

ROYAL SERVICE

JULY 1950

DARGAN MEMORIAL LIBRARY
BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVENUE, NORTH
NASHVILLE, TENNESSEE



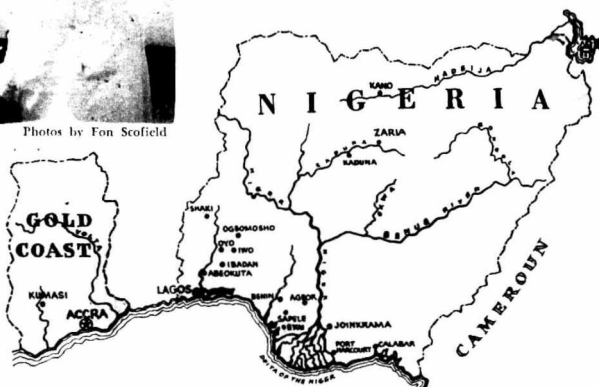


MISS Eva Sanders prepares to give an African boy a dose of medicine. Miss Ethel Harmon at the flannelboard, and Mrs. W. J. Williams at the organ, carry on Vacation Bible school for African children. Missionary J. C. Pool at Oghomoshos baptizes some of those who have been won through medical and educational evangelism.

heal the sick

Photos by Fon Scofield

GO YE



and teach all nations . . . baptizing them in the name of the Father, and the Son, and of the Holy Spirit.



Idol Worship in My Community

by Olu Adebimpe

Illustrated by McKinley Gilliland

I LIVE at Oteyi village in Abeokuta Province. Abeokuta is one of the famous towns in Yoruba land. The Yorubas occupy the southwest of Nigeria in Africa.

It is believed that the Yorubas worship about 401 idols. My villagers worship fifty. These idols are carved in images which are held to be spirits. These images are only the representations of spirits and not the gods themselves. The villagers believe that there is a supreme being; but they think that he is invisible and too far away to approach. Much attention is therefore paid to small gods.

Commonly known among those idols is the Egungun (masquerader). This idol is placed in a special and secret house called "Igbale" and no woman is allowed to enter. The time for worshipping this idol comes once a year and it takes about nine to twenty-three days. At this time, the women prepare the idol's special food which includes Yoruba cake made of beans. The members of Igbale eat the food. After the feast, a man comes out each day, covering his whole body with different types of clothes as emblems of this god. As the women sight this, they become fearful, thinking through ignorance, that the man is one who has died and has now risen. They start at once to prostrate and roll on the ground. At sunset, the Egungun returns to his Igbale, never to come out again until the following year.

Another interesting idol is Anagbo, the chief of the Bush. This idol is the tree of a plantain in a bush. Others use the anthill in its stead. The worshipers meet fort-

nightly at the foot of the plantain or anthill. Here everybody brings his or her petition. The priestess then takes a kola, breaks it into four pieces. She throws the pieces up. If two of them fall with their faces on the ground, and the other two facing the sky, it follows that the anthill hears their prayers. They will start to dance round the anthill until the end of that day.

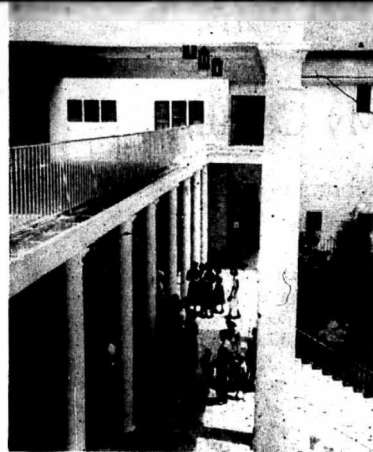
Some worship stones, rocks, trees, rivers, etc. The god of iron is called "Ogun." The god of thunder is called "Songo." Others go to the excess of worshipping diseases like smallpox, etc.

There are circumstances that lead my people to the worshipping of these idols. Some fear that they may be killed by those people who worship them, if they are non-worshippers. Some inherited them from their ancestors. Some are forced to worship them because of poverty. Some believe that most of these idols can give them children. When they are on dying beds, the juju (idol) priests may tell them that except they worship certain idols, perhaps one which their forefathers had worshipped, they will not live. Failing to do this, the priests find one way or the other to poison them.

My people worship in ignorance the work of man's hand and place themselves under a yoke worse than slavery. Today, we are indebted to the great light and life which Christ has sent to us, through his missionaries, who have opened up the door of faith.



Olu is a student at the Baptist Boys' High School, Abeokuta.



Baptists from Florida to California meet old and new friends on porch of the new dining hall at Ridgecrest

"PROMISES TO KEEP"

by Alma Hunt

WHAT do you want for your summer vacation—recreation, inspiration, information? W.M.U. Week at Ridgecrest offers all these and more. It gives busy housewives a release from home responsibilities. To business women it provides a break from work routine. To those who live where the mercury climbs high in August, it promises mountain breezes and cool nights. To those who spend their days on crowded streets, Ridgecrest offers quiet paths and room to look out on majestic mountains.

Our theme, *Promises to Keep*, is lifted from a poem by Robert Frost. Once when the poet was reading some of his poems to a university audience, he included one which contained the line "But I have promises to keep." Someone asked, "What are those promises, Mr. Frost?" The poet replied that he had promises to keep with God, with those who had gone before, with those in his day, with those who will come after.

In our conference will be missionaries who made promises to God and kept them. One of these—Dr. Baker James Cauthen, recently returned from the Orient, will

speak on our first evening together. Others from China to be present are Miss Mary Alexander, secretary of W.M.U. work, and Mrs. S. Emmett Ayers.

While we are gathered for W.M.U. Week, Baptists in Nigeria will celebrate the Centennial of our work there. Mrs. M. E. Brantley will tell us of the progress which has been made there in these hundred years.

Our president, Mrs. George R. Martin, will surely tell of her recent visit to our Latin American fields. Mrs. John Mein and Miss Letha Saunders, missionaries to Latin America, are on our faculty.

Missionaries from our home fields will be with us—Mrs. George Wilson, who works among the Indians, Mrs. Paul C. Bell, from the Panama Canal Zone, and Miss Amelia Rappold, product of the River Front Missions in New Orleans and now serving as missionary there.

How fortunate we are to have Dr. Harold W. Tribble lead our Bible study each morning and Miss Margaret Applegarth the Vesper services. Dr. Ralph A. Herring will serve as Conference pastor. Other speakers include Mrs. J. M. Dawson and Dr. Walter L. Moore.

Many who come will feel the need of new ideas and renewed enthusiasm for the responsibilities they carry in their home churches. There will be separate conferences for those that they may have specialized leadership and may profit by contacts with others doing the same work. Mrs. J. L. Williams, a business woman from Memphis, will direct the B.W.C. conference. From our headquarters will come Miss Margaret Bruce to lead the conference for young people's directors, Mr. Ivyloy Bishop, the conference for R.A. counselors. Miss Anna Gene Norris, student secretary at Judson College, will lead the Y.W.A. counselors, Mrs. M. K. Cobble, Knoxville, the G.A. counselors, and Miss Abbie Louise Green, Oklahoma young people's secretary, the leaders of Sunbeam Bands.

For officers and members of societies there will be conferences led by Mrs. Martin, Miss Edith Stokely, Mrs. C. D. Creasman, your secretary and others.

Even as I write this I find myself growing more eager for August 10.

JULY 1950

ROYAL SERVICE

Volume 48 Number 1

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

Mrs. George R. Martin, President; Alma Hunt, Executive Secretary; Mrs. W. J. Cox, Treasurer; Mrs. Wilfred C. Tyler, Recording Secretary; Mrs. J. Luriss Lee, Assistant Recording Secretary; Margaret Bruce, Young People's Secretary; Juliette Mather, Editorial Secretary.

EDITORIAL STAFF

Editor:

Juliette Mather

Editor:

Rachel Joy Colvin

Editorial Assistant:

Vernice Davis

Regular Contributors:

Mrs. George R. Martin

Miss Alma Hunt

Miss Margaret Bruce

Dr. Carrie U. Littlejohn

Mrs. C. D. Creasman

Miss Edith Stokely

Mrs. B. A. Copass

Mrs. W. B. Pittard

Mrs. William Burland

Mrs. O. K. Armstrong

Mrs. Douglas J. Harris

Foreign Correspondents:

China, Mrs. F. Y. O. Ling

Cuba, Mrs. Frank K. Pool

Europe, Mrs. Dewey Moore

Japan, Mrs. W. M. Garrett

Nigeria, Neale Young

Palestine, Kate Ellen Gruver

Spanish speaking,

Mrs. J. L. Moye

South America, Mrs. John

Mein, Mrs. Cecil Moore,

Minnie Lou Lanier

ROYAL SERVICE is published monthly by Woman's Missionary Union, auxiliary to the Southern Baptist Convention, 1111 Comer 19th, Birmingham 3, Ala. Subscription price \$1 a year; single copy 10c, 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 write name and address plainly, stating whether subscription is new or renewal. Allow four weeks for first copy to reach you. 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 at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 26, 1918.

CONTENTS

Go Ye.....	Cover	2
Idol Worship in My Community.....	Olu Adebimpe	1
"Promises to Keep".....	Alma Hunt	2
Independence for Indonesia.....	Cynthia Morgan	4
My Visit to the United Nations.....	Mrs. Castleton M. Long	6
American Indians and the U. N.....		7
Nigeria Forty-three Years Ago and Now.....	Mrs. George Green	8
It Happened This Way.....	Kathleen Manley	11
Letter-ettes from our Missionaries.....		13
IT'S HAPPENING NOW.....	Margaret Moore Armstrong	14
BUSINESS WOMAN'S CIRCLE EXCHANGE.....		15
JUNES TO COMMITTEE CHAIRMEN		
Stewardship.....	Mrs. C. D. Creasman	16
Mission Study.....		16
Community Missions.....	Edith Stokely	16
YOUR CIRCLE PROGRAM—Planning a Vacation.....		17
WHY, MOMMY? Are You Afraid?.....	Mrs. Douglas Harris	18
OUR YOUNG PEOPLE—Living on Tiptoe.....		19
IS THIS YOUR QUESTION?.....	Carrie U. Littlejohn	19
W.M.U. TRAINING SCHOOL.....	Who Follows in Her Train?	20
DEVOTIONAL THOUGHTS.....	Pen Lile Pittard	21
The Hope of Glory.....		22
PROGRAM PLANS.....		22
YOUR PROGRAM.....	Mrs. H. P. McCormick	23
What of Our First Hundred Years in Africa?		
Of Little Fires.....	Louise Brantley	30
"PRAY YE".....	Mrs. B. A. Copass	31
Our World in Books.....	Thelma Brown Burland	3
COVER—Nigerian women on their way to market		

ROYAL SERVICE ★ JULY 1950

by Cynthia Morgan

Independence for Indonesia

While the United States of America celebrates her freedom of many years, Indonesia rejoices in her new independence

Mrs. Morgan, wife of the Rev. S. Lewis Morgan, Jr., pastor of Petworth Baptist Church, Washington, D. C., interviewed our new Ambassador especially for ROYAL SERVICE.

COME, sit beside me in the spacious living room of Dr. and Madame Ali Sastroamidjojo in their lovely apartment in Washington's elegant Shoreham Hotel. Through a picture window we looked out upon rustic wonderland of Rock Creek Park which extends through the heart of the city from the Potomac to Maryland.

On the mantle against a mirrored wall stood a flag—half red, half white—the reflected glory of a free nation. Amid the islands of the Pacific a new nation had been born, and the United

States of Indonesia had come to take its place among the embassies of the world in the capital city of the United States of America. Heralding the new liberty of their people, this, my host, had come as Ambassador of Indonesia.

The Ambassador, distinctive in appearance, converses in fluent English as he tells of his nation's successful struggle for independence. On December 27, 1949, Queen Juliana signed away more than 300 years of Dutch rule, and the United States of Indonesia was born.

Madame Ali, attired in the Kehaja (a silk torso blouse) and the Kain (a tight wrap-around skirt with a pleated cascade), made a charming picture as she graciously poured tea.

In the midst of a world overshadowed by the ominous march of totalitarian aggression, it is reassuring to hear the story of a new people free to determine their destiny through a republican form of government. It is a story of a people centuries old, innately democratic, realizing their dream of freedom after prolonged suppression.

"Madame Ali, what effect will this new freedom have on the status of your women?" I asked.

"There will be great improve-

ment," she replied, "but you must remember that according to our ancient Adat Law the Indonesian woman has always been recognized as an equal of man."

At my expression of surprise she went on. "Why, Madame, it is not as it is in your country. For example, the Indonesian wife has the right to dispose of property without the consent of her husband."

I discovered that the Adat Law to which she referred was of such ancient origin that there is no record of its beginning. Long in use before the 300-year-old Dutch occupation, the Dutch made no effort to change it.

"For years our women have occupied places of leadership in our government, even under Dutch rule. At present there are almost a dozen women in the parliament of the U. S. I."

"Women have long been accepted as students on the University level, though economic conditions have limited their number. Today if a woman does not have sufficient funds to enter college, our government will say to her, 'Your education will strengthen our nation; we will provide you with a scholarship.' Of course this applies also to men."

With this renewed emphasis on the need for education in building a strong democracy, there will be an increasing demand for public school teachers. In this field, Madame Ali pointed out their women will find unlimited opportunity for serving their country. Dr. Ali, who was formerly Minister of Education in the Old Republic, stated that the rate of literacy is only 18 per cent.

When I asked him how this would affect the success of their democratic voting processes, he explained their unique procedure. The people in each village elect a person whom they esteem, to be their "voter," so that illiteracy of the masses does not create

an unsurmountable difficulty.

"Do you feel that your religious groups made any contribution toward your independence?" I asked.

"Definitely," declared Madame Ali. "You know there are three religions among our people. Ninety per cent of us are Moslems, then there is Buddhism and Christianity. Most of the Christians are Protestant. It was wonderful to see them co-operate in the achievement of our national goal."

"What part did the women play in winning independence?"

Madame Ali's face glowed with pride as she told about the Kowani. "Shortly after the Second World War the various Indonesian Women's Associations organized a permanent Congress of Indonesian Women. This brought together all the women's organizations of our nation, cutting across all political, religious, and economic lines to present a solid front in the support of the government in our struggle for 100 per cent independence for Indonesia. This came almost simultaneously with the proclamation of the first Republic. When Dutch military action isolated the republic from the other islands, the Kowani supported their soldiers by providing food and opening public kitchens. Funds for these provisions were obtained through sacrificial gifts of personal jewelry. There is no way of evaluating the great contribution of the Kowani from the days of its organization until by military and political maneuvering the sixteen island states became for the first time the United States of Indonesia."

"Do you fear the threat of communism to your new nation?"

"No," my host answered, "communism has never appealed to our people."

"Is this not true," I asked, "because the principles of equality and freedom have been written for centuries in the hearts of your people?"

"That is it," they replied with smiles of confidence for the future of their nation.

As I said good-bye to these ambassadors of democracy, I saw the light of freedom breaking forth among still another people; and I thrilled with renewed faith that all mankind shall yet be free.

MADAME ALI SASTROAMIDJOJO



My Visit to the UNITED NATIONS

by Mrs. Carleton M. Long

IT WAS for me a real spiritual experience to visit a session of the General Assembly of the United Nations.

May I tell you about it?

We had been softly chatting together in the corridor outside of the closed door which led into the balcony of the Assembly Hall. Suddenly our guide beckoned. She laid her finger upon her lips, an unspoken request for silence, and opened the door. We followed her quickly and took the chairs reserved for us.

I looked down upon that great floor, where the delegates from the fifty-nine member-nations sat in deliberation. Suddenly I was filled with a sense of awe and an overwhelming consciousness of the presence of God. I knew he was there and I bowed my head and worshipped him who is King of kings and Lord of lords. I thought within myself, "Here are gathered the wisest men of the nations of the earth, but 'Oh, King of nations . . . among all the wise men of the nations, and in all their kingdoms, there is none like unto thee'" (Jeremiah 10:7). I remembered "that the most High ruleth in the kingdom of men and giveth it to whomsoever he will" (Daniel 4:32), and I asked him to rule and overrule in the affairs of men.

Then I put on my earphones. Every seat in the Hall is equipped with earphones which can be tuned to any one of the five official languages, English, French, Spanish, Chinese or Russian. I was thrilled with this efficient telephonic system of "simultaneous interpretation." Almost as soon as the words were out of the mouth of the speaker, the interpreters had picked them up, translated them into their lan-

guages and had spoken them again. The glass enclosed interpreter's booths are on the right and left at the front of the hall. Above them are other booths for newsreel and television cameramen, radio announcers, commentators and engineers. Spotlights were switched on for filming the various speakers and immediately switched off again.

In the center front of the hall was a very large, beautifully constructed relief map of the world, on either side of which hung gorgeous blue velvet curtains. In front of the map was placed the high rostrum where the president of the Assembly, the Secretary General, and the Executive Assistant to the Secretary General were seated. The Secretariat staff sits at desks in the pit

below the rostrum.

The names of the member nations were placed conspicuously on the aisle desk where each delegation was seated. I could read most of the names from where I was sitting and noticed they were placed in alphabetical order. I later learned that the member who is to occupy the first place, (that is, the right corner in the first row), is determined by drawing lots before the session. The delegates of a few of the member nations were in their national dress.

But all the time I had been noticing the physical aspects of the Assembly and the Hall, a voice had been speaking quietly into my ears. The speaker was one of the delegates from Cuba. He was using the Spanish language to deliver his message, but I was listening to the interpretation of it in English.

The next hour and a half passed rapidly indeed as we listened to messages from delegates from India and Syria. All

too soon the president, General Romulo of the Philippines, struck his desk with his gavel and announced that the session was adjourned.

We stood in our places while the delegates filed out. There was still much to see and we were loath to leave. Our group had a delicious luncheon in the fine cafeteria located in the building. Then we boarded our chartered bus to return to our hotel in New York City. As we rode along we talked as Christian women do,

of things of the kingdom. Each of us felt—I heard it expressed again and again—that because of our experience of the morning, God had laid it anew upon our hearts that we should pray for the United Nations. We felt too a conviction that we should try to place this burden of the need for prayer upon the hearts of all who love the Lord, as we have opportunity to do so.

There came to me that day a new revelation of the sovereignty of God and I am grateful!



American Indians and the UN . . .



Four hundred years ago the American Indians of New York formed the first United Nations. Hiawatha won the Mohawks, the Oneidas, the Onondagas and others to form the defensive league of the Iroquois. Onondaga's tyrant chief, Atotarho, was the most difficult to win but by repeated visits Hiawatha "combed the snakes from Atotarho's hair," and the league was formed. There was a council of fifty sachems, all equal in rank and authority. Skilled orators presented the views speaking until agreements were made accompanied by the sacred bond of the string of wampum.

When the business was completed, there were athletic contests, story telling, fellowship in the hearty friendliness of the campfire.

At the laying of the cornerstone of the United Nations headquarters building in New York City, October 24, 1949, descendants of the Six Nations Indian Confederacy were honored guests. Rev. Emory Kocsis, pastor of the Hungarian Baptist Church in New York, stands with them as their interpreter. He is an official United Nations observer of the American Indian.

Photo from Kocsis

Mrs. Long is young people's secretary for the Baptist women of Washington, D. C.

NIGERIA Forty-three Years Ago and Now

by Mrs. George Green

Right after their wedding in 1907, Dr. and Mrs. George Green sailed for Africa as the first medical missionaries appointed for Nigeria by our Southern Baptist Foreign Mission Board.

HOW would you like to take part of your wedding tour in a hammock?

We did in 1907 when we first went to Nigeria, West Africa. We tried some other novel ways of traveling before the hammock journey at the very last part of our wedding trip.

We left Norfolk, Virginia, for New York where we boarded a large Atlantic steamer for England. After a visit with friends and to places of historical interest, we boarded another boat taking us down the coast of West Africa. At one of the Canary Islands all of our women passengers left so the stewardess and I were the only women aboard ship. We still had about two weeks before we reached Lagos. That was one time I was the belle of the boat with the men doing all they could to make the voyage pleasant and comfortable.

Arriving in Lagos our steamer could not enter the harbor because of a large sand bar. We were transferred from the ocean steamer to a small rowboat by what is known as a "mammy chair." It is quite a sensation to be lifted in midair, swung over the side of the boat, landed in the small boat with a great big bump. Then up again to the waiting branch boat by the same mammy chair.

The seaport of Lagos was beautiful as we approached that city on the West Coast. The steeple of our Baptist church could be seen prominently from our boat. As there were no Baptist missionaries in Lagos we were welcomed and taken care of by some missionaries from the Church of England. Through the years they were our very close friends.

OUR destination was about two hundred miles interior. So we only stayed in Lagos a few days to repack our boxes and trunks making head loads, weighing about sixty pounds each. Early one morning we took the train for the upcountry journey. We two rode all day in a coach for four first class passengers. This trip was full of interest to the new missionaries. It took all day to make the hundred and twenty miles to Ibadan which was railhead at that time. We were met by a native pastor who spoke very good English and many carriers who did not know any English. We spent that night in a new vacant store. The only furniture was our camp beds with mosquito nets. A cook had been sent to prepare our meals, a box served as a table and our seats were large empty gourds turned upside down. From this cook I learned my first Yoruba word. The word for hot water.

We were told we would have to make an early start next morning as we had about thirty miles to go. Why? That certainly is not a long trip. It is when you make it in a cart or homemade jinriksha pulled

Missionaries Green and S. G. Pinnock on a 1909 caravan tour looking for new mission stations



and pushed by six men. When the men with the cart came we were told to get in. Here in the front of the cart I saw five or six large knives about one foot long and three inches wide. I did not understand why such savage-looking knives should be in the front of our cart. We got in and started on our journey. The going was slow and tedious.

After almost four miles Dr. Green said he could not stand it. He stopped the

thankful that they could understand the sign language. I made them stop and wait until Dr. Green caught up. Then I said to him, "Please get in this cart and do not get out again. The next time the men run away they will run away with both of us."

These men had no idea of using me as a human sacrifice, some of them were Christian men. They were playing a joke on Dr. Green making him do a lot of walking so they would not have to carry his weight so far. Why the knives? The men had gone to the railroad town where such knives could be bought cheaper than upcountry and naturally the very best place to carry these was in the front of the cart. I learned a very valuable lesson. I must put my trust in God and realize there was nothing to fear where often there seems to be. These knives or cutters are used by the Africans to clear the bush from their farms and certainly not in human sacrifice. The rest of that day's journey was made

Mrs. Green and daughter, Virginia, travelled 120 miles by hammock from Ogbomoshos to Shaki in 1912

men, got out of the cart and began walking. Then the six men gave a yell and began running down the road with me as fast as they could. I looked back and saw my husband getting smaller and smaller in the distance. I looked down at the knives in the front of the cart and thought to myself, here is where a human sacrifice takes place by the side of the road. I stood it just as long as I could then I knocked on the side of the cart to attract their attention and succeeded.

I could not understand their language, they could not understand mine, the interpreter was miles behind. I was very

in peace if not in comfort and we reached Oyo, the capital of the Yoruba country.

THERE Mr. and Mrs. Pinnock were ready to welcome the new missionaries. We remained with them several days before proceeding to Ogbomoshos still over thirty miles away. This part of our journey was taken in the hammocks as there was only a bush path. Our hammock was something like a folding lawn chair, suspended from two bamboo poles connected front and back by a small board which rested on the heads of two men. It was covered with a native mat and over that a canvas to keep us from the sun and rain—if the rain was



In 1917, Dr. Green and Rev. Charles Jemiriye make a hurried trip by canoe down the Niger Delta to a new mission point

All pictures courtesy of Dr. and Mrs. Green

a gentle rain—otherwise it did no good.

Hammock riding is very good when you once get used to it but until you do there is a fear that the men will drop you. Every muscle is strained and taut and you can hardly walk when you stop, sometimes can hardly stand up. We had the best hammock carriers to be found. There was as much difference in good carriers and bad carriers as there is in a good saddle horse and a bad one. I know from experience.

Four miles out from Ogbomosho we were caught in a tropical downpour and arrived wet to the skin. The wind blew the rain in on us and we sat in a puddle of water.

Mr. and Mrs. Compere and three little daughters were waiting for us. After a hot bath and supper we felt refreshed and rested. The natives had a saying that any one entering a town for the first time in a rain will remain in that town a long time. We do not believe in superstition but we stayed in Ogbomosho thirty-eight years. There our first Baptist hospital in Nigeria was built and the medical work began.

WHAT changes we have seen in the thirty-eight years we

were privileged to work in Nigeria! No longer do we have to use the mammy chairs for the ocean steamer goes right up to a modern wharf. The railroad coaches are up-to-date and railroads go up to the great desert with branch lines all through Nigeria. Motor roads go in every direction. And there have been changes in the mission work. Churches have grown. Buildings improved from dirt floor, mud dried seats, crooked walls and often grass roofs to cement floor, modern benches, straight walls, corrugated iron roofs, pleasing in appearance inside and out.

Our schools were few in number. Most were just one-room school houses. Now nearly every church has a day school.

Our W.M.U. with its auxiliaries occupies the same importance to the Nigerian Convention as Woman's Missionary Union



Now Dr. Green is able to travel in this station wagon presented by the Virginia W.M.U. in 1938

does in our Southern Baptist Convention here in the States. Sunday schools and Vacation Bible schools are flourishing and up-to-date.

The medical work has grown from a clinic in a basement room in a missionary's home to several hospitals and medical treatment centers.

The African work has been wonderfully blessed and great progress made along all lines.

We need more consecrated, well trained Africans to work with and for their own people. We need more missionaries to help

in training these workers and to guide them in many ways. Thousands are still in heathen darkness. They have no God of love. All their idols are worshiped through fear. The followers of Mohammed are crowding into this part of Africa and bringing their false prophet with them. The race is on. Will Africa be won for Christ or does Mohammed get it?

Africa gives great promise to the world in a material way, it also has many souls which are precious in God's sight. God grant that these may be won for our Master's kingdom.

It Happened This Way ...

by Kathleen Manley

ONE African Christian, Emanuel, from a distant village had been there years before. He had tried to win the people and had succeeded with some. They have a small church now. They have been trying with no help other than he gave them in the short while he was there. When they realized that someone must come and teach them more, they came to us for help.

They had a church made so passers-by have to listen. The pulpit was made of a soap box, and the pulpit was in front of the church and the preacher stood with his back to the congregation and preached to passers-by. The visitors changed all that and now the preacher preaches to his people. They found many volunteer leaders to help in the new churches. The people seem to be willing to give.

Three men came begging us to come unto them and preach. They were from a far village called Amoroto and this was the third time they had come. We told them that Miss Womack and I could not go—they would have to wait until Miss Scaggs returned. They were not satisfied and begged and pleaded for us to follow them home. We prayed together and it was decided that we should send Frank Dodo, the leading Christian layman of our town, and Pastor Samuel from one of the churches here with them.

So about a week later they started out. They journeyed two days by canoe. They slept at Amirigi the first night where we have no church or preaching station. They were given a warm welcome and taken care of well. They report this town to be very heathen and filled with devil worshipers, ju-ju and idols. All day they traveled until they arrived in the night at Amoroto. The Christian people of the town came singing to meet the strangers.

The following is an account of the two-day trip as told in the diary of Pastor Samuel A. Onigie. He came to our Bible school as a young man from the town of Amoroto. He stayed three months and studied hard that he might go back and teach his people. He took many things back to help in his work. A group of the church people have come and brought about \$100 to be kept at the mission station at Joinkrama. They are adding daily others to their number in church membership and are keeping those they have busy. Pastor Samuel reports:

"I arrived at Amoroto Kungbo on Thursday about 6 o'clock. On Friday morning, before the meeting with the few Christians, I heard people singing. Inquiring what brought about the noise, I was told that idol or juju worshipers were singing for a woman. The devil had come upon her in prophesy to others. I went to see

them. Everywhere in that village I found idol and juju houses and everywhere people offering sacrifices to their gods. I knew that the people needed or desired to worship something or God, but they have not known God the Creator, the right one to worship.

"I asked to know whether they have been preached to. The answer was 'who will go and preach to such a cruel and powerful people like this and bring them to Christ or God?'"

"I said, 'I will go and preach Christ to them after the morning meeting. How can they hear without a preacher or turn to God when they have not been told?'"

"When I held the meeting with the few Christians I found that they do not know what is meant by believing in Christ. I taught them what a Baptist church is and that Christ Jesus is the founder of the Baptist church. I organized an inquirers' class for them to learn about God's Word.

"Friday afternoon I preached the Word of God in every heathen house. I won two women to Christ. I taught them John 3:16 for their memory verse.

"Saturday morning I was preaching to the unsaved in the village, inviting them to come and hear the Word of God that I had brought to them.

"Saturday afternoon I taught them the

ordinances of the Baptist church and gospel songs suitable for such people living in spiritual darkness. In the evening a certain old man came to me inquiring if he was too old to return to God or if it is too late for him to believe and become God's son and have peace with the Father. I was happy to reply to him with the words of God and this lost old man found his Maker.

"Sunday morning we organized a Sunday school and told them the greatness of it. After that we entered into the worship service. The topic of my message was 'The Final Judgment,' with the text from Revelation 20. Before I gave the invitation to accept Christ, one juju priest who had not heard anything like that, squirmed restlessly in his chair and tremblingly stood up and asked, 'Will God admit me into his kingdom if I now return to him?'"

"I said, 'Yes.'

"Then he replied, 'I have idols in my house, can they or the devil kill me if I return to God? Who is to cast idols out in my house that will not die or come back and give trouble to my people?'"

"I replied 'I will go with you, and that is too easy for Christ to do.' So I went with the Christians to this man's house and he showed me the idols. After praying and asking God's great power I gathered all the idols together and carried them out in the name of Jesus Christ. I threw them in pieces into the river. The heathen were speechless. But there is joy in heaven for souls returned from the wild. Another two women were led to Christ.

"Sunday afternoon while preaching in the village one old woman came to Christ and we organized a W.M.S. and a Sunbeam Band.

"On Monday morning we taught them about officers of a Baptist church and arranged the seats in church and other things.

"Monday afternoon in the inquirers' class I taught the second step for Christians to take.

"On Tuesday I delivered my last message from 2 Corinthians 6:11-18; taught some choruses to the young people. I taught the leader how to keep the record of tithes and other records. At the preaching station are 29 men and 21 women."

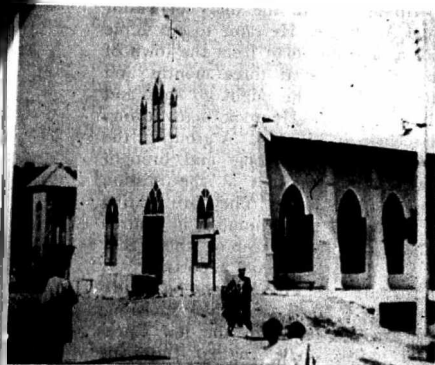


Photo by Fon Scofield

The First Baptist Church of Abeokuta is a good example of the progress made in Nigerian church buildings

Letter-ettes

Called Through the Printed Page

from Mabel Summers

On October 8, 1949, I came up here to Beirut to work in our Mission after being in Nazareth for nine months. Since I have been out here for only fourteen months, I feel that only now can I begin to feel with the people to a great extent, that is, to understand more deeply their customs.

You will never know how much W.M.U. and her magazines and organizations have meant to me. My mother has always done, and still does, much work in W.M.S. and G.A. She leads a Sunbeam Band. She always took the magazines. Many a rainy afternoon, I sat on the floor before a pile of them and read and looked and yearned to go to the uttermost parts. Now here I am. God called me largely through knowing of the needs of fields through the printed pages of the W.M.U. magazines and through the *Home and Foreign Fields*, now *The Commission*.

Greetings from the Netherlands

from Jeltje Krause-Boiten

You will be astonished to get my letter. We don't know each other, but when I read the Baptist magazines, I feel a certain contact with you.

Of course, we have only 7,000 Baptists here in Holland. We do not have so many and such big magazines as you in the United States. We stand in the beginning. Our women have their own magazine now, called *De Kandelaar*. It stopped during the war—*forbidden*—but now we go on with much courage, doing the task our Lord gave us.

With all the European countries (except some behind the Iron Curtain) we have a great contact and work close together. Our *De Kandelaar* is read in every coun-

try of Europe and also in other parts of the world. In every issue we have a special column for the news of our sisters abroad. I am the editor for the news from abroad, for the education part and the questions which come in. I do also the correspondence in nine languages. We have no special office for our work. Nobody of the persons who work with us gets wages. All is done *pro deo*. They who work at our paper are all housewives. So am I. I have one son.

Now you know a little who is writing to you. If it is possible to get some contact with our sisters in your country then I can tell our women at our missionary meetings more about you and your work.

I should like very much to hear from you in America.

Mrs. Krause-Boiten's address is Laan van Meerdermoort 715, The Hague, Netherlands, if your society would like to write to her.

Church Building in Rio

from Edith Ayers Allen

"Our church building is going up apace. We signed the contract with the firm that is to put in the electrical wiring, etc., and the motors for pumping the water from the underground reservoir, etc. Now we are practically with the cupboard as bare as in the Mother Goose rhyme. They have the foundation stone laying more often than cornerstone laying down here. The box is under the spot where the pulpit is to be which is quite appropriate since the first object put in the box was a Bible. The representative of the firm putting up the concrete structure was very much impressed with that fact and asked Billy for a copy of the Bible afterward for himself. Dr. Gill was here that day and said he never saw or heard of so many different things going into a box of that nature. The previous day had been the big day of Carnival so there were no daily newspapers to put in as we had planned. Everybody had to have a holiday to recuperate from Carnival.

It's Happening Now

BY MARJORIE MOORE ARMSTRONG

AS A PROTEST against "bomb building" and war, eight Protestant ministers and forty other men and women in various parts of the United States have refused to file federal income tax returns. Some of them withheld that percentage of their taxes which they figured would correspond to the proportion of the national budget which goes into war preparations.

BULK SHIPMENTS of good used clothing and bedding to the desperate refugees in Germany, Austria, Palestine, the Philippines, Japan, and other parts of Asia are still being made through Church World Service. To pay for the shipment of gift clothing overseas, the centers started a new policy March 1, asking people to make a gift of eight cents a pound.

THE BRITISH want to express their thanks to the United States and Canada for all the food parcels received since 1945. These are estimated at more than £80,000,000 value. The British people have agreed to raise £2,000,000 to build a series of youth hostels for overseas students visiting Britain.

THE VETERANS Administration says G.I. enrollment in colleges had dropped 36 per cent during the last three years. But the number of G.I.s studying theology has not had a sharp decrease. In 1949, the total of 9,915 veterans were in training for the ministry.

THE COMMUNIST who headed Finland's radio enterprise refused to pay attention to questions on religion sent in by the listening audience. The flood of protests which resulted compelled her to resign. "Religion Question Box" has been reinstated as one of Finland's most popular programs on the air.

IN THE DEATH of a Baptist minister of forty years' service Puerto Rico lost one of its most useful citizens. Abelardo Diaz Morales was converted to evangelical Christianity as a teacher. He leaves eight children. One of his daughters is a physician. Two others are on the University of Puerto Rico staff. Another with her husband is engaged in evangelistic work in Colombia.

A \$725,000 self-help housing project has been launched by a group of Philadelphia Quakers. This will make it possible for a hundred residents in a run-down block to become owners of new homes on the same property.

DR. MARTIN NIEMOLLER of Germany spent the month of May visiting Evangelical Synods in Brazil, Argentina, and Chile.

THE JAPAN Bible Society reports that 1,700,000 copies of the Scriptures have been distributed in the first year of its three-year plan. It expects to produce three and a half million copies during 1950 for distribution by a hundred colporteurs. A Co-operative Evangelism Committee has been organized. The goal is a Christian membership of one million before 1960, the 100th anniversary of Protestant missions in Japan.

AFRICA'S LAND is being destroyed by agricultural methods of the natives, Walter C. Lowdermilk, American soil conservation authority, said after a ten-month, 40,000-mile trip sponsored by Agricultural Missions, a Protestant agency in the U.S.A. The continent's food supply is being depleted in the face of a rapidly increasing population and present soil conservation methods are inadequate, he reported.

THE PROTESTANTS of Spain have appealed directly to General Francisco Franco to help solve their problems in religious worship and personal freedom.

BWC EXCHANGE

This spring BWCers throughout the Southern Baptist Convention took part in many state W.M.U. meetings. Here are some representative reports and pictures.

Louisiana

Louisiana has been busy this year. She now has seventeen BWC federations. The Big Creek Association formed a new federation at Collax Baptist Church.

Stepping out with another first in their state, the Louisiana BWCers had their first statewide BWC camp in May at Camp Kiwanis near Alexandria.

Missouri

The First Baptist Church W.M.S. of Lee's Summit, Missouri, has its first Business Woman's Circle. The Circle has worked hard and has grown by leaps and bounds. Reading only one of the circle's monthly bulletins shows how much a BWC can do when it wants to!

Georgia

More than 240 Georgia business women were present at the Valdosta meeting. They chose Mrs. Rabun Wood of Macon as their new president.

Banquet speaker was Miss Mary-Ellen Wooten on furlough from Nigeria.

Georgia's officers at BWC banquet, Valdosta



The Irene Chambers and Agnes Sutherland Business Woman's Circles of the Calvary Church of Bluefield, West Virginia

Kentucky

Popular Miss Wooten was also speaker at the Kentucky BWC banquet at Covington. Miss Edna Moody of Louisville was appointed editor of the state BWC federation *Exchange-Digest*.

After the banquet, the BWCers joined the W.M.U. in its meeting at the Latonia Baptist Church where the state BWC president, Miss Jane T. Kent, led the evening devotional service.

Virginia

At Roanoke, the Virginia women elected Mrs. S. A. Malcolm as their new president and Miss Marjorie Hughes as secretary. They re-elected Miss Octavia Brooks and Mrs. A. E. McConville as first and second vice-presidents. Mrs. Malcolm C. Burke is adviser to the state federation.

Fifty new circles and four new federations were organized during Virginia's Diamond Jubilee year of 1949. There are now more than five hundred Business Woman's Circles in the State Federation and twenty associational and other federations. Miss Gladys Keith, director of River Front Missions in New Orleans, was the banquet speaker.

Hints to Committee Chairmen

Community Missions Chairmen...

Summertime is Vacation Bible school time. If Vacation Bible school is a "must" for the children in your own church, think how much such an experience would mean to children who are receiving little if any Christian training, and have never known the thrill of attending Vacation Bible school.

The W.M.S. of the First Baptist Church of Lebanon, Tennessee, sponsored a nine-day mission Vacation Bible school last July. The women took a census of the Pencil Mill section of town and discovered the need. They enlisted the help of the deacons in securing a site on Pencil Mill street for the county Baptist missionary tent. A downpour of rain did not discourage them from erecting the tent on the designated day.

On registration day, guided by the census cards, the women visited in the homes of the children. They urged the parents to send their children to the school. They invited whole families to attend the evening preaching services in the tent, conducted by the pastor of the First Baptist Church. There were seven professions of faith at the evening services.

Seventy-eight children were enrolled in the Vacation Bible school with an average attendance of 58. The pastor served as principal and the members of the W.M.S. as the teachers. They followed the regular program of Vacation Bible school, worship, Bible study, handwork, etc. The women met with such a joyous response and such loyal attendance that they began immediately to plan for another school this summer. The W.M.S. hopes this project will lead to the establishment of a mission church in that section.

Many societies hold Vacation Bible schools each summer in Negro churches, in missions, or in needy areas. Others are doing it, why not you? —Edith Stokely

Stewardship Chairmen...

Among the stewardship suggestions in the "Plan of Work" is this: "Lead young

people to be faithful stewards by promoting stewardship education plans." This reminds you that as local stewardship chairman you are responsible for seeing that the stewardship education plans are being promoted in your young people's organizations. Of course, the counselors will do most of this work, but you must co-operate with them and help in any way you can that these plans may be carried on in each organization each month.

You will need to check with the counselors often about the progress of the stewardship education plans. You will need to visit each of the organizations occasionally to encourage the young people in this work. The counselors may be glad to have you tell some of the Sunbeam and Junior stewardship stories or give short talks on stewardship to the Intermediates and Y.W.A. The young people may be told of your coming as an incentive to have Scripture passage ready to repeat or a song ready to sing for you.

Certainly you will begin planning definitely with the counselors for Church Night of Stewardship. If it is not already on the church calendar you will arrange with the pastor for a definite night sometime during the fall months. Counselors will use this coming event as an incentive to the young people to be prepared for their parts on the program by doing faithfully the work planned for each month.

A stewardship playlet will add variety and interest to the program of Church Night of Stewardship. Two very simple ones are "Timothy's Tihe" for Royal Ambassadors (order free from state office), and "Boxes and a Box" for G.A. (order from Birmingham office, 10c a copy.) Longer and more elaborate pageants are listed in the Year Book. —Mrs. C. D. Creasman

Mission Study Chairmen...

This W.M.S. at Victoria, Texas, did its mission study the enjoyable way. You could, too.

Summer mornings or afternoons invite women to gather together. And when you

Your Circle Program

Planning a Vacation

Topic: "Whatever Things Are of Good Report."

Scripture reading: Philippians 4:4-9

Hymns: "Looking Unto Jesus" and "All the Way My Saviour Leads Me."

For your circle program suggestions this month, see "A Vacation with a Purpose" and "Thinking Through Home Missions," in the *Southern Baptist Home Missions*.

From *The Commission* read "They Came Before School Was Ready."

Read about "Blind Hannah Seel" in *World Comrades*, "It's Not Smart to Drink" in *The Window of YWA*, and "RAs Who Take the Same Pledge" in *Ambassador Life*. These will all be found in the July issues of the magazines. In *ROYAL SERVICE* read about "My Visit To the United Nations."

are together enjoy a trip by the magic of mission study. Our new books on Africa are going to be ready soon. Did you go to Japan last summer? If not, you could follow the Japanese ideas shown here. Costumes and curios are surprisingly everywhere if you look about a bit. Our men and women in the armed services brought them back. Let's turn them to good use for Christ's kingdom now.

Studying *Japan's New Day*, the three smiling women seated in front wearing kimonos led a panel discussion after the

five women at the right did their teaching. Fifty-five women completed this study. How many of your members would like such a trip to Japan this summer?

Are your missionary round tables doing well? So many interesting books in the MRT list will help you understand far-away places and nearby situations you need a Missionary Round Table. Study *W.M.U. Year Book* and leaflet from your state W.M.U. headquarters and have a good time reading these carefully selected books and talking about what you have read.

They went on a mission study trip to Japan



Why, Mommy?

Are You Afraid?

BY MRS. DOUGLAS HARRIS

I SAT in my home church a few years ago and listened to a student night program. College young people made talks and said the usual thing in the usual way. The one trumpet clear note of the evening was sounded by the high school boy who spoke. With complete poise and assurance he looked straight at his audience and expressed a truth he had learned from experience. The gist of what he said was this, "There is simply no need to be afraid. Most boys and girls my age do not know this. In playing the piano before various groups I have come to realize that God is there with me. With this knowledge I am set free to give my best."

How had a fifteen-year-old boy discovered a fact that many people much older have yet to learn? As the young man spoke the answer came to me through remembering his earlier years. I knew him as a child of five in the first Sunday school class I taught. It was evident then that his mother aimed at the fullest growth possible for her son. The child had a deep interest in music and he shared in certain work so he could take piano lessons. Along with the development of this talent there were character-building tasks. He learned how to stick to a job until it was completed. His love for the beauty in God's world increased as he learned about nature and when only a tot he could identify many birds, calling them by their correct names. Recently I learned that this young man and his wife are successful in concert tours in this and other countries.

Our children may not have the talent this boy had but we can do our best to see that they so grow that whatever work they do will be done without the crippling presence of fear. If they grow up right, poise, assurance and courage will become a part of them and much of the awkwardness of the teens will be prevented.

How do we behave before our young-



sters during the irritations of a day? They are looking at us. The practice of a quiet time each day both for mother and

child will help build up resources within. Even the infant needs such periods aside for his nap. One day this week I took our year-old daughter over to the campus near our home. She had a wonderful time watching the students mill around in the halls. She did her best to make as much noise as they and loved any attention directed her way, yet when we got back home the little gadabout butterfly was glad to sit quietly in her bed for awhile before dinner. She seemed to want to be left alone.

Are we calm even in severe thunderstorms? One morning our four-year-old son and I were in the kitchen when lightning struck in the air near the back door. The deafening thunder that followed made us both jump. It took us more than three years to help the boy rid himself of fear during storms. Now he has learned to enjoy watching them.

We see to the normal physical development of our children. These other things are as important—true poise, assurance and courage. "Perfect love casteth out fear." As Christians it is high time we accept the truth of these words for our own lives. The high school boy was led to this discovery and power was released.

FOR THE SAND PILE SET

One grandmother found a way for her would-be carpenter grandson of three to build all kinds of houses. She got pieces of wood of various sizes, plenty of cardboard from empty boxes, a small hammer and saw, and a generous supply of little nails. All this material was kept in a box of the right size for the boy to handle. This has made excellent building equipment for indoors or out. The supply can be replenished when needed with very little expense.

Our Young People

Living on Tiptoe

BY MARGARET BRUCE

DO YOU feel the need for a summer tonic?

Professor H. E. Luccock of Yale, refers to Anna's experience in Luke 2:36 by saying she was "living on tiptoe." He thinks that her faith was so great that she could no longer walk flat-footed. The "good news" put a spring in her walk and buoyancy in her spirit.

The program of missionary education of young people, fostered by Woman's Missionary Union, causes many youth leaders to live on tiptoe. Fellowship with young people puts a spring in their walk and gives buoyancy to their spirit.

Dr. George W. Fiske used to advise the students at Oberlin College to "find a cause . . . blossom for others." True happiness lies in devotion to Jesus Christ and his cause, and a sure cure for our "moods of boredom and frustration" is the missionary education of young people.

Help discover and develop the young people in your church. The possibilities are unlimited in missionary program meetings, in mission classes, in Forward Step and Ranking meetings, in service with

them in your community, in special Seasons of Prayer, in stewardship education, in camps and house-parties—in all of our activities for young people.

A young man graduated from an Eastern University in mining engineering. He was offered a professorship at forty-five dollars a week. He refused this offer to go to California anticipating great wealth in exploring gold leads. He was unsuccessful and finally secured a job in Milwaukee at fifteen dollars a week.

It was necessary for him to sell his old homestead. One day when the buyer of the farm was carrying in potatoes for the winter, he noticed a peculiar glint in a certain rock near the fence. It proved to be a block of native silver worth a hundred thousand dollars.

Doubtless the young engineer had sat by that same fence many, many times while deciding to leave his home and go to California. Yet he failed to discover the wealth which he already possessed.

The young people in every church have great potentialities. Often they are overlooked by adults and are not "realized." Are you failing to see the possibilities of youth and their need for direction and development? If so, let me remind you that the summer months offer excellent opportunities for mission study classes, work on Forward Steps and Ranks, camps and house-parties. Begin to "live on tiptoe," and experience the thrill of seeing youth dedicated to the cause of missions.

Is this your question?

What are the duties of the literature chairman? Does she look after anything besides subscriptions to ROYAL SERVICE?

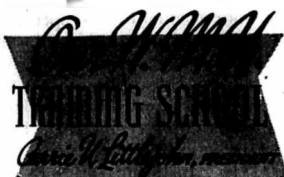
If what we read is important, and it is, the literature chairman is a most valuable person. She would be sure every W.M.S. member takes ROYAL SERVICE. But she would not stop there. Every son and daughter in her church family needs to have *World Comrades*, *The Window of YWA*, or *Ambassador Life*.

Sometimes mothers and fathers do not

even know these fine magazines are available. The literature chairman will lead counselors and literature committees in young people's organizations in securing subscriptions.

Then the literature chairman will be sure *The Commission* and *Southern Baptist Home Missions* go into every home if they are not included in the church budget.

These mission magazines are often used of the Lord to impress people to give, to pray, and frequently call to definite Christian service. What one reads is so vitally important that the alert literature chairman really is a "builder of tomorrow."



Who Follows in Her Train?

BY CARRIE U. LITTLEJOHN

THE Associated Press news item on March 1 read "Miss Selma Maxville, American Baptist missionary nurse in Burma since 1916, was killed yesterday by Burmese bandits."

Although I had not had the privilege of knowing Miss Maxville personally, I knew her name quite well as one of the early students. She was from Halls, Tennessee, and enrolled during the session 1912-13. After one year at the Training School, she transferred to the Missouri Baptist Hospital to become a nurse. In 1916 she was appointed to Burma by the Woman's American Baptist Foreign Mission Society. She was superintendent of nurses in their mission hospital at Moulmein, Burma. During the war years she did hospital work in India. After reaching retirement age two years ago she returned to Burma to begin work that had appealed to her for a long time. She established a small clinic in a village twenty miles south of Moulmein for the neglected people in rural areas.

Late in February she took a patient to the mission hospital in Moulmein. As she and several of her Burmese associates returned to their village with supplies for the clinic, they were stopped by shots fired from the roadside. Miss Maxville was ordered to get out of the car and her associates were told to return the next day with ransom. The Moulmein authorities were notified at once.

The mission secretary and the United States vice-consul flew to Moulmein to give every assistance to secure her release. They knew the difficulty of their task, for it was well known that the payment of ransom would not insure her safety. And it would endanger other lives if they yielded to the demand for ransom. "The kid-

napping aroused the entire countryside, which the gang had been terrorizing for some months. Many of those aiding us were themselves the victims of the kidnapers." The tragic story continues:

Since the giving of the ransom was well nigh impossible and also a method involving future risk, it was planned to circulate the word by every possible method that ransom would not be given, hoping that . . . they would conclude it would not be worthwhile to hold her longer. They were also promised that if she were returned unharmed, we would not seek punishment for them. This information was passed on through the village head men and by leaflets scattered by plane.

In the meantime a villager discovered in the jungle a hut which aroused his suspicions. He reported to the headman. Then the villagers, evidently doubtful of the success of the other method, and being very eager to get her back, got together a posse of twenty-five or thirty men and



SELMA MAXVILLE

made a daylight raid on the hut. The four guards seeing they were outnumbered fled with some of the posse in pursuit. Selma was there with only enough restraint to keep her from running away. They broke her bonds and were taking her in an oxcart to a place of safety when the group were surrounded by a large group of kidnapers, i.e., ten or so and attacked with gunfire. Selma and eight of her rescuers were mortally wounded and evidently died instantly.

The funeral was triumphant. Moslems, Hindus, Christians, important government officials, all came to show their love and respect. The villagers who formed the rescue party were not Christians but they wanted to release this one who was their friend. "Public opinion is so aroused that we feel kidnapping and crime in general has been dealt the severest blow it has had in many a day.

"Miss Maxville would never have thought of herself as a martyr, but she

Devotional Thoughts

THE HOPE OF GLORY

BY PEN LILE PISTARD

THE nomad on the desert, scanning the sky; the American Indian, looking at the magnificence of the mountains; the pagan African, frightened by the fury of a tropical storm—all of them are seeing the mysteries of God. Philosophers of the ages have guessed at the secrets of God; scientists are still discovering his hidden mysteries: prophets, patriarchs, judges and priests of ancient times saw the dim dawn of the revelation of the great mystery of God. In the full noon of open announcement, the very Son of God himself, came among us to show us the truth. But it was the Apostle Paul who interpreted the message of Christ, that all the world might know the supreme secret of the ages, unveiled in Jesus Christ. What was the secret? (Read Colossians 1:1-29. If this passage seems too long, read verses 16-29, emphasizing especially verses 26-29.)

Sing "In the Cross of Christ I Glory"

Hope helps to make happiness, it is part of courage. Even Jesus Christ, "for the joy that was set before him, endured the cross, despising the shame" (Hebrews 12:2). The glory of the gospel is that it offers a hope of glory to the lowliest as well as the loftiest in this world. This was the supreme message of the Apostle Paul.

In the little church at Colossae, people were taught that only the intellectually brilliant could know God. They taught

(Continued from Page 20)

was made of the stuff of which martyrs are made."

She is survived by a sister in Tupelo, Mississippi, and two nephews, Dr. Merrill D. Moore of Nashville and missionary John A. Moore of Zurich, Switzerland. To these co-workers her Alma Mater would express appreciation of this daughter who followed her Lord, even to the cross.

that God could be reached only through angels and other go-betweens—that common people could have no direct touch with him. But Paul, loving the church and yearning over its members, wrote to assure them that the love of God is a personal love. He wanted them to know that Christ has compassion on every person the world around. Everyone may come to him freely, directly. His throne is in the hearts of his people. Their hope of glory—and ours—is Christ in human beings. This is the mystery of the ages, the wonder of wonders. This hope was enough to make the road of physical torture a way of triumph for some of the members of the Colossian church. It is enough to inspire men and women throughout the centuries to give up the lesser hopes of comfort, fame, wealth, popular success, and to live with rigorous self-denial.

But the glory is no selfish, prideful thing. It is more than the glory of human recognition or acclaim. It is an ennobling, elevating glory of the soul which comes of kinship and association with Christ in whom is "glory as of the only begotten of the Father." It is the fullness of fellowship with Christ in the here and now and the assurance of an eternal place in his presence.

This hope is for every man. For this purpose, Paul spent himself freely in labors which took his very life. He knew that it was actually the Holy Spirit working constantly through him, that the hope of glory might be made available to and planted in the heart of every person.

"Christ in you" is also Christ's hope of glory in this world. Only to the extent that you and I and the others throughout the world who are called Christian let Christ live in us will his Name be glorified and his kingdom spread. It is an awesome responsibility. It is the entire strategy of Christian missions. We celebrate the development of schools, hospitals, churches; of Good Will Centers and publishing houses in foreign lands and in America. But these are only expedients. The whole program of missions is based on the simple formula: Christ in us, living, working, suffering, giving, loving, that Christ in the hearts of men and women the world around may become to them—for him—the hope of glory.



TOP—Mrs. M. E. Brantley with student and his mother in front of Old Bakanna School. BOTTOM—Student classroom

It Does Take Time

WHEN YOU ORDER literature and magazines we try to fill your orders as fast as we can. Working on a new system to speed the processing of subscriptions we find it takes about four weeks from the day we receive your dollar until the time the copy goes to you.

Please remit by money order made payable to Woman's Missionary Union. Do not send stamps. To insure prompt delivery write name and address plainly, stating whether subscription is new or renewal.

Allow **FOUR WEEKS** for first copy to reach you. For change of address, allow one month and send old address with new.

What of Our First Hundred Years in Africa?

Program Outline

Hymn "Jesus Shall Reign"
Devotion "The Hope of Glory," page 21
Program Introduction
Progress in Spite of Peril
The Nigerian People
Hymn "The Light of the World"
Problems of Beginning Mission Work
Permanent Work Begun
W.M.U. Work Develops
Medical Work
Other Phases of Mission Work
Hymn "We've a Story to Tell to the Nations"
Plans and Programs of Work
Types of Mission Centers
Present Day Problems
Hymn "O Zion Haste"
Advance
Prayer

Program Plans

Take your W.M.S. out of doors. Have a map (order from your Baptist Book Store, prices 35c, 50c, 60c). Or ask your G.A.'s for a map made by a girl in higher Forward Step work. Pointing out places referred to will make them more real.

Ask for curios from Africa; leather craft, beading, carving, embroidery, and so on. A little searching will surely find some interesting things showing skill and artistry which will help your women appreciate the African. Show the Nigerian dress by following a picture in wrapping and rolling cloth.

Make charts showing the growth of schools, churches, hospitals, number of missionaries, or at least put these figures up as they are mentioned so all can see and be impressed by them. Contrast number of people with number of missionaries, doctors, etc.

Close with prayer for more missionaries, for mothers and fathers to be willing for their sons and daughters to be called to mission service; pray for money to send missionaries, pray for Nigerian missionaries by name; pray for Southern Baptist Advance.

by Mrs. H. P. McCormick

Mrs. McCormick served in Nigeria as medical-educational worker and superintendent of nurses at our Baptist hospital in Ogbomoso. She wrote the widely used "Nigerian Mother's Handbook." She and her husband are now doing evangelistic and medical work in Hawaii.

Your Program

DO WE appreciate the price paid for the privilege of preaching the gospel in Nigeria a hundred years ago? Twenty-three missionaries went out to the "White Man's Graveyard" during the first ten years of our mission effort in Nigeria. Thirteen stayed on the field one year or less, while five of these died within one year—some after only a few weeks in the country.

Our first missionary to Nigeria reached there in 1849, 22 years before Stanley's famous trip in search of Livingstone. Little was known about the interior of Africa. But that little was enough to repel even the bravest heart.

Savage tribes were at war with each other, plundering towns and selling their captives into slavery. There were well-grounded reports of the wierd

practices of juju men and witch doctors. Wives and slaves were buried alive with a dead chief. There was human sacrifice to pagan gods, and widespread cannibalism.

Yet it was not these known dangers which made martyrs of our missionaries. It was many years before the annoying mosquito was proved to be a carrier of malaria as well as the dread virus of yellow fever. Little was known of hygiene and sanitation, and there were few potent medicines and effective treatments to help missionaries live in all that disease and infection.

The tropical sun was another hazard. Early they learned to protect themselves by wearing heavy felt hats and, later, cork helmets.

There were no vehicles, no roads, no bridges, only footpaths through the jungle.

Were not all these dangers enough to have caused a complete failure of the Baptist missionary enterprise in Nigeria?

Progress in Spite of Peril

But did they fail? Were those lives given in vain?

The answer is written across the entire country of Nigeria. It is written indelibly in the life blood of those early missionaries. It stands out boldly now with Baptist churches made up of 24,000 members, schools with 25,000 students, hospitals min-

Fon Scofield



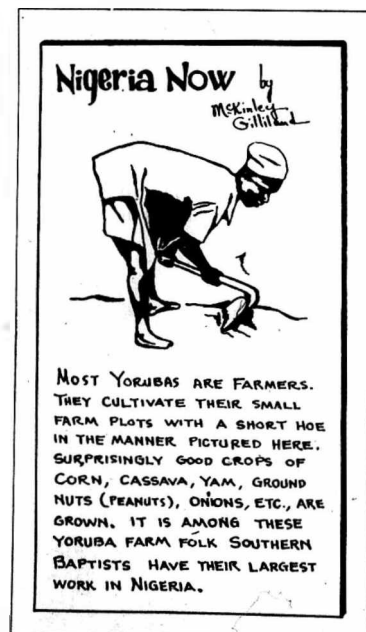
Nigerian Seminary student leads a service on an Ogbomoso street corner. Such men will become leaders in Nigerian Baptist work as we give them training.

istering, annually, to 15,000 patients, leper colonies providing life and hope for thousands of individuals. It is seen in Christian communities, Christian homes, and triumphant Christian lives.

The answer is read in the lives and service of 181 consecrated pastors, 60 trained nurses, 1,250 teachers, and numerous other workers who minister to 7,500 pupils in Sunday schools and 30,000 members in W.M.U. organizations.

The Nigerian People

When Thomas J. Bowen entered Nigeria in 1849 he found a people whose origins and backgrounds are better understood today than then. The main tribes of Nigeria are not the original inhabitants but are immigrants, perhaps from the East. It is likely they were driven out of their home by the Mohammedans. There are signs of association at some time with a Jewish people as well as with a group which had corrupted Christianity with image-worship.



Their language is rich in expressions and salutations very like those used by the early Hebrews. Their conversation is full of expressions using their name for God, which is Olorun, Ruler of Heaven. The salutation for good night, which is Olorun yin so o (or for rune yo saw) means, "May God watch over you." The reply to this and similar salutations is "Amen" pronounced "Ah-me."

Evidently their contact with the image-worshippers impressed them more with the images than the worship of God because they now worship 401 idols. All these facts apply to the Yoruba people, the dominant tribe in Southern Nigeria, but there are in Nigeria some 120 tribes and sub-tribes, each with its own language or dialect and its own customs.

Problems of Beginning Mission Work

Looking at Baptist work in Nigeria today, we are amazed at the progress made. The early missionaries faced a suspicious people who knew white men only as slave traders.

The language was a real problem. But while Mr. Bowen was trying to get into northern Nigeria he mastered the Yoruba language and wrote a grammar and dictionary of it.

There was little money for buildings and equipment. There was the constant threat to health. The missionary's body was racked with pain, parched with fever, and shaken with chills.

About 1861 practically all sign of the first 26 years of Nigerian work was wiped out by tribal wars and the War Between the States. During the six whole years the Board could not send a missionary nor funds to the field. In the area beyond Lagos there remained only a few unbaptized believers and the graves of those missionaries who paid the supreme price.

Permanent Work Begun

It is not possible to say just when any one phase of mission work began. We may attach dates to buildings; but medical work, for instance, did not begin in a hospital; the first teachers were not trained in a college; nor did those pioneer preach-



Last year's W.M.U. theme as used at Sapele, Nigeria, in the work of missionaries, Mr. and Mrs. F. M. Howell

ers wait for an established seminary. Some missionaries were more gifted along one line than another but all faithfully ministered according to the needs of the people.

The first converts won, and workers trained, were men employed by the missionaries to carry their loads as they travelled over long jungle footpaths. They became the first interpreters, the first teachers and preachers. Many of the outstanding preachers and leaders even today started their Christian life and work as carriers.

The first convert in Oghomoshu was a weaver. He was impressed by the quality of the fabric in the missionary's clothes and begged to be taught how to make such cloth. That missionary knew very little about weaving but as best he could he explained how the cloth was made, from there he began to preach to him, Jesus. This old man not only accepted Christ as Saviour but learned to read and study the Bible. He became a teacher and the father of the Oghomoshu Christians.

The missionaries used every opportunity to preach and teach and train. They employed boys to work about the house and grounds, then for certain hours taught them as they sat around on a mat. There was little continuity in these schools because when the missionary left they usually had to disband. There are today nearly

250 Baptist schools in Nigeria; and 85 per cent of the education for the masses has been provided by mission schools.

W.M.U. Work Develops

Work with the women and girls was slow. Some of the first girls reached were bought from slavery by the missionary. Sometimes a girl was given to the missionary in acknowledgement of some debt of gratitude. In that case the girl was free to hear the gospel and to attend school. In this way the first kindergarten started, as well as the first brides' school, and the first normal school for girls.

The beginning of Woman's Missionary Union in Nigeria was as spontaneous as was the beginning of evangelism and the development of the church itself. The movement naturally began years after the arrival of the first missionary because women were hard to reach. Probably the first organization for women and young people was formed around 1910. In 1919 Woman's Missionary Union of Nigeria was organized. Mrs. Agbebi, a capable Nigerian woman, was first president and then for many years honorary president.

The history of the W.M.U. has been closely bound up with the history of our mission in Nigeria. It has met a real need. It has brought the women together and furnished them with incentive, informa-



Photo by Van Scafield

Miss Ruth Kersey and home for motherless babies

tion, and leadership to participate in the whole Convention program. It has opened up many remote areas to mission work and has led the Convention into work it did not have vision or leadership to initiate.

Those early leaders carried the high aims of the W.M.U. of the Southland to Nigeria, although there was a vast difference in the experience and abilities of the two groups. They were convinced that Prayer, Study, Stewardship, Service and the Training of Young People were fundamental in an adequate missionary program. But since the women of Nigeria had many special needs the W.M.U. planned wider and more varied programs there. It was planned to save mothers and babies, to provide for instruction in child care, including health, feeding and training; to help establish Christian homes and promote family worship; to teach the women to read; to teach Bible, soul-winning, and stewardship and lead out in service.

One method of accomplishing this was through schools in each district lasting one or two weeks. In these the women were taught and inspired. They returned to their communities to carry out the things they had learned. So the churches and the Convention have in the women, strong supporters of every activity. This is also the reason why the women have funds to support 18 girls in schools; why they had the courage to accept a goal of teaching 10,000 people to read their Bibles this year; why

they can help the girls' schools, the motherless babies' home, the hospital, the seminary and the *Nigerian Baptist*. Above all, this is the reason why there are in Nigeria today so many fine consecrated women, capable of leadership.

Woman's Missionary Union with the girls' schools is effectively breaking down prejudices and changing customs that bind and enslave womanhood. The 1,200 missionary organizations with their 30,000 members will do more to defeat polygamy and elevate the standard of family life than any legislation could accomplish.

Medical Work

Dr. George Green, our first doctor, was added to the mission staff 55 years after its beginning, and it was 66 years before a nurse came to the field. But there were amazing miracles of healing by missionaries untrained either as doctors or nurses. They had to try because they were faced with unspeakable suffering and hopeless mutilation of the people around them.

To rescue babies from inevitable death and return them well to their mothers became commonplace. African mothers love their children and will do anything in their power to save them. They place charms about their necks, their waists, their wrists, and their ankles, and sometimes place an iron chain on both arms to keep the evil spirits from taking them. Still year after year the mother's heart is broken as she lays another little one away. She may become desperate and chop the body to pieces and scatter it to the four winds to discourage the evil spirits from coming again. Is it any wonder that a missionary with some knowledge of child care, by tiding a baby over the first year or two of danger can win that mother's heart?

One mother said, "I have had 19 children and all have died, just as this one is

dying." The child did not die. When returned to the mother well, they named it "Oloruntogun" (Or-lor-rune-too-gune) which means, "God is greater than medicine."

For many years there has been only one hospital in our Nigerian mission, and it has been difficult to keep even one doctor continuously on the field. Today two more hospitals are being provided and there are a number of dispensaries and leper colonies. There are 6 doctors and 17 missionary nurses. But furlough which must be taken every fourth year, keeps one-third that number away. It is easy to understand why there is now and will continue to be a persistent call for more workers and more and better health facilities.

No one knows how many lepers there are in Nigeria. In 1925, Dr. Basil Lee Lockett treated one of the college students and he was healed. But there was no widespread concern about people with leprosy until comparatively recent years.

In the latter part of 1926, a nurse met an old man being driven out to die because he was a leper, homeless and friendless. She could not send him in any direction for refuge or treatment. But the remorse of soul which she suffered gave birth to a leper treatment center which developed into a colony. She set about to learn how to treat leprosy. She arranged to get the medicine from the Government Health Department. So lepers were regularly treated and healed and returned to health and family before there was a leper colony recognized as part of our mission program.

In like manner motherless babies were cared for. Sometimes a busy missionary would prepare food and assist a grandmother or father twice a day until the baby was able to eat regular food. The fact that a baby lives is a constant source of amazement because according to their experience motherless babies just don't live. In fact so inevitable is death that in some instances the baby is buried alive with the mother who dies in childbirth. Ruth Kersey knew these facts. She heard the pathetic appeal of an old father who came several days journey with a pitiful starving bundle of humanity in a calabash. Miss Kersey made her home a refuge for these little babies until at length funds were granted to build a home for them.

Then rescuing motherless babies became recognized as part of our mission program.

Other Phases of Mission Work

No phase of mission work is more important than our Seminary, and none has struggled more or encountered more difficulties. In recent years the coming of missionaries regularly assigned to that work has provided continuity and given opportunity for long range planning. This has resulted in raising the standards and increasing the enrollment. An arrangement with Southern Baptist Theological Seminary in Louisville permits the giving of degrees to those who meet the requirements and the first such degrees will be awarded this summer. So, for the New Century, we have a well established accredited Seminary to provide trained pastors and Christian workers.

Schools have always been, not only absolutely essential in a constructive mission program, but one of the greatest evangelizing agencies yet discovered.

Visual Aids for July

by Mildred Williams

Let your members see Africa!

The Foreign Mission Board has just released a new film, *Advance in Africa*, which portrays Baptist work in that field. This is an interesting and challenging film and will help to arouse a deeper appreciation for the work that is being accomplished. Twenty-two minutes; sound; black and white, rental, \$5; color, rental, \$9.

Also four new slide sets on Africa are available.

The Master's Touch
Turn on the Lights
Free Indeed
Light for Africa

Each set contains forty-eight slides and the time of presentation is approximately fifteen minutes. Accompanied by 33 1/3 r.p.m. record or script. Rental, \$2.50 each. Order all materials through your Baptist Book Store.

In the schools taught by trained Christian teachers, every lesson can be given a Christian interpretation. In addition, the Bible is taught as a text every day, and there is a daily chapel service planned to make the gospel plain. The crowning event of the year is the week's evangelistic meeting held at harvest time. Then those who have accepted Christ during the year are given an opportunity to make a public confession. In each of these schools pagan and Mohammedan boys and girls are reached for Christ, sometimes as many as 150 in one school. This, to date, has proved the only effective way of reaching Mohammedans with the gospel. Missionaries have labored for many years in northern Nigeria, the stronghold of Mohammedanism, before winning one convert.

One of the newest activities developed in our mission is the Vacation Bible school except it is "The Bible School" there, because it is conducted the year around. The enrollment in many of the



Idi-Aba girls learn to iron as a part of their practical education at the school

schools is several hundred and classes must be provided for adults as well as children. In these schools many begin to learn to read, many hear the gospel for the first time. Here they find Christ and begin to walk in the new life. In one year more than a thousand people were converted in Bible schools.

Plans and Programs of Work

The phenomenal growth of the work in Nigeria is out of proportion to our finan-

Pictures on this page show life at



Courtyard of the new dormitory at Idi-Aba

cial investment there. The reason is found in the people themselves, they are intensely religious and zealously evangelistic. They are faithful and fervent in prayer and eager to learn and serve. This faithfulness to witness and their desire to train for full-time Christian service has set a pattern for missions in Nigeria different from that on any other field. For many years all churches have been supplied with lay workers or native pastors and all teaching in elementary schools is done by native teachers, though many have little or no training.

The missionaries are used in training centers as supervisors of districts which may have as many as 30 or 40 churches and schools.

The most encouraging part of the work at present is the fact that there is an ever increasing number of capable, consecrated men and women able to take places of leadership in the school system as teachers, principals, and supervisors, in the general work as officers of the Associations and the Convention, and as supervisors and field workers.

Types of Mission Centers

The plan of mission work differs according to the needs of the people. In some government centers there may be adequate hospitals and health clinics so that we do not need to do medical work. In other centers it is necessary to provide a complete medical mission program.

Ogbomosho (Og-bo-mo-show) is one of our oldest stations. In it there are a num-

Girls' School in Abeokuta, Nigeria

ber of well established self-supporting churches with Sunday schools, Training Unions, and W.M.U.s. The missionaries in the hospital, the motherless babies' home, the leper colony, the infirmary for sick missionaries, and the Seminary assist in the church work on invitation of that church. Until recent years the mission was also responsible for the elementary schools in the city, the postal agency, and sold the only medicines that were available.

Iwo, which is 60 miles from Ogbomosho



Nigerian teacher in the elementary school

has developed within the last 27 years. The population of this city of 60,000 is about equally divided between pagans and Mohammedans. Doctor MacLean, a dentist, went to Iwo and he and Mrs. MacLean began softening the people's hearts. The full industrial program could not be established at Iwo until about 15 years later because there were not enough missionaries to have more than one couple there at one time. But the development of the work was amazing. Now there is a large self-supporting church with a school and several preaching places, a large elementary school with a boarding department on the mission compound, the industrial school, and the medical center with a baby clinic and leper colony. Besides all that the missionaries ran a bookstore, a drugstore, and the post office for the whole town. Later the teacher training college and the agricultural work developed with it, were moved to Iwo. The several missionary couples required for all this live

on the compound well outside the town where great precautions are taken to maintain strict sanitation.

Our newest center is in Ibadan, the largest all-African city in Africa and district government headquarters. Native Baptists have worked in that area since 1906 but we have never had a missionary stationed there. Recently it has been chosen as headquarters for our Mission because it is centrally located and because there will be opportunity to reach the future leaders of Nigeria attending the new government university there.

Present Day Problems

The greatest problem has always been to provide enough missionaries for the work that has developed in spite of all obstacles. Much time is spent at each annual mission meeting trying to shift workers to fill in for those on furlough. Another problem is trying to provide workers to go into new areas in Nigeria and throughout the West Coast countries where native Christians have carried the gospel, while on business. It is not uncommon to find one of these zealous natives with 50 or more converts ready to be baptized.

The Gold Coast is a striking example of this delayed entry. For years Baptists have begged us to send them missionaries. In 1947 we sent Mr. and Mrs. Littleton to begin work. We have recently sent Mr. and Mrs. Morgan to help. They report 1,500 people from the Yoruba tribe in Nigeria worshipping in so-called Baptist churches. But they have been drawn to-



Young Nigerian girls from the Training School conduct Sunday worship services in nearby villages and native compounds

gether by common language and customs rather than by a common faith. In one church with an attendance of 633 only 105 were baptized members. There are twenty-eight such churches and yet through all these years there has not been a resident ordained Baptist minister in the country. Besides these Yoruba peoples there are the regular inhabitants of the country entirely unreached by our message. This needy place surely demands workers and adequate funds for schools and buildings.

Northern Nigeria is another example of need. In 1948 we sent our first couple Mr. and Mrs. Charles Knight to that district of 11,000,000 people. Only 23,000 are in any kind of school. What an opportunity to reach the Mohammedans, and the pagan tribes, as well as the Yoruba people who have moved from Southern Nigeria!

Advance

The advance movement of Southern Baptists coincides with the beginning of the New Century of work in Nigeria. This is providential because advance in Africa

is imperative. The people of Nigeria are awake and they know that they are backward, uninformed, and unprepared to live in the world which has moved in upon them. This awakening of the people and the demand for education is an answer to our prayers of a hundred years. How are we going to fulfill our responsibility for them?

Christian missions no longer hold a monopoly on education. There are now Moslem, pagan and Communist schools bidding for the African peoples. If we are to help shape Africa's future, we must immediately enlarge and increase our training colleges and provide supervision for the untrained or poorly trained teachers who do much of the teaching in Nigeria. There is an imperative call for 16 missionary teachers for our present work. How many should we send if we are to advance in education?

Would not a whole-hearted acceptance of this Advance Program be a fitting tribute to those missionaries of that critical early period? By advancing we would really honor their memory and express true gratitude for the foundation they laid for the gospel in Nigeria.

Receptive people are calling today as they did a hundred years ago. The door is sure to close if Moslem, Communist or nationalist influences gain within the next few years. The only way to prevent this is to enter in with a more courageous, intensive, spiritual program and win for Christ the students who will be her national leaders.

This calls for a renewed dedication of ourselves to prayer. There must be sacrificial, willing gifts brought to the Lord. Well prepared consecrated workers in larger numbers than we have heretofore dreamed must go out to Africa. The day of adventure and sacrifice in Africa is not over. Africa will not be easily won. We must show the same quality of loyalty and courage those first missionaries showed, if Africa is to be brought to Christ.

OF LITTLE FIRES

BY LOUISE D. BRANTLEY

*I like to walk along a village path at night.
I see such fascinating things within the light
Of little fires.*

*One is near a doorway, low and small;
It makes weird, flickering patterns on the wall
Of mud inside.*

*One has crackling flames that spread around
A cooking pot, low-squatting on the ground
Of fellow earth.*

*And one shoves at me dancing silhouettes
Of happy, carefree childhood that for tonight forgets
Its village chores.*

*I walk, unseen, the village path but see
The moving pictures Africa paints for me
In little fires.*

BY MRS. B. A. COPASS, TEXAS

Christ: Our Mediator

"For there is one God, and one mediator between God and men, the man Jesus Christ" 1 Tim. 2:5

THE IMPERATIVE OF THE MASTER

1—SATURDAY

"If I with the finger of God cast out devils . . . the kingdom of God is come upon you"—Luke 11:20

Rev. Rafael Ocana and Mrs. Ocana, Catharlen, Rev. Domingo Fernandez and Mrs. Fernandez, San Jose de las Lajas, Cuba, evangelism

2—SUNDAY

"I am the way, the truth, and the life: no man cometh unto the Father, but by me"—John 14:6

Rev. Jose S. Flores, San Marcos, Rev. Marcus Duron and Mrs. Duron, Rotan, Texas, Mexican evangelism, Samuel Flores, Margaret Fund student

3—MONDAY

"I am the good shepherd: the good shepherd giveth his life for the sheep"—John 10:11

Rev. S. A. Cooper, St. Joseph, Louisiana, Rev. Joe Conley, Louisville, Kentucky, Negro educational evangelism

4—TUESDAY

"Other sheep I have, which are not of this fold: them also I must bring"—John 10:16

Rev. Frank DiMaggio and Mrs. DiMaggio, Birmingham, Alabama, Miss Mary Headen, Frankfort, Illinois, evangelism among many nationalities

5—WEDNESDAY

"How is it that ye sought me? wist ye not that I must be about my Father's business?"—Luke 2:49

Pray for meetings at Ridgecrest, state assemblies and camps: Rev. Filomeno Hernandez and Mrs. Hernandez, Rev. Antonio Echevarria and Mrs. Echevarria, Cuba, emeritus missionaries

6—THURSDAY

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up"—John 3:14

Rev. David Espurvoa and Mrs. Espurvoa, Crystal City, Rev. C. H. Rios and Mrs. Rios, San Antonio, Texas, Mexican evangelism

7—FRIDAY

"I must work the works of him that sent me, while it is day: the night cometh when no man can work"—John 9:4

Rev. Nemesio Garcia and Mrs. Garcia, Guanajuato, Rev. Enrique Pina and Mrs. Pina, Colon, Cuba, evangelism

"Pray Ye"

ANCIENT COVENANT

8—SATURDAY

"For when Moses had spoken every precept to all the people according to the law"—Heb. 9:19a

Rev. Matias C. Garcia and Mrs. Garcia, San Antonio, Rev. Emmett Rodriguez and Mrs. Rodriguez, Kerrville, Texas, Mexican evangelism, Adelaida and Matias Rodriguez, Margaret Fund students

9—SUNDAY

"he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people"—Heb. 9:19b

Miss Genoveva Gonzalez, Cienfuegos, Rev. A. G. Aguilera and Mrs. Aguilera, Madrugra, Cuba, evangelism

10—MONDAY

"Saying, This is the blood of the testament which God hath enjoined unto you"—Heb. 9:20

Rev. Sinfaroso Barrera and Mrs. Barrera, Alpine, Rev. Armando V. Alvarado, Oklahoma City, Oklahoma, Rev. Jose Acosta and Mrs. Acosta, Brownsville, Texas, evangelism among the Spanish-speaking

11—TUESDAY

"Moreover he sprinkled . . . the tabernacle, and all the vessels of the ministry"—Heb. 9:21

Rev. A. B. Brown and Mrs. Brown, Tahihina, Rev. Wakon Iron and Mrs. Iron, Pawhuska, Rev. S. F. Morris, Shawnee, Oklahoma, Indian evangelism

12—WEDNESDAY

"almost all things are by the law purged with blood"—Heb. 9:22a

Pray for students doing volunteer work this summer: Rev. J. L. Garcia, Rev. Luciano Marques and Mrs. Marques, Regla, Cuba, evangelism

13—THURSDAY

"and without shedding of blood is no remission"—Heb. 9:22b

Rev. J. C. Jackson, Tulsa, Rev. J. W. Coleman, Langston, Oklahoma, Rev. T. E. Hopkins, Washington, D. C., Rev. Bert B. Lewis, Charleston, South Carolina, educational evangelism among their own Negro race

14—FRIDAY

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises"—Heb. 8:6

Rev. S. L. Isaacs and Mrs. Isaacs, Gallup, Indian evangelism, Rev. Miguel Lopez and Mrs. Lopez, Santa Fe, New Mexico, Mexican evangelism

COVENANT OF GRACE

15—SATURDAY

"Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and . . . Judah"—Heb. 8:8

Miss Fannie Taylor, Mrs. L. O. Cotey, emeritus home missionaries; annual meeting of Brazil Woman's Missionary Union

16—SUNDAY

"For this is the covenant that I will make with the house of Israel after those days"—Heb. 8:10a

Dr. B. L. Nichols and Mrs. Nichols, *Miss Helen McCullough, Shanghai, China, educational evangelism, Buford and John Nichols, Margaret Fund students

17—MONDAY

"I will put my laws into their mind, and write them in their hearts"—Heb. 8:10b

Pray for the revivals in all our churches this summer; Mrs. F. J. Fowler, Argentina, emeritus missionary

18—TUESDAY

"and I will be to them a God, and they shall be to me a people"—Heb. 8:10c

*Rev. M. W. Rankin and *Mrs. Rankin, Kukuong, *Rev. Earl Parker and *Mrs. Parker, Pingtu, China, evangelism

19—WEDNESDAY

"And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest"—Heb. 8:11

Rev. J. L. Garrett and Mrs. Garrett, Sao Paulo, Rev. H. E. Buddin and Mrs. Buddin, Goyaz, Brazil, evangelism; Paul Smith and William DeVille, Margaret Fund students

20—THURSDAY

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more"—Heb. 8:12

Miss Edith Chaney, Ire, medical evangelism, Rev. J. E. Mills and Mrs. Mills, Lagos, Nigeria, evangelism

21—FRIDAY

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit"—Romans 8:1

*Miss F. Catharine Bryan, *Dr. C. H. Westbrook, Jr. and *Mrs. Westbrook, Shanghai, China, educational evangelism; Mary Louise and Carol Westbrook, Margaret Fund students

DIVINE FORGIVENESS

22—SATURDAY

"In whom we have redemption . . . the forgiveness of sins"—Col. 1:14

Pray for Baptist World Alliance meeting in Cleveland, Ohio, July 22-27; Miss Dorothy Donnelly, Manaus, Miss Minnie Landrum, Miss Minnie Lou Lanier, Rio de Janeiro, Brazil, educational evangelism

23—SUNDAY

"Who his own self bare our sins in his own body on the tree"—1 Peter 2:24

Miss Frances Bell, contract worker, Dr. R. F. Goldie and Mrs. Goldie, medical evangelism, Rev. P. H. Hill and Mrs. Hill, Ogbomoso, Nigeria, evangelism

24—MONDAY

"this is my blood of the new testament, which is shed for many for the remission of sins"—Matt. 26:28

*Rev. W. H. Bryans and *Mrs. Bryant, Antofagasta, Rev. E. F. Holmes and Mrs. Holmes, Temuco, Chile, evangelism

25—TUESDAY

"The blood of Jesus Christ his Son cleanse us from all sin"—1 John 1:7

Rev. W. W. Adams and Mrs. Adams, Rev. A. R. Gallimore and Mrs. Gallimore, China, emeritus missionaries

26—WEDNESDAY

"the church of God, which he hath purchased with his own blood"—Acts 20:28

Miss Miriam Willis, Dr. F. T. Fowler and Mrs. Fowler, Asuncion, Paraguay, medical evangelism

27—THURSDAY

"ye know that ye were not redeemed with corruptible things, as silver and gold . . . But with the precious blood of Christ"—1 Peter 1:18, 19

Dr. R. C. McGlamery and Mrs. McGlamery, Barranquilla, medical evangelism, Rev. N. H. Eudaly and Mrs. Eudaly, Medellin, Colombia, evangelism

28—FRIDAY

"for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation"—Rev. 5:9

Rev. R. I. Lindsey and Mrs. Lindsey, Jerusalem, educational evangelism, Miss Elisabeth Lee, Nazareth, Israel, medical evangelism

29—SATURDAY

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb"—Rev. 7:14

Miss Lora Clement, Kwangtung, *Rev. J. A. Herring and *Mrs. Herring, Shanghai, China, evangelism

30—SUNDAY

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace"—Eph. 1:7

Rev. R. G. Braucher and Mrs. Braucher, Sao Paulo, Rev. J. E. Lingerfelt and Mrs. Lingerfelt, Jaguapara, Brazil, educational evangelism

31—MONDAY

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation"—Heb. 9:28

Miss Flora Dodson, Canton, *Dr. H. M. Harris and *Mrs. Harris, Kaifeng, China, educational evangelism, Cita Harris, Margaret Fund student

Our World in Books

BY THELMA BROWN BURLAND

BETTER*THAN GOLD by George Matthews Adams, Strane and Pierce, \$3.50.

Do you need something to give you a lift after a long, hard day? Or do you wish for an understanding friend when your faith and courage are being tried? Perhaps you have a knotty problem to solve for yourself or others? Do you ever wish you had just the right word for someone who is heavy of heart or disillusioned? On the other hand, do you sometimes feel adventuresome and want to let your spirits soar?

Let me tell you about a book that will do all this and more! It is *Better Than Gold* by George Matthews Adams. You



know the author I am sure, for his short chats on everyday subjects have appeared daily in hundreds of newspapers for several years. Each of his "Today's Talks" radiates human understanding and spiritual values, and is packed with wise counsel and inspiring thoughts. It is good to know that 248 of these choice talks have been selected and published in book form. *Better Than Gold* will make a rewarding possession or a valued gift. The brief essays may also start a chain of thought for well-developed talks. It is a book for almost everybody.

* **THIS IS MY BROTHER** by Argye M. Briggs, Eerdmans, \$3.

This book is a warm, realistic presentation of the life of a man whose soul searched for an answer to the question of Christian living. It brings into sharp focus the way God deals with an individual who stubbornly refused to acknowledge him yet who was aware of his great need. The author, a Baptist, is well known by her prize-winning novel, *Root Out of Dry Ground*.

THE ENDURING HILLS by Janice Holt Giles, Westminster, \$3.

This year thousands of Southern Baptists have enjoyed reading *The Prophet of Little Cane Creek* by Harold E. Dye, one of the Home Mission Board series on the church in the rural community.

Recently one of our Baptist Book Store managers who was born in Kentucky, recommended heartily a novel, *The Enduring Hills*. She said it is not only an appealing love story, but portrays accurately life of the people in the Kentucky mountain country about whom he wrote.

As soon as possible I got a copy. In a few minutes I was deep in the thoughts and experiences of young Hod Pierce. His family had always lived on Piney Ridge, their land was too barren for anything except a little tobacco. Life was hard on the Ridge, especially for anyone who had the urge to go where the "boundaries broadened into wide skies." Hod loved the hills, but their limitations irked him. Then came the war, and with it the chance that took him far, far across the Pacific and into many worlds. It led him to Mary, the lovable city-bred girl who had never even thought how people in the country live.

How these fine young people overcame their difficulties and formed the right kind of freedom for them both made me stand up and cheer! It also helped me to understand better and appreciate the hill people who make up such a large part of our Southern life. I join with our Book Store manager in unreservedly recommending *The Enduring Hills* to anyone who enjoys good fiction, young people and adults, both men and women.

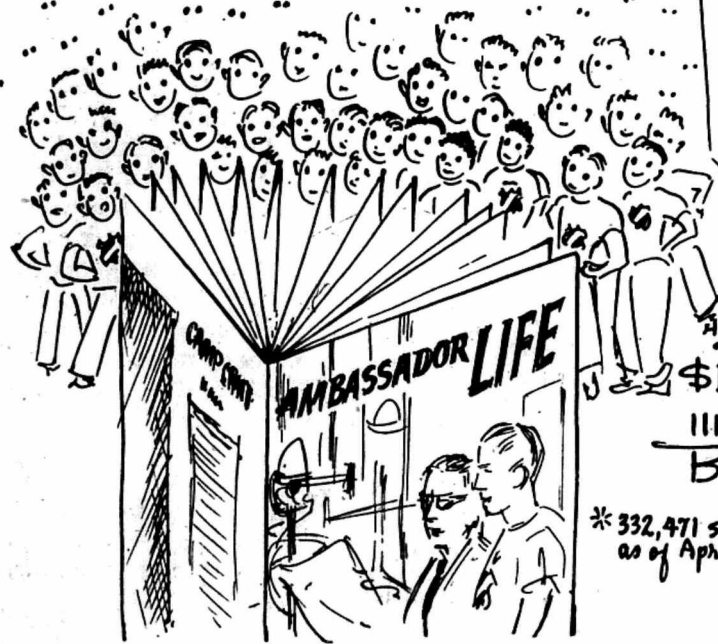
Order from your Baptist Book Store



664,9

lives see n
this way
every month
do YOURS?

MEMORIAL LIBRARY
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100



Subscription price is
\$1.00 a year each, from
1111 Comer Building,
Birmingham 3, Ala.

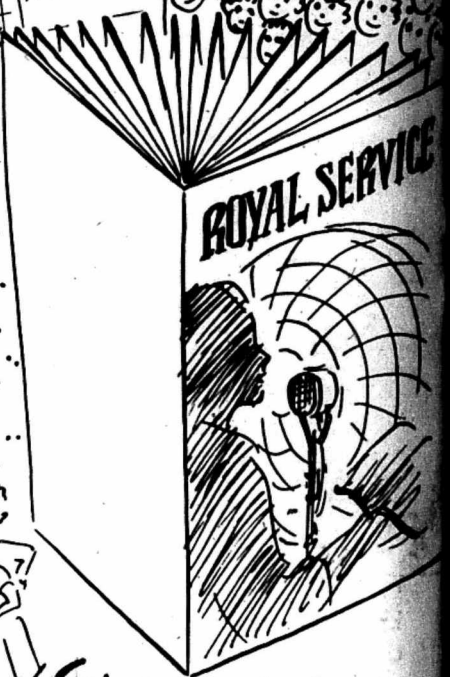
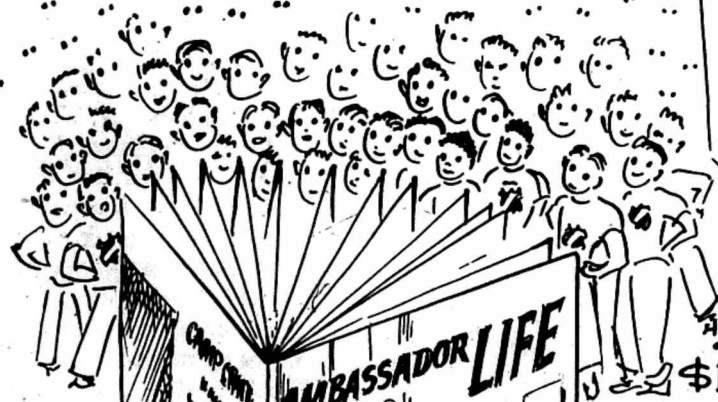
* 332,471 subscribers
as of April, 1950.



664,9

lives see n
this way
every month

do YOURS?



Subscription price is
\$1.00 a year each, from
1111 Comer Building,
Birmingham 3, Ala.

* 332,471 subscribers
as of April, 1950.