATERIAL

The following list of reference material is the chief source used in the preparation of foregoing program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part.

The Window of Y.W.A.	—World Comrades
State Denominational Papers	—Ambassador Life
Southern Baptist Home Missions	—The Commission
Last Report of the Foreign Mission Board	
New Nigeria	C. Sylvester Green
Introducing Africa	Carveth Wells
Without Bitterness	A. A. Nwafor Orizu
My Africa	Mbonu Ojiike
Day Dawn in Yoruba Land	Dr. Charles E. Maddry
The Call of Africa (from <i>Now Is the Day</i> )	Dr. George W. Sadler
So This Is Africa	Susan Anderson

#### Editorial (Concluded from Page 3)

when He commanded (*Matt. 9:38*): "Pray ye!" On the November prayer-list of many a W.M.U. member will be found: "A world-wide spiritual revival", "World-wide peace according to the will of God", "World-wide observance of the December (1-5) Week of Prayer". These petitions are not only vast in countless ways but are also interrelated. You will be all the more convinced by reading the articles on pages 6-8 of this magazine. Contemplating their import, let the pitiable plight of the world constrain you and your circle and your society to be all the more "obedient from the heart" through praying, giving and studying to win souls far and near.—  
*Rathleen Mallory*



*Christian views and mission news brought to you at your door EVERY MONTH in Royal Service*

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## OUR YOUNG PEOPLE

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

NOVEMBER is a strange month. There's all of Thanksgiving Day in it with the uplift of the stern courage of the Pilgrims' landing at Plymouth Rock. There is all the feeling of futility as one thinks of the ineffectual armistice signed on November 11 at the end of World War I. This year, with hope and faith seeking to outbalance fear, we long to give sincere thanks for God's care and also to do something to assure the peace for which men have died in two costly wars. What shall we do?

The answer is not hidden or mysterious. It is so well-known we are prone to overlook it—care for our young people.

This month brings Royal Ambassador Focus Week, November 9-14. Your boys should have every encouragement that can be given to develop their interest in your church and in missions. No other organization purposes to do this as a Royal Ambassador Chapter will if you invest prayer and devoted effort; the witness of Christian churches and of missionary endeavor is the one sure defense against World War III. You can organize a chapter during Focus Week. You can have an R. A. Banquet or R. A. Conclave for your association. Your pastor will use the boys as ushers, to quote Scripture or in other outstanding ways if you call this Focus Week to his attention. Perhaps he will want the R. A's. to present a program or perhaps he will want to dedicate the prayer-meeting service to them in some other way. Your young people's director working with R. A. counselors and pastor should make large plans for this important week in Royal Ambassador life. Focus Week for R. A's. was started by Woman's Missionary Union to give opportunity for your whole church to know what it is doing in mid-week missionary education and to give occasion for the members to know their organization as a growing movement; usually they are learning missions, not developing an esprit de corps; but this one week they are to recognize their own size, worth and possibilities. How can you plan for R.A's. to accomplish these two purposes?

November has another claim to help solve world problems: it is the time for preparation for the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. Each of the W.M.U. young people's organizations should share in this praying and giving. Program suggestions are distributed through your state W.M.U. headquarters. Read them, make preparation and be ready for a real prayer meeting of your organization with giving that leads to "Christmas for Christ" throughout all the world.

### Business Woman's Circles (Concluded from Page 16)

southern Baptists work. Have different members to name the various cities as she marks them on the map, then have an informal "naming" of the different missionaries they know in Africa.

"Tune in" on the message on African Baptists by one impersonating Mrs. Martin. Have one impersonating Miss White to give the closing devotion. Have both impersonators speak from behind a screen.

### 1948 W.M.U. Year Book

Anyone desiring a copy may secure it for fifteen cents (15c) from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham 3, Ala. The price is 15c per copy, no matter how many copies are ordered. Attention is especially called to the 15c rate because many W.M.U. members may not have realized that it is 15c per copy.

## Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville 6, Ky.

### A New Year

THE Woman's Missionary Union Training School opened its doors on September 8 to a new student body. The first day was given over to the registration of day-students. These, for the most part, are student-wives, but among them are several Louisville girls. The day-students to date number sixty-six; of these twelve are from Kentucky; six each from Alabama, Georgia and North Carolina; four from Mississippi; three each from Arkansas, Louisiana, Missouri, South Carolina, Tennessee, Texas and Virginia; two each from California and Illinois; one each from Florida and Maryland; four from states outside southern Baptist territory; one from Central America.

Tuesday and Wednesday, September 9 and 10, were given to the registration of dormitory students. As usual North Carolina is leading with seventeen students; Georgia follows with fourteen; Alabama and South Carolina eleven each; Kentucky and Missouri nine each; Virginia eight; Mississippi and Tennessee six each; Florida and Louisiana three each; Arkansas, District of Columbia, Illinois and Hawaii two each; California, Maryland, New Mexico, Oklahoma and Texas one each. By way of recapitulation—at the end of the first week, 110 boarding and 66 day-students have enrolled, making a grand total of 176.

On the afternoon of September 10 the opening convocation was held in Fannie E. S. Heck Memorial Chapel. Dr. E. A. McDowell Jr., professor in the New Testament department in the Southern Baptist Theological Seminary, led the devotional service. President Ellis A. Fuller brought greetings from the Seminary. This occasion affords an excellent opportunity for new students to find out "Who's Who" on the campus in general and the official family of the Training School in particular. Among the Seminary professors it was noted that Dr. Goerner has not yet returned from his tour of Nigeria following his attendance upon the Baptist World Alliance. It was gratifying to hear that Dr. Carver will teach his classes until his return. Present day-students are fortunate indeed to have this contact with our great scholar and missionary statesman whose life and teaching ministry have made such a contribution to Training School students through these forty years. We join with the Seminary in deploring the removal of Dr. Tribble to a new field of service. Dr. Dale Moody, instructor in the theology department, was introduced as the teacher of theology classes in which many of our students will enroll.

The members of the Training School's faculty have used the vacation period as an investment for better service in their respective departments. Miss Claudia Edwards took private work during May and June in organ and theory with two of the professors at the School of Church Music. Later in the summer she spent three weeks at the Westminster Choir School in New Jersey. Miss Georgie Fancher, our librarian, spent a part of her vacation in New York observing methods in school libraries, attending lectures of the summer conference at Union Seminary and visiting sessions of the United Nations. Miss Miriam Robinson spent the summer in Columbia University completing her graduate work in the School of Speech. She was honored by being selected as a student instructor in the remedial speech clinic for the summer session. Miss Virginia Wingo was field representative for Woman's Missionary Union in California, New Mexico, Oklahoma. She spent two weeks at Ridgcrest, leading the conference for Y. W. A. during Student Week and directing a workshop and representing the Training School during Y. W. A. Camp. Your principal spent the last part of her vacation at Chautauqua, N. Y., attending the Institute of World Missions and enjoying the many delightful and varied recreational facilities of this great center of religion, recreation and study. Miss Elaine Neeley joins our staff this year as office secretary. She is a graduate of the Training School and a young woman of broad experience in the business world.



## Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

The August issue of *World Outlook* carries the following item concerning Africa: "To lay the foundation for closer cooperation between American and European agencies working in the fields of religious, social and cultural matters on the continent of Africa, five ranking European experts are now in the United States. Under the guidance of Dr. Emory Ross of the Foreign Missions Conference of North America they are conferring with churchmen, government officials and educators in various parts of the country". These experts represent protestant chaplains in Belgium and Belgian Congo, the missionary societies of Great Britain and Ireland, the Universalist Mission to Central Africa, the Protestant Council of the Belgian Congo and the General Missionary Society of London.

Between World War I and World War II, the northern area of Tanganyika, which was a former Germany colony of East Africa, was a mission field of the Leipzig Mission of the Lutheran church in Germany. We are told that in 1939 there were fifty-five missionaries there and a membership numbering 39,000 with extensive educational and medical work. Because of war the missionaries were interned but in 1940 the British government permitted a representative from a Lutheran synod in the United States to assume charge of the evangelical church work and others of various departments of the work. At no time since has the missionary staff exceeded eight, including wives. Yet during these years the church membership has increased from 39,000 to 70,000 with similar advance in the addition of African pastors, large numbers in the schools and many new buildings made possible by gifts from the Africans themselves. The mission is now "self-supporting, self-governing and self-propagating".

Members of the Berlin Missionary Society have received official permission to resume their work in the Union of South Africa, which is the largest field formerly served by this society.

We are told that through the presence of the allied armies in north Africa the study of English has come much to the fore (some 400 students enrolled for classes in Tangier) and "naturally many turn to the missionaries for help with pronunciation". This has afforded opportunities for using the Bible as a text-book and for the loan of good books. One writer suggests that too little use is being made by missionaries in north Africa of the evangelical books and papers, which are being turned out in Egypt and elsewhere, but adds: "There are vast areas in north Africa whose population is so widely dispersed that missionaries can never hope to reach them. One wonders whether it would be possible to make use of Christian peddlers, adding books to their sundry wares as was done in Reformation days".

Dr. Stanley Bell, a medical missionary working with the Methodist Missionary Society in the Kenya Colony, writing in *World Dominion* asks the question, "Why do they come?" (referring to the mission stations and to the school in his part of Africa). In reply he says in part: "They come for what they can get. We who have come to Africa in His name have brought healing and they come to get that. For years missions have struggled against ignorance and apathy to bring education to this part of Africa; but, now the tide is turned, it is flooding in so that our schools are swamped with children. Yes, many of them come for what they can get; and, giving them what we can in the name of Christ, we must see to it that they get something more. Coming for healing they must somehow touch the hem of His garment. Coming for learning they must somehow hear the music of His voice. Coming to us for what we can give they must somehow meet Him, who alone gives life abundant".

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(Concluded on Page 30)

## From Missionaries

### Concerning Italian Baptist Women

MRS. DEWEY MOORE wrote from Rome last April: Under the secretaryship of Miss Miriam Rosa the Italian Baptist women have grown in spirit and outreach far beyond my anticipation. It seems certain to me that they are starting a new day of service and real usefulness in the Baptist work in Italy; they are pioneering in evangelical women's missionary work. No other denomination has ever had in Italy any such work other than the Waldensians who have served groups not in any way comparable to our organization. Our women have also grown in giving—for instance, they contributed \$500 so that more of their members might attend the Convention in Florence this month; such giving at times like we are having here when salaries are low and food costs are almost out of sight is a sign of remarkable growth in spirit. Please let the southern Baptist women know how very grateful their Italian sisters are for the food packages; their usual exclamation is: "We would have died if they had not saved our lives!" At the Convention in Florence the following letter was read from a miner's wife:

I have lived for ten years in this village (*Ribolla*) with my husband who frequently blasphemed and had other vices. Deprived of even one soul who professed my faith I felt lost and alone. But I have never tired of speaking of my Savior to whom I kept very close and thereby brought upon myself the contempt and derision of many and in particular the hate of the priest who threatened to have me arrested. On one occasion after I had a discussion with this priest and had answered all his arguments with the Word and without any fear, he struck me on the face in contempt and told the secretary of the fascist group to arrest me. I invoked the help of the Lord who gave me the strength to continue to speak. In just a month, this same priest was himself arrested for a serious civil offense and the fascist secretary was also arrested because he had stolen from the post-office where he was an employee. I kept feeling always more strongly the need of finding in *Ribolla* one soul who had my own faith and I prayed constantly for this and for my husband. The Lord sent a miner to work in *Ribolla* who was an evangelical, Brother Antonio Simari. With him I continued the work of evangelizing. I opened my little home in order that he could hold services; but my husband, not in sympathy with me in religious matters, prohibited me to hold these services in our home. I prayed for the salvation of my husband for many years without ever tiring, always however keeping toward him a calm and respectful attitude. The Lord answered this prayer and, just a little while ago, my husband came to the foot of the Cross, repenting and asking pardon. After the conversion of my husband, the sympathizers could come again to my home and hear the Word of God from the lips of Brother Simari; and my husband himself prayed and evangelized. Last September four of our women were baptized at Grosseto (a nearby town). Thus today in *Ribolla* there are four women who have been baptized and forty-three sympathizers. There are also three brethren who have been baptized and seventy-five sympathizers. There are many children who want to come to a Sunday-school but we lack a place for this. We lack a room for our worship services and we lack a place to have our weekly prayer-meetings. My house is very small, as are all the houses in *Ribolla*. Also, even if the house were large and beautiful, many would refuse to enter who would enter a place of worship. A place open to the public is indispensable to the extension of the "Good News".

### Program Plans (Concluded from Page 17)

that God will bless Africa and those who work there to bring His Kingdom in. Sing softly "Blest Be the Tie".

When this program is given at night it would be most effective to use a spotlight on the speaker with the rest of the room in darkness. The speakers of course will be in the background throughout.

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## Stewardship and Christmas Stories

Mrs. Carter Wright quickly won and held for years the ranking position as promoter of Christian stewardship among southern Baptist women. She "searched the Scriptures" and other authoritative writings on the stewardship of tithes and offerings. Mulling all such, weaving the facts and illustrations into her own clear thoughts and carefully chosen words she outlined and delivered all over the south many stirring addresses on the responsibility of being a faithful steward. Charming also was her talent for writing and telling stories, many of them linked with Christmas but all of them showing that "God loveth a cheerful giver".

Many times Mrs. Wright was asked by Woman's Missionary Union to write a book on the stewardship of tithes and offerings. This request was deeply appreciated by her but because of many speaking engagements and much writing for the Union's magazines etc. she did not get time to write the book. However on the eve of entering the hospital which all too soon became her entrance to her Heavenly reward she assembled all her notes, comments, Christmas stories and kindred stewardship material; these she gave to her daughter, Mrs. Gordon Usery, who covenanted to put them in the desired book form in case . . .

And now this has been fulfilled! The Baptist Bookstores throughout the south will have the book for sale by November first. Knowing how fond Mrs. Wright was of purple and how royal is the reward of the faithful steward, the book is attractively bound in purple cloth with 96 inside pages. The title is: STEWARDSHIP and CHRISTMAS STORIES. The price is \$1.

Especially adapted is the book for devotional talks and the telling of stories as to stewardship or Christmas. Ideal also is the book for Christmas and other occasional gifts. You and I will want to get our orders in promptly to our Baptist Bookstores.—Kathleen Mallory



## Current Events (Concluded from Page 28)

This past year the dean of the Seventh-Day Adventists, who was also a founder fifty-two years ago of their first mission station in southern Rhodesia in Africa, toured the denomination's colleges in the United States, recruiting new missionaries for Africa and other fields. The Seventh-Day Adventists now have in south Africa a membership of 46,600 with "an additional 50,000 learners enrolled in Bible classes".

(See other items on reverse page.)

18. Current Expenses, Seminary, Hwanghsien, China.....	1,000
19. American Bible Society .....	5,000
20. China Baptist Publication Society, Christian Literature.....	10,000
21. Warren-Ayers Hospital, Hwanghsien, China.....	10,250
22. Japoh (To Be Designated Later).....	50,000
23. Tungshan Kindergarten, Canton, China.....	1,000
24. Girls' School, Agbor, Nigeria, Running Expenses.....	2,000
25. Library and Textbook Fund, Ogbomosho, Nigeria.....	1,500
26. Baptist Hostel, Maintenance and Equipment, Nigeria.....	1,000
27. Medical Work, Joinkrama, Niger Delta, Nigeria.....	5,000
28. Maintaining Jewish Colony, Jerusalem, Palestine.....	10,000
29. Seminary, Rome, Italy, Current Expenses and Repairs.....	5,000
30. Interest-free Loans to Small Churches, Italy.....	10,000
31. Nuuanu Church Educational Building, Honolulu.....	10,000
32. Olivet Church Educational Building, Honolulu.....	10,000
33. Brazilian Home Board.....	3,500
Colporteurs .....	\$1,800
Carolina Institute .....	200
Free Tracts .....	1,500
34. Seminary Scholarships, Torreon, Mexico.....	2,000
35. Free Tracts, Spanish-speaking Nations.....	1,500
36. Guadalajara, Publication Tracts, Mexico.....	500
37. W.M.U. Work, Rio State, Brazil.....	300
38. Bible Colportage, Rio State, Brazil.....	200
39. Christian Service Center, Rio, Brazil, Operating Expenses.....	350
40. Student Home, Guadalajara, Mexico, Building.....	3,000
41. Guerrero School, Operation Costs, Mexico.....	2,500
42. W.M.U. Publications, Mexico.....	1,000
43. Good Will Center and Medical Activities, Antofagasta, Chile.....	600
44. Indian School, Tarahumare, Mexico. [Improvements and Operating Expenses.....	1,000
45. Good Will Center, Rosario, Argentina, Building.....	1,600
46. Training School, Rio, So. Brazil, Building.....	10,000
47. New Mission Launch, Lower Amazon, Brazil.....	8,000
48. Campos Baptist Academy Building, So. Brazil.....	10,000
49. Baptist Academy, Recife, No. Brazil, Building.....	45,000
50. Building Site, Cali, Colombia.....	20,000
51. Primary School, Teresina, No. Brazil, Building.....	5,000
52. Church Building, Guadalajara, Mexico.....	5,000
53. San Bernardo Church Building, Santiago, Chile.....	5,000
54. Church Building, Florianopolis, So. Brazil.....	5,000
55. Interest-free Loans for Church Buildings, So. Brazil.....	12,500
56. Triunfo Mountain Bible School, No. Brazil.....	2,000
57. Opening New Street, Training School, Rio, Brazil.....	7,000
58. Apartments for Single Women, Rio, So. Brazil.....	10,000
59. Mission Residence, Jaguapara, No. Brazil.....	5,000
60. Mission Home Addition, Londrina, So. Brazil.....	500
61. Academy Buildings, Porto Alegre, So. Brazil.....	8,000
62. Avellaneda Good Will Center, Buenos Aires, Argentina.....	3,000
63. Woman's Training School, Rosario, Argentina, Building.....	10,000
64. Building Program, Corrente, No. Brazil.....	5,000
65. Leung Kwong Baptist Orphanage, Canton, China.....	1,000
66. Floresta Church, Buenos Aires, Argentina.....	2,100

Total Allocated..... 3400,000

# **Allocations for \$600,000 of 1947 Lottie Moon Christmas Offering \$1,100,000 Goal**

(To Have Precedence in Order Listed)

1. Missionaries' Salaries .....	\$125,000
2. Education of Missionaries' Sons and Daughters (Margaret Fund).....	22,000
3. Fannie E. S. Heck Memorial.....	31,280
(1) Pooi In Bible Training School, Canton, China.....	\$10,000
(2) Woman's and Girls' Department in North China Baptist Seminary and Bible School, Hwanghsien .....	1,000
(3) Bible School, Hawaii .....	1,300
(4) Woman's Bible Training School, Budapest, Hungary.....	2,500
(5) Current Expenses, Woman's Training School, Rio, Brazil..	4,000
(6) Current Expenses, Woman's Training School, Recife, Brazil .....	3,000
(7) Woman's Training School, Rosario, Argentina.....	3,450
(8) W.M.U. Training School, Santiago, Chile.....	2,000
(9) Mexican Woman's Training School, Torreon, Mexico.....	2,500
(10) W.M.U. Training School, Shanghai, China.....	500
(11) W.M.U. Training School, Japan.....	1,000
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.....	48,600
(1) China .....	\$20,000
(2) Africa .....	2,800
(3) River Plate .....	3,000
(4) Brazil .....	4,000
(5) Chile .....	3,300
(6) Italy .....	2,000
(7) Mexico .....	1,000
(8) Palestine-Syria .....	\$2,000
(9) Rumania .....	2,000
(10) Hungary .....	2,000
(11) Jugoslavia .....	2,000*
(12) Japan .....	2,000
(13) Hawaii .....	500
(14) Spain .....	2,000
6. Whilden-Graves Memorial, Mo Kwong Endowment Fund, Canton, China .....	2,000
7. Current Expenses, Mo Kwong, Canton, China.....	2,000
8. Shih Yo Institute, Kaifeng, China (Annie Jenkins Sallee School).....	1,000
9. Girls' School, Abeokuta, Nigeria.....	7,000
10. Seinan Jo Gakuin, Japan .....	2,000
11. Operating Expenses, Two Launches and Motor Transportation, Eastern Division, Nigeria .....	1,400
12. All-Spanish Publishing House, El Paso, Texas.....	3,000
13. Stout Memorial Hospital, Wuchow, China.....	2,500
14. Publications and Literature.....	9,390
Africa .....	\$1,000
River Plate .....	1,350
Chile .....	1,600
Japan .....	400
Rumania .....	1,000
Hungary .....	\$1,000
Jugoslavia .....	1,000
Italy .....	1,000
Spain .....	1,000
15. Church and Good Will Center, Jerusalem, Palestine.....	2,000
16. Elam Memorial Bride's School, Building and Current Expenses, Shaki, Nigeria .....	3,000
17. Church and School Site, Wusih, China.....	5,000

\* (11) of 5 includes \$200 for W.M.U. Literature in Jugoslavia.

(See other items on reverse page.)