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Royal Service



LUTHER RICE

"Founder of all phases of united work of American Baptists" (See page 5.)

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EDITORIAL

YOUR JUDEA

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



The oft quoted saying of Jesus in that hallowed last message of His—"Ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth"—has often been interpreted to denote the order of witnessing; but Jesus did not say *first* in Jerusalem, *then* in Judea, but He used the comprehensive "both", which would indicate He wanted those few disciples to understand that witnessing was of chief importance, that places were of equal importance, each according to its need, and that the obligation to witness had no boundaries—thus the broad sweep of missions to all people: the individual responsibility of each Christian was expressed in the final words Jesus spoke before He ascended to the Father. Every disciple knew that Jesus' example had been unmistakable in this universal, comprehensive interpretation of the Kingdom. He had shown compassion to all people of all races, recognizing their need of a Savior and showing readiness to minister to each one whatever his need or station in life. We recognize the breadth of the missionary objectives in the Co-operative Program, which includes the various phases of missions. It is designed that we shall make allotments within it according to the relative need of its several objects. It behooves us to examine our local and state budgets to discover if we are limiting our vision or shirking our responsibility.

While the Co-operative Program is our steady financial plan for the support of mission causes, it has been found expedient to place special emphasis at certain times upon varied phases of the program. State missions, thus, will be emphasized in September by some states and in October by others. It is a time of seed sowing, scattering information about our state program and needs, of cultivation through prayer and deepened interest, of harvest in clearer understanding, more devoted service and increased gifts in the field and for the work of state missions.

It is YOUR JUDEA to which you turn with love and loyalty at this season. With intensity of purpose to acquaint your members with needs, to elicit prevailing prayer and to collect special offerings, you can forward immeasurably the mission program of your own state. How gratifying it would be if this year each state could show a far greater number of W.M.U. organizations observing the State Season of Prayer. W.M.U. can make its best contribution to the whole cause by intensive emphasis upon its own plans through study, prayer and gifts, enlisting the members of W.M.S. and auxiliaries in a worthy observance of the State Season of Prayer.

You will remember that when Jesus had gone away into Heaven the disciples returned to the upper room where "they all continued with one accord in prayer and supplication", that when the promised Pentecost came "they were all with one accord in one place". Prayer united their hearts and minds, preparing them for the promised power. What it did for the disciples of that day prayer can likewise do for us if we give ourselves to it and yield ourselves to the power of the Spirit. The work of each state W.M.U. is a vital part in the work of state mis-

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LUTHER RICE CENTENNIAL

PLANS for CELEBRATION of RICE CENTENNIAL

Dr. W. O. Carver of Southern Baptist Theological Seminary

On the 25th of September from Columbia, South Carolina, a cavalcade representing Baptist institutions throughout the United States and the Baptist World Alliance will make a pilgrimage to the Pine Pleasant Baptist Church, some thirty miles. An all-day program will memorialize the death of "Elder Luther Rice" exactly one hundred years before. God captured this man for the Baptists from the Congregationalists, laying hold of him in India, where he had gone as one of the first five missionaries ever to go to foreign lands from the United States. Leaving Adoniram and Ann Hasseltine Judson behind, Rice returned to America, hoping to establish Baptist support for the work and return to join the Judsons for his life work. In America it gradually developed that God had separated and called Luther Rice to be the "Founder of the Baptist Denomination", as a body with conscious unity, a common objective and a calling to Kingdom service which in these hundred years has made them the most numerous group of evangelical Christians in this country.

Rice became chief founder of all phases of united work of American Baptists. It is the hope of the Committee for this Centenary that every Baptist organization in America, beginning with the churches, will make this the occasion for reviewing our history, paying tribute to the man whom God gave us as founding leader; for developing fresh vision and new plans for our high calling of God in Christ Jesus; and for grateful praise of our Lord and Master for the great things which He hath done and plans yet to do with us.

All our churches are requested to observe Sunday, Sept. 27th, as the anniversary of the burial of Rice with fitting programs. The executive secretary of the Luther Rice Centennial Committee is Dr. Rufus W. Weaver, 715 8th Street, N.W., Washington, D. C. This committee is at the service of all who are interested. The State Boards of Missions are all prepared to give information and supply material. A pageant has been prepared for use in churches, schools, assemblies and other gatherings such as at Ridgecrest.

All Baptist papers will have discussions giving information and inspiration. Baptist journalism in America began largely with "The Latter Day Lamentary" founded by Rice. All missionary organizations will be particularly interested. The W.M.U. is featuring this

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GRAVE of LUTHER RICE
Pine Pleasant Baptist Church
Near Saluda, S. C.



SHUCK CENTENNIAL



The BAPTIST CENTENARY CELEBRATION in CHINA



Baptist leaders in China, both native and foreign, feel that our widely scattered constituency would be greatly strengthened by anything that would help to promote their fellowship together, give them a sense of solidarity and create a denominational consciousness, also align them with Baptists of other nations and the whole world. Therefore from the first the prevailing ideas for this great celebration have been comprehensive. We were delighted when the Swedish and British Baptist brethren graciously consented to cooperate with our American Baptist missionaries in this movement.

The chief event will be the All-China Baptist Centenary Celebration at Canton, Oct. 13-18, 1936. For this we are trying to build up a program whose speakers will represent every Baptist Mission or the Convention or Association connected therewith in all China.

Such men as Dr. R. T. Bryan of Shanghai, Dr. F. Goddard (*M.D.*, grandson of Drs. Dean and Josiah Goddard, two of the first American Baptist missionaries to the Chinese), Dr. Earl Cressey (a specialist in educational lines) and Dr. W. H. Tipton have been asked to review "the wonderful works of God" in evangelistic, medical, educational and literary labors the past century.

Four of our outstanding Chinese leaders including Dr. Herman Liu of the Shanghai University — so well known to American Baptists — and one of the zealous evangelists who has labored in the great Shantung revival are invited to present to us their appraisal of the present possibilities, together with future plans for pursuing

these same forms of activity. The backward view should certainly inspire us to lengthen our cords and strengthen our stakes for an extensive, steady forward movement.

Dr. Williamson, secretary of the English Baptist Missions, will tell us of the opportunities afforded by their unique method of evangelism in the Institute (or Museum) at Tsinan. And we hope one of the Chinese pioneers of the same mission, who passed through the Boxer tribulations, will relate his experiences in the fiery trials and spiritual triumphs of those fateful days. The presentation of a gavel made of wood from the Martyr Cemetery in Shansi, where sleep the remains of so many of our devoted fellow workers "who loved not their lives unto death", should increase the impressiveness of this hallowed hour. A gavel made of wood from the Happy Valley Cemetery of Hong Kong where are interred Mrs. Dean and Mrs. Shuck, the first representatives of American Baptists in China who fell at their post, will also be used.

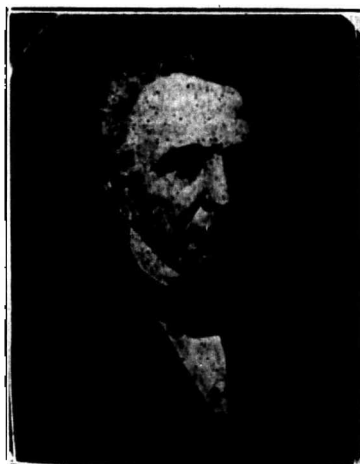
A Roll-Call of all the Baptist Missions in China and of all the Chinese Conventions or Associations connected therewith, also a recognition of all those in service more than forty years and all second and third generation missionaries should be a profitable session. Another interesting feature will perhaps be an exhibit of all the publications and books issued in Chinese by Baptists, including the Chinese Bible by Dr. Marshman — the New Testament which was the first ever printed in this tongue.

Dr. Truett and Dr. Rushbrooke have already launched the evangelistic campaign for us in their inimitable way. In Canton it was most inspiring to see twelve to fifteen hundred students listening as if enraptured with their great

messages. About 125 of them made a definite expression of their desire to follow Christ, and more than 30 have united with the church. Large numbers of workers left these meetings with fresh zeal to go out after the lost.

We are striving to make the dominant note of our celebration praise for what God has wrought, and the magnifying of His name. "They shall abundantly utter the memory of Thy great goodness. . . . They shall speak of the glory of Thy Kingdom and talk of Thy power". — *Miss Mollie McMin, Wuchow, China*

NOTE—Readers of the magazine will also be interested to know that Dr. and Mrs. John R. Sampey and the sister of Mrs. Sampey—Mrs. Chas. Burris of Ala.—are sailing on September 4 to participate in the All-China Baptist Centenary Celebration at Canton, Oct. 13-18. They will go at their own expense. Mrs. Sampey and Mrs. Burris have been asked to bear to that meeting and others in the orient the felicitations of Woman's Missionary Union. Dr. Sampey will doubtless preach many evangelistic sermons while in the orient. Earnest prayers are requested for "journeying mercies" for him and Mrs. Sampey and her sister.

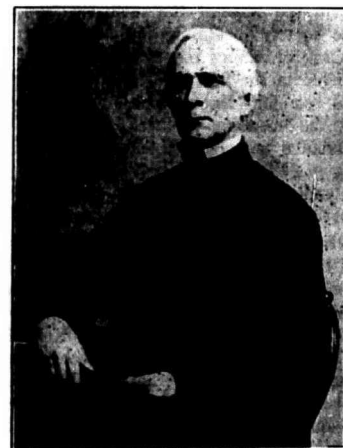


Rev. Addison Hall, Father of Henrietta Hall Shuck

(Concluded from Page 5)

centennial in each of its three monthlies.

The last fifteen years of Rice's life he majored on the development of educational institutions for the training of a Baptist leadership. Almost all our older colleges owe their beginning directly to his influence, while all the rest are indirectly the product of his vision and spirit. It is planned that all colleges shall arrange a Rice Program during the fall term. A special subcommittee is arranging for programs in theological seminaries. The Southern Baptist Theological Seminary has already had one program and will have another on its first Missionary Day in the coming session. Rice and Judson were students in the Andover Theological Seminary its first session. Andover is now combined with Newton, the oldest Baptist seminary in America. This institution will take very particular interest in this celebration.



Dr. J. B. Jeter, under whose preaching Henrietta Hall Shuck was converted and baptized into the fellowship of Morattico Baptist Church, Virginia, when she was not yet fourteen years of age.



SOCIETY METHODS



ATTENDANCE

"AN active member attends a minimum of six regular missionary meetings of the society". The W.M.S. of the First Baptist Church of Gaffney, S. C., is using a most practical plan for meeting this requirement in the Standard of Excellence. The society is large, with eleven circles and a monthly attendance of 93, so an assistant recording secretary was elected whose sole job is to keep the attendance record. She is provided with a loose-leaf note book in which are cardboard pages, a page for each circle on which appears the circle roll with space for marking the attendance of each individual at each meeting of the year. At the general meeting, the circle leaders check their members present and return the cards to the assistant secretary.

On the wall of the room, in which the society meets, a duplicate of the pages containing the circle rolls is arranged in the form of a poster. From the secretary's note book at the close of the meeting a check of the attendance is registered—a red star being placed by the name of each person attending, a gold star by each circle that is 100 per cent in attendance.

In this way the record of attendance of the entire society is on exhibit at all times, and individuals may check on their own record and circle leaders may spur the lagging. There will be no mad checking at the end of the year, with the sad realization that many have missed the goal and that it is too late to qualify.

This plan is the product of the planning of our president, Mrs. I. M. Lattimer, with perhaps some ideas handed on from past presidents.—Mrs. D. A. Howard, S. C.

"ABOUND IN THIS GRACE ALSO"

IN the circle meetings of the Woman's Missionary Society of the Baptist Tabernacle, Atlanta, Ga., a Lottie Moon Christmas Offering is taken each month. Each circle has a definitely planned mission study course, using one book for three months. A chain of prayer always precedes the offering. At least once a quarter a short sketch of Miss Moon as well as the history of the offering is given, and the newly enlisted women are loaned the "Life of Lottie Moon" to read.

Many of the younger women have received their first blessing and joy in giving to missions through the knowledge of the Lottie Moon Christmas Offering. Circles vie with each other in a friendly rivalry as to the amount which they give. The actual amount each circle has is kept secret until the December Week of Prayer, and during that week enthusiasm runs high.

On Friday of the December Week of Prayer last year, the table to receive the offering was decorated in pure white. Four tall white candles were lighted on each side of a large silver dish which held the offering. As each circle leader came forward with her offering wrapped in white, she gave a short tribute of praise and testimony. The pastor, Dr. W. H. Knight, closed the service with a prayer of dedication. The total offering, including those of the W.M.U. young people organizations, was \$1,196.70.—Mrs. A. G. Sullivan, Ga.

ENLISTING IN STEWARDSHIP

EACH of the following churches succeeded during the calendar year of 1935 in getting a contribution to missions (Cooperative Program designated and undesignated or offerings of W.M.U.) from every resident woman member.
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STEWARDSHIP SUGGESTIONS



Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

TODAY'S GRAMMAR LESSON

Attention, class!

In the beginning of this lesson we notice two nouns: *boards* and *agencies*. These are important. What splendid service boards and agencies have rendered our denomination during the past years and what heroic efforts they are making to keep every phase of our work moving forward. They deserve our best efforts and are most grateful for these efforts. Imagine how much better they could work if they were not hindered by debt. To relieve this burden is the purpose of our grammar lesson today.

Our verbs suggest what all southern Baptists ought to do and will do: *pay* and *stay*. Pay every cent of our debts and then stay out of debt! Woman's Missionary Union of the Southern Baptist Convention is working to secure this calendar year twenty-five thousand paid-up debt-paying memberships for state and southwide causes. This worthy objective suggests two adjectives: *honest* and *honorable*. These debts are honest debts and the only honorable thing we can do is to pay them. We cannot be honest and honorable until we do.

It should be a pleasure to have a part in this movement, especially when we know that every cent given is paid on denominational debts. "On" therefore is one of our prepositions and when we give the minimum of one dollar a month it does not go for overhead but "on the debts". The preposition "in" is most convenient for us because we put our money "in the envelope" which have been provided for this purpose. "With" must not be left unnoticed, for we cooperate wholeheartedly "with our own

state" in whatever plans it has for paying denominational debts.

It is difficult to have a lesson in grammar without a conjunction, so we use the overworked "and". It is not possible for every individual to give the minimum of one dollar a month so we unite with others of our circles, societies and churches and take out a joint membership. We will reach success only as you and you and I in conjunction with others join together and connect for the paying of our denominational debts. We become links in a great chain trying to keep the ball and chain from our unselfish boards and agencies.

The adverbs in this lesson encourage us. They are *slowly* and *surely*. We are slowly but surely paying our debts but in view of the fact that Woman's Missionary Union can't thankfully and joyfully celebrate its Golden Jubilee in 1938 with our great denomination carrying such heavy debts, we want every southern Baptist to join us in our best effort to change the adverb "slowly" to the adverb "rapidly".

A lesson in grammar means little unless it is practiced: so, one assignment for tomorrow, which you should do today, is for you to become a paid-up member of the plan used in your state to pay denominational debts and urge others to do likewise. Also, I am asking you to diagram this sentence: In preparation for the Golden Jubilee in 1938, I will do my part in securing this calendar year twenty-five thousand paid-up debt-paying memberships according to the plan used by my state.

The class is dismissed!

—Mrs. Eusebia Whiteaker, Ky.



PERSONAL SERVICE



Seethwide Personal Service Chairman, Mrs. P. B. Lowrance, Tenn.

The HISTORIC BAPTIST PRINCIPLE in RACE RELATIONS

Ryland Knight, Pastor

Second-Peace de Leon Baptist Church, Atlanta, Ga.



What does our Baptist principle, our sense of the inherent worth of every individual, mean in our modern world? What would Jesus say to us, for example, with regard to race relationships?

Let us first of all face the situation and acknowledge that, while there are multiplied instances of a most beautiful relationship between individual members of the two races, the white race—with its greater strength and its control over our political, social and economic life—has not meted out even-handed justice to the colored race. Let us begin with our economic life. Here the Negro skilled laborer of equal ability does not have the same economic opportunity which is enjoyed by the white laborer. Unskilled labor is further discriminated against and the ignorant Negro is often shamefully abused and robbed by those for whom he works. The facilities which are provided for the general public—whether they are sanitation, schools, parks etc. provided by the community, or means of transportation and communication provided by public utilities—afford other illustrations of unfair discrimination. Often for first class pay the Negro receives second class accommodations.

And when the Negro, smarting under a sense of the injustice he has received either in the matter of employment or of public facilities, thinks of turning to the courts of law—that ultimate citadel of democracy—he is stopped by the conviction that here he cannot always be sure of fair treatment. When because of these grievances he appeals to the court of public opinion, he finds the community at large either complacent or indifferent. This indictment does not apply to any one locality or section of our country and can be easily substantiated wherever Negroes live in large numbers.

Now let us consider that the remedy for these conditions is not to be found in legislation or in agitation, but rather in attitude. You recall that notable word of the great philosopher, Immanuel Kant: "In all the world there is nothing really good but good will". The greatest Christian service that the races can do for one another and for themselves is to substitute the attitude of friendliness for the attitude of antagonism, to stretch toward one another hands of helpfulness, instead of fists of malice. It is not outward acts or social differences that are the greatest stumbling block in the way of right race relationships. It is the spirit of antagonism, with all the ugly brood it generates.

On the other hand is the attitude of friendliness, bringing in its wake the spirit of appreciation, of sympathy and of cooperation. And surely, if one cares to look, there is ample justification for such an attitude. I bring to your remembrance some outstanding characteristics of the Negro people:

First of all, their spirit of courage and cheerfulness under the most adverse conditions. Second, the spirit of fidelity and loyalty with which the Negro keeps true to the trust imposed in him. Third, a refusal to be daunted by difficulty and a steady advance which James Bryce has said was more rapid than was ever shown by any other group in an equal length of time. I remind you that in 1866 90% of the Negroes in the United

States could neither read nor write. That percentage of illiteracy dropped to 70% in 1880, to 45% in 1900 and to 16.3% in 1930. If any one with the spirit of friendliness is seeking for that which is worthy to be praised, he has no difficulty in finding it in the record of the Negro.

The attitude of friendliness leads to sympathy—the desire and the ability to put one's self in the other fellow's place, to understand his situation, to get his point of view, to help him with his problems. It leads also to cooperation—the desire and the ability to work together at our common problems. It was out of this attitude of friendliness that the Interracial Commission was born, an organization which affords the most hopeful method of approach to the race question. Without publicity and with the minimum of organization, it asks a small group of men and women—of the two races in a given community who are leaders, who are intelligent, who are fair minded, who have the attitude of friendliness—to sit down together, that with the utmost freedom and frankness they may discuss the difficulties, the grievances, the misunderstandings, the desires, that arise out of the fact that two races live side by side. Out of such a meeting they come to a sympathetic understanding and an ability to help one another.

Let us recognize, also, the necessity of an adequate number of intelligent, trained, sane Christian leaders of their own race to guide this rapidly advancing people. There are many noble examples among them of the sort of leadership needed, but the supply is too limited. Here the white race, with its superior educational and financial resources, can well lend a helping hand. Specifically this is the task of the Baptists of America. Negroes are predominantly Baptists. Perhaps the greatest failure of the Baptists of this country is in neglecting this golden opportunity. We seem not to grasp its significance. I believe nothing would contribute so vitally and immediately to happy Christian race relationships as sharing wholeheartedly and worthily with our colored brethren in their problem of training a sufficient number of Christian leaders and giving to their people, as a whole, sane and competent preachers and teachers.

BIBLE STUDY TOPICS for CALENDAR YEAR of 1937

THEME: The HOLY SPIRIT in MISSIONS

- I. Foregleams of the Spirit—Gen. 1:1-3; Isa. 42:1-4; Luke 3:21, 22; 4:16-21
- II. The New Day Begins—Acts 2:1-4, 14-18, 22, 23, 32, 33, 37, 38, 41
- III. Power in Witnessing—Acts 4:7-14, 18-20
- IV. The Discipline of the Spirit—Acts 4:32-5:11
- V. Guidance in Home Missions—Acts 8:1-8, 14-17, 25-40
- VI. Go with Them, Peter!—Acts 11:1-18
- VII. A Great Year in Antioch—Acts 9:10-19, 26-30; 11:19-26
- VIII. Called to Regions Beyond—Acts 13:1-5, 13-15, 44-52
- IX. The Crisis of Missions—Acts 15:1, 2, 6-14, 19, 22-31
- X. Guidance in Foreign Missions—Acts 16:6-15; Phil. 1:12-14, 19, 21
- XI. The Holy Spirit in the Churches—Eph. 4:26-32; 6:13-20
- XII. The Sword of the Spirit—Ps. 119:33-36; Acts 18:24-28



BIBLE STUDY



Mrs. W. H. Gray, Alabama

Societies, circles, families and individuals wishing a more detailed outline Bible study are referred to the "Family Altar" page with its many carefully grouped Scripture references.

TOPIC: The Barren Fig Tree—Luke 13:6-9

“NOTHING but leaves! Sad mem’ry weaves
 No veil to hide the past;
 And as we trace our sorry way
 And count each sad and sleepless day
 We sadly find at last—
 Nothing but leaves! Nothing but leaves!”

“O H, who shall then the Master meet
 And bring but withered leaves?
 Ah, who shall at the Saviour’s feet,
 Before the awful judgment seat,
 Lay down for golden sheaves
 Nothing but leaves! Nothing but leaves!”

“Miss Ida, de Lord sure is a talkin’ to you”. Old Sarah’s homespun philosophy was mixed with fervent religious zeal. Throughout the day the good Negro preached to her white mistress. Thus we moralize upon the happenings of the day, even upon calamities befalling others. Editors present some angle of the news story and advise their readers. Preachers and religious writers do the same. Old men seek to pass on what has been learned by experience. School teachers lead discussions on history, economics, social conditions and religion. To a perfect degree the Master made use of questions and events.

On the second evangelistic campaign in rural Judea Jesus and His disciples found hypocrites among their following. Any chance to trap the Teacher was welcome. Word came that Pilate was involved in a horrible massacre of Galileans. If Jesus would only condemn the new governor they would have a case to carry to Roman authorities. “Were these Galilean sinners?” they asked. His answer was: “Except ye repent, ye shall all likewise perish.” Or those eighteen, upon whom the tower of Siloam fell? “Think ye that they were sinners above all men that dwell in Jerusalem?” “Except (vs. 5)” This conversation was the occasion of the parable of our lesson.

To Jacob was given a new name, Israel, meaning prince with God. To his family belonged the name, Children of Israel. Egypt’s story of a people in bondage under Pharaoh perpetuates the name Israel for a nation. Israel had a long struggle. God gave them mighty leaders, judges, kings and prophets who stood between them and His wrath. Finally came One to live among God’s chosen people and to plead that judgment be deferred. “He came (vs. 1:11)”. Rejection by the people Israel went before the adoption by the Heavenly Father of a new people to whom was given a new name. Heaven’s family Bible contains the names of all who know Jesus Christ as God’s Son and their Savior. Shall we be content with saying that the parable of the fig tree applies to Israel’s rejection of the Messiah? Our Lord would answer: (vs. 3).

There is a general application which every thinking person can see. The incident of the withered fig tree is an illustration. Talents lie buried. Fruits of the Spirit fail to ripen. Whose fault is it? What fruit does the Redeemer expect the redeemed life to yield? See what Paul wrote to the Galatians (5:22-25). He had repeated Christ’s teaching that love of God and love of neighbor are the fulfilling of the law. He had named the works of the flesh. Liberty in Christ Jesus goes beyond moral law (Jas. 2:36). There are no rules for Christian service.

In our parable, the dresser of the vineyard said to his lord, “If it (vs. 9)” The Divine Intercessor is still saying to the Father: “Give them a chance. I died for them. They will come”. Abraham prayed and Sodom’s destruction was postponed. Jesus wept over Jerusalem and forty years passed before its fall. God is long suffering (II Pet. 3:9). Nature fails to produce and man is disappointed. The Christian gives no evidence of the fruits of righteousness and love: God is grieved. Jesus did not want a lamp put under a bushel. He had no use for an empty net when fish waited in the deep. A parched meadow is a failure. Grass belongs there. The smallest tool is made for a specific purpose. The simplest life has an end to accomplish. Glorifying God is chief among reasons for living. May we as individuals learn a lesson from the barren fig tree. As a denomination, let southern Baptists heed the Master’s words. In our schools may there be fruits worthy of the name, Christian leaders. As Christians the world around may we desire earnestly to walk in the Spirit, yielding the fruits of righteousness—love, joy and peace.

Calendar of Prayer September, 1936

Prepared by Mrs. Maud E. McLure, Georgia

THE Lord Christ wanted a tongue one day
 To speak a message of cheer
 To a heart that was weary and worn and sad
 And weighed with a mighty fear.
 He asked for miles, but I was busy with
 With my own affairs from morn till night.
 So all that day I used my tongue,
 My hands and my feet as I chose;
 I said some hearty, bitter words
 That hurt one heart. God knows.

Scripture Schools and the Kingdom

1--TUESDAY

Pray for Dr. R. E. L. and Mrs. Dell Spencer Mowbray and Miss Charbel Is-dell, medical and evangelistic work, Yangchow, China.
 I have loved thee with an everlasting love.—Jer. 31:3

Miss Ruth Kewey (on furlough), nurse, Oshoson, Nigeria.
 I will be lifted up—John 8:28

9--WEDNESDAY

For Dr. R. E. and Mrs. Louella Houston Beddoe, medical and evangelistic work, Wechow, China.
 If any man loveth God, the same is known by Him.—I Cor. 8:3

2--WEDNESDAY

For Rev. J. L. and Mrs. Tennessee H. Hart, evangelistic work in Concepcion, Chile, and Lois Hart, Margaret Fund student.
 Thou hast been my help.—Psa. 63:7

3--THURSDAY

For Rev. W. W. and Mrs. Ida Denver Lawton, missionaries emeritus, and (Rev. Wesley W. Lawton, Jr., evangelistic work, Kaileng, China.
 Thou art my trust from my youth.—Psa. 71:5

4--FRIDAY

For Rev. E. H. and Mrs. Uva Hallmark Crouch, educational work, and Rev. Blonnye Foreman, educational and evangelistic work, Corrente, Brazil.
 Hope thou in God.—Psa. 42:5

5--SATURDAY

For Mrs. Grace Boyd Sears, educational work, and Miss Blanche Bradley, nurse, Pingto, China.
 Blessed are ye that sow beside all waters.—Isa. 32:20

6--SUNDAY

Pray for a better understanding between labor and capital in our country.
 Be of the same mind.—II Cor. 13:11

7--MONDAY

Pray for all laborers.
 Come unto Me all ye that labor.—Matt. 11:28

8--TUESDAY

Pray for Rev. Hugh P. and Mrs. Mary Burke McCormick, educational work, and

Calendar of Prayer

September, 1936

I BUSIED my hands with worthless play,
And my willful feet went a crooked way;
And the dear Lord Christ: was His work undone
For lack of a willing heart?
Only through men does He speak to men
Dumb must He be spart?
I do not know, but I wish today
I had let the Lord Christ have His way. —Christian Endeavor World

Topic: Schools and the Kingdom

16—WEDNESDAY

Pray for Miss Hannah Fale Salter, F. Catharine Bryan and Elizabeth Hale, educational and evangelistic work, Shanghai, China.
Beloved, imitate . . . that which is good. —III John, 11

17—THURSDAY

For Miss Ollie Lowells, worker among Chinese, San Antonio, Texas; also give thanks for the arrival of the Shucks in south China 100 years ago.
I love them that love Me.—Prov. 8:17

18—FRIDAY

For Rev. F. W. and Mrs. Caroline Smith Taylor and Mrs. Deloy Cate Fowler, earnest missionaries from South America, and Franklin Fowler, Margaret Fund student from Argentina.
The hope of the righteous shall be gladness.—Prov. 10:28

19—SATURDAY

For Rev. C. C. and Mrs. Cora Burns Marriott, educational and evangelistic work, Chiohsiang, China, and Cora May Marriott, Margaret Fund student.
Jehovah God is a sun and a shield. —Psa. 84:11

20—SUNDAY

Pray that our seminaries and training schools at home and abroad may greatly advance the work of God's Kingdom.
To make known to the sons of men His mighty acts.—Psa. 145:12

21—MONDAY

Pray for Rev. W. H. and Mrs. Mary Bryson Tipton, literary and evangelistic work, Shanghai, China.
Walk in love even as Christ also loved you.—Eph. 5:2

22—TUESDAY

For Miss Kathryn Sewell, educational and evangelistic work, Bejencal, Cuba.
Be ye strong, for your work shall be rewarded.—II Chron. 15:7

23—WEDNESDAY

For Rev. I. V. and Edith Dratta Larson, evangelistic work, Laiyang, China.
For me to live in Christ.—Phil. 1:21

24—THURSDAY

For Mrs. Maude Burk Dozier, educational and evangelistic work, Fukuoka, Japan.
Jehovah preserve all them that love Him.—Psa. 145:10

25—FRIDAY

On the anniversary of his death let us offer heartfelt thanks for the life and work of Luther Rice. Also ask God's blessing on the memorial services today at his grave in South Carolina.
The righteous shall be had in everlasting remembrance.—Psa. 112:6

26—SATURDAY

Pray for Miss Alice Huey and Rev. Denver M. Lawton, evangelistic work, Laikow-Pu, China.
I was not disobedient to the heavenly vision.—Acts 18:19

27—SUNDAY

Pray that, as all Baptist pastors in the United States preach today on the life and work of Luther Rice, their message may have Divine power.
The memory of the righteous is blessed.—Prov. 10

28—MONDAY

Pray for Rev. W. W. and Mrs. Fay White Adams, evangelistic work, Dairen Manchuria.
Who also shall confirm you unto the end that ye may be unrepentant.—I Cor. 1:9

29—TUESDAY

For Rev. D. G. and Mrs. Sany Taylor Whittinghill, evangelistic work, Rome, Italy, and Robert Whittinghill, Margaret Fund student.
My sheep hear My voice, and I know them.—Jas. 10:17

30—WEDNESDAY

For Rev. A. S. and Mrs. Pauline Pittard Gilhoolie, evangelistic work, Kailang, China.
Now shideth faith, hope, love.—I Cor. 13:13

1 Attended W. M. U. Training School
2 Attended Southwestern Training School
3 Attended Baptist Bible Institute
4 Former Margaret Fund Student

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: The Barren Fig Tree—Luke 13:6-9

“NOTHING but leaves! The Spirit grieves
O'er years of wasted life;
O'er sins indulged while conscience slept,
O'er vows and promises unkept.

“NOTHING but leaves! No gathered sheaves
Of life's fair ripening grain:
We sow our seeds: lo! tares and weeds,
Words, idle words, for earnest deeds.”

The Word of the Lord

1st Day—Jer. 24:1-10
2nd Day—Luke 13:1-9
3rd Day—Deut. 4:1-14
4th Day—Jer. 17:5-10
5th Day—Isa. 61:1-11
6th Day—Isa. 62:1-8, 9, 11, 12
7th Day—Isa. 66:1, 2, 22-24

Name Given Christ

15th Day—Isa. 49:1-12
16th Day—Isa. 49:13-26
17th Day—Luke 2:25-32
18th Day—John 1:49; 10:17, 18, 28
19th Day—Isa. 11:2
20th Day—John 17
21st Day—II Cor. 9:15

Names Written Thereon

Name Given Jacob: A Nation

8th Day—Gen. 32:24-30
9th Day—II Kings 17:34-40
10th Day—Rom. 10:1-21
11th Day—Rom. 11:1-25
12th Day—Rom. 11:26-36
13th Day—II Cor. 3:1-11
14th Day—II Cor. 3:12, 4:6

22nd Day—Rev. 21:10-16
23rd Day—Prov. 2:1
24th Day—Acts 11:26
25th Day—Acts 11:26
26th Day—Zech. 6:18
27th Day—I Cor. 6:11
28th Day—Gal. 4:7
29th Day—Col. 3:17
30th Day—John 20:31

Pray Ye

Pray in thanksgiving for salvation and continuing grace through Jesus Christ.

Pray for the progress of the Kingdom, beginning in one's own community and extending to the remotest regions of the world.

Pray for Foreign Mission Board, especially with the problem of returning all missionaries upon expiration of furloughs.

Pray for Home Mission Board, particularly with its heavy debt and ever expanding opportunities to enter spiritually destitute sections.

Pray for State Mission Boards, especially in the observance of the W. M. U. State Season of Prayer.

Pray that gratifying progress may be made toward securing before January 25, 1936 paid-up debt-paying memberships for state and worldwide causes.

Pray for a nationwide observance by Baptists of the Luther Rice Centennial, particularly on Sept. 25 and Sept. 27.

Pray for all Baptist students, especially for Ann Hammett Y. W. A's.

CIRCLE PLANS

CIRCLE'S MISSIONARY PROGRAM

THE outline program in the W.M.U. department of *Home and Foreign Fields* has been prepared with especial thought of its being used by circles, the effort being made to avoid duplication of thought or material as used by the society in its regular missionary program. The price of *Home and Foreign Fields* is \$1 from Baptist Sunday School Board, Nashville, Tenn.

WHEN YOUR CIRCLE STUDIES "The Plan of Salvation"

by Dr. Austin Crouch, new stimulus will be felt if careful use is made of the following suggestions by Mrs. W. J. Neal, L.L.D. and president emerita of Georgia W.M.U.

Preeminence of the Subject—The basic place of "the plan of salvation" in Christian theology and practice gives it preeminence in a study of discipleship. So truly is it the very heart of the Gospel message that leader and student must be conscious of entering holy ground throughout the study of this book.

Prayer-guidance is preparation and during circle meetings should be sought as first aid. **Scripture-guidance** through each unfolding step of the subject will bring clear conviction as to individual responsibility in personal and social evangelism. This two-fold spiritual guidance will give a glow of understanding and interest to all the material helps, such as posters, blackboard outlines and illustrative pictures, as well as a deep stirring of hearts through songs, discussions and testimonies in soul-winning.

The Appeal in the Preface—The author's appeal in the preface to those who would become soul-winners is to cultivate an abiding love for souls; for all souls; to acquire a working knowledge of God's Word; to consecrate the life and consecrate the energies on the holy task of leading the lost to Christ, the chief business of Christians. Any Christian can become a personal worker. In business and social circles Christians come in contact with the unaved, when the peculiar needs of the individual can be met. Let me watch as a winner of souls! (Prop. 11:30)

Results to the Glory of the Master—With clearer understanding of the divine plan of salvation, open hearts will accept the responsibility of laboring together with God and will rejoice "living unto His feet to lay down". Lists of unaved ones in families and community will be formed with solemn covenants for daily prayer in their behalf. "Attempt great things for God; expect great things from God."

Chapter I—Man's Lost Condition—Key Scriptures: Isa. 53:6; Acts 17:30; Rom. 3:9-13, 23; Gal. 3:22. "Because one is not an outbreathing sinner is no proof that he does not need a Savior." "It requires the death of Christ to save the best sinner who ever lived." "Ye must be born again."

Chapter II—Man's Helpless Condition—"In vain the soul may elsewhere go." Correct two common heresies: (1) that a man can be saved by keeping the law or (2) by his good works. Key Scriptures: Rom. 3:20; Gal. 3:11; 2:16; Rom. 10:4; Gal. 3:22-26; Eph. 2:8, 9; Rom. 8:7; John 3:3. "Sorrow for sin cannot satisfy God's broken law. Reformation cannot make satisfaction for sins already committed." (Psa. 51:10)

Chapter III—The Only Saviour of Men, the Perfect Saviour—Jesus' mission to earth was man's salvation. His mission was complete. He met the law's demands. "Amazing pity! grace unknown! And love beyond degree!" Key Scriptures: Matt. 1:21; Luke 19:10; John 3:17; Gal. 4:4-5; Rom. 10:4; Gal. 3:13; 1 Pet. 2:24; Heb. 9:12. "When I survey the wondrous cross on which the Prince of glory died, my richest gain I count but loss and pour contempt on all my pride."

Chapter IV—The Two Conditions of Salvation: Repentance and Faith—1: Conviction, a Knowledge of Sin; 2: Contrition, a Sorrow for Sin; 3: Conversion, Turning from Sin. Faith has two elements: belief and trust. Key Scriptures: II Tim. 1:12; John 1:12; 6:47; 3:14-16.

Chapter V—The Duty of the Saved—New ownership means new obligations to obey. (Concluded on Page 34)

BUSINESS WOMEN'S CIRCLES

Miss Isabelle Coleman, Virginia

TOPIC for the MONTH: SCHOOLS and the KINGDOM

Notes: Decorate room with pennants, collegiate pictures that youth like. Improve a miniature pennant, using W.M.U. colors and B.W.C. monogram on one side and Christian flag on other. Give these to members as they arrive.

Hymns for the Year

An Old Story Retold—Luke 13:6-9 (See page 12.)

Dust—"Make Me a Blessing"

Introduction—"Schools and the Kingdom" and "What is Christian Education?" (Pages 19-20)

A Testimony—Our "Need of the Christian College" (by a College Y.W.A.) (Page 21)

W.M.U. Training School Hymn—"We Would See Jesus"

A Privilege—"Christian Influence in Public Schools" (by a School Teacher) (Pages 21-22)

Prayer by a School Teacher

A Blessing—"Southern Baptist Kingdom Schools" (Page 22)

"Praise of Christian Schools" (by Young People Costumed and Carrying Flags to Represent Nations Disunited) (Page 23)

Quartet of Y.W.A. Members—"Living for Jesus"

Prayer (by an Alumnus of a Christian School)

"The Value of College Y.W.A." (by a College Y.W.A. Girl) (Page 24)

An Opportunity—"Church Schools of Missions" (Page 25)

Hymn—"O Zion Haste"

—Benediction

JAPANESE "HOUSE BEAUTIFUL"

SEINAN GAKUIN Middle School and College buildings are grouped along the vista beneath the great gnarled and twisted Fukuoka pines. These aged trees make of this campus an exquisitely beautiful forest-terrace for the Japanese youth of Kyushu. Daily the sea tide comes in to form a crescent and to bring clean sand, fresh breezes and cool dampness.

Beyond this pine-bordered crescent, the lane from the sea leads up the hill and by a garden gate bearing the insignia of the Baptist Seminary. Surrounded by the flowerbeds is a "foreign house", two stories tall and painted yellow. Once it was the home of Dr. J. H. Rowe, the founder of Seinan Jo Gakuin at Kokura. Now, it is the Seminary building.

Across the garden wall and one garden further up this sandy lane, there nestles a tiny Japanese house. It is only a rented house, but it is the "House Beautiful" of Japan. Two years ago the W.M.U. of the Southern Baptist Convention rallied to the need of the Baptist young women of Japan who are eager for special training for Christian service, and the Baptist W.M.U. Training School of Japan was born. It is also included in the 1936 Little Moon Christmas Offering.

Under the careful and wise guidance of Mrs. C. K. Dotter, missionary for thirty years to Japan, the seven young women—enrolled for this second year—are not only sharing selected courses in the Seminary next door, but they are also studying W.M.U. methods, religious education projects, music, etiquette and flower arrangement, and they are receiving valuable experiences through guided apprenticeships. Mother Okada makes this Japanese "House Beautiful" a real home for the girls and gives them many extra bits of valuable training for making them more versatile.

These seven—sisters-in-Christ are Mimes Kuroda, Arase, Kiso, Kawano, Nakashima, Takami and Shimozono. One of these is the daughter of the president of the Japanese Southern Baptist Convention. Another is the child of the first convert that Dr. Harvey W. Clark baptized in Japan. All of these maidens, beautiful and charming, are young women deeply spiritual and of great promise for the future development of the Master's work in Japan.

Through the spiritual foresightedness of Woman's Missionary Union of the Southern Baptist Convention, a scholarship to the W.M.U. Training School at Louisville, Kentucky, for the two scholastic years 1937-38 and 1938-39 has been secured from the Arkansas W.M.U. and the Georgia W.M.U. for Miss Shimozono, one of these seven Japanese Woman's Missionary Union Training School students, who will be sent to accept this scholarship for more efficient training. The recent Y.W.A. Camp at Ridgecrest made a generous contribution toward her traveling expenses. There is the high hope that she will prove of great value to the W.M.U. of Japan.

The Woman's Missionary Union of Japan is sixteen years old and needs trained Japanese women leaders. Very grateful are the southern Baptist women of Japan for this new gateway that their sisters in the United States are opening to them for greater Kingdom achievements.

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina
With the PROGRAM COMMITTEE

September flings open the doors of our schools and calls the children and other young people from their long summer vacation. The great army of youth passes through these doors to receive facts and ideals that will shape their own lives and the world itself before many years have passed. What will be accepted as facts or built into ideals?

Our September program (pages 20-29) deals with questions of education and offers much food for thought. To women of our societies education means studying under Christian teachers and surrounded by Christian influence. It would be interesting to have each member of the Program Committee write a definition of Christian education. "The Christian school is an extension of the Christian home" is one definition. Another is: "The Christian school may be higher in culture than the Christians that support it, but it cannot be higher in standards of social conduct".

After each one has tried at a definition, the committee may turn to page 20 and read the answers give there to the question: "What is Christian education?" Which one of these defines your idea most clearly? Mrs. Cressman suggests making little slates of black construction paper and writing these definitions on them. If this paper is not available, little books made of any colored paper may be used instead of the slates.

"What?" may be used as the opening of the program. "What?" is one of the big questions in acquiring an education. Children learn by asking "What?" Faithful answers to this add to the store of information in the growing mind.

If the committee uses the little colored books as mentioned above, the outline of the program might be written inside:

- 1—What is Christian education?
- 2—Why is Christian education?
- 3—Where is Christian education?
- 4—Who receives Christian education?
- 5—How is Christian education advanced?

A simpler way and possibly as effective would be to write "Christian Education". Then below these words write, one beneath the other: What? Why? Where? Who? How? As the program is given these questions will be answered.

Under "What?" the definitions of Christian education may be given. These may be read by different members. (Page 20)

The question "Why?" is answered in "Schools and the Kingdom". The excellent outline should be stressed. A second answer to "Why?" is given in "The Need of the Christian College" with its question for discussion. (Pages 19; 21)

The third question in the outline "Where?" finds its answer in "Christian Influence in Public Schools" and "Southern Baptist Kingdom Schools". (Pages 21-23)

The story of these denominational agencies will lead to the fourth question: "Who?" "The Fruits of Christian Schools" will show clearly who has attended these colleges and academies, showing also the types of men and women we may hope to see graduated from them. Stories from the Christian schools in foreign fields are interesting and encouraging. (Pages 23-26)

"How do Christian schools help in building Christian character?" This "How?" is answered in "The Value of College Y.W.A." and "Church Schools of Missions". (Pages 26-29)

The program may be carried out by having the leader ask the questions, five women being prepared to answer them. If these five were former students in Baptist schools it would be interesting to have each mention her school. If your state has strong Baptist schools, let the summaries of each school sit together under their school pennant or colors. A verse of their college song or hymn would be a fine addition to the program. A group of students who are soon to start off to school might be invited to the meeting and used in some way on the program; a teacher soon to leave for her school work might also be asked to take part. Since Jesus Himself was the great Teacher and since He bade His followers learn and teach, let us enact Christian learning and teaching.



PROGRAM for SEPTEMBER

The list of reference material given at close of this program is the chief source used in the preparation of this program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting material and help may be found in this listed material and in leaflets suggested in this number which may be obtained for a few cents from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

Prepared by Mrs. C. D. Cressman, Tennessee

THEME for YEAR: "Thy Kingdom Come"

TOPIC for MONTH: SCHOOLS and the KINGDOM

Hymn—"Have Thine Own Way, Lord"

Bible Study—The Barren Fig Tree—Luke 13:6-9 (See page 12.)

Solo—"Nothing but Leaves"

Prayer that our Christian lives may be fruitful

Schools and the Kingdom

The Need of the Christian College

Christian Influence in Public Schools

Prayer that all public school teachers may have Christian influence over their pupils

Southern Baptist Kingdom Schools

Prayer thanking God for the fruits of Christian schools around the world

The Value of College Y.W.A.

Church Schools of Missions

Prayer that the King may lead on to Kingdom progress through the advance of Christian education

—What Is Christian Education?

—Hymn—"More about Jesus"

—Fruits of Christian Schools

—Hymn for Year

SCHOOLS and the KINGDOM

"He opened His mouth and taught them".

Our program topic for this month brings us to a most important phase of the Kingdom: Schools and the Kingdom! Yes, schools have a part in the Kingdom. We think of at least four reasons why schools and the Kingdom should be associated.

First, *the King was a teacher*. Jesus never established a college. He occupied no professor's chair in a university. He built no great school building, but He was the greatest teacher the world has ever known. He gathered a little group around Him and taught them the fundamentals of His Kingdom. This was His plan for beginning His Kingdom.

Second, *He commissioned His disciples to teach*. He sent them out to teach others what He had taught them. His command was, to go, preach and teach, and thereby they were to make disciples and to spread His Kingdom to the ends of the world.

Third, *the Kingdom produces schools*. Before Christ there was no education for the masses of the people, and this is true today in lands that know Him not. But wherever His Kingdom is preached the minds of the people are enlightened and they begin to see the importance of schools for all classes of people. Hence public schools are a product of the Kingdom.

Fourth, *Christian schools advance the Kingdom*. No one can doubt that



Christian schools are a powerful agency for the spread of the Gospel. As Luther Rice picturesquely said, "Christian schools are the seed corn of the Kingdom". They lie at the very foundation of the missionary enterprise. They prepare those who are to win the world for Christ.

For these four reasons we see that schools and the Kingdom rightly belong together. They are dependent one upon the other. Let us go into the study of this topic then, to see how southern Baptists are promoting the Kingdom through schools.

Question for Discussion—Give some reasons for associating schools with the Kingdom.

WHAT IS CHRISTIAN EDUCATION?

(The leader should clip these quotations and hand out to different members to be read. Or, she may cut, from black construction paper, small imitation slates and write the quotations on them in white ink.)

"Christian education is that education which magnifies Christian environment, Christian teachers, Christian effort, Christian character and Christian truth, while imparting instruction in any department of a college or university education".—Dr. J. W. Gillon

"Christian education is the spirit of Christ at work in the realm of intellectual need".—Dr. M. E. Dodd

"This is the matrix of education: that the relationship between the teacher and the child shall result in a lighting of those lamps in the mind and heart that shall eventually show the Way, the Truth and the Life".

"Christian education is education which finds a life motive and standard in Jesus of Nazareth".—Senator J. W. Bailey

"Christian education is education based in Christian principles, conducted by Christian men and women and inspired by Christian motives".

"Christian education attempts to bring the forces that make for culture under the control of the forces that make for character".

"A Christian college is one where a student cannot go for four years without being vitally influenced by the power of applied Christianity".—Dr. Wallis

"The Christian college is a college established and maintained for a Christian purpose, and that purpose is that the students might be trained for service in the Kingdom of God".

"The purpose of a Baptist school is not only to give cultural training equal to that of any institution of learning, and not only to build Christian character, the highest and strongest possible, but also to train in Baptist doctrine and the Baptist plan of Kingdom promotion and to prepare Baptist students to do Kingdom work in the Baptist way".

Questions for Discussion—Define Christian education in your own words. Can we have Christian education apart from a Christian college?

The NEED of the CHRISTIAN COLLEGE

"Study to show thyself approved unto God".

[T must be acknowledged that the status of the denominational school is not as high as it once was. There has been a tendency for some time to delegate education to the states rather than to Christian denominations. The states have poured such large sums of money into their universities that it is difficult for church schools, supported by volunteer gifts, to compete with them. So, state schools have increased while denominational schools have decreased. Many denominational schools have passed out of existence, and others have lost their denominational identity. Some have thought that the day of the denominational college has passed. So we are raising the question, "Do we still need Christian schools"?

We feel that there can be but one answer to this question. We do need Christian colleges, and we need them as perhaps never before. Woodrow Wilson said, "The Christian college is the lighthouse of civilization". Then, if we need civilization we need Christian schools. As long as there is need for God's Kingdom on earth there will be need for this great agency for the advancement of this Kingdom. Roger Babson says: "The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more education based on the plain teaching of Jesus".

The world needs the type of men who have come out of Christian schools—men who were trained not only physically and mentally, but also spiritually. "Knowledge properly motivated leads necessarily toward constructive living. The right spirit of a man is more to be desired in the development of the character of college men and women than any other result. Our Christian colleges seek consciously and definitely in theory and in practice to achieve this result".

Through all the years of American history a large percent of our national leaders have come out of Christian schools. Washington, Jefferson, Woodrow Wilson and scores of others were products of denominational colleges. This must continue to be true if we would retain our high Christian standards of American life. It is important that our men in high positions shall be Christian in conviction, in character and in conduct. We cannot hope that secular schools shall produce enough men of this type to supply the demand. The Christian school is still needed to provide principal men of principle.

Certainly our churches and denominational work need the Christian school. We need them to provide leaders in our churches and denomination. We need them to furnish our pastors, mission secretaries, missionaries and lay members in our churches who shall be thoroughly informed about all our denominational work.

Yes, our denomination needs the Christian college; civilization needs the Christian college; our country needs the Christian college; the Kingdom needs the Christian college. "At home and abroad, the influence of Christ is needed more than ever before. The day of the Christian college is not over. Do not mistake the dawn of the morning for the dusk of the evening. Let us wake up to the opportunities of the new day, set our faces to the future, enter into a constructive program for Christian education through our established institutions of learning and fail not in this time of crisis and appealing opportunity".

Question for Discussion—What need do we feel in our church for college trained people?

CHRISTIAN INFLUENCES in PUBLIC SCHOOLS

"Train up a child in the way he should go".

[T IS estimated that there are over twenty-five million students in the schools of America. Only a very small per cent of these are in strictly Christian schools.

We are turning now to think about those millions in the public schools, state universities, normals etc.

We remember that public education grew out of Christian education. In the early days all schools were connected with churches, and teachers were often ministers of the Gospel. The old time text books used in public schools were filled with religious material. But the separation of church and state and the growth in the number of denominations has done away with all of this. Today in most states all religious teaching in public schools is prohibited—though, in some, teachers are required to read the Bible but without comment. The text books, especially in schools of higher learning, are often anti-Christian in their teaching.

In the face of these facts, our hearts go out to those millions in America who will never attend a Christian college and enjoy the privileges of its Christian training. What are we going to do about it? Of course, first of all, we are going to get as many of these students as possible into our Sunday schools, which constitute one of our greatest agencies for Christian education. The public school systems of some towns provide week-day teaching in the churches, where each denomination has an opportunity to teach its own children as a part of the curriculum of the public school. In the state universities and teachers' colleges we can organize Baptist Student Unions and place student secretaries on the campus, thereby keeping in touch with all Baptist students and greatly influencing the religious life of the schools.

But without doubt the greatest religious influence in the lives of millions of children in our public schools is that of Christian teachers. Those teachers who are with their rooms of children for several hours each day, five days in a week, nine months in a year, have unmeasured influence with their pupils. How important that they should be Christian in ideals and in conduct! They may not be permitted to *teach Christianity*, but they can *live it*. The story is told of a Christian teacher who was employed in a Japanese school on condition that he was not to mention his religion. He kept that agreement, and yet after a time many of the students became Christians because of the life of this teacher. The writer of these programs knows a high school that is really Christian in its ideals because of the influence of a splendid Baptist principal. She knows of another teacher who is constantly feeding the Baptist Sunday school with new pupils from the schoolhouse across the way. So surely we should do all we can to it that our public school teachers are Christian. A recent copy of *Home and Foreign Fields* carries this pertinent suggestion from the pen of Dr. J. M. Price: "One of the greatest opportunities for missionary service confronting the young person today is to prepare for public education and also religious education, and then invest the life in rural or village school work as a vocation, and Sunday school and B.T.U. work in the nearest church as an avocation". As promoters also of W.M.U. young people's organizations, we would add all such as avocations.

Question for Discussion—What evidence have we that the teachers of our children are Christian?

SOUTHERN BAPTIST KINGDOM SCHOOLS

"Teaching them to observe all things"

SOUTHERN Baptist schools may all be called Kingdom schools, for their one purpose is to teach all things that Christ has commanded that His Kingdom might be promoted.

At Home—Let us look at our schools in the homeland. These may be divided into three classes. First, there are our seminaries and training schools, dedicated to the specific task of training young men and women for definite religious work. These are four in number: Southern Baptist Theological Seminary and W.M.U.

Training School at Louisville, Kentucky; Southwestern Theological Seminary with its Department of Religious Education at Fort Worth, Texas; Baptist Bible Institute at New Orleans, Louisiana. These enrolled last year 1,191 students, a gain of three hundred and more over the year before. Another group of schools in the southland are the colleges and academies. Our twenty-nine senior colleges reported last year an enrollment of 16,491. The largest of these is Baylor University in Texas, with an enrollment of 2,205. Our twenty-one junior colleges had last year a total enrollment of 4,439; and our sixteen academies, 1,776. Our home mission schools comprise a third group of our southern Baptist schools at home. These are four in number: Mexican Baptist Institute at Bastrop, Texas; Anglo-Mexican Institute at El Paso, Texas; Acadia Academy at Church Point, Louisiana; and Cuban American College at Havana, Cuba. All of these are evangelistic forces reaching out to win lost souls among the needy peoples for whose sake they have been established.

In Other Lands—From the very beginning missionaries have realized the importance of establishing schools in foreign lands. Indeed they have been pioneers of education in all lands to which they have gone. While China has always revered learning, only the aristocratic few ever had a chance to acquire it until the missionaries went and began opening schools. Japan is today the most literate nation on earth, but we remember that before Admiral Perry established relations between Japan and America there was not a college in the whole nation and that it was Christian missionaries who first showed Japan the need of education. It was a missionary, Dr. Verbeck, who opened a school in Tokyo, which is today the Great Imperial University. It was Henrietta Hall Shuck, landing in China 100 years ago this September, who provided the first Christian school for girls in that vast land.

Southern Baptists have in foreign lands 206 schools with a total enrollment of 13,712. Some of these are kindergartens; some are elementary schools; some are middle or high schools; while some are great colleges, universities and seminaries. The largest of our mission schools is the University of Shanghai with a campus of fifty-two acres, thirty-five buildings, a faculty and staff of over one hundred and a student body of almost three thousand, larger than the largest of our Baptist schools in the southland. Besides this we have three other schools in Shanghai, totaling an enrollment of around fifteen hundred. In Canton we have four schools with a student body of over three thousand. In Japan we have two schools with an enrollment of over one thousand. These are just a few of the schools of southern Baptists in foreign lands, some with many buildings and large student bodies, some just small day schools in connection with the churches, but all of them powerful agencies for the spread of the Kingdom.

Question for Discussion—Name all the missionaries you can who are in school work on home and foreign fields.

THE FRUITS OF CHRISTIAN SCHOOLS

"By their fruits ye shall know them"

THE test of any school is not the number of buildings or the size of the faculty, or the amount of the endowment, or the number of football games won, but the character and attainments of its graduates. A study of the fruits of Christian colleges is a most gratifying proof of the superior nature of their training and influence.

(It is suggested that the preceding paragraph be given by the leader and that each of the following "fruits" be given by a different member of the missionary society. The more taking part on the program the better. However, if the society is too small to make this plan practicable all of this may be given as one talk by one woman.)

From the denominational schools of America have come a large per cent of America's principal men, not only religious leaders, but also men of note in the political, professional, industrial and literary life of the country. "Only thirty-three per cent of America's college graduates come from Christian schools, while seventy-five per cent of the people listed in 'Who's Who in America' come from such colleges".

"A few years ago investigation was made of the proportion of leading men supplied by Christian colleges. These were the results obtained. Eight of the nine justices of the Supreme Court of the United States were college men; seven of the eight were from Christian colleges. Eighteen of the twenty-six presidents of the United States were college men; sixteen of the eighteen were from Christian colleges. Eighteen of the twenty-six recognized masters in American "letters" were college men; seventeen of the eighteen were from Christian colleges. Of the members of Congress in 1905 receiving college education and who were prominent enough to be mentioned in 'Who's Who', two-thirds were graduates of denominational colleges".

The contribution of our Baptist schools to the work of our denomination is enormous. While some great Christian leaders have come from state colleges the great majority come from our denominational schools. "Churches have sent one per cent of their young people to Christian colleges, and Christian colleges have sent back ninety per cent of the ministers and missionaries".

Miss Mary Alexander says of the Graves Theological Seminary in Canton, China: "Nearly all the Baptist pastors and preachers of the churches in south China received their training in this institution". Writing of the fruitage of Pool To Girls' School in Canton, Miss Alexander says: "Hundreds of mothers and grandmothers in the homes of the Christian constituency in south China today were former students in Pool To. Scores and scores of the Christian teachers in church, private and government schools in south China were trained at least through the primary and secondary grades in Pool To. Many women doctors and nurses of south China were in Pool To prior to entering the medical or nurses' schools for their special training. A very large number of the denominational leaders in the women's and children's work claim Pool To as their alma mater. The best and highest fruitage of the years is the fact that hundreds of girls and women have found Jesus as their Savior during Pool To's forty-five years of ministry".

Miss Lila Watson writes as follows of the fruits of the Eliza Yates School in Shanghai: "The wives of several of China's highest officials are graduates of the Eliza Yates School and members of our Baptist churches. The sister of T. Y. Sung's wife (*Mr. Sung is Minister of Chinese Government*) and the daughter of Chang Chun, the Foreign Minister, are now in school and have joined Sallee Memorial Church. Mrs. Chang Chun is also a graduate of this school. Our churches, without the leading women which they have gained from Eliza Yates, would be poor indeed". Among other illustrious graduates are Mrs. Liu, wife of the Mayor of Canton; Mrs. F. Y. O. Ling, corresponding secretary of the W.M.U. of Central China; and Miss Constance Kyung, now what Dr. Bryan calls "Inside Principal" of Eliza Yates School.

What is that secret power in a mission school? A young Buddhist wished to find out and, having found out, he purposed to destroy it. He, H. Kuriya, applied for introduction in Seinan Gakuin and, if admitted, he would do all he could to break up Christianity. He entered. He was unconscious of the silent sowing of the seed, but the Holy Spirit was at work. The proud rebellious heart

was conquered—so thoroughly conquered that not only did he become a Christian but after a few years he answered God's call to preach the Gospel of Him whom he had wished to crucify. Poor health and need of the actual necessities of life followed, but with the spirit of 'though He slay me yet will I trust Him' he graduated with honor from the Seminary in Fukuoka, Japan. His life had become so earnest and humble that he won the hearts of the people of his church and they called him to be their pastor. Two years later, feeling that God was calling him to make greater preparation, he came to the Louisville Seminary where he prepared to go back and preach and teach the glorious Gospel of the Son of God to his people".—*Miss Naomi Schell, Tobata, Japan*

"Just before Jogo San graduated from the high school of Seinan Gakuin his father died. Higher education was impossible, so the young student planned to go to work. A glass factory in Osaka had an opening. He went to Osaka and with him took his religion. While in Seinan for five years he had been most active in B.Y.P.U. work, in the church, Sunday school and as a member of the school quartet. During the five years he had read almost all the Christian books in the missionary library. In his new work in the factory he began to sing hymns at the noon hour to a small group of the laborers. The group grew in size and interest. Hymn singing became popular. In addition to his message of song he linked up with one of the Baptist churches of Osaka and began working there. Though he was very young he was soon chosen as a deacon in the church and superintendent of the Sunday school".—*Miss Naomi Schell*

The 10th of last October was a great day for Seinan Jo Gakuin Girls' School in Japan. The Rowe Memorial built in honor of Dr. and Mrs. J. H. Rowe, founders of the school, was dedicated. On that occasion the alumnae of the school voted unanimously to express their gratitude to God for the Christian education that it had been their privilege to receive by passing money to make it possible for girls of another country to know of the blessings of salvation and of the Gospel which they themselves had experienced through the love and prayers of southern Baptists of America. They planned to build a school for girls in Manchuria. Each graduate was asked to contribute a certain amount each month to this fund over a period of ten years. The love of the girls for this school is shown by the following excerpt from a letter written by one of them to the president:

"Since I have graduated and left the school I have realized for the first time how dear my alma mater is. I am just like a child who lost its parents and realizes the value of having been protected and guided by the warm love of a father and a mother. As I look back on the five years in Seinan Jo Gakuin I realize that those years were becoming the motive force in my life for these days to guide in the paths that I should go".

Recently a Jewish lad who had attended our Collegio Baptista in Rio de Janeiro, Brazil, entered a public gymnasium in another town. The secretary of the gymnasium said to the boy, "What did you learn in the Collegio Baptista?" His answer was: "I learned to pray. Never before did I know how to carry a petition to God".

From Dr. Whittinghill comes the following story as an illustration of the fruit of our Italian Seminary:

"About eight years ago the pastor of our little church in Floridia, in Sicily, recommended to me most warmly a young student who was anxious to prepare himself for the ministry. His father—being a very poor man—could not help him to finish his course in the nearby lycosum (*high school*), so I decided to come

to his rescue and assist him on condition that he would dedicate himself to the ministry in Italy. After finishing the high school he came to our theological school in Rome where he took a three years' course of study. He was a very fine student during the whole time he was in our institution and conducted himself uprightly and worthy of all praise on the part of the faculty and his colleagues. As he was about to finish his theological course in Rome it occurred to me that a year in Regents Park College, London, would give him a finishing touch and also enlarge his horizon for future work. He consequently went to London and became one of the best students in that noted Baptist college although he was handicapped for lack of knowledge of the English language. The president of the institution had occasion to write me several times about his brilliant mind and his praiseworthy conduct. Owing to the fact that he was one of the best students of the college he was sent to Oxford University for three months where he had the opportunity to become acquainted with some of the great professors of that celebrated institution. His stay there was of great benefit to him. Since his return to Italy he has been the faithful and efficient pastor of our church in Cagliari in Sardinia and promises to make a great success of his work. At our Assembly in Rome in February he was elected one of the secretaries and did his work laudably. While he is pastor of the church in Sardinia he has not ceased to study and hopes in the course of time to obtain a degree from the university in his city which will better fit him for work in Italy. He will very probably be chosen a professor in our theological school in Rome at the opportune time, as he has proved himself not only a good pastor but an able teacher".

Question for Discussion—What fruits of Christian education have you observed in your own experience?

The VALUE of COLLEGE Y.W.A.

"That our daughters may be as cornerstones polished after the similitude of a palace"

THE W.M.U. through its young people's department has been active by organizing Y.W.A.'s in many of the colleges of the south. These are called Ann Hasseltine Y.W.A.'s, the name itself a gentle reminder to the college girls of that pioneer missionary whose charm and consecration they would do well to emulate. Miss Mather tells us that the College Y.W.A. was the first southern Baptist denominational agency to have special plans for college student activities. "In 1921 and on until 1929 we published a mimeographed bulletin for College Y.W.A.'s, carrying programs, exchange news and method suggestions". Then came the Baptist Student Union, not displacing the Y.W.A. but enlarging Baptist activities among the students. The Y.W.A. is now a part of the Baptist Student Union activity in schools where there are girls, and we can be proud of the fact that College Y.W.A. led the interest of the denomination toward students".

The Ann Hasseltine Y.W.A. is, in organization and activities, very similar to the church Y.W.A. It has missionary programs, mission study, personal service and makes gifts to missions. Some organizations have special objects for their gifts. Meredith Y.W.A. has for sometime supported a Japanese girl in Kokura, Japan. Blue Mountain Y.W.A. and alumnae have given generously to the Blind Girls' School of Canton, China, due to the influence of Mrs. Graves who was herself a student at Blue Mountain. The contributions of College Y.W.A.'s to the home and foreign special offerings also are most gratifying, sometimes running up to seventy-five or a hundred dollars, according to the size of the student body and the sustained interest.

Of their personal service activities, Miss Mather writes as follows: "There are mission Sunday schools, Negro story hours and other personal service activities which have been projects of Ann Hasseltine Y.W.A.'s through many years. Bes-

sie Tift has a mill Sunday school 'manned' by Y.W.A. girls. Georgetown College Y.W.A. has had a Christmas tree for under-privileged children for years. Ouachita College Y.W.A. has a custom of fixing packets of leaflets for ministerial students to take out to their churches. They write to boards for literature and assemble in packages tied together with rubber bands. College Y.W.A.'s are hostesses to G.A. House Parties at Central Baptist College, Judson, Bethel Woman's College and in other schools".

Miss Mather gives the following interesting items from recent Schools of Missions held by College Y.W.A.'s: "At Chowan College every young woman student was enrolled in mission study and took examination with Mrs. Una Roberts Lawrence as the teacher. On the last night one of the young women came to Mrs. Lawrence, tried to tell her something but burst into tears and fled from the room. Miss Mary Currin found and called to her, and presently she returned to Mrs. Lawrence, composed but radiantly happy. 'Oh Mrs. Lawrence', she cried, 'I didn't know it was like that. I thought I was a Christian, but I wasn't ever made over as those girls in South America we learned about. Religion had never done anything inside of me, but now it has. I know what born again is. I'm really a Christian'. At Florida State College for Women in Tallahassee, Miss Elsie Clor led a discussion course about Palestine which made the whole Biblical background more real to the Y.W.A.'s. One evening at Blue Mountain College by each place at the table was a cut-out kite bearing the invitation, 'Fly High in Mission Study'. Practically every girl enrolled in the classes and as a result there were several new volunteers for special service. In the spring Judson College has an annual week of mission study fostered by the Ann Hasseltine Y.W.A. This past spring Miss Emma Leachman was the teacher and the book studied was the new required book on the Y.W.A. mission study course, 'The Bible a Missionary Book' by Dr. Lawrence. The young women were unusually blessed by this study under this leader. Often in co-educational institutions the Y.W.A. fosters a study course including the young men students. At Oklahoma Baptist University during a recent scholastic year an afternoon course was held especially for the Y.W.A.'s, but a night course was open to the young men. At Mississippi College the B.S.U. Council studied the R.A. Manual to prepare the young men for helping at the state R.A. conclave during the summer. In some colleges the chapel period is expanded to a whole hour during the School of Missions so that all may share in its blessings at that uninterrupted period". Miss Mather sums up the benefits of mission study groups promoted by College Y.W.A.'s as follows: "They are vigorous, life enlisting weeks on many a college campus. During these classes young people are lifted out of themselves to see beyond campus affairs to realize a world of need and to find their places of service in that world for Christ's sake and not according to their own desires and ambitions".

We have ninety Ann Hasseltine Y.W.A.'s in our colleges with thirty-six reaching the A-1 record. The honor roll of A-1 Ann Hasseltine Y.W.A.'s is as follows:

Baptist Bible Institute, New Orleans, La.
Southwestern Training School, Fort Worth, Tex.
W.M.U. Training School, Louisville, Ky.

Arkansas

Central Baptist College
Ouachita Baptist College
University of Arkansas

Georgia

Bessie Tift College
Norman Junior College

North Carolina

Chowan College
Fruitland Junior College
Mars Hill Junior College
Meredith College

Oklahoma

Oklahoma Baptist University

Kentucky

Bethel Woman's College
Georgetown College
Magoffin Institute

Louisiana

Acadia Academy
Louisiana Baptist College

Mississippi

Blue Mountain College
Clarke Memorial College
Hillman College
Mississippi Woman's College
Whitworth College

South Carolina

Anderson College
Coker College
Limestone College
North Greenville Junior College

Texas

College of Marshall
Decatur College
Hardin-Simmons University
Howard Payne College
Rice Institute
Wayland College

Virginia

Averett College
Oak Hill Academy
Virginia Intermont College

CHURCH SCHOOLS of MISSIONS

"Ye have need again that some one teach you".

HAVE you wished, while we have been indulging in all this "school talk", that you could go to school again? If so, you will be glad to hear of the school that I am telling about. It is a school that no one is ever too old or too young to attend. I am talking about a School of Missions. What is it? Why, it is a real school, with teachers, pupils and lessons.

Who are the pupils? All the church members if you can enlist them. The plan is to have a graded school with classes for everybody from tiny children on up to men and women. "Men!" do I hear you exclaim, incredulously? Sure, you must have a class for the men. They need to know about missions, and here is the chance to get them informed. By all means enlist all the men—young men, old men, deacons and officers, doctors, lawyers, business men, laborers, those men who "don't believe much in missions" and all the rest. Make it a church affair, a big affair, something they just can't afford to miss. Of course the women—young, middle aged and old—the intermediates and juniors and all the little children will be glad to attend. The very fact that the whole church family can attend together makes this a thrilling school.

Who are the teachers? The very best you can find. Sometimes you can get denominational leaders—perhaps your state W.M.U. secretary, or young people's secretary, or your state mission secretary, or representatives from Home or Foreign Boards. Sometimes you can borrow teachers from other churches—pastors, missionary leaders, or others gifted in teaching. Or you may have to depend altogether on your own church members for a faculty. But that's all right! You have as good teachers in your church as can be found anywhere. There's your pastor, public school teachers, professional men and women, and others gifted in teaching. Ask them to become members of the faculty of your School of Missions.

What are the lessons? Mission study books to fit all the different grades! There are many wonderful ones to choose from. They are interesting, they are instructive, they are inspiring.

What is the best plan for this school? To meet every night for a week, from Monday through Friday night, at the church, using the regular Sunday school equipment of the building for class rooms. Each class must spend a total of three

hours in class study, and even more would be better. Sometimes it is well to have besides the class periods devotional and inspirational periods, led either by members of the faculty or invited speakers.

Surely this ought to be a wonderful school—with a whole church meeting every night for a week, with good teachers teaching books on the most wonderful subject in the world. This is a real Kingdom school and will bring wonderful Kingdom results. Let's try it in our church! Let's all go to school once more! And the good part about it is that this is a school that all of us can attend at least once a year for the rest of our lives! Never too old to go to school! How comforting, how inspiring, how thrilling the thought!

Question for Discussion—Have we ever had a School of Missions in our church? If so, what were the results? Whether we have ever had one before or not, why not plan for a School of Missions right away?

REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Papers
Report of Education Commission—S.B.C. Minutes 1936	
Report of Home and Foreign Mission Boards—S.B.C. Minutes 1936	
Seedtime and Harvest	Mary Alexander
Missions Our Mission	Dr. M. E. Dodd

BOOK REVIEWS

Miss Willie Jean Stewart, Tennessee

Any books reviewed in this magazine may be ordered from Baptist Foreign Mission Board, Richmond, Va., or from State Baptist Bookstore. The price of each is quoted with its review.

Christian Materialism: Francis J. McConnell; *Friendship Press, New York; 1936; Pages 167; Price —Boards \$1, Paper 60c*

A NEW stewardship book is rarely news, but this one really is! It is especially good news to that growing group of students to whom the necessarily limited presentation of the study book of general appeal offers little food for thought. Certainly such readers can find little to criticize in this study for, though it is written in the simplest of language and abounds in terse and telling illustrations, it gets down under the surface at every point and clarifies the real issues involved in thinking out an individual as well as a church attitude toward material things which shall be truly Christian.

Bishop McConnell does not approach the matter of getting, spending and

giving money from the standpoint of world need or even of the missionary purpose of Jesus. His approach is the vital one of the attitudes one must have, if he is to be truly Christian, in his relationship to material things. He has no panacea to offer and draws no ready-made conclusions to hand out, willy-nilly. Rather, he seeks to guide the thinking of those who are aware of the complex problems involved in finding a fair and wise distribution of wealth.

In view of the perplexing propaganda of the day, the book is peculiarly timely. It should be read by all thoughtful persons who are truly concerned that "spiritual forces are to show themselves superior to the forces that we group together as material" or, to put it in another way, that "materialism has to be redeemed".



OUR YOUNG PEOPLE



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

Y.W.A. CAMP as "ANY Y.W.A." SAW IT

Article Contributed by Oklahoma and Texas Delegations



Y.W.A. Camp is over! The first night out finds us on our way home thrilling over the experiences of the past ten days at Ridgecrest. Can you imagine a thousand Y. W. A. girls from eighteen states all gathered together in one place? Y.W.A. Camp far exceeded anything I ever dreamed about. I had heard Lucile and Jessie talking about it but little expected all they said could be true.

The theme for our whole program was "Breaking Down Barriers to the Gospel". This phrase was taken from a letter written by Henrietta Hall Shuck, who went out to China one hundred years ago. Her portrait lent by W.M.U. Training School hung at the back of the platform during the entire Camp. The Morning Watch, the mission study classes, the Bible hour, the vespers and the inspirational message each day helped us to "break down the barriers" within our own hearts.

I had never even hoped to see so many of our denominational leaders all at one time. There were Mrs. Armstrong, Miss Littlejohn, Miss Leachman, Mrs. Lawrence, Mrs. Cox, Dr. Holcomb, Dr. Lawrence, Dr. Jones, Dr. Watts, Miss Coleman, Miss Bourne, Miss Mather, whose names we see so often in *The Window of Y.W.A.* and other publications.

Then there were Dr. H. E. Dana of Southwestern Seminary and Dr. S. Parks Cadman of New York, the lovely little Mrs. F. Y. O. Ling—a Chinese W.M.U. secretary—Miss Naomi Schell of Japan and Miss Rose Marlowe of China—two of our missionaries—and Vena Aguillard, our newly appointed missionary to

the French in southern Louisiana. Miss Mallory could not be there this time but Mrs. George McWilliams, president of the Missouri W.M.U., substituted for her as teacher of the class that studied the biography of Dr. Lockett.

Of course we didn't work all the time. The afternoons were filled with all sorts of delightful surprises—trips to Mount Mitchell, Chimney Rock, Asheville and that beautiful Biltmore Estate! Our two recreational leaders, Alma Hunt of Virginia and Ruth Wilkin of Oklahoma, also planned hikes and play times for those who did not go on the long trips. We had a lovely Chinese reception one night, too. Watching the sun rise from the top of Mt. Kitasuma was a never-to-be-forgotten experience with our meditation and prayer led by Miss Thelma Brown of the Baptist Book Store, as the sun made its first appearance in the eastern sky.

The last night was the climax when Miss Mather summed up the messages and meaning of the Camp. At the close of her talk she let the girls express themselves as to what the ten days had meant to them. Every girl could not have a chance to speak but many did and it touched my heart to see how many had received definite calls to service or committed themselves to completely follow the leading of the Lord in their lives. One girl said, "Y.W.A. Camp to me has meant ten days with God!" Surely they were a wonderful ten days and I expect to come home and do more for Him in all of the activities of our church.

I certainly want to thank you and the members of the Woman's Missionary Society for making it possible for me to have the choice experience. Truly it was a blessed privilege and I thank you from the bottom of my heart. I want to help you send another girl next year too! I wish every Y.W.A. girl could go to Camp at least one year. Y.W.A. would mean more to her and I think the entire missionary program of our churches would be quickened. Thank you again and again!



COLLEGE Y. W. A.



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

MISSION ORGANIZATIONS for EAGER Y.W.A.'s.



Consideration of the Luther Rice Centennial emphasizes the value of the college campus to the missionary enterprise. Though not at the famous Hay Stack Prayer Meeting, Luther Rice was one of the first members of the first society organized in America in behalf of foreign missions. He both led his college friends forward in their missionary zeal and found his own fervor augmented by their fellowship with him in this adventurous purpose. Had he not had these stalwart friends, perhaps even his staunch interest would have been dissipated. The cultivation of missionary interest in college or nurses training days is of the utmost importance; if mission zeal is not awakened and developed in these determinative days the probabilities are that this completion of Christian experience will never be achieved. Ann Hasseltine of College Y.W.A.'s and Grace McBride Y.W.A.'s in hospitals seek to assure the definite missionary awakening of all our young women on every college campus and in all hospital training schools. As young women from your church start away this fall be sure you do all you can to help them be ready to enter into the missionary organizations each will meet.

A "good-by" service for those going for the first time or returning to their studies will be proof of your interest and ambitions for them. The "Purely for Pleasure" page of the September *Window of Y.W.A.* carries suggestions for a pleasant evening honoring such students. The occasion could be made a supper or banquet with appropriate toasts, and perhaps the pastor will feel led to recognize these young people in

the Sunday evening service before their departure.

As mother or interested counselor see that each young woman enters her subscription for *The Window of Y.W.A.* to be sent to her college address during the school term and to the hospital where she is taking training for the full twelve months year. The rate of 75c will bring *The Window of Y.W.A.* during the nine months of the college term. Let the W.M.S. ascertain that these subscriptions are cared for before the young women leave home to insure against delay in sending them promptly. (See page 34.)

The September program discussion brings timely information regarding the value of Ann Hasseltine or College Y.W.A.'s which should quicken helpful interest of the W.M.S. in our young women. Just as in the home church other organizations contribute to the spiritual development of young people, so on the college campus but the major missionary information and purpose is contributed by the Young Woman's Auxiliary. Let us make no mistake in this regard. Schools of Missions are directed by Y.W.A., missionaries are brought to various campuses by Y.W.A. leaders, the Cooperative Program and all its attendant stewardship teachings are kept in the forefront of student thinking by Young Woman's Auxiliary. Let each church and its W. M. S. join with local Y. W. A.'s in sending the young women away to campus or hospital ready to enter into the wider privileges Ann Hasseltine and Grace McBride Y.W.A. offer. The Rice Centennial should remind us of our responsibility in providing missionary environment through missionary organizations in schools, colleges and hospital training departments. (See also pages 1, 5.)

TRAINING SCHOOL

Miss Carrie U. Littlejohn, Principal, 224 E. Broadway, Louisville, Ky.

NEW MISSIONARY OPPORTUNITIES for TRAINING SCHOOL GRADUATES

It is encouraging to note that within the last few months old fields of service have re-opened and new fields have opened to our Training School students. One is constrained to believe that the "better times" heralded by the world of business are beginning to touch the outer fringes of the religious world.

Kentucky W.M.U. under the leadership of Miss Mary Nelle Lyne is "proving her faith by her works" and thus pointing the way for other states. Plans for the 1935 state mission offering included the salary of a new state missionary for the mountains of Kentucky provided the Kentucky women and young people went beyond their goal. Likewise, the Kentucky quota of the Annie W. Armstrong Offering for Home Missions in March provided for a home missionary in the Mexican work in Texas and a second one for the Kentucky mountain section. Is it any wonder that Kentucky W.M.U. went well beyond their goals in both offerings when they had such specific incentives to spur them on?

As a result of their very definite and constructive plans Virginia Collins (*Training School, 1935*) began her work as state missionary in Three Fords Association in the mountains of Kentucky in February. Those who were privileged to hear her speak at the annual meeting of Kentucky W.M.U. in Winchester in April were convinced that a forward step had been taken in placing this charming, consecrated University and Training School graduate in this challenging field. Kentucky W.M.U. also had the satisfaction of having their two new home missionaries be-

gin their work in June. Gloria Ruiz (*Training School, 1936*)—daughter of Rev. Donato Ruiz, one of our beloved missionaries to his own people in Texas—began her work at the Mexican Bible Institute in El Paso, Texas. This is a strategic center of work at this time when so little work can be done in Mexico. In addition to the local group, many Mexican children come daily from over the border, crossing the international bridge to attend the school conducted in the basement of the church in El Paso. Gloria is well prepared for her work, being a graduate of Mary Hardin-Baylor College in Texas and a member of the most recent graduating class of the Training School. The other new missionary, Minnie Berry (*Training School, 1935*), is beginning her work in cooperation with Rev. and Mrs. Lewis M. Martin, home missionaries already located in east Kentucky. Miss Berry, a native Kentuckian and an experienced worker, will locate where opportunity and need combine to open the most promising field. All hail to Kentucky W.M.U. for pointing the way! Greetings, good wishes and our earnest prayers for these new state and home workers in their respective places of service in Kentucky and Texas!

New interest and new activity are noted in the field of foreign missions. We rejoice that four of the group appointed by the Foreign Mission Board in April are Training School graduates. Lorene Telford (*Training School, 1931*) of Tennessee and Lucy Smith (*Training School, 1928*) of Oklahoma will go to China in the late summer, the former to be associated with Rose Marlowe in the Cantonese work in Shanghai and the latter to be the secretary for

(Concluded on Page 34)



MARGARET FUND

Chairman: Mrs. Frank Barney, Waynesboro, Ga.

REMEMBRANCE

Devotional Given by Mrs. Clyde Turner of N. C. at Margaret Fund Committee Meeting in St. Louis

Phil. 1:3—You recall that the church at Philippi was especially dear to the heart of Paul and that his letter is filled with expressions of love. Even so is the Margaret Fund to the heart of Woman's Missionary Union. Truly we give thanks upon every remembrance of the Margaret Fund. We give thanks for its establishment, for its growth, for its ministry, for its accomplishments, for its future opportunity. We give thanks upon remembrance of Mrs. Frank Chambers

Eph. 1:16—Again may we say with Paul that when we give thanks we make mention of the Margaret Fund in our prayers. Pray for the Margaret Fund in all its phases. Pray for our south-wide leader that she may be guided in her plans and leadership. Pray for your state leader and your associational chairman. Keep the Margaret Fund in remembrance through prayer.

II Timothy 1:3, 5—As we consider the more personal side of the Margaret Fund work, that department which provides direct contact with our students and which we call "Mothering", we turn to Paul's letter to Timothy. Here Paul tells his young friend that he has him in remembrance through prayer night and day. We have emphasized many phases of our mothering: gifts, letters and personal attentions. Let us not overlook this, the greatest of all attentions, that we shall keep them in remembrance individually through our prayers. We thank God for the students who are doing so well, we ac-

knowledge with gratitude every success, every accomplishment. We call to mind the faith of their parents and of their grandparents. These are children with a great heritage. But a great heritage is not enough. Like Paul (II Tim. 3:14, 15) let us admonish them to continue in the things they have learned, knowing of whom they have learned them. These dear young people face life in a new country under strange and oftentimes confusing conditions. It is our privilege and responsibility to help them remain true—true to their great heritage, true to their training, true to the Scriptures, true to their allegiance to Jesus Christ. This is no small undertaking. Prayer is our strength and our power in its accomplishment. Keep the Margaret Fund students in remembrance through prayer.

II Peter 1:12, 13—In this first chapter of his second letter Peter urges the believer to give diligence to the building of strong and beautiful characters. May we say with him that we will not be negligent in putting our students in remembrance of these things that they may be established. Sometimes it may be necessary to stir them up by putting them in remembrance of these things, for impressions grow dim, vision becomes clouded by worldly contacts, and faith wavers. We rejoice in the large number who are already established. Let us at all times and under all circumstances help those under our care to become firmly established in Christian faith. We are cheered and heartened by the news of those who have become established in faith and character and are serving here in the homeland. Some are pastors' wives, some are religious workers, many others are splendid Christian business men and women. On the foreign fields also we find them in



increasingly large numbers. Of the new missionaries appointed last year seven were former Margaret Fund students.

"Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way. Only fear the Lord and serve Him in truth with all your heart: for consider how great things He has done for you" (1 Samuel 12:23, 24).

"He stood at the crossroads all alone,
The sunrise in his face;
He had no thought for the world unknown,
He was set for a manly race.
But the road stretched east and the road stretched west,
And the boy did not know which road was best,
So he took the wrong road and went down,
And he lost the race and the victor's crown;
He was caught at last in an angry snare
Because no one stood at the crossroads there
To show him the better road."

"Another day at the self-same place
A boy with high hopes stood;
He, too, was set for a manly race,
He was seeking the things that were good.
But one was there who the roads did know,
And that one showed him which way to go:
So he turned away from the road that went down,
And he won the race and the victor's crown.
He walks today the Highway fair
Because one stood at the crossroads there
To show him the better road."

(Concluded from Page 32)

Dr. M. T. Rankin, Superintendent of Southern Baptist Missions in the Orient. Alma Graves (T. S., 1933) of Louisiana will go to Japan. Leola Smith Brothers (T. S., 1931) of Florida will go with her husband to Nigeria.

EDITORIAL (Concluded from Page 4)

sions. Each society can deepen the spiritual life of the auxiliaries it fosters as it enters fully into the state mission prayer plans of its state W.M.U. Its presentation of missions, its enlistment of participants in missions, its garnering of gifts for missions, its promotion of prayer plans for missions are each means in its whole labor of love. "Both in Jerusalem and in all Judea, in Samaria and unto the uttermost part" said Jesus. YOUR JUDEA is a part of today's missionary enterprise. If we here apply the words of Jesus—our watchword of this year: "As the Father hath sent Me, even so send I you"—we shall the more earnestly follow the plans each in our own state for witnessing fully in our Judea.

CIRCLE PLANS (Concluded from Page 16)

dience (Matt. 3:13, 15; Rom. 8:4); to interest in Christ's worldwide Kingdom (Luk. 24:46; Matt. 28:18-20). The obedient servant of Christ will receive his reward when the Master comes (Matt. 1:12; 6:4, 6; 10:40-42). The disobedient servant will be chastised in this life (Hab. 1:2-11). Love and gratitude constrain to obedience (11 Cor. 5:14; Rev. 1:5, 6). "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3). Will there be any turn in your crown?

Surely our prayers will follow these new missionaries, our beloved Training School daughters, into their chosen fields of service.—Carrie U. Littlejohn

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ber of the respective church. Read how they did it and then, please, put forth renewed and sustained effort to be similarly victorious this present calendar year.

Brinson, Ga.—The president visited and explained the aim of the W.M.S. to have the women of the church 100% in giving to missions. Then she would buy the produce, which some would give as their offering.—Mrs. D. K. Talbert

Harmony (Lawrence Ass'n), S. C.—I think the outstanding reasons were the Every-Member Canvass and the fact that the W.M.S. ladies who have cars see to it that the ones who do not have cars get to our meetings. It is the informed ones that contribute to the mission causes!—Mrs. J. H. Jones

Winter Park (First Fla.—I do not know that we had any method, unless it was that our pastor, Dr. S. P. Martin, is truly a missionary pastor; one could not sit under his teaching without becoming interested in missions. Also, we have real cooperation among our W.M.S. members.—Mrs. I. E. Bible

CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

One of the weekly issues of the *Watchman-Examiner* in the spring was a "College Number." Following are five excerpts from some of the articles in that number.

Some universities and colleges of the western world are older than any existing governments. They all were founded as Christian institutions.

One by one various states began the founding of tax supported colleges and universities. But even at the present time, in spite of heroic efforts of the states in this field, more than fifty per cent of the young people in school above the high school level are in church-established and privately supported schools.

To the church-related colleges must go the credit of introducing the "Liberal Arts College" idea in the United States.

We need not simply education but Christian education—training that issues in religious conviction and Christian personality. Our strength lies in the intelligent religious convictions of our people. We have to bring every available resource to bear to make all our educational factors efficient in carrying out our great task of training men and women in Christian character.

In the belief that modern college students are capable of honest thinking Dr. Elam J. Anderson, president of the only Baptist liberal arts college of the northwest, asked for a vote of the student body on whether or not the students approved of compulsory chapel attendance. The vote of over five hundred students favored the required daily attendance at chapel services by a ratio of eight to one.

The Pageant of One Hundred Years'

a colorful presentation of the history of the American Board of Missions in South Africa, given in connection with the celebration of the centennial this year portrayed in one of its episodes the "Haystack Prayer Meeting" at Williams College in 1806 and brought out the fact that students from this and another Christian college were directly responsible for the establishment of that great mission board in 1810. The chief newspaper of the African city, Durban, carried a full account of the pageant, bearing in large type as its heading: "Youth Saw a Vision and the Dream Came True".

We are told that Robert Morrison died (1834) feeling sure that if there were one hundred Christians in China after one hundred years of missionary effort it would be a miracle. Today after one hundred years there are more than ten thousand Christian communities, while thirteen great Christian universities are training Chinese men and women for service and leadership in China, to say nothing of the many other Christian schools serving the same purpose.

Christian education in Palestine is appreciated, some of the leaders of the Arab nationalist movement send their children to Christian schools; the Daily Vacation Bible School movement has proved its value.—*Watchman-Examiner*

In Brazil during the Constitutional Convention of 1933-34, some attention was drawn to the fact that nine graduates of one protestant Christian school were listed among the constituent legislators; at least two of these were counted among the smaller group of outstanding leaders of the Congress, and one of them became the Secretary of Agriculture in the Cabinet of the President of Brazil.—*Missionary Review of the World*



BYOND the 100,000 mark have soared the up-to-date subscriptions to the Union's three magazines. 75,000 of these have been sent in for **ROYAL SERVICE**, many of the orders being rushed in by air mail as pictured above. The vast majority, however, come by regular mail, a very large number being prompt renewals, many others being new subscriptions. By whatever "route" they come there is the sincerest appreciation for every renewal or new subscription at 50c a year for

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