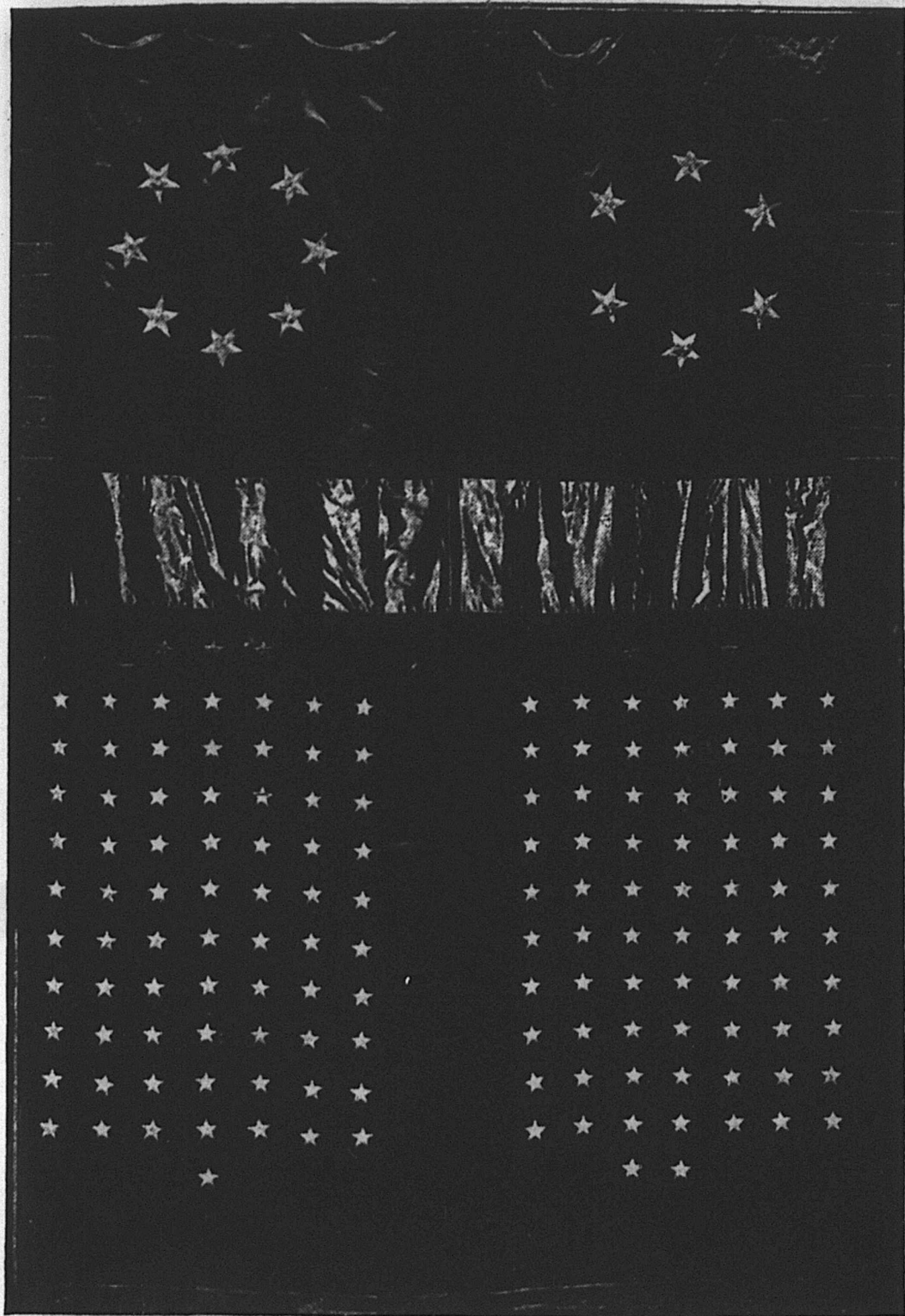


Royal Service



Service Flag of
W. M. U. TRAINING SCHOOL, Louisville, Ky.
(Description on Page 6)

Royal Service

ROYAL SERVICE, successor to *Our Mission Fields*, is the official organ of Woman's Missionary Union, Auxiliary to Southern Baptist Convention. Published Monthly—No Club Rates

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Royal Service

SUCCESSOR TO OUR MISSION FIELDS

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Monthly Missionary Topics

Oct.—The Heathen Invasion of America
Nov.—The Questioning Jew
Dec.—A Character Study: Christ and Confucius

SUGGESTED LEAFLETS—Supplement to Program

OCTOBER—The Heathen Invasion of America

Zelig Arnovitch.....	Cents 3
Who Is My Neighbor?.....	3
Prejudice or Co-operation.....	2
The Church's Opportunity among Foreign-Speaking Peoples.....	2
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BOOK REFERENCES—Program Helps

Islam and Western Civilization.....	Basil Mathews
From Mohammed to Christ.....	Habib Yusufji
Modern Movements among Moslems.....	W. Wilson Cash
The Rebuke of Islam.....	W. H. T. Gairdner
Islam—A Challenge to Faith.....	Samuel M. Zwemer
Buddhism in the Modern World.....	K. J. Saunders

EDITORIAL

N' OUBLIEZ PAS



It was not easy to decide as to the title for this article—whether it should be the French imperative as given above, meaning “Do not forget” or whether it should be the Latin affirmative “uno animo” which means “of one mind” or “unanimously”. The preference was given to the French, in the hope that it would be true to its mother-tongue in polite but persuasive entreaty. However, attention is called to the Latin phrase for unless Union members are “of one mind” the memory will count for little in the undertakings mentioned in the article. Twofold they are: (1) October as W.M.U. Enlistment Month; (2) Twentieth Anniversary of W.M.U. Training School.

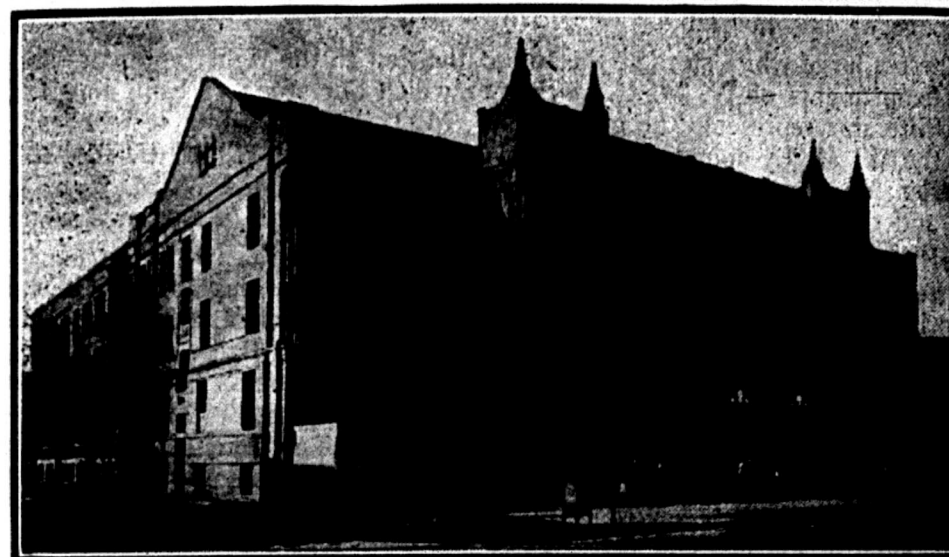
The word enlistment naturally recalls to the Christian mind the Golden Rule of Jesus, a member of a missionary society readily agreeing that if she did not belong she would most assuredly want some one to enlist her as a member. “As ye would . . . unto you . . . even so do ye also unto them!” There are two Latin proverbs which may well be recalled just here. One is to the effect that people are known by their companions. Surely in this age-long saying there is wise counsel, urging the unenlisted to heed the gracious invitation but all the more beseeching Christians not to be selfish in their religious experiences but to manifest their missionary zeal by enlisting those immediately around them. The other Latin proverb—alter ipse amicus—declares that “a friend is a second self”. Who of the missionary heart who does not long to do two days’ work in one, to double—aye quadruple—one’s usefulness? The answer to this longing is found in the enlistment of one—then another and another—in a missionary society.

The query comes: “Must women enlist only women and must young people enlist only the young?” The answer is obvious, as one remembers how the “grown-up” counselors win young people—thus insuring “a second self” for many years beyond their span of life—and of how the Scripture promise is still verified: “a little child shall lead them” as one sees a Sunbeam enticing her mother into the Woman’s Missionary Society. However, it is easier to believe that most of the women members will be won by women, the circle being the most effective unit of approach. “N’ oubliez pas” that while enlistment is a W.M.U. fundamental it is especially emphasized during this month of October. Please also bear in mind that enlistment is one of the major interests of the Ruby Anniversary, the effort being to win 40,000 new members and to make a gain of 40% in Women’s Missionary Societies and also 40% in the total of W.M.U. organizations among the young people. Please turn to pages 24-25 of the Union’s Year Book and plan to have those two songs sung very enthusiastically at every circle and society meeting in the month and afterwards. The words fit well into the music once “the swing is caught”. Therefore, it is suggested that a quartet be trained in advance to lead the circle or society in the singing thereof.

As stated above, there are two outstanding undertakings in October. The second of these is the Twentieth Anniversary of W.M.U. Training School. It was in the fall of 1907 that the school, as the newly acquired property of Woman’s Missionary Union, opened its doors to the small but heroic band of mission volunteers. Year by year the group increased until the debts on the Boards deterred some from entering upon the great adventure. All the more opportune, therefore,

(Concluded on Page 12)

TRAINING SCHOOL



WOMAN'S MISSIONARY UNION TRAINING SCHOOL

Mrs. Janie Cree Bose, Principal
334 East Broadway, Louisville, Ky.

TWENTIETH ANNIVERSARY PROGRAM
TOTAL NUMBER OF STUDENTS IN
TWENTY YEARS—2056

Hymn—“O Zion, Haste”

Scripture Message—We Would See Jesus—John 12:20-21

Prayer of thanksgiving for God’s leading in all affairs of this school since its beginning

Training School Hymn—“We Would See Jesus” (Page 36)

Four Word Pictures of Woman’s Missionary Union Training School*

- (1) A Glorious Record—Mrs. Geo. B. Eager
- (2) High Lights of Twenty Years—Mrs. Maud R. McLure
- (3) Commencement Time—Mrs. J. B. Weatherspoon
(See July issue of ROYAL SERVICE.)
- (4) Home-Coming Time—Willie Jean Stewart

Prayer that choicest young women be led to this school to prepare for the Master’s service

Hymn—“We’ve a Story to Tell to the Nations”

Story of Training School Service Flag

Messages from State Trustees

Twentieth Anniversary Special Offering for the Training School

Prayer that the Master’s spirit so dominate this school that its ideals and spirit may be His ideals and His spirit

Hymn—“Crown Him Lord of All”

*The four word-pictures (except one in July ROYAL SERVICE) of the Training School in leaflet form may be secured from state headquarters, address on page 2. Free to all

**Two stories in leaflet form, also leaflet of “Questions and Answers”, may be secured free from state headquarters, address on page 2.

STORY of SERVICE FLAG of W. M. U. TRAINING SCHOOL

THIS beautiful Service Flag, a gift to the school, was presented for the first time by Mrs. Maud R. McLure at the annual meeting of Woman's Missionary Union, S. B. C., May, 1923, in Kansas City, Mo. The following facts were impressively explained. A picture of the flag is shown on the front cover page of this magazine.

The six large white stars at the top of the flag to the right represent the different departments of W. M. U. work into which our students have gone. One large white star represents the group of W. M. U. corresponding secretaries; another, the W. M. U. young people's leaders; another, the W. M. U. educational secretaries; another, the W. M. U. field workers; another, the W. M. U. associational and district workers. Thus six large stars represent the women who are giving their service to W. M. U.

The group of eight large white stars at the top of the flag to the left stands for the hundreds of women who have gone out from the school as follows: Home Mission Board workers, Sunday School Board and B. Y. P. U. workers, church missionaries, nurses, mission and mountain school teachers, Bible teachers in schools and colleges, pastors' wives, workers in orphanages. One hundred and forty-seven young women have represented our school in foreign lands, and for each of these there appears a separate star on our flag—a star of white or a star of gold. They have gone to China, to Japan, to Africa, South America and Mexico. One has gone to Burmah and one to Palestine.

The golden stars represent the five young women, who on foreign shores laid down their lives in the Master's service. Mrs. Louthan of South Carolina, Miss Eula Hensley of Kentucky and Miss Grace McBride of Tennessee served in China; Mrs. J. H. Rowe and Miss Leita Hill of Georgia served in Japan.—*Janie Cree Bose*

MESSAGES from the STATE TRUSTEES

My best thought of the Training School is the spiritual atmosphere which is upheld wherever the graduates go, at home or across the seas.—*Mrs. T. G. Bush, Ala.*

One of the best investments of Woman's Missionary Union is our Training School at Louisville. From "House Beautiful" our girls—trained in body, mind and spirit—enter every phase of Christian service, witnessing for Him at home and abroad. "We builded better than we knew", when we made possible "House Beautiful".—*Mrs. J. C. Wallis, Ark.*

My visit to the Training School has revealed to me the beauty of the place, the excellency of its spiritual atmosphere and the splendid work being done there. Young women who study there are highly privileged and are sure to go forth into a life of Christian devotion and usefulness.—*Mrs. H. W. O. Millington, D. C.*

Florida is indeed proud of our W. M. U. Training School. When we look out over our fair state and see the wonderful work our Training School girls are doing we are so grateful. Florida has been especially honored in that our state W. M. U. president is a Training School alumna.—*Mrs. B. W. Blount, Fla.*

When God calls to service, His call for *preparation* for this service is equally imperative. Our W. M. U. Training School gives the *best* training for the *best* service from our choicest young women. This beloved institution merits our *best* support and should be put in a prominent place in our prayer circle.—*Mrs. J. C. Lanier, Ga.*

To me, the Training School means "Light and Life". How far and into what dark corners of the earth has it sent the Light Beautiful—even the Light of the World!

Then, what close relationship between the House Beautiful and the Life Beautiful, as lived by hundreds of its graduates! And since Jesus is the Light Beautiful and came that we might have the Life Beautiful, how much the school means to us as it stands, a beacon of "Light", giving "Life" to millions!—*Ruby A. Mayer, Ill.*

A recent visit brought anew the realization: "The Lord hath done great things for us, whereof we are glad"—glad for southern Baptist women's great vision; for dear Mrs. Eager's, Mrs. McLure's, Mrs. Bose's wonderful leadership; for the spirit, preparedness, poise and graciousness "House Beautiful" exemplifies and imparts.—*Mrs. Boswell G. Pearce, Ky.*

I believe that the Training School at Louisville, under the efficient management of our beloved Janie Cree Bose, is one of the very best assets in the Kingdom's work. Louisiana W. M. U. is raising a scholarship and I hope that some of our worthy girls will be enabled to take the full course at Louisville, then come back to lead our young people in doing the Master's work.—*Mrs. H. Flood Madison, La.*

Who can estimate the value and worth of the Woman's Missionary Union Training School? The splendid preparation of heart and mind makes its impress upon the students and calls them to a closer walk with God, enabling them to become true witnesses for Jesus and successful winners of souls. Eternity alone will reveal the abundant harvest of souls that must result from such seed-sowing.—*Miss Clara M. Woolford, Md.*

The ideal of the Training School is personal purity, not professional piety, consecration to a great task combined with the ability to think and plan wisely for the accomplishment of that task.—*Mrs. J. L. Johnson, Miss.*

The W. M. U. Training School means many things to those who know its work: *Recognition* by southern Baptist women of the desire and necessity for best preparation for the work of extending the Kingdom of God; *Determination* of southern Baptist women to give their daughters the opportunity for this preparation; *Response* of thousands of southern Baptist young women, who are saying, "Here am I, send me".—*Mrs. Geo. A. McWilliams, Mo.*

I have not had the pleasure of visiting the Training School in Louisville and cannot tell of the impressions of buildings and organization etc. I have judged it purely by the products it has sent into our mission fields and into the homeland. As I have observed the finished products of the school I have seen in them a spirit of self-sacrificing devotion and consecration to noble tasks that constantly renews my admiration for our great Training School.—*Mrs. J. A. Cook, N. M.*

To me our Training School is a place set apart: set apart from the sordid things of life, yet making life better in all places; set apart by the love and gifts of southern Baptist women for God's service in His Kingdom and rendering that service; set apart in our hearts, for we love our school as we do nothing else. It is a lighthouse set on a hill—a radio station attuned to the heart of our Heavenly Father, from which His messages are carried unto the ends of the earth.—*Mrs. R. N. Simms, N. C.*

Some one has said: "Joys have three stages—hoping, having and had". The joy of hoping one day to see our beloved House Beautiful has long been in my heart. This hope grew stronger during the passing of years, as I had the privilege of helping our dear Oklahoma girls enter and become a part of the life and mission of the Training School. The culmination of joy came, however, in being one of the happy number who, during our W. M. U. meeting at Louisville, visited House

Beautiful and were entertained by her faculty and local board of managers. "Ever shall these thoughts be to memory dear."—*Mrs. Geo. McMillan, Okla.*

Since 1907 one hundred and sixteen South Carolina students have gone from House Beautiful, each going forth exalted in faith, with absolute devotion to Christ and Kingdom building, with heroic strength of mind and body dedicated in untiring service wherever called, with the culture, spirit and vision of Woman's Missionary Union.—*Mrs. Geo. E. Davis, S. C.*

It would take far more than fifty words to say what I think of the Training School but perhaps the biggest thing it meant to me was finding myself. Hence I should say: The Training School is a place where young women "find themselves", where round pegs learn that they are round and seek round holes, which is just another way of saying that they get far enough from the world and close enough to God to find out His plan for them.—*Willie Jean Stewart, Tenn.*

Words fail me when I attempt to express my gratification upon my first visit to our school. That "something", that makes life real and worth every effort expended, is felt on every turn. The diadems of royal souls are surely being prepared there. The presence of our own Mrs. Eager and that of the beloved Mrs. McLure—blended with those of Mrs. Woody and Mrs. Bose—overshadowed and blessed the occasion.—*Mrs. J. E. Leigh, Tex.*

Deep thankfulness fills my heart that the dreams of twenty years ago, foreshadowed in the opening of the first home of the Training School, have been realized in the fitting of so many young women for God's service at home and abroad.—*Mrs. Julian P. Thomas, Va.*

After a girl has received the A. B. degree in our denominational colleges, she is then ready to enter the Training School; thereby availing herself of the highest and best that is afforded for equipment in Kingdom work—either in foreign lands or on the home field.—*Mrs. H. H. Tift, Trustee-at-Large*

GOOD HOUSEKEEPERS, PLEASE SEND to

W. M. U. TRAINING SCHOOL

334 East Broadway

Louisville, Ky.

Canned Peaches

Canned Pears

Fresh Apples

Grapefruit

Oranges

Hams

Sausage

Napkins

Kitchen Towels

Dust Cloths

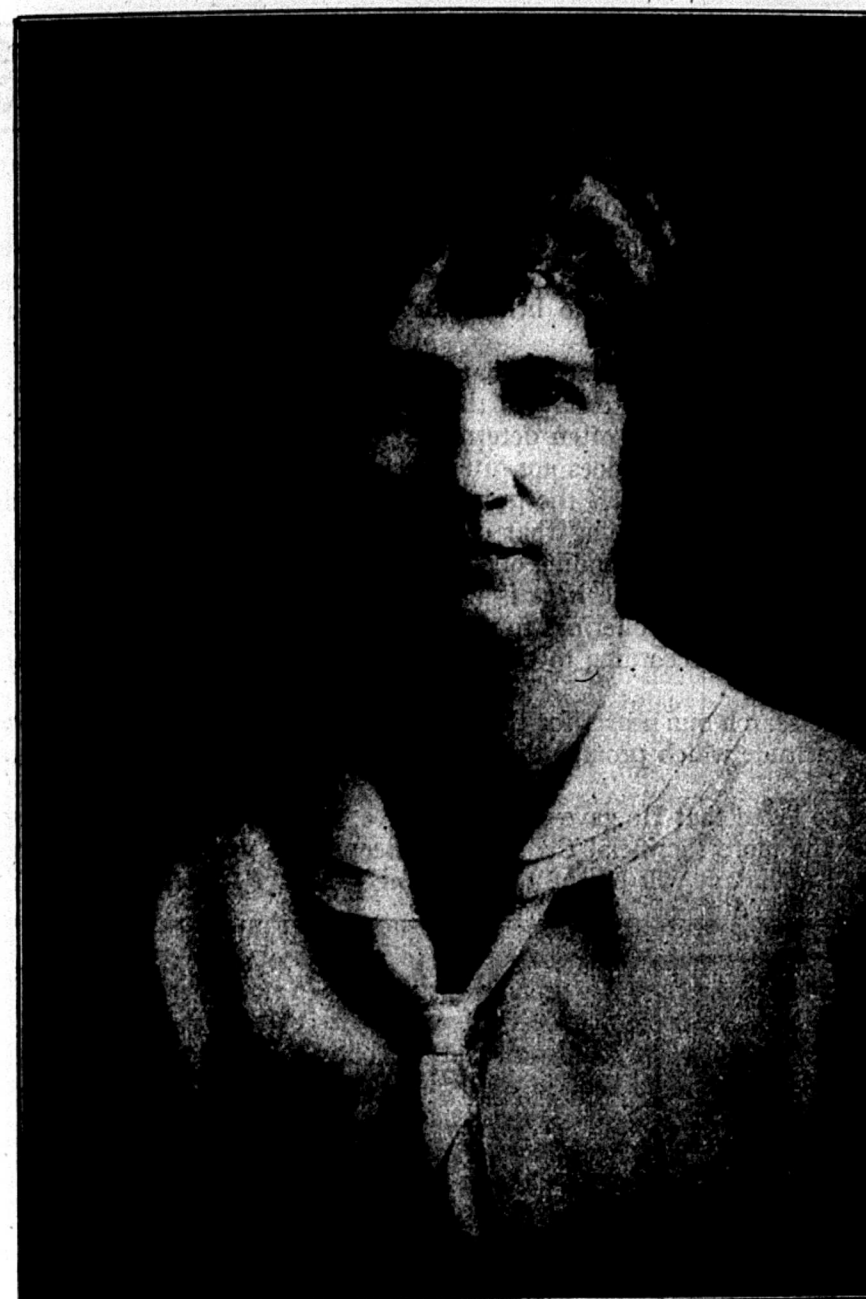
Peanuts

Pecans

Irish Potatoes

Sweet Potatoes

Please put sender's full address on inside of box as well as on wrapper.



MRS. JANIE CREE BOSE
PRINCIPAL OF W. M. U. TRAINING SCHOOL

SIGNATURES for ROUMANIAN RELIEF

If your church has not secured signatures in protest of religious intolerance in Roumania, seek to have the petition circulated, following directions in state denominational paper or writing to state W. M. U. headquarters. The plea for millions of Baptist signatures is being earnestly made. Please help to secure many in your church.



TITHING



The MOTIVE

John 3:16; II Cor. 9:15; Mal. 3:10; II Cor. 9:6, 8:5

"THANKS be to God for His unspeakable gift!" Love and gratitude are the two most beautiful emotions of the human heart: it is possible to express them so as to bring glory to the great Father who put them within us. On the other hand—

"How sharper than a serpent's tooth
It is to have a thankless child!"

The motive for a deed often determines its value. That there may be more than one motive for tithing does not often occur to us. But it is quite possible for a man to tithe in order to *test* the promise—to prove God as He bids us do; but this does not bring the blessing that comes to the heart that seeks a way to express its love and gratitude, finding obedience and worship the natural thing. Bare obedience is not enough—the *tithe* is not enough. Love seeks a broader flow, a deeper current to bear its offerings to the throne of God. To the obedient soul the promise is *kept*, yes, according to the letter; but it is to the adoring one that the promise overflows.

Shall we search our hearts for the motive? God grant we may find there the love and gratitude which prompt the *acceptable* gift—having first given *ourselves* to the Lord.

"God so loved that He gave—" If *we* love, we shall be moved to give. The more love, the more sacrificial the gift; the deeper the gratitude, the more spontaneous and abundant will be the thanksgiving.—*Mrs. F. W. Withoft*



Order Free from

State W. M. U. Headquarters

Address on Page 2

Ruby Anniversary Helps

Listed as Follows:

Leaflets

Enlistment Methods
We Grew as We Kept Them Growing
The Woman Who Gave Herself

Cards

Sunbeam "Brought-One" Cards
Ruby Anniversary Pledge Cards

Songs

Our Union Is Marching On
Ruby Anniversary Enlistment Song

Playlet

"What Shall We Say to Our Father?"



BUSINESS WOMEN'S CIRCLES



IMPORTANCE of MISSION STUDY for B. W. C's.

WOMAN is proving her marvelous ability in professions, trades and every other phase of the business of the world. When she first entered the field of wage-earner, she was looked upon as a necessary evil. But the business woman has startled the world as quietly and efficiently she has taken possession of many important positions. Her vision is keen, her sacrifices a pride, while her business training makes her an organizer and promoter, thus assuring success in the field of operation she chooses.

Therefore, these business women who throng our church membership are a force to be depended upon: a force that will do a great service in the missionary ranks if they can be enlisted. To enlist them we must show them that we have a work worthy of their interest and their labor.

The history of the woman's missionary work shows that, when the needs of the world were known, a great army of mother-hearted women rose to meet the cries of the needy, whether in our own land or in foreign fields. Nothing has been quite so helpful as our mission study courses in presenting faithfully the conditions of the people of the earth who do not know Christ. These books have been taught in local societies, in institutes and assemblies, but the business woman is seldom found in any of these classes. It has been a problem, and until lately in most places a neglected problem, as to how mission study books could be gotten before the business women of the W. M. S. so as to enlist their interest in missions.

One church has used the following plan: Two classes are taught a year for a period of one month each, on Wednesdays from twelve until one o'clock. Luncheon is served the Business Women's Circle, the pastor teaching the selected mission study while the women are enjoying their lunch. At the end of the month an examination is given and seals are awarded. Books used are borrowed from the women of the church who have been in other classes. This plan has accomplished great results in some instances but is not always feasible, as in some places the business women do not have the same lunch hour.

Another plan that has proven a great success in some churches is this: On a certain night of each month, the business women are invited to a supper that is also served the junior missionary organizations at 6:30 o'clock. A private room is prepared for them and during the hour set aside for supper business and other reports of the circles are completed. Twice a year the program of the W. M. S. mission study chairman calls for a three months' study period. A mission study teacher will teach a book in lecture style following the supper hour of the Business Circle. At the end of three months, the women will have their examinations. After an interval of three months the teacher will then begin another book. These books are easily secured from the groups of W. M. S. members who have studied in their classes. This plan of exchanging or passing on the mission study books is of economic value to the business woman and appreciated by them as "good business".

The three months' course gives the women sufficient time to study. Especially can interest be advanced if the teacher will call attention each week to the progress of the class work. This can be done easily and effectively through the church calendar.

The one great object is to inform our valuable business women of the condition and needs found on our mission fields and of our plans to give Christ through

the mission of preaching, teaching and healing. One devoted mission study teacher formed a club of the business women of her church. The sole object of the bi-monthly meeting held in her own home was to study and discuss mission study books on countries chosen by the club members, cooperating under the teacher's guidance with the home, state and foreign programs in our week of prayer seasons.

Information is inspiration and an added stressing of the pride of our societies in obtaining a high place on the record of seals will be an incentive to the efficient business woman to do her best to reach a goal. What is planned for her instruction must be along the very best lines. She is trained in efficiency and speed and is unwilling to give time and energy to a mediocre program of mission study.—
Mrs. W. C. Norman, Fla.

(Concluded from Page 4)

that the school's twentieth anniversary should be featured so that mothers and daughters, societies and auxiliaries should catch anew the gleam, thereby determining that "our daughters 'shall be' as corner-stones hewn after the fashion of a palace". In the featuring of this anniversary it was decided that this issue of the magazine should carry a program pertaining thereto, the hope being that a large number if not all of the Women's Missionary Societies and Young Women's Auxiliaries will carry out the program. It is by no means desired that it take the place of the regular missionary program for the month but that it form the basis of a special program, perhaps on the fifth Monday and preferably in connection with a social hour in welcome to the new members. See pages 1, 5-9, 36.

One of the very Baptistic and benevolent features of the program is a free-will offering for the school. Y.W.A's. and others may well be encouraged to try to average twenty cents per member. Many can give ten times that much or \$2. Fortunately others can give \$20 or some multiple of the same, perhaps many finding it possible to give \$200 or \$2,000. The minimum ideal for the offering is \$20,000 and it is hoped that it will be forwarded very promptly. Individuals and societies are urged to use care in forwarding the offering so that it will be clearly marked: "Twentieth Anniversary Offering for W.M.U. Training School in Louisville, Ky." Unless the donor or the society or the state decrees otherwise, the offering will be over and above the so-called "W.M.U. Specials", it being a free-will offering for the school's first score of years. It will be used for the Emergency and Endowment Funds of the school, the ratio of distribution to be determined at the mid-year meeting of W. M. U. Executive Committee.

WORLD COMRADES SIXTH ANNIVERSARY!!!!!!

How much have you benefited by it in the six years of its publication?

**It brings the ends of the earth to your door—
Don't put off subscribing any more—**

**WORLD COMRADES, OUR MISSIONARY MAGAZINE FOR
YOUNG PEOPLE**

**\$1.00 a year from 1111 Comer Building
Birmingham, Alabama**



THE illustration shown above is the gift of Mrs. L. B. Allen, who is chairman for Virginia on the Ruby Anniversary Program. It is doubly suggestive for it shows both resources and results. On a poster or blackboard it might well be studied in connection with the new Ruby Anniversary leaflet entitled "Methods of Enlistment or Ways to Win". This leaflet was written by Mrs. W. J. Neel of Georgia and may be secured free from the state W. M. U. headquarters, addresses of which are given on page 2.

Referring once more to the drawing it will be seen that the five "Gates of Service" are to be unlocked by the keys of

Personality Golden Pen Harvesters
Wise Builders Trained Leaders

and that once within the gates there is just one road which leads to the "Hills of High Endeavor". The admonition is:

ENLIST to	Seek	SELF OTHERS POSSESSIONS	for SERVICE
	Build		
	Organize		
	Save		
	Harvest		



BIBLE STUDY



TOPIC—A GARMENT of PRAISE

Psalm 96

Hymn: "Angel Voices Ever Singing"

Psalm 96 is a grand, triumphant hymn celebrating the conversion of the nations to Jehovah in Gospel times.

I. *A Call to All Nations:* Ps. 96; I Chron. 16:7-36. This psalm is evidently a part of that sacred song composed by David at the time when "the ark of God was set in the midst of the tent which David had prepared for it", I Chron. 16:1. This psalm is a grand missionary hymn, showing that God had always designs of love for all the families of men and never intended that His grace and His covenant should relate only to the seed of Abraham after the flesh. "O sing unto the Lord a new song", verse 1; new joys are filling the hearts of men for the blessings of glad tidings are proclaimed, Luke 2:10; all lands must delight in the light of the Sun of righteousness, Malachi 4:2. We should never cease to tell out the message of free grace, for each day brings us deeper experience of our Saviour God, verse 2; salvation is His glory and the Gospel message proclaims the wonders of redeeming love, Ps. 96:3; Mark 16:15. Nothing is so wonderful as is salvation by Jesus Christ, John 3:16, 17. All nations need to hear of God's marvelous works, Ps. 139:14; Rev. 15:3.

II. *Make His Praise Glorious:* Ps. 96:6-8. In Him is combined all that is mighty and lovely, powerful and resplendent; holiness, justice, wisdom, grace are the splendors of Jehovah's courts. Salvation by Christ is spoken of as a work of wonder and in showing forth that salvation we declare God's glory as it shines in the face of Christ, II Cor. 4:6; Ps. 48:1. Who is glorious but the Lord? Who is strong save our God? Mal. 1:11; Zech. 14:16-18; Isa. 66:19-23. All the earth is summoned to fear before the Lord, to worship Him according to His appointment; this shall be for the glory of God and to the happiness of mankind.

III. *Acknowledgment of God as Sovereign Lord:* Ps. 96:9. The beauty of holiness is the only beauty; moral and spiritual beauty is that in which God delights. We must be reverent, sincere, earnest and pure in heart both in our prayers and praises, Ps. 50:23; 65:1; 145:21; Isa. 42:10-12; Heb. 2:12. "Purity is the white linen of the Lord's choristers, righteousness is the comely garment of His priests, holiness is the royal apparel of His servants". Penitence, obedience, the loving heart, the consecrated and godly life—these are the things which distinguish His worshipers: these are acceptable to God. He is great in His sovereignty over all pretended deities, I Cor. 8:4. In His immediate presence, angels cover their faces as unable to bear His dazzling glory.

IV. *The Reign of Righteousness:* Ps. 96:10-13. The Lord Christ reigns, that King whom God determined to set upon His holy hill of Zion. This is the gladdest news which can be carried to the heathen. The Lord Jehovah in the person of His Son has assumed the throne and taken to Himself His great power. The world of mankind shall be established, shall be preserved, till all that belong to the election of grace are called into the Kingdom. All judgment was committed to Him, John 5:22, 27, that all the laws and ordinances of His Kingdom shall be consonant to the rules and principles of eternal birth, that He shall rule in the hearts and consciences of men by the power of truth and the spirit of righteousness and sanctification, John 18:37. The days of the Messiah will be joyful and, as far as His grace and government are submitted to, will bring joy. Wherever Christ is admitted now there is joy, Acts 8:8, 39; Rom. 8:20, 21. Let us join in the song of rejoicing, for the hour of His coming draweth nearer.—Mrs. James Pollard



FAMILY ALTAR



TOPIC—A Garment of Praise

"**H**OLY Bible, book divine,
Precious treasure, thou art mine:
Mine to tell me whence I came,
Mine to teach me what I am.

"Mine to chide me when I rove,
Mine to show a Saviour's love;
Mine art thou to guide my feet,
Mine to judge, condemn, acquit.

"**M**INE to comfort in distress,
If the Holy Spirit bless;
Mine to show by living faith
Man can triumph over death.

"Mine to tell of joys to come
And the rebel sinner's doom:
Holy Bible, book divine,
Precious treasure, thou art mine."

A Call to All Nations

Saturday, 1st

Genesis 15:7-15; 26:3; 35:11, 12; I Chronicles 16:13-24

Sunday, 2d

I Samuel 2:1-10; Psalm 2:1-12; Job 35:14

Monday, 3d

Isaiah 1:24-28; 5:13-16, 26-30; 9:2-7

Tuesday, 4th

Joel 3:9-16; Zechariah 12:10; Malachi 3:1, 7, 16-18

Wednesday, 5th

Zechariah 13:1, 2, 6, 8, 9; Isaiah 2:18; 10:11, 21

Thursday, 6th

Nahum 1:7, 14, 15; Isaiah 52:7-12; 61:3, 4

Friday, 7th

Isaiah 11:1-5; Zechariah 14:9-19; Revelation 20:4-10

Make His Praise Glorious

Saturday, 8th

Psalm 96:1-13; 45:6-8; Hebrews 1:3-14

Sunday, 9th

Psalm 22:23-28; 67:1-7; Hebrews 13:15, 16

Monday, 10th

Psalm 150:1-6; 50:23; Deuteronomy 3:22-24

Tuesday, 11th

Psalm 104:31-34; 105:39-45; 106:1, 48; I Chronicles 23:30

Wednesday, 12th

II Chronicles 31:2; Psalm 65:1; 100:1-5; 84:4

Thursday, 13th

I Chronicles 16:4; Psalm 138:1, 2; II Chronicles 20:20, 21

Friday, 14th

Psalm 52:8, 9; I Peter 4:11; Revelation 19:1-6

Acknowledgment of God as Sovereign Lord

Saturday, 15th

Genesis 14:18, 19; Psalm 110:1-7; 118:11, 21, 22, 28

Sunday, 16th

Daniel 2:44, 45; 7:9; Zechariah 14:9; I Corinthians 15:28

Monday, 17th

Zechariah 14:1-4, 8, 9, 16; Jeremiah 3:17; Isaiah 24:22, 23

Tuesday, 18th

Matthew 2:1, 2, 11; 27:11, 27-37; John 19:19-22

Wednesday, 19th

Luke 1:30-33; Revelation 4:2, 3; 15:2-4

Thursday, 20th

Psalm 96:10-13; Isaiah 32:1, 16-18; 54:5; Matthew 25:31; I Corinthians 15:25

Friday, 21st

Matthew 6:10; Luke 19:11-19; 21:31; Revelation 11:15-17; 20:4-6

The Reign of Righteousness

Saturday, 22d

Isaiah 32:1-4; Luke 1:32, 33; Psalm 72:11-14, 17-19

Sunday, 23d

Matthew 16:27; II Thessalonians 1:7-10; 2:8; Colossians 3:4

Monday, 24th

Matthew 25:31-40; Mark 8:38; Luke 9:26; Hebrews 1:1-3

Tuesday, 25th

Matthew 24:48-51; 25:1-13; Mark 13:34-37

Wednesday, 26th

John 14:2-4; I Thessalonians 3:13; 4:15-17; Revelation 19:11-16

Thursday, 27th

Acts 1:8-11; Luke 17:22-30; II Timothy 3:1-6

Friday, 28th

Acts 3:19-21; 15:13-18; Revelation 11:15-17

Saturday, 29th

I Thessalonians 4:13-18; I Corinthians 15:51-57; Philippians 3:20, 21

Sunday, 30th

Isaiah 35:1-10; Joel 2:21-32; Psalm 67:1-7

Monday, 31st

James 5:9; Philippians 4:5; Revelation 1:3; 3:11, 20; 22:7, 12, 20



"PRAY YE"



SAFETY ASSURED

THE United States Bureau of Standards is said to have the largest testing machine in the world, it being capable of exerting a pressure of 10,000,000 pounds. "By actually measuring the strength of a wall or column or bridge the safe load which it will carry in service is easily determined. Contractors and architects in all parts of the country frequently submit material to be tested by the Bureau of Standards, which renders a report showing the type of construction necessary to insure safety."

Even more perfectly does prayer "insure safety" in the building of Christian character, in "the round of daily duties" and in the far-off mission lands. The assurance that this is so is made doubly sure by such Scripture as:

The supplication of a righteous man availeth much in its working.—James 5:16

Pray to thy Father who is in secret and thy Father who seeth in secret shall recompense thee.—Matt. 6:6

The friendship of Jehovah is with them that fear Him and He will show them His covenant.—Psalm 25:14

If My people, who are called by My name, shall humble themselves and pray . . . then will I hear from Heaven and will forgive their sin.—II Chron. 7:14

Believing that these Scripture quotations came through the Spirit of God and that they prove the power as well as the purpose of prayer, all Women's Missionary Societies and their circles are urged to devote as much time as possible in prayer, encouraging their members to do so in family groups (see page 15) and individually. Some societies and circles may find it is better to have the prayer period during their regular meetings whereas others may arrange for it before the program hour. If guided by the Spirit, prayer may be offered for such causes as:

Thanksgiving for the Giver of every good gift

Missionaries in their fields of labor—Mission boards planning for winter's work

Missionary plans of College and Grace McBride Y.W.A's.

W.M.U. enlistment work in October—State annual meetings this month

Observance of Twentieth Anniversary Program of W.M.U. Training School

Free-will offering of Twentieth Anniversary Program

Mission study and personal service plans—Faithful testimonies for tithing

Support of S.B.C. Cooperative Program—Furtherance of Ruby Anniversary



PRAYING HANDS

From Painting by Durer
Copied by Judson College Student

Calendar of Prayer

October, 1927

GOD of the dew,
In gentlest ministry,
As silently
Would I refresh some soul anew.

GOD of the sun,
Far flaming heat and light,
Be my delight
On radiant errands swift to run.
Malbie D. Babcock

Topic: The Heathen Invasion of America

1—SATURDAY

That God give great power in educational work of Rev. and Mrs. J. M. Rogers, Shanghai, China
I will . . . show thee great and mighty things.—Jeremiah 33:3

2—SUNDAY

That American Christians become living witnesses to the heathen in our midst
Unto Thee shall all flesh come.
Psalm 65:2

3—MONDAY

For Misses †Florence Walne and †Mary Walters, literary work, Shimono-seki, Japan
Strengthened with might by His Spirit
—Ephesians 3:16

4—TUESDAY

For great reward in evangelistic work of Rev. and *Mrs. Wilson Fielder (on furlough), Chengchow, China
He is able to save them . . . that come unto God.—Hebrews 7:25

5—WEDNESDAY

For blessing on labor of Rev. and Mrs. F. A. R. Morgan, Boys' School, Horizonte, Brazil
Thy blessing is upon Thy people.
—Psalm 8:8

6—THURSDAY

For educational work of Rev. and *Mrs. E. J. Gregory, Guaymas, Mexico
I am with thee, be not dismayed.
—Isaiah 41:10

7—FRIDAY

For Misses †Martha Franks, kindergarten work, and †Alice Huey (on furlough), work for women, Hwanghsien, China
Ye have tasted that the Lord is gracious.—I Peter 2:3

8—SATURDAY

For Misses †Ruth Randall, *Ray Buster and Bernice Neel (on furlough), educational and evangelistic work, Rio de Janeiro, Brazil
The Lord upholdeth.—Psalm 37:24

9—SUNDAY

For our missionaries among Mohammedans, Buddhists and Hindus on foreign fields
In Thy name we go against the multitude.—II Chronicles 14:11

10—MONDAY

Pray for blessing on soul-winning work of Misses †Pearl Caldwell and †Bonnie Ray, Pingtu, China.
He is their strength in the time of trouble.—Psalm 37:39

11—TUESDAY

That Kentucky annual meeting plans be wrought in prayer
Strengthened with might by His Spirit
—Ephesians 3:16

12—WEDNESDAY

For evangelistic service of Rev. and †Mrs. M. S. Blair, Cordoba, Argentina
He knoweth them that trust in Him.
—Nahum 1:7

13—THURSDAY

For evangelistic and educational work of Misses †Neale C. Young and *Mary Ellen Caver (on furlough), Ogbomoso, Africa
Ye shall abide in Him.—I John 2:27

14—FRIDAY

That educational service of Mrs. W. H. Sears, Pingtu, China, win faithful witnesses for Christ
Faith worketh by love.—Galatians 5:6

15—SATURDAY

For blessing on evangelistic work of Misses Blanche Rose Walker and †xxAddie Estelle Cox, Kaifeng, China
He is our help and our shield.
—Psalm 33:20

16—SUNDAY

Pray that the heathen in our midst be confounded and overcome by the Holy Spirit.
Till He make Jerusalem a praise in the earth.—Isaiah 62:7

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

Calendar of Prayer

October, 1927

GOD of the star,
To its stern orbit true,
My soul imbue
With dread, lest I Thine order mar.

GOD of the sea,
Majestic, vast, profound,
Enlarge my bound—
Broader and deeper let it be.
Maltbie D. Babcock

Topic: The Heathen Invasion of America

17—MONDAY

For Christian work among Moslems in St. Louis and for Missouri W.M.U. annual meeting
Take unto you the whole armor of God.—Ephesians 6:13

18—TUESDAY

For Rev. and Mrs. L. C. Quarles, evangelistic work, Montevideo, Uruguay
God also bearing them witness
—Hebrews 2:4

19—WEDNESDAY

That evangelistic work of Misses *Blanche Groves (*on furlough*) and †Hannah Plowden (*on furlough*) bear rich fruit, Soochow, China
He first loved us.—I John 4:19

20—THURSDAY

For Rev. and †Mrs. W. W. Enete and Rev. W. C. Harrison, young people's work and general evangelism, Rio de Janeiro, Brazil
Kept by the power of God—I Peter 1:5

21—FRIDAY

For Rev. and Mrs. G. W. Bouldin (*on furlough*), evangelistic work, Tokyo, Japan
Faithful is He that calleth you.
—I Thessalonians 5:24

22—SATURDAY

For Rev. and Mrs. L. B. Olive (*on furlough*), Boys' School, Chinkiang, China
That which we have . . . heard, declare we.—I John 1:3

23—SUNDAY

For the spiritual preservation of our mission work throughout China
I have set watchmen upon thy walls.
—Isaiah 62:6

24—MONDAY

For the educational work of Rev. and Mrs. M. L. Braun (*on furlough*), Shanghai, China
The Lord God is my strength.
—Habakkuk 3:19

25—TUESDAY

That Rev. and Mrs. A. B. Deter have rich reward in their evangelistic work in Curitiba, Brazil
Fellow-helpers to the truth—III John 8

26—WEDNESDAY

For Spirit-directed decisions in W.M.U. annual meetings of Virginia and Maryland
The God of hosts shall be with you.
—Amos 5:14

27—THURSDAY

That evangelistic work of Rev. and Mrs. H. H. McMillan (*on furlough*), Soochow, China, enlarge the native church
The God of peace shall be with you.
—Philippians 4:9

28—FRIDAY

For Rev. and *Mrs. M. W. Rankin in their school work in Shiuchow, China
The Lord thy God is with thee.
—Joshua 1:9

29—SATURDAY

For educational work of †Miss Ethel Ramsbottom, Laiyang, China
My words . . . shall not depart out of thy mouth.—Isaiah 59:21

30—SUNDAY

For Misses Cecile Lancaster and Lolita Hannah, Girls' School, Kokura, Japan
In Him that is true . . . even . . .
Jesus Christ—I John 5:20

31—MONDAY

For evangelistic work of Rev. and †Mrs. L. E. Blackman, Yangchow, China
Delight thyself in the Lord.
—Isaiah 58:14

†Attended W.M.U. Training School
*Attended Southwestern Training School



PROGRAM PLANS



WITH THE PROGRAM COMMITTEE

A new and thought-provoking topic confronts the Program Committee—"The Heathen Invasion of America". While it deals with many of the home mission problems of other programs, it carries one into the realm of Christian ideals and standards which are being threatened and, in some quarters, destroyed.

The word invasion has a military significance: "entering for conquest or plunder; the incoming or attack of anything hurtful". The picture that forms in our minds is of an organized army pushing boldly and successfully into the land we love and try to guard.

One part of the army is set on conquest and another on plunder. This is formed of the more intellectual invaders. They come with their strange teachings, religions and cults. Their ideals are exotic and appealing, and their warfare is waged with weapons we are ill-prepared to encounter. Their methods are insidious: they plunder the land, robbing the people of moral and religious standards.

The second section of the invading army is just the incoming of something hurtful. Whether or no it remains hurtful depends upon its reception and treatment in the new country. These are the poorer and more ignorant immigrants, who have come to America seeking better living conditions and gain of wealth. They make no conscious effort to introduce different standards of living. Often they align themselves with organizations and movements which are hostile to Christianity. They give numerical weight to these and to forms of worship which lower the standards of Christian living.

The committee will need to give careful study to the program material, making notes of the heathen or un-Christian influences that are spreading through America today. Try to divide them into the conscious and unconscious influences, giving them to several women to discuss at the meeting. For each of these menacing evils or for a group of them, have some other woman tell what Christian methods are being used to overcome them.

A debate might be arranged on some topic developed in the program material. Some suggestions are: "Resolved: That lax Sabbath observance is a greater menace to America than the new religious cults"; or "Resolved: That America is a greater menace to China than China is to America".

The committee will see that ample time is given to the enlistment plans of the Ruby Anniversary and of October in particular. Special welcome should be arranged for new members and every effort should be made to increase the attendance.

□ □ □

A special program on our W. M. U. Training School has been prepared for use by W. M. S. and Y. W. A. organizations, as will be seen on preceding pages. This being the twentieth anniversary of the opening of the school under W. M. U. auspices, it is most fitting that a suitable offering be made. One suggestion is that the gifts be, so far as possible, in twenties—no less than twenty cents from anybody; with two dollars from many individuals; ten dollars, twenty dollars and up from members, circles or societies. See page 4 for other details.

In preparing for the Training School program, call on the Y. W. A. or G. A. for helpers. The leaflets and other available material will offer the necessary information to arrange an attractive dialogue. Get a W. M. S. member to represent Mrs. Janie Cree Bose and have five or six girls to take the parts of students in the

(Concluded on Page 28)



PROGRAM FOR OCTOBER



The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Baptist Foreign Mission Board, Richmond, Va. For a few cents leaflets suggested in this number can be obtained from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala. See also list of books on page 3.

The HEATHEN INVASION of AMERICA

Hymn—My Country 'Tis of Thee
Bible Study (See page 14.)
Prayer for the Kingdom Safety of Our Country
Hymn—Stand Up, Stand Up for Jesus
Wells without Water
Who Is Mohammed?
A Wolf in Sheep's Clothing
Moslems in the United States
Prayer that God strengthen Christian work in Mohammedan Centers
Who Is Buddha?
Buddhism on the Trek
A Visit to a Buddhist Temple (See Home Department, page 33.)
Hymn—Rescue the Perishing
Hinduism
The Hindu Missionary Idea
Closing Prayer for Home and Native Land

WELLS without WATER

NO doubt we have heard it said many times that other religions are as good as our own belief in Christ the Son of God. It is true that many of these creeds and cults teach a high grade of morality and have really fine and beautiful ideals; in some of them at least there is a longing for some form of a God and a thirst for the truth. But they are all without Christ—except as they place Him side by side with Mohammed, Buddha and other acknowledged teachers. We could not say that a religion which teaches the worship of evil spirits, revengeful gods and idols of wood and stone is comparable with the religion of the Son of God or that the Koran and Vedas are true guides to salvation and eternal life, as is our Bible, the very Word of God. And yet these false religions, "wells without water", are calling thousands to drink from their empty cups. Even in our own land their "great swelling words of vanity" are lur-

ing souls by promising them liberty when they themselves are "servants of corruption".

According to the constitution of the United States, which gives liberty of conscience to all, they have a right to teach idolatry and false doctrines in any place within our borders. Therefore the army with which we must meet this heathen invasion of America must be a spiritual one. Let us inform ourselves of the nature and strength of this invasion and advance against it under the leadership of Christ. He calls to us through their advent and His program for this spiritual warfare will be found in Ephesians 6:10-18. If every true follower of Jesus Christ were to put on this armor the doors of every heathen temple and mosque in the United States would close of themselves because resources and growth would cease.

Statistics have been called the measuring rod of expansion or shrinkage, of conquest or defeat. Statistics show that in the various religions in America we

may find about 12,000 Mohammedans and perhaps 6,000 Buddhists. The Hindus, except the larger group in San Francisco, California, are scattered in smaller groups from Vancouver, Canada (near our borders), to southern California. These groups are small but conspicuous, especially in their anti-Christian attitude. Their exact number has not been given in the latest statistical tables. The progress of heathenism in the United States has not been rapid but of sufficient importance to encourage its missionaries.

For a full century and a quarter, ever since the days of Carey, Martyn, Morrison and Judson, the call to evangelize the Moslem, Buddhist and Hindu has come to us from over the seas; now comes a nearer call. Is not their very presence in our land the voice of Christ saying: "Lift up your eyes and look on the fields, that they are white already to the harvest"?—and so near us! Let us "put on the whole armor of God . . . praying always with all prayer and supplication in the Spirit . . . to make known the mystery of the Gospel" that the heathen at our door may turn to the true God and become a blessing rather than a curse to the United States.

When Sarah Judson was leaving India she wrote a farewell poem to her husband, little thinking it was her dying message to him. We may find in these lines an inspiration to serve the sons of Burmah in our own land. They read:

THEN gird thine armor on, love,
Nor faint thou by the way,
Till Boodh shall fall and Burmah's sons
Shall own Messiah's sway.

WHO IS MOHAMMED?

FOR thirteen centuries millions of people have been living and dying under the false teaching of Mohammed. Who is Mohammed that he should so blind the minds of these millions to the knowledge of God's love as revealed in Jesus Christ? We read that about the year 570 A.D. a merchant of Mecca, Arabia, went on a trading trip to Medina and died there. A few months later his wife, who had remained in Mecca, gave

birth to a son whom she named Mohammed. Since both Jews and early Christians had settled in Arabia the youthful Mohammed came in contact with both Judaism and Christianity, a fact that may have colored some of his later writings. When six years old Mohammed lost his mother. After her death he was trained to mercantile service by relatives. When twelve years old he was sent with a trading party to Syria where he met a so-called Christian monk who seemed to have influenced his religious attitude. Later he returned to Arabia and, like other native boys, herded sheep. At twenty-five years of age he entered the service of a rich widow of Mecca whom he married, showing he was a rather practical dreamer. Some ten years later he declared himself a "prophet", having received this call in a "vision". Periods of mental disturbance followed with other visions. About this time many Arabians, rejecting their early idolatry and unwilling to accept either Judaism or Christianity, seemed to be ready for a new belief and leadership. Mohammed began to preach against idol worship and while he gained converts he also aroused great hostility. When persecution continued he fled to Medina. This flight is called the "Hegira" and occurred in 622 A.D. This is the year one of the Mohammedan era, their present year being 1345.

We now see the "prophet" as a preacher, warrior, legislator, a builder of mosques and houses. After the death of his wife he contracted polygamous marriages, including one with the wife of an adopted son. Islam (*meaning resignation*) became the name of his religion and in its name he collected an army of ten thousand Moslems who attacked various strongholds and finally recaptured Mecca, to which city Mohammed returned (631 A.D.) in great state and soon afterward died. Some historians think he was at first sincere and upright, believing his mental disturbances to be real visions, but that his later successes made him use his power for selfish ends and the indulgence of his passions.

MOHAMMED'S BIBLE

ISLAM is the only one of the great religions to come into being after Christianity; the only one that, in several parts of the world, is today forestalling and gaining on Christianity.—*Canon Gairdner*. The Koran, the Moslem Bible, is a declaration of war against Christianity and a stubborn foe to civilization, liberty and truth. It contains one hundred and fourteen chapters and is a little smaller than the New Testament. It is not arranged in order but is a mixture of adoration, prayers, desires of calamities against enemies, legends, facts and fancies; it teaches slavery, polygamy, divorce, intolerance to those outside of Islam, degradation of women and girls and cruel bloodshed; it imposes fasting, prayer (*the repetition of short passages from the Koran called the "Key to Paradise"*), alms and the annual pilgrimage to Mecca. Other religious practices include circumcision, sacred feasts and taking part in religious wars against unbelievers of Islam.

These bare facts have many interesting details for those who would pursue the study of Mohammedanism. Nevertheless as given above they are sufficient to show the great danger that threatens the United States through the invasion of this type of heathenism.

Have we an "upper room" in our missionary gathering where a circle of praying women may meet in intimate communion with the Father? Not a room with visible walls but one enclosed in an atmosphere of prayer. Here we will win for our God and our Bible a victory against their foes as in no other way.

MOHAMMEDANISM TURNS WESTWARD

THE *Islamic World*, a Mohammedan journal, thus comments: "Among the spires and crosses of Christian churches will soon rise the crescent of Islam". In England, France, Germany and the United States this is coming true in a larger way than many of us suspect.

From the minaret of a mosque,

erected in London and dedicated last year, can be heard five times each day the muezzin call to prayer. The leader of this sect, Mirza Ehulam, claims to be the Messiah whose advent has been foretold in certain Islamic books as well as in the New Testament. He teaches that Christ was taken from the cross alive and afterwards lived and died in India, hence not being the true Messiah.

Students of Islam are familiar with the activities of the Moslem group at Woking, a section of London, where another mosque, school and mission are located, and where it is claimed that converts have been made from the better classes including titled persons. Recently an Islamic journal, *The Minaret*, suited to western readers, has been started at Woking with an English Moslem editor who says a large per cent. of letters from enquirers come from the United States. It is reported that a third mosque is soon to be erected in Dulwich, another section of London.

In July 1926 the first French mosque was dedicated in Paris in the presence of the President, the British Ambassador, whose attendance was a token of respect to Moslem subjects of the British government, and the Sultan of Morocco. Thousands of Mohammedans from Tunis, the capital city of Morocco, and from Algeria crowded the streets leading to the mosque. The ceremonies presented all the pomp of the Mohammedan world and as a spectacle was brilliant and interesting. Veiled women from the east added to the picturesque effect. The French government has recently made a loan of 500,000 francs to a newly created Moslem Institute, the ground for which was given by the city of Paris. The Moslems of Africa and the French Republic subscribed more than enough to complete the mosque, the minaret, the school building and the beautiful surrounding gardens.

Two mosques in Berlin have also received government assistance. They are reported as slowly gaining an acknowledged place among the religions of Germany.

A WOLF in SHEEP'S CLOTHING

ISLAM is a missionary religion and was spread by force of arms; its fanatical followers have confronted the world with the Koran in one hand and the sword in the other, offering life to all who would accept it and death to all who refused it. Vast regions in Asia and Africa submitted to the power of the Moslem conqueror. In the wake of this victory came the missionary priests to teach the doctrines of the Koran as set forth by Mohammed. These conquered thousands learned to hear and obey the muezzin, the call to prayer from the minarets of the mosque. Five times each day, in the Arabic language, is heard this call to the faithful: "God is most great! God is most great! God is most great! God is most great! I testify that there is no god but God! I testify that Mohammed is the Apostle of God! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! God is most great! God is most great! There is no god but God!" In the call to early morning prayer the words, "Prayer is better than sleep" are added twice after the call to prosperity.

"But", says Dr. Zwemer, "today we have a new Islam, a reformed Islam, if you will. We read of new mandatories, of liberty and of promised equality to those under Moslem influence. New developments, intellectual awakening, reforms, constitutions, parliaments and promises". As far as America is concerned this is a more dangerous Islam because its missionaries are explaining away the words of Allah in the Koran and are reconciling its teachings to modern and more civilized conditions. Islam is conforming itself to meet the western world and to place itself side by side with Christianity. Polygamy is still the rule but not stressed; prohibition from drink is not observed as much as the Koran would have us believe. One notorious drinker, a Moslem official, defended his habit by saying he had strictly obeyed the Koran, which forbids wine, therefore he used only gin and whiskey!

The wolf of the real Islam is putting on the outer garment of the harmless sheep, but the heart of the wolf beats under the false covering. Once well established in our country the nature of Islam will be uncovered and America will have to pay the price—the slow but inevitable spread of paganism with its barbarous practices coming out more and more boldly as it gains power.

The only thing that can overcome the power of Islam is the power of Christ. We have the blessed privilege of calling upon this power through prayer and increased zeal for His cause in our United States.

MOSLEMS in the UNITED STATES

THE Moslem invasion of the United States is larger than is generally known but is not making the inroads in Christianity as hoped for by its high priests. Nevertheless its total number of converts from Christianity is well over two thousand.

New York City seems to be the center of Moslem activity in the eastern states, the missionary in charge hailing from Madagascar. He is working among the negroes but without marked success and thus far has been unable to open a mosque. The New York negro, many of whom are from the south, is too much of a Baptist or Methodist to be easily drawn away to a non-Christian faith. But the Moslem missionary perseveres, making a strong appeal by preaching equality of the races as one of the important doctrines of Mohammedanism. In Yonkers, however, just a few miles north of New York City, there are not less than nine hundred Moslems, some of them converts and all of them white, holding regular services for the worship of Mohammed in a building on North Broadway. There is also a newly formed "Christian Mohammedan Society" in Brooklyn, N. Y. This misleading but carefully chosen title is meant to disarm the mind of the idea that there is any difference between the religion of Christ and Mohammed—and may be a snare to many a soul.

The Moslem movement in the middle west has its central headquarters in Chicago where many Moslems have settled. There are several places of worship throughout the city but the principle one is the mosque on Wabash Avenue, this having been opened since the abandonment of the mosque in Detroit, Michigan. There is also a splendid temple just outside of Chicago with more than a thousand followers, many of them American converts. A ceaseless flow of Mohammedan literature, in both east and west, keeps Moslem interests alive in the minds of its followers. The paper published in Chicago is called "Moslem Sunshine".

St. Louis, Missouri, is another scene of active Islam missionary work but with less show of converts than Chicago. The missionary in charge regrets that he has not been able to persuade one white man to become a priest or mufti, but he boasts of several negro priests and also of three or four hundred negro converts in Illinois, Indiana and Missouri.

California is the western limit of Mohammedan missionary activity with centers in San Francisco and Los Angeles. As these missionaries are reticent in regard to statistics it is safe to say the numbers of American converts are not very great.

Investigations by Dr. Zwemer have revealed Moslem groups in Milwaukee, Pittsburg, Cleveland, Akron, Philadelphia, Baltimore, Boston, Worcester, Sioux City, Fargo and other smaller towns. These in addition to those cited above bring us face to face with the heathen invasion of America. And what are we going to do about it? We send our missionaries to heathen lands and expect for them safety and courtesy. Shall we do less for those who come to teach their doctrine in our land? We cannot compromise with evil, we cannot lower our Christian standards. What then shall we do? Christ, our leader, tell us in words that are as true as when they were uttered: "And I, if I be lifted up will draw all men unto Me". The uplifted Christ in our

lives, His message on our lips and prayer in our hearts will win the day for Christ, that is if we really mean to be about our Father's business. "Not by might nor by power but by My Spirit, saith the Lord of Hosts!"

WHO IS BUDDHA?

ACCORDING to the Buddhist theory or doctrine a "Buddha" appears from time to time in the world and preaches the true doctrine. After a certain lapse of time this teaching is corrupted and lost and can only be restored when a new Buddha appears. The last historical or legendary Buddha, whose name was Gautama, is said to have given up wealth, position, wife and child and became a beggar that through solitude and self-denial he might seek the truth. While resting under a tree in an agonizing period of meditation victory came to him. He had attained to "Nirvana" (peace); to a clear mind and had become a Buddha, the "Enlightened One". At his death he said to his disciples, "When I have passed away do not think that the Buddha has left you, I am still in your midst. You have my words, let them be your guide. Buddha has not left you". There has been no other Buddha since Gautama.

Buddhism covers a large area of India, east and central Asia and has traveled westward to Europe and America. Its collections of sacred writings teach what it calls "Noble Truths". These are mostly of a moral nature but without a word concerning God or the soul, as we understand that word. Serene meditation which leads to higher wisdom and to Nirvana are among these "Noble Truths" as well as the doctrine of a succession of lives after death. Selections from these writings are now bound in one volume like the Bible.

Like Mohammedanism and Hinduism, the religion of Buddha cannot answer the questions of the twentieth century. Only Christ has given a Gospel that can meet the questions of all ages and conditions of men. God, who made the world, is the only source of power that can minister to its needs.

BUDDHISM on the TREK

BUDDHISM has not confined itself to the home fields of India, Africa, Japan and China. Thirty years ago it started its mission in the Hawaiian Islands and today has a large central temple at Honolulu with six meeting places in that city and thirty-three stations throughout the Islands. Its schools, conducted by Buddhists, have a total of more than twenty thousand boys and girls.

Two noted Buddhists, Count Otani, abbot of an influential Buddhist sect of Japan, and Anaharika Dharamopala, director of the Buddhist mission in India, have recently visited the United States and while here investigated the "spiritual conditions" of New York, Boston, Chicago, Salt Lake City, Omaha, Reno and Denver. The Buddhist from India when interviewed said: "America is at a crisis spiritually. Never have I seen a people so thoroughly enjoying themselves as the Americans. But enjoyment is not happiness, happiness is mental. Buddhism would be a great aid to the United States in finding happiness. America cannot find peace through Christianity". He further stated that "the dogmas of Christianity were in conflict with science; that Buddhism has no dogmas and is in conflict with no scientific facts. It simply teaches one how to acquire calm by training the eye to see and the ear to hear and the mind to reason in the realms beyond. I have succeeded in establishing small centers of Buddhism in the United States and will secure recruits later". We are sure he has planted the seed of Buddhism in our midst and we are wondering whether his influence has anything to do with the report that New York City has granted permission to erect a statue of Buddha in Central Park.

The Buddhist leader from Japan expressed like sentiments in an article in the *Japanese Advertiser*: "Americans in their busy life need the peace and tranquility offered them by the religious philosophy of Buddhism. We have a number of missionaries in the United

States but their efforts are confined largely to work among American-born Japanese. Plans are being formed to send to the United States many missionaries that we may extend our work there to the white people". He also offers to provide quarters and aid in paying the expenses of any American who will come to Japan to study the religion of Buddha. While in this country Count Otani dedicated at Los Angeles the largest Japanese Buddhist temple outside of Japan. This handsome building, costing \$250,000, has an attendance of some two thousand. While in Los Angeles Count Otani stated that one of the purposes of his trip to the United States was to encourage the sons of Japanese now in this country to return to Japan for training, in order that they might later act as Buddhist missionaries to America.

Already five thousand Japanese in Idaho, Wyoming, Nevada and Utah find their rallying place in the magnificent Buddhist temple in Salt Lake City. One who was touring through these states last year came upon a Buddhist Sunday school where the pupils were lustily singing, "Oh, how I love Buddha, oh, how I love Buddha, because he first loved me". Perhaps these children could have been won to Christ and His love had American Christians been more vigilant for their Lord.

HINDUISM

A NOTED scholar of eastern people tells us that "the religions of the masses of people of India is confusion worse confounded and that perhaps the most confused of all of them is Hinduism. To know something of this faith, or want of faith, one must study a vast amount of Hindu literature in at least a dozen of the languages of India as well as English, German, Arabic, French, Persian and Greek". In fact only a modern Solomon could try to understand the Hinduism of the past and present, for the Hinduism of the past has taken unto itself many features more suited to the present day. How

good to know that this hopeless task is not ours but that we from the knowledge of others may glean a few facts about this false religion which is quietly finding a following in our own country. "The term Hinduism means neither creed nor race, neither church nor people, but a belief in an impersonal being or force acting through numerous gods, most of whom are vindictive and sensual, but who never question their worshipers too closely if well supplied with offerings." Hinduism includes some traces of truth but it also contains the horrors of the most degraded idolatry; it teaches the transmigration of souls, which means that there are 8,400,000 lives one may live after death, either as a cow, a horse, a monkey, a fly, a scorpion, a snake or some other creature. This seems to be evolution going the other way but is about as well sustained by science as is the claim of the evolutionist in our midst.

At the present day Krishna is the most popular god of the Hindu, possibly being the Hindu's idea of Christ, as they claim he was sent by God. This doctrine is most repulsive to the Christian as Krishna is to the Hindu the incarnation of sensual desire and his worship is horribly gross, as is the case in all forms of Hindu worship. It is said that many Hindus themselves are not as immoral and shameless as their gods.

The Vedas are a set of books written in Sanskrit, a classical Hindu language, containing prayers, hymns and verse. The name Vedas means to know or to see. The prose part of the Vedas is the Brahmana, written by Brahma, the supreme deity of the Hindu, in which is given instruction as how to sing and pray. Brahmanism claims the sole right to divinity and that even the sins of the gods are divine. It is to blame for the degradation of woman and for the suttee—burning of widows with the bodies of their deceased husbands. English rule in India stopped this horror in 1829.

These are a few points in the Hinduism of India which, in a more modern form, is sponsoring Hinduism in Amer-

ica. Shall we win the American Hindus to the pure and sinless Jesus or will they gain followers to their immoral and shameless gods?

The HINDU MISSIONARY IDEA

THE "Hindu Missionary Society for the Propagation of Hinduism" was formed in Bombay, India, in 1917, with centers in three other Indian cities. At a recent annual meeting it reported a few conversions among Mohammedans and Buddhists but a much larger number among Christians. As Hinduism moves toward America it has a tendency to Christianize Hinduism, since their mission in the United States is to gain a following not only among resident orientals but also among Americans. These Hindu modernists are serpent-wise in their choice of what to say and what to do among a people who have never made worship an orgy of sensual practices or self-inflicted cruelties.

San Francisco, California, is the largest Hindu mission center in the United States and has there two distinct organizations with a total following of about five hundred. The largest of these organizations holds its meetings in a handsome temple, erected in 1919. This building has a distinctive Indian architecture and occupies a conspicuous place in a quiet neighborhood of apartment houses. The second group meet each week in one of the lodge halls of the city. One who attended the Hindu service in the San Francisco temple on Christmas day writes of this experience in the *Missionary Review of the World* as follows:

"The advertised sermon topic was 'The Awakening of the Christ-Spirit in Man'. The auditorium was filled with the odor of strong incense and Christmas decorations gave the room a festive appearance. Several large pictures of Hindu priests hung on the walls, among them one bearing the title 'Jesus Christ'. This was a picture of a man, clad in a white robe, sitting on the ground with his legs crossed. His feet were bare and about his head was a halo. Two

doves, one red and the other white, hovered above him.

"The audience was composed of about sixty people of whom only two appeared to be of East Indian blood. During the opening exercises a woman sang a solo of the birth of the Christ-child, a song that might have been sung in any evangelical church. A red robed priest, a native of India, gave a forty-minute address in very good English. A few of his thoughts were:

"We come to celebrate the birth of one of the greatest messengers of light. All the marvelous visions of the great prophets handed down through the ages have not been properly understood. We are not here to discuss the history of Christ or when the Scriptures were written. There are two ideas of Christ. One that He is the incarnation of God; the other that He is the outcome of evolution—a perfect man. The first has the thought of descending; the second of ascending. The first is metaphysical and beyond our reach; the second (*evolution*) is open to all. Confucius, Mohammed and Buddha were other great religious spirits like Christ. When we say that the Christ-child is born we mean that the Christ-spirit is born'. In speaking of sin he said: 'There is no sin, therefore there is no need for atonement. We are broad: we take in everything.

"Hinduism, in the matter of time, goes back to India into the dim obscurities of the centuries preceding Christ. Centuries later came Buddha who is said to be contemporary with Isaiah, Jeremiah and Confucius of China. The Hindu system is built around the idea of Brahma, the Absolute One'. Their highest goal is to teach that divinity is within us and is shown in self-control, good works and by philosophy.

What an influence for Christ would radiate throughout India, China and Africa could we but win some of these heathen invaders of America to Him and return them to their native lands as heralds of the cross, preaching the Gospel that saves through the blood of Him

who died upon it for the sins of the whole world! Nothing is impossible with God and we may ask for large things. Nothing is too hard for Him if we ask in faith and with a yearning for souls. "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." Other Hindu centers are located in Boston and New York but no statistics have been gathered as to the numbers in these cities. Judging from the following in San Francisco, it appears that the main body of believers is composed, not of orientals, but of adult white people.

PROBLEMS from the EAST

HOW much less of a problem would be the heathen invasion of America if it could be dealt with it after the manner with which our government deals with those other undesirables from the east: the boll-weevil, the Japanese beetle, the corn-borer and hosts of other insects which are doing untold damage to our plant-life. These marauders come as stowaways, using every available mode of transportation to enter America. Scientists tell us that this earth is better adapted to insect life than to that of the human animal, and worms and bugs quite believe it. The earth is theirs and they go where they will and, moreover, they seem to have heard that the chances for riotous living are better in America than elsewhere. The United States Agricultural Department is spending thousands of dollars in experiments to rid the country of these undesirable immigrants and also in sending experts into the Near and Far East to study the habits of these insects in order to more rapidly destroy them. A system of pushing out is being tested: this is done by placing a number of harmless but hungry insects on the plants that they may feed upon the grub or larvae of the immigrant pest.

Just as the insect life of the East is eating into the heart of our plant life so are the false religions of this same East seeking to destroy the influence of Christ in our national life. Our youth is exposed to the lure of religions that

teach sin is not sin and that liberty means license to do evil; teaches that Christ never died on the cross for the sins of the world and ridicules all that is most sacred in His ministry. If a government can rush to save that which sustains physical life, cannot a Christian people rally to the call when our spiritual life is threatened? We have sent our missionary experts to eastern lands and they have faithfully reported the nature and dangers of the idolatry of the East. But human souls cannot be dealt with as we deal with the animal kingdom. We cannot drive the teachers and followers of heathenism from our land. The problem is a very grave one. We must be vigilant; we must warn our young people; we must throw

the safeguard of prayer around them and around those who are in hand-to-hand conflict with this "spiritual wickedness in high places"; we must spend money to extend the true Gospel among these heathen groups. And we must do all this without a spirit of personal antagonism against these anti-Christian invaders of America. The solution of all problems rests on our fidelity to the Great Commission to preach the Gospel to all nations.

PUT hate down, my Saviour;
Exalt Thyself alone; lift high
The banner of the cross
And in its folds
Conceal the standard bearer.

—Dan Crawford

QUESTIONS on PROGRAM TOPIC for STUDY and DISCUSSION

1. Why is not the belief in God, according to Mohammed, just as helpful to us as the Gospel of Christ?
2. What is the difference between our God with a Christ and Mohammed's God without Christ?
3. Why is not the Koran as good as the Bible?
4. What is the only thing that can overcome the power of Islam in the United States?
5. Explain the terms Mohammedanism, Moslem and Islam and the nature of the Koran.
6. Why are Americans supposed to need the consolations of Buddhism?
7. What does the term "Hinduism" mean, and what are the Vedas?
8. Why cannot the United States exclude heathen religions from its territory?
9. Are Mohammedanism, Buddhism and Hinduism the only false religions in America? If not, what are the others?
10. What can Christian womanhood do against the invasion of heathenism in America?
11. Why are the modern forms of heathenism more dangerous to America than the original practices?

(Concluded from Page 19)

school. Some are "old" girls who have returned for a visit, others nearly ready to graduate and two are "new" girls. The older ones tell of the things they remember about the school in past years; others tell of the present; the new girls tell of their first impressions of the beautiful building and of their hopes of its future. If a former Training School girl is within reach, get her to help plan this little episode. It would cover the part of the program entitled "Four Word Pictures". Other interesting bits about the school can be found in former issues of this magazine. Let the happy spirit of the school be manifest.

Should the plans mentioned above be unsuitable for your society, extracts from the various leaflets may be read by different members. It would not be wise to read all in the leaflets. At the close a question-box or basket may be passed around. Each woman draws a question. If she can answer it, she keeps it. If she cannot answer it, she passes it on to the next one. The person answering the most questions may be honored by being allowed to take the offering. Questions may be attached to the stems of flowers or bright autumn leaves.



Y. W. A. PROGRAMS



Material found in the general program on pages 20-28 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

Announcement Poster

Enlarge or use as such on cardboard the Buddhist incense burner and invitation as given below:



Is Buddha worshiped in U. S. A.?

Yes! Hear the story in Y. W. A.

Time Place

To Program Committee—The program given below is largely based on information found in the W. M. S. program (pages 20-28). Especially is this so for those on the affirmative side of the debate. Help for those having the negative side will be found in previous issues of this magazine (notably, March,

May, June, July issues) and in almost any home mission book. Use several members on the debate, urging each entrant to have arguments well in mind. Secure W. M. S. members as judges. If debate is deemed impractical, follow outline of W. M. S. program, assigning the parts well in advance. For prices and address for ordering leaflets recommended for the two Y. W. A. recitations, see page 3.

FIRST MEETING

Topic—The Heathen in Our Midst

Hymn—O Worship the King

Scripture Lessons about the Heathen—

II Kings 16:1-4; II Chron. 33:1-6;

Psa. 135:15-18; Habakkuk 1:1-11

Prayer that American Christians may learn the lesson of such Scriptures

Hymn—Holy, Holy, Holy

Debate—Resolved: That American

Christians are yielding to other cults

Recitation—Who Is My Neighbor?

Hymn—Help Somebody Today

Recitation—The Vision

Lord's Prayer

SECOND MEETING

Topic—House Beautiful

Hymn—We Would See Jesus (Page 36)

Scripture—What Others Saw in Jesus—

Luke 2:40-52; 4:31-37; 19:1-10, 29-

38; Mark 9:2-8; Matt. 16:13-16;

Luke 23:44-49; John 20:26-30

Prayer that the program may help Y.

W. A. members to see Jesus more

clearly and to seek His guidance

Hymn—Jesus, Keep Me near the Cross

Questions and Answers

Recitation—High Lights of 20 Years

Roll-Call of States—Re-Dedicating Flag

Prayer that other Y. W. A. members

may increase the white stars on flag

Offering—Prayer for the school's stu-

dent-body, alumnae and faculty

Hymn—Have Thine Own Way, Lord

Announcement Poster

On cardboard paste the pictures shown on pages 1, 5, 9, grouping them effectively but giving no titles. Underneath print:

Whence these pictures?

Because they will be featured at

Y. W. A. Meeting

Time Place

We Should See Jesus

To the Music Committee—The music and words for this hymn will be found on page 36 of this magazine. If the Y. W. A. choir will practice it in advance and if the words are copied on the typewriter or put on a poster or blackboard much beauty and power will be seen in the hymn.

Questions and Answers

To the Program Committee—This leaflet may be secured free from your state W. M. U. headquarters, the address of which is given on page 2. Decided interest might be aroused by having at least six carbon copies made of each answer so that the answers may be given in unison by a group. If the questions are asked alternately by two members there will be added zest.

Recitation—High Lights of Twenty Years

To the Program Committee—If the one giving this reading will wear a dress typical of the year 1907 the effect is apt to be more realistic. The leaflet may be secured free from your state W. M. U. headquarters. If it is thought to be too lengthy it can be easily shortened.

Roll-Call of States

To the Program Committee—Assign to each member or to at least eighteen members one of the messages of the state trustees, asking them to commit the part to memory so as to give it when the name of the state is called. These messages are on pages 6-8.

Re-Dedicating the Flag

To the Program Committee—On the front cover page of this magazine will be found a picture of the school's service flag. It might be very impressive to have such a flag reproduced, using purple cheese-cloth for the back-ground, white for most of the stars and gold for the rest of them and for the cross. The flag should be impressively lowered or unfurled while a member gives from memory the description on page 6.

Offering

To the Finance Committee—If in advance of the meeting each member is given an envelope the offering is apt to be not only larger but more member-wide. Read the article on page 4 and pass at least some of its facts on to the other members. It would be particularly fine if each auxiliary would average at least 20 cents per member. It can but help if on each white envelope there is written in purple ink the following:

20th Anniversary Offering
for

W. M. U. Training School
1907-1927

School's Motto: "We would see Jesus".

COLLEGE Y. W. A.

SINCE the W. M. U. Training School at Louisville, Ky., is this fall celebrating its twentieth anniversary, it is very fitting that College Y. W. A's. use during October the special "W. M. U. Training School Program" as given on pages 5-9. This issue of the magazine, therefore, carries no regular College Y. W. A. Department. In genuine reciprocity study about the Union's school, which increasingly attracts graduates from College Y. W. A's.



OUR YOUNG PEOPLE



Cooperative Villa

September 12, 1927

W. M. U. Headquarters
1111 Comer Building
Birmingham, Alabama
Dear Friends:

We can ask you anything we need to know, can't we? Just now it is about the Ruby Anniversary. From the W. M. S. standpoint we have it all right, I think. Each circle has promised to organize a junior organization or a new W. M. S. Some have already fulfilled the promise and have begun "keeping it growing". My G. A. is a result of one circle's promise and now they want to have an organization that they can keep growing too. Will that be all right? And should they have an increase in membership too? The Sunbeam leader says she's going to work hard on new members but the R. A. counselor thinks it doesn't matter, I want to really know.

If we are supposed to organize a new G. A. there are several possible places around here where we could.

Yours for service

Mrs. W. R. Willing

Birmingham, Alabama

September 16, 1927

Mrs. W. R. Willing
Cooperative Villa, S. B. C.
Dear Mrs. Willing:

Headquarters, state or general, are always glad to answer letters like yours. Indeed the G. A's. and all our W. M. U. organizations are to enter into the Ruby Anniversary in every phase of its projects: the new organizations, the new members, the new gifts. It is just a fine, strong emphasis on enlistment that W. M. U. wants to make a real success. The aim is forty thousand new members in existing organizations, so tell the R. A. counselor please to get the Recruiting Embassy busy. The Sunbeam leader can have all the "Brought-One Boy and Girl Cards"

she wants to give the children who bring new members. We hope the G. A's. will win many new members right along too. It isn't increase for the sake of members that we are seeking, but that all the young people possible may be led to see and know and love the world for which Christ died. That always helps them to love Christ more. With people settling down after vacations, school opening and families moving from place to place now is the time for winning new members.

Your G. A. will grow stronger itself if it tries to foster another organization. It will be an impetus to your girls to learn the G. A. Aim and Goal, Allegiance, Star Ideals, to learn the initiation ceremony and the hymn so that they can teach them to other girls to whom they carry a G. A. organization. Read Mrs. Carter Wright's story, "Count Me In", in October WORLD COMRADES and see how girls like to be part of the Ruby Anniversary. Around almost every place where there is a G. A. organization there are places which need one--small towns, suburban churches or rural churches. Talk to the pastor, he will be sure to want to add this help in his church work, then learn the name of an alert girl or of a keen W. M. S. member who will gather the girls together for you some afternoon. You can arrange for your girls to go out in cars, tell them about the organization, put on a program and help the girls get started. Invite them to come in and visit your G. A. at its next program too. Appoint a committee to come out and meet with the new organization, to keep in touch with it for the nine months. Your G. A's. might carry their supper and make picnic of the trip too. Take along a WORLD COMRADES and a G. A. Manual so you can leave them tools with which to work.

Tell the R. A. counselor to take the boys similarly and organize a new chapter. Sunbeams would scarcely be able to look after a new Sunbeam Band for nine months, but if a circle or your Y. W. A. wanted to organize a Sunbeam Band some of the children could go and put on the program. Just use anyone of the regular programs of WORLD COMRADES.

Cordially

W. M. U. Headquarters



HOME DEPARTMENT



A VISIT to a BUDDHIST TEMPLE

FROM "Tidings" published in Vancouver, Canada, we find the following account of a visit to a Buddhist temple in that city. Says the writer: "As I passed the building I often wondered what was inside. On one occasion I saw the door standing open so up the steps I went. The building was full, about three hundred men, women and a few children, all Japanese. As I stood just inside the room a man beckoned to me and I followed him along an outside veranda and back into the audience-room where he placed me on the very front seat.

"There was a platform as in any church, on one side a desk or pulpit and on the other a large and handsome gong, which I learned was used only on special occasions. Back of these, occupying an alcove high in the center, was the standing figure of a bronze Buddha, on either side of which were pictures of Buddha with dishes of rice before them. In front of these were lighted candles, electric lights in magnificent candlesticks, and flowers in beautiful brass vases. There were also tiers of trays piled high with apples, pears, plums and cake.

"A priest at the desk gave an address in Japanese lasting over an hour. I afterward found that it was a memorial service for the Japanese dead in Canada. As Buddhists believe in the transmigration of souls it would have been interesting to have understood him. But when I said at the close of the service that I wished I could have understood the speaker the man who had ushered me in replied, 'Him no speak good, so just as well'.

"When the speaker had finished he turned to the altar, lighted a lot of incense sticks and came down from the platform to a table on which was placed

a large incense-burner. He placed the lighted sticks in the burner. He then slipped both hands into a string of beads, which had hung over his wrists, touched his forehead three times as he bowed three times to the bronze Buddha; between each bow he took a pinch of incense from the brass dish and placed it on the burner. Then followed the men and women doing exactly the same thing. After taking the collection in wire fruit-baskets a young girl seated herself at a small organ on one side of the room and the congregation sang the wierd Oriental music. How that child extracted those wierd notes from an American organ was a marvel! During the singing the fruit from the altar was distributed among the people.

"As I watched the service through my heart grew sad for, though I could not understand what was said or sung, there was no mistaking the spirit of the worshippers and their earnest, reverent attitude as they bowed to the Buddha. In the Orient—in Japan or China or Ceylon—one could have looked at it all and accepted it as a part of the country's religion, but over here! To see three hundred men and women bowing down to Buddha in a Buddhist temple—ah, that is different! And those three hundred worshippers of Buddha were only a part of the thousands in Canada and the United States".

What this Canadian Baptist sister witnessed in Vancouver is taking place in a number of cities in our own territory of North America. But shall we throw up our hands and say nothing can be done? No, not for one moment! Throughout the ages God has heard and answered prayer and He is just the same today. He has bidden us to pray for the coming of His Kingdom and is deeply concerned that we should do it.

WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION

Second Quarterly Report, April 1, 1927, to July 1, 1927

MRS. W. C. LOWNDES, Treasurer

STATES	Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards						Received by W.M.U. Treasurer			
	Foreign	Home	Minis- terial Relief	Christian Education	State and Other Objects in S.B.C. Program	W.M.U. Specials	Sister- hood Special	Training School	Endow- ment and Emerg- ency	Cash Total
Alabama	\$ 5,280.06	\$ 6,703.27	\$ 906.32	\$ 14,551.57	\$ 8,319.25	\$ 550.00	\$ 10.00	\$ 200.00	\$ 182.09	\$ 36,452.56
Arkansas	1,898.67	3,476.40	307.85	2,074.02	5,094.34				110.36	12,151.64
District of Columbia	1,602.28	801.00			2,403.56				80.00	4,886.84
Florida	4,931.05	2,235.41	876.63	2,489.97	11,155.15	113.50			214.11	22,015.82
Georgia	10,216.46	10,397.72	1,427.78	7,589.34	15,025.78	990.96	60.10		263.29	45,971.43
Illinois	5.00	554.96			1,360.95	189.00			2,109.91	2,109.91
Kentucky	10,751.99	11,470.02	1,712.83	7,688.41	13,202.28	783.00	32.40	230.66	516.34	45,387.93
Louisiana	2,682.37	1,207.07	482.82	6,319.65	7,190.55				128.79	18,011.25
Maryland	2,023.03	910.86	364.15	667.60	4,126.98					8,092.12
Mississippi	5,931.50	7,325.26	1,105.48	5,618.88	5,857.22	325.00			312.72	26,476.06
Missouri			46.87	85.94	531.23	570.00	13.10	200.00	179.78	962.88
New Mexico	260.41	117.18	2,128.26	16,126.30	18,687.83	29.63			9.44	1,080.70
North Carolina	12,270.53	6,515.07	378.89	2,766.06	6,694.58	351.99			338.28	56,151.01
Oklahoma	3,293.04	1,910.14	1,222.75	2,927.31	14,942.33	1,200.00				15,389.70
South Carolina	6,815.81	6,225.46	1,280.16	8,367.37	9,147.98			450.00	299.02	34,219.68
Tennessee	7,226.95	4,159.67	1,594.21	12,540.98	83,397.72				750.84	30,627.19
Texas	8,360.54	5,076.78	2,872.64	13,540.27	23,581.28				387.29	111,780.17
Virginia	20,828.12	12,748.82								73,572.92
Totals	\$104,327.41	\$81,833.09	\$16,202.64	\$103,453.67	\$230,719.01	\$55,187.82	\$308.10	\$1,080.66	\$4,217.41	\$547,329.81

Of the above total \$503,033.09 was given by W.M.S.; \$25,221.79 by Y.W.A.; \$7,280.55 by G.A.; \$3,987.86 by R.A.; and \$7,806.52 by S.B. The "W.M.U. Specials" comprise gifts to the S. S. Board Bible Fund, the W.M.U. Training School at Louisville, Kentucky, and the Margaret Scholar-ship Fund.

*This column includes \$196.46 Margaret Fund Birthday Gift.
Value of Boxes to Missionaries, \$7,341.68

WOMAN'S MISSIONARY UNION SIX MONTHS REPORT January 1, 1927, to July 1, 1927

STATES	W.M.U. Specials		S.B.C. Program Objects	
	Apportion- ment for Year	Amount Paid	Apportion- ment for Year	Amount Paid Including Weeks of Prayer Offerings
Alabama	\$ 2,200.00	\$ 1,100.00	\$ 127,800.00	\$ 86,484.85
Arkansas	1,500.00	750.00	100,000.00	27,276.56
District of Columbia	200.00		12,000.00	8,542.26
Florida	600.00	100.00	100,000.00	42,395.69
Georgia	3,300.00	1,925.00	216,700.00	85,078.05
Illinois	550.00	274.00	25,000.00	3,584.61
Kentucky	3,124.00	781.00	162,902.00	78,873.73
Louisiana	750.00	228.20	75,000.00	34,538.28
Maryland	400.00	400.00	30,000.00	12,118.70
Mississippi	2,021.00	556.00	125,000.00	44,252.91
Missouri	2,280.00	1,140.00	72,720.00	*12,781.76
New Mexico	150.00	29.63	9,820.00	2,815.52
North Carolina	3,000.00	434.74	270,000.00	116,208.47
Oklahoma	1,397.00	704.02	75,000.00	36,754.95
South Carolina	2,860.00	1,200.00	157,140.00	67,810.47
Tennessee	2,230.00	500.00	145,000.00	76,067.16
Texas	3,600.00	1,200.00	596,400.00	380,412.84
Virginia	3,760.00	940.00	250,000.00	137,290.32
Totals	\$33,922.00	\$12,262.59	\$2,550,482.00	\$1,253,286.63

*Report for One Quarter Only

ENLISTMENT STORIES and DEMONSTRATIONS

Ruby Anniversary Helps

	Cents
A Call from the Master Foreman.....	3
Ask Somebody Else.....	2
"As Thy Servant Was Busy Here and There".....	2
Christine Miller's Home-coming.....	3
Making Dreams Come True.....	3
Mrs. Brent's New Committee.....	3
The Women Who Did and Those Who Didn't.....	3
The W. M. S. a Factor in the Evangelization of the World.....	3
The Contribution of W. M. U. to Religious Education Program.....	4
What Miss Martin Gave.....	3
* * * *	
First Aid for the Puzzled (3 Characters—Women).....	8
Give Us a Chance (7 Characters—Children before the W. M. S.).....	3
Miss Lecty's Views (4 Characters—Older Girls and Women).....	5
Possibilities (10 Characters—Y. W. A. or Women).....	10
The Clinic of a Missionary Specialist (9 Characters—Y. W. A. or Women).....	10
The Vision (3 Characters—Women).....	10

To Be Ordered from
W. M. U. LITERATURE DEPARTMENT
1111 Comer Bldg., Birmingham, Ala.

WE WOULD SEE JESUS

Hymn of W. M. U. Training School

(Music from Mendelssohn)

The musical score is written for a four-part vocal setting (Soprano, Alto, Tenor, Bass) and piano accompaniment. It consists of three systems of staves. The first system contains the first line of the hymn, the second system contains the second line, and the third system contains the third line. The lyrics are printed below the vocal staves.

We would see Je - sus—for the shad-ows length-en A - cross this

lit - tie land-scape of our life; We would see Je - sus, our weak faith to

strength-en For the last wea - ri - ness—the fi - nal strife.

2 We would see Jesus, the great rock foundation
Whereon our feet were set with sovereign grace;
Nor life nor death, with all their agitation,
Can thence remove us, if we see His face. *

3 We would see Jesus: other lights are paling,
Which for long years we have rejoiced to see;
The blessings of our pilgrimage are failing;
We would not mourn them, for we go to Thee.

4 We would see Jesus: sense is all too binding,
And heaven appears too dim, too far away;
We would see Thee, Thyself, our hearts reminding
What Thou hast suffered, our great debt to pay.

5 We would see Jesus: this is all we're needing;
Strength, joy and willingness come with the sight;
We would see Jesus, dying, risen, pleading;
Then welcome day, and farewell mortal night.

Anna B. Warner