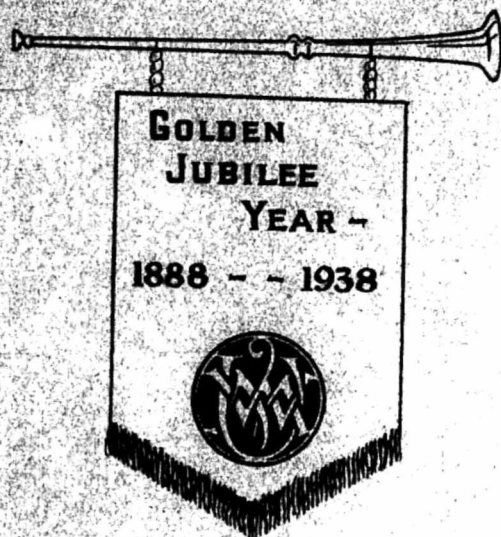


Royal Service

A Call to Prayer

In Preparation for the

Golden Jubilee



A jubilee shall that fiftieth year be unto you.—*Lev. 25:11*

In the day of your gladness . . . ye shall blow the trumpets.—*Num. 10:10*

IN GRATITUDE TO GOD for the rich heritage which is ours as Christians and Baptists and for multiplied blessings upon the work of the past fifty years, Woman's Missionary Union is calling every member to a deeper devotion to Jesus Christ, to a more complete surrender to the guidance of the Holy Spirit and to a higher conception of purpose and loyalty in service that we may enter upon our Jubilee year more vigorous vital followers of Christ and that we may become even more fruitful "laborers together with God" in the years that lie ahead. Accordingly, in the suggested program for each of the next three Seasons of Prayer for Missions—State, Foreign and Home—it has been arranged for an hour to be given to an especially arranged program for united prayer and meditation and for the presentation of plans for individual meditation and prayer for the days that shall follow. Believing that this united effort for the fuller development of our spiritual natures will cause all participating to experience a new consciousness of the purpose, the presence and the power of God the Union urges that every society cooperate and that the local program committees give these Jubilee preparation plans such careful consideration that they may prove effective in the life of the society and of each member. The program for the hour set apart during the season of Prayer for State Missions will be found in this copy of *Royal Service* (pages 7-10).

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SEPTEMBER—The JAPANESE

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How Prayer "Work" in Japan
The Grain Merchant
The Great Bright God of Self Restraint
The Man Who Came to the Rescue
Trials and Triumphs of W.M.U. Work in Japan
Toshiko's Birthday Party
Mrs. Tree Village Receives (Playlet: 6 Women, 1 Child)

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EDITORIAL



POTENT PROPHETIC PREPARATION

Mrs. F. W. Armatrong, President W.M.U.



Every subscriber to ROYAL SERVICE, all of its thousands of readers have looked forward eagerly to this issue of the magazine. Each has been assured that in it she will find much material invaluable to her in personal preparation for the Golden Jubilee and in presenting its preliminary promotion plans. Every leader in W.M.U. life, every member of a society will be moved to study its various articles carefully, to adapt and apply them to the organization in which she works. She will quicken interest and stimulate others to like study. Uniform plans are effective only as they are consistently and conscientiously followed. (See pages 1, 5, 7-10.)

In consideration of its celebration of a half-century of participation in the promotion of denominational missions Woman's Missionary Union planned that the greatest emphasis should be upon the *spiritual*—recognition of the leading of the Spirit in its life and work, deepening of the spiritual life of individual members and organizations, sure foundations for all future activity in utter dependence upon spiritual power promised: "If ye abide in Me . . . ye shall ask what ye will and it shall be done". Surely every member will recognize these purposes as of first importance and will do her utmost to participate in them herself and to share them with others. Prayerful preparation promises power for service in attaining the objectives of the Golden Jubilee.

Prayer is potent preparation. The prayer experiences of our Union, the blessings that are the fruits of our varied prayer plans, blessings to our own lives and to the interests of the Kingdom around the world are sure evidence to us that prayer is powerful. The testimony of our fellow-laborers, the assurance in your own heart that prayer brings power is sufficient reason for the appeal to let prayer have a large place in the preparation for the Golden Jubilee. In other pages (1, 5, 7-10) of this magazine will be found suggestions and helps which, if faithfully followed, will fit each member for better participation in the Jubilee plans. It is our joyous privilege to enter into them and to help others to catch step with us in the very beginning of these plans for a united movement designed to forward the cause of missions, which is the reason for our existence as an organization.

The oneness of heart with which we enter upon these initial plans will determine in large measure our individual participation in all the glowing experiences of the Golden Jubilee. The joint participation of all of us will influence tremendously what the year 1938 will really mean in the life of our Union and in the wide sweep of the missionary program of our denomination in the next half-century. Thus your participation will become truly prophetic preparation. All the days of these remaining months of the year 1937 are fraught with meaning for the nearly six hundred thousand members in the more than thirty-four thousand organizations in Woman's Missionary Union: they are days of preparation, potent and prophetic. For them we must claim the promise and power of our stirring watchword: "Not by might nor by power but by My Spirit", saith the Lord of hosts.



OUR GOLDEN JUBILEE



Southwide Jubilee Chairman: Mrs. George McWilliams, Mo.

CLAIMING the PROMISE of the FATHER

"I thought on my ways and turned my feet unto Thy testimonies".
—Psa. 119:59



The words of Jesus—"Tarry ye in the city till ye be clothed with power from on high"—were not spoken to a group of men and women who had had no knowledge or experience concerning the power of God and His faithfulness in keeping His promises. From their childhood they had heard how God according to His promise had borne the children of Israel up "as on eagles' wings" and had brought them forth from Egypt and had made of them "a kingdom of priests and a holy nation" in the promised land. That terrible day—when darkness enveloped the land, when thunder and lightning played about Calvary and when Christ the Redeemer cried, "It is finished!"—must have called to mind that vivid picture on Sinai when God gave His commandments to their fathers. We recall that so afraid were the people that they besought Moses that he speak to them rather than God, lest they die; and we remember Moses' reply: "Fear not: for God has come to prove you and that His fear may be before you that you sin not". Well must the disciples have realized the connection between the two—the Son of Glory on the cross, a ransom for the sins of the people; the glory of Israel departed and soon Jerusalem, the holy city, to be destroyed! Yes, they knew of the power of God. They had experienced something of that power working through them when they had been sent forth by Christ who gave them power to heal the sick, to cast out demons and to proclaim that the Kingdom of God

was at hand; and when the power seemed to fail them when they could not heal the epileptic boy and wanted to know why, Christ's answer—"This Kind can come out by nothing, save by prayer"—proved that they and not God's power had failed. And now their Lord had risen from the dead, they had had frequent communion with Him and had witnessed His ascension. Surely if ever any group of His followers were equipped to serve Christ with power, this group was. Their joy was full and they must have been eager to tell the story. Yet they were told they must wait till they were clothed with power from on high. That they had learned obedience and the need of communion with God we know, for they stayed at Jerusalem and "continued steadfastly in prayer".

In their joy in His triumph and in the blessings of God upon them these last days, could it be possible that they had forgotten their own weaknesses, their own failures? Could it have been necessary that they should have needed to have these recalled to their minds and to have been reminded of the teachings and the warnings of Christ?

In the Scriptures we learn that "the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in behalf of them whose heart is perfect toward Him"; and so, as *with one accord they continued steadfastly in prayer*, they must have yielded their hearts completely to His control, because the Power came as of a rushing mighty wind and from that day they never faltered though they may have blundered at times. "They who faint

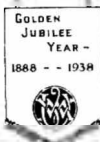
(Concluded on Page 33)



HUNDRED THOUSAND CLUB



UNDERSTAND—STAND under—the NEED



The faith of southern Baptists in the Hundred Thousand Club as a debt-paying proposition has been fully justified. Today we know that the plan faithfully supported will in a short time wipe out the debts on all Southern Baptist Convention causes.

When the Convention met in Washington, D. C., in the spring of 1933, southern Baptists owed the enormous sum of approximately five and one-half million dollars. This burden of debt was having its devastating effect on the work at home and abroad. Our creditors were growing more insistent that payments be made on the debts, and it was absolutely necessary that some effort be made to reduce this mountain of debt. Various suggestions were offered, all of them good, but none seemed sufficient for bringing about the desired end. A committee appointed to consider the whole matter was to report at the Convention, and southern Baptists eagerly awaited the report. It was this committee that proposed the Baptist Hundred Thousand Club, the plan that called for the securing of 100,000 members paying at least \$1 per month (or a minimum of \$12 for a year), every dollar thus secured to be applied on the principal of the debts. After earnest discussion and thoughtful consideration, the plan was endorsed and adopted by the Convention. Through the plan southern Baptists are gradually emerging from under the burden of debt, with the joyful assurance that this plan can lead on to a new day and a new purpose. During the four years of its existence the Baptist Hundred Thousand Club has actually paid \$600,000 on the

debts and, with other substantial reductions, the total indebtedness today is less than \$4,000,000. All of this is most encouraging and we are happy over the progress made. One cannot help but wonder what might have been the result had all our people been enlisted in the plan. And then come the questions: "Why are they not enlisted? Do they really understand the need for cooperation?"

Surely every thinking member of a missionary Baptist church must realize that thousands of dollars are spent annually in paying interest on borrowed money. What could we not do with this amount of money, in sending out new missionaries and in providing needed equipment on all our mission fields? With the payment of our debts this interest money would be saved and could be used for the enlargement of the work at home and abroad. This fact alone should appeal to every Baptist.

The Baptist Hundred Thousand Club is the plan adopted by southern Baptists for paying denominational debts; loyalty to the denomination should call every member to the support of the plan. The plan is within the reach financially of most of our people; all who can should be urged to enroll at once. An enlistment plan should be promoted in every church, a goal set for the enrolling of "Club" members and, with the consciousness of knowing we are on the right track, we should continue on until the job is finished.

In the enlistment plans of W. M. U. there is an opportunity for reaching women and young people and for enrolling them as "Club" members. Through patient persistence and faithful example let us do our best and do it at once—
Mrs. Samuel R. Barnes, Md.

Golden Jubilee Preparation Material to Be Used during Season of Prayer for State Missions

PROGRAM SELF-SEARCHING and PRAYER

Hymn—"Come, We That Love the Lord" (Stanzas 1 and 2)

Remarks by Leader (See leaflet, "Suggestions to the Leader"—Suggestion 1.)

Scripture Readings Setting Forth the Love and Power of God, the Father:

(If possible arrange to read the following responsively; otherwise let one read the whole.)

O Jehovah, our Lord, how excellent is Thy name in all the earth.

What is man that Thou art mindful of him, and the son of man that Thou visitest him?

Through one man sin entered into the world and death through sin, and so death passed unto all men.

In all their affliction He was afflicted and the angel of His presence saved them: in His love and in His pity He redeemed them.

Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

No weapon that is formed against thee shall prosper and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

And I will make them and the places round about My hill a blessing and I will cause the shower to come down in its season; there shall be showers of blessing.

Ask Me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession.

He hath showed His people the power of His works in giving them the heritage of the nations. He hath granted unto us His precious and exceeding great promises, that through these ye may become partakers of the divine nature.

And God is able to make all grace abound unto you that ye, having all sufficiency in everything, may abound unto every good work.

Hymn—"Come, Thou Almighty King" (Stanza 1: hold hymn book open for further stanzas.)

Prayer for a new consciousness of the purpose, the power and the abiding presence of God

Scripture Readings Setting Forth the Love and Promises of Christ, the Son:

(Responsively if possible let the following be read.)

And behold, a voice out of the cloud, saying, This is My beloved Son . . .

hear ye Him.

For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.

All that which the Father giveth Me shall come unto Me and he that cometh to Me I will in no wise cast out.

My Father who hath given them unto Me is greater than all, and no one is able to snatch them out of the Father's hand.

I came that they may have life and may have it abundantly.

I am the light of the world, he that followeth Me shall not walk in the darkness but shall have the light of life.

Peace I leave with you, My peace I give unto you, not as the world giveth give I unto you.

These things have I spoken unto you that My joy may be in you and that your joy may be made full.

These things have I spoken unto you while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things and bring to your remembrance all that I said unto you.

Ye shall receive power when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria and unto the uttermost part of the earth.

Hymn—"Come, Thou Almighty King" (Stanzas 2 and 3)

Period of Silent Prayer, thanking God for the greatest gift of His love—His Son—and for the promise of the Holy Spirit

Leader—Luke 24:44-49; Acts 1:12, 14 with Comments (See leaflet, "Suggestions to the Leader", Suggestion II.)

Talk—The Challenge of a Living Faith (See leaflet by that title.)

Hymn—"Faith of Our Fathers" (Stanzas 1 and 3)

Leader—(See leaflet, "Suggestions to the Leader", Suggestion III.)

Talk—Baptists Adventuring on Faith (See leaflet by that title.)

Leader (Reads John 4:38; 1 Cor. 3:7-9. Presents "Self-Searching Questions" and urges prayerful use of them. Pages 9-10)

Period of Prayer and Meditation:

(First spend two or three minutes in silent meditation, looking unto God. Then have read clearly, distinctly and deliberately the following, with a perceptible pause after each.)

Christ left Heaven and came to earth that He might bring life and immortality to light for me. How much do I know of His message?

Christ lived in a sin-filled world that I might know the love of the Father's heart. Am I so living that those who know me can get any idea of the quality of that love?

Christ so loved me that He gave His life on the cross to purchase my salvation. How much of my life is dedicated to Him? Is my very love for my family and close friends dedicated to my Savior? Are the time and strength I give for them given in His service that they also may know and love and serve Him? Is He first in my life? Would I have Him first in theirs?

Christ rose that I might have a living life-giving Gospel. How much of my time and strength do I give that others may have life and this life-giving Gospel?

Christ ever liveth to make intercession for me. How often and how sincerely do I pray for others?

Christ established His church for the purpose of winning the world to Him. Having accepted His salvation I have a definite share in that task. How loyal am I to my church, its activities and purposes?

"Search me, O Lord, my heart disclose

While I before Thee kneel;

Here in this quiet place of prayer

My inmost self reveal!"

Hymn—"I Am Thine, O Lord"

(Quietly during the singing have distributed copies of the "Self-Searching Questions" to those who may not have copies of "Royal Service".)

—Prepared by Mrs. W. C. James, Jr.
Golden Jubilee Committee Member

Self-Searching Questions for Use in the Days to Follow the Season of Prayer for State Missions

SELF-SEARCHING QUESTIONS

THE leaders of Woman's Missionary Union are praying and planning for a real advance along all lines of W.M.U. work during our Golden Jubilee year (1938) and are hoping that our labor will be of such a character and our work so joined together in the Spirit that no adverse circumstances shall hold southern Baptist women and W.M.U. young people back from doing their full share with each succeeding year as we labor to "build up the walls of Jerusalem" and strive to extend and strengthen the Kingdom of our God

Recognizing the truth in the words of Edwin Markham—

"We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

"Why build these cities glorious
If man unbuilded goes?
In vain we build the work unless
The builder also grows"

—By Permission

It was agreed that a list of self-searching questions with suggested passages of Scripture be assembled and published and that all members be encouraged to use them in a searching of their own hearts, seeking to locate any weaknesses in their personal lives that might possibly retard their spiritual growth and to discover to themselves sources of power they might not realize they possess.

It is earnestly hoped that each W.M.S. and Y.W.A. member will keep a copy of this list of "Self-Searching Questions" in her Bible with a copy of the Calendar of Prayer (or for F.W.A.'s, "Opening the Window Eastward") and, overcoming all obstacles, spend some time each day meditating upon and praying about one or more of them. Time thus spent could prove to be a genuine spiritual experience, enriching the life and giving added joy and power in Kingdom building. (See pages 1, 5, 7-8)

In the Secret of His Presence

"Examine yourselves, whether ye be in the faith; prove your own selves"—11 Cor. 13:5

AS TO PERSONAL FAITH and DEVELOPMENT

1. As I contemplate the perfection of Jesus, do I feel a deep sense of sin and of the need for forgiveness and help?—1 Peter 2:12
2. Do I have ever increasing joy and confidence in Him as Savior?—John 15:11; 11 Tim. 1:12
3. Have I truly submitted myself to Him as Lord of my life?—Luke 6:46-49
4. Am I persistent in the habit of regular communion with God?—Isa. 40:31
 - (a) Do I read, with understanding, His Word daily?—Acts 17:11
 - (b) Do I have a personal prayer time, which I spend alone with Him each day?—Luke 18:1; Matt. 6:5-6
5. Does my religion help me
 - (a) To get a right sense of life's values?—Isa. 55:8-9
 - (b) To have courage to face vital issues in Christian living?—1 Peter 3:13-17
 - (c) To resist temptation?—Eph. 6:10-18
6. Do I study Jesus' life so that I can judge what His reaction would be under all circumstances?—1 Cor. 2:14-16
7. Do I have an ever increasing sensitiveness to the needs of others?—Mark 6:32-37
8. Am I convinced that the teachings of Jesus are adequate to heal the world's ills?—Matt. 11:2-6
9. Do I believe in the ultimate triumph of the Gospel of Jesus?—Phil. 2:9-11
10. What evidence is there in my life that He abides in me and I in Him?—John 15:4-5

MY FAITH in RELATION to OTHERS

1. Does my faith send me forth to serve with joy and power?—11 Thess. 1:11-12
2. Does Christ's Spirit of ministering love constantly motivate my life?—Matt. 20:25-28

Am I

 - (a) Patient and willing in service to the poor, the aged and the unfortunate?—Matt. 25:35-36
 - (b) Free from class, national and race prejudice?—Acts 10:27-28
 - (c) Free from envy and jealousy?—1 Cor. 13:4-5
 - (d) Patient toward criticism?—Eph. 4:31-32; Prov. 15:1

3. Am I deeply concerned about those who do not know Christ—near?—far?—*John 4:35-36; Matt. 9:36*
- (a) What influence have I in leading others to accept Christ?—*1 Cor. 11:1*
- (b) Do I personally try to win souls to Him? If not, why not?—*Psa. 51:12-13; Dan. 12:3*
4. Am I by precept and example helping youth build Christian character
- (a) In the home? The church? The community?—*Deut. 6:7-9*
- (b) Do I have family worship in my home?—*1 Tim. 1:5; 3:14-15*
5. Do I seek to make every contact in life count for Christ, by my manner of life and, where possible, by the spoken word? Family? Social? Recreational? Business? Civic?—*Heb. 6:11-12; Prov. 25:11*

MY FAITHFULNESS

1. As a Church Member

1. What of my sincerity and vitality as a church member?—*Rev. 3:15-16*
2. What contribution do I make to the life of my church?
- (a) Do I pray definitely for it, the pastor and the officers?—*Col. 4:12-13*
- (b) Do I attend its worship services regularly?—*Psa. 26:8*
- (c) Do I encourage others to attend?—*Heb. 10:25*
- (d) What effort do I make to secure new members and to re-enlist inactive ones?—*Micah 4:2*
- (e) Do I contribute to the unity and mutual happiness of the membership?—*Phil. mon 20*
- (f) Do I give to all its causes and how adequately do my gifts express my devotion to Jesus Christ?—*Mark 12:41-42*
3. Do I know what proportion of my income I actually give to the Lord's work and have I ever studied the question of tithing with an open mind and a great desire to know and do the will of God?—*John 7:17-18*
4. In my desire to devote time and interest to the many fine things in life such as Women's Clubs, Parent Teachers' Associations, reading good literature, social contacts etc., do I put Christ and His church with its activities first?—*Matt. 6:33*
5. Am I informed concerning Kingdom affairs? How much time do I spend reading devotional, missionary and other religious literature?—*1 Tim. 4:13*
6. What is my attitude toward and my participation in the whole missionary and educational program of my church?—*Matt. 28:19-20*

II. As a Member of Woman's Missionary Society (or Y.W.A. Member)

1. Do the aims and ideals of the missionary society challenge my enthusiastic and sacrificial support? If not, is the cause with the society or with me?
2. Am I cooperative in spirit . . . willing to yield my preference for the sake of harmony? . . . patient with those who differ from me? . . . a good follower? . . . willing to accept office? . . . conscientious in committee work?
3. Do I attend the monthly program meetings regularly? . . . also the circle meeting?
4. Do I use daily the Calendar of Prayer in *Royal Service*? (or as a Y.W.A. member, "Opening the Window Eastward"?)
5. Is my mission study sincere and thorough?
6. Do I have such an urgent sense of my mission to share with Jesus in bringing in His Kingdom that I plan eagerly to have part in the three Seasons of Prayer and Offering for State, Home and Foreign Missions?
7. Am I, in any sense, responsible for the lack of leaders for our W.M.U. young people's organizations?
8. Does my membership in the missionary society make me a more faithful and fruitful member of my church and is my church a greater spiritual force in the community as well as a greater missionary factor in the world at large because of the work of the missionary society members?

If we are

"Laborers together with God"—*1 Cor. 3:9*

we must

"Give diligence to present ourselves approved unto God, workmen that need not to be ashamed"—*1 Tim. 2:15*

—Prepared by Mrs. W. C. James, 1st
Member Golden Jubilee Committee

Calendar of Prayer September, 1937

Prepared by Mrs. Maud R. McLure, Georgia

"A little spring had lost its way amid
the grass and fern,
A passing stranger scooped a well where
weary men might turn
He walled it in and hung with care
a ladle at its brink"

Topic: The Japanese

1—WEDNESDAY

Pray for Misses Pauline White and—
on furlough—Alberta Steward, educational
work, Bahia, Brazil.

God gave not the spirit of fearfulness, but
of power.—*1 Tim. 1:7*

2—THURSDAY

For Rev. and Mrs. W. W. Lawton (*Ida
Deaver*), emeritus missionaries from China
and (Rev. and Mrs. Wesley W. Lawton,
Je (*Muriel Ramsey*), evangelistic work,
Kaiteng, China.

If I be lifted up . . . will draw all men
—*John 12:32*

3—FRIDAY

For Rev. and Mrs. Hugh P. McCormick
(*Harry Rees*)—on furlough—educational
work, and (Miss Ruth Kersey, nurse, Ok-
lamuse, Nigeria.

Great is Jehovah and mighty in power,
—*Psa. 147:5*

4—SATURDAY

For Dr. and Mrs. R. E. L. Mewshaw
(*Dee Spencer*) and (Miss Charabel Isdell,
medical and evangelistic work, Yangchow,
China.

He that doeth the will of God abideth
forever.—*1 John 2:17*

5—SUNDAY

For all native Japanese Christians
Nations shall come to Thy light.—*Isa. 60:3*

6—MONDAY

For all laborers
Come unto Me, all ye that labor.
—*Matt. 11:28*

7—TUESDAY

For Rev. and Mrs. R. L. Bausum (*Eva
Majors*), boys' work, Kweilin, China.
I am debtor.—*Rom. 1:14*

8—WEDNESDAY

For Rev. and Mrs. J. L. Hart (*Tennessee
Hart*), evangelistic work, Antofagasta, Chile
Also for annual meeting of Woman's Con-
vention, Auxiliary to National Baptist
Convention (*Negro*), meeting in Los An-
geles, Cal.

Jehovah preserveth all them that love
Him.—*Psa. 145:20*

9—THURSDAY

For Dr. and Mrs. R. E. Reddick, medical
and evangelistic work, Wurhow, China.
Now abideth faith, hope, love.

—*1 Cor. 13:13*

10—FRIDAY

For Miss Kathryn Sewell, educational
and evangelistic work, Brjucal, Cuba.
The way of Jehovah is a stronghold to
the upright.—*Prov. 10:29*

11—SATURDAY

For Rev. and Mrs. E. H. Crouch (*Ura
Hallmark*), educational work, and Rev.
Blonnye Foreman, educational and evang-
elistic work, Corrente, Brazil.
Jehovah God is a sun and a shield.
—*Psa. 84:11*

12—SUNDAY

For Rev. and Mrs. A. V. Napier (*Lois
David*), emeritus missionaries from China,
and Conihell and David Napier, Mar-
garet Lund students
Beloved, imitate . . . that which is good.
—*1 John 11*

13—MONDAY

Pray that we may give the Gospel to all
Japanese in the south.
It is the power of God unto salvation.
—*Rom. 1:16*

14—TUESDAY

For Rev. and Mrs. T. B. Stover (*Gene
Buster*), publication and educational work,
Rio de Janeiro, Brazil.
Walk in the light.—*1 John 1:7*

15—WEDNESDAY

For David and Theresa Anderson, Mar-
garet Fund students from China.
I love them that love Me.—*Prov. 8:17*

16—THURSDAY

Pray for Rev. and Mrs. I. V. Larson
(*Edith Davis*), evangelistic work, Tsingtao,
China.
Be ye strong, for your work shall be re-
warded.—*1 Chron. 15:7*

Calendar of Prayer September, 1937

"He thought not of the deed he did,
but judged that toil might drink.
He passed again, and lo! the well,
by summers never dried,
Had cooled ten thousand parching tongues
and saved a life beside".
—Selected

Topic: The Japanese

17—FRIDAY

For Rev. and Mrs. D. C. Whittingbill
(Suzie Taylor), evangelistic work, and
Robert Whittingbill, Margaret Fund stu-
dent
If God is for us, who is against us?
—Rom. 8:31

18—SATURDAY

For Mrs. Maude Burk Dozier—on fur-
lough—educational and evangelistic work,
Fukuoka, Japan
Laborers together with God—1 Cor. 3:9

19—SUNDAY

For Miss Ora Elizabeth Gray, nurse,
Miss Alice Huey and (Rev. and Mrs.
Deaver M. Lawton (Dorothy Dodd), evan-
gelistic work, Laichowfu, China
Walk in love even as Christ also loved you
—Eph. 5:2

20—MONDAY

For new missionaries to Japan
Go ye, therefore, and make disciples of
all nations.—Matt. 28:19

21—TUESDAY

For Rev. and Mrs. C. C. Marriott (Cora
Hues), educational and evangelistic work,
Chinkiang, China, and Cora May Mar-
riott, Margaret Fund student
Put on the whole armor of God.
—Eph. 6:11

22—WEDNESDAY

For Rev. and Mrs. F. W. Taylor (Cora-
lyn Smith) and Mrs. Daisy Cate Fowler,
emeritus missionaries from South America,
and Franklin Fowler, Margaret Fund stu-
dent from Argentina

Blessed be the Lord, who daily beareth
our burdens.—Psa. 68:19

23—THURSDAY

For Miss Ollie Lewellyn, worker among
Chinese, San Antonio, Texas
Whosoever shall call upon the name of the
Lord, shall be saved.—Rom. 10:13

24—FRIDAY

For Rev. and Mrs. W. B. Tipton (Mary
Bryson), literary and evangelistic work,
Shanghai, China
Whatever you do in word or in deed
do all in the name of the Lord Jesus.
—Col. 3:17

25—SATURDAY

For Dr. and Mrs. J. H. Humphrey (Edna
Felt), medical and evangelistic work,
Laichowfu, China
Stand therefore, having girded your loins
with truth.—Eph. 6:14

26—SUNDAY

For Rev. and Mrs. A. S. Gillespie (Pauline
Pittard)—on furlough—evangelistic work,
Kaifeng, China
Let them that love Him be as the sun
when he goeth forth in his might.
—Judges 5:11

27—MONDAY

For our Baptist Christian schools in China
The breath of the Almighty giveth them
understanding.—Job 32:8

28—TUESDAY

For Rev. and Mrs. William Dewey Moore
(Alice Speiden), educational and evan-
gelistic work, Rome, Italy
Thy law is written in my heart
—Psa. 40:5

29—WEDNESDAY

For Mrs. Grace Boyd Sears, educational
work, and Miss Blanche Bradley, nurse,
Pingtu, China
I have loved thee with an everlasting
love.—Jer. 31:3

30—THURSDAY

For Misses Hannah Felt Sallee and Eliza-
beth Hale, Shanghai, China, and Miss F.
Catharine Bryan, Nanking, educational
and evangelistic work
Who is he that will harm you if ye be
zealous of that which is good?
—1 Peter 3:13

†Attended W.M.U. Training School
*Attended Southwestern Training School
xAttended Baptist Bible Institute
§Former Margaret Fund Student

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: The JAPANESE

"In every nation he that feareth Him and worketh righteousness is accepted with Him". The plan of life is different in every nation. God's plan of salvation is the same for all. Pray that God's Word may be read and understood in the "Land of the Rising Sun".

"For Such a Time As This?"

1st Day—Esther 1:1-12
2nd Day—Esther 1:13, 15, 19-22
3rd Day—Esther 2:5-8, 16-18
4th Day—Esther 3:1-15
5th Day—Esther 4:1-17
6th Day—Esther 5:1-14
7th Day—Esther 6:1-14

"Separated unto the Gospel"

15th Day—Rom. 1:1-12
16th Day—Rom. 1:13-25
17th Day—Rom. 2:1-11
18th Day—Rom. 2:12-23
19th Day—Rom. 3:1-18
20th Day—Rom. 3:19-31
21st Day—Rom. 4:1-25

"The Golden Sceptre"

8th Day—Esther 7:1-10
9th Day—Esther 8:1-10
10th Day—Esther 8:11-17
11th Day—Esther 9:1-10
12th Day—Esther 9:11-21
13th Day—Esther 9:22-32
14th Day—Esther 10:1-3; 4:14c

"For the Scripture Saith"

22nd Day—Rom. 5:1-21
23rd Day—Rom. 6:1-15
24th Day—Rom. 6:16-18
25th Day—Rom. 6:19-39
26th Day—Rom. 10:1-21
27th Day—Rom. 12:1-21
28th Day—Rom. 13:1-14
29th Day—Rom. 14:1-13, 16-19
30th Day—Rom. 15:1-13

"Pray Ye"

"Praise God from whom all blessings flow!"

May each member intercede as did David: "Prepare their heart unto Thee"—1 Chron. 29:18.

May they know with David that "Jehovah will prepare their heart, will cause His ear to hear"—Psa. 10:17.

May they heed the call of Isaiah to "prepare the way of the people; . . . lift up an ensign over the people"—Isa. 62:10.

May each member feel appointed as was John the Baptist to "make ready the way of the Lord, make His paths straight"—Matt. 3:3.

May all feel constrained to "publish with the voice of thanksgiving" the promise of Christ: "I go to prepare a place for you . . . and will receive you unto Myself"—John 14:2, 3.

May each personal service and enlistment worker believe that "God sends His angel before . . . to keep . . . to bring into the place . . . prepared!"—Ex. 23:20.

May every W.M.U. organization faithfully prepare for the State Season of Prayer
(Pages 1, 5, 7-10)

BIBLE STUDY

Ella Broadus Robertson, Kentucky

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.

The CRISIS of MISSIONS

Acts 15: 1, 2, 6-14, 19, 22-31 (Study 15:1-23; Gal. 2:1-10)

THE church at Jerusalem was in a great state of excitement. Paul and Barnabas, reporting their travels to the church at Antioch, had evidently made no distinction between Jews and Greeks, never mentioned circumcision and paid small attention to Moses. Good Pharisees, going down to Antioch, were shocked; but the missionaries, directed by God (Gal. 2:2), had appealed for support to the mother church in Jerusalem. Here they come now, asking to be heard. The Pharisees in the church, accustomed to laying down the law, can hardly contain themselves as they see the people listening eagerly. Several spring to their feet and protest. Somebody moves to adjourn and call another meeting later.

A second scene (Gal. 2:1-10) presents a smaller group. James, the brother of the Lord, Peter and John and a few others remain to argue the question through. These thoughtful men understand the great issues at stake. If we are saved by the works of the law, Christ died in vain. If gentiles must become Jewish proselytes as well as Christians, grace is no more grace. By faith in Christ all alike are saved, for He is the fulfilling of the law. One of the Judaizers has slipped into the room. "It would make for peace", he suggests, "if that young Greek fellow Titus, who is going around with Paul, should be circumcised". "Never", cries Paul; "that would be yielding the whole point!" James, Peter and John agree with Paul. They shake hands and bid them Godspeed in their gentile work, reminding them to let the gentile Christians help the poor and needy Jews who still throng to Jerusalem.

The third scene is another public meeting. Peter takes the floor. He recalls his experience in the house of Cornelius and how the Holy Spirit had "made no distinction between us and them". He says it would be working against God to put the yoke of the law upon the gentiles. There is a moment's silence; then Barnabas and Paul are invited to tell more of their adventure: how miracles had been wrought upon gentiles, how they had been persecuted by both Jews and Greeks, but always there had been many to hear the Gospel and believe. Then James quotes Amos, whose words have been fulfilled in the experience of Peter and these other brethren. He proposes to write a letter, which can be shown to the gentile churches, greeting them in the name of Christ and denying responsibility for the Judaizers who would still put Moses on a par with Christ. But a few things are really necessary. There must be no compromise with idolatry; no weakening of the sacredness of marriage; and it will do no harm for them to kill their meat properly, draining out the blood instead of "eating things strangled".

The letter (which sounds much like James) is duly sent by vote of the whole church, and Titus and Judas go with it as special messengers to Antioch, where it brings much comfort. "It seemed good to the Holy Spirit and to us", says the letter. The Spirit had wrought in them the combination of love, generosity and fidelity to Christ. (Read Psalm 85:10.)



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 "Telling You How"

by Miss Juliette Mather, many additional helpful ideas will be gotten from the following suggestions by Mrs. Wilfred C. Tyler of Mississippi:

September! School! Schedules! As boys and girls study, let us study boys and girls. Nothing is more fascinating.

The coming winter's opportunities spread before you like a great challenge. Decide now to go forward in your young people's organizations.

How? By studying Miss Juliette Mather's *Telling You How*. She writes with authority and practical wisdom in these eager "talks with counselors of W.M.U. organizations".

The most effective Y.W.A. counselor I ever knew had never heard of Y.W.A. until she was asked to lead one. Her qualifications were significant—an abiding love for God, an astonishing knowledge of the Bible and a sympathetic love for young women. With a diligent, open mind she mastered Y.W.A. methods in a short time. "Go thou and do likewise" if you are anxious to serve in this world enterprise. Study *Telling You How*, immediately.

Write your state W.M.U. headquarters (address on page 2) for all free literature on W.M.U. young people's work. Read every line concerning it in your 1937 W.M.U. Year Book. Note recent changes and suggestions for the missionary education of our young people. Be systematic. Keep your local situation in mind. Pray. Study. Adapt. Plan.

The correspondence course (1937 W.M.U. Year Book, page 68) will be excellent teacher training for the one selected to lead your circle in this study, provided she has not adequate background for the task. If the teacher is truly a missionary spirit, sympathetic with your local situation and kindled with the possibilities of your boys and girls in Kingdom service, this book will revive fires of missionary enthusiasm.

Chapter 1. Have leaders or prospective leaders relate the beginnings of each unit organization (pages 11-17).

Chapter 2. Localize this discussion. Give state, district and association leaders and plans. Add *The Window of Y.W.A.* to the periodicals listed (page 24). Make future references accordingly (pages 32, 37). Display publications.

Chapter 3. Have at least one Standard of Excellence for demonstration. (See *Wan Chuan—W.M.U. Year Book*, page 33.)

Chapter 4. Demonstrate a "Provoking Program" by your class period. Develop prayer for personalities rather than generalities. Provoke to stewardship. Why don't we have more missionaries? Dollars and cents! "Let's teach our dollars to have more sense".

Chapter 5. How excellent! Inspirational! Practical! Like the author, "keep your head in the stars, but your feet on the ground". A globe is essential. All will respond to the little boy who traveled around the world and came back to say, "I never saw a single boundary". Profit by the superb story telling section.

Chapter 6. "One blazing soul sets another on fire". Have each class member grade herself on the ten qualifications of a leader (page 98). Lindbergh had a character chart in college. Maybe daily grading on Mrs. King's list (page 107) will strengthen you.

Chapter 7. These "odds and ends" can best be interpreted by a third vice president who loves her young people's work. If your W.M.S. has no such officer, elect her now. You need her. Maybe you are one now, reading these lines. Maybe you are a leader of a single unit organization.

I beseech you to study *Telling You How*.

BUSINESS WOMEN'S CIRCLES

Miss Isabelle Coleman, Virginia

SUGGESTIONS

THE very word Japanese suggests color, beauty, daintiness, cherry blossoms, wistaria, iris, twisted pine trees, butterflies and colorful lamps. This September meeting may be held in a member's rock garden, or the meeting place at the church may be decorated distinctive of Japan. Program pages may be written in horizontal lines, Japanese style, with a butterfly sticker on the top. Beautiful posters constructed from magazine pictures featuring Japan and using wall map of Japan (60 cents from Foreign Mission Board, P. O. Box 1595, Richmond, Va.) may be added to series of posters constructed from kodak pictures of southern Baptist work in Japan (sets of 12 or 24 kodak pictures of southern Baptist work in Japan may be secured from Foreign Mission Board for seven cents each or 84 cents a dozen). Catalogue of materials and foreign mission books supplementing this program may be secured merely by writing Foreign Mission Board.

The SECOND KAGAWA

BEFORE I reached Japan I had heard of the ex Buddhist priest, now a student in our Baptist Seminary at Fukuoka. I knew he was a Christian who is planting his life in the slums of Fukuoka, even as Kagawa did in Kobe.

When Sueharu Yoshiwara first settled in the humble residential section of the Sawara Coal Mine near the hills by the sea, this great company was not friendly and resented his contacts with the mining workmen. But, in spite of this expressed disapproval, ten and finally more than seventy-five little children

came to his Christian kindergarten—the Kodomo Sono.

Then a storm came, destroying the homes of these people in this suburb of Fukuoka. Mr. Yoshiwara's home was wrecked too, but he and his wife were not afraid. They knew God had a purpose even in this seeming disaster. He sold the gold cuff-links, that some one had given him as a sin-offering when he was a Buddhist priest, and reinforced his tiny home. He did more. He visited and comforted the heart-sore, sick people in his midst and gave them medicine. For much illness followed the disaster. His ministry quieted and blessed.

The Sawara officials heard of these things and were moved to surrender every previous opposition. More than this, they expressed their approval and cooperation by offering Mr. Yoshiwara land upon which to build a larger and more substantial Good Will Center building—one of iron and concrete—provided he would build immediately. Praising God, this friend of the humble people took all of his treasured heirlooms to the pawn shop—his prized sword 1,000 years old, two famous pictures that his family had cherished for hundreds of years and other treasures that his cultured family had held dear through the generations.

But these were not enough. Trusting God to send the rest, he borrowed 2,000 yen from the bank, and the ground for the new building has been broken. He dreams of 200 little children in the kindergarten, a Bible school, night classes in English Bible, a clinic for the sick, rooms for widows and outcasts, a chapel for daily services. Thirty thousand yen more are needed. By faith this Japanese student in our Baptist Seminary goes forward for Christ in Fukuoka, Japan. (See page 25)

TOPIC: BEAUTIFUL JAPAN

Solo: "Beautiful Japan"

—Introduction: "Beautiful Japanese" (Page 18)

Background: "From Eastern Traditions to Western Civilization" (Page 19)

Religions: "The Religions of the Japanese" (Page 20)

Quartette: "Jesus Shall Reign"

Christianity: "Eighty-Three Years of Missions" (Page 21)

Baptists: "Forty-Seven Years of Baptist Work" (Page 22)

Newscastings: "News Flashes from Japanese Baptists" (Page 23)

Features: "Personalities in the News" (Page 24) —Hymn: "Living for Jesus"

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



At a recent luncheon meeting where a group of women met to discuss plans for the work of an association, the talk turned naturally to local missionary societies. Reaching the uninterested women came up. The group at the luncheon quickly agreed that women who were not deeply interested were soon driven from the society by a dull program. One said, "You cannot expect women to want to attend the meetings when the women on the program get up and mumble at little slips of paper". A very sweet, consecrated woman said recently: "I feel that I cannot sit through another meeting where one woman has the whole program and reads page after page of the mission magazine in a low, whining voice. I could not hear what she read, and there was no sense, pleasure or profit in my sitting there and getting tired out."

Again the realization came that the Program Committee is largely responsible for drawing the women to the missionary meeting or driving them from it. A rule that should be followed is: *Pray, then use imagination; plan, then use industry.*

Surely the committee will pray earnestly for guidance in preparing this program. Then call in imagination to see the program in effect. Next plan, then use industry in working up the plan.

With "Japanese" as our subject for September there is a fine opportunity to add many attractive and eye-catching features. Secure some women in the society, who have complained of the uninteresting meetings, to decorate and arrange the room where the meeting is to

be held. The place where the speakers are to stand may be made to look as much as possible like a Japanese room. Remember that Chinese sit on chairs as we do, but that most Japanese sit on the floor. If the women who take part on the program would wear Japanese costumes, it would lend interest to the program. They may seat themselves in the Japanese room and rise to speak, or they may enter the room of meeting at the close of the devotional period. The leader or president may beckon them to the front, greet them as distinguished visitors and request them to tell of their country.

The first one may tell of the Japanese love of beauty, show a bowl with flowers arranged after the Japanese style etc. She should use material under headings "Beautiful Japanese", "From Eastern Traditions to Western Civilization" and "The Religions of Japanese" (pages 19-21).

The next visitor may give a summary of "Eighty-three Years of Missions" and "Forty-seven Years of Southern Baptist Missions" (pages 21-23).

The third visitor should tell of "Three Friends in Japan", using "A Deacon's Wife", "A Girl Who Sold Herself" and "An Ex-Buddhist Preacher" (pages 24-25).

The leader may then tell of "Japanese in the Southland" (page 25). Some one from the audience may ask the visitors to tell of recent news of our own work in Japan, culling out material given in "News Flashes" and "Doll Ambassadors" (pages 23, 26).

This may prove too long, and if any part must be omitted let it be descriptions of Japan. Most people know of the beauties of these islands. The character of the people, our mission work and the individuals reached are the things we need to hear.

At the close of the meeting, invite the women to come up and meet the visitors from Japan. Some G.A.'s might serve tea. A table bearing objects made in Japan would be interesting. So many of the things we use daily come from there that the display may consist of samples of china, vases, toys etc. Japan's industry is filling our stores and homes.



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. Creasman, Tennessee

THEME for YEAR: "In His Name among All Nations, Beginning at Jerusalem"

TOPIC for MONTH: The JAPANESE

Hymn for Year — Watchword for Year
Bible Study—"The Crisis of Missions"—Acts 15:1-2, 6-14, 19, 22-31 (Page 14)
Prayer for the guidance of the Holy Spirit in every crisis in our missionary work
Hymn—Guide Me, O Thou Great Jehovah — Beautiful Japanese
From Eastern Traditions to Western Civilization
The Religions of the Japanese — Hymn—O Zion, Haste
Eighty-Three Years of Missions
Forty-Seven Years of Southern Baptist Missions
Prayer thanking God for all that has been achieved for Christ in Japan and praying His blessings on our present work
News Flashes from Japanese Baptists — Personalities in the News
Japanese in the Southland — Doll Ambassadors
Hymn—We've a Story to Tell to the Nations
Prayer that we may do our utmost for the salvation of the Japanese in America and Japan

BEAUTIFUL JAPANESE

"Off the coast of Asia, 'mid the mighty ocean
Lies the Island Kingdom, strangely fair and bright;
Ere the rising sunbeams touch the Asian highlands.
All her isles are glowing in the morning light.
First to catch the radiance of a brighter sunrise,
Islands of the morning, beautiful Japan!"



fragrance and loveliness. She is beautiful for her works of art—pictures, pagodas and temples.

This poem, set to music by Mrs. Harvey Clarke, one of our missionaries of Japan who passed away several years ago, has been sung so often in our hearing that we can scarcely say Japan without the prefix "beautiful". Certainly Japan deserves to be called "beautiful". She is beautiful for her mountains "clad in perennial green, in autumn splashed with brilliant red". She is beautiful for her hundreds of miles of coasts washed by the sapphire seas. She is beautiful for her flowers—cherry blossoms, plum blossoms, chrysanthemums, azaleas, wistarias and many others which lend enchantment on every hand and make her fields, homes and gardens resplendent with color,

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In beautiful Japan live the beautiful Japanese. Yes, in many respects the word "beautiful" can be applied to the Japanese people as well as to their land. Physically they are clean and attractive; mentally they are alert and quick to learn; and in disposition they are pleasant, cheerful and perhaps the most polite people in the world. An encyclopedia sums up the mental and moral characteristics of the Japanese as follows: "Patience and persistence combined with cheerfulness, a certain versatility and quick wittedness, enterprise and originality, together with unexcelled powers of imitation, as well as progressiveness, industry, artistic sense, humor, cleanliness, politeness, honor, bravery, kindness, calmness and ability to conceal the emotions". Loyalty to country and filial piety are perhaps the racial traits of character that have the greatest influence on Japanese life.

Along with the beauty of the Japanese country are natural conditions which make her one of the most treacherous lands in the world. She has fifty-one active volcanoes and has been known to have as many as five hundred earthquakes in one year. The Japanese people are like their land—a mixture of things to admire and things to deplore. Along with their beautiful characteristics are some that are anything but beautiful. Along with their virtues are faults which make us almost forget about their good points. Their intellectual attainments have produced a national conceit which has made them overbearing in their attitude toward other peoples. Their military success has kindled unholy ambitions. Their loyalty to their country has developed into a nationalism that is selfish and ruthless and forgetful of the rights of other nations. However, in all these things Japanese are not much different from other peoples, and we wonder if she did not learn some of her imperialism from the western nations whose civilization she has assimilated.

We often associate Japan with China and think of the peoples of the two lands as being very similar. It is true that they both belong to the yellow race, and there are physical traits and national customs which to those of other races seem much alike. However, in most of their characteristics they are two distinct peoples, of decided contrasts in disposition and mental attitude. The Chinese may not be as bright intellectually but are more dependable. They are not as nationally ambitious, but neither are they as militaristic. They are not as assimilative and progressive, but neither are they as treacherous. The International Encyclopedia says: "From the Chinese and some other Mongolian peoples the Japanese differ in the freedom accorded to women from remotest times down to the present day, their less altruistic ethical system, their high estimation of the warrior and their appreciation of man as a means of national advancement, their national virility and their power to respond to and accept facts of modern social and historical evolution". One writer, contrasting China and Japan, says: "The keynote of Japan is solidarity, with the individual nothing and the nation everything, while the keynote of China is individualism. The Chinese are individually strong but collectively weak. The ambition of the Chinese is to advance personal interests. The ambition of the Japanese is that their country shall be recognized as a world power". The ruling slogan of Japanese life is: "Japan must have a place in the sun!"

In our year's parade of the races it is the Japanese who are passing by this month. As we go further into the study of these interesting people and our missionary work among them let us pray that we may help them to find a place in the Kingdom of the Sun of Righteousness.

From EASTERN TRADITIONS to WESTERN CIVILIZATION

ALL of Japanese history before 500 A.D. is to be classed as legendary. The story told of the founding of the empire is that Amaterasu, the Sun Goddess, gave

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the land to her grandson who ascended to the throne on February 11, 660 B.C., as Japan's first emperor and from whom her present emperor is said to be a descendant. But all of this is purely legendary. Authentic history began in the sixth century A.D. when the Chinese and Koreans entered the land, taking with them literature, customs, religion etc. True to her assimilative nature Japan absorbed into her national life all that the foreigners brought, and for about five centuries great strides were made in eastern civilization.

Japan's first touch with western civilization was in the twelfth century, when the Portuguese entered the land and carried on extensive trade with the Japanese. With these traders went Catholic missionaries who won many converts and might have made Japan Catholic had not the people become alarmed over the advance of a new religion from the west and decided to drive the foreigners and their religion from the land. With this expulsion the doors of Japan were closed and she became an isolated nation. For over four hundred years the Japanese lived to themselves, satisfied with their eastern traditions and knowing nothing of the advantages of western civilization.

Then, in 1850, the long closed doors of Japan opened. The story of the coming of Admiral Perry to Japan and of the negotiations of a treaty whereby the empire was opened to the United States and the world for trade is too well known to be repeated here. That event was the greatest in Japanese history, for it meant the beginning of a new day for Japan. For the Japanese to learn of a civilization better than theirs meant their beginning at once to make that civilization their own. So Japanese students began going to American and European universities. Everything that other countries had that seemed good Japan borrowed and assimilated. She very quickly abandoned eastern traditions for western civilization.

The rapidity of Japan's change and development has been the startling phenomenon of the age. One writer gives the following picture of the change which has taken place since 1850: "A nation that had never heard of steam as a motive power is now gridironed with thousands of miles of railways and is sending its merchant marine to the most distant lands. A nation that knew nothing of electricity uses telegraph, telephone, radio, trolley cars and motors of every kind. From small coasting junks to large ocean steamers, from hand looms to improved machinery, from sedan chair to railroad train, from swords to machine guns and battleships, from a burning rag in a saucer of bean oil to the brilliance of electric lights, from memorizing Confucian classics to the study of modern science, from national insignificance to world power—and all this within one-half dozen decades, leaping as it were at a bound over stages of development which other nations spent many weary centuries in traversing—this is the amazing achievement of Japan". In the words of Mrs. Clarke's beautiful song:

"Like a youthful giant she is leaping onward,
Gathering up the spoils of ev'ry age and clime;
She has caught the vision of a greater future
And would fain outstrip the very march of time".

The RELIGIONS of the JAPANESE

IT IS STRANGE but true that, while Japan has been eager to take all the good things that western nations have had to offer, she has passed by the greatest thing—Christianity. As Mrs. Farmer says in her lovely book on Japan, "The Gate of Asia": "Having taken so much that is good—educationally and materially—from western civilization, she still holds on to the empty and deceitful superstitions of her heathen religion".

The only really native religion of Japan is Shintoism, and it is doubtful if it should be called a religion. In fact Mrs. Farmer tells us that it has rather recently

been declared officially not to be a religion at all but a cult of patriotism. "Shinto" means "the way of the gods". "This cult has no creed, no doctrinal system, no moral code, no priests and no images in its 163,871 temples and shrines. However, it has nearly 14,000 gods before whom certain offerings are made and certain prayers are addressed from time to time. It appears to be a mild kind of ancestral and hero worship which has come down from primitive times".

Buddhism was brought into Japan by the Chinese early in the sixth century. Its gilded images and its gorgeous temples and ritual appealed to the Japanese mind, and the new religion became very popular. By the year 621 it was proclaimed to be the established religion. Priests were sent to China to study, and these on their return brought with them new literature, new sects and new ideas which soon began to blossom out into other new sects in Japan. Mrs. Farmer says that there are today approximately fifty-six sects of Buddhism with 54,000 priests and 46,000,000 adherents.

When Japan was opened to the western world Buddhism was in a state of decay and corruption. But in recent years, as Christianity has advanced, there has been a revival of Buddhism. The Buddhist priests, seeing the superiority of Christian methods of work, are imitating them in an effort to revive their own religion. Mrs. Farmer tells us that they are having Sunday schools and young people's organizations and even borrow our Christian hymns, changing the words to suit themselves, as "What a Friend We have in Buddha", "Onward Buddhist Soldiers" etc.

Every effort is made on the part of the Buddhists to oppose the advance of Christianity. Such statements as the following are given out: "Japan has her religion and needs no new religion from the west"; "Christianity is woefully lacking in its teachings of loyalty and filial piety and is therefore dangerous to the state"; "The throne of our emperor, Sun of Heaven, will be shattered if Christianity holds sway".

How tragic it is that modern Japan still clings to these religions that have no power to uplift or spiritualize her national life! Thousands of people, seeing the futility of such religions to satisfy the soul and to minister to the spiritual needs of the country have turned away from heathenism and, knowing of nothing better to substitute, have become atheists. As we study the appalling religious conditions of Japan we realize that

"What she needs is Jesus and His Holy Spirit!
Only Christ can guide thee, beautiful Japan".

EIGHTY-THREE YEARS of MISSIONS

[[OW wonderful is the Spirit of Christ, that makes His followers always eager to find new people to whom they may tell the glorious news of His love! This spirit outruns the greed of trade seekers. Such a spirit was demonstrated in the opening of Japan, for on Commodore Perry's boat was one who had no thought for the opening of new trade ports or for the making of treaties to pour gold into the coffers of men and nations, but in whose soul burned the desire to find new people to whom he could preach the Gospel of Christ. This was Jonathan Goble, a Baptist preacher, on that expedition because he hoped that the opening of Japan would mean the opening of an opportunity to give Christ to the Japanese. Perry's interpreter, S. Wells Williams of China, was also an earnest Christian and, therefore, more concerned about the possibility of opening Japan to Christian missions than to world commerce.

However, missionary work in Japan did not begin at once. Jonathan Goble decided that it was not wise to remain in Japan at that time, so it was not until 1859 that the first Christian missionaries began work there. Rev. J. Liggins and

C. M. Williams, of the Protestant Episcopal denomination, were the first to open up work. These were followed by representatives of other denominations. Jonathan Goble, after traveling extensively in the United States and England trying to arouse interest in Japan missions, returned to that country as a missionary in 1860. He translated the Gospel of Matthew into the Japanese language. This is said to be the first translation of Scripture to be published in Japan. Just twenty years after Perry's first visit to the islands the first Japanese Christian church was organized with eleven members.

All of this time the edict against Christianity, which four hundred years before had driven all Christians from the land, had remained on the official bulletin boards of the country. But on February 13, 1873, a decree was issued officially ordering that these edicts be removed. At that time, after fourteen years of missionary work, there were only fifteen converts. But splendid preparation for future work had been made. The people no longer regarded Christianity with horror and aversion but were ready to listen to the Word as brought to them by the missionaries.

Mrs. Farmer divides the eighty-three years of Christian development in Japan into four periods:

- (1) 1859-1879 period of preparation and seed sowing
- (2) 1879-1889 period of popularity and rapid advance
- (3) 1889-1900 period of anti-foreign reaction
- (4) 1900- period of natural and normal growth.

After eighty-three years of missionary work there are something over 200,000 members of evangelical churches in Japan. As compared with the 60,000,000 still to be won this seems a very small number and progress very slow. However, we can rejoice because Christians are having more influence in Japan than their number would indicate. Many of the leading Japanese are Christians, and Christian influence is being felt in the life of the nation. Mrs. Farmer cites us to the following editorial in a Tokyo newspaper to show how Japanese thinkers measure the influence of Christianity: "No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideals and backward customs and put her on the path of progress and higher culture". How important it is that this progressive nation, foremost of eastern countries, shall become truly Christian!

"At the gates of Asia, foremost of her nations
God has set these people in His wondrous plan.
China's teeming myriads and Korea's millions
Wait for her to lead them to the Son of Man.
Rise to meet thy mission, haste to claim thy calling,
Hail His coming Kingdom, beautiful Japan".

FORTY-SEVEN YEARS of BAPTIST WORK

SOUTHERN BAPTISTS just missed being among the first to enter Japan for missionary work. Jonathan Goble, soon after Perry's expedition, made a missionary tour of America on behalf of Japan and interested southern Baptists to such an extent that they planned to send missionaries to the newly opened land at once. Four were appointed and sailed for Japan in August, 1860. But the ship on which they sailed was lost at sea, so these first missionaries never reached the Sunrise Kingdom. This seems to have discouraged southern Baptists, for it was nearly thirty years (1889) before other missionaries were sent to Japan. Already we had had work in China for fifty-four years, in Africa for forty, in Italy for twenty and in Brazil for six. Our first missionaries to reach Japan were Dr. and Mrs. J. W. McCollum and Dr. and Mrs. J. A. Brunson. Two years

later the Brunsons came home and Dr. and Mrs. E. N. Walne joined the McCollums.

Due to the delay in starting the work, our southern Baptist missionaries missed the period of popularity and rapid advance of Christianity, arriving in Japan just at the beginning of the period when the work was the hardest. So, from the very beginning, our missionary work in Japan has been difficult and progress slow. However on October 4, 1893, only a year after the arrival of the Walnes, the first southern Baptist church in Japan was organized. It was not until nine years later that a second church was organized. But as years have passed and other missionaries have gone out and many lives have been given in sacrificial service, other churches have been organized and the work has gone slowly but steadily forward. We now have nineteen churches, with a total membership of 2781. These baptized last year 153. Our working force now consists of fourteen foreign missionaries and twenty-one native workers. What a small number among Japan's sixty millions!

An outstanding achievement of missionary work in Japan has been the establishment of two schools: Seinan Gakuin for boys, located at Fukuoka; and Seinan Jo Gakuin for girls, located at Kokura. These had last year a student body totaling about 1500. In connection with the boys' school is the Seminary, which had ten students last year. Besides these we have seven kindergartens, with 250 in attendance. Other helpful features of the work are: a Good Will Center, located at Tobata; and a Youth Center, which does work among the students at Tokyo.

NEWS FLASHES from JAPANESE BAPTISTS

(These may be clipped and given to different members to be read, or they may be given by one speaker in imitation of the radio news broadcast. This information was gleaned from the report from Japan as given in the 1937 minutes of the S.B.C.)

In January of last year 81 students of the girls' school were baptized after evangelistic services at which 106 of the 586 students made professions of faith and 100, already Christians, re-dedicated their lives.

In 1936 the wife of a prominent Japanese government officer was baptized into one of the Tokyo churches; afterward the husband, too, accepted Christ. Both of them became not only regular attendants at the church but also dynamic witnesses and soul winners.

In 1936 a new missionary, Miss Alma Graves, was sent to Japan. Our missionaries are much encouraged by her arrival but remind us that even with the reinforcements sent during the last few years the force of workers is only one-half the size of the workers ten years ago, with three almost ready for retirement.

At the annual Western Baptist Convention meeting in March it was decided to send an evangelist to work among the constantly increasing Japanese population of Manchukuo. The veteran pastor, Amano of Hiroshima, has been chosen for this work.

The Japanese churches are working toward self-support. Five of them are self-supporting now and a campaign to achieve financial independence in all the churches within six years has been launched.

Seinan Gakuin celebrated on May 11 the twentieth anniversary of its found-

ing by the late Dr. C. K. Dozier. A high point of the celebration was the inauguration of a five-year campaign to raise money for the erection of better buildings.

The girls of Seinan Jo Gakuin are doing outstanding missionary work. Sunday morning worship attendance averages 200, prayer meeting 50, while 250 of the girls belong to the Y.W.A. The girls carry on many forms of Christian social service. In December the Day of Prayer was observed and the offering given to home missions and the Good Will Center. Later an annual collection of money was taken—Salvation Army pot style—part was used for the poor of the city, part for evangelistic work in Manchukuo and some sent to China to two Chinese Christian schools with the request that it be used for needy Chinese people.

Miss Naomi Schell got back from furlough to her Good Will Center in Tobata to find a kindergarten started in her absence. She says: "I came back to find a kindergarten started but no trained teachers. Please send us some one to train teachers".

Dr. W. Harvey Clarke, though still vigorous, retired in 1936 after 38 years of consecrated and fruitful service. "He will be remembered probably not so much for any particular piece of work as for his personality and its imprint on many lives".

Mr. and Mrs. Hermon Ray have taken charge of our student work at Tokyo. A Youth Center has been opened to minister to the spiritual needs of the students of that great intellectual center.

Dr. Walne, the third man to represent southern Baptists in Japan, died in October 1936 in Berkeley, California. He gave forty-four years of service in Japan, retiring in 1934 on account of ill health. Perhaps his most memorable achievement was the establishing of the publication work, in which he won outstanding success.

PERSONALITIES in the NEWS

THOSE who broadcast news over the radio often give us what they call "Personalities in the News". As we study the report of our Japanese Mission for this year we find some most interesting personality stories. Let us listen while these are broadcast.

A Deacon's Wife

In the Tomie Church—located on an island in the Japanese Sea, fifty miles from Nagasaki—is a most faithful wife of a deacon. Though this church had no pastor last year they had morning prayer meetings every day for months. During vacation time a young pastor from the Seminary lived on the island and assisted with the work. But when there was no preacher to take charge of the services a certain deacon conducted them, and it is his wife who makes this personality story. She is not a highly educated woman—cannot read the Chinese characters of which the Japanese language is composed. But she has committed to memory many parts of the Bible and is learning to read the simple Japanese syllable writing. This she is doing that she may be able to be more effective in her personal work. She has been called a "second pastor", and she deserves the title, for most of the baptisms of the past two years in her church have been the result of her earnest work.

A Girl Who Sold Herself

"One of Seinan Jo Gakuin's fourteen-year-old girls consented to let her mother sell her to a geisha establishment because of family circumstances, with the assurance that through this sacrifice her younger brother could be given a high school education. The Baptist Good Will Center at Tobata, the Students' Association of Seinan and the Mothers' Association of Seinan gave the sufficient money, and this lovely, talented girl was 'bought back' into freedom after a few months spent in the training school for geisha. She is living in the home of the pastor of the school church and is attending school again".

An Ex-Buddhist Preacher

A Seminary student of outstanding interest is Mr. Yoshiwara. He was for sometime a student in the boys' school, and he left there to become a Buddhist preacher. After several very prosperous years in this position, he found that he could not escape the Christian teaching he had received at Seinan Gakuin and so came back to become a Christian and to prepare himself for the Christian ministry. Times were hard. He was jobless and had a family. His wife, still a Buddhist, was unsympathetic. A Sunday school class in America heard of him and began to send small sums to help him. The wife—touched by such love, that reached across a continent and an ocean, and the love of others near at hand—gave her life to Christ. Astonished by her new joy, she said to her husband: "If you have known this all the time, why haven't you been doing more about it?" Together they agreed to go and live and work in a poverty-stricken, mining village on the edge of Fukuoka. So while this ex-Buddhist preacher is getting his Seminary training he and his wife are making their home a center of Christian light in this village, for within its walls they conduct a kindergarten, a day nursery and a Sunday school. (See page 16.)

JAPANESE in the SOUTHLAND

THE 1930 census gave the Japanese population of the United States as 138,834.

Most of these were in the western states, over 97,000 being in California. In all southern states together there were only 2,817. The largest number in any one state was 879 in Arizona, while Illinois and Texas each had over 500. So it is easily seen why southern Baptists have no organized home mission work among Japanese.

However, word comes to us of some contacts made by southern Baptists with their Japanese neighbors. For several years the Central Baptist Church of Clovis, New Mexico, has done a great work through a Japanese Mission Sunday School. In this way they are carrying the Gospel message to practically every one of this nationality at Clovis. Several have been won to Christ. Much interest is shown by others. The weekly attendance is practically one hundred per cent.

Sometime ago the Woman's Missionary Society of Baton Rouge was having a program on Japan and wrote to the Japanese consul at New Orleans, asking for some literature and pictures. The consul replied courteously, sending the illustrated literature and expressing a desire to speak before the society on the subject of Christian missions. The women appealed to Dr. Bristow of the New Orleans Baptist Hospital to find out whether the consul's attitude toward Christianity was friendly or unfriendly, for they had very naturally supposed that he was a non-Christian. It happened that the consul and Dr. Bristow were good friends. So Dr. Bristow joyfully informed the Baton Rouge women that Consul Yuki Sato was a devout Christian, a Methodist and a product of Christian missionary work in Japan. The two friends went together to Baton Rouge where the Japanese Christian spoke in the First Baptist Church, giving a fine lecture, illustrated with moving pictures in colors. The women of Baton Rouge found him to be a most

delightful personality and learned that he was a world figure, having represented his country in seven different foreign embassies.

This is just one illustration of how, when we come in contact with Japanese, we are delighted with them and become more and more desirous that these people of such keen intellect and charm of person should be won to Christ and all of their gifts enlisted in His service. We have no organized home mission work for Japanese but doubtless many who use this program have Japanese neighbors. It is the privilege of such to be missionaries to these neighbors, not only telling them of Jesus but also showing the Christian attitude toward them. The story is told that once a Japanese student was invited to an American home to spend several days. At the end of the visit the Japanese visitor said to her hostess, "You seem to have no god in your home". What a rebuke was this to what was supposed to be a Christian American home! Let us be sure that the Japanese guests in our country see Jesus in our homes, in our churches and in our lives.

DOLL AMBASSADORS

When Kagawa visited America, among those who interviewed him was Mrs. A. B. Brown of Georgia. She asked him not for his views about government, war and politics, but for a message for the Baptist boys and girls of Georgia. She says that in response to her request he first pondered a moment, then with a smile on his face and light in his eyes, said: "Several years ago I remember the 'Doll Ambassadors' which were sent from America to Japan. A 'Doll Ambassador' was delivered to each school in the many cities of Japan. And we liked those dolls very much. Everywhere there are now American dolls in Japanese schools. We love these blue-eyed dolls of America very much. 'Doll Ambassadors' of America please us, so we send our Japanese dolls as 'Ambassadors' to this country. I know they are real 'Ambassadors'—those 'Doll Ambassadors'. We want to have real peace".

When Mrs. Brown told the story of this interview in the *Christian Index*, she said: "I was so impressed by what he said that I almost forgot to thank him for that message. Just think of it! The greatest Japanese Christian today implying that the most permanent peace—the 'real peace'—can come through friendly gestures like that. Children who exchange dolls will not want to war against one another".

This is something for us to think about. We need to follow the example of the American school children and send expressions of love and good will to Japan. And we know that the very best expression of love we can send is the missionary of the Cross who will express not only our love but also the greater love of God, who can save them from their sins and make them in person and in character—"beautiful Japanese".

QUESTIONS for REVIEW and DISCUSSION

1. Tell something of the beauties of Japan.
2. Mention some of the beautiful characteristics of the Japanese.
3. Compare the Japanese with the Chinese.
4. Discuss the rapid development of Japan since 1850.
5. Tell something of the religions of Japan.
6. Give the four periods of Christian development in the eighty-three years of missionary work.
7. Who were southern Baptists' first missionaries to work in Japan?
8. Tell something of the development of southern Baptist work in Japan.
9. Give some interesting items of news about our work in Japan.

10. How many Japanese live in America?
11. How many Japanese live in the southland?
12. How can we prove ourselves good neighbors to the Japanese in America and in Japan?

REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Paper
Report of Foreign Mission Board for 1937	
The Course of Christian Missions.....	W. O. Carver
At the Gate of Asia.....	Foy Johnson Farmer

PERFORATED PAGES

Pages 7-8 and 9-10 are perforated for a definite purpose. Leaders of the program as set forth on pages 7-8 will need your copy of these pages in order to have the responsive reading more easily done. If pages 9-10 are kept in your Bible for daily meditation you will be carrying out one of the chief suggestions made on page 5. Detach these perforated pages, please, sharing and personally using them.

"In the Days of Thy Youth"

FRANCES JONES thus remembered her Creator and the commission to Christians. Baptized as a girl of twelve by her distinguished father, Dr. E. Pendleton Jones, graduating from Westhampton College of the University of Richmond in 1924, teaching Latin and French for five years, receiving in 1932 the degree as a registered nurse from Johns Hopkins Hospital she went forth in the spring of 1936 as an S.B.C. missionary to the hospital in Ogbomoso, Nigeria. Surely she remembered her Creator in the days of her youth!

Even so did the Great Physician remember her, for He has promoted her to Heaven after only fourteen months of service in the land where as a child He sojourned with His parents. It is easy to believe that His comforting presence abides now with Frances' mother even as with the widow of Nain. Deeply does Woman's Missionary Union also sympathize with Mrs. Jones, her entire family and with the Nigerian Mission.

MUCILLE REAGAN of the same Nigerian Mission followed Frances very shortly to the Heavenly Home. To her mother and other relatives and to the doubly bereft mission the sincerest sympathy is extended. Especially great is the loss to the educational work at Lagos, where Miss Reagan devotedly gave her well trained mind in behalf of Nigerian youth.

Born and reared in Texas, she received in 1919 her bachelor's degree from Baylor University. After graduation from Southwestern Theological Seminary at Fort Worth, she was appointed to educational and evangelistic work at Lagos. In one of her rather recent circular letters she said: "We want to thank you for joining us in prayer which God has so graciously answered. We are happy to tell you that more than fourteen pupils accepted the Lord in the daily Bible classes during the past month. Pray that the Lord will make us faithful witnesses". Certainly God answered that prayer, for she was "faithful unto death" beyond which is her "crown of life".



OUR YOUNG PEOPLE



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

SEPTEMBER'S SUMMARY for COUNSELORS and DIRECTORS



Suppose we look at a summary of September activities which summon the successful attention of counselors and W.M.U. young people's directors?

How does the Standard of Excellence record of each W.M.U. young people's organization read now? The fourth and last quarter of 1937 begins in October. Have you a satisfied feeling about your achievements so far? What needs especial effort to really reach the A-1 distinction? Discuss these matters with your members; point out the weaknesses; and remind committees which are responsible for this and for that feature of missionary education activity.

Sustain all the summer enthusiasm as school days begin. Settle on the best time for your meeting, considering school activities, then stay regularly with that time. If you change for an extra basket ball game you bump into a glee club practice; decide on the best day and hour for every one and let that day and hour be known. Talk to school teachers and principals and ask their help in protecting this time for missionary education. Mothers will rearrange music and reading lessons if necessary provided counselor and director will help them understand that this adjustment will be appreciated because comparatively this was the best meeting time for all the other members: a personal visit will help greatly in this.

Stewardship Night should come before the Every Member Canvass. Are you getting everything delightfully planned for this gracious occasion? See suggestions in the 1937 W.M.U. Year Book (page 58) and in the pink leaflet on "Plans for Education of Young People in Stewardship of Possessions" (distributed free through state

W.M.U. headquarters and no doubt in hands of W.M.S. stewardship chairman and counselor); also see September numbers of *World Comrades* and *The Window of Y.W.A.* Include representation from all the W.M.U. young people's organizations on this program. Plan with the pastor for inviting the entire congregation and all the church friends to this evening's service. This should be the culmination of the study and investigation which the members of the organizations have been doing regarding tithing and should mean much in the stewardship life of each church.

Subscriptions should be taken during September to *World Comrades* and *The Window of Y.W.A.* With the equipping for school work it is logical to equip for missionary education also; do not overlook this opportune time to send in many subscriptions. New families have come into your town who perhaps do not realize the value of these magazines; inform them carefully, showing samples of the magazines that they may see their worth.

Season of Prayer for State Missions introduces the "Call to Prayer and Self-Searching" preparation for the Golden Jubilee. In August *World Comrades* and *The Window of Y.W.A.*, Mrs. McWilliams—chairman of the Golden Jubilee Committee—wrote about the selection of a Golden Jubilee chairman in each missionary education organization. Have you selected yours in Sunbeam Band, in Girls' Auxiliary, in Royal Ambassador Chapter, in Young Woman's Auxiliary? Each organization needs its Golden Jubilee chairman. The "Call to Prayer and Self-Searching" will be found in *The Window of Y.W.A.* as in *Royal Service*; an adaptation to the intermediate boy and girl will be found in September *World Comrades*. These are to be included in the state mission prayer program according to the plans of your state (or by a special program for this Golden Jubilee preparation, if the state mission prayer program time cannot be extended to include this quiet meditation). Sunbeams and Junior G.A.'s and R.A.'s should be told about this preparation by counselor or Golden Jubilee chairman and will share in it by a prayer for all to be really ready to enter into the observance of this holy year.

September seems to be a busy month, doesn't it?



COLLEGE Y. W. A.



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



With September comes the annual migration of young people from home to college. For some this will be the freshman year, for others it will be more or less a repetition of past experiences on the college campus. What can the local missionary society at the home end—and at the college end—do to make this college year valuable to the college girl's Kingdom interests?

Perhaps the pastor will recognize the going-away young people at a Sunday service; surely the W.M.S. with its fostering love can have a good-bye party for the Y.W.A.'s, going from your church to college. Plan this so merrily that those young women who want to go but cannot do it this year will not feel hurt but will rejoice with those who go. Invitations written on little trunks, decorations of school pennants, school songs and schoolroom games with quizzes of various sorts will beguile the evening. Close with a message by the pastor or other earnest friend pointing out the necessity for church loyalty, for missionary organization zeal on the campus, also challenging the young people at home to fill up the places left vacant.

Let the W.M.S. urge every mother of a college-going daughter to talk with that daughter about entering into the Ann Hasseltine (College) Y.W.A. on her campus. Let the Literature Committee be sure that a subscription to *The Window of Y.W.A.* is sent in early for each daughter: (subscription is only 75c for the college year of nine months; order from "The Window of Y.W.A.", 1111 Comer Bldg., Birmingham, Ala.) Let mother and daughter covenant to follow the prayer calendar daily, "though sundered far by faith 'to meet around one common mercy seat'." If the mother of any one or several young women going from the Y.W.A. is not a devoted missionary-hearted mother, let

the counselor talk to that young woman in the mother's place. It will be a tragedy for any young woman to lose four years from the missionary development which the College Y.W.A. provides; start your young women away from home ready to enter into the Y.W.A. of the campus to which they go.

Send the names of your young women to the pastor or the president of the W.M.S. of the college church so that they can be definitely watching to welcome them by name.

For while the good-byes are being said, welcome is being made ready at the college end. Y.W.A. members will be eager to greet and help new young women in their registration and to escort them to church and Y.W.A. meetings. The first days are of strategic importance, because habits of church and denominational organization attendance are quickly formed. The young woman, who enters at once into the worship and missionary activities known and loved at home, is more than likely to continue in unbroken allegiance through all her college experience; she who omits these from her first weeks finds it difficult to rearrange her schedule for them later. The Ann Hasseltine Y.W.A. officers and committee chairmen will be back on the campus early; they will suggest to the W.M.S. ways in which it can help—perhaps a bowl of punch will be wanted; perhaps a car to take a homesick girl driving that she may return happily to the campus; or a home opened for an initial party; or as a retreat for the girl who doesn't love her dormitory at first sight. Will your W.M.S. stand ready with such homey help as well as with personal service chairmen alert to suggest what the College Y.W.A. may do in personal service, with the society Golden Jubilee chairman ready to explain plans to the Y.W.A. Golden Jubilee chairman, and so on and on in all the ways by which the W.M.S. at the college end may continue to foster the missionary interest carried over from the fostering care in the home church?

Let us weave a bridge of missionary fostering which will reach from home church to college church, from home Y.W.A. to Ann Hasseltine Y.W.A. so invitingly that not one young woman shall be lost from W.M.U. missionary education in the change from home to college life this fall.



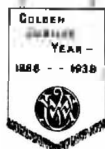
TRAINING SCHOOL



Miss Carrie U. Littlejohn, Principal, 334 E. Broadway, Louisville, Ky.

From the POINT of VIEW of STUDENTS

Following are some of the reactions of students of the 1936-37 session. Doubtless they voice the feelings of many young women of other years who have enjoyed the privileges of study in this institution.—*Carrie U. Littlejohn*



"I trust my life will be a living testimony to what the Training school has meant to me, for words seem so inadequate for expressing the true values which I recognize now as having been received from the school during the past two years. * * *

I came seeking a deepened spiritual life and I have found that I have grown spiritually. The chapel messages, the V.W.A., the friendship and fellowship with other consecrated girls, the instruction received from teachers wholly surrendered to the Lord have all greatly helped me to give Christ more complete control of my life. The unusual opportunities I have had here of praying with others who had special problems, troubles and difficulties have strengthened my faith in prayer. The daily devotions with a prayer mate have perhaps done more than any one other thing to help me see that daily prayer and Bible study are essential to the Christian worker if she is to have power for effective witness. I have also been greatly helped in cultural development. In the dining room, in classes and in the various programs I have received help which I feel will make me a better servant of Jesus Christ. I have received much practical help here too. Notebooks, poems, stories and talks which I have been able to collect are almost invaluable".

"The Training School has added much to my life this year because of the contacts with Christian workers from all parts of the world. It gives one a comrade-like feeling which is truly missionary to become acquainted with personalities who are or will be serving soon in distant parts of the world or even in various states in the homeland"

"1. I've learned that the Christian life is one of continuous growth. 2. I've seen group loyalty as never before. 3. I have grown in self confidence through actually experiencing responsibility. One of the things I like most here is the fact that one makes her own choices and bears the consequence of them".

"My field work has meant much to me and it has been a great help in changing my attitudes toward many types of people. I have learned to love people—not the things they do. I did not see that there was any difference at first, but I now know that there is a great difference".

My days at the Training School have been full of varied experiences, some of which have been hard and sad, but most of them have been glorious. . . . My life during the two years has been one of adjustment and change. . . . I came with the attitude that girls here were almost perfect and at first I was hurt when I saw their failings and seeming inconsistencies. But I have come to know that people here are just like people everywhere. with human weaknesses—the difference being that those at House Beautiful, with their lives consecrated to God, are able to rise above failures and use them as stepping-stones to the richer life. My philosophy of life has been altered, my vision broadened, my love for all people deepened, my faith strengthened and my love for God and His work increased".



MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

Our Motto: "For we are His workmanship—created in Christ Jesus unto good works"—*Eph. 2:10.*



"But Daddy, please tell us what that letter says", asked a young girl one bright summer morning while the little family sat around the breakfast table. Her curiosity had been aroused, for the postman had just brought a letter from North America which her parents had eagerly read, and she couldn't figure out if the tears that rolled down their cheeks were of sorrow or of mere joy. And so the good news was imparted to the children: the thought that the oldest boy would be able to receive his education in the United States, because a Margaret Fund scholarship had been granted to him, was the source of a real thanksgiving service, held around that little family table, in way-off Argentina, South America.

And throughout the past twenty years this same experience has taken place in many, many of our missionary homes. The thought—that not only would it be made possible for their child or children to finish their education in the homeland, but that whilst here they would be loved, prayed for and watched over by many mother-hearts—has filled the hearts of many of our missionaries with joy and thanksgiving.

And at the same time in the hearts of the 316 "missionaries' children", who have been beneficiaries of the Margaret Fund, there arises continuously a prayer of gratitude and there is a peculiar "tie that binds our hearts in Christian love". Though years, interests and miles may separate us, when we meet one with another we feel we have much in common, and we love to talk of our "happy Margaret Fund days", compare our "State Mothers" and the varied experiences we had.

Our ever-thoughtful "Mother Burney" conceived the idea that it would be nice to have a get-together of all former Margaret Fund students and learn of their whereabouts etc. So at the Southern Baptist Convention held in Memphis, in May, 1935, a small group gathered around a luncheon table and the Margaret Fund Students Alumni Association was organized. We hope to get in touch with every former student, find out what he or she is doing, and thus bind together by a common spirit of love and loyalty all those who have ever been beneficiaries of the Fund. Our association now encircles the whole wide world; and with grateful hearts we want to pledge anew our love for Him and for those dear to our hearts who ministered unto us so faithfully when we were far from home and loved ones. Blessings on you, ever!—*Victoria Logan Laws, President Margaret Fund Students Alumni Association*

FINELY are individuals and organizations heeding the request not to use money or stamps—but to use money orders or drafts—in sending in subscriptions and other orders to 1111 Comer Bldg., Birmingham, Ala. Please do not ever enclose money in an unregistered letter. Also kindly avoid sending stamps, especially as it is increasingly difficult to exchange them for cash.



STEWARDSHIP SUGGESTIONS



Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

ROMANS 12:1—OUR ORDERS

How did our church become outstanding? Three words tell the story—consecration, cooperation, determination. We took Romans 12:1 as our orders for the year. Endeavoring to inspire interest, we prepared for the officers posters with records, decorated with pictures illustrating their work. The enlistment poster, having four wagon wheels, represented the circles. The enlistment chairman placed a gold star on the circle having the largest attendance at the society's program meeting. The circle leaders got busy and attendance ran as high as 107, keeping all charts marked up to their standards.

When interest reached the peak, our stewardship chairman, Mrs. Lena Wade, resolved that with the help of the Master and the stewardship circle leaders, our church should become outstanding (CONSECRATION). She divided among these leaders the women who were not giving through the Cooperative Program. Then they, arming themselves with leaflets and the Sword of the Spirit, went visiting (COOPERATION). At most places they received a happy response, but where they failed they went again and again, explaining and reasoning with all patience and tact (DETERMINATION). The third week of October they came rejoicing in their victory and placed a blue star of triumph on our stewardship poster.

How did we do it? Romans 12:1 was the golden key that unlocked the hearts and hands of our women. We needed no other plans: Lives consecrated to the task, working together with one purpose, determined that our Lord should be glorified through every resident woman in the church giving to Him.—Mrs. C. O. Simpson, Trenton, Tenn.

PLANNING, PERSEVERANCE, PRAYER

PLANNING, perseverance and prayer, together with a careful study of missions and a love for missions on the part of the leaders, were the greatest factors in getting our women each to give to the 1936 Lottie Moon Christmas Offering. We began our plans early, making a Christmas poster on which was the name of every woman member of our church. As each woman made her offering, a red star was placed by her name. Attention was called to this poster each Sunday. Even the men were interested in seeing new stars added.

Our program was made as interesting as possible but, owing to bad weather, only eleven women attended. But information brings inspiration: these contacted others, explaining the need and securing offerings.

Many of our members live several miles from town. These we visited, taking the poster. When one lady saw the number of stars, she said: "I'd hate for my name to be the only one without a star". Her husband quickly replied, "You shall have a star too!"

We did not stop with our resident members but wrote those who had moved away, sometimes inclosing a part of the program. Each time we got an offering.

Yes, it took planning and perseverance. Last but not least, it took prayer. Jesus has said: "Without Me, ye can do nothing". We realize that it was our Master who helped us and put it into the heart of each woman to be willing to give to the cause so dear to His heart. To Him belongs the glory.—Mrs. D. R. Dunham, Harper, Texas

BEGIN with the GRANDMOTHERS

SOME one has said: "If you want to make a gentleman, you should begin with his grandfather". If you want to make a good W.M.S. you should begin with the grandmothers, and that is one secret of the 100% giving at Bruington. The W.M.S. was organized in 1815 and reorganized in 1835 by Miss Priscilla Pollard, that pioneer among missionary workers. As a woman or girl united with the church she was enrolled as a member of the missionary society. There is in existence a secretary's book which tells of the organization of a young people's missionary society in 1841, so our grandmothers and grandfathers were missionary minded.

But the important thing is: what is being done to enlist women today? First, is the circle plan. Of course, every one cannot be counted as an active member of the society, but every woman is on the secretary's book as an active, honorary or possible member. Each one is on the roll of some circle, and each circle is responsible for the inactive ones in its territory. Whenever practical, the circles meet with the unenlisted and shut-ins. Second, is the use of the special offering envelopes. The treasurer also has every woman on her roll and when the envelopes come she writes the name of each one on an envelope. These are divided among the circle leaders and special emphasis is put on the number of women who contribute as well as the amount. Third, are friendly visits. Do not go to see the unenlisted and talk about money. If a personal appeal must be made, send some woman who has been neighbor to the one who must be approached. Keep the 100% goal before the women, and few individual appeals will be necessary. All these methods must be woven together by prayer and by love—love for God, love for lost souls and love for the women of the church.—Miss Olive Bagby, Bruington Baptist Church, Va.



GOLDEN JUBILEE (Concluded from Page 5)

would serve Thee best are conscious most of wrong within".

Now in calling on the membership of Woman's Missionary Union to make use of the "Self-Searching Questions" and suggested passages of Scripture on pages 9-10, as they tarry awhile each day alone in the presence of God from now until the Week of Prayer in December, we know we are not calling on a group of people who have no knowledge of the power of God and have not experienced that power in their own lives and work. Since the organization of the Union, and long before, God has greatly blessed the work of southern Baptist women and young people; He has showed Himself

strong in their behalf and we know it was because of the great number whose hearts have been perfect toward Him. But lest, in our joy over past blessings and victories and in our enthusiasm in planning for the future, we forget our dependence upon God and that our hearts must be perfect toward Him if we are to claim the promise of His power the Union pleads that *all with one accord* join in the suggested "Program of Self-Searching and Prayer" (pages 7-8) in the months ahead that we may be ready in joy and power to follow where God leads.—Mrs. W. C. James, Member of the Golden Jubilee Committee



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.

The Heart of the Levant—Palestine-Syria—J. McKee Adams; Foreign Mission Board, Richmond; Pages 163; Price: Cloth 75c, Paper 40c



If southern Baptists have had any tendency to preen themselves because of their interest in the Holy Land and missionary efforts in its behalf, this book should certainly put a period to their pride. "Southern Baptists have not made any marked effort to re-introduce Christianity into the land of its nativity", says the author. "We really do not know what can be done in Palestine, because we have really never tried. . . . It is obvious that native Palestinians have had little opportunity to come into close contact with genuine spiritual Christianity". With only three centers of work and less than two dozen workers national and American, all told in all the history of our work there—and other congregations doing work only slightly less limited—there can be little doubt as to his fair conclusion.

Nor does Doctor Adams permit us to excuse ourselves because of the difficulties of the work there. There is nothing more futile, he thinks, than looking at results, as if we and not God were responsible for the increase in carrying out His commandments. Nevertheless, he makes the astounding statement that Jews have responded to the Gospel in larger numbers, in comparison with the investment of life and money, than any other group among whom we make any pretense of going!

It is a challenging book. It confines itself, largely, to those things one really wants to know about Palestine-Syria—its geography, peoples, modern movements and missionary possibilities. It

is well arranged for class use. We commend it to our women.

Rats, Plague and Religion: John Spencer Carman; Judson Press, Philadelphia; 1936; Pages 246; Price \$1.25

THE appeal of medical missions in any land is practically universal, and this book makes its problems, methods and, in some measure, its results peculiarly vivid by presenting definite cases in story form. The fact that these stories happen to be laid in India should not be a drawback to world-minded southern Baptists. The very fact that they have no work in India makes it the more imperative that they read, occasionally, of the work others are doing in that vast country. In addition, it may be said that all that is true of medical missions in India is equally true of China and of Nigeria—in somewhat different forms, perhaps, but none-the-less true.

Doctor Carman has spent one term of service in India under the American (Northern) Baptist Foreign Mission Society. After writing this book during his furlough, he has now gone back for his second term of service. He tells of his own experiences in a mission hospital at Hanumakonda in south India. What he has to say does not make pretty reading—he is not writing on a pretty subject. It does make vivid pictures of the great need of an ignorant and superstitious people but one so rich in fine qualities as to be more than worth saving. The book is a convincing argument for better support of medical missions for the very reason that it does not argue at all. We do heartily commend it to all those who would like to be better informed on this great subject.