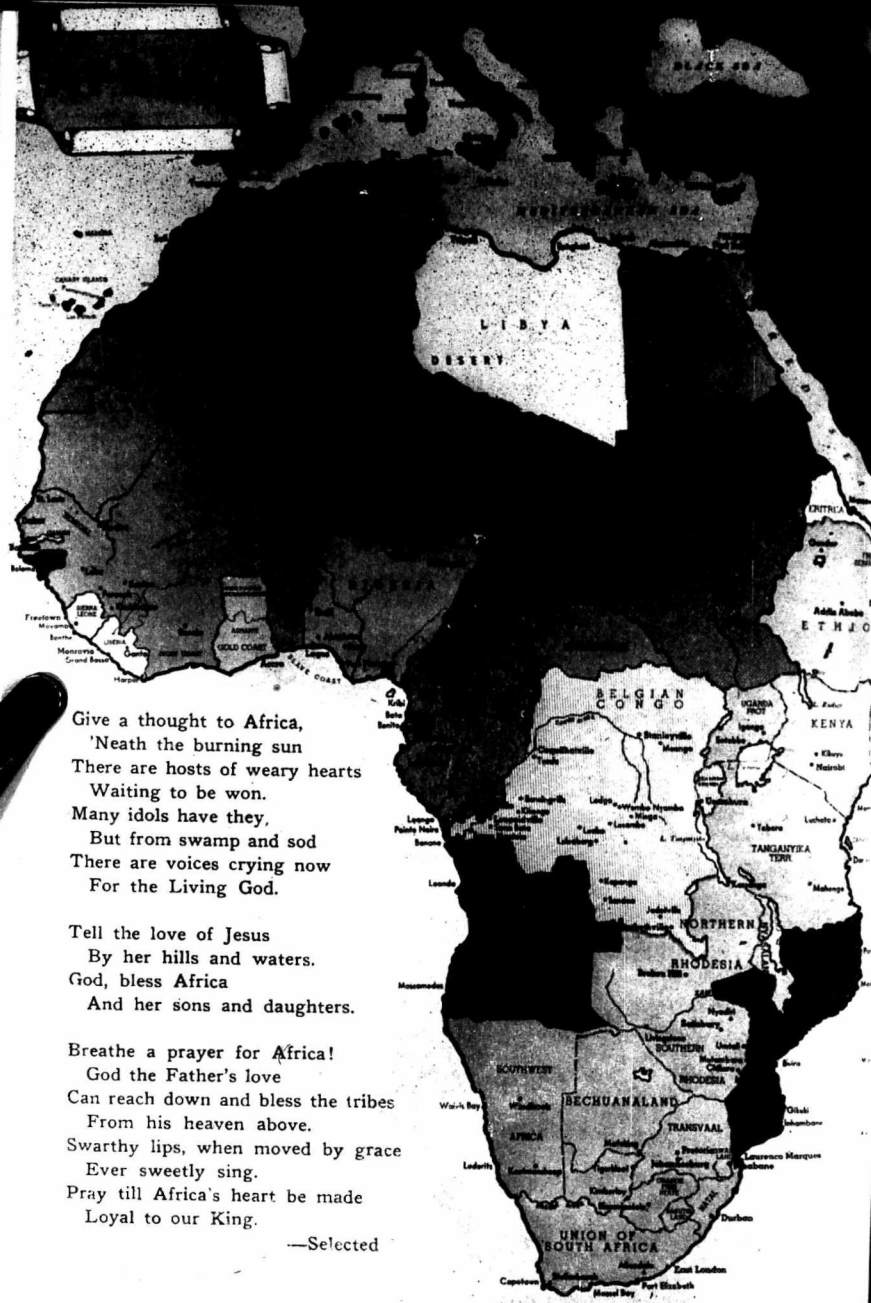


ROYAL SERVICE

SEPTEMBER
1948



RAY WILSON



Give a thought to Africa,
 'Neath the burning sun
 There are hosts of weary hearts
 Waiting to be won.
 Many idols have they,
 But from swamp and sod
 There are voices crying now
 For the Living God.

Tell the love of Jesus
 By her hills and waters.
 God, bless Africa
 And her sons and daughters.

Breathe a prayer for Africa!
 God the Father's love
 Can reach down and bless the tribes
 From his heaven above.
 Swarthy lips, when moved by grace
 Ever sweetly sing,
 Pray till Africa's heart be made
 Loyal to our King.

—Selected

by Francis C. Stifler
 Editorial Secretary of the American Bible Society

they will not be forgotten

"AFRICA can no longer be spoken of as the Dark Continent. It is rapidly coming into the Light." This is the impression of Dr. Eugene Nida, director of translation work for the American Bible Society, after more than 20,000 miles of travel in all parts of that great land.

Behind the development of Africa is the Bible. In this vast continent, where communication ranges from the primitive drum to modern radio and newspaper, the Bible is carrying its message of light. It is penetrating the dense forest, the sweltering jungles, it is constantly reaching out and speaking in new languages. The newest language in print in Africa is the Gospel of Matthew in Zanaki for native Christians in Tanganyika.

Some part of the Word is printed in 376, not quite half of the 800 native dialects spoken. This tremendous task is slowly giving way to the consecrated efforts of the missionaries. It is impossible for us in America, with the Bible as a bathright, to see the bigness of the work of translating yet to be done.

"While in Kenya and Tanganyika," said Dr. Nida, "I talked with missionaries and translators in Kikamba, Kipsigis, Kuris, Kisanaki, Kijita, Kaminza, Kisukuma, Kuria, Ilamba and Taita, to mention only a part of the dialects under discussion."

The African loves his Bible. During the last war a French officer was watching a group of three West African soldiers in a fox hole. The middle one tumbled with his muddy knapsack and drew out a worn book with a soft, black goatskin cover. He began to read aloud in a language the Frenchman could not understand. At the end of the reading, all three Africans knelt down with uplifted faces and began to pray aloud. Months later the Frenchman saw the same kind of book in West Africa and exclaimed, "There is the kind of book I saw on the battlefield!" It was the Most New Testament. In this way the soldier learned of the vast progress of the gospel in one of the colonies of his own beloved France.

Dr. Nida was impressed by a Bible centered revival he found in the neighborhood of Lake Victoria, Central Africa. It has attracted many thousands of converts over a period of seventeen years. The revival was fifty percent native led, and was based on Bible study and Bible reading. The desire of these Africans for a Bible in their own language was so great, that when it became known the New Testament would be printed for the first time in their own dialect of Kikundi, requests for 40,000 copies were received!

Those who know and love this great book are not content unless they share it. So Mrs. Nida, on her first visit to the Bible House in New York on her return from Africa, placed before Secretary Smith a small, carefully wrapped package. When it was opened fifty francs were found, gift of



a group of African Christian women from one of the jungle missions. With great dignity, standing before Mrs. Nina, in their straight calico dresses, they had given her the bundle and said, in a language of which she did not know one word, but whose intent was so clear that she did not need the translation of the missionary. "It is for the American Bible Society. It will help give the Bible to others." This gift represented several months earnings of these African women.

While the Christian God most speak in many languages in Africa, the same God speaks with authority and love to the Negroes in our own country, through our English Bible.

There are, according to available statistics, 12,865,518 Negroes in the United States. In Georgia last year young people showed special interest both in reading the Bible themselves and in making it possible for others to read it. A group of young people in the Friendship Baptist Church of Atlanta began a program of Bible reading and distribution that greatly influenced that area. It was as simple as this. They began by reading a single Gospel themselves and then led in placing that Gospel in the hands of groups of other young people in neglected sections of the city.

More than four thousand copies of the Gospel of St. Mark were distributed in that way. Thrilled by this experience, enthusiasm rose and the circle of interest widened until many students of the Booker T. Washington High School of Atlanta became interested. Principal C. N. Cornell of that school set aside "Bible Emphasis Week." An hour each day for five days was given to the development of individual character. During and immediately following these activities the student council led in the distribution of more than 5,000 New Testaments among the student body and throughout the city. Countless examples of this sort of thing could be given—the reading of the Scriptures creates a desire to share.

The young Negro, with educational background and training, reaching out toward a life that must hold more promise and opportunity than the older generation knew, faces a future armored in the Word that was written for all men.

Last year the American Bible Society sent its senior Negro secretary, Dr. Daniel Stanton, to California to arrange for a Bible Reading Crusade for Negro pastors and congregations. While working in the Bay Cities a Macedonian call came from the city of Fresno, where the Negro population has doubled several times in the last few years, and where the need is very great. Many of the people, finding no place to live, settled in tent colonies, where life was anything but wholesome.

Yet these tent-dwelling Negroes had not neglected to establish "tent churches." Dr. Stanton found the need so great and the field so fertile, that the Bible Society immediately sent a thousand Bibles for free distribution. There are a half million Negroes in California, with more arriving on almost every train. They are swarming to this land of promise, as their white brothers did in covered wagons a century ago. The Negro in California presents one of the great challenges in all the long history of the American Bible Society's work in the homeland.

Neither the Negro in America or his brother in Africa will be forgotten. They loom large in the interests of the Christian people of America, who, through the American Bible Society, make possible the creation and distribution of the Word of God.

SEPTEMBER 1948

ROYAL SERVICE

Volume 49 Number 5

Woman's Missionary Union, Auxiliary to the Southern Baptist Convention

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SEPTEMBER COVER—Mrs. W. T. Berry with her Bible is loved at her church. She teaches a Sunday school class. She leads the Bible quiz in Training Union. She directs the devotional or missionary Bible study in her missionary society or circle. The Bible is basic in every organization of our church life, as bread is on our table three times a day.

"Break Thou the bread of life, dear Lord, to me,
As Thou didst break the loaves beside the sea."

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ROYAL SERVICE is published monthly by Woman's Missionary Union, auxiliary to the Southern Baptist Convention, 1111 Comer Bldg., Birmingham 2, Ala. Subscription price, \$1 a year, single copy 10¢; no club rates. No subscription can be accepted for less than one year at \$1 a year. Please remit by money order made payable to Woman's Missionary Union. Do not send stamps. To insure prompt delivery state name and address plainly, stating whether subscription is new or renewal. For change of address allow one month and send old address with new.

Entered at the post office at Birmingham as second class matter. Acceptance for mailing is at special rate of postage provided for in Section 1102, Act of October 3, 1917, authorized June 26, 1948.

ROYAL SERVICE ★ SEPTEMBER 1948

HOW DO THEY LIVE

by Mrs. J. D. Franks

SHE WAS A TALL, attractive woman. She spoke fluent English.

When she climbed into our little Fiat automobile, I noticed how terribly red her hands were. During a ten day trip through one of the worst bombed sections of this war-torn continent, I learned our interpreter's story.

Mrs. Zofia had come through six years of German occupation. She had taken an active part in the resistance movement in her country. She had lost her home and every earthly material possession. She had sold her wedding ring to buy food for her child. For months she fled from one shelter to another with her young son now ten years old. Her hands and her feet were frozen. She went days without food and water while foraging for just enough for

her crying, hungry child. She drank the muddy, polluted water from the river and in desperation, gave this to her child, too.

Her mother was beaten to death in a concentration camp. Her sister was carried to a slave labor camp in Germany. Her husband served with the underground trying to defend his native land against the German invaders and the scorched earth march of the Russians. Somehow—she knows not how or why—through the miraculous providence of a loving heavenly Father, she and her child and her husband came through alive.

There is another baby boy now, two years old. The older boy of ten has inactive tuberculosis, brought on by the horrible exposures of the war period. The baby has an intestinal disorder from eating polluted raw vegetables. Mrs. Zofia has to work away from home. Fortunately she has fairly good working conditions, since

she works for a church group. But her salary is very small, the equivalent of about forty dollars a month. Her husband is an expert electrical engineer, considered a very valuable employee by the government. Because he refuses to join the Party, he receives a very small wage, even as wages go in his country. He is in constant fear that he may be cut off the job. If he is cut off it would be difficult for him to get another job, unless he joins the Party.

Since Mrs. Zofia must work out they must have a housekeeper. It is customary for the housekeeper to be virtually a member of the family. So, the Zofia's provide room, board, and clothing for their housekeeper and a salary of about ten dollars a month. This is all the income the housekeeper has, but, as Mrs. Zofia said,

"She fares better than the family, who has the responsibility of keeping the home provided." She, too, spent the war years in one of Hitler's concentration camps, and returned to find all her people killed.

Mrs. Zofia's young sister returned, after three years, from the concentration camp with impaired health. She must also live with the Zofia's. Mr. Zofia lost all of his family. His youngest brother was killed at the very end of the war, leaving a wife and two small children. So the Zofia's do what they can for them.

How do they live? I asked that question, too. Food is excessively high, and very scarce on the continent. Clothing is almost unobtainable at any price. One pair of shoes costs one month's salary. Even a bar of ordinary soap costs the equivalent of one American dollar. It is almost impossible to find a place to live in their once populous city, now about 95% destroyed.



Too weak, too excited to eat, this refugee child needs help from her neighbor and from you.

This graphic story by Mrs. J. D. Franks, wife of Southern Baptist's Relief Representative in Europe, will surely touch our hearts to give that they may live.

The Zofia's have no furniture except a few badly damaged pieces borrowed from a neighbor for a short time. They had no dishes except what they had picked up from the ruins. My husband and I found a set of plain crockery which we were happy to give them.

What can they expect in the future? They would like to come to America, or any place where life promised freedom of opportunity for themselves and their children. But this is impossible. They haven't the funds or the contacts needed, and besides they are not allowed to leave the country under the present regime.

I asked Mrs. Zofia how she could possibly feed and clothe her family and help all those who are dependent upon her. Her answer was "I couldn't, if it were not for America."

Occasionally she gets a CARE package. Her spring coat, now three years old with her, too short and too thin, was sent to her by the mother of an American soldier whom she and her husband had befriended during the war. Her winter coat came from Church World Service three years ago. She told me that it was about gone. Her one wool dress also came from Church World Service. All clothing of her husband and her children likewise came from Church World Service. She had to buy shoes for her family, since they could not wear the shoes that came from America. (Few continentals can, particularly women's narrow shoes with high heels.)

Bales of clothing assure Dr. and Mrs. Franks that they will have supplies as they face urgent need.

Last year the doctor prescribed rice for her convalescing child. There was none. She wrote to a friend in America asking for some rice. She got a few small packages, which she divided with a neighbor whose child was also ill.

If Mrs. Zofia and her family were an isolated case, there would be little point in telling the story. But hers is a typical case. Families all over Europe by the millions are in need of the bare necessities of life, things that most of us Americans take for granted.

I write of this woman and her family with the thought that you who read may

(Please turn to page 10)

... EXCEPT AS YOU GIVE?





Knights

Imagine yourself at the old gate of Zaria ready to see the city with compassion for the lost

THE GREAT NIGER RIVER, from which Nigeria gets its name, runs across the country dividing it roughly into two sections—southern and northern Nigeria. In August, 1950, Southern Baptists will celebrate one hundred years of mission work in Nigeria. For the most part our work has been among the Yoruba and other peoples who live in the southern section of the country. Soon after Dr. George Green, missionary for more than forty years to Nigeria, came to the country the people up north asked that a missionary be sent to work among them. In answer to that call, through the years busy missionaries from the south spent their vacations and other periods that could be spared from their heavy schedules seeking to help the people to the north. In April, 1948, the first missionary couple of the Southern Baptist Foreign Mission Board to live north of the Niger was sent to supervise the work in that vast area.

Come over for a visit and see the many peoples that live here. As in every section of the country you will find many different tribes. The main tribes are the Hausas, Nupes, and Fulanis. Each one has its own language, its own customs, its own dress; but the language spoken throughout the north is that of the Hausa. During the days of tribal wars, the Hausas conquered many sections and today they still rule in a large number of the areas.

You would enjoy visiting Zaria, one of the larger cities of the north and the city in which your missionaries now live.

NORTH OF THE NIGER

Pause and watch the people pass in and out of the ancient gate in the walls of that city. The little donkeys going through with their heavy loads of wood or sand or stone or even carrying the men who own them are typical gate scenes. You would be interested in the quaint mud houses with their flat roofs

and the steps leading up to the roofs from the outside. You would like to visit the busy, crowded marketplace in which there are many interesting and curious things to buy; but you could look that city over and there is one thing you could not find. You could not find a Christian church within the city walls. You would see a mosque in a prominent place in the city to which men go to say their prayers to Allah; but you could find no church that opened its doors to welcome all and offer a place of worship and a promise of communion with the one true God.

As you go still farther north to the great city of Kano, you will notice that the land is very barren for you are going toward the great desert. Get out of the car and examine the desert cactus and the bushes that grow beside the road; watch the camel caravans that plod slowly by. Visit the dyeing vats and watch the men as they dip the cloth into the indigo solution that fills those vats—some of which are 20 feet deep. Notice that Kano, like Zaria, has its ancient walls and gates, the same kind of houses, and people who look much the same. Notice another similarity. Long before you reach Kano, you see the minarets and the dome of the great gleaming white mosque that stands in the heart of the city. You could look that city over and you could not find a single Christian church within its walls.

The chief religion in the north is Mohammedanism. The people migrating from

Arabia and around the Mediterranean Sea brought their Mohammedan faith with them, and the cities and the towns of the north are great Mohammedan strongholds. No Christian church may be built within the walls of these cities and no preacher or missionary is permitted openly to proclaim the gospel.

But there are some Christian churches in northern Nigeria. There are some Baptist churches in northern Nigeria. Long before your missionaries came north to live and even before our missionaries visited this part of the country, the churches were here. The Yoruba people among whom we have had missionaries are great traders, so many of them have come north of the Niger to trade; large communities of Yoruba people are found outside the walls of almost every city. Wherever Yoruba Christians have gone they have built their churches outside the township boundaries. Today there are Yoruba churches and schools throughout northern Nigeria and they are teaching and training the growing communities of Yoruba peoples.

What about the people native to the north? What has been done to evangelize them? Visit one church that is an outstanding example of home mission work among the native people. High up on the plateau is the little town of Kafanchan. A small group of Yoruba Christians who live there, outside the city boundary line, have built their own church. The native people of that particular section, known as the Kaji tribe, are chiefly pagan. There are also many Hausa people who are, for the most part, Mohammedan. The Yoruba Baptists of Kafanchan started a church for these Hausa speaking peoples and have built up a membership much larger than their own. Among these Kaji and Hausa Christians there are seven evangelists who are sent out into the surrounding hills to preach to the people in the numerous villages.

One of the greatest needs of these Kaji people is a trained leadership. Some

of their children come to the school supported by the Yoruba church but it can take them only through what is equivalent to our sixth grade. One fine Kaji boy, Bonkwart, has been sent to the Day School of Oghomosho so he will have the proper preparation to enter college. He is so far, the only hope for trained Christian leadership among the Kaji people. Will you pray for him in his preparation and pray also



Knights

S. A. Toye, Oghomosho seminary graduate and a Kaji evangelist talk to a Kaji boy about Christ

that others may be sent to be trained for work among their own people?

Some thirty miles back in the hills from Kafanchan there is the village of Zong-Zon, one of the outstations cared for by the evangelists from Kafanchan. A growing group of converts is seeking to live for Christ in that village. Recently word came that the chief of that town, a Mohammedan, had cast two of the converts into jail for having worship services in their own compounds. These young men are still held by the followers of Mohammed but we thank God that they are remaining strong in their faith.

(Please turn to page 10)



Scene from "The World and the Cross" pageant at Nigerian W.M.U. meeting in Lagos

OUR GREAT W. M. U. MEETING IN LAGOS

Theme: "God is our God, and of good cheer" — Psalm 147:5

IF YOU HAD PASSED BY the First Baptist Church of Lagos on Monday morning, April 5, 1948, you would have seen a large congregation of Baptist men and women. This was the beginning of the 29th annual meeting of the Baptist Woman's Missionary Union of Nigeria. Mrs. Ayorinde presided, and Mrs. Segi Adika led an earnest devotional period. Mrs. Williams welcomed those who were guests. She asked for God's blessings on the homes they left and the work they had come to do in Lagos. Mrs. Ojedeji responded, thanking the Lagos Association for their kindness towards them and their efforts to make them feel at home.

The superintendent in each association came to give the report of her stewardship. Many of the reports were good but there were some difficulties. The Gold Coast which is a new Association, without doubt, is liable to have difficulties at first. An evening school has been instituted to promote the number of readers. All the associations had requests for prayers for more progress year by year. Oyo Association has a method of giving presents to those in their association who do the best work.

For relaxation Mrs. Roberson taught us choruses. After singing, Mrs. Adegbite read the minutes of the W.M.U. Conference held at Ebenezer Baptist Church on Friday, April 2. The treasurer gave the report of what the W.M.U. had contributed during 1947, and commended the effort of everybody. While the offering was being taken by the appointed ushers, the Lagos women, the choir throughout the meetings, sang a beautiful song.

One of the most important events was a play by the Y.W.A. of Abeokuta. The title was "The World and the Cross." There we found the different nations crying out for help. Places which are desolate as a result of the war, cry to the world for help. The cross answered that peace and joy could only reign supreme if people would look to the cross, and trust Jesus.

In the afternoon the subject was, "Be strong in the Lord and in the power of his might." We had worship service led by Mrs. Eyitayo. A special song by the Lagos women, and then the minutes of the morning meeting were read. Mrs. Aina led us in a prayer. Mrs. Abiola then came forward and explained something about the programme—The Baby Contest. She told

by Ibidun John

A Queen Regent member of Girls' Auxiliary in Nigeria

the mothers to remember that the children were borrowed from God and that they have a right to proper care. The judgment to be passed, she said, should not create any ill feeling in anybody, rather it should encourage them to give the best care to their children.

All mothers should use the Mothers' Handbook. Dr. Cox also gave suggestions regarding child care. The decision of the judges was that two women from Lagos Association and one from Igbomina Associa-

Any G.A. who was there will certainly want to go again. Miss Jackson made announcement that the G.A.'s who would come to camp must send their required work ahead of time. The camp theme is "Following in the Steps of Jesus." The G.A.'s of Lagos Association staged a play explaining how the Convention Fund is collected. It is by tithes and offerings. Every G.A. should give her money for the Convention Fund and forget the "Aso Ebi" which she wishes to buy and the cinema show she wants to witness. The morning meeting ended with a song and a prayer. We had a short memorial service for those who had passed away during 1947. The new watchword and the song were introduced. The watchword is Philippians 2:10a and the song is hymn 447 in Yoruba Baptist Hymnal. The officers for the year are as follows:

Missionary Director of W.M.U. Miss Young
President Mrs. Ayorinde
Secretary Mrs. Onikanle
Treasurer Miss Tanner
Leader of Young People's Work Miss Onikanle
Director of Young People's Work Miss Jackson

The committee in charge of the money gave the report that the W.M.U. contributed £822:7:7d, and this is how it was spent:

Associational Children, Idi-Aba	£125 0 0
Education Fund	100 0 0
Motherless Babies	75 0 0
Scholarship (W.M.U.)	100 0 0
World Relief Fund	50 0 0
Motherless Twins, Eghoama	25 0 0
Mrs. Adegbite	50 0 0
Isawo School, Shaki	25 0 0
Baptist Girls' School, Agbor	25 0 0
W.M.U. Chapel, Ede	100 0 0
"Nigerian Barist"	25 0 0
Office Expenses and Incidentals	122 7 7
Total	£822 7 7

It was decided that the Associations will no more give scholarships to girls at Idi-Aba, but would use the money to send well tried-out women who had proven themselves worthy, to foreign countries for further study. The W.M.U. gave Mrs.

you got prizes because they had good-looking healthy children as a result of good care.

We could not but thank Miss Kersey for the care of the motherless babies. As a token of our appreciation the W.M.U. gave her a golden brooch. We also thanked Mrs. Jester for her help.

The Tuesday meetings were particularly interesting. The Young People's Meeting began the day and the chairman was Mrs. Rebecca Taiwo. After having sung and prayed, the Sunbeam Band of Zion Association had a programme showing the right kind of Sunbeam meetings to have in our churches. Miss Funlayo Fatunla gave the report of the 1947 G.A. Camp at Ede.



Nigerian baby in his simple wicker

Adegbite £50 for preparation because she is going to U.S.A. this summer.

It was explained that the W.M.U. of the South (U.S.A.) paid the expenses of Mrs. Ojo and Mrs. Ayorinde to and from the Baptist World Alliance in Copenhagen. Mrs. Fatunla suggested that we write and thank these friends and we all agreed.

The Committee on the awards and shields reported:

- The Sunbeam Banner won by Ejigbo Church—Zion Association.
- The G.A. Banner won by Ajegun Church—Shaki Association.
- The Y.W.A. Banner won by Isale-Afon Church—Ogbomoso Association.
- The Hymn Book (W.M.S.) won by Ejigbo Church—Zion Association.
- The Bible (W.M.S.) won by Isale-Afon—Ogbomoso Association.

To the surprise of all, Igbonima Association won the shield because they had made more progress during 1947 than any other association. Six other associations did excellent work during 1947, receiving high grades above 90. Others did good work, but their reports did not either come on time or were not written properly. Some used lead pencil instead of ink, others used figures where words were necessary. Such mistakes kept some back from taking the shield home with them.

Tuesday night the church was beautiful with all the lights burning and all the windows open to let in the breeze. Seven o'clock and the last meeting of the W.M.U. began with a special song by the missionary choir. Mrs. Awero Lawoyin made a brief talk on God's power shown in his Word. She asked us the question, "Do I have confidence in God's Power?"

Mrs. Ojo talked about God's power shown in Copenhagen. She told how the people received them kindly, and did all they could for their comfort. She told of how differences in tongue, color, and customs were forgotten, and what impression it made on her. We all enjoyed the time because her voice was distinct and the account plain and challenging.

Mrs. Ayorinde gave her own account of the great power of God in the Baptist World Alliance. It was interestingly described in her rich voice. She said something about the political and spiritual life of Denmark; its place among the coun-

tries of the world and the Baptist work there. We hope that in time to come our representatives of the Nigerian Baptist Convention will attend the Baptist World Alliance. A special song by the choir, a prayer and benediction by Rev. J. T. Ayorinde completed our great W.M.U. meeting in Lagos.

HOW DO THEY LIVE . . .

(Continued from page 5)

wish to give concrete evidence of your interest and prayers for her and others. Your own practical judgment will determine the kind of help you offer.

"Remember the words of our Lord Jesus, how he said: 'It is more blessed to give than to receive.'"

You can send boxes of clothes to Southern Baptist Relief Center, 601 South Olympia St., New Orleans 19, La.

You can send boxes of clothes and food direct to Mrs. Vilmos Bretz, Szigetventniklos, Kautzi, u.l., Hungary; or to Mrs. Dewey Moore, Piazza in Lucina, 35, Rome, Italy, or Miss Elizabeth Watkins, Seinan Jo Gakuen, Itozu, Kokura, Japan. *Be sure to ask about postal regulations before beginning to pack an overseas box.*

Send help now. It takes long for delivery to be made direct or from New Orleans overseas. Send clothes, toys, and hard candy for Christmas in separate labelled boxes to New Orleans or put them in your overseas boxes.

Send! Send! SEND!

NORTH OF THE NIGER

(Continued from page 7)

The Mohammedan religion is man's religion. It promises for man an eternal life of happiness through the possession of all the material things he wanted here on earth; there is no promise of union and fellowship with God. Mohammedanism offers no hope for womanhood. The women and girls are only to work for and wait upon the men of their families. There is no promise of a life with God through Jesus Christ. The challenge to tell the many people in this northern area of the love of God and the saving power of Jesus Christ comes to us again and again with a

(Continued on page 17)

A MAN OF A MIRACLE

by Eva Sanders

HOW HARD ARE THE HEARTS of the lost, especially the Mohammedans! Tujani has every reason to know Christ, to be so grateful to him that he would serve him through eternity.

Early one morning in 1946 a lorry (truck) pulled up to our door. Our hearts trembled for in those days that always meant trouble. Few lorries were on the roads and one coming to the newly opened Bre Baptist Welfare Center meant that some well-to-do person was very ill and had gone to great expense to come. We had no doctor, no ward, and made no pretense at anything but a Welfare Center. Rarely would that expense be met for a Mohammedan woman or child. (Though that is much changed now.) Sure enough, it was a man, an influential man from a town some six and one half miles away. He could not walk, his right heel was drawn nearly to his hip and he had every evidence of tuberculosis. Humanly speaking there was no hope but the message kept piercing my heart. "You are here in the name of Christ. As long as there is life there is hope." Then I am sure the devil was speaking as my thoughts ran, "Few Africans are ever cured of TB." To send him to a hospital was my first decision.

He was too weak to say much but did inform us that he had come here for treatment and would not go elsewhere. "But we have no facilities here for men," I said. The family urged that they would rent a room in the town and buy any drugs I ordered. It was a challenge.

Our orderly provided a room in his home. Such a thing as open windows was unheard of. But the man obeyed and slept on a porch. I went to the house each day for a while. I have never seen such a response to sunshine, fresh air, rest and a few drugs.

When Dr. Williams made his monthly visit I sent "Gina" (the Ford car) for Tujani and he was carried in the arms of friends. The doctor urged us to keep on. Days grew into weeks and weeks into months.

Then one day a much changed man hobbled on a stick and came to the Center himself. It was Tujani walking in his own power. As far as I could tell the change was all physical. He attended regularly for a while and as strength increased his visits were farther apart. He went to his home town and returned only when his cod liver oil and iron were used up.

I went to America for nearly a year of furlough. I neglected even to ask about Tujani for there were so many to remember when I returned. Just recently, a very seriously ill woman was brought in. A messenger came with her and when I suggested her being taken to a hospital there was a definite refusal and the message that "a friend" said he was coming to pay expenses attached to the healing of the woman. I explained that the illness was very great and our facilities were limited. They held firm to the decision that she would die rather than go, insisting that she would lie on our porch and take whatever treatment we would offer. We knew by her name that she was Mohammedan.

My first witness to her was that there was no power in my hands, nor the medicines I gave, except such as Jesus put into them; life and death were in his hands.

In a few hours, in came the "friend." He was a big, fat, smiling man wearing Mohammedan attire. His face was familiar. It was the man of the miracle, Tujani. Never did I dream he could look like this. He is back at his work—embroidering Mohammedan clothes. He listened patiently as I suggested he take the woman to the hospital but with more faith than I had he refused saying that he had made arrangements for the same room in town and would take whatever treatment we asked.

God heard our prayers and performed another miracle in that family. In less than two weeks she was walking and seems the picture of health now.

May their faith in God's healing power reach to that of their souls and be exercised that they may accept Christ for full salvation.

MISSIONARY LIFE IS GLORIOUS

by Mrs. Cecil Roberson

Many times friends write and express sympathy for us "poor missionaries who give up so much" to come to Africa. Since I came to Nigeria in January, 1946, I've wondered why any one should pity us. There are so many compensations here for the so-called "things we give up" that we do not consider it giving up.

We have nice cool homes. The walls are made of mud about 12 inches thick, plastered inside and out with concrete. These walls help keep our houses cool. The floors are concrete, the windows screened, and the walls are painted.



Mrs. Roberson and son

Our water comes from concrete cisterns and every drop we drink is boiled and strained. The most wonderful fruits grow here: oranges, avocado pears, bananas, grapefruit, tangerine, plantain, mangoes, etc. The men go hunting and bring in birds and deer. Once a month we go to our nearest shopping center to buy the rationed foods such as milk, flour, sugar and butter. Usually we get European canned goods and fresh bacon, also yeast for making light bread.

Where do we get our food at noon when on these shopping trips? There are no cafes nor soda fountains that we can run to, so we carry a picnic lunch and stop out under a shade tree and eat it. There

is not a much nicer table than a Jeep radiator. It is really loads of fun.

How often do we go to the beauty parlor and barber shop? The wife usually cuts the husband's hair when it is necessary. The porch or a shade tree makes a good place. There is always one consolation for "beginner" barbers—hair grows out again. The beauty parlor for the ladies is where a lady missionary is brave enough to give a home permanent to another trustful one.

Missionary children play with each other. They usually have more pets than children in the U.S.A. have. They can have a cat, dog, monkey, parrot, or rabbit. They look forward to the annual mission meeting because all the other missionary children will be together. There are usually native

So You Want to Try Cooking Nigerian Style?

Let us learn to make Ole (one-ley).

Required utensils:

A broken clay pot for holding the oil
1 shallow clay cooking bowl
1 deep clay pot with large top and a
50 nice, large green leaves

Ingredients required:

a bowl of ground dry beans
a pint of palm oil
a handful of chopped onions
a cupful of chopped red, hot pepper
a pint of water
¼ cup salt
1½ cups of chopped dried fish

Have fire going good in broken clay pot. One side of pot must be broken out so we can put in small twigs and sticks to keep the fire going. Place palm oil in shallow clay cooking bowl and set on top of pot over heat. After it is hot remove and place deep clay pot with large top over fire. broken pot. Be sure to keep placing small bits of wood on fire so your fire will not quench (go out). Put the pint of water in the large pot to heat. Mix in this one cup ground beans, hot palm oil, chopped onions, pepper, chopped dry fish, salt

teachers whose children are clean and nice and the missionary children play with them. Conrad plays with Lakin, our headmaster's four-year-old boy, and Ijoma, son of one of the college tutors. Conrad speaks English. Lakin speaks Yoruba, and Ijoma speaks Ibo. Each one uses his own language, each understands, and they play well together. When our children are old enough to go to school we teach them ourselves.

Aside from these comforts and pleasures, we have a task to do. We grow more and more dependent on God. He loves these people far more than we can and he alone gives us the strength to teach, preach and heal. We know he watches over us here just as he does over you in America. Our God is everywhere. He knows our joys and sorrows. He knows when we are on the mountain top and when we are in the valley. Don't we have a glorious heritage? Believe me when I say that missionary life in Africa is a glorious experience.

How I Became A Christian

by a former student in our Baptist College, Iwo, Nigeria

I became a Christian chiefly through the influence of my mother. When I became old enough to go to church myself, and use my talents however small they seemed, she called me into her room one day and told me this story of how she became a Christian.

She became a Christian in the days when all the Christians were being persecuted, especially in our town. None of the members of our family had ever even gone to the church, and among those people who hated the church was my father. My mother was then but a girl but she had been married to my father for some time.

As she was a good singer she could not stay in the house whenever she heard people singing in the church. She finally went to the pastor and asked him if she would be allowed to sing in the church, for she wished to become one of the choir members sometime. The pastor was glad to urge her to come. After six months of regular attendance on church and Sunday school she became a believer.

When my father heard this he called her and cautioned her to stop going to the church. She refused to stop so he flogged her severely. She continued to go anyway. Through her persistence, though she suffered much from him, and by her constant witnessing to him, he, too, became a Christian and afterwards all the members of the family.

After finishing this story she asked me if I would be pleased to go to the church, not as a mere church-goer, but to become a true believer and a baptized church member. I felt the depth of the story she told me and liked to be with my mother, and so I agreed to what she said after listening to further preaching of the gospel from her.

I was sprinkled after a year of going to church, which of course was a C.M.S. church, Episcopalian.

When I grew older I was sent to a Baptist school and attended the Baptist church there. When I finished my elementary course I became a pupil teacher in the (Please turn to page 17)

Cooking Nigerian Style?

You may need to add a little water. Now take one leaf at a time and fold like a long tubal paper holder for popcorn. Fill with this mixture, then pull each side of the leaf together and bend back. This makes a nice, neat, covered basket to cook your ole. Put a few small broken sticks in the bottom of your cooking pot so the bottom bones will not burn. Pack the bones of ole in the pot, with only a pint of water in the bottom. Place the lid on the pot. Keep the fire going briskly under the broken clay pot, so the water will boil and the steam will cook the bones of ole. In one hour they are cooked and ready to eat.

Don't you think this is cheaper than your mother's pressure cooker? You do not have to worry about it exploding either. I have seen this recipe tried and proven.

CAUTION: Before you begin eating be sure you have plenty of bicarb of soda near. Although Nigerian young ladies eat this food drab without hot pepper you may find this dish "hot" and indigestion may follow.

OUR CIRCLE of 36 members is the largest in our Mars Hill W.M.U. Some are teachers in Mars Hill College; some are secretaries, and so on. We meet in homes of the members and those who have cars see that everyone has a way there and back.

We have some special community missions interest each month, helping some needy person or family.

Mrs. Harvey Lance, our circle chairman, goes after people in a convincing way. One just can't turn her down. Her home is centrally located and her hospitality is inexhaustible. A "covered-dish supper" mission study course always meets with success. We eat and stay until we are through with our study.

We have a friend whose father is a minister. He said he liked to put gravy on his sermons. We try to put a little brown gravy on our meetings. We have a wonderful circle!

Regina Styles, North Carolina

Greene County B.W.C., Springfield, Mo., installed officers in February. You can do it whenever you are organized.

Cleverly they combined Valentines and installation. See the hearts and Bibles as favors and decorations, but more as object lesson showing that God's Word is central in directing the interest of our hearts.

President is Miss Rosella Robinson, third from left. Mrs. Cecil Laster, wife of the city missionary of Springfield, presided over the installation; she's back of the large opened Bible.

Greene County B.W.C., Missouri, installs officers with a delightful banquet



ROYAL SERVICE ★ SEPTEMBER 1948

The Mary Sampson B.W.C. of St. Matthews Baptist Church, Ky., gets out a monthly bulletin. This "B.W.C. Tid-

ings" appears in different shapes. Sometimes mounted on plain colored construction paper background, again mounted on red heart. In March the page was inside an anniversary "cake." In honor of 60th anniversary of Woman's Missionary Union a narrow piece of yellow construction paper rounded at top was pasted on a purple "plate" with six purple candles of paper stuck in the top of the yellow "cake." Pretty neat!

What does "Tidings" tell? Announcements, goals of denomination, of state, of association, personal news items including report on cupid's behavior, who's sick and who's well again, even a poem of spiritual encouragement.

Last year the Atlanta Federation Of Business Woman's Circles was made up of 60 circles with a membership of about 1200.

During the year as a Federation they gave:

- \$ 10 to promote Royal Ambassador activities
- \$ 25 to Rest Haven, a convalescent home for elderly people
- \$ 43 on trip of Georgia W.M.U. Executive Secretary to Baptist World Alliance in Copenhagen
- \$ 60 to the Jackson Colored Day Nursery
- \$120 to the Pryor Street Mission
- \$100 to the building of W.M.U. Camp at Clayton, Georgia

A mighty good record, isn't it! Mrs. J. W. Vines, president and Mrs. Anne Tucker Nolan, adviser.

IT'S HAPPENING NOW!

by Mrs. J. Wash Watts

SEPTEMBER! Back to the classrooms go thousands of boys and girls and men and women, some of whom were illiterates a few months ago. Dr. Frank Laubach, Dr. James Yen, and the Communists in Russia have proved that illiterates can be taught to read within a week or two. Mass education is being undertaken by many governments, and within the next few years millions of new readers will enter a new world of ideas. Already the bookstalls of the world are filled with Communist, rationalist and anti-Christian propaganda.

We must produce good literature on every mission field to lead these new readers in the Christian way. We read in **WORLD EVANGELISM**: "Three great problems face our mission forces: the finding of suitable writers; the means of production; and distribution." Surely this is an evangelistic task in which churches, missions, and Bible societies can co-operate.

Dr. Laubach says that teaching illiterates is one of the freest channels for winning people to Christ. If the teacher sits down beside a person lovingly and prays while he teaches him, it is as easy to win his friendship as it is to teach him to read. If the teacher loves Christ the student will love him before two lessons are finished.

WORLD DOMINION points out that scarcely one half of the children of Christian parents on all mission fields attend Sunday school. Many lands are trying to improve Sunday school work, which almost disappeared during the long war years. Everywhere there is a desperate shortage of teachers and of suitable teaching material. War plays havoc in more ways than one.

Two hundred thousand Displaced Persons are to be admitted to the United States in the next two years. There are several thousand Baptist families among these homeless ones, Baptists whose culture, consecration, and staunch convictions would contribute much to the life of our nation. "Why cannot Baptists of the United States place at the disposal of the Baptist World Alliance sufficient funds to help their co-

believers to become settled? It would take a large sum of money, but no finer investment could be made."

Chiang Kai-shek is "the ablest and strongest man in China and more popular than his party or government," said Dr. Lloyd Ruland, Secretary of the Board of Foreign Missions of the Presbyterian Church, U.S.A. The generalissimo and other top officials are turning for a final solution of China's great problems to an effort at brotherly co-operation rather than hostilities and exploitation. As no other national leaders, they are emphasizing the belief that a durable peace is possible if moral principles of mutual trust, mutual respect and assistance are accepted by all people as the guide in international relations.

Next year Japanese Catholics will celebrate the 400th anniversary of the arrival of Francis Xavier in Japan. General MacArthur's personnel section fears that difficulties may arise if an effort is made to bring pilgrims to the celebration. But the twelve Catholic bishops in Japan say that Catholic leaders in several European countries are organizing such pilgrimages. Negotiations with shipping companies are said to be under way for accommodations in their floating hotels during the time of the celebration.

One dares not write of the burdens of Palestine lest an entirely new situation arise before you read. Much has been written by those who know well that tiny land, but much more by those who know little of its history, its peoples, and their characteristics. It is strange that practically no one has raised a question concerning the future of established missions if and when two non-Christian states are set up in Palestine. There has been much persecution of individual converts under the British Mandate, though the government guaranteed freedom to propagate one's faith. Will the door be completely closed under new rulers? Or will God open new doors of opportunity for the spread of his gospel in the land of the Bible?

One Sack of Flour—\$25.00

from Kate Ellen Gruver

Elisabeth Lee got a note through from Nazareth by someone who had managed to get over from Haifa for a few hours during the truce. She said that things were pretty bad. Nazareth was entirely cut off from the rest of the country with Jewish occupation all around. Evacuees from other towns have flooded Nazareth; many are living out in the open, on the hillsides, with no shelter. Elisabeth had given away most of her own clothes to people who had had to leave Haifa with nothing. The clothes of children in our George W. Truett Orphanage have been shared with those in town. The \$12.00 a month that we pay three of the girls who help us in the orphanage is all the income that their respective families have to live on. One sack of flour now costs \$25.00. Thousands are literally starving to death.

Each Day Counts for Eternity

Dear Friends,

Nineteen bundles from New Orleans are over at the church here in Hsuechowfu, China. The church committee is to make tickets and after dividing each bundle into 30 parts give out one ticket for each part and let the people come and get the things. It would be much more fun to fit out the individuals, but we do not know what we would do with the late comers if their kind of clothes had all given out. This way they can exchange among themselves. Four of these bundles go to Kweitch and others to Pochow and others to the country people out from here.

Here's hoping there are some pants and shirts these boys can wear and some coats or quilts. The packages that we have peeped into have been full of good things for the most part, but so far these necessary things have been lacking. The little children come prancing out in an American child's gay blouse and skirt or flowered dress and beam most happily. Then shortly after some ladies' dresses have been dispensed you see a neat little Chinese jacket made out of shining American rayon or a bright pair of pants. How we thank all the people for what they send!

Students keep coming in from our boys

and girls school in Kaifeng where the food was scarce and the fighting terrific. They walked four days to get here. Some of their faces reflect the terror they have seen.

One of the primary school teachers, Mr. Chang, was shot and not found for some time. I exclaimed with distress and one of the little boys who gave his heart to God last summer and whose face shines like the light of heaven when he talks said, "Oh, that doesn't matter. He was a Christian. Teacher. He went straight to heaven."

Pray hard for us. Each day counts for eternity. Our days are so limited and there are so many outside the Kingdom of Heaven.

Love and gratitude,
Olive A. Lawton

His Grace Will Do Best

from the Russian Zone, Germany

Last week we were very surprised and enjoyed to receive three gift parcels. How we thank you!

The shoes for my boy and for me are wonderful and fit perfectly. Such firm shoes are not to buy here since long years. Now he can go to school with dry feet when it is raining. And then the clothing for my husband! He needed it so urgently. Sometimes I was yet very despairing, if I had every day to repair and to darn, having no patch, no darning yarn and no sewing machine, too. The suit brown trousers I made fitting at once and so he wears it already every day and with the brown jacket I am making the same.

And the other clothing for my husband and for me is also to use so very well. The coat for me and the sweaters are fitting, too.

What shall I say about the food? That was and is a great help for us in these days of need. In this month we get only 200 gr. meat, 2 eggs, 200 gr. fish, only 150 gr. fat or butter for the whole month, no milk for the children, 600 gr. barley, 200 gr.

sugar. Thereof we had to cook and to live 31 days. Many people have no more potatoes but we can eat every day some potatoes and therefore we thank especially. If there are coming three parcels and each of them contains so very good things to eat, can you think what that is for us? We have thanked to our Lord that he used his children to help us. Last Sunday our son has birthday (8 years) and I gave him chocolate and candy and we drank cocoa with milk. At dinner we were eating spaghetti and at supper oat-meal soup with cinnamon and sugar. So this day was a festival for all of us. May our Heaven's Father bless you.

Now I would tell you a little about us. We get in April a piece of fallow land and

to cook, to sleep and to dwell in such little room which is damp and without sunshine. And so we are living since 3 years. We are praying always and again for another dwelling. We must learn to have more trust and patience.

I would be very glad if you or one of your friends could write me once and tell me something about your missionary work and your churches. I am very interested therein. On Easter Sunday my husband was 35 km. from here where 20 persons made their confession of faith in the waters of baptism. I have seen no baptism since 1944 and would like to see it once more.

We are going here to the evangelical church but that is not the right for us and we long for fellowship. But we believe that our Saviour Jesus Christ knows our sorrowing hearts and his grace will do the best for us.

(Signed)

Write to Baptist World Alliance, 1628 16th St. N. W., Washington, D. C., for name of a family like this one which you can help.

NORTH OF THE NIGER (Continued from page 10)

new force each time we go out into the market place or visit the countless little villages along the roads or back into the bush. It is a challenge that comes not only to your missionaries but also to all Southern Baptists as we begin definite work in this new field. It is a challenge that should be met with a new consecration of our lives to God, a real dedication of our material means to his service, and a deep realization of the power of prayer in making him known to the people north of the Niger and even unto all the world.

HOW I BECAME A CHRISTIAN (Continued from page 13)

school. During all this time I often heard from the pastor the meaning of baptism and sprinkling. I understood from the many passages quoted by him from the Bible that sprinkling is not New Testament baptism and so I attended the baptismal class for six months and then became a Baptist member.

I rejoice in the Saviour of whom my mother told me and I pray that he may allow me to preach his gospel always.

Overcoming Selfishness in the Pre-School Child

by Ruth LaTulle Matthews

"No, you can't have it. That's mine."

Visit a nursery or listen to children at play and hear the above refrain repeated. Preschool children persistently claim all they survey as their very own! It is "my doll," "my train," "my bed." Rarely is anything thought of as "ours."

John Ruskin showed us society with its selfish conflicts in his story of a child's party. The children were



having a happy time together until one found that he could pull a brass tack out of the upholstered furniture. Soon there seemed nothing worth living for except brass tacks as the children fought to take them from each other. Ruskin concludes his parable saying, "Children do not do this way, only men do."

Ruskin failed to point out that every selfish adult was once a selfish child! Parents become nearly frantic when the acquisitiveness of their pre-school children lasts into adolescence and maturity. It is a major problem in every home. It becomes the burden in every home. It becomes the burden of every humanitarian institution that depends upon human liberality to finance its work. Churches limp along in Christianizing the world

because too many church people are still saying about the things they possess, "No, God, these are mine!"

Saving little children from selfishness is definitely not child's play! Neither can it be hurried. The task is not promising at all unless the seeds of sharing and consideration of others are planted early.

The average Southern Baptist gave only two and one-third percent of his income through his church in 1947. That shows the need for more thorough education in stewardship. What can be done to teach pre-school children to be good stewards?

1. Include the child in dividing the family's tithe. This is far better than doling out pennies and nickels to tiny children, while others in the family give their proportionate share. In a certain family there were four children. Consistently envelopes from six boxes were filled out individually for each Sunday morning's offering. The nursery and beginner-age children were not slighted in this weekly giving. Of these four children, one is now a minister, another a missionary appointee, a third is a Christian physician, and the daughter is a housewife devoted to every Christian duty. These children never thought that only adults could give to God.

2. Cultivate the habit of "reverse-giving." Avoid letting the child always receive gifts at his birthday parties or at Christmas. En-

courage him to provide appropriate gifts himself for his little guests, needy children of his acquaintance, and institutions such as orphanages, hospitals and schools. Discourage the usual child's letters to Santa Claus requesting presents for himself. The child can learn that it is really "more blessed to give than to receive" Acts 20:35.

3. Start a system of allowances and rewards to the child for extra good conduct, kindness and worthwhile tasks performed in the family's interest beyond his regular duties in the family life. Encourage the child to give from this money of his own in behalf of less fortunate children, missionary offerings, or some other unselfish project chosen by the child himself.

4. Establish a consistent pattern of meeting need near-at-hand. With or without adults, a pre-school child may visit neighborhood shut-ins, carrying gifts of flowers, food, or reading matter.

Money and the things money can buy stand before every young child to discolor and weaken all his years with selfishness, or to bless him and all he touches with the sweet fragrance of Christian liberality. A little child can learn to share instead of "No, you can't have it. That's mine!"

Please turn to page 21. "For the Sand Pile Set" will give you games to carry out these valuable ideas. Help your child make a pinwheel and a bank.

IS THIS YOUR QUESTION?

by Margaret Hutchison

Executive Secretary of Oklahoma W.M.U.

When should officers of the W.M.U. be elected?

Officers of the Woman's Missionary Union of the church should be elected at the same time of the year that officers of all other church organizations are elected. In most Southern Baptist churches this is in October.

When do these W.M.U. officers take office?

These W.M.U. officers in some churches take office immediately; in others they do not take office until January first, having the months between election and installation for study, observation, and planning together the next year's meetings and activities.

Are these W.M.U. officers elected by the church?

Since we are a part of the church, usually we like for the church to approve our officers. If this is your church plan the W.M.U. nominating committee seeks the officers, the W.M.U. elects them, and the church approves their election.

Should the church install these W.M.U. officers?

The W.M.U. usually has its own installation service for the officers just before they take up their duties. But when the church has a

service presenting new officers for a coming year, the W.M.U. officers should be recognized and included in the prayer of consecration along with all other officers of church organizations.

When should a W.M.U. nominating committee begin on its work of nominating officers for the coming year?

From one to three months in advance of the date for election, nominating committees should begin their work. The W.M.U. nominating committee should be seeking its leadership at the same time that committees are at work securing officers for other church organizations.

What is the "Southwide and State W.M.U. Fiscal Year?"

The southwide W.M.U. year is from January to January. Even though the church, the associational or state year is from October to October, this should not bring about any problems since we make our reports quarterly. For its annual report to the association your church will use the four most recent quarterly reports that the W.M.U. has given in. Learn your state plan. Every state uses four consecutive quarterly reports in its year. Our Standard of

Excellence rating is graded on the full four quarters' work.

How do we count inactive members?

So far as membership in a missionary society or auxiliary goes, there is no such thing as an inactive member. A person either is a member or is not a member.

I hear that the women make up the list of objects for the week of prayer offerings. Is this so?

No. A committee of Woman's Missionary Union is appointed to make plans that



will help us all to pray and give. It finds out the needs on the home and foreign fields from the lists prepared by the two boards of our Southern Baptist Convention. Requests from missionaries have to be made through their missions and the boards. The W.M.U. committee knows the listed needs are the ones the board feels are most urgent. It knows how urgent from meeting with the Foreign or Home Mission Board representatives. It presents the list as the object of prayer and gifts for that week of prayer. It knows there are many more desperate needs that should be included, so the committee urges surpassing the accepted goal.

Have we answered your question? If not, please send it in to ROYAL SERVICE and we will try to do so promptly.

During our Commemorative year you can help your W.M.S. and Y.W.A. to know intimately the history of women in missions, by showing "Publish Glad Tidings," the Y.W.A. Anniversary film. It is a sound movie in color, rental \$3.00. You need an experienced person with a sound projector for 16mm film to show it.

Reserve by writing Miss Elizabeth Yark, 1111 Comer Building, Birmingham, Alabama. Give at least two dates.

WHAT CAN WE DO?

Studying about racial relationships always wakes Christian women with a guilty start and we ask "What can we do for the Negro?" Community Missions Chairmen should be ready in September with plans for real Christian activity which will be proof that we have learned the lesson, "God is no respecter of persons."

What has been done is a guide to what can be done.



Baptist women have taught Negro Sunday school teachers so they in turn were prepared to teach Negro children and young people or adults when their Sunday school time came. Make contacts through your pastor and the Negro pastor. Perhaps your own maid will make that contact. Have you been Christian enough in your dealings with her so you can approach her to see where your society can help?

Probably the Negro missionary society needs help. Do they know about *The Worker* which provides program and activity suggestions? Do they know about their own guide, "How?" Both are ordered from the office of Miss Nannie Burroughs, Lincoln Heights, Washington, D. C. A subscription to *The Worker* is 50c, "How?" is 35c.

It will be easy to give the money and subscribe for several Negro women but that will be too easy for real

Community Missions, won't it? Do that, but do more in Christ's name.

What is the condition of the Negro church, the Negro school nearest your church? What do they need? The school is a responsibility of democracy, the church of Christianity. Is your democracy working to the extent of enough seats for pupils, adequate salary for the teacher, enough books as texts and in library, blackboards, chalk, heat in winter, school lunches? How will Negro children get to school? Who will inspect their teeth, eyes, weight, etc.?

Is there a clean comfort station for Negroes in your shopping center?

If Christian women would investigate, then act united-

ly, the Board of Education or of sanitation would change its careless attitude. If it won't, you can take care of many of these matters through your W.M.S. A demonstration of democracy will be a sign of real Christianity.

Negro young people have organizations paralleling our graded system of missionary education, but need leaders. There are Negro women your society could train and equip to be these leaders of young people by having a conference with their potential counselors.

Community Missions this month should start a new day of hope for Negro-white relationships. Quietly your society can do what it can, and yours, and yours, and yours, until a host are honestly showing love for their neighbors.

YOU CAN SEE MISSION WORK IN AFRICA

Have you a sound projector for 16mm movies?

"The Story of Bamba," black and white—45 minutes. The life of an African boy of the Bakonge tribe in the Belgian Congo. Rental fee: \$3.75

"The Healing of M'Vondo," color—30 minutes. The story of an African boy healed of leprosy in a Christian mission hospital. Rental fee: \$2.00.

Have you a slide projector?

Last year, Dr. H. Cornell Goerner of Southern Baptist Theological Seminary visited Nigeria. He took excellent pictures which our Foreign Mission Board has arranged in slide lectures with his narration recorded.

Write to Foreign Mission Board, P. O. Box 5448, Richmond, 20, Virginia for information and reservation for both movies and slides.

Also request two new free pamphlets: "Expired Suddely—Juju Poison," by Roberta J. Cox and Kathleen Manley. An account of the inevitable conflict between modern medicine and native superstition in West Africa.

"Jinkrama: Medical Mission Outpost," by Carol F. Eaglesfield. A description of the ministry of a Southern Baptist clinic in Nigeria.

AND LOOK AT RACIAL CONSIDERATIONS IN U. S. A.

"Boundary Lines" and "One People" are excellent color 16mm sound movies and can be seen free of charge by writing Anti-Defamation League, Suite 305, 11 Pryor St., S. W., Atlanta 5, Georgia. Send name and address and give at least two dates because these are popular films. You may ask for some splendid posters and free literature against intolerance, also.

Stewards of the King's Gifts

Select hymns of personal dedication like "Take my Life," "O Jesus I have Promised," "Master, No Offering, Costly and Sweet"

We are thinking about the total field of stewardship—our personality, time, influence, money, etc.

From September *The Window of YWA*, see Martha Jordan Gilliland's account of her medical work in Nigeria, "A Christian Doctor Reports," page 8. See also, "A Little About Papa," page 16, to learn the rich stewardship of a Nigerian pastor.

In September *World Camrades*, two Nigerian girls show their stewardship in "A Trip to the Bush," page 8. You can help realize your stewardship of influence in racial considerations by applying suggestions in "Conclusions or Beginnings," page 14.

September *Southern Baptist Home Missions* offers "Stewardship and Home Missions" by John L. Waldrop and "A Great Enterprise and Its Support" by W. R. White.

September *The Commission* gives "You Build Bap-



tist Morale in Europe" (by your gift of relief) by J. D. Franks, and "One World in Christ" (findings of the pre-Columbus Assembly June 1-3, America's Christian stewardship in the world).

Reading these articles before your circle meets will make it possible to have profitable round table discussion in your meeting.

FOR THE SAND PILE SET

by Ruth LaTuille Matthews

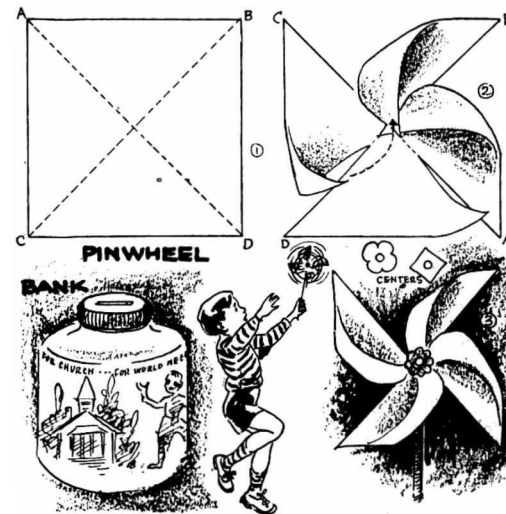
When the small child blows out the candles on his birthday cake, he may offer these colorful pinwheels to his little guests as gifts so they can all blow.

Use a five or six inch square of heavy paper. Fold point D over to A. Crease, unfold. Fold point B over to C, crease, unfold. Take your scissors and carefully cut along each fold to within an inch of center.

Cut a centerpiece for your pinwheel like ones suggested in illustration. Put straight pin through the middle of this little centerpiece. Lit points A B C D on same pin and stick pin at center of your pinwheel. Be sure to leave plenty of room between the stick and the head of the pin so your pinwheel can turn easily in the wind as you blow.

If you crayon or draw designs on your square of paper before you cut and fold it, your pinwheel will look very colorful. Or cover it with cellophane and it will shine as it turns.

Make a bank to encour-



age the young child to save so he can give from his own money.

Take a small glass jar with screw-on top; scrub well; remove label; cut inch-

long slit in the top. Cut out a picture of a church or needy child, and attach to jar front with Scotch tape. Shellac over design to make it waterproof.

TRAINING SCHOOL STUDENTS IN THE SUMMERTIME

Summer work for the rising senior class is particularly valuable for it enables its members to try out what they have learned during their first year of study in the Training School. In the case of mission volunteers the student program of the Home Mission Board is doubly important. It not only affords opportunity for testing the theories learned in the class room, but it provides actual experience

*Our W.M.U.
TRAINING SCHOOL
Marie W. Littlejohn, PRESIDENT*

in mission work where the volunteer's fitness for such work can be tested. This experimental program helps our Boards to find missionaries for future appointment and it likewise helps the student to find whether she has what it takes to make a missionary.

According to the best available information, ten of our 1949 class are engaged in the Home Board's summer program. Hilda Bledsoe of North Carolina was assigned to work in California with headquarters in Fresno. Helen Armstrong of Mississippi and Frances Brown of Illinois were assigned to Albuquerque, New Mexico. As we journey eastward across the continent we find Ruth Rose of Missouri engaged in city mission work in Oklahoma City and Nina Gillespie of South Carolina working with In-

dians in Oklahoma. Dipping down into the deep South we locate Doris Keckling of Tennessee who considers herself fortunate to have received an assignment at the Rachel Sims Mission in New Orleans. A wide swing across the Gulf Coast country brings us to Savannah, Georgia, where Ruth Ozuz of South Carolina is majoring in the Vacation Bible Schools of the city mission program. North Carolina W.M.U. was fortunate to secure Kinuko Kaneshiro of Hawaii to help make missions real in their camp program and associational meetings. Mary Near Morgan of Kentucky found herself in the position of the well-known man in the Bible story who was told to "go home to his friends." She was assigned to city mission work in Louisville, working at two of our centers, Central Baptist Mission in downtown Louisville, and the James P. Boyce Settlement in the west end. Alice Pickett of Alabama is also with the Home Mission Board.

Another group of students is busily learning what W. M. U. is all about. Bereniece Bell of Texas is assisting with Girls' Auxiliary camps in her home state. Betty Ann Coulter is likewise engaged in Missouri. Lucile Peak and Claudine Warf of Virginia are getting varied experience in Virginia. Rosa Fiechter of Kentucky is busy in her own association doing much needed field work.

Six students who are interested in preparing for education work in the local church are trying themselves

out in apprentice work during the summer. Hazel Blackwell of South Carolina is employed as recreation director in her own church, the First Baptist of Union Ruby Guymon of Illinois is pastor's assistant in the First Baptist Church of Harlan, Kentucky. Virginia Highfall of North Carolina fills a similar position in Southside Baptist Church in Mooresville, North Carolina. Marjorie Jones of Louisiana is office secretary in her own church in Baton Rouge. Martha Richardson of Mississippi is office assistant in the First Baptist Church in Memphis. May Tindal of South Carolina is youth director with special emphasis on recreation in the First Baptist Church of Winston-Salem.

Ruth O'Dell of Oklahoma is assisting in the state program of church music in Arkansas. Mary Eleanor Borts of Missouri is studying at the Baptist Hospital in Winston-Salem and at the same time is working as a staff nurse. Rhoda Miller of Georgia is supply staff nurse at the Kosar Hospital for Crippled Children in Louisville.

Mary Frances Gould of Kentucky, an experienced teacher, and Victoria Parsons of District of Columbia, an experienced nurse, received their appointments to China after one year of study in the W.M.U. Training School.

Johnni Johnson of Kentucky, another first year student, accepted a position with the Baptist Student because of her interest in religious journalism.

REDEMPTION FROM SIN EVERYWHERE

Romans 3:9-19; Galatians 3:28

Differences in men are superficial but likenesses are as deep as life itself. All men, rich or poor, civilized or heathen, wise or foolish, cultured or unlearned, breathe the same air. They hunger and thirst, eat, drink and sleep. They are smitten with the same diseases, suffer and die. They all experience grief, gladness, hope, fear and love. The same heaven bends above them and the same earth nourishes them.

Christianity puts aside all superficial differences and deals with the great identities of man.

There is no difference in the fact of sin, although there may be differences in the degree of sin. The motive behind the act is the important thing. Arsenic is arsenic whether in a large or small amount, and the very smallest dose is poison. In the French Revolution kings and beggars, gentlewomen and women of the gutter were indiscriminately huddled in prison. Landlords and vassals slept side by side. Today all people are enclosed in the great prison house of sin, for all are the servants of sin.

The apostle Paul states plainly that the Jews were no better than the Gentiles in respect to sin. He proved this by quoting a number of passages from the Jews own scripture which declared the depravity of all men everywhere.

The psalmist, one writer to whom Paul refers, dramatically represents God as looking down from heaven to see if there were any righteous men. His eyes run to and fro in the earth

searching, but all in vain for no one understands. No one seeks for God. No one does good, not even one.

The apostle lists specific sins. The throat is like a grave yawning for the unwary. The tongue of man is full of guile and deceit. The poison of the adder is there, as man sends forth falsehood, deadly malice, bitterness and cursing. How much misery a tongue under the domination of sin brings into the world! Murder is committed on the slightest provocation. The wicked destroy even as a hostile army leaves the enemy's country barren and waste. Man does not know how to live peaceably.

One need only be honest in self examination to know the apostle spoke truly about the fact of sin. Here is a death blow to all self righteousness. In this graphic way the apostle shows the corruption of our nature. Sin cannot be hidden. In Queen Elizabeth's time the servants spread leafy branches on floors covered with remnants of food and all manner of filth. They thought themselves quite neat and respectable. So it is when we seek to cover up our sins.

A consciousness of sin is a merciful gift to us. Conviction of sin shines out to show us the path to light. It is the prerequisite to the faith which saves us. Our conviction of sin should drive us to Christ who cleanses us from sin and gives us power to keep God's commandments.

In Christ every barrier is swept away. There are no special claims on him. He

is the universal Saviour. There is no room, no place for distinction in Christ. The law made a difference. The Jew had first place then. There were other differences in bond and free people, in male and female. But in Christ all stand on the same level. God does not love men because of what they are nor does he cease to love them because of what they are. Sin will hurt



and harm us in a hundred ways but it does not keep God from loving us. There is no difference here for there is neither Jew nor Greek, bond nor free, male nor female but we are all one in Christ Jesus.

Thank God for this glorious fact! We rejoice in it. But do we incorporate this same attitude in our own thinking toward all men everywhere?

"Not because it's
OLD,
"Not because it's
NEW,
"Not because it's
ORTHODOX,
"But just because it's
TRUE."

ONE SAVIOUR for the Negro in Africa and in America

Planned by Mary R. McCormick

Flavor for Your September Program

SOME FACTS and considerations in September's programs may not be easily palatable, so make it all as attractive as possible that atmosphere may help attitudes.

You can follow along with one talk after another beginning on page 25. Intersperse with Negro spirituals: use the devotional on page 23. But that is sort of following the lazy line, isn't it? Why not really present a fascinating program growing out of prayer and careful planning.

Use the *devotional thoughts* on page 23 with two women reading the Scripture references and a third giving explanatory comments.

Invite a Negro quartette, choir, or a soloist to

sing several numbers during the program. Ask a Negro singer to teach your W.M.S. a spiritual like "Ain't Gonna Study War No More" or "Steal Away to Jesus," or "There Is a Balm in Gilead." Ask a Negro college student or graduate to speak in her own way covering the subject matter regarding Negroes in America.

Or if you do not know a Negro speaker and cannot find out from a Negro pastor whom to ask, use a *blackboard sketch* or a *flannelgraph* to show the difficulties we make in the path to peace by unchristian interracial dealings. Draw a road winding in a brilliant PFACE. Place labelled big stumbling block rocks or named blockades on the road. In the program material you see the names to put on rocks or blockades: preaching without practice, inertia, lack of information, rabid politicians.

If you can secure some carving or weaving or other *handicraft* from Africa, show it. Many such curios in leather or ebony or ivory were brought back from African theaters of activity in World War II. Show

these while someone talks on "The Negro's Home and Heritage," page 27.

The one who talks on "Some Practical Problems" should use *blackboard* or pictures with her talk. Put numerals for Negro and white hospital beds, money spent, etc., on blackboard in comparison, or draw one bed to be for Negro and ten for whites, and so on using school desks to show differences in school expenditures per child, etc.

Rejoice to tell what Southern Baptists are doing from "Basis of Hope in America" page 29. Add information about what is being done in your community, or by your society.

By all means use a *map* of Africa. Order large political map produced by Missionary Education Movement reproduced in miniature on inside cover from your state Baptist Book Store, price 35c. Ask an R.A. or G.A. working on high ranks or forward steps to lend a map of Africa. Be sure to have a map big enough for audience to see and big enough to show places where we have our missionaries and work in Africa.

Previously write our Foreign Mission Board, P. O. Box 5148, Richmond 20, Va., asking for free leaflets on Nigeria and Gold Coast, and for "Know Your Missionaries." In the last named is a small map of Nigeria which can be enlarged and will help you locate our mission stations.

Whoever talks on "Victories in Africa" (page 29) should point to places named. Five women (or one) can talk briefly about these different phases of work.

Program chairman should read poem on inside front cover and closing quotation (page 30) impressively.

Have a season of prayer that we will learn interracial justice and respect; pray for our work with Negroes in U.S.A. and in Nigeria

Why not follow the *recipe* on page 12 and serve at close of meeting?

Tell some of the stories given in the magazine while serving refreshments.

NO MISSIONARY ENDEAVOR can be more meaningful or more satisfying to Southern Baptists than presenting the Saviour to the Negro in Africa and in America. There is no area in which our investment of time, prayer, and talents will bring greater dividends. There is no area in which a neglect of our opportunities and responsibilities is fraught with greater danger, or where a bungling of the job will result in greater havoc.

Challenge of our Early Leaders

Southern Baptists have always been a pioneering people. Brave Baptist statesmen paid with their lives for the stands they took on vital issues. They knew that the last battle had not been fought, and passed on to us a challenge to continue the good fight. Dr. Isaac Taylor Tichenor, secretary of our Home Mission Board, spoke with great feeling to the convention in session shortly after the Civil War when passion and emotion fought with reason. He said, "This Convention ought not to be content until the entire membership is in hearty sympathy with the work of saving the world." Dr. Tichenor was optimistic. He had faith in Southern Baptists. He continued, "Fifteen years will bring another generation that will see duty as our worldliness will not permit us to see it; a generation feeling as we cannot feel their obligation to the Master and to the nations . . . a generation that will sympathize with the purpose of our God."

SHALL WE ACCEPT THIS CHALLENGE?

Are we that generation of whom Dr. Tichenor prophesied? We are about the third generation since then and many of the same feelings and injustices of which Dr. Tichenor spoke still exist today. Will God say of us, "Wherefore I was grieved with that generation . . . they do always err in their heart. They have not known my ways?"

Dr. Tichenor pointed to the feelings and attitudes of his generation as a barrier to their service. Most thinking people realize that the time has come when we must stop dodging the great issues of racial discrimination and frustration. Our attitudes and actions are no longer personal matters; they are international forces charged as with atomic power, and like that power can serve to heal and rebuild a sick and suffering world or disrupt and destroy it. Even now the promises and proposals of goodwill, justice, and democracy which our nation is making to the world carry little weight because we have not put them into practice at home.

These same factors strike right at the heart of our Christian beliefs and professions, and threaten our entire missionary program. We cannot expect the pagan peoples of the world, most of whom are dark-skinned, to have faith in our Gospel which teaches the fatherhood of God and the brotherhood of man when our actions deny our professions.

Dr. Henry Alford Porter said, "Race and feelings connected with race are the major powers shaping the whole world today . . . The fact is that the race question is the supreme test of our religion. . . . It is high time that the Christian people made up their minds just what their religion does require of them in the matter of race relations." Dr. T. B. Maston in his book, "Of One," grants that "It may be extremely disturbing to us as Southern white Christians," but urges that we "sincerely search for the fullest implication of the spiritual truths we find in the Gospel." "If God is no respecter of persons," he continues, "should not the ultimate goal in our in-



dividual lives and in the social groups to which we belong be the elimination of all distinctions and discriminations based on color or class? This is a long step for most of us but is it not a step plainly revealed by an examination of Peter's vision on the house top?" Acts 10.

REMOVING THE STUMBLING BLOCKS

1) There are a number of barriers to be overcome before we shall be ready to present the Saviour effectively to the Negro and make our contribution to world peace. But the most formidable obstacle will be passed when we begin to practice the Gospel we preach.

2) A second stumbling block is inertia. "The fields are already white unto the harvest." This statement should have great meaning to Southerners who have seen the cotton fields with long white fibers hanging from the bolls ready for the pickers, and who know how great is the loss if harvesting is delayed too long. Let us accept this statement of the Master

with all the meaning which he put into it to help us realize the urgency of our task. The doors are still open, both here and in Africa, but present indications are that some of these doors are even now on the verge of closing. Some of us may be waiting for a miraculous experience like that of Paul or a vision like Peter's to convince us that we need to act. But many of us have already reached the place where on his knees, Paul cried out, "Lord, what wilt thou have me to do?" If so, we may hear the Master say, "Arise . . . go . . . and it shall be told thee," or "Learn of me; for I am meek and lowly in heart."

3) Another stumbling block in the path of our service is the lack of information regarding the Negro. The Negro's attitudes and actions, his outlook today differs widely from that of the past generation. We may know the Negro in the kitchen and the yard-man that used to be. We still

get our "broader" view from our own daily papers which print mainly crime reports and vagrancy charges against the Negroes in our community. We do not realize that in spite of difficulties and barriers there has developed a great, progressive group of Negroes whom the majority of white people never see. They own their own homes. They carry insurance and do banking in concerns owned and operated by Negroes. They travel in their own cars. They patronize Negro doctors, dentists, and lawyers. In every possible way they avoid contacts with white people to eliminate embarrassment and humiliation, and preserve in some measure their own self respect and peace.

Sometimes we protest that the Negro has a low mentality and is unable to vote with intelligence. We say he is incapable of learning, therefore does not need much education. We say he is not dependable so should not be given equal opportunity in seeking work. In all this we do not realize that literacy among Negroes is now 90 per cent, that there are college presidents, instructors in institutions of higher learning, scientists, lawyers, doctors, artists, musicians, and a great host of just everyday, intelligent individuals whose life and influence on American prosperity and culture is outstanding.

4) Behind the scenes, but plainly heard is the rabid politician. He should be recognized by honest Christians, so that his tactics will not agitate and inflame those who would stand for decency and democracy. He has a few stock phrases such as social equality, racial intermingling, amalgamation of the races, and his sixty-four dollar question is, "Do you want your daughter to marry a nigger?" After all just what do these have to do with common elementary justice? Is the fact that a man can vote the criterion for choosing a husband? It takes two to make a match: the two are equally responsible.

How does the Negro feel about intermarriage? His list of desires in the order

of their importance to him shows (1) Economic Justice, (2) Justice in the Law Courts, (3) Police Protection, (4) Political Franchise. Intermarriage is of distant and doubtful interest to the Negro. As for amalgamation, Moton says, "Very few expect it; still fewer want it; no one advocates it; and only a constantly diminishing minority practice it . . ." The Negroes themselves resent the action of those who cross the color line in marriage or out of wedlock.

THE NEGROES' HOME, HERITAGE

To approach our task earnestly and with intelligence, we need a knowledge and an appreciation of the Negro and his old country.

Africa is an ancient, vast, rich, and populous continent. Remember that country is not synonymous with continent. Africa is the second largest of the five continents, and is composed of more than sixty different countries, many larger than some of the countries of Europe. Its population is estimated at 180 million, and is made up of several different races and mixtures of diverse groups. There are nearly a thousand language groups on the continent, each with its own culture, set of customs, and forms of worship. It is, therefore, inaccurate to speak of an African as one would speak of a Frenchman, for instance, or of the African language as though there were only one. Africa's rich and fertile land and its vast natural resources make it, potentially, the richest continent on the globe. (Study map, inside front cover.)

Africa's High Civilization

Africa has had a long, varied and fascinating history. The ancient civilizations of Egypt, Ethiopia, and Carthage are fairly well known. These countries are in Africa, but they are north of the Sahara Desert and are inhabited by peoples of the white race. Many people do not realize that the Negro has a rich historical background in the history of West and Central Africa. It is tragic that Negroes educated in American schools do not study the history of their own people.

There have been few civilizations in the past that have not had some connection with the Negroes of West Africa. During the days of the Pharaohs of Egypt expedi-

tions were sent into Nigeria for gold. During Joseph's stewardship in Egypt explorers invaded Nigeria, conquered some of the rulers, and required them to give gold and pay taxes. The people of Nigeria rebelled, drove the Egyptians out, and captured that part of the country known as Lower Egypt. The Hebrew people joined the Negroes in ruling this area. Their prosperity threatened the power of the Pharaohs, so the Hebrew people were enslaved except some who escaped into northern Nigeria. These refugees left an imprint on the civilization and culture of the people there which is evident even today. During the first 1500 years of the Christian era, a number of highly developed kingdoms flourished in West Africa. There were banking and postal systems. Geologists and astronomers probed the secrets of nature. A Negro surgeon performed the first successful surgical operation for blindness about 1000 A.D. Fabulously rich kings followed each other until a Moroccan king conquered the area, destroyed all scientific books, burned all educators and scientists.

This Golden Age of West Africa passed away, but the peoples of that area still retained a well ordered social and political life. When the Portuguese explorers entered Africa in 1482, they found the local kings ruling their people in a manner not unlike the rulers of other countries of that day. It was only when the slave trader of Europe entered that conditions became chaotic. It is ironical that slave trade was started to meet the needs of Britain for plantation workers, and that Britain should then assume control of Nigeria in order to abolish the slave trade. Some Africans maintain that it would have been more to the point if she had policed the marauding European countries instead. (For further information regarding West African history see WITHOUT BITTERNESS, by Orizu.)

There is in Nigeria a well expressed culture and dignity and a respect for personality which is innate. There is evidence of a former civilization in the very high type of art in brass, bronze, bisque, stone, and wood. Numbers of these priceless treasures, which have been stolen or bought for a pittance, may be found in museums in England, Germany and the United States.



He has learned to read now, but what literature will you have ready for him in Africa or in other parts of the world?

Evidence of Early Contacts

It is significant that many of the peoples of Nigeria believe in God. They know him as the creator of heaven and earth, and call him The-Ruler-of-Heaven. They acknowledge him also as ruler of the earth and express this in conversation and in their salutations. They preface almost every statement with "If God permits" and "If God is willing." A common name for a child is "God-gave-it-to-me" (*Or-lov-run-bun-me*). Their evening farewell is "May God watch over you through the night." They also realize that they are sinners and that there must be an atonement, so they offer sacrifices to their four hundred and one idols. All of this, perhaps even the idols, is evidence of contact with a people who knew God. (The Jews worshipped idols at various times.)

Getting a Bad Start

Do you better understand the Negroes' background? No doubt many of those who found their way to our plantations were of the intelligentsia of Africa, perhaps of the ruling class, because even kings were captured and sold. They did not come with regal bearing because they were torn ruthlessly from their homes, separated from families and friends, beaten and flogged, herded like cattle into filthy ships, half starved, driven by overseers whose language they did not understand. Only about

one-third of the fifteen million seized survived the journey. Those who did reach the plantations were in a strange environment with no means of communication. Little wonder that they appeared ignorant or of low mentality. But is not the fact that they continued on a low intellectual level a reflection on the white people rather than on the Negro?

A BAPTIST RESPONSIBILITY

The Negro is definitely a Baptist responsibility. Of the 12,000,000 Negroes in the South, four million belong to various denominations, four million do not claim any church affiliation, and four million are Baptist. But the Roman Catholic Church is making the only serious effort to reach the 4,000,000 with no affiliation. During the last eight years the Catholics have spent millions of dollars in a definitely planned program for the Negroes. They have built modern schools, churches, hospital wards, and community centers for them. There are over two thousand white priests and nuns and over a hundred of these schools and churches.

SOME PRACTICAL PROBLEMS

It will be impossible to discuss in detail all the areas of life in which the Negro needs help. But as an example let us look at two of their problems. The health of the Negro is usually far below par. The death rate for all Negroes is 90 per cent greater than for whites in cities. For thousands of Negroes there are no hospital facilities at all. For the country as a whole there is one bed for every 87 whites, while there is one for every 800 Negroes. Have you needed to get a hospital bed recently? What chance do you think you would have as a Negro?

Have you ever wondered why the Negro school is a run-down ramshackled building? An old discarded cotton house with no windows, no floor, no heat in the winter time? And have you heard the comment, "That is just like a Negro, too lazy and slovenly to repair the building"? Why are the Negro teachers so poorly prepared to teach? Why does one teacher have 90 third grade pupils in her room? Why does another have six grades in her room at one time?

Education is a state responsibility. Appropriations are made on a per capita basis. In a democracy each child is supposed to have an equal share of school funds. But for the South as a whole the Negro receives only 37 per cent of the amount due him. The rest is spent on white children. There is greater disproportion in some states than in others. In one state with an expenditure of \$45.30 for each white child, only \$5.45 was spent for each colored child.

These poor educational facilities account in some measure for the fact that Negro Christian leaders are ill prepared for their work. It is estimated that 90 per cent of the ministers are untrained. In one state 75 per cent have less than a 7th grade education and only 24 have finished high school.

How does your community rate on such points as police protection, law enforcement, transportation, representation in city planning and in city government, parks, play grounds, public libraries, sewerage and garbage disposal, fire protection? These and other facilities are provided by public funds. Are they distributed in a fair manner?

BASIS OF HOPE IN AMERICA

Yet progress has been made since Dr. Tichenor gave his challenge to Southern Baptists. Dr. Henry Alford Porter quotes a Southern writer as saying that "Every white man or woman in the South who is actively engaged in bringing about better understanding between the races is closely identified with the program of the church." Dr. Porter also says that "The educational progress of the Negro has been little less than marvelous . . . almost all the presidents for their 109 colleges and universities are Negroes."

Some of the finest interracial effort comes from the South. The Interracial Commission in Atlanta, Ga., brings together the best representatives of both races who frankly face points of friction or danger and seek to eliminate them.

The need of the Negro is for aid in training their own Christian leaders and in extending to them Christian friendliness and understanding and a recognition of them as individuals.

Most of the work we are now doing is by the request of their leaders, co-operative. Our Home Mission Board provides teacher-missionaries in twenty-four colleges and seminaries. In addition to giving religious instruction in the colleges, these workers conduct institutes at night and during the summer months for ministers and Christian workers.

City mission work is centered in the Negro churches. Daily classes are provided for preachers and lay workers. This is under the supervision of a committee with a well trained Negro as a worker. There are programs of this kind in ten or more cities. There should be more.

Some state W.M.U. organizations are continuing with helpful institutes for women conducted now for five years. Some groups are conducting V.B.S.'s for Negro children. This is good but it would be even better to train the workers in their own churches and assist them in providing their own schools. Bible classes for Sunday school teachers is another very practical aid.

VICTORIES IN AFRICA

Our mission work in Africa is "coming-of-age." The constructive program of the past is now paying great dividends.

Able Native Leaders

Today we have as our co-workers a number of native Christians, zealous, sincere, and active. Many of them are able to fill places of leadership in a concerted evangelistic effort. These valuable helpers which we have on the mission field are results of the effective, persistent efforts of our early missionaries. The institutions which they founded are continuing to function in a splendid manner and are expanding to meet the new demands upon them.

Schools and Hospitals Established

We are familiar with the Seminary, the College, the Hospital, the Babies' Home at Ogbomosho, the Baptist Academics at Lagos and Oyo, the Girls' School at Idi-Aba, the Boys' High School at Abeokuta, the Leper Colony near Iwo, and the industrial school and college at Iwo. But new districts have been opened up in the Gold Coast and in Northern Nigeria.

There are new hospitals beginning at Eku and Joinkrama, dispensaries at Shaki and Iwo, and a new girls' school at Agbor.

Individual Witnessing

The lay-Christian is a very faithful witness in Africa. He is convinced that Christ was speaking to him when he said, "Ye are my witnesses." So diligent is his witness that the missionaries and ordained pastors can hardly baptize, teach, train, and effectively use the converts he leads to accept Christ.

Christian While Traveling

Another missionary asset, which can also become a problem is the fact that the Yoruba people are traveling traders. Many Christians have gone into remote areas of Nigeria and into other West Coast countries for trade, and as they went they preached and established churches and schools. Groups meet regularly for services with some layman doing the preaching.

The Gold Coast, our newest African mission field, was opened up in this way. Mr. Littleton, our first missionary appointed to this area, reports that when he arrived, there were twenty-eight congregations with 1500 native Nigerians in attendance. These groups range in numbers from fifteen to seven hundred. In one of the coastal cities, although there was no ordained pastor, there were 633 in regular attendance. One hundred and five of these had been baptized in churches in Nigeria. You see that the work of your missionary in this field is not of the traditional type, but is one of developing new Christians with rapidity.

Educational Evangelism

Yet schools are our most potent evangelizing agencies. Many day schools are conducted by the churches, under the direction now of the Nigerian Baptist Convention. The students come from Mohammedan, Pagan and Christian homes. The Bible is taught daily as a textbook. The chapel service is an evangelistic meeting and each year there is a week of special evangelistic emphasis, at which time those who have accepted Christ during the year present themselves as candidates for bap-

tism. Reports from these schools show a harvest of from fifty to one hundred fifty souls each year.

Daily Vacation Bible schools started by Miss Harmon, director of Sunday school work, is our newest venture in evangelism. The records of these schools read like modern Acts of the Apostles. They are conducted in the afternoons with teachers from our Baptist Day schools assisting. When adults came in such large numbers, classes had to be provided for them. The average attendance in some of the schools is in the hundreds. During one year more than a thousand souls confessed Christ in them.

Medical Evangelism

There are new undertakings in medical missions also. Doctors and nurses in remote places are carrying on a healing ministry under great difficulties. Some nurses like Miss Chaney or Miss Sanders carry full medical programs with just an occasional visit from a doctor. One doctor, after two months' work, said he felt like a veteran and with good reason because his report of one day reads like this:

A fourteen mile ride on a bicycle to a village, a preaching service conducted, 300 patients treated, 59 people with leprosy given injections, preaching service again that night.

BLESSING AND BLESSED BY ALL.

Our task, our challenge of presenting the Saviour to the Negro in Africa and in America should prove to be our greatest joy. It is one of our surest means of attaining peace and happiness for ourselves and for those whose destiny we are privileged to share. What sincere Christians in each race feel and desire is well summarized like this:

"All the world needs all the rest of the world. Working together for the good of all, each race may have its individual life, and yet live in peace and harmony—yes, in helpfulness to the other races which live by its side. It behooves every one of us to strive to know better all the peoples of the world and to help each and all in the struggle upward, envying no man his success, hating none, blessing and blessed by all."

THE UNIVERSAL GOSPEL

"God so loved the world . . . whosoever believeth . . ." John 3:16

God Is the God of the Nations

As a whole, the Jewish idea of God made him the God of Israel. Yet their writers show a conviction that their God was the God of the nations. The psalmist and the prophets sound this note clearly, and New Testament writers carry out the same thought. God speaks on the subject himself as he inspired the writers of the Holy Book.

- WEDNESDAY, Sept. 1
Psalms 46
Rev. and Mrs. B. M. Villarreal, Albuquerque, Rev. and Mrs. Oscar Hill, Alamogordo, Rev. and Mrs. D. Bejarano, Artesia, New Mex., evangelism among Spanish-speaking
- THURSDAY, Sept. 2
Psalms 145:1-13
Mrs. T. Neil Johnson, Dr. J. V. Dawes, Rev. and Mrs. A. R. Gallimore, emeritus, China; children going to school around the world
- FRIDAY, Sept. 3
Psalms 47
Rev. and Mrs. George T. Lewis, Houston, Rev. and Mrs. Silverio Linares, Taft, Rev. and Mrs. S. P. Mireles, Del Rio, Texas, evangelism among Mexicans
- SATURDAY, Sept. 4
Psalms 113
Mary Lee Ernest, Rev. and Mrs. L. O. Harris, Honolulu, Hawaii, Rev. and Mrs. E. M. Cross, Wailuku, Maui, T. H., evangelism
- SUNDAY, Sept. 5
Isaiah 40:26-31
Rev. C. H. Brown, Columbia, S. C., Rev. W. H. Perry, Fitzgerald, Ga., Rev. T. W. Talkington, Prentiss, Miss., educational evangelism among Negroes
- MONDAY, Sept. 6
Isaiah 41:1-5
Edith Chaney, Ire, medical evangelism, Cora Hardy, Lagos, Ada Newman, Abeokuta, Nigeria, educational evangelism
- TUESDAY, Sept. 7
Isaiah 42:1-6
Virginia Mathis, W.M.U. field worker, Rev. and Mrs. C. J. Lowe, Roberta Pearle Johnson, Shanghai, China, educational evangelism
- WEDNESDAY, Sept. 8
Isaiah 45:20-25
Mabel Malone, Rev. and Mrs. R. M. Averitt, Calvert, Ala., evangelism among Indians; Jane Averitt, Margaret Fund student; W.M.U. Training School and Seminaries opening this week and next
- THURSDAY, Sept. 9
1 Chron. 16:23-26
Dorine Hawkins, educational evangelism; Minnie Lou Lanier, Minnie Landrum, W.M.U. work, Rio de Janeiro, Brazil
- FRIDAY, Sept. 10
Col. 1:1-17
Albert L. Chaparro, Texas, Raquel Cardenas, Cuba, Henry Lee Anderson, China, Margaret Fund students; State Mission Seasons of Prayer and Offering
- SATURDAY, Sept. 11
TRIS 2:11-15
Rev. and Mrs. C. D. Clarke, Waimea, Kauai, en route to Japan, Rev. and Mrs. W. E. Haltom, Hilo, Hawaii, Bertie Lee Kendrick, Kahului, Maui, T. H., evangelism

Jesus Is the Savior of the World

Jesus' mission was worldwide. The first New Testament prophecy about him was, "He shall save the people from their sins." The invitation of Jesus was to "whosoever will." He knew no geographical bounds, no racial lines. He fulfilled the prophecies of a world Savior.

- SUNDAY, Sept. 12
Isaiah 9:1-7
Rev. and Mrs. W. L. Cooper, Buenos Aires, Rev. and Mrs. T. B. Hawkins, Rosario, Arg., educational evangelism; Mary Beth Cooper, Amie Vary, Luisa, Mary Jo, Joseph Hawkins, Margaret Fund students
- MONDAY, Sept. 13
Isaiah 11:1-5
Rev. F. H. Linton, Panama City, Panama, Rev. and Mrs. A. Gutierrez, San Jose, Costa Rica, evangelism; work of Baptist women in Colombia

- TUESDAY, Sept. 14 Irene Jeffers, Yangchow, Mrs. J. W. Moore, Chefoo, Fern Harrington, Tsining, China, educational evangelism
John 3:1-16
- WEDNESDAY, Sept. 15 Rev. and Mrs. D. Fernandez, San Jose de las Lajas, Rev. and Mrs. Nemesio Garcia, Guanajay, Rev. Luis M. Gonzales, Artemisa, Cuba, evangelism
John 3:17-21
- THURSDAY, Sept. 16 Flora Dodson, Canton, Rev. and Mrs. R. A. Jacob, Pingtu, China, educational evangelism; Lydia Jacob, Margaret Fund student
Acts 2:36-39
- FRIDAY, Sept. 17 Emma Mackett, Sells, Rev. and Mrs. Luke Johnson, Bapchule, Arizona, evangelism among Indians
Acts 10:34-43
- SATURDAY, Sept. 18 Rev. and Mrs. C. A. Kennedy, Eku, Mary Evelyn Fredenburg, Oyo, Dr. and Mrs. A. G. Dunaway, Jr., Shaki, Nigeria, evangelism
1 Timothy 2:1-6

The Gospel Must Be Preached to All Nations

God presented his revelation of salvation through his people. We have no monopoly on the gospel. We are responsible for giving it out to the ends of the earth. We will have to render an account of the way in which we have carried out this trust.

- SUNDAY, Sept. 19 Aileen Lintz, Emergency Home, Marjorie Bailey, Rachel Sims Mission, New Orleans, La.
Gen. 18:16-19
- MONDAY, Sept. 20 Lora Clement, Kwangtung, Dr. and Mrs. Eugene Hill, evangelism, Ruth Ford, medical evangelism, Canton, China
Isaiah 59:19-60:3
- TUESDAY, Sept. 21 Sarah Rebecca Eddinger, Temuco, Chile, Rev. and Mrs. James U. Moss, Cali, Colombia, educational evangelism
Isaiah 61:1-9
Matt. 28:19-20
- WEDNESDAY, Sept. 22 Rev. and Mrs. Casto Lima, Remedios, Rev. and Mrs. Bibiano Molina, Patrerillo, Cuba, evangelism; Claudio Molina, Samuel Lima, Margaret Fund students
Mark 13:5-10
- THURSDAY, Sept. 23 Rev. and Mrs. Matias C. Garcia, Rev. and Mrs. Joshua Grijalva, San Antonio, Rev. and Mrs. Eulogio Garza, Brownville, Texas, evangelism among Mexicans
Luke 24:44-53
- FRIDAY, Sept. 24 Rev. and Mrs. J. E. Mills, educational evangelism, Lagos, Mabel Canzoneri, medical evangelism, Ogbomoshu, Dr. and Mrs. J. E. Low, appointees, Nigeria, evangelism
Acts 1:1-17
- SATURDAY, Sept. 25 Rev. and Mrs. J. W. Crawley, Theresa Anderson, College of Chinese Studies, Peiping, China; W.M.U. of North China
2 Peter 3:1-14

The Saved Will Come From All Nations of the Earth

The gospel will be accepted by some from all kindreds, tribes, tongues and nations. The saved host will be gathered from the ends of the earth. How we should speed the news of salvation that all people may have opportunity to accept Christ as Savior!

- SUNDAY, Sept. 26 Gracia Bailey, Recife, Rev. and Mrs. A. E. Blankenship, Fortaleza, Brazil, evangelism
Micah 4:1-5
- MONDAY, Sept. 27 Rev. and Mrs. L. A. Brown, Los Angeles, Rev. and Mrs. Jose Acosta, Brownsville, Rev. and Mrs. W. J. Blair, Fort Worth, Texas, evangelism among Spanish-speaking
Psalms 2
- TUESDAY, Sept. 28 Rev. and Mrs. J. L. Galloway, Rev. and Mrs. W. W. Adams, Mrs. E. E. Tatum, emeritus, China
Psalms 72:8-19
- WEDNESDAY, Sept. 29 Louise May, Berkeley, California, Rev. N. R. Green, Rev. R. A. McKay, Baltimore, Maryland, evangelism
Luke 13:22-29
- THURSDAY, Sept. 30 Rev. and Mrs. Juan P. Hernandez, Miami, Ariz., Rev. and Mrs. Gil Aldape, Crystal City, Rev. P. Cervantes, Brownwood, Texas, evangelism among Mexicans
Rev. 21:1-2, 22-27



leaving for college?
entering nursing education?
or staying at home . . .

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WHAT TO DO IN SEPTEMBER?

(and how to do it all)

"In SEPTEMBER there's a lot to do!"

Yes, we quite agree with you.

Children going back to school,

Some first learning every rule.

Packing others off to college—

They must gain a lot of knowledge.

Canning food for winter days,

House cleaning in homey ways,

Enlistment programs throughout the church—

Can't leave any phase in the lurch.

But still the days are from the Lord

And hearts praise him with one accord

In service that is true and loyal

Dedicated to Christ, the Royal.

Make time for the state mission season of prayer,

Bring your offering with generous care.

Plan for a mission study course

So well you will not feel remorse.

Select your teacher and the book:

Sell copies in advance that women may look

And read and be prepared to tell

The new ideas they have learned so well.

Watch your attendance at program meetings

And give all strangers such welcome greetings

They will join your society and your church, too,

And be missionary-hearted before you are thru.

Renew your zeal for missionary education

By assuring A-1 in every organization.

Early fall brings new life and good cheer

To finish up well our Commemoration Year.

