

Royal Service



Opera House of St. Louis Municipal Auditorium
W. M. U. Annual Meeting Place, May 4-6

ROYAL SERVICE

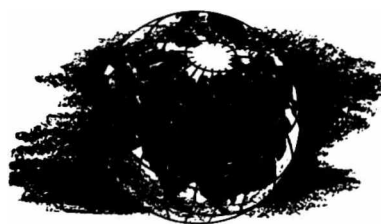
Successor to OUR MISSION FIELDS

OFFICIAL ORGAN of
WOMAN'S MISSIONARY UNION

MAY, 1947
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EDITORIAL

"Before the Lord . . . Year by Year"



THROUGH this Grand Lobby of the St. Louis Municipal Auditorium the delegates and visitors to the 1947 meeting of Woman's Missionary Union will enter the truly beautiful and sufficiently big Opera House where all the W.M.U. sessions will be held, commencing at three o'clock on Sunday afternoon, May 4, and closing on the following Tuesday night. For pictures of the building see pages 1 and 32 of this magazine. To sense the welcome of St. Louis and particularly of its Baptist women see pages 5, 6, 31.

Singularly the former times (1913 and 1936) when St. Louis has been hostess to Woman's Missionary Union significant celebrations were being commemorated—the Jubilate and Sunbeam and Literature Department Golden Jubilees. Similarly the May meeting in St. Louis

this year will mark an important date in the Union's history—the 40th Anniversary of the W.M.U. Training School and of Young Woman's Auxiliary. The Sunday afternoon session will impressively present these vital interests, the hope being that at least 200 of the School's alumnae will participate in its processional. All delegates are urged and a host of visitors are cordially invited to reach St. Louis and otherwise plan so as to be in the Opera House by 3 o'clock that Sunday afternoon, May 4.

Any W.M.U. delegate who does not reach St. Louis in time to register on May 3 (see page 4 for registration regulations) can be assured of a reserved seat on Sunday afternoon if she reaches the Opera House before 2:30 and shows to the usher her registration card or other proof that she is a delegate; it is true, however, that the delegates will not be seated by states that afternoon but merely in a reserved section. These same rules will apply for the Sunday night session which will commence at 8 o'clock; the reserved section will be held that night until 7:30. At both of the Sunday sessions there will be excellent seats also for the hundreds of visitors who are eagerly anticipated.

Judge Camille Kelley of the Memphis Juvenile Court will be the convincing and equally charming speaker on Sunday night's program. If you have heard Judge Kelley then you are apt to agree that she "speaks with authority" because of her experiences these 27 years in her court that signally seeks to "save the child". Be-

fore bearing her in St. Louis you will do well to read articles that feature her outstanding achievement in combating juvenile delinquency; last year such articles appeared in at least four nationally known magazines: *Cosmopolitan*, *True Detective*, *Case and Comment*, *Reader's Digest*. Plan now to hear Judge Kelley in St. Louis on Sunday night, May 4

Other distinguished and devotedly Christian speakers will also contribute much to the effectiveness and missionary import of the May 4-6 meeting. Among them:

Mrs. J. M. Dawson of Washington, D. C.

—outstanding as a fervent speaker among southern Baptist women

Dr. Louie D. Newton of Atlanta, Ga.

—president of Southern Baptist Convention and honorary associate secretary of Baptist World Alliance

President and Mrs. Henry H. Lin of China

—both highly esteemed for outstanding leadership in University of Shanghai

Rev. Vernon B. Richardson, Baltimore, Md.

—pastor of University Baptist Church and zealous for great advance in world-wide missions

Mrs. Irene Hanley of East St. Louis, Ill.

—devotedly evangelistic in behalf of her own people, the Jews

Dr. C. E. Matthews of Dallas, Texas

—superintendent of evangelism for Home Mission Board

Mrs. Frank Burney of Waynesboro, Ga.

—chairman of the 60th Anniversary Committee of W.M.U.

Dr. J. B. McLaurin of Canada

—deeply spiritual secretary of Canadian Baptist Foreign Mission Board

Dr. Ryland Knight of Pulaski, Va.

—highly esteemed as an advocate for interracial justice

Many Women Home and Foreign Missionaries

—each to make her distinct contribution in narrating personal experiences

Such speakers, inspiring music, victorious reports, stimulating exhibits and friendly fellowship are their own clear calls for an exceptionally large attendance upon each of the eight sessions of the May 4-6 meeting of Woman's Missionary Union. Again the reminder—please make an especial effort to reach St. Louis for the Sunday sessions at 3 and 8 P.M.—Kathleen Mallory

Registration for W.M.U. Delegates and Visitors Attending May Meeting in St. Louis

Registration opens at 9 o'clock on Saturday morning, May 3, and will continue until 9 that night; this Saturday registration will take place in the lobby of the Statler Hotel. There will be no registration on Sunday.

Registration reopens at 8 o'clock on Monday morning, the 5th, and will continue until 10 that night; this registration will be effected in the Grand Lobby of the Opera House of the Municipal Auditorium. In the same Grand Lobby the registration will again take place from 8 A.M. until 2 P.M. on Tuesday, the 6th. Registration will finally close at 2 o'clock that Tuesday afternoon.

Registration as explained above pertains to visitors as well as delegates. No state can have more than 50 delegates including its vice-president. There is no registration fee.

"Meet Me in St. Louis"

Mrs. Herbert A. Kuntz, Publicity Chairman of

St. Louis W.M.U. Committee

LET us make it a date, women, for May 4th through 11th, meeting first in session with the leaders of Baptist Woman's Missionary Union (May 4-6) and then in the sessions of the Southern Baptist Convention. Your coming will be for the purpose of the inspiration and spiritual guidance gained as these bodies deliberate and pray and fellowship together. So I hasten on to say "Meet the Master in St. Louis" May 4th-11th.

St. Louis is the largest city within the territory of the Southern Baptist Convention. Its population is made up of thirty-three different racial and national groups, including English, German, Irish, Italian, Spanish, Mexican, oriental, over a hundred thousand Jews and a still larger number of Negroes. Serving in the aggregate St. Louis population of well over a million is the St. Louis Baptist Mission Board in its 130th year. Dr. Paul Weber is the present superintendent of this Board. Mrs. Paul Weber is the general chairman of the planning for the meeting of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. When you meet here in May she will have anticipated and cared for all of your needs through many committees.

Within the St. Louis Association there are fifty-three Baptist churches and forty-six Woman's Missionary Societies. There are approximately one hundred Negro Baptist churches, making a combined Baptist constituency of about 60,000. The St. Louis Baptist Woman's Missionary Union has employed Miss Agnes Stephens (W.M.U. Training School '42) for work among the Negroes in St. Louis. Another worker is also employed for the thousands of foreign-born in the city; Miss Lillian Robertson (W.M.U.T.S. '34) recently resigned from this work after serving successfully for seven years to become a missionary in the Philippine Islands.

Others serving officially in St. Louis Baptist work who received training at our W.M.U. Training School in Louisville, Ky., are: Miss Lucille Carter ('45) Baptist student secretary; Mrs. Susie Timbrook ('22) missionary to the Jews; Mrs. Beulah Comitt ('39) secretary at the Missouri Baptist Children's Home, Pattonville, Mo. The Fee Fee Baptist Church, which serves the children of this Home, is the oldest continuous non-Catholic church west of the Mississippi River.

St. Louis holds a strategic place in Baptist history, being the gateway of Baptist work into the west. John Mason Peck, James E. Welch and Thomas Musick were leaders who laid foundations for St. Louis Baptists in the early years of the nineteenth century. The First Baptist Church organized by Messrs. Peck and Welch in 1818 was later disbanded; but the First African Baptist Church, started by them as a Sunday-school for Negro children and organized into a church in 1822, continues to this date. Mr. Musick organized the Fee Fee Baptist Church in 1807.

Other Baptist agencies in the St. Louis Association are the Missouri Baptist Hospital, Mr. C. E. Copeland, superintendent; Baptist Center where Rev. Ivan Beck serves as pastor, assisted by Miss Lucille Steel, a graduate of the Baptist Training School in Chicago; and the Baptist Bookstore at 3709 Washington Avenue.

The St. Louis Municipal Auditorium at 1400 Market Street will be the meeting-place of Woman's Missionary Union and of the Southern Baptist Convention. This well-equipped auditorium and other municipal buildings comprise the beautiful Memorial Plaza from the Twelfth to Fifteenth Streets of the city. The Statler Hotel, 622 Washington Avenue, is the W.M.U. headquarters hotel. Other places of beauty in St. Louis are the Missouri Botanical Gardens with numerous floral displays for

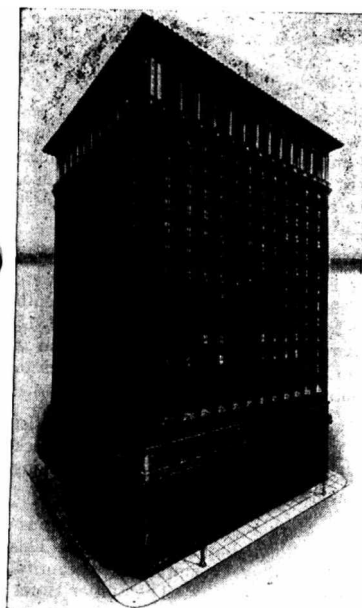
your enjoyment, Forest Park with the Art Museum, Zoological Gardens and Outdoor Municipal Opera, the Washington University Campus and the historical Robert Campbell House and Eugene Field House.

Cordially do we invite you to come. Eagerly do we anticipate your presence in our midst that together we may glorify God in St. Louis in May.

Early Arrival in St. Louis for May 4-6

"All other things being considered" it is highly important for W.M.U. delegates and visitors to reach St. Louis in time for the Union's opening session at 3 o'clock on Sunday afternoon, May 4. That session as well as the one that night and the three on Monday and the three on Tuesday will be in the truly beautiful Opera House of the St. Louis Municipal Auditorium (see pages 1, 3-5, 32). "Seeing is believing" that the Sunday, May 4, programs justify the definitely planned early arrival in St. Louis for May 4-6.

Southwide W.M.U. Committee Meetings, St. Louis, May 3



DeSoto Hotel—9 A. M.

Community Missions
Mission Study
Stewardship
Young People's Secretaries

Statler Hotel—9 A. M.

Margaret Fund
Executive Secretaries

Mark Twain Hotel—2 P. M.

Joint Session of W.M.U. Executive
Committee and State Executive
and Young People's Secretaries

Statler Hotel—7 P. M.

Executive Committee

Use Your Baptist Hour

Dr. S. F. Lowe, Director of S.B.C. Radio Commission

In some respects the current Baptist Hour is outstanding in the brief history of southern Baptist broadcasting. The theme, "Christ the Answer", simply cannot be improved upon. The network of 56 stations—10 of which are 50,000 watt in power—gives our largest coverage. With the experience of six years in program building and with a superb choir the programs are probably our best yet. As will be seen in the following announcement for May and June the subjects are vital and the speakers are outstanding.

May 4:	"Life's Greatest Question".....	Dr. Louie D. Newton
May 11:	"Our Mothers".....	Dr. Louie D. Newton
	(Program to Originate in St. Louis)	
May 18:	"Man's Chief End".....	Dr. A. D. Foreman Jr.
May 25:	"The God of All Comfort".....	Dr. A. D. Foreman Jr.
June 1:	"Christ in the Home".....	Dr. Bruce H. Price
June 8:	"Magnifying His Church".....	Dr. H. Guy Moore
June 15:	"Christ and Education".....	Dr. W. S. Allen
June 22:	"The Christian Imperative".....	Mrs. George R. Martin
June 29:	"The Christian, a World Citizen".....	Hon. Robert S. Kerr

There are two particulars, however, in which this series is rendering a most vital service. They are:

First, the Baptist Hour is cooperating with Dr. C. E. Matthews, secretary of evangelism of the Home Mission Board of the Southern Baptist Convention, in trying to enlist God's people to pray for an outpouring of the Holy Spirit upon His people. Through the programs we are seeking to help enlist one million people to become members of the One Million Prayer League.

Second, the programs are a part of a special evangelistic emphasis in all the churches of the Southern Baptist Convention. Under the able leadership of Dr. Matthews all churches of the Convention have been specially invited to emphasize soul-winning in all the services for the entire period—April, May and June. The Baptist Hour, compassionately evangelistic, seeks to reinforce all that every pastor and church are doing to win the lost during these three months.

It should be said, however, that the success of the Baptist Hour in supporting the evangelistic program of the churches depends upon the use which the local pastors and church members make of it. In situations in which it is wisely used it is rendering outstanding service. Let us suggest several effective ways of using the Baptist Hour, this added service which the Southern Baptist Convention is providing for you and your church.

I. Extend a personal invitation to every lost friend in your community to listen to the broadcasts. This will reach many who do not or cannot attend church.

II. Follow up the broadcasts with personal witnessing to those you seek to win to Christ. Write for the Baptist Hour evangelistic messages and personally deliver them to your unsaved friends and acquaintances.

III. Seek to make every service of your church and of the various organizations of the church evangelistic in spirit, program and purpose.

IV. Individually become one of the million who will pray daily for the spiritual awakening so essential to our nation and to the world. Enroll in the One Million Prayer League by sending your name to the Baptist Hour in care of the station to which you are listening.

V. Let every member of every Woman's Missionary Society in the Convention personally telephone five different people every week, inviting them to listen to the broadcasts. These people may not be members of your church and they may not be prospects for membership in your church but, in this way, you will greatly extend the ministry of the Baptist Hour in its effort to reach many unsaved who would not otherwise be reached.

Surely there is no greater spiritual force among southern Baptists than the members of Woman's Missionary Societies. We look to all of you for your help as set forth above.

Why I Am a Missionary

USUALLY at the moment of making a life decision, one is not too clearly conscious of the reasons for that decision. Many influences have led to it; something has precipitated it. As we look back, it is easier to analyze these factors, and our experiences through the years may add to our reasons for holding to our decision.

In my own decision to become a missionary and the reasons I would give now for continuing to be one, I can see many elements. Fundamental in it all is the conviction, both at the time of my decision and still today, that being a missionary is God's plan for me.

My childhood background first paved the way for my choice of a life-work. Daughter of a missions professor*, whose many former students returning on furlough from their fields of service were frequent visitors in our home, I lived in a missionary atmosphere. My father's work even led to a trip to some of the mission fields when I was twelve years old. Following that time, the Y. W. A. Camp at Ridgmont, summer after summer, did much to deepen the impression that God was preparing me for work on the foreign mission field.

The climax came the summer following my graduation from high school. I had reached the point in my thinking where I was wondering which field it would be, if I were to decide that God's plan for me was that I should be a missionary. Then one night as I sat in the audience and listened to Miss Naomi Schell, then on furlough from Japan, talking about the children of Japan, the thousands who would never hear of Jesus unless missionaries told them, something in me seemed to click and I felt that here was the need I was to have a share in meeting.

Thus, as the culmination of years of conditioning, my conviction that God wanted me to be a missionary came from the vision of a need and the assurance that God could use me in meeting it. My conception of the need of Japan has developed through the years. Just now it seems to me that there is no place on earth where there is more urgent need for us to take advantage of what, if neglected, may prove to be a very brief opportunity to present the Gospel to heart-hungry millions. From all the reports we have had, it seems that the people of Japan are ready now as never before to listen to the claims of Jesus Christ; they will not always be ready to listen surely God wants us to give them His message now.

As it has worked out, very little of my ministry in Japan has been to young children. Most of it has been with teen-age girls. As I go back now, after an absence of more than six years, I go with three children of our own. Probably I shall be having increasing contacts with their Japanese contemporaries, though perhaps not in just the way I envisioned that night as I listened to Naomi Schell talk.

My reasons now for wanting to go to Japan are in many ways different from the ones that stirred me the first time I went. But my reason is still the same: I want to go to Japan as a missionary because I have a conviction that that is what God wants me to do.—Mrs. W. Maxfield Garrett

*Dr. W. O. Carver

Relief Packages to Japanese Baptists

If you or your circle or your society is not already sending relief packages to a Japanese Baptist, you can secure the necessary information from your state W.M.U. executive secretary (see address on page 27).

BIBLE STUDY

Dr. W. O. Carver, Kentucky

An Ancient Anthem of Universal Witness Psalm 67

IN the psalms of the Bible, among many kinds of poetry, expressing all sorts of human experience, emotion, petition and praise, we find a number of songs used in temple worship and some anthems for special occasions. In most of our editions of the Bible the headings include suggestions concerning the musical arrangement and occasionally the instruments to be used in accompanying the singing.

In our anthems used today some of the psalms are employed which may not have been so used in the ancient Hebrew worship. Some of ours were clearly so used, not of course with our music and probably not with our arrangement. Some of the most powerful of their anthems have either not been used by us as anthems or have been used with a different *motif*.

One of the most wonderful of the ancient anthems is this 67th psalm. It is dedicated or referred "To the Chief Musician", with direction that it is to be accompanied "on stringed instruments". In a faithful translation it is among the most universal religious messages in the entire Bible. It has not been used in this country as an anthem in its proper meaning and purpose. There is an anthem built on it; but it fails to grasp the range of the psalm and has been little used. For forty years I have been hoping for an anthem using fully this great message. One of my students some years ago wrote a very good anthem for it. We had it tried out successfully in Louisville. Unfortunately the author used the Authorized Version which fails seriously to translate the Hebrew thought.

Another of my students while serving as chaplain in England heard it in an English anthem, which is good. He sent me a copy; I wish it could become popular in America. Better still, I wish someone would write one full of the idealism and challenge which lie in the original concept. It must have made a marvelous impression when sung in the temple at Jerusalem on some great occasion, say in the days of Solomon or the time of Josiah. We must carefully note the force of the plurals: "nations", "peoples" and "all the ends of the earth".

A possible arrangement is here proposed. The American Standard Version gives the heading: "*The Nations Exhorted to Praise God*".

The high voices open the prayer:

"God be merciful unto us; God be merciful unto us and bless us!" After fitting repetitions, they continue: "Cause His face to shine upon us", again with variations.

The low voices respond with the objective of this prayer for God's blessing:

"That Thy way may be known" (repeating this twice). "may be known upon earth". Then with proper variation, "Thy salvation among all nations!"

All the voices then call upon all peoples:

"Let the peoples praise thee, O God:
Let all the peoples praise thee!"

The high voices take it up again and sing with the enthusiasm and hilt of a grand invitation, repeating with many variations:

"Oh let the nations be glad and sing for joy!"

Again the low voices give the reason for such glad rejoicing on the part of all peoples
"For Thou wilt judge the peoples, wilt judge the peoples, wilt judge the peoples
with equity

And wilt lead the nations upon earth", again repeating and emphasizing and
closing with singing both lines.

Now the refrain again, with all voices, as in verse 5. Now the high voices ring with
the declaration:

"The earth hath yielded her increase",

The low voices sound the assurance:

"God, yea our own God will bless us".

All join in a grand finale combination of the two great connected ideas of the anthem
"God will bless us" (repeating twice);

"And all the ends of the earth will fear Him!"

"In Mansions of Glory"

EARLY in March the Heavenly portals opened to receive two whose childlike
faith and consecrated talents meant much to the Margaret Fund of Woman's
Missionary Union; they were Mrs. H. M. Rhodes of Memphis, Tennessee, and Dr.
M. N. McCall of Havana, Cuba. For two years (1937-'38) Mrs. Rhodes was the
Tennessee chairman of the Margaret Fund Committee; then for three years (1938-
'41) she was the southwide chairman. Though she had many responsibilities as
the mother of teen-age daughters and as the wife of a business magnate, Mrs.
Rhodes made time for the much correspondence and other heart-appealing ex-
periences of the committee chairmanship. Among the many missionaries who
helped her to plan wisely was Dr. McCall whose devotion to his fellow-missionaries
whether Cuban or American made the educational needs of their sons and daughters
very vital to him; therefore he clearly explained them to the Margaret Fund Com-
mittee. Closely associated with them was Mrs. R. L. Harris of Knoxville, Tennessee
who entered Heaven the next week after Mrs. Rhodes. From 1926 to 1938 Mrs.
Harris was president of Tennessee Woman's Missionary Union; then for seven years
she was state chairman on the Margaret Fund Committee, thus succeeding Mrs.
Rhodes. During this score of years Mrs. Harris visited many foreign lands, thereby
increasing her knowledge of the mission fields and generously sharing it through
mission programs and classes even as she rejoiced to tell of the many home mission
fields she also knew first-hand. It is easy to believe that she and Mrs. Rhodes and
Dr. McCall in the "mansions of glory" are now recalling such experiences which we
gratefully recognize as large contributions to the missionary enterprise. It is also
true that both of them and Dr. McCall will be remembered for their many other good
works—they as leaders in their churches and he as the Home Board's superintendent
of the Cuban Mission for more than forty years. To their families and churches and
to their other collaborators the sincerest sympathy and appreciation go forth.—*Kathleen
Mallery*

"GIVE ATTENTION to READING"

Miss Thelma Brown, Book Consultant, Baptist Sunday School Board

IT has been helpful to hear what leaders in W.M.U. think about some of the
titles on the Missionary Round Table. Here are excerpts from reviews which we
think would interest you:

The Chinese Mind, Gung-Hsing Wang (*John Day*, \$2.50)—The Chinese consul
at New Orleans offers this brief survey of Chinese philosophy and presents some of
the men who have influenced the thinking of China through twenty-five centuries
coming to the ideas of Sun Yat-sen. It traces the currents of Chinese thought, which
have left their mark indelibly, and should whet the appetite for further study of
the Chinese people.—*Mrs. David F. Boyd, N. C.*

The Japanese Nation, John F. Embree (*Rinehart*, \$3)—A fair, realistic
survey of Japanese political, economic, social and religious life. Very readable for
advanced readers, although there are no heart-warming human interest stories in it.—
Miss Virginia Wingo, Ky.

India at the Threshold, L. Winifred Bryce (*Friendship, Cloth*, \$1, *Paper*, 60c)
—The author gives first-hand information concerning conditions, tracing advance of
Christian movement in India as her new day dawns. It reveals hope for women and
for youth in search for freedom. This book gives no information concerning southern
Baptist work; it deals with International Missionary Council.—*Mrs. W. H. Brengle,
Mo.*

We Move into Africa, Henry Nau (*Concordia*, \$2)—This tells of the entrance
of American Lutheran missionaries into eastern Nigeria adjoining southern Baptist
mission work. A description of the country, the people, the effects of various type
missions preceding the Lutherans, as well as the Lutheran plan of work and its
progress.—*Mrs. L. F. Maynard, Ala.*

Witch Doctor's Holiday, Charles Ludwig (*Warner*, \$2)—This novel of an
African tribe gives a realistic picture of the weird customs and cruel practice of an
animistic religion and a new realization of the value of missionary work.—*Mrs. C. D.
Creasman, Tenn.*

Lost Continent, Noel F. Busch (*Harper*, \$2.50)—*Life's* correspondent writes
of Europe after the collapse of Germany. Each chapter contains a biographical sketch
of a personality which gives a keener insight into the nations on the continent.—*Mrs.
David F. Boyd, N. C.*

Rebirth of the German Church, Stewart W. Herman (*Harper*, \$2.50)—De-
tailed treatment of the German church under Nazi regime during and following the
war. Gives graphic pictures of struggles of Christians and shows there was far more
resistance to Hitler than most of us realized. Written from point of view of member
of Federal Council of Churches.—*Mrs. W. A. Stockton, Miss.*

Piety and Poverty in Chile, Robert Cecil Moore (*Broadman*, \$1.50)—A very
readable discussion of the social and economic effects of Catholicism on Chile by a
southern Baptist missionary. It reveals that the people are ready for something better
than Catholicism.—*Mrs. J. L. Downing, Tenn.*

Towards Christian Democracy, Sir Stafford Cripps (*Philosophical Library*, \$2)—This
shows the necessity for putting the principles of Christ's teaching into effect in every relation in
life, every day, all times by reaching personalities for the Lord, who will live such lives. It is
well written with a very British diction and expresses personal experience and abiding personal
conviction.—*Mrs. W. C. Henderson, Ariz.*

A Nation of Nations, Louis Adamic (*Harper*, \$3.50)—This is a valuation of the con-
tributing sources of American civilization, showing how various nationalities have woven them-
selves into the pattern of its tapestry thereby creating a new civilization. It also shows America's
responsibility in promoting international understanding through brotherhood of man.—*Mrs. W. H.
Brengle, Mo.*

BOOK REVIEW and STUDY SUGGESTIONS

Miss Willie Jean Stewart, Tennessee

America Must Be Christian

THIS is an urgent book for a critical hour by Professor H. C. Goerner of the Southern Baptist Theological Seminary. Its urgency lies in the fact that the only hope of man's free survival lies in Christian control of atomic fission and that, if world control is to be Christian, America must be Christian not only in name but also in character and ideal.

Because of their love for freedom and their democratic practice, Baptists are in a favorable position to lead in evangelizing the world, but they must first strengthen the home base. They need to be awakened to the task—it is hoped that many will be stirred through the study of this book. Indeed, those who teach it may well take it as their objective to stir all who study to better Christian living and to more adequate effort to evangelize the south and to help to evangelize the world now before it may be too late. To encourage the placing of this book in the libraries of one's home and church there is a cloth edition, price \$1.25; the paper bound edition is 75c; order from your State Baptist Bookstore.

Session One—Chapters 1, 2. Open with a devotional period based on John 9:4.

Discuss the difference between the sense of crisis every age feels and the new crisis of the atomic age. Reinforce the author's discussion with reports, pictures and brief readings from current sources.

Ask two women to present the possibilities of blessing and disaster from atomic fission. This discussion should show the importance of Christianity in relation to both.

Raise the question, "How Christian is America?" Let a student enlarge and present the chart on page 36, indicating the proportion of Christians in the population now and in the past.

Conduct a debate on the subject, "Is America Christian in its behavior?" Show pictures and charts to substantiate the arguments. Call on a well-informed woman to discuss American idealism and its foreign policy. Bring the subject home to the class by raising the question, "Are we truly Christian in our efforts to evangelize the world?" Close with prayer of confession and intercession.

Session Two—Chapter 3. After a brief devotional period based on Psalm 13:12, define the home mission task as (1) evangelizing, (2) developing indigenous churches in areas of religious destitution here at home. Contrast with mere social betterment. Ask a student to conduct a map study showing the trend of home missions from the Atlantic to the Pacific, by periods, noting the disappearance of geographical frontiers and rise of social frontiers. As the group discusses the question, "What makes a home mission field?" write on the blackboard the author's three items.

Show interesting pictures of Negroes and Negro churches and apply the three criteria to them. Appoint others to do the same for Indians, Mexicans and other Spanish-speaking people in the states, the French of Louisiana and other "foreign groups" including the orientals. Then are those "behind racial barriers". Take up also those behind geographical, social and religious barriers. Place at appropriate spots on a map of the southern states a figure to represent each of these "fields".

Raise the question, "How are we related to these fields?" Close with a prayer of dedication.

Session Three—Chapter 4. Base the devotional talk on Romans 14:16 and note the ways in which the world looks to America for leadership. Discuss the likeness of the situation today to conditions following the last war and the futility of disarmament alone as a means against war. Call on a student to discuss the difference between the effort for world peace in 1920-21, through the Inter-Church World Movement, and the relief programs of today.

Raise the question, "Will the Christians of today launch a serious, sustained effort to evangelize the world while there is yet time?" Note the apologetic note today in the call for volunteers and a worthy budget and the cautious warnings that receipts will probably be smaller next year, due to unsettled conditions; discuss the remedy.

Ask a woman of mathematical ability to show in figures, on the blackboard, that the 71

Million Campaign was not a failure but resulted in the greatest increase ever made in a comparable period and that even during the depression it never fell back to the 1918 figures. Note where its errors lay and the type program needed today.

Let two women speak briefly of the two other restraining influences. Have the class read together the last paragraph beginning on page 100.

Introduce the idea that foreign missions wait on home missions to strengthen the home base. Appoint six women to conduct a panel discussion on the criticisms of foreigners and the answers. Call on the group for further suggestions under each question. Sum up the findings and illustrate their importance in relation to foreign students in American schools.

Present the challenge, "America must save the world to save America". Close with a chain of prayer.

Session Four—Chapter 5. After a brief devotional period on Acts 1:8, speak of the work all evangelical denominations are doing and our appreciation of their work. Go on to show how Baptist numbers, insistence on the competency of the individual and on complete religious freedom and their democratic church polity fit Baptists to play an ever greater role in evangelizing and bringing religious freedom to others.

Show on chart or blackboard the strength of southern Negro and white Baptists versus that of other sections and lands and of Baptists versus other denominations. Compare their gifts for missions. Calculate what southern Baptists' gifts would be if they gave in proportion to the best givers.

Appoint three women to show southern Baptists' peculiar opportunity (1) in rural areas (2) in the mountains (3) with laborers who are class conscious. Hold an open discussion of our opportunity to meet the race problem by stressing and building a program on likeness rather than differences. Appoint a level-headed woman to discuss opportunities with Catholicism, emotional sects and an American totalitarianism.

Read Romans 13:11-14. Pray for an awakening to these opportunities in your own and other churches. Plan definitely for what the class can and will do, now.

STEWARDSHIP

Mrs. Clyde V. Hickerson, Virginia
Southwide Stewardship Chairman

Explanatory Note: The following material is the fifth of a series of "Stewardship Month-by-Month Suggestions" as prepared by Mrs. Harold B. Tillman, the Arkansas stewardship chairman. Each month during 1947 the suggestions are to be given monthly in the magazine. It is sincerely hoped that stewardship chairmen will encourage their societies and circles as well as the individual members to profit by them.

May—Stewardship of Prayer

Draw nigh to God and He will draw nigh to you—James 4:8.

Pray without ceasing—1 Thessalonians 5:17.

We do not cease to pray for you—Colossians 1:9a.

Someone has said that, while Joshua lead the children of Israel in the battle on the plains, Moses and Aaron and Hur were just as truly in the thick of the fight on the hill alone with God praying for victory. Prayer brings power to accomplish things. There are many things we cannot understand about prayer but we know that it does change things. Maybe we cannot explain just what takes place when we drop a lump of sugar into a cup of coffee, but we do know one thing and that is that the coffee is sweetened. We do know that by dropping a prayer into a day we sweeten the day. Paul exhorted Timothy that "first of all supplications, prayers, intercessions, thanksgivings be made for all men". We may just as certainly hinder the coming of the Kingdom by withholding our prayers as by withholding our personal service or our money.

FAMILY ALTAR

TOPIC: Japanese

Mrs. W. H. Gray, Alabama

The Herald

1st Day—Isa. 40:3; 1 Kings 11:12-16, 19-20
2nd Day—Matt. 3:1-12; 1 Kings 12:25-33
3rd Day—Mark 1:1-8; 1 Kings 14:21-30
4th Day—Matt. 14:1-12; Psalm 127
5th Day—Luke 1:5-25, 39-45;
1 Kings 16:23-26, 29-33
6th Day—Luke 1:56-80; 1 Kings 17:1-7
7th Day—Matt. 11:2-11; 1 Kings 17:8-16

The Messiah

8th Day—Isa. 7:14; 9:6, 7; 1 Kings 18:17-24
9th Day—Luke 4:16-21, 38-44;
1 Kings 18:30-39
10th Day—John 1:41; 4:21-26;
1 Kings 19:15-21
11th Day—John 6:35-40; 9:4-5; Psalm 135
12th Day—Acts 3:18-26; 11 Kings 5:1-8
13th Day—Psa. 97:1-12; 11 Kings 5:9-17
14th Day—Psa. 72:17-19; Amos 5:4-10

Note: The above references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". The references in heavy type are in keeping with the month's missionary topic and with the denomination's emphasis on soul-winning.

"Pray Ye"

In thanksgiving for the goodness of God
In eager yearning for the salvation of lost souls
In petition for the indifferent and unenlisted
In sympathy for the sick and sorrowing
For missionaries and other Christians in every land
Plead for world-wide peace according to the will of God.
Pray that young people may dedicate themselves for definitely Christian service and may steadily train thereto and that their parents will sympathetically encourage them.

Intercede for S.B.C. meeting commencing May 7 in St. Louis, asking God's guidance for its president and program committee, for St. Louis pastors and committee in preparatory activities. Pray too most earnestly for southwide W.M.U. meeting also in St. Louis, May 4-6.

Ask God's guidance also for all preparing for the programs and attendance at Baptist World Alliance Congress, Copenhagen, July 29-August 3, and W.M.U. Conference (including Business Woman's Circles) at Ridgecrest, August 7-13 inclusive.

Questions in this magazine from the American Standard Edition of the Revised Bible, copyrighted by the International Council of Religious Education, are used by its permission.

His Twelve Disciples

15th Day—Matt. 10:1-15; Amos 6:1-7
16th Day—Matt. 10:24-33, 40-42; Amos 7:7-15
17th Day—Matt. 20:17-19; Amos 8:4-10
18th Day—John 2:11-22; James 2:14-26
19th Day—John 6:1-14; 11 Kings 15:1-12
20th Day—John 6:16-27; 11 Kings 17:1-6
21st Day—John 21:1-14; 11 Kings 17:7-12

A Servant of Jesus Christ

22nd Day—Rom. 1:1-6, 16-19; 11 Kings 17:13-18
23rd Day—Acts 7:58b; 8:1; 9:1-9;
11 Kings 17:24-29, 32-33
24th Day—Acts 9:10-25;
Amos 1:1; 8:4-6; 9:13-15
25th Day—Acts 13:16-33; 21:39, 40; Psalm 1
26th Day—Acts 22:1-21; 11 Chron. 29:1-11
27th Day—Acts 22:22-23:11; 11 Chron. 29:15-20
28th Day—1 Tim. 1:1, 2; 12:17; 11 Kings 19:1-7
29th Day—1 Tim. 6:11-21; 11 Kings 19:14-20
30th Day—Titus 1:1-4; 2:1-14;
11 Kings 19:32-37
31st Day—Titus 3:1-11; 11 Kings 20:12-17



CALENDAR of PRAYER

May, 1947

Mrs. W. C. Henderson, Arizona

LOVE thyself last—cherish those hearts that hate thee.
Corruption wins not more than honesty.
Still carry in thy right hand peace, to silence envious tongues.
Be just and fear not; let all the ends thou aim'st at be thy country's,
Thy God's and truth's: then, if thou fall'st,
Thou fall'st a blessed martyr.

William Shakespeare

1—THURSDAY

Rev. and Mrs. A. Pucciarelli, Mrs. Vera Todd, Mrs. Katherine Todd, evangelism among Italians, Emley Station, Birmingham, Ala.; also Maryona, Ross Lee and Lucille Pucciarelli, Margaret Fund students
Look how thy brethren fare —1 Sam. 17:18

2—FRIDAY

Dr. and Mrs. H. M. Harris, Kallang, Dr. and Mrs. B. L. Nichols, Shanghai, educational evangelism, Mrs. R. Y. Bryan, Mrs. C. C. Marriott, Mrs. E. L. Morgan, emeritus, China; also Constance Morgan, Margaret Fund student
Behold He goeth before thee —Matt. 23:7

3—SATURDAY

Rev. L. F. Maynard (white), Mobile, Ala., evangelism among Negroes, Rev. E. N. Carter, Selma, Ala., Rev. T. E. Hopkins, Washington, D. C., educational evangelism among their own Negro race
He that hath My commandments and keepeth them, he it is that loveth Me —John 14:21

4—SUNDAY

Woman's Missionary Union annual meeting, St. Louis, May 4-6
That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ —Rom. 15:6

5—MONDAY

Rev. and Mrs. W. B. Sherwood, evangelism, Campo Grande, Miss Leith Saunders and Miss Blanche Simpson, educational evangelism, Rio de Janeiro, Dr. and Mrs. H. H. Muirhead, emeritus, Brazil
That Christ may dwell in your hearts by faith —Eph. 3:17

6—TUESDAY

Rev. and Mrs. H. B. Stein, Mrs. Leona Wolforth, New Orleans, Miss Nina Belle Holaday, LaFite, La., evangelism
We preach not ourselves but Christ Jesus the Lord —II Cor. 4:5

7—WEDNESDAY

Annual meeting of Southern Baptist Convention, St. Louis, May 7-11
Bless ye the Lord, all ye His hosts, ye ministers of His that do His pleasure. —Psa. 103:21

8—THURSDAY

Rev. and Mrs. D. F. Ashew, Paraná, Rev. and Mrs. Z. P. Freeman, Tucuman, educational evangelism, Rev. and Mrs. E. S. Swenson, Bahia Blanca, Argentina, evangelism
This is the work of God, that ye believe on Him whom He hath sent. —John 6:29

9—FRIDAY

Mrs. Alicia Lancel, Laredo, Mrs. Annetta de Morales, San Benito, Mrs. Leonor Rocha, Alamo, Texas, educational evangelism among Mexicans; also Gloria Lancel, Margaret Fund student
The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated. —James 3:17

10—SATURDAY

Rev. and Mrs. J. D. Crane, educational evangelism, Mexico City, Mexico, Rev. and Mrs. J. W. McGavock, El Paso, Texas (Foreign Mission Board), publication evangelism, Dr. and Mrs. D. H. LeSueur and Dr. G. H. Lacy, emeritus, Mexico
It is God that justifieth —Rom. 8:33

11—SUNDAY

Sunbeam Focus Week, May 11-17, also that Christ may be preeminent in the ministry of Baptist hospitals
Take him and look well to him and do him no harm —Jer. 39:11

12—MONDAY

Rev. and Mrs. H. W. Schwesinger, Rev. and Mrs. A. R. Dailey, evangelism, Barranquilla, Rev. and Mrs. T. L. Neely, evangelism, Miss Lillian Williams, educational evangelism, Cartagena, Colombia
He that honoreth not the Son, honoreth not the Father which hath sent Him. —John 5:23

13—TUESDAY

Rev. B. Starwalt, Ierna, Ill., Rev. J. A. Ivey, Russellville, Ky., Rev. D. L. Goodman, Iufkin, Tex., rural evangelism
If God be for us, who can be against us? —Rom. 8:31

14—WEDNESDAY

Dr. and Mrs. R. F. L. Mershaw, medical evangelism, Dr. and Mrs. O. J. Quick, Miss Hattie Stallions, evangelism, Kweidoo; Miss Edna Teal, Anna B. Hartwell, Mary D. Wilford, emeritus, China
The meek shall also increase their joy in the Lord —Isa. 29:19

Calendar of Prayer for May

15—THURSDAY

Rev. and Mrs. V. Meeks, evangelism, Clovis, N. M. F. T. Martinez, educational evangelism among Mexicans, Albuquerque, N. M. None of us liveth to himself and no man dieth to himself. —Rom. 14:7

16—FRIDAY

Rev. and Mrs. A. C. Muller, El Paso, Tex. (Foreign Mission Board). Rev. and Mrs. O. W. Reid, Guadalajara, evangelism. Mrs. J. H. Benson, Mrs. J. E. Davis, emeritus, Mexico, also Flora, Benjamin and Samuel Muller, Margaret Fund students. In every nation he that searcheth Him and worketh righteousness is accepted with Him. —Acts 10:35

17—SATURDAY

Rev. and Mrs. A. Corugedo, Matanzas, Rev. and Mrs. J. Naranjo, Aguascatte, Rev. and Mrs. R. Ocasio, Santa Domingo, Cuba, evangelism; also Daniel Corugedo, Margaret Fund student. The Word of God grew and was multiplied. —Acts 12:24

18—SUNDAY

That the meeting of Baptist World Alliance, Copenhagen, Denmark, July 28-Aug. 3 may bear a mighty testimony for the Lord among the nations assembled. A great number believed and turned unto the Lord. —Acts 11:21

19—MONDAY

Rev. and Mrs. B. T. Griffin, Abenokuta, Dr. and Mrs. V. L. Seals, Oghomoshon, Nigeria, educational evangelism. The mercy of the Lord is from everlasting to everlasting upon them that fear Him. —Psa. 103:17

20—TUESDAY

Rev. and Mrs. G. L. Stanley, San Antonio, Miss Mary Etheridge, Ft. Worth, Texas, Miss Mary Nellie Lyne, Oakland, Calif., evangelism among Chinese. Miss Ollie Lowell, emerita.

God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us. —Acts 15:8

21—WEDNESDAY

Baptist believers in Hungary. I rejoice therefore that I have confidence in you in all things. —1 Cor. 7:16

22—THURSDAY

Rev. and Mrs. A. J. Bagby, Porto Alegre, Rev. and Mrs. J. L. Rice, Recife, Brazil, educational evangelism; also James R. and Helen Rice, Margaret Fund students. The law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself. —Gal. 5:14

23—FRIDAY

Rev. and Mrs. A. W. Hancock, McAlester, Mrs. Homer Grimmer, Anadarko, Okla., evangelism among Indians. Deal courageously, and the Lord shall be with the good. —1 Chron. 19:11

24—SATURDAY

Rev. and Mrs. L. E. Blackman, Honolulu, Dr. and Mrs. C. A. Leonard, Hilo, Hawaii, evangelism; also Mildred Blackman, Margaret Fund student. The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. —1 Tim. 1:14

25—SUNDAY

That members of Baptist churches may come to recognize nothing as the Bible plan of financing the Kingdom enterprise and be faithful in this arduous task. Keep and seek for all the commandments of the Lord your God. —1 Chron. 28:8

26—MONDAY

Rev. C. Walker, Tampa, Fla., Rev. E. A. Ingram, Beaumont, Rev. M. A. Marshall, Houston, Tex., city evangelism. Thou hast commanded us to keep Thy precepts diligently. —Psa. 119:4

27—TUESDAY

Rev. and Mrs. R. L. Bausom, educational evangelism, and Dr. and Mrs. J. A. Herring, evangelism, Kweiloo, Mrs. E. M. Bostick, Misses Pearl Caldwell and Florence Jones, emeritus, China. As thy days, so shall thy strength be. —Deut. 33:25

28—WEDNESDAY

Woman's Missionary Union Conference, including Business Woman's Circle, Ridgecrest, Aug. 7-13. Lord, lift Thou up the light of Thy countenance upon us. —Psa. 4:6

29—THURSDAY

Rev. and Mrs. A. Joaquin, Ft. Worth, Rev. J. S. Flores, San Marcos, Tex., evangelism among Mexicans; also Rebecca Flores, Margaret Fund student. The price of wisdom is above rubies. —Job 28:18

30—FRIDAY

Rev. and Mrs. F. A. R. Morgan, Sao Paulo, Brazil, and Mrs. M. G. White, Bahia, Brazil, also F. A. R. Morgan Jr., Margaret Fund student. They that know Thy Name will put their trust in Thee. —Psa. 1:10

31—SATURDAY

Rev. and Mrs. J. P. deArmas, Cotores, Rev. and Mrs. A. Echevarria, Los Pinos, Rev. and Mrs. M. Millan, San Cristobal, Cuba, evangelism. He will bless them that fear the Lord, both small and great. —Psa. 115:13

Attended W.M.U. Training School

Attended Southwestern Training School

Attended New Orleans Baptist Theol. Sem.

Former Margaret Fund Student

On Furlough

Business Woman's Circles

Miss Mary Christian, W.M.U. Representative

We are grateful to Mrs. H. D. McBrayer, B.W.C. chairman in Lawrenceburg, Ky., for the following excellent suggestions.

AIM: A more comprehensive understanding of the Japanese people, plus a deeper realization of their great need of Christ and the duty and opportunities that are ours in supplying this need. "Now is the day!"

POSTERS: 1—A Japanese in the lower left-hand corner of a large poster. An American man or woman in the lower right-hand corner. The American is flying two kites, one labeled "Brotherly Love", the other "Indifference". The word "or" is inserted between the two kites; the poster is captioned *Which Shall It Be?* 2—A very effective poster can be made by superimposing on the poster board crepe paper or artificial flowers in arrangements symbolic of Japan, such as a kimono, fan or umbrella or by superimposing crepe-paper fans, umbrellas, temples and other Japanese symbols. The printing should be in gold or colorful letters and have reference to the program material.

INVITATION: Flower, butterfly and umbrella seals on a postal card with announcement of the time, date and place of meeting.

PROGRAM FOLDERS: The suggestions outlined for posters and invitations would also be appropriate for the program folders. An oblong sheet of white paper—creased to represent a fan, decorated with colorful Japanese symbols and borders and tied with ribbons of various colors—will make an attractive program. The program topics can be printed on one side of the sheet, vertically between creases. Make the lettering to resemble Japanese characters.

PREPARATION: The success of a program depends largely on the time and prayerful effort given to the preparation by the program chairman and to her infusion of interest into the participants. Study carefully and prayerfully the program material on pages 20-27 but do not stop there! Refer to encyclopedias, numerous books on Japan and current magazines.

PRESENTATION: A study of Japanese customs reveals a deep appreciation of beauty and color and a love of celebrations and gala events. Before the war Japan might have been termed "A Land of Festivals". There were ceremonies and festivals to celebrate practically every important occasion. Many of these offer suggestions for colorful and impressive methods of program presentation. Outlined below are two suggestions which may be easily adapted to your B.W.C. program.

1—Japanese Kite Festival: Have on the wall a large map of Japan. As the first participant discusses the subject "Meet the Japanese", she pins on the map a miniature kite labeled "Sympathetic Understanding", with the statement "Let us fly the kite of sympathetic understanding over Japan". The other kites to be pinned on the map may be labeled "Christian Love", "Baptist Concern", "Justice" and "The Gospel Message".

2—Japanese Flower Festival: The program chairman should request in advance that each circle member bring a floral arrangement to the "festival". Suggest that the flowers be arranged in forms symbolic of Japan, such as a kimono, butterfly, fan, lantern, parasol etc. Many of the gardens in Japan have these symbolic forms. Miniature arrangements of Japanese flower-gardens with tiny bridges, temples etc. would be appropriate. Ask that the arrangements be kept covered with tissue paper or concealed in some way until time for presentation. Have a large table in the front of the room for the arrangements. Japanese lanterns and kindred decorations will add to the atmosphere. Using as a program theme, "For a Christian Japan We Must Give", assign well in advance the following topics.

Freedom—Instead of Fatalism: (Include in this discussion Japanese history and traditions, stressing particularly the influence of Confucianism and Buddhism.)

Worship of a Living Christ—Instead of Dead Ancestors: (Under this subject discuss the influence of Shintoism and the need of the people for faith in a living God.)

Missionaries—Instead of Militarists: (Include in this discussion the material outlined under "Japanese as Christians" and "Japanese as Baptists".)

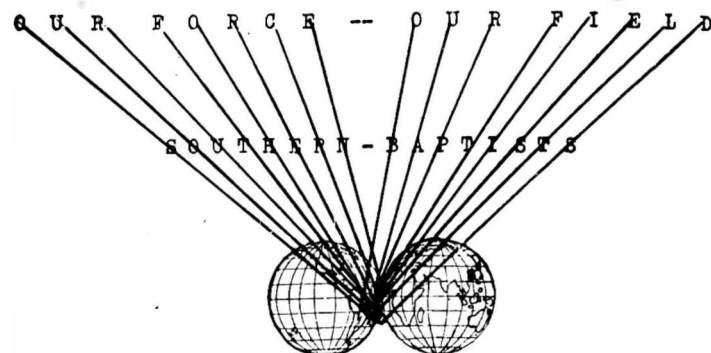
Democratic Ideals—Instead of Injustice: (Use the material given under "Japanese Not in Japan" and supplemental.)

The Love of a Brother—Instead of the Indifference of a Stranger: (Use material on page 26 and make special appeal for prayerful concern over the Japanese and the opportunities now open to take Christ to them.)

Open the program with prayer, then the singing of "We've a Story to Tell", after which the program chairman explains briefly the Flower Festival idea. As each participant steps forward to

(Concluded on Page 18)

CIRCLE PROGRAM



EXPLANATORY NOTE: The following program is submitted for use by the circles this month. Its suggested articles will be found in the following monthly missionary magazines: *Royal Service*, 50c a year from 1111 Comer Bldg., Birmingham 3, Ala.; *The Commission*, 50c a year from Baptist Foreign Mission Board, Richmond 20, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. Each one participating in the following program should have access at least to the magazine in which her article appears. (See also page 34 of 1947 W.M.U. Year Book and page 17 of this magazine.)

Topic: The Cooperative Program Dollar

Devotional Theme: "It is more blessed to give"—Acts 20:35.

Home Missions in the Cooperative Program (See article in May issue of *Southern Baptist Home Missions*.)

The Man behind the Cooperative Program (See picture story in May issue of *The Commission*.)

The Subtle Invasion (See article in May issue of *Southern Baptist Home Missions*.)

Was It Just a Dream? (See article in May issue of *The Commission*.)

Why I Am a Missionary (See story on page 8 of this magazine.)

Use Your Baptist Hour (See page 7 of this magazine.)

Business Woman's Circles (Concluded from Page 17)

give her discussion, she places her floral arrangement on the receptacle and announces her subject immediately following the last discussion. Soft music is played while the others place their arrangements, one at a time, on the table. A short poem or quotation on Christian love or friendship, a Scripture quotation, or merely a statement such as "To the Japanese Flower Festival I bring some indicative of Christian love" will add to the effect. As soon as the arrangements have been placed, follow with a solo or duet "In the Garden" then the Scripture reading and devotional meditation. Close with prayer that American Christians will have increased brotherly love and concern for the Japanese.

To stimulate further interest, during the social hour the members might choose the most attractive floral arrangement by secret ballot or some person particularly interested in flowers might be invited to award blue and red ribbons. Tea and rice cakes would make appropriate refreshments.

Program Plans

Prepared by Miss Mabel Summers, Kentucky
W.M.U. Training School, Louisville, Ky

THIS program on the Japanese people ought to be eagerly, intelligently and prayerfully approached and studied. Such an attitude is needed to dispel ignorance about the Japanese, remove prejudice and inspire the members to pray and give continually and as never before that American Christians may use every opportunity to help the Japanese Christians and to provide, when and where needed, Christian leadership, direction and motivation to Christian principles in Japan. From many sources abundant evidence comes that the Japanese are responding to the supreme message of the Bible. One missionary there now says that "opportunities for teaching the Bible are limited only by time and strength of the teacher". Recently Dr. W. O. Carver, listing Christian education and evangelism and ethical leadership as the three great needs in Japan, emphasized the terrible situation if Japan takes the concept of a deity altogether out of her social structure, now that the emperor has denied his divineness. Christ alone can fill the vacuum existing in Japanese minds today.

Publicity Ideas—Send out individual invitations, written on postcards with a cherry blossom, Japanese lantern or fan or silhouette of a Buddhist temple drawn or colored in one corner. Put up posters in conspicuous places throughout the church at least two weeks in advance. For these use Japanese pictures from missionary and secular magazines with appropriate title. An outline map of Japan with the figure or head of Christ might be used, with the idea of Christ's call to Japan. With the time, place and date use any striking title as "Stranger or Brother? Come and see!" "Crisis! Christ or Chaos? Which?"

Presentation—Many suggestions come for making this program meaningful. Use a globe or map, either a world map or a blue scarf or blanket upon which paper outline of China's shore and the Japanese and Hawaiian Islands may be pinned. Pictures showing Japanese life may be made into an album, passed around and kept for other organizations to use. Newspapers, missionary magazines and other magazines as *Life*, *Ladies' Home Journal* and *National Geographic* have carried many pictures since the war. Use fruit blossoms or other spring flowers to make the room attractive. Before the meeting begins, oriental music could be played on piano or by records. Have individual programs in shape of Japanese fan or lantern or use folded or single sheet of paper with some design, characteristic of Japanese life, on them. The leader should begin the program with a "True-False Quiz", based on facts from the program material (pages 20-27). "Meet the Japanese" might be given by some uniformed member of the armed services who had been in Japan, "Japanese as Christians" by one in Japanese costume, "Japanese as Baptists" by a woman representing an American missionary, "Japanese Not in Japan" by any member. At the end, if possible, have someone review the book, *A Brother Is a Stranger*.

Plan and carry out definite projects as a result of this program. Reach any Japanese in the community needing Christ and friendship. Sponsor further reading through "Reading Circles" and "Missionary Round Table". Send relief, money and packages to Japan (see shipping directions on page 8). Help with money the American Bible Society (450 Park Avenue, New York 22) in the crusade for funds to meet Japan's call for millions of Bibles and New Testaments. In and through all seek to make the interest sincere and lasting, not superficial, leading members to see the challenge of Japan and her possibility as a great Christian nation.

PROGRAM MATERIAL

Mrs. C. D. Cressman, Tennessee

THEME for YEAR: The World's People Today

TOPIC for MONTH: The Japanese

Hymn for Year—Hark! The Voice of Jesus Calling

Watchword for Year—"Go ye . . . and make disciples of all the nations"—Matt. 28:19.

Bible Study—An Anthem of Universal Witness—Psalm 67 (See page 9.)

Prayer that our hearts may be prepared to receive this program in a spirit of brotherly love

Hymn—We've a Story to Tell

Meet the Japanese

Prayer that we may understand and appreciate the Japanese

Hymn—Jesus Saves

Japanese as Christians

—Japanese as Baptists

Prayer for all of our Baptist work in Japan

Japanese Not in Japan

—A Stranger or a Brother?

Hymn—Throw Out the Life-line

Prayer that we may show the spirit of brotherly love to all Japanese and do all we can to make them our brothers in Christ

MEET the JAPANESE

A SOLDIER of the United States army stood looking at a Japanese soldier whom he had just killed on the battlefield, rather gloating over the fact that there was "one less Japanese brute in the world". Then, going through the dead man's possessions he found, among other things, the picture of a sweet faced middle-aged Japanese woman. "His mother", the American exclaimed. Then there flowed over him the realization that this was a young man like himself; loving life, even as he did; with a mother waiting for his return, even as his own mother waited for him. His gloating changed to grief and regret that war had compelled him to take the life not of a Japanese brute but of a Japanese brother.

Doubtless, if the average American were asked to describe the Japanese, he would do so with such adjectives as "cruel, ruthless, war-like, brutish, self-aggrandizing, dishonest, deceitful" and would end by pronouncing them "a menace to civilization". But a missionary who has lived among the Japanese describes them as "gentle, with low sweet-speaking voices; patient, painstaking, good-humored, happy, tenderly kind to little children and reverently respectful to old age"; the missionary ended by saying: "The Japanese are a delightful people among whom to live".

Without doubt there is truth in both of these estimates of Japanese character. A whole nation of people cannot be lumped together and described in one category of adjectives. Moreover, the same people may be different under different conditions and influences. Thousands of Chinese and thousands of our own soldiers and citizens can testify, out of the experiences of the late war, that the first group of adjectives describes some Japanese. And yet we feel sure that the ~~unpleasant~~

estimate is nearer correct in describing the masses of the Japanese people, when un-influenced by military leaders and the exigencies of war.

We believe that the Japanese, like all other people, have both admirable and deplorable characteristics. They are neither totally good nor totally bad. If as a nation they are better or worse than some other nations, it is because circumstances and influences have made them so. It is a real problem for those of us who live in America, with our democratic background and our western views of life, to understand the Japanese psychology and to estimate rightly those traits of character which can be generally applied to the Japanese people. So many things help make a nation of people think and act as they do. Let us consider some of the elements that have entered into the making of the Japanese.

The land in which people live has its influence on their character. The Japanese live on islands. The area of their whole country is about the size of Georgia, North and South Carolina. In this comparatively small territory live about seventy million people. The density of population has made living difficult and has developed in the Japanese characteristics of industry and ingenuity. This condition has also made them aggressive in their efforts to obtain more territory which explains, in part at least, their ruthless exploits into the lands of other people. Moreover, Japan is a land of many natural calamities—earthquakes, typhoons, volcanoes etc.—which fact has helped to develop in the Japanese a psychology of fatality, a spirit of endurance and an optimism which keeps them cheerful even when things go wrong.

Japanese tradition and history have helped to make her people what they are. Her legendary history dates back to 660 B. C. when the "Sun Goddess" placed her grandson on the throne as the first emperor. All of the subsequent emperors were supposed to be descendants of this "Sun Goddess". Indeed the people of Japan have believed themselves to be of divine origin. This explains their feeling of superiority which was used by the militarists to make them believe that they could and should rule the world.

The authentic history of Japan dates to about the beginning of the Christian era, when Chinese and Koreans began pouring into the country. The Japanese showed their power of assimilation as they appropriated the culture, arts, learning, languages and religion of these invading people.

Japan was little known to the western world until 1852, when Commodore Perry succeeded in opening the principal ports to foreign trade. Since then the Japanese have shown their characteristics of energy, intelligence and progress, as they pushed their way from a little secluded, unknown nation to become a world power. Realizing the importance of education they made themselves the most literate people in the world. It is said that only two per cent of the Japanese can be classed as illiterate. This spirit of progress and ambition was the force which the militarists used in leading the people into the late war.

Religion always has influence on the character of a people. The Japanese have been influenced by three religions: Confucianism, Buddhism and Shintoism. The teachings of Confucius have given to the Japanese the psychology of the inequality of people. In Japan no two people are equal. The father is superior to his son, the elder brother to his younger brothers, men to women, employer to employee, teacher to pupil. Even students in the same class are ranked and seated according to their scholastic standing. The inferior person always has an abject and reverent attitude toward his superior. Obedience to a superior is inbred in the Japanese character, with the whole nation being obedient to the emperor who is superior to all. This reverential attitude of inferiors to superiors accounts for the extreme politeness of the Japanese people.

Buddhism is largely responsible for the fatalistic attitude of the Japanese. They believe that what is to be will be. To be sure, with all sorts of superstitions and rituals they try to ward off calamities; but if the calamities come they are believed to be according to fate and are accepted bravely and even cheerfully. This is probably why the Japanese have less drive for life than western people and commit suicide and assassination with such ease.

Shintoism is the only religion indigenous to Japan. It is a mixture of nature ancestor and emperor worship. Ancestor worship has helped to develop in the Japanese filial piety and to make the family and not the individual the unit of society. Some years before the recent war Shintoism had become more a patriotic cult than a religion, centering in the worship of the emperor. The militarists played up the supposed divine origin of the emperor and the superiority of the Japanese people and thus led them to feel that it was their patriotic duty to conquer the whole world and to make their emperor-god the ruler of the universe. Such faith had they in this "divine mission" that they actually believed that they could do it.

Thus we see something of what the Japanese were before the last war. What they are now is impossible for us to know. Strange stories come to us from those islands, once so far away but now so near, because our American soldiers are there and an American general directs the policy of the Japanese nation. We are made to wonder how a people who fought so fiercely on the battlefield could have been so orderly, so docile, so completely submissive in their surrender. We are even told that the Japanese like their conquerors, that they are enjoying the freedom they are having under the occupation army, that they are beginning to see that the Japanese way is not the best way of life. Is this only the Japanese characteristic of facing calamities with optimism or are they really becoming democratic in their way of thinking? We wonder!

Certainly the Japanese psychology is changing. They can no longer think that they are superior to all other people, for they have suffered ignominious defeat. They can no longer have faith in their "divine mission" to rule the world, for they themselves are being ruled by a foreign power. They can no longer believe that their emperor is a god, for he has told them that he is not. All of this means many changes for the Japanese—in their government, national ideals and conceptions of life.

There is so much in the Japanese psychology opposed to democracy that we are led to wonder if they are really ready for these changes which have been thrust upon them. However, we believe that they have some splendid traits of character which will serve them well in this transition. If to their intelligence, their energy, their industry, their courtesy, their power of assimilation and their patriotism can be added a democratic conception of the value of individual freedom, then will the Japanese emerge from this experience really great people, ready to build a new Japan on foundations of democracy, personal liberty and international friendship.

JAPANESE as CHRISTIANS

THERE were in Japan at the beginning of the late war about 100,000 Roman Catholics and about 200,000 members of the evangelical denominations. This was only four-tenths of one per cent of the population. To put it another way, of every thousand Japanese four were Roman Catholics and evangelicals. A small group indeed! And yet so great was their influence that for a third of a century Christianity was recognized by the government as "a moral, religious and cultural factor on a par with Buddhism and Shintoism". As has been said, "the Japanese Christians weigh more than they count". They have held positions of prominence and influence in national affairs far out of proportion to their number.

Some years ago an editorial in a Japanese paper gave the following estimate of the influence of Japanese Christians: "The influence of Christian teaching in Japan cannot be measured, but no one can live in the country without becoming

conscious of it. It is doing more than anything else to raise the status of women from an oriental to a modern level . . . Innumerable Japanese people who never embraced the Christian faith have absorbed its influence".

Some of the greatest Christians of the world have been Japanese. Kagawa alone would prove that the Japanese are capable of understanding, accepting and living the Christian faith in its highest interpretation.

Shortly before the Japanese attack on Pearl Harbor the Japanese government compelled the Christians of all denominations to unite in one organization known as the "Christian Church in Japan". This was brought about partly by desire of government, partly by pressure from denominations wanting such a union. Catholics and evangelicals were required to set up a joint committee to deal with the government. Of the denominational status since the war a chaplain of the occupation army writes: "The Japanese Christians want to return to individual denominations because they feel that the union church has fulfilled its purpose in keeping Christianity alive during the war. The present union is no longer working and has made no effort to help the ones who most need help now".

The effect of the late war on the Christianity of Japan is not yet possible to know, but we have every reason to believe that for the most part the Japanese Christians remain loyal to Christ. Most of them were also loyal, patriotic citizens, fighting, working and hoping for Japan's victory over her enemies. This was but natural. If we wonder how Christians could engage in such unholy warfare, we must know that they did not realize the unChristian principles involved and we must understand that they were not told of Japanese atrocities on battlefields and in prison camps. "Only after the final collapse of their country did Japanese Christians come to know what their armies actually had done". Even amidst their patriotism, in the hearts of Christians who understood the issues at stake was a deep dissatisfaction with the course their nation had taken. "When at last the war was ended and the true character of the military regime which had misled them was made known, many Christians were genuinely grateful that Japan had lost the war".

Many things make today a propitious time for the advancement of Christianity in Japan. The breaking down of the old Japanese religions and the declaration that the emperor is not divine leave the people without a religion, without a god to worship. What a splendid time to lead them to worship God through His Son Jesus Christ. Now, when ideals of democracy and individual liberty are groping their way into the Japanese mind, is the time to teach them the truth of Christ which will make them free indeed. A declaration made in Washington soon after Japan's surrender granted to the Japanese full religious liberty. This gives Christianity a clear path to the hearts of the people.

The friendly relationship between the Japanese and the occupying forces prepares the way for the return of the missionaries. We are told that the Japanese dreaded the coming of the American army for they had been warned by dreadful stories of the atrocities in store for them. So, when the army came "some fled to the hills for safety and others put on their ceremonial garments and sat around waiting for the end". Great was their surprise and relief when nothing had happened. The American soldiers actually showed themselves friendly and helpful. "Never before had they seen a soldier take the trouble to help an old woman carry a heavy bundle. Yet that is exactly what happened". The children soon began crowding around the soldiers "asking for G.I. chewing gum and rides on broad G.I. backs". The Japanese recognized this friendliness, this absence of any desire for revenge as a demonstration of American Christian spirit, and it makes them more ready to receive messengers of such Christianity.

The advance of Christianity has always been slow in Japan. But Christians of America must send more and more missionaries to Japan. It must be said to our

shame that more money was spent in one day to fight Japan than all the denominations of America together have spent in a half century to give the Gospel to the Japanese. We must not make such a mistake again. The missionaries must go in large numbers and American Christians must give the money to support them. These missionaries must be the very best that can be found, prepared by native ability and education to cope with the difficulties of this most difficult mission field. And they must be the type of missionaries who can cooperate with the Japanese Christians, giving to them the place of leadership for, quoting Dr. W. O. Carver: "The Christianity of the new Japan will be determined by Japanese Christians. Not from outside but from within will the Spirit of Christ build the Body of Christ in Japan".

JAPANESE as BAPTISTS

WHEN we were last able to count them, there were about 7000 Baptists in Japan, the result of missionary work of both northern and southern Baptists. That seems a very small number when we remember that there have been Baptist missionaries in Japan for over fifty years. Yet, considering how difficult a mission field is Japan and how few missionaries have been sent, the progress has been good.

Of course the war compelled our missionaries to leave Japan. Dr. Maxfield Garrott stayed long after the others had left but he, too, finally had to come home. Since the war ended only one missionary, Mr. Edwin Dozier, has returned. As this is being written no word has come from him telling of what he has found. What we know of the Baptists in Japan comes from Baptist chaplains and others of the occupation forces and from Japanese Christians. These write most encouragingly of the Japanese work.

Chaplain Harold F. Menges, after spending two months in Japan, wrote: "It has been a real joy to interview our Baptist brethren in Japan—hear them tell of the sacrifices of the war years—listen to their plans for the future and enjoy genuine Christian fellowship with them. I can assure you the Baptist leaders of Japan are not discouraged. Their outlook for the future is one of the most invigorating things I have felt in this broken and defeated country".

In a recent issue of *The Commission* appeared an article, "This Is Our Day in Japan", written by Mr. Marshall D. Barnett, a Baptist deacon, who was the commanding officer of a Seabee Battalion in Japan. He told of a visit to our Boys' School at Fukuoka. He said that, of the 2000 students, only ten per cent were Christians. He wrote of the happy experience of speaking to four hundred men of this college: "No American audience has so inspired or challenged me to give out my best. Not one pair of eyes turned aside during the thirty minutes of reverence and attention".

Chaplain Aaron A. Rutledge, after a visit to our Girls' School at Kokura, wrote: "This is one of the very highest type schools in Japan. The buildings are among the best, though probably inadequate now. They were used by Japanese troops during the war, but classes were continued elsewhere. The school again has custody of the buildings and is carrying on nobly with an enrollment of about 500 girls".

Chaplain Rutledge pays high tribute to the Japanese leaders in our Baptist schools and also to our missionaries as he writes: "Since the war began, these bodies have had no contact with the Southern Baptist Convention. The present status of the schools is a glowing tribute to the persistent faith of these, our brothers in Christ—yes, a living memorial to McCollums and Brunsons (our first missionaries here in 1889), to the Rowes, the Doziers, Naomi Schell and all who labored so unselfishly here".

A touching letter comes to a teacher at Meredith College from a former Japanese student at Meredith whose husband is now head of the Agricultural Department of the northern Baptist school for boys in Yokohama. She writes: "We are having the hardest time now, losing our house, lacking our food and clothing. We lost everything, but we believe our Father provides for us what we need. Can you imagine how suffer we are? I feel so sorry why our people did not realize that a war never brings happiness to our life before we started to fight. Your people are right. Please teach me again and make friendship with us. You know your influence over me is the most great thing, not only for me but for my family folks. We are so thankful when we think of this".

All who have had opportunity to study conditions in Japan write of the urgency of missionary work. Chaplain Menges says: "If southern Baptists ever faced an open door in foreign missions they do now in Japan. The opportunity is simply appalling. I hope that we, as Christians, will see this opportunity, stop being dilatory about the task. . . . If we neglect this field when it is so ripe, so ready, so receptive, we will forever forfeit the right to ask God's blessings on any of our mission enterprises. If you have money or influence or life or courage, in the name of all that is high and holy, use them today to insure a strong southern Baptist work in Japan. There are no words to describe the urgency of the situation here".

The president of our boys' school, when asked what message he would send to southern Baptists, said: "The present miserable condition of Japan was caused by the lack of a strong Christian spirit among the Japanese people. It is time we proclaimed the high standard of Christian living and let all the people know what the Kingdom of God really means. Nothing could give us more joy than to receive a number of qualified missionaries to work as yoke-fellows with us. *We need missionaries now*—I pray that southern Baptists will send them quickly".

Surely in response to these calls, in response to these opportunities southern Baptists must send missionaries to Japan as soon as possible and as many as possible. We are glad that already some have been appointed and that some of these have been in Hawaii working there while waiting for an opportunity to go into Japan. These, as well as the former missionaries, are eagerly waiting the time when they can be busy telling the Japanese about Jesus.

JAPANESE NOT in JAPAN

THOUSANDS of Japanese live outside of Japan. In many islands of the Pacific, groups of varying size may be found. More than one-fourth of Hawaii's residents are of Japanese descent. Most of the older adults among these Hawaiian Japanese understand almost no English. So it has been very fortunate that we have had among the missionaries in Hawaii Mr. and Mrs. Edwin Dozier and his mother, Mrs. C. K. Dozier, each of whom speaks the Japanese language. As already stated, Mr. Dozier has gotten back into Japan; his wife and children are on furlough in the United States; but his mother is still in Hawaii and is carrying on the splendid work they unitedly did among the Japanese-speaking residents of Hawaii. The ministry has been and is far-reaching, as they visited the different islands as often as they could and touched as many groups of Japanese as possible. As a result of this work and the work of other missionaries in Hawaii, Japanese-speaking people are constantly being baptized into the membership of the churches. Mrs. Dozier says: "As many as five Japanese-speaking missionaries and their wives could barely touch the 50,000 older Japanese-speaking persons in the Territory. The task abounds in untold possibilities".

In our own land are about 140,000 Japanese. Many of these who are known as the Nisei were born of Japanese parents in America and are therefore American citizens. Thousands of Japanese, both from the states and from Hawaii, served in the American army during the war and proved themselves to be loyal and efficient

American soldiers. Practically all Japanese citizens in America, as well as thousands of the Nisei, were interned during the war. The experiences of some of these Japanese in the relocation camps were not anything of which our democratic nation can be proud.

Southern Baptists have had very little work among the Japanese in our own land. During the war some of our missionaries to Japan, while on forced furlough in the homeland, worked as did others in the Japanese relocation centers with gratifying results, but otherwise the Japanese in America are an unreached group so far as southern Baptists are concerned.

The Japanese constitute one of the minority groups to test the Christian democracy of our nation in racial relations. The treatment of the Japanese in some part of our country has been in many respects unjust and has helped to create in Japan the antagonism to our nation which brought on the war. If our ideals as democracy are to prevail in Japan they must be practiced toward the Japanese and people of other-colored races in our own land.

A STRANGER or a BROTHER?

A RECENT book giving the life-story of Mr. Toru Matsumoto, a prominent Christian Japanese now living in America, bears the title *A Brother Is a Stranger*. This arresting title is taken from a Japanese proverb, "A brother is the beginning of a stranger"; the title was given to the book because therein is related the struggle that a young Japanese, with ideals of personal liberty, had with an older brother who at the death of the father was given by Japanese law the right to direct the destiny of the family.

The book's title suggests another thought: "Do we think of the Japanese as a brother or a stranger?" The Japanese is a brother—a member of the great human brotherhood, a man whom we should respect, love and help like a brother. And yet we must acknowledge that too often we consider him more a stranger than a brother. We think his manner of life strange, his way of thinking strange. Because we could not understand him we have been guilty of fearing him, yes, and hating him! This is not a Christian attitude.

A stranger or a brother, which is he? To us who are Christians he is a brother—a very needy brother. He needs our understanding; he needs our sympathy; he needs our love; he needs our Christ. If we give him Jesus, he will become our Christian brother, lovely and lovable—and a helper in bringing all the stranger peoples of the world into bonds of brotherly love and peace.

QUESTIONS for REVIEW and DISCUSSION

1. What does the average American think about the Japanese?
2. Name some elements that have helped to make the Japanese people what they are.
3. Give some of the characteristics of the Japanese people.
4. How has defeat in the recent war changed the psychology of the Japanese?
5. How many Roman Catholics and evangelicals are in Japan?
6. Discuss the influence of Christianity in Japan.
7. Give some conditions today propitious for the advancement of Christianity in Japan.

8. How many Baptists are in Japan?
9. Tell something of our Baptist work in Japan today.
10. Discuss the importance of sending missionaries to Japan as soon as possible.
11. Tell of our work among the Japanese in Hawaii.
12. Discuss the importance of Christian treatment of Japanese in America.

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REFERENCE MATERIAL

The following list of reference material is the chief source used in the preparation of foregoing 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 help may be found in this listed material.

The Window of Y.W.A.	—World Comrades
Ambassador Life	—State Denominational Papers
Southern Baptist Home Missions	—The Commission
Last Report of the Foreign Mission Board	
Now Is the Day	
A Golden Milestone in Japan	Edwin B. Daxier
At the Gate of Asia	Foy Johnson Farmer
A Brother Is a Stranger	Matsumoto-Lerrigo

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OUR YOUNG PEOPLE

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

May Flowers

THE queen is always the center of attention; May brings Sunbeams that distinction. Their Focus Week comes May 11-17. *World Comrades* carries definite suggestions of activities for this important week but any fostering W.M.S. will have ideas about what to do to forward our vital work in missionary education for children. One straight-forward look at our broken bewildered world will send the alert Baptist women of our southland to zealous leadership of Sunbeam Bands that tomorrow may be built more wisely in accord with the Master's plans. There are large lessons in love and sacrifice, in understanding and patience which America's children need to know: where can they learn these more effectively than in the Sunbeam Band?

The new Manual for leaders of Sunbeam Bands published in 1946 is exceedingly valuable to mothers of young children. W.M.U. young people's director or Sunbeam Band leader could wisely arrange for these mothers to study the Manual in this Focus Week. (Order from W.M.U., 1111 Comer Building, Birmingham 3, Alabama, price 15c a copy.) Such study will help mothers in child psychology and will show what a good Sunbeam Band can mean in the life of the child now and in his development. The child who knows the way of salvation, who learns that God's plan for the world recognizes no racial, class or national distinction, comes on to be the Christian adult necessary for peace and progress.

Many a W.M.S. has no Sunbeam Band; many a W.M.S. has a limping Sunbeam Band needing more leaders, more equipment, more prayer and evident interest. This Sunbeam Band Focus Week is the time to stop putting off your best work with children and to start actually seeing the child in the midst where Jesus set him.

This week the Sunbeams will want to honor their mothers and the mothers will want to see that the Sunbeams enter into plans for enlistment, mission study, community missions activities, packing boxes for relief in response to needs in Europe and orient. You can make Sunbeam Band Focus Week a real factor in missions: will you?

And will you begin to plan for a wonderful occasion for Y.W.A.'s. on Sunday morning, June 22? In the midst of Y.W.A. Camp, to which you will of course send some young woman from your church, comes this unique southwide Y.W.A. broadcast. The Baptist Hour will originate at Ridgcrest and the program of the broadcast will be provided by Y.W.A.'s. with our W.M.U. president, Mrs. George R. Martin, bringing the climax message. Every Y.W.A. can be a part of this service—either sending it out from the auditorium at Ridgcrest or hearing it in a breakfast meeting back home. There should be a meeting for every Y.W.A.—think of that! Invite unsaved or indifferent young women to listen in with Y.W.A.'s. because the message of the hour will be evangelistic in the testimonies of young women from Brazil, China, Hawaii and in Mrs. Martin's message. There has never been an hour like this for Baptist young women and we want every Y.W.A. or young woman who should be a Y.W.A. to be part of it all. So plan now in May for June 22, 7:30 a.m., *The Baptist Hour* dedicated to and presented by Y.W.A.'s. in their Fortieth Anniversary.

Red Letter Occasions

Focus Week for Sunbeams May 11-17

Y.W.A. Anniversary Broadcast, over *The Baptist Hour*, 7:30-8:00 a.m. CST, June 22

Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville 6, Ky

Alumnae Memories of Training School Life

ONE'S impression of a place is made up of multiple aspects that blend together to make the whole and it is sometimes difficult to describe that total picture. There are so many good aspects of the Training School that it would be hard to list them all. I appreciate the beauty of our School, both of the building and the campus. I admire the orderly administration of the School and the efficiency with which the dining room and kitchen are managed amazes me. I am grateful for the plan whereby the students can participate in the housework. It gives each one an opportunity to do some work with her hands each day, to become better acquainted with the other students; it fosters a democratic spirit and helps at least in a small way to keep the running cost of the school low. The value of our training at the School can never be measured in dollars and cents, but I am thankful that the W.M.U. of the southland has provided a place and plan whereby Christian workers can prepare themselves for service at a nominal cost. However, I think that the main thing that impressed me about the Training School is the way that people love each other. I do not mean to say that the fellowship is perfect, but I think it approaches in a measure that which Christ had in mind for our churches. Instead of there being envying or jealousies we are glad for the talents of others and rejoice to see them being developed to their full capacity. Coupled with this is the willingness of the girls to share their talents so that all may enjoy them. Since the students' motives are the highest possible, I believe that every one feels her responsibility keenly and realizes that her work at the School calls for her best. I think that this accounts for the fact that students can accomplish as much work as they do. Frankly, at first I didn't see how I could do all my studying, attend meetings and take part in the various activities; but different friends told me that it would work out all right. And after the first few weeks I found that they were right—things did work out so that one could do more than she thought at first would be possible. Experiences at the School will never be forgotten and friendships made will last throughout life.

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I think, when I recall memories of days at the Training School, the first picture that will always come to my mind will be the Fannie E. S. Heck Memorial Chapel. The moments spent there in morning worship services somehow stand out above all the rest. I can see the first rays of the sun streaming through the softly-tinted windows and I remember the reverent, quiet peace as we worshiped together. An ever increasing source of joy will be the remembrance of prayer each morning for Training School sisters and other fellow-Christians working around the world. Equally vivid are the things I remember about the chapel talks of fellow-students and how their personalities and varied experiences in faith have contributed to my spiritual growth. As I think of the quiet beauty and serenity of those worship services, in which my soul was so often refreshed and challenged and yet reminded of the confusion and desperate need so near, my heart sings again the hymn we used so often:

"This is my Father's world; O let me ne'er forget
That, though the wrong seems oft so strong, God is the Ruler yet.
This is my Father's world; the battle is not done;
Jesus who died shall be satisfied, and earth and Heav'n be one!"

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

The Rev. C. K. Sansbury, a member of the staff of the Anglican Theological College, Tokyo, from 1934 to 1941, writing on "The Japanese Church in the Years of War", says: "The Christian forces in Japan may be divided into three groups—the Roman Catholic, numbering about 100,000; the protestant bodies, numbering in all about 250,000; and the Anglican church numbering about 30,000 with small number of other Christian groups"; he quotes from the report of the American delegation that visited Japan late in 1945 as follows: "Each Christian seemed to draw a line at some point beyond which he felt he could not go and keep the faith. This line was drawn at different places by different individuals, but it was always there. In general, the pressure of the non-Christian forces was met by temporizing. In all their activity they illustrated the Chinese saying that when the storm blows the bamboo bends but does not break . . . *They kept the faith*". "And many Christian Japanese in the army and civilian service", adds Mr. Sansbury, "were ornaments to their faith".

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When Japan surrendered in August 1945, says the Rev. A. M. Chirgwin who is general secretary of the London Missionary Society, the highly organized national life which she had been slowly building up for fifty years collapsed like a house of cards. In answer to the question, "Can Japan make a new start?" he says: "*Within the political sphere* much has been happening and the stage is set for a new start. The new constitution that General MacArthur has given to the Japanese people is probably one of the most enlightened in the world. *In the religious realm* there is reason for confidence, for the Christian cause, though badly shaken, has survived and is now showing considerable vitality". Though there are only a quarter of a million members of the Japanese Church which is composed of the protestant bodies, they have set out to win three million converts in three years. It is reported that huge crowds are attending the evangelistic services, particularly those conducted by Kagawa, at which there are many conversions.

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In a letter addressed to Dr. Louie D. Newton, president of the Southern Baptist Convention, General Douglas MacArthur, supreme commander for the Allied Powers in Japan, states that Christianity has an opportunity "without counterpart since the birth of Christ" to spread among the peoples of the far east. "If this opportunity is fully availed of by the leaders of our Christian faith", General MacArthur stated, "a revolution of the spirit may be expected to ensue which may more favorably alter the course of civilization than has any economic or political revolution in the history of the world".—*Watchman-Examiner*

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The Board of Missions of the Methodist Church recently received a letter enclosing a check for \$10 and a promise of \$5 per month from a west coast mother whose son had been shot down in an air raid over Nagoya, Japan. The money is to be used in Christian work in Nagoya. Writes the bereaved mother: "I feel this is the best consolation I have because I know, if it had not been for the war, the Japanese people would have known him only as a Christian friend".—*World Outlook*

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Through a correspondent of the *Christian Century* from Tokyo we learn that during the first wave of occupation in the fall of 1945 three marines set up an English Bible study group in Yokosuka among the Japanese employed at the military base. Study groups were held two nights a week and a Sunday-school was organized for children. When the marines started home last spring they turned the work over to M. Matsuo, a Princeton graduate and Presbyterian minister. Two other groups organized by G.I.'s were also turned over to him when the men went home. Matsuo expresses confidence that all three groups will eventually develop into regular congregations.

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"Dates in Japan are now recorded in terms of the Christian era, rather than of the Japanese calendar which dates events from the legendary accession of Emperor Jimmu".

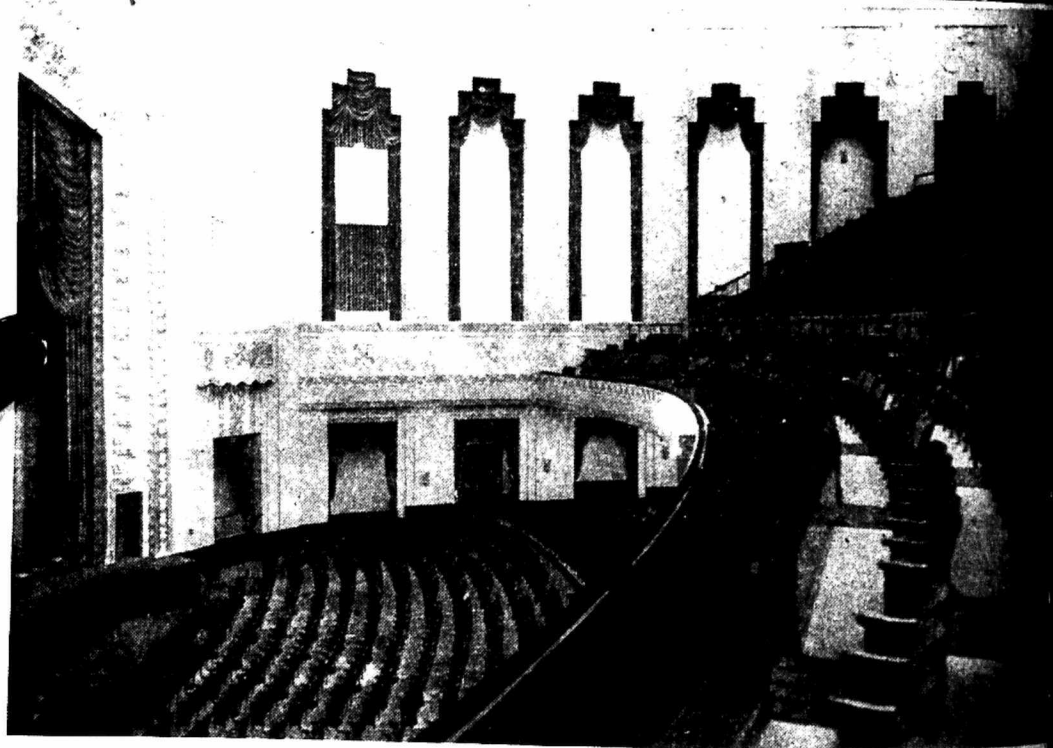
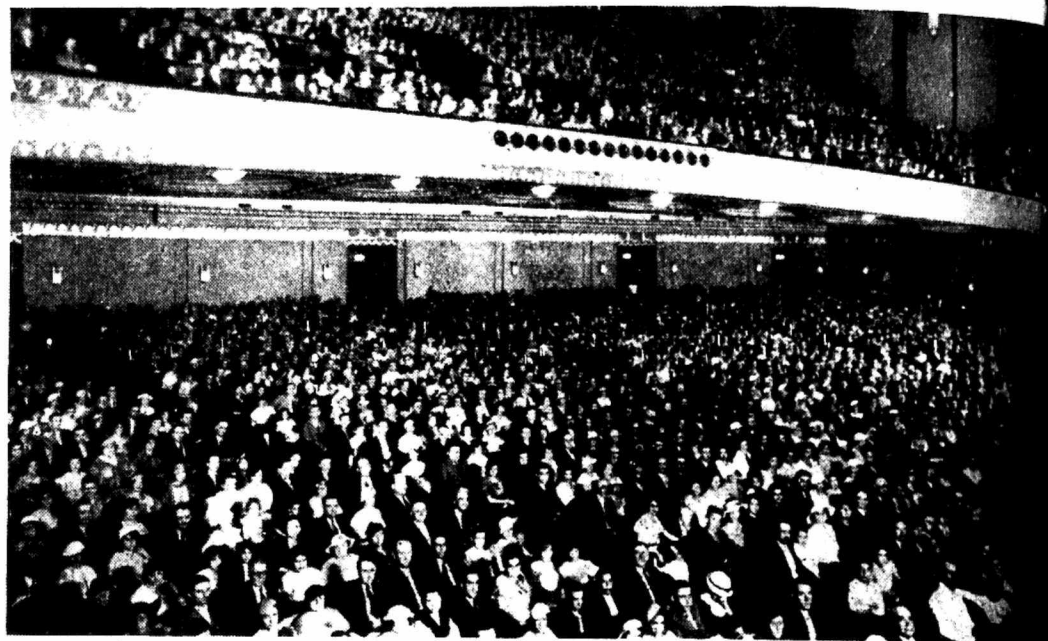


Chairmen for May 4-6 W.M.U. Meeting, St. Louis, Missouri

Front Row (Left to Right)--Mrs. Lloyd F. Koenig, *Ushers*; Mrs. Lee Bruns, *Music*; Mrs. J. E. Hewlett, *Hospitality*; Mrs. Susie Timbrook, *Room for Use of Missionaries*; Mrs. Ben Cohn, *Homes for Missionaries*; Mrs. Paul Weber, *General Chairman*; Mrs. H. S. Word, *Young People*; Miss Florence Wilson, *Hospital*; Mrs. Frank Schraven, *Exhibits*; Mrs. C. T. Ingram, *Banners and Signs*

Back Row (Left to Right)--Mrs. Fred Williams, *Restaurants and Meals*; Mrs. Herbert Kuntz, *Publicity*; Mrs. Bruce Tanner, *Nursery*; Mrs. I. R. Owens, *Ladies' Lounge and Writing Room*; Mrs. Paul Patton, *Pages*; Mrs. H. J. Drane, *Information*; Mrs. G. B. Bond, *Badges*; Mrs. Richard Smith, *Literature*; Mrs. W. H. Manning, *Secretary of Executive Committee*; Mrs. G. B. Adams, *Special Meals*

Not in Picture--Mrs. S. E. Ewing, *Chairman and Registration*; Mrs. C. E. Rudy, *Decorations*



**Interior Views of Opera House of
St. Louis Municipal Auditorium**

**In this beautiful place Woman's Missionary Union will meet
May 4-6.** *(See also pages 1, 3-6 and 31 of this magazine.)*