

# Royal Service

## HOME MISSIONS

for

"The Healing of the Land"



EVERYTHING SHALL LIVE  
WHITHER THE RIVER COMETH  
—Ezekiel 47 : 9

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# Royal Service

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For reference material see page 27.

## EDITORIAL

Mrs. W. J. Cox, President W.M.U.



The hearts of W.M.U. members yet glow with gratitude for last year's abounding offering to home mission work. Despite the widespread decrease in denominational gifts, the 1931 Thank Offering exceeded its goal by \$15,000, thus proving the abiding power and appeal of missions.

We approach the 1932 March season of prayer and its "Thank Offering for Home Missions" fortified by large faith expressed in courageous goals. We know in Whom we have believed. We also know the needs of the mission fields are even greater than last year and that giving this year for some members will necessarily mean real denial. To offset any decrease in gifts, every society should seek to reach its entire constituency that the gleanings may compensate for any possible reduction in the amount of individual gifts.

As paradoxical as it may seem, lean times are favorable to gratitude and giving. Benevolence thrives in times of want and distress. At this moment, more people are truly grateful for the simple blessings of a means of livelihood, for food and warmth and for shelter than our land has known for many years. We are getting back to the simple, fundamental graces that enrich the soul. The delicacies of life often lead to selfishness; adversity to God's superlatives. This spirit of gratitude which prevails in the hearts of many people will find expression in the "Thank Offering for Home Missions". Some gifts will come from those temporarily in straightened financial circumstances. We can but believe an extra blessing will be upon such offerings because of the spirit in which they are made.

Let us look again at a woman, gaunt with poverty, entering the Temple. She no doubt timidly cast in her two mites because the rich had cast in much. Jesus, who had taken a seat opposite the treasury, called His disciples to Him and declared that the poor widow had cast in more than all the rich for they had given of their abundance, she of her want—even all her living. There is something in the spirit of a gift enriching its power, doubling its value. May our gifts this year possess this blessed overplus as they go from loving, grateful hearts, and may earnest prayer back every gift. Mrs. Taylor, of the China Inland Mission—that mission which has never known a debt, never asked for a contribution—said to me that it was nothing short of miraculous the way the gifts always met their needs. If the gifts seemed less in amount than their expenses, the exchange always increased the amounts to meet their needs. She also said that, when adequate amounts failed to come in, they always knew that something somewhere was wrong in the lives of the workers, therefore they called them in and prayed until that thing was recognized and removed. What a tremendous testimony for the power of prayer. Southern Baptists need nothing so much as prayer like this. Such heart-searching prayer would prepare us to live our Christian ideals right in our homes, in our own churches and towns and, through our missionary programs, in our land and other lands. We have Jewish and Catholic neighbors. Right in our own southern Baptist homes thousands of the Negro race live and work day by day. Our relations are so close it is impossible to disguise our interest or lack

(Concluded on Page 10)

## W. M. S. Program for Week of Prayer for Home Missions

March 7-11 Inclusive



The drawings as shown on this page and elsewhere in this issue, particularly on page 1, are the gracious gift of the gifted artist, Miss Emma M. Whitfield of Richmond, Va. They depict the central theme of the March Week of Prayer for Home Missions as set forth in the following outline program. The pages carrying it are perforated so that they may be easily detached for use during the Week of Prayer.

### MONDAY

**SUBJECT:** "The Healing of the Land" for the French in Louisiana

**HYMN:** "Holy, Holy, Holy"

**SCRIPTURE LESSON** (by Pastor): Source of Life—John 1:1-4; 4:10-14; 6:35, 51; 11:25-26; Rom. 8:10; II Tim. 1:10; I John 5:12

**PRAYER of THANKSGIVING** for life through Jesus Christ

**READING** (All Standing): Ezek. 47:6, 7, 12; John 7:37-38; Rev. 22:17

**REPEATING** (in Unison): Everything shall live whither the river cometh—Ezek. 47:9.

**TALK** by PRESIDENT (Among other things this should tell of the week's plans, the illustration on page 1 of this magazine, the theme, the playlet, the financial goal and the society's goal for the week's offering.)

**HYMN:** "There's a Wideness in God's Mercy"

**RECITATION:** "God Bless America" (Order poem for 2c from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

**TALK:** Why Evangelize?

**SEASON of PRAYER** that southern Baptists will be truly evangelical Christians

**RENDERING of LEAFLET:** Love (No. 2 in Leaflet Series—"Living Waters in the Homeland")

**APPEAL of HOME MISSION BOARD** (See "The Big Tract")

**PRAYER** for (1) Board's Executive Secretary-Treasurer, Dr. J. B. Lawrence; (2) Rescue Mission in New Orleans; (3) Acadia Academy near Church Pt., La.; (4) Other Work among Louisiana French

**RENDERING of LEAFLET:** Other Seventy Also

**ANNOUNCEMENTS**

**HYMN:** "Make Me a Channel of Blessing"

**THANK-OFFERING** for Home Missions PRAYER for God's blessing and that week's \$90000 goal may be reached

### TUESDAY

**SUBJECT:** "The Healing of the Land" for the Italians

**HYMN:** "Jesus Shall Reign"

**SCRIPTURE LESSON:** Reasons for Life—Luke 20:38; Gal. 2:19, 20; Phil. 1:21; 2:14-16; Rom. 14:8; Col. 3:1-3

**PRAYER of THANKSGIVING** that "living is giving"

**READING** (All Standing): Ezek. 47:6, 7, 12; John 7:37-38; Rev. 22:17

**REPEATING** (in Unison): Everything shall live whither the river cometh—Ezek. 47:9.

**TALK:** What the World Owes to Italy (Among many things may be mentioned Roman law, art, music, literature by Paul, Columbus.)

**RECITATION:** Scum o' the Earth (Order poem for 3c from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

**SEASON of PRAYER** that southern Baptists may be international Christians

**RENDERING of LEAFLET:** Joy (No. 2 in Series of Leaflets—"Living Waters in the Homeland")

**PRAYER** for (1) all workers among Italians in southland; (2) Italian Baptists; (3) Good Will Centers as evangelizing and enlistment agencies; (4) Dr. J. W. Beagle, superintendent of Home Board's Independent and Direct Missions; (5) Miss Emma Leachman, Home Board field worker; (6) Seamen's Institute in Jacksonville, Fla.

**TALK:** Home Missions among the Foreigners (See "The Big Tract")

**ANNOUNCEMENTS**

**HYMN:** "Make Me a Channel of Blessing"

**THANK-OFFERING** for Home Missions

**PRAYER** for God's blessing on the offering and that the week's \$90000 goal may be reached

### WEDNESDAY

**NOTE:** Where practical it is hoped that the Wednesday service will be held at night, the pastor presiding and the W.M.U. young people's organizations participating in the rendition of the playlet, "The Journey of Home Mission Envelopes". The playlet may be prefaced as follows:

**HYMN:** "Loyalty to Christ"

**PRAYER of THANKSGIVING** for loyal Christians

**SCRIPTURE (All Standing):** Ezek. 47:6, 7, 12; John 7:37-38; Rev. 22:17

**TALK (by Pastor):** "Everything shall live whither the river cometh—Ezek. 47:9."

**PLAYLET:** "The Journey of Home Mission Envelopes"

**PRAYER (by Pastor)** for God's blessing on offering and that week's \$90000 goal may be reached

**NOTE:** For those not having the playlet the following program is suggested for Wednesday.

**SUBJECT:** "The Healing of the Land" for the Mountaineers, Mexicans and Jews

**HYMN:** "Saviour, Like a Shepherd Lead Me"

**SCRIPTURE LESSON:** Guides in Life Prov. 4:23; Psa. 119:137, 144; Luke 12:13-21; John 14:6

**PRAYER of THANKSGIVING** that Jesus leads

**READING (All Standing):** Ezek. 47:6, 7, 12; John 7:37-38; Rev. 22:17

**REPEATING (in Unison):** Everything shall live whither the river cometh—Ezek. 47:9.

**TALK:** Home Missions in the Mountains (See "The Big Tract".)

**PRAYER** for Dr. J. W. O'Hara and all Christian work in southern mountains

**RENDERING of LEAFLET:** Peace (No. 3 in Series of Leaflets—"Living Waters in the Homeland")

**PRAYER** for the institute at Bastrop, Texas, and for all southern Baptist work among Mexicans

**HYMN:** "God Is Love, His Mercy Brightens"

**TALK:** Home Missions for the Jews (See "The Big Tract".)

**PRAYER** for Rev. Jacob Gartenhaus and for all Christian Jews

### ANNOUNCEMENTS

**HYMN:** "Make Me a Channel of Blessing"

**THANK-OFFERING for Home Missions OUR LAND for CHRIST** (Order pamphlet for 2c from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

**PRAYER (by President)** for God's blessing on offering and that week's \$90000 goal may be reached

### THURSDAY

**SUBJECT:** "The Healing of the Land" for the Indians and Negroes

**HYMN:** "Have Thine Own Way, Lord"

**SCRIPTURE LESSON:** Dangers to Life—Luke 8:11-14; Romans 8:6-8; 1 John 2:15-17; Rom. 8:12-17

**PRAYER of THANKSGIVING** that God protects

**READING (All Standing):** Ezek. 47:6, 7, 12; John 7:37-38; Rev. 22:17

**REPEATING (in Unison):** Everything shall live whither the river cometh—Ezek. 47:9.

**TALK:** America's Debt to the Indians

**TALK:** Home Missions among the Indians (See "The Big Tract".)

**RENDERING of LEAFLET:** Courage (No. 4 in Series of Leaflets—"Living Waters in the Homeland")

**PRAYER** for southern Baptist work among the Indians

**HYMN:** "Lord, Speak to Me"

**TALK:** What the South Owes the Negro

**TALK:** Home Missions at Work among the Negroes (See "The Big Tract".)

**RECITATION:** "Slow thro' the Dark" (Order poem for 2c from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

**SENTENCE PRAYERS** for (1) southern Baptist work among the Negroes; (2) Negro preachers and other Christian leaders; (3) Interracial Commission; (4) Mrs. Una Roberts Lawrence, Home Board mission study editor

### ANNOUNCEMENTS

**HYMN:** "Make Me a Channel of Blessing"

**THANK-OFFERING for Home Missions**

**PRAYER** for God's blessing on offering and that week's \$90000 goal may be reached

### FRIDAY

**SUBJECT:** "The Healing of the Land" of Cuba and Panama

**HYMN:** "Jesus Keep Me near the Cross"

**SCRIPTURE LESSON:** Rewards of a True Life—Psa. 63:1-3; Prov. 21:21; James 1:12; Rev. 2:7; 21:6

**PRAYER of THANKSGIVING** for the Christian's "sure reward"

**READING (All Standing):** Ezek. 47:6, 7, 12; John 7:37-38; Rev. 22:17

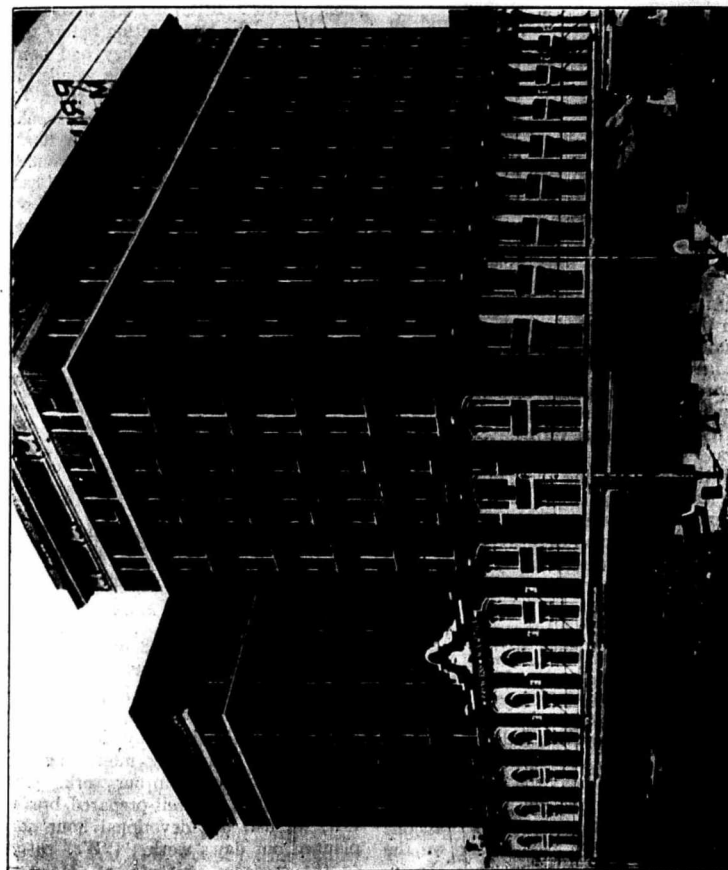
(Concluded on Page 10)

## Princess Martha Hotel

1st Ave. and 4th St. N.

## St. Petersburg, Fla.

In this modern hotel many of the W.M.U. officers will have their rooms during the annual meeting in May. In this hotel also the south-wide committees of Woman's Missionary Union will meet in annual session on May 10. For the rates in this and other hotels see pages 32-34. Watch this magazine and the state Baptist papers for fuller information. Each state W.M.U. is entitled to 45 delegates including its vice president. There is no limit to the number of visitors.





## FROM OUR MISSIONARIES



### WINNING INDIAN STUDENTS



This year to Chilocco came a lively lad of thirteen, attractive, keen, bearing the names of two famous old Indian families, Colbert LeFlore. A small city is named for the first name and an Oklahoma county after the surname and both families have been prominent in governmental and other activities before and after statehood. But in spite of such a background, he was the most mischievous person you ever saw, just into everything. It was almost an impossibility to keep him quiet in B.Y.P.U. or even attentive except when he himself was doing something. Not just in B.Y.P.U. did he get into things: in the dormitory one morning he turned on the fire siren and all the boys came tumbling down, to find that it was only a false alarm. The school authorities showed him carefully the gravity of such an offense and he slowed up a little after that. But nevertheless the leader was exasperated and so were the boys. During one meeting she had to ask him to leave the room entirely and after they were through they discussed what was to be done. Some were for barring him from the service so that the others could convene in peace, but they finally decided they would be "made all things to all men that by all means they might save some" and have patience a little longer.

The time was nearing for the annual fall decision service when the doors of the church are opened and all who wish may join; the leader was explaining carefully to the boys the plan of salvation and the symbolism and beauty of the baptismal service. This was one time that our boy listened and on the following Sunday evening when the in-

itation was given he was one of the first among twenty-three boys to go forward, confessing Christ as Savior; a few Sundays later he followed his Lord in baptism.

There has been one difficulty that the leader has had especially with this group of intermediate boys, that of getting them to lead in prayer—self-conscious, critical little fellows that they are. It was the last meeting before the Christmas holidays and they had been talking about Christ and the wonderful gift that God, in Him, had given to the world and how thankful we should all be particularly at Christmas time: their boyish hearts were full of wonder and of love for this other Boy who had so blessed the world. They stood as usual to be dismissed by the leader, when Colbert stepped forward and said: "Let's all pray. Couldn't we?" They all bowed their heads and every boy there except one prayed.

We have at Chilocco Indian School—a government Indian school of eleven hundred students of whom about six hundred are Baptists—seven B.Y.P.U.'s., with the boys and girls in separate organizations. During the last four years we have baptized three hundred out of these B.Y.P.U.'s. into the church, sending them back to our Indian Baptist churches in Mississippi, North Carolina and Oklahoma as Christians and trained in the Master's work.—*Gladys Sharp, Okla.*

### "LORD, TEACH US TO PRAY"

RATHER recently, while we were holding a meeting out in the big cotton fields of the beautiful valley of the Colorado in the Hornsby Bend Community, we had many interesting experiences as is usual in our work. One morning, after our self-prepared breakfast, we had our devotional hour and planned our day's work. ("We" refers to the preacher students of Mexican

Baptist Institute at Bastrop, Texas, and myself.) We divided into groups and charted out the big fields in sections of given lines for each group to work. Hundreds of Mexicans—women, children and men—were at work ploughing and hoeing. We armed ourselves with tracts, portions of the Gospels and our own (Spanish) New Testament in our pocket. We were dressed in khaki, laced boots and broad straw hats. Therefore it was easy to walk across the soft ploughed ground. Often we would take the hoe of some man, whose clothing was sweat soaked: we would hand him a tract and ask him to read and rest while we hoed, praying as we worked that the Lord would touch the heart of him as he read.

All morning we had worked from field to field and it was nearing noon. I called to my two companions that we should cross the road and get a drink of water. As we came out of the field, approaching a house, there was an old Mexican woman of the Indian squaw type squatted in the back door smoking. We asked for water and, while the boys were drinking, I engaged in conversation with the woman and found out that there was some one sick in the house. I went inside and found on the floor a child less than two years old, seriously ill. I asked the mother to let me help some and I showed her how to prepare the child's diet and otherwise to care for him. As I turned to go I found myself facing an old man, nearing ninety years of age and the victim of a quack "medicine man". I helped him all I could and then told them I would pray. When I finished, the old man took my hand and wanted to kiss it but I withdrew it. He then asked that I give him that prayer that he might learn and pray it, saying that he had never before heard a prayer from a "padre" that he could understand. I told him he could learn to talk to God, that God would be his Father if he would trust Jesus, that he could

pray to God in Jesus' name and that he, too, would be answered.

Days passed. One of the preacher boys went back to that home and they asked about the tall "padrecito" who wears boots and prays in a language they can understand.—*Rev. Paul C. Bell, Bastrop, Tex.*

### TWO LITTLE NEW GIRLS

IT was Saturday afternoon at the Baptist Good Will Center. Fifteen precious girls of different nationalities were marching in to the music of a Christian hymn. There was a solemn hush as all bowed in silent prayer, at the close singing softly and reverently "Holy, Holy, Holy, Lord God Almighty". Then all joined in singing that beautiful missionary song, "Some One Must Tell Them Who Knows". At the close of this song, two shy little Slovakian girls—barefooted and poorly clad twins—slipped into the room. They attended the Catholic school and church but some one had told them what good times we were having at our Good Will Center on Saturday afternoons.

This particular afternoon the missionary told the story of Ruth. Every girl seemed eager to listen, to ask and to answer questions concerning Bible stories. Soon the new girls felt a little more at home and, during the hand-work period, the teacher gave them special attention: they talked excitedly about the choosing of colors for the sweet-peas to hang in the baskets. The missionary asked them to stay a few moments after the others left so she might get their father's name and address. She invited them to come to Sunday school at the Good Will Center the next afternoon but Pauline and Jenny replied: "No, we go to Catholic instruction each Sunday afternoon". But they were very faithful to come to "Happy Helpers" every Saturday afternoon; they learned the songs quickly and soon they were able to tell many Bible stories with very little help. One day Pauline said to the missionary: "We want to have Sunday school class



too. Could you teach us after we return from learning the catechism on Sunday afternoon?" "Yes indeed", the missionary replied, although she knew how very tired she would be by that time. So at 4 o'clock every Sunday afternoon for several months she taught those Catholic girls and gave them religious papers to take home with them.

How happy they were when their mother told them that they would no longer go to the Catholic school!

"Mother is letting us go to the public school this year", they happily announced at the Good Will Center meeting. Soon they came to the regular Sunday school. The missionary was happy and thankful to the Heavenly Father when they gave their hearts to the Master. Will you pray that they and many other "foreigners" will find their way back to their native lands to tell to others the joy of Christian living?—*Mary Headen, Birmingham, Ala.*

#### EDITORIAL (Concluded from Page 4)

of it. Stanley Jones tells of a woman missionary in the midst of her Bible lesson who noticed a native woman rise and go out of the room. Shortly she came back and sat down. Rather disconcerted, the missionary later asked her why she went out. The reply was: "I went out to ask your driver if you really meant the wonderful things you said and if you lived it at home. He said you did, so I came back to listen".

We need to express the Gospel message on Main Street and among our "foreigners" on Market Avenue, in our French, Italian and Mexican quarters. The Glad News needs to be interpreted by living epistles in the mining districts, on the Indian reservations. The mountain schools are asking only for a pittance to satisfy the thirst of their young people. Many other phases of home missions are pleading for a chance to live.

During the March Week of Prayer the W.M.U. can follow the stream "that maketh glad" as it flows through all our land, Cuba and the Canal Zone carrying the Water of Life. Everything lives whither the river cometh.

#### WEEK of PRAYER PROGRAM (Concluded from Page 6)

**REPEATING** (in Unison): Everything shall live whither the river cometh—Ezek. 47:9.

**TALK:** Home Missions at Work in Cuba (See "The Big Tract")

**RENDERING of LEAFLET:** Faith (No. 5 in Series of Leaflets—"Living Waters in the Homeland")

**SEASON of PRAYER** for (1) Dr. M. N. McCall, superintendent of Home Board's work in Cuba; (2) missionaries associated with Dr. McCall; (3) native Cuban pastors and other church members; (4) Cuba's unevangelized thousands

**TALK:** Home Missions at Work in Panama (See "The Big Tract")

**PRAYER** for (1) Baptists and other evangelicals in Panama; (2) Church Extension Dept. of Home Mission Board; (3) Board's work among natives

#### ANNOUNCEMENTS

**RECITATION:** "What Do I Owe?" (Order poem for 2c from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

**HYMN:** "Make Me a Channel of Blessing"

**THANK OFFERING** for Home Missions

**PRAYER** for God's blessing on offering and that work's \$90000 goal may be reached

Sir Bernard Pares, professor of Slavonic at London University, stated in a recent lecture that the two religious bodies making most progress in Russia are the Baptists and Roman Catholics. He estimated that there are about two million Baptists in that country and said that Russian Baptists, while not politically aggressive, are of fine character and will play a considerable part in molding the Russia of the future.



## FAMILY ALTAR



Mrs. W. H. Gray, Alabama

Topic: The GRACE of LIBERALITY: II Cor. 8:7; 9:6-12



"God spake all these words . . . The Lord said unto Moses, Write thou these words . . . Wherefore thus saith the Holy One of Israel . . . Seek ye out of the book of the law and read . . . Let the word of Christ dwell in you richly . . . He that hath an ear, let him hear".

#### God Gives

1st Day—Ezek. 11:19, 20 (a new heart)  
2nd Day—Matt. 11:28 (rest)  
3rd Day—John 6:27 (rest)  
4th Day—James 1:17 (every good gift)  
5th Day—II Pet. 1:2-4 (peace)  
6th Day—I Pet. 1:5 (peace)  
7th Day—Phil. 4:7, 19 (peace)

#### God Gives Salvation

15th Day—John 3:16-21; 17:11, 12  
16th Day—John 5:19-24; 6:44, 45  
17th Day—II Tim. 1:9  
18th Day—Eph. 2:4-10  
19th Day—Gal. 4:4-7  
20th Day—Eph. 1:3-12  
21st Day—Eph. 1:13-23

#### Shall We Give?

22nd Day—Luke 12:35-38, 42  
23rd Day—Luke 16:1-8  
24th Day—Luke 19:12-27  
25th Day—Matt. 25:14-30; 10:8  
26th Day—Hag. 2:8  
27th Day—Gen. 28:22  
28th Day—Deut. 16:17  
29th Day—Rom. 12:6-8  
30th Day—Acts 20:35  
31st Day—I Cor. 1:6-7; 7:7; 12:4

#### LEAFLETS for SEASON of PRAYER for HOME MISSIONS

March 7-11, 1932

	Cents
Woman's Missionary Society	2
God Bless America (Poem) . . . . .	2
Our Land for Christ (a Responsive Service) . . . . .	2
Slow through the Dark (Poem) . . . . .	3
"Scum o' the Earth" (Poem) . . . . .	3
What Do I Owe? (Poem) . . . . .	2
Young Woman's Auxiliary	
Nievicia, the Beloved . . . . .	3
Girls' Auxiliary	
"Eeny-Meeny-Miny-Mo" . . . . .	3
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Peter Pole . . . . .	3
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Myra's Magic Circle . . . . .	2



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W.M.U. LITERATURE DEPARTMENT  
1111 Comer Bldg., Birmingham, Ala.





## "Pray Ye"

Thanks be to God for His unspeakable gift—II Cor. 9:15.

Thanks be to God who giveth us the victory through our Lord Jesus Christ—I Cor. 15:57.

Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father—Ephes. 5:20

Ask God to direct pastors and W.M.U. organizations and members in their observance of March Week of Prayer for Home Missions.

Intercede that each W.M.U. organization may reach its goal for the March Week of Prayer and that the southwide \$30000 aim may be attained.

Pray that every W.M.U. organization will earnestly strive to close this first quarter with each of its goals fully reached.

Intercede for: (1) international and inter-racial justice; (2) world peace; (3) patriotism; (4) law observance; (5) Christian Americanization; (6) universal education; (7) Sabbath observance; (8) sacredness of the home; (9) the family altar; (10) high standards for

speech, dress and conduct; (11) improved industrial conditions; (12) child welfare; (13) public health; (14) Christian work the world around; (15) deepening spirituality of W.M.U. members.

In Japan there are 70,000 Shinto priests and about 200,000 Buddhist priests, while there are only 2,000 Christian preachers. We are told the two great needs in Japan are the need of a revival among the Christian churches and the need of more Christian preachers and teachers.

## 25 Years Ago in This Magazine

THE prayers I make will then be sweet indeed,  
If Thou the spirit give by which I pray;  
My unassisted heart is barren clay,  
That of its native self can nothing feed;  
Of good and pious works Thou art the seed,  
That quickens only when Thou say'st it may;  
Unless Thou show to us Thine own true way,  
No man can find it; Father! Thou must lead.  
Do, Thou, then, breathe those thoughts into my mind,  
By which such virtue may in me be bred  
That in Thy holy footsteps I may tread;  
The fetters of my tongue do Thou unbind,  
That I may have the power to sing of Thee  
And sound Thy praises everlastingly.

—Michael Angelo

## Calendar of Prayer

### March, 1932

Prepared by Mrs. Maud E. McLure

I gave My life for thee,  
My precious blood I shed  
That thou mightest ransomed be  
And quickened from the dead.  
I gave, I gave My life for thee:  
What has thou given for Me?

Topic: *Gifts and Offerings—God's Financial Plan for Men and Missions*

#### 1—TUESDAY

Pray for annual sessions of W. M. U. of North Carolina, March 1-3, Greensboro.  
Let us therefore come boldly to the throne of grace.—Heb. 4:16

#### 2—WEDNESDAY

For Misses †Susan Anderson (on furlough) and †Neale Young, educational work, Abeokuta, Nigeria

No word from God shall be void of power.—Luke 1:37

#### 3—THURSDAY

For Dr. and Mrs. L. R. Scarborough and faculty of Southwestern Seminary and Training School, Fort Worth, Texas

For God is my high tower, the God of my mercy.—Psa. 18:17

#### 4—FRIDAY

For Mrs. S. L. Ginsburg (on furlough), evangelistic work, Sao Paulo, Brazil, and for Estelle Ginsburg, Margaret Fund student

The Lord is faithful who shall establish you.—II Thess. 1:3

#### 5—SATURDAY

For †Miss Addie E. Cox, evangelistic work, Kaifeng, China  
The Lord direct your heart into the palace of Christ.—II Thess. 1:5

#### 6—SUNDAY

For S.E.C. and W.M.U. committees in preparation for May meetings in St. Petersburg, Fla. (See pages 7, 32-34.)  
Thy will be done.—Matt. 6:10

#### 7—MONDAY

For faithful observance of the Week of Prayer for Home Missions, March 7-11, inclusive (See pages 4-6, 8-11.)  
O Thou that hearest prayer, unto Thee shall all flesh come.—Psa. 65:2

#### 8—TUESDAY

For annual sessions of W.M.U. of Georgia, March 8-10, Forsyth  
He that soweth unto the Spirit shall of the Spirit reap eternal life.—Gal. 6:2

#### 9—WEDNESDAY

For Dr. and Mrs. J. B. Lawrence, executive secretary, Home Mission Board, Atlanta, Ga.  
Jehovah of hosts is with us.—Psa. 46:1

#### 10—THURSDAY

For Prof. and Mrs. H. S. McCall, Baptist Temple, Havana, Cuba, and for Moses McCall, Margaret Fund student

Thou art the God that dost wonder.—Psa. 77:14

#### 11—FRIDAY

For †Mrs. Una Roberts Lawrence, mission study editor, Home Mission Board  
Mine eyes shall be upon the faithful.—Psa. 101:3

#### 12—SATURDAY

For Miss Mary Kelly, worker among foreigners, Christopher, Ill.

Jehovah fulfill all thy petitions.—Psa. 20:1

#### 13—SUNDAY

Pray that all our people may joyfully bring in God's tithes.  
Lay not up for yourselves treasures on earth.—Matt. 6:19

#### 14—MONDAY

Pray for Misses †Ola Lea, educational work, and †Blanche Groves, evangelistic work, Soochow, China.

Feed on His faithfulness.—Psa. 27:3

#### 15—TUESDAY

For †Miss Naomi Schell, Good Will Center, Tobata, Japan  
If God is for us, who is against us?—Rom. 8:31

#### 16—WEDNESDAY

For annual sessions of W.M.U. of Illinois, March 16-17, Herrin  
Our sufficiency is of God.—II Cor. 3:5

†Attended W.M.U. Training School

\*Attended Baptist Bible Institute

\*\*Attended Southwestern Training School

## Calendar of Prayer

March, 1932

And I have brought to thee,  
Down from My home above,  
Salvation full and free,  
My pardon and My love.  
I bring, I bring rich gifts to thee:  
What hast Thou brought to Me?—Frances K. Haverpal

Topic: Tithes and Offerings—God's Financial Plan for Men and Missions

### 17—THURSDAY

Pray for Rev. and Mrs. Earl Parker, evangelistic work, Ping-tu, China.

For ye shall go out with joy and be led forth in peace.—Isa. 58:12

### 18—FRIDAY

For Rev. Jacob Gartenhaus, Home Board evangelist among the Jews

Rejoice in the Lord always.—Phil. 4:4

### 19—SATURDAY

For Miss Pearl Todd, educational work, Chefoo, China

Jehovah will give peace and glory.—Psa. 84:11

### 20—SUNDAY

Pray that the devotion of southern Baptists to missions may greatly increase.

Declare His glory among the nations.—Psa. 96:3

### 21—MONDAY

Pray for Misses Agnes Graham and Cornelia Brower, Colegio Bautista, Temuco, Chile.

Thou wilt show me the path of life.—Psa. 16:11

### 22—TUESDAY

For annual sessions of W.M.U. of Alabama, Anniston; and W.M.U. of Tennessee, Clarksville, March 22-24

God, being rich in mercy—made us alive together with Christ.—Eph. 2:4

### 23—WEDNESDAY

For Miss Pauline White, educational work, Bahia, Brazil

Blessed are they that keep My ways.—Prov. 8:22

### 24—THURSDAY

For Miss Martha Franks, educational work, Hwanghsien, China

Whosoever He calleth unto you, do it.—John 2:5

### 25—FRIDAY

For Misses Lillian Thomason and Hannah Plowden, University of Shanghai, China

Give ear unto my voice when I cry unto Thee.—Psa. 141:2

### 26—SATURDAY

For Rev. and Mrs. B. W. Orrick, evangelistic work, Montevideo, Uruguay

Wait for Jehovah—and keep His way, and He will exalt thee.—Psa. 87:34

### 27—SUNDAY

Pray that W.M.U. offerings for home missions may be faithfully ingathered, reaching the \$90,000 goal.

Bring an offering and come into His courts.—Psa. 95:8

### 28—MONDAY

For Rev. and Mrs. J. E. Davis, publishing house, El Paso, Texas

Every good gift and every perfect gift is from above.—Jam. 1:17

### 29—TUESDAY

For annual sessions of Arkansas W.M.U., Arkadelphia; Virginia W.M.U., Lynchburg, Mar. 29-31; and Louisiana W. M. U., Monroe, March 30-31

God is able to make all grace abound toward you.—II Cor. 9:8

### 30—WEDNESDAY

For Rev. and Mrs. J. R. Allen, evangelistic work, Belle Horizonte, Brazil

If ye shall ask anything in My name, that will I do.—John 14:14

### 31—THURSDAY

For all Home Board workers among Indians

He will be our guide even unto death.—Psa. 48:14

\*Attended W.M.U. Training School

\*\*Attended Southwestern Training School



## BIBLE STUDY



Mrs. W. H. Gray, Alabama

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

Topic: The GRACE of LIBERALITY: II Corinthians 8:7; 9:6-12

**N**OT what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three—  
Himself, his hungering neighbor and Me".

"It is more blessed to give than to receive".



Paul is at Philippi. The rich experiences of a protracted meeting at Corinth linger in memory. With Aquila and Priscilla he had followed the trade of tent making on week days, going into the synagogue every Sabbath. Later Silas and Timothy come to see him, bringing a gift of money from the disciples in Macedonia. Released from the grind of making a living, he gave himself wholly to preaching and teaching that Jesus Christ is the Son of God. The word of God was blessed abundantly. Many believed.

In the midst of Greek philosophy and a plan of living, which put ethics and culture above everything, Paul's message was unique. Offering salvation to all who would accept his Saviour as their Saviour, he had no fear of preaching false doctrine. The Jews among them knew that the Hope of Israel would come; but it was hard for them to give up their own ideas of His nature. The Greeks were confused when offered One God, One Lord, even Christ. The Holy Spirit worked in men's hearts in spite of all the things which seemed to be against Him. With something of regret Paul left these new converts, passing through Ephesus and into Macedonia. Here he related to the churches how the poor saints in Jerusalem were in great need.

Writing now his second letter to the Corinthians, he tells of the liberality of these Macedonian Christians. Commending the Christians at Corinth for their faith and sound teaching, he urges that they come to the front in the grace of liberality too. Using a familiar figure of seed sowing for almsgiving, he points out that only in proportion as men sow can they expect to reap.

In the temple were two chests for gifts. One contained tithes and the special offerings required by law. Into the other went freewill offerings, thank offerings. Of the first nothing is said; but of the second, "God loveth a cheerful giver". . . . "Therefore, as ye abound in everything—in faith and in utterance and knowledge and in all diligence and in your love to us—see that ye abound in this grace also".

1. How long did Paul stay at Corinth? Acts 18:11
2. For what things did Paul commend the Corinthians? II Cor. 8:7
3. To what grace did Paul exhort? II Cor. 8:1-6
4. Was Paul's vision fulfilled? Acts 18:9, 10
5. Memorize II Cor. 9:8.

(See "Family Altar" references on "The Grace of Liberality", page 11.)





## BUSINESS WOMEN'S CIRCLES



Miss Inabelle Coleman, North Carolina

POSTER SUGGESTIONS: At top draw large copy of the W.M.U. tither's seal.



Time

Underneath print:

Lest we forget to obey  
The Giver of gifts so free;  
Lest we forget our tithes and offerings:  
Let us come to our B.W.C.

Place

### Topic: LEST WE FORGET OUR TITHES and OFFERINGS

Hymn of Worship—"Jesus Shall Reign"

Prayer

Current Events (Page 35)

Lest We Forget God's Blessings—Deut. 6:12, 13; Psa. 103:2 (by Two Members)

Solo—"Lord God of Hosts, Lest We Forget"

Lest We Forget Our Tithes and Offerings

1. Lev. 27:30, 32; I Cor. 16:2; Acts 20:35; Mal. 3:10, 8 (by Five Members)
2. "Oh Money, Money!" (Pages 18, 19)
3. The Three Rs of Tithing (Pages 19-21)
4. How Seven Tithers Learned to Tithe (Pages 22-24)
5. Tales of Two Tithers (Pages 24-25)
6. "And Offerings" (Pages 25-26)
7. Gifts and Givers (Pages 26-27)

Hymn—"I Gave My Life for Thee"

Meditation Period—(Present tither's pledge cards, boxes, seals and pins as explained on pages 13, 14, 44, 45, 55, 82, 83 of W.M.U. Year Book. After moments of silent prayer, have cards signed and collected.)

Prayer of Love and Dedication of Gifts and Selves

**Missions in March**—March marks our home mission emphasis. And as we turn our special attention to our Baptist work within our homeland, we would do more than pray with added fervor and give with extra love. We would do something for these fields with our own hands that this particular gift may go warm with the personal touch of our love and prayers. Shall we not choose one of these and respond to some need of theirs? It may seem to be a very small thing to us, but to them it is a real necessity. To Miss Mildred Matthews, Baptist Temple, Havana, Cuba—kindergarten materials, sending also the money to pay the duty; to Rev. Alfred Carpenter, Balboa Heights, Canal Zone, Panama—materials for a Daily Vacation Bible School; to Miss Fannie Taylor, Box 7293, West Tampa, Florida—children's story books (*Bible stories, missionary stories and the like*) for the Italian children's mission library and story hour; to Dr. J. W. Newbrough, Rescue Mission, 740 Esplanade Avenue, New Orleans, Louisiana—a quilt or blanket; to Rev. A. S. Newman, Acadia Baptist Academy, Church Point, Louisiana—the Gospels in French or English; to Rev. Paul Bell, Bastrop, Texas—clothes, books or toys for the orphaned Mexican children; to Miss Ollie Lewellyn, 1201 W. Ashby Place, San Antonio, Texas—a box of primary school supplies, such as crayons, pencils, construction paper and the like, for the Chinese children of

(Concluded on Page 27)



## PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

### WITH the PROGRAM COMMITTEE



"Tithes and Offerings: God's Financial Plan for Men and Missions"—Here is a topic over which many program committees have worked, yet the vast majority of our women have not learned to tithe. As the subject is shaped up for the March meeting, it should be the earnest purpose of the Program Committee so to present it that there shall be a group of new tithers developed. Each member of the committee should promise that every day between the meeting of the committee and that of the society she will pray definitely for this result.

The material given on pages 18-27 is so good that it is difficult to omit any of it. Yet the program must not be too long. As the opening devotions will lead up to the subject, it will not seem too abrupt to begin with "The Three Rs of Tithing". The leader may repeat the introduction and be followed by one or preferably three women, who give the three Rs—Reasons, Rules, Results. Each of these three talks should be made as short as possible, even if some things one would like to have said must be left out. One or two brief points clearly made will remain longer in the minds of the hearers.

The leader may now say: "We have prepared an old-fashioned examination for the members of the society. The advantages are that you will not have to write out any answers and that nobody but you yourself will ever see the papers. You need only to check the 'yes' or 'no' of each question but the last. This one you will not be able to check until you have listened to the experiences of seven women. You are then to check the one that most nearly resembles your situation".

Here have papers passed around bearing the following questions:

- 1—Do I believe in tithing? Yes. No.
- 2—Do I believe it is right for me to tithe? Yes. No.
- 3—Do I believe it is any harder for me to tithe than for others to do so? Yes. No.
- 4—Have I ever really tried tithing? Yes. No.
- 5—Did I find joy in tithing? Yes. No.
- 6—Shall I try tithing for the next four months? Yes. No.
- 7—If not, which of the seven following reasons shall I choose? 1. 2. 3. 4. 5. 6. 7.

The "examination papers" should be written clearly; it will be better to use a mimeograph if the society is large. Some young office woman, who is a member of the church, will gladly do this "over-and-above" service. It will be forehanded also to have a supply of pencils for use.

After the papers are distributed and time given for reading and checking them over, the leader may introduce the seven tithers who in turn will tell their stories (pages 22-24). If the last one seems so personal as to sound almost boastful, it may be put in the "third person" as follows: "I can tell you of Mrs. Faithful who was trained to tithe. She has tithed almost ever since she can remember etc."

At the close of this, the leader may ask all present to fold up their "examination papers" and take them home for further study, also stating that there are tithers' cards on the table for any who wish to get one at the close of the meeting. She may then speak briefly of offerings. Then—if there is time—some one may repeat the opening paragraph "Oh Money, Money" this to be followed by "Gifts and Givers" (pages 18, 26). A prayer for more tithers and offerings should close the program.



## PROGRAM for MARCH



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

Prepared by Mrs. C. D. Cressman, Tennessee

### Topic: TITHES and OFFERINGS—GOD'S FINANCIAL PLAN for MEN and MISSIONS

Hymn for the Year—Jesus Shall Reign  
Watchword for the Year—"He Shall Reign"  
Prayer for God's Blessings on This Meeting  
Bible Study—The Grace of Liberality: II Cor. 8:7; 9:6-12 (See page 15.)  
Hymn—Is Your Life a Channel of Blessing?  
Prayer that we may abound in the grace of liberality  
Oh Money, Money!  
The Three Rs of Tithing  
Hymn—When Baptists All Learn How to Tithe (See page 22).  
How Seven Tithers Learned to Tithe  
Prayer that all may lay aside their foolish excuses and become tithers  
Tales of Two Tithers  
Tithing or Driving a Car  
A Missionary Tither  
Experiences in Tithing—(Given by Those Present)  
Hymn—Trust, Try and Prove Me (See page 35 of November issue of this magazine.)  
And Offerings  
Gifts and Givers  
Hymn—I Gave My Life for Thee  
Prayer that all southern Baptists may be faithful in bringing their tithes and offerings into the storehouse

### OH MONEY, MONEY!

"A man's life consisteth not in the abundance of the things which he possesseth".



Money, Money! You are the material expression of man's personality, the wage of his labor, the evidence of his

"Oh Money, Money!" Such is the title of a book of fiction of recent years, and such is the cry that rises often from the hearts of men as they need money, desire money and strive by means honest and dishonest to obtain money. Oh business achievement. Humanly speaking, you are at once his greatest foe and his greatest friend, his greatest servant and his greatest master. If he obtains and uses you rightfully you bless him, but if he obtains and uses you wrongfully you curse him. You are the root of much of his evil and much of his joy. You lead him in the paths of sinful hoarding and spending, but you also lead him into the highway of giving and serving. Too little of you often causes the loss of his life; too much of you often causes the loss of his

soul. Oh Money, Money! How precious and perilous, how desirous and dangerous, how wonderful and woeful you are. We can't do without you, but oh how hard it is to do right with you!

Money is necessarily closely associated with the Kingdom of God. He who owns the cattle on a thousand hills and the gold in a thousand mines has decreed that His Kingdom shall be financed by the gifts of men. As Miss Daisy Nichols of Oklahoma very pointedly says, "Money is the lubrication which takes the squeak out of the wheels of Zion". Money is the golden channel through which the Gospel is to flow to all the world. Therefore, in our churches there must be much thinking

and talking and planning about money. It is necessary for the promotion of the Kingdom. It is necessary for the continued life and growth of individual Christians.

Oh Money, Money! You are the ever present problem in our churches and in our denominational life. If we could but once give you your rightful place in Kingdom work how rapid would be the spread of the Gospel. If we could only learn and adopt God's plan for you in our lives how rich we would become in His grace and how powerful in the promotion of His Kingdom. Oh Money, Money! May God help us to regard you and make you and use you and give you aright!

### The THREE Rs of TITHING

"The tithe is holy unto Jehovah".

(This may be given either as one talk or three. If given by three women, it can be made more effective if each one carries a placard, the first one displaying in large letters the word REASONS; the second RULES, the third RESULTS. In this case the leader will give the introductory paragraph. If it is given as one talk, a large poster bearing the three words will aid in presenting the points.)

**T**ITHING is a much talked of subject today, but it is one that many of us neither understand nor practice. Let us try to enrich our minds and souls with a better understanding of this important part of our Christian living as we discuss tithing in terms of three words beginning with R: **Reasons, Rules and Results—the Three Rs of Tithing.**

### R-CAUSONS

**M**ANY reasons for tithing have been given by thoughtful people and yet it is to be doubted if there is more than one real reason for this plan of Kingdom finance. All other reasons are based on this one. A reason for tithing usually cited is the needs of a lost world. When we realize that there are a billion souls in the world without Christ—a billion people enduring untold suffering in this world and eternal suffering in the world to come, surely that is reason enough for generous Christian giving. But in the face of this condi-

tion, reason demands far larger giving than the tenth. With the cry of dying millions on the ear the Christian heart desires to give one-fifth, one-half or even all to help send the Gospel of Jesus to those who know it not.

Again we cite as a reason for tithing what God has done for us. When we consider God's goodness to us, how He created us and redeemed us and keeps us, how He gives us every good gift, how He is preparing a place of eternal happiness for us in Heaven, that is reason enough for giving to Him. But how much? Surely reason demands far more than a tenth. In return for all His good and perfect gifts, the Christian heart longs to lay everything at His feet.

Why then the tithe? For the simple reason that it is required in the Word of God. It is the Father's impelling command. It is His plan for financing His Kingdom. It is one of His fundamental laws. It is taught both by precept and example on the pages of His book. Long before the decalogue was

ever given, Abraham and Jacob paid tithes. Into the law was written very definite commands concerning the consecration of tithes for the support of the house of the Lord and His priesthood. Jesus placed the undeniable stamp of His approval on the practice of paying tithes. Paul recommended proportionate giving as the means of Kingdom support. Thus in the Old Testament and in the New, in the law and in the Gospel, by prophet, apostle and by Jesus Himself we are commanded to tithe. This is a part of the Bible teaching on stewardship. God, as the owner of all we have and as the giver of all our gifts, claims one-tenth of our possessions as His own. This is His command as clear and definite as the command to be baptized. And this is the fundamental reason for tithing. Surely it is reason enough, for to the Christian there is nothing so forceful and so impelling as the command of God. What God says to do we must do. He says, "Tithe": therefore we must tithe.

### R-ules

GOD gives in His book very definite rules for tithing. We are not left to guess the *what* or *where* or *when* of it.

**What?** The tithe is a tenth, definitely figured and not just guessed at. In the Bible we find these phrases: "The tithe of the fruits of the land . . . the tithe of the oxen and sheep . . . the tithe of all things". A tithe, then, is a tenth of whatever God gives to us in wages, fees, inheritance or income from lands or other property. What a sensible plan is this! It is convenient and easy of computation. Even a child can figure the tenth of a dime, a dollar or a hundred dollars. It is fair to all, for those who have much, pay much, and those who have little pay little, and yet all pay the same proportionate amount and share alike in the Lord's work. It is a constant reminder that all we have belongs to God and that we are partners with Him in the use of His money and in the support of His Kingdom.

**Where?** God does not leave us in

doubt as to where the tithe is to be paid, for He says: "Bring ye the whole tithe into the storehouse". Without question the storehouse means the treasury of the church. We are not to use our tithes to answer every call, that comes to our doors, according to our fitful impulses of generosity, but we are to bring them to the house of the Lord and place them in His treasury to be used according to the church's plan for financing the Kingdom. If all Christians would do this there would be no need for charitable institutions, and the church would take its rightful place as a panacea for the woes of suffering humanity.

**When?** When are we to bring our tithes? Combining the admonition of the Apostle Paul with that of the Prophet Malachi we have: "On the first day of the week . . . bring ye the whole tithe into the storehouse . . . according as God has prospered you". If you notice, we are told to *bring* our tithes and not to *send* them. On the first day of the week we are to come ourselves, bringing to the storehouse the tenth of what God has given us during the week, making that a definite part of our Sunday morning worship.

These are the rules for tithing given in God's book. How simple and sensible and sufficient they are! We wonder why any Christian would fail to see the wisdom of tithing and refuse to adopt it as his plan for the support of the Kingdom.

### R-esults

#### Great Blessings for Ourselves—

Without doubt tithing brings great blessings for ourselves. All of God's laws are for man's good and this one is no exception to the rule. God follows His command to bring the tithes into the storehouse with a challenge, saying: "And prove Me now herewith if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it". Uncounted thousands of tithers have proved the faithfulness of this promise. The devourer has been

rebuked for their sakes, and material blessings have been poured on them from the windows of God's bounty. It is said that Gladstone tithed not only as a religious duty but also as a good business system. Many prosperous business men attribute their success in business to their strict partnership with God in paying tithes. Even when the material blessings are not so noticeably large, tithers say that the nine-tenths left after God's tenth has been paid seem to have magical power in paying bills and meeting material needs. We believe that David's great statement of trust could be paraphrased as thousands of southern Baptists say: "I have been young and now am old, but I have never seen the tither forsaken nor his seed begging bread".

But the blessings from God's windows cannot be measured in dollars and cents. The spiritual benefits of tithing are far greater than the material. The peace and satisfaction that come from tithing are worth more than silver or gold. Some one has said, "Stewardship is God's plan for raising men and not money". Tithing enlarges the soul, enriches the life and spiritualizes all the material possessions of the tither. The faithful stewardship of money makes men rich toward God, rich in love, joy, peace and all spiritual graces. The tither can approach God in prayer with a confidence that the non-tither cannot possibly have, for he has obeyed God's command and can claim His promise. He can hear the calls of a needy world with an easy conscience because he knows that he is answering those calls according to God's plan. He can listen to the reports of the work of his church and denomination with satisfaction and pride, knowing that he has had a worthy part in it. No matter how small his tithe may be, he can have the joy of knowing that he is helping to support his own church and also helping to minister to the world's need and to save the world's lost. All of these blessings and many others we may have for ourselves by joining the band of faithful tithers.

#### Great Benefits for the Kingdom—

The story of what tithing could do for the Kingdom reads like a magical fairy tale. Dr. B. H. Carroll once said, "If every Christian were to tithe it would not be ten years until every lost man in the world might have the Gospel preached to him". Dr. Alldredge, in the 1931 Handbook, estimates the total income of southern Baptists at \$1,600,000,000. It is easy to see that a tithe of this would be \$160,000,000. It has been suggested that the sum to be set for the Every-Member Canvass goal for 1932 be \$40,000,000 or only one-fourth of our tithe. We plan to do great things with this forty million dollars, but think what could be done if this were multiplied four times. The possibility staggers us. There would be no more debts, no heartbroken missionaries or enforced furloughs and no young volunteers disappointed because they are forbidden to answer the call of God for special service. All of our schools, hospitals and orphanages would receive adequate support, the veterans of the cross would be amply cared for, the Gospel would be preached to needy groups in state and homeland, and shiploads of missionaries would cross the seas to tell the story of salvation to the world's lost millions. Not only that, but the work of our own churches would be gloriously advanced and there would be a spiritual revival beginning in our own hearts and reaching around the world as people by the millions turned to Jesus for salvation. Is this a wild dream? No, it is a true picture of what would happen if all southern Baptists would follow the Bible plan of tithing. If this could be true what a shame it is that it is not true. The failure of southern Baptists to tithe is wholly responsible for our denomination's present financial condition. How tragic! How disgraceful! May the day be hastened when our dream of an adequately financed missionary enterprise shall come true because all southern Baptists shall be faithful tithers.

**WHAT** a wonderful change in the world will be wrought,  
When Baptists all learn how to tithe.  
We will then reach a goal for which long we have sought,  
When Baptists all learn how to tithe.

By our schools and our hospitals then we will stand,  
When Baptists all learn how to tithe.  
We will build them and make them the best in the land,  
When Baptists all learn how to tithe.

Not a child will be homeless or wanting a friend,  
When Baptists all learn how to tithe.  
And the old preacher's sorrows will then have an end,  
When Baptists all learn how to tithe.

Not a soul will be left to its darkness and woe,  
When Baptists all learn how to tithe,  
But of God and His love every creature shall know,  
When Baptists all learn how to tithe.

When Baptists all learn how to tithe,  
When Baptists all learn how to tithe,  
Oh the dollars will roll, bringing joy to each soul,  
When Baptists all learn how to tithe.

*(If desired, this may be sung. Tune—"Since Jesus Came into My Heart")*

#### HOW SEVEN TITHERS LEARNED to TITHE

*"Prove Me now herewith, saith Jehovah of hosts".*

**Leader**—We learn through the experiences of others. Let us imagine that we are attending a tithing experience meeting. Seven tithers, who have had typical experiences, are going to tell us how they learned to tithe. These once thought that they had good reasons for not tithing, but they learned that those supposed reasons were but foolish excuses. As they tell their stories perhaps we shall see ourselves in their experiences and follow their examples in learning how to tithe.

*(Let the seven tithers sit in a semicircle in front of audience as they tell their stories. If desired, informal conversation may be introduced to make this part of the program like a playlet.)*

**First Tither**—I was once Mrs. Unbeliever who did not believe in tithing. I had heard a great deal about tithing but thought that it was just a scheme to get money out of poor people's pock-

ets. Of course I couldn't call myself a poor woman, for I had everything I needed and more too. In fact, one reason why I refused to believe in tithing was because I knew that one-tenth of my income would be more than I was willing to part with. Of course I gave a little to the church along as I could spare it, but I didn't see any sense in giving as much as a tithe. One day I was reading my Bible and I came across these words, "The tithe is holy unto the Lord", and again, "Ye have robbed Me in tithes and offerings". That made me feel very uncomfortable, for I didn't like to be told in plain words that I was a thief, and yet I couldn't deny that I had robbed God of His tithe. Then I began studying about our southern Baptist mission work and saw that it was not going forward as it should because thousands of southern Baptists were robbers just as I was. I was not willing to share in the responsibility for Baptist

failures, so I made up my mind to be honest with the Lord's money. I am now Mrs. Believer who believes in tithing and brings her tithe to the storehouse every Sabbath day.

**Second Tither**—I was Mrs. Selfish who kept the tithe and used it for my own desires. I knew that tithing was taught in the Bible but said, "I'll tithe later on when I don't need the money so much for my own family". You see, I wanted to keep my children well dressed and give them every advantage. Besides, I wanted pretty clothes for myself, luxuries for the house and other things that cost money. So I said, "I just can't tithe now, but when the children are through school and I am getting old and don't care much for nice things then I will tithe". But the day came when one of my children was very ill, and as I prayed for her recovery I saw how selfish I had been. I saw that I had no right to ask God for things when I had never shared with Him the wonderful blessings which He had showered on me. I decided to become Mrs. Unselfish and pay my tithe even if it meant doing without many things I wanted. And, do you know, my own children are greatly blessed by this change. Though I had not realized it they, too, had been growing very selfish, but now they are happy in the thought that they are sharing their blessings with the whole world.

**Third Tither**—I was Mrs. Deceived who thought I couldn't know what the tithe was. My husband was a farmer and he and I agreed that it was impossible for us to know what our income was, therefore we could not tithe. We gave generously to the church but did not try to figure the tithe. One day some one said to us: "If you should be offered a bonus of ten per cent of your income for the year you would find some way to calculate it, wouldn't you?" We knew that that was true. Then we decided that if we could figure it for ourselves we could figure it for the Lord. From that time on we began keeping books for God and it has been a great

blessing to us. Not only have we had the satisfaction of being real tithers but we have had more for ourselves, for keeping those books helped us to put our farming on a more business like basis, and so we are able to make and save more money than we did before. I tell you it pays to be in partnership with God.

**Fourth Tither**—I was once Mrs. Thought-She-Couldn't-Tithe. I believed in tithing but felt that I couldn't practice it because I had no money of my own. My husband didn't believe in it and all the money I had was what he gave me for household expenses, and that seemed to be barely enough to meet the needs of my family. One day, as I was reading the Bible admonition to tithe, I came to that place where God said, "Prove Me". Those words seemed like a challenge, and I said in my heart: "I will do it. I will pay into the Lord's treasury a tithe of the household money and trust God to make the other nine-tenths pay the bills". I kept that resolution and have proved that God is true to His promises. Not only did He help me to meet the expenses of my family after the tithe was paid but He changed the spirit of my home. Even the children have been willing to sacrifice that God might have His part. And best of all, my husband has seen the wisdom of the plan and has become a tither too. Now, instead of being Mrs. Thought-She-Couldn't-Tithe I am Mrs. Knows-She-Can-Tithe. In my opinion every woman could tithe if she had faith enough and love enough.

**Fifth Tither**—I was Mrs. Faker, who tithed and yet didn't tithe. Yes, I actually gave a tenth to the Lord and then took part of it back. I carried a small portion of my tithe to the Lord's treasury, then kept the rest to give as I please. You see, I had to help with the Community Chest and the Red Cross, and I enjoyed always having some of the Lord's money on hand to give to the poor people who came to my door. Then, too, I had to help support old Uncle Needy, who had the rheumatism

and couldn't take care of himself, so I just used part of my tithe money for that. But the time came when I realized that God commanded that we should bring the whole tithe into the storehouse: so I ceased to be Mrs. Faker and became Mrs. Honest as I resolved to place every cent of my tithe in the treasury of my church. I still help to support Uncle Needy and give to other worthy causes, but I do it out of my nine-tenths instead of out of the Lord's tithe.

**Sixth Tither**—I was Miss Uninformed. I was a business woman, on a good salary, but I gave to my church in a very careless and unsystematic way. I heard my pastor preach on tithing occasionally, but I never did think about it seriously. In fact I didn't know much about the Lord's work anyway, for I had been so occupied with my business that I had never taken time to inform myself. My hours at the office were such that I could not attend the meetings of the Woman's Missionary Society, so I was truly Miss Uninformed, very ignorant and very indifferent. The change in my life came when our W.M.S. organized a Business Woman's Circle. This met at night when I was able to attend. At those meetings we had splendid programs, and I learned about missionary work as southern Baptists were doing it. Then we had a study class in stewardship and I learned the meaning of the tithe and its place in Christian life. I am no longer Miss Uninformed but am informed and am a faithful tither. We business women

are often a neglected class in the church. If plans were made to keep us informed about missions and stewardship many of us would become tithers and our combined tithes would greatly increase the contents of the Lord's storehouse.

**Seventh Tither**—I am Mrs. Faithful who was trained to tithe. I have been a tither almost ever since I can remember, for as a child in the Sunday school and the Sunbeam Band, and later in the G.A., Y.W.A. and B.Y.P.U. I was taught the principle and practice of tithing. At first I tithed money that was given to me, and then, when I began making money for myself, I tithed that. I married a man who also believed in tithing, and we have always tithed our family income. I know I am not a robber, for I have never kept a cent of God's money in my pocket. I know I am not a parasite, for I have been a vital part of the church to which I belong, sharing through my tithe in all her activities. I am not a miser, for with a joyful heart I have sent my tithes out into the world to be a blessing to others. I may not be rich in this world's goods, but I am daily growing richer toward God as I share in all the work of His Kingdom. The only way we will ever realize our dream of a southern Baptist tithing constituency is to teach the young people to tithe before they begin to deceive themselves with foolish excuses. With the right kind of training we can raise a generation of tithers who will do all the things we talk about but have never been able to do.

#### TALES OF TWO TITHERS

*"It is more blessed to give than to receive".*

**Tithing or Driving a Car**  
**"YOU** can't tithe and drive a car", so said the Tempter to Mrs. H. And, heeding his voice and believing his words, she drove her car but did not tithe. Each Sunday that car carried her to the house of the Lord, but she brought no tithe for the Lord's treasury. Sometimes her conscience

hurt her a bit, but always she said: "I can't tithe and drive a car. I must have the car: therefore, I won't tithe". One day she looked the Tempter straight in the face and said: "You can't fool me any longer. If I can't tithe and drive a car, the car must go, for I am going to tithe". True to her word, she sold her car

that very day. Her husband, coming in that night, asked: "Where is the car?" "I have sold it", she replied. "Why?" exclaimed the astonished man. "Because I am going to tithe", came the answer. He looked as if he thought her very foolish as he questioned, "What are you going to do without a car?" "I am going to walk", came the astounding reply.

So Mrs. H. tithed and walked for eight months. "Then", as she tells the story, "the Lord showed me how foolish I had been. He opened the windows of Heaven and showered financial blessings on me. I had more money than I had ever had before. He proved to me that I could both tithe and drive a car". And so she bought a new car—bigger and better than the old one—and today she is tithing and driving her car—doing both for the glory of God. She says, "I get much more pleasure out of my car now than I did before, because I am not driving it with the Lord's tithe".

**A Missionary Tither**—Rev. J. A. Lopez is a Home Board missionary, working among the Mexicans in Texas. Over a year ago his salary was reduced to \$50 a month. In answer to the letter from the Board announcing this fact he wrote: "With the same love for you and your work I hasten to answer and tell you that I am satisfied with the reduction of my salary, although I am in need not only of what I was getting but a little more in order to make my monthly expenses. But I see the condition of the Board and the good will you have to continue helping the Mexican work, and we must be content with what God wants of us". With that letter he sent a check for \$15, the tithe of three months' salary. Yes, this home missionary, with a salary of only \$50 a month, is a tither. He does not consider it enough that he gives his time, his talents, his influence and his personality to God, but faithfully he shares with Him his possessions also. We wonder how he can do it on just \$50 a month. His example

puts us to shame and makes us want to emulate his sacrificial spirit. It is not surprising to learn that Mr. Lopez troubles the baptismal waters continually, for God always gives success to faithful tithers.

#### AND OFFERINGS

*"Bring an offering".*

**H**AVE you ever thought about God's extra gifts to us? When Jesus fed the five thousand, not only were all filled but they gathered up twelve baskets of the fragments which remained. This is a picture of God's bounty, filling us full of good things and then adding baskets full of extras. God expects us to imitate His generosity by giving extra gifts to Him. In His book, after speaking of tithes He adds the words, "and offerings". He says that the tithe is His. Until it is paid, no gifts can be given. But after the tithe is paid then the freewill offering of love may be laid on the altar.

Wonderful possibilities are wrapped up in those words, "and offerings". If God had stopped with the word "tithe" we might have believed that the tenth was all He wanted and that any above that would be displeasing to Him. But when He added the words, "and offerings", He opened up limitless opportunities of giving and made us understand that it would be impossible to give Him too much. He widened the possibility of our generosity to the extent of our devotion. He granted to us the privilege of sharing with Him the spirit of adding extra gifts as an expression of extra love.

It is the experience of tithers that they are never willing to stop with the tithe. Indeed tithing is just the gateway that leads to the avenue of much generous giving. The more we tithe the more we love God. And that extra love demands extra expression in giving. The sense of partnership with God that comes to the tither increases his interest in the things of the Kingdom and makes him want to increase his offerings. Many tithers have been so blessed of God that they have been



able to give all of their income beyond a modest living. Colgate and Anderson are names notable among us because of marvelous experiences in tithing and giving. These started with the tithe and then, as their bank accounts and their souls expanded, they soared away on the wings of freewill offerings to heights of Christian giving known only to those who understand and do the will of God. Their experience has been that of thousands of others who in a smaller way have learned the joy of adding to their tithes freewill offerings of love.

There have been some in our churches in recent years who have objected to special offerings. These, in their effort to exploit the budget as a good business plan for church finances, have said that when people subscribed to the budget they should not be asked to make other offerings during the year. Surely that is neither Scriptural nor spiritual. Who can know, when subscriptions are made, what special needs will arise during the year? Who can know what special blessings will come, producing a desire for a special offering? Who can know that the spirit of God will not lead into paths

of giving, little dreamed of when the budget was subscribed? Many have found it a good plan to subscribe the tithe to the budget and then to give freewill offerings all through the year as the spirit of God produces desire and offers opportunity? The special missionary days in the Sunday school and the W.M.U. seasons of prayer with gifts for home, state and foreign missions furnish splendid opportunities for making freewill offerings. What member of the W.M.U. would be denied the joyful blessings that come from the extra gifts made at the three seasons of prayer? They have become a part of our lives, and to do without them would be to deny us of some of our most joyful experiences in giving.

"Will a man rob God? . . . Ye have robbed Me in tithes and offerings". Do you get the significance of this statement? We can rob God in offerings as well as tithes. God expects both the tithes and the offerings. If we fail to make freewill offerings we rob Him of that extra expression of our devotion which His Father - heart craves from His children. He gives us extras in abundant measure and wants us to give Him extras too.

"Giving is living", the angel said,

"Go feed the hungry sweet charity's bread".

"And must I keep giving again and again?"

My selfish and querulous answer ran.

"Oh no", said the angel, piercing me through.

"Just give till the Master stops giving to you".—Selected

#### GIFTS and GIVERS

"God loveth a cheerful giver".

**T**HE Master, the Giver of all good gifts, sat over against the treasury and beheld how the givers cast their gifts into the treasury: let us imagine how they gave and how He felt as He read their hearts. Some brought very small gifts, and the Master looked sad because He knew that they were the expression of miserly souls. Others brought very large gifts, but again the Master looked sad because He knew that these cast in only a small part of their great abundance.

Some displayed their gifts and placed them in the treasury with great ostentation as if to say, "Behold what generous givers we are!" A look of pain crossed the Master's face, for He knew that they were giving to be seen of men. Others came with scowls on their faces and seemed reluctant to leave their gifts in the treasury, and the Master looked at them sorrowfully because they were not cheerful givers. Still others came in a brisk, business-like way, whispering to each other, "You know it is good business to give to the temple. There is nothing like

having a reputation for being generous". And again the Master dropped His head in grief.

But in the company of givers were some who came with faces aglow, songs on their lips and prayers in their hearts, bringing tithes and offerings which they joyfully laid in the treasury.

As the Master beheld these His heart rejoiced and, though they knew it not, He blessed the givers and their gifts. The givers went on their way, happy in the consciousness of duty done and love expressed. And the Master took their gifts and used them mightily for the promotion of His Kingdom.

#### In WHICH COMPANY of GIVERS ARE YOU?

##### QUESTIONS for REVIEW and DISCUSSION

1. Mention some reasons that might be given for tithing.
2. Give Scriptural teachings about tithing.
3. Define the tithe.
4. When and where should the tithe be paid?
5. Mention some of the blessings which tithing brings to ourselves.
6. Tell of some of the benefits of tithing to the Kingdom.
7. Mention some excuses given for not tithing and answer them.
8. Suggest some special problems that women face in tithing.
9. Is it right to keep a part of the tithe to be used to answer personal appeals for charity?
10. How may a church provide the needed missionary and stewardship training for its business women?
11. Discuss the importance of teaching young people to tithe.
12. Discuss the blessings of adding offerings to the tithe.

##### REFERENCE MATERIAL

"The Window of Y.W.A." and "World Comrades"

Home and Foreign Fields

State Denominational Papers

Southern Baptist Handbook, 1931

Our Lord's and Ours

Stewardship and Missions

The Larger Stewardship

Stewardship Vitalized

E. P. Alldredge

P. E. Burroughs

Charles A. Cook

Charles A. Cook

Walter N. Johnson

#### BUSINESS WOMEN'S CIRCLES (Concluded from Page 16)

the mission school; to Miss Mary Gladys Sharp, 400 S. Maple Street, Newkirk, Oklahoma—a layette for some Indian baby wrapped in swaddling clothes; to Dr. J. W. O'Hara, 25 Colonial Heights, Asheville, North Carolina—a collection of mission study books for mountain churches to use in their study; to Miss Mary E. Kelly, 702 North Emma Street, Christopher, Illinois—the Gospels in almost any foreign language; to Mr. J. W. Wakefield, 501 East Bay Street, Jacksonville, Florida—good books and New Testaments for the sailor boys who tarried at the mission. In sending these, be sure to put enough postage on them.

**The first quarter ends with March.**—Shall we business women not check our record against the W.M.S. wall chart and see if we are doing our part in reaching this worthy Standard of Excellence? Shall we not note especially the second line? And shall we not set aside this month as extra enlistment month, seeking to enroll in our circle every unenlisted Baptist business woman? May each B.W.C. do its part in the attainment of this aim!





## YOUNG WOMAN'S AUXILIARY



Miss Juliette Mather, W.M.U. Young People's Secretary  
**COMRADESHIP in Y.W.A.**



As Y.W.A. counselors use this magazine, February 11 is a thing of the past. We want the impetus of that evening of Y.W.A. together by radio or in our southland to continue in an enlarged endeavor to get her, by increasing our membership and by new organizations. Because you will want to keep as a real treasure the souvenir booklet of this Y.W.A. anniversary feature, you may still order it for 15c from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. Every Y. W. A. member will prize this more and more as the years pass. You will want the new Y.W.A. poster also which is available from the same address for 25c. The message of the poster is the message of Y.W.A. in this and every year—lifting the world to Jesus Christ. We believe that Y.W.A. ideals lived out in the lives of Y.W.A. members will be helpful to this end, so we are urging earnest enlistment of new members. If you are making Y.W.A. worthwhile to your membership they will want to share its blessings by bringing hitherto unreached young women into the circle of Y.W.A. developments. Because some young woman has seemed indifferent in the past, do not give up or permit the membership committee to be discouraged; she will be won by continued, sincere friendliness which will woo her to a real interest in Christ and His Kingdom. Further we want to establish more Y.W.A. organizations. The goal of 5025 auxiliaries can be over-passed if counselors will be enthusiastic in helping with plans for starting these new organizations. In many cases the

counselor can correspond with the W. M.S. president of a neighboring church, thus opening the way for her Y.W.A. to have opportunity to meet with these unenlisted young women with a view to showing them the rich content of Y. W.A. purpose and the blessing of Y.W. A. activity. When a new auxiliary is started keep it going by a guiding interest until you are sure it can go on unaided. This cooperation will be a benefit to your own young women.

The gifts to the Thank-Offering in connection with the March Week of Prayer for Home Missions will not count as a part of the \$125000 goal set for Y. W.A. gifts in 1932, for the full \$125000 is to be given to the Cooperative Program. Our love of Christ and our eagerness that America be truly Christian will prompt generous giving to this "over and above" offering however; and the month's study of our usefulness to Christ through our gifts should result in enlarged pledging to the Cooperative Program. The wise counselor will be sure that her Y.W.A. treasurer gives every member opportunity to make a pledge or increase her present pledge to the Cooperative Program in the light of the month's stewardship study. The programs in "The Window of Y.W.A." are planned to produce real searching of heart in regard to giving. It is well to use ROYAL SERVICE, Home and Foreign Fields, World Comrades, all available material in connection with "The Window of Y.W.A." but wherever young women really use their magazine they find it truly acceptable and stimulating. We are especially eager that this 25th anniversary year may bring to Y.W.A. members the strength of comradeship in a real endeavor for Jesus Christ; we count on every Y.W.A. counselor's loyal, prayerful and best help to this large end.—Juliette Mather



## OUR YOUNG PEOPLE



Miss Juliette Mather, W.M.U. Young People's Secretary  
**MANY MATTERS for MARCH**



March finds our program studies in missionary education turning to the thought of money and missions. This is a necessary consideration, which calls for prayerful planning and preparation, and the W.M. U. young people's director will do well to call together the counselors of missionary education for careful discussion of financial matters, including the complete understanding of your particular church's plan of giving and the general denominational Cooperative Program. The young people will want to know where the money, which they give, goes. Study together their program suggestions and be ready definitely to provide accurate information about their own gifts and the church gifts not merely in a total amount but in the divisions of local expenses and Cooperative Program, following the division of a dollar to its many places of service.

This is the time to know needs and to see what money can do in meeting those needs. This is the time for earnest study of stewardship. If your young people have not yet participated in the Stewardship Oratorical Contest this month's study could develop interest in that. Write to your state stewardship chairman or state young people's leader for information regarding the plans for the contest in your state. Everywhere the young people are showing great interest in and eagerness for this oratorical contest, valuable to those who participate and also to those who hear the contestants. Study-classes with discussions of stewardship should be profitable and popular at this time. Y.W.A.'s will be using either "The Stewardship of Life" by Dr. Agar or "Stewardship in the Life of Youth" by

Williamson and Wallace. Some advanced Intermediate G.A.'s. and R.A.'s. might use the latter text. There is "Junior Stewards of the Bible" for G. A.'s. and R.A.'s. and "Stewardship Stories" by Morrell for Sunbeam leaders to tell their Sunbeams.

March is the month of special home mission appeal also. Our regular giving seldom is up to our real limit of giving. We rejoice to pay our tithe through our church pledges and bring in our love-offerings in over-and-above gifts. This is a Scriptural procedure. A recent statement by Dr. John R. Mott showed that less than 2% of our population availed itself of the privilege of deducting 15% of their income from income tax payment by devoting it to charitable and religious causes. We see clearly then as Christians we are not giving as we should. Counselors and young people's directors have opportunity to change the feeble giving of the past into faithful, fervent giving in the future. In the last analysis our gifts are small because our love of Christ and our desire for His Kingdom are not always large enough to motivate real gifts. In that good day when as followers of Christ we really seek His Kingdom first, our stewardship will become an eager joy. Through our W. M.U. organizations of missionary education this earnest eagerness and real appreciation of values should be realized in the dedication of young people to the Kingdom tasks. Let us be sure that these March days, with Easter's reiteration of the message of our living Lord, lead our young people on into a richer experience of love for Christ which will touch not only their pocket-books in immediate gifts but will guide in all their life purposes. This calls for more complete devotion of our own lives to Him.—Juliette Mather



## MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

### LOVE-WORK of W.M.U.

*He shall teach you all things and bring all things to your remembrance---John 14:26.*



At this season of the year our minds are active in plans and programs for our Margaret Fund work. Therefore, it is expedient that we freshen our memories on some points which need now to be emphasized that our work may become more efficient.

We need to remember that this Margaret Fund cause has had a falling off in receipts from the Cooperative Program. We shall have to rally mightily to it if we really purpose to supply scholarships for our long list of Margaret Fund students. Because of the urgent appeals to equip better the Margaret Fund volunteer for definite Christian service, many students have been given an added number of years to attend seminaries, training

schools and medical colleges.

It is now the time to apply for all renewals and for new scholarships. The missionary parents are asked to have all such applications reach the chairman (Mrs. Frank Burney, Waynesboro, Ga.) not later than May 1. It is necessary that the report of the scholastic standing of each Margaret Fund student reach the chairman as soon as possible, certainly by the time the request for a renewal is received, because no renewals can be granted until satisfactory reports are thus received.

Many are the honors which numbers of our students have received this year. We also remember to praise God for the general splendid health of our large family. W.M.U. members are urged to pray for our Margaret Fund students that they may be kept from sickness, harm and evil.

Do you remember that a number of these Margaret Fund students will be graduated this summer? Some of them are hoping to return to the foreign fields that their lives may be spent in active missionary service for our King. "How shall they 'go', except they be sent?" *Remember pray ye!*

The "Margaret Memorial" plan has surpassed our keenest expectations. It has been a joyful task to find "Margarets" throughout the states and to enroll their names in our "Book of Remembrance" the gifts thus made in their honor or memory linking their names with a work of worldwide blessing. With our whole hearts we are grateful for the loving, responsive cooperation and work of our state chairmen in their valiant efforts for these memorials. We pray that each living "Margaret" shall feel a keener, more real sense of privileged responsibility in propagating and enlarging this work which does so bless the hearts of our missionaries. We also pray that "He shall teach" us how to further magnify this cause.

If the Margaret Fund continues to answer every appeal which meets the requirements for scholarship, then our gifts to the fund shall have to be larger. There are many Baptist women throughout the south who are amply able to give a full scholarship—\$300. Many do not know of this Margaret Fund work: will you not see that it is your privilege to explain it to them so that the sons and daughters of S.B.C. missionaries may have every chance for an adequate education and so that the burdened hearts of our "witnesses unto the uttermost part" may be cheered and blessed by this love-work of Woman's Missionary Union?—Mrs. Frank Burney



## TRAINING SCHOOL



Miss Carrie U. Littlejohn, Principal

### "The ALCHEMY of LOVE"



Christmas week! What a bustle and hurry that means at Good Will Center. There was the decorating of the lobby and club room; the red and green tartan bags to be made and filled with fruit and candy for everyone of the Sunday school pupils; the Christmas play must be practiced, the stage brought from the basement and put up in the gym, and the costumes must be gathered together; the various groups of children and young people must be taken carolling; and, last of all, the baskets for many of the families must be filled with a real Christmas dinner.

This week was the most gloriously happy of all the year, yet the workers breathed a glad sigh when the last big red basket was carried out on Christmas Eve. Everyone was cared for and now they could put on their holiday clothes and prepare to enjoy the beautiful Christmas spirit of House Beautiful.

On Christmas morning just as the chapel service was over the door bell at the School rang and we were told that a woman and little boy were in the lobby to see us. Imagine our heart-ache when we found Mrs. Jones—poor, tired Mrs. Jones—and little Ernest, with tears in their eyes, saying that no basket had been brought them. Mr. and Mrs. Jones and their four boys were among our most deserving and needy families and we had been so delighted when we were told that one of the larger organizations was planning to give them food, clothing and toys—in fact everything necessary for a happy Christmas. Now for some reason they had been overlooked and little Jimmie had awakened expectantly, only to find that Santa had completely forgotten them.

Like a flash the news spread over the School. One by one several girls passed by and quickly turned away to hide the tears of sympathy. But this was no time for idle tears. Over the halls they sped from room to room, and soon right in the middle of the hall on first floor there was piled a grand conglomeration of eats, sweaters, towels, socks, aprons, small toys and what not! Old Santa himself would have laughed to see that such things could be produced from the rooms of sedate Training School girls!

Suddenly there flashed a new thought! Why not take Santa Claus to Jimmy? "Get the suit!" "Here, take my laundry bag!" "Come on, we'll wrap these things while you dress in their front room!" Out the door we went, with our arms loaded. A happy smile was lighting Mrs. Jones' tired face now, and Ernest had gone running to get Jimmy in the house.

Never in all our lives had we seen such rapturous joy as beamed from the faces of Jimmy and the other children when Santa himself came in, telling how he had been snow-bound and was awfully sorry to be late. Not even the joys of the day at the Training School, where the real spirit of Christmas is at its height, could ever erase from our minds the smile which spread over Jimmy's face, when his old friend appeared in the doorway, or the relief and gratitude on the face of the tired mother, when the basket of food from the corner grocery was brought in. A cold, selfish, indifferent Santa Claus had become again through the alchemy of love the kind, benevolent spirit of good will.—Claudia Edwards, Director of the School's Good Will Center

# As to HOTELS in ST. PETERSBURG, FLA.



Through the courtesy of Dr. David M. Gardner, general chairman of the St. Petersburg committee, the following data is available as to the rates and other accommodations offered by the hotels of St. Petersburg, Fla., for the meetings of Woman's Missionary Union and of the Southern Baptist Convention during the week commencing May 8. In the Princess Martha Hotel on Tuesday, May 10, the various southwide W.M.U. committees will meet. In that same hotel the Union's officers will have their rooms. It is on the corner of 1st Avenue and 4th Street North, being only two blocks from the First Congregational Church (3rd Avenue and 4th Street, North) where the six W.M.U. annual meeting sessions will be held on Wednesday and Thursday, May 11-12. In the following list the word church refers to the First Congregational Church. The Coliseum is the auditorium in which will be held the sessions of the Southern Baptist Convention, commencing on Friday, May 13. The number of rooms indicates what each hotel has agreed to have available for use by those attending the S.B.C. and W.M.U. meetings. Hotel reservations should be made by writing to the preferred hotel. Those desiring rooms in houses or apartments will please write to Mr. W. B. Dowling, 714 Central Ave., St. Petersburg, Fla.

HOTEL	ROOMS	RATES
<b>Alexander</b> 5 blocks to meeting place	25 double rooms—standard bed for two 6 double rooms—twin beds for two 25 double rooms—standard bed for two 20 double rooms—twin beds for two	\$1.50 per capita—no bath \$1.75 per capita—no bath \$2.00 per capita—no bath \$2.50 per capita—no bath
<b>Allison</b> 3 blocks to church—6 blocks to Coliseum	38 single rooms—for one person 13 double rooms—standard bed for two 58 double rooms—twin beds for two	\$2.50 per capita—no bath \$2.00 per capita—no bath \$2.50 per capita—no bath
<b>Applegate</b>	50 rooms—with bath	
<b>Bates</b> 3 blocks to church—5 blocks to Coliseum	10 double rooms—standard bed for two 10 double rooms—twin beds for two 5 double rooms—standard bed for two 5 double rooms—twin beds for two	\$1.50 per capita—no bath \$1.50 per capita—no bath \$2.00 per capita—no bath \$2.00 per capita—no bath
<b>Butler Arms</b> 2 blocks to church—4 blocks to Coliseum	50 rooms—with bath	
<b>Dennis</b> 2½ blocks to church—4½ blocks to Coliseum	10 single rooms—for one person 30 double rooms—standard bed for two 6 single rooms—for one person 60 double rooms—twin beds for two	\$1.50 per capita—no bath \$1.25 per capita—no bath \$2.50 per capita—no bath \$2.00 per capita—no bath
<b>Commodore</b> 6 blocks to church—6 blocks to Coliseum	18 double rooms—standard bed for two 2 double rooms—twin beds for two	\$1.75 per capita—no bath \$2.00 per capita—no bath
<b>Detroit</b> 5 blocks to church—7 blocks to Coliseum	24 single rooms—for one person 30 single rooms—for one person 70 double rooms—twin beds for two	\$2.00 per capita—no bath \$2.50 per capita—no bath \$2.50 per capita—no bath

<b>Denville</b> 6 blocks to church—7 blocks to Coliseum	8 single rooms—for one person 10 double rooms—twin beds for two 66 double rooms—twin beds for two	\$2.00 per capita—no bath \$2.50 per capita—no bath \$2.00 per capita—no bath
<b>Edwards</b> 10 blocks to church—11 blocks to Coliseum	14 double rooms—standard bed for two 6 double rooms—twin beds for two	\$1.50 per capita—no bath \$2.00 per capita—no bath
<b>Flornton</b> 4 blocks to church—7 blocks to Coliseum	7 single rooms—for one person 3 double rooms—twin beds for two 3 single rooms—for one person 22 double rooms—standard bed for two 26 double rooms—twin beds for two 13 double rooms—twin beds for two	\$2.00 per capita—no bath \$1.75 per capita—no bath \$2.50 per capita—no bath \$2.00 per capita—no bath \$2.50 per capita—no bath \$2.00 per capita—no bath
<b>Hollander</b> 1 block to church—1 block to Coliseum	15 double rooms—standard bed for two 60 double rooms—twin beds for two	\$2.00 per capita—no bath \$2.50 per capita—no bath
<b>Huntington</b> 3 blocks to church—3 blocks to Coliseum	16 single rooms—for one person 24 double rooms—standard bed for two 8 single rooms—for one person 70 double rooms—twin beds for two	\$2.00 per capita—no bath \$2.00 per capita—no bath \$2.50 per capita—no bath \$2.50 per capita—no bath
<b>Mari Jean</b> 2 miles from meeting place	60 rooms—with bath	
<b>Miller Hotel</b> 7 blocks to church—8 blocks to Coliseum	20 double rooms—standard bed for two 10 double rooms—twin beds for two	\$2.00 per capita—no bath \$2.00 per capita—no bath
<b>Penn State</b> 11 blocks to church—11 blocks to Coliseum	10 double rooms—standard bed for two 20 double rooms—twin beds for two	\$1.50 per capita—no bath \$2.00 per capita—no bath
<b>Pennsylvania</b> Across street from church— 2 blocks to Coliseum	5 single rooms—for one person 15 single rooms—for one person 120 double rooms—twin beds for two	\$2.00 per capita—no bath \$2.50 per capita—no bath \$2.50 per capita—no bath
<b>Pheil</b> 3 blocks to church—5 blocks to Coliseum	4 rooms—2 double beds per room 10 single rooms—for one person 20 double rooms—standard bed for two 90 double rooms—twin beds for two	\$1.50 per capita—no bath \$2.50 per capita—no bath \$2.00 per capita—no bath \$2.50 per capita—no bath
<b>Poinsetta</b> 3 blocks to church—5 blocks to Coliseum	15 single rooms—for one person 30 double rooms—standard bed for two 52 double rooms—standard bed for two 36 double rooms—twin beds for two	\$2.00 per capita—no bath \$2.00 per capita—no bath \$2.00 per capita—no bath \$2.50 per capita—no bath
<b>Ponce de Leon</b> 6 blocks to church—8 blocks to Coliseum	20 single rooms—for one person 15 double rooms—standard bed for two 60 double rooms—twin beds for two	\$2.00 per capita—no bath \$1.50 per capita—no bath \$2.00 per capita—no bath

**Princess Martha**

2 blocks to  
church—4½  
blocks to  
Coliseum

42 single rooms—for one person \$2.50 per capita—with bath  
182 double rooms—twin beds for two \$2.50 per capita—with bath

**Ritz**

10 blocks to  
church—9  
blocks to  
Coliseum

10 single rooms—for one person \$2.50 per capita—with bath  
16 double rooms—standard bed for two \$2.00 per capita—with bath  
25 double rooms—twin beds for two \$2.50 per capita—with bath

**Royal Palm**

5 blocks to  
church—6  
blocks to  
Coliseum

10 single rooms—for one person \$2.50 per capita—with bath  
40 double rooms—standard bed for two \$2.00 per capita—with bath  
25 double rooms—twin beds for two \$2.50 per capita—with bath

**Suwanee**

3 blocks to  
church—4  
blocks to  
Coliseum

28 single rooms—for one person \$2.50 per capita—with bath  
137 double rooms—twin beds for two \$2.50 per capita—with bath

**Wigwam**

3½ blocks to  
church—4½  
blocks to  
Coliseum

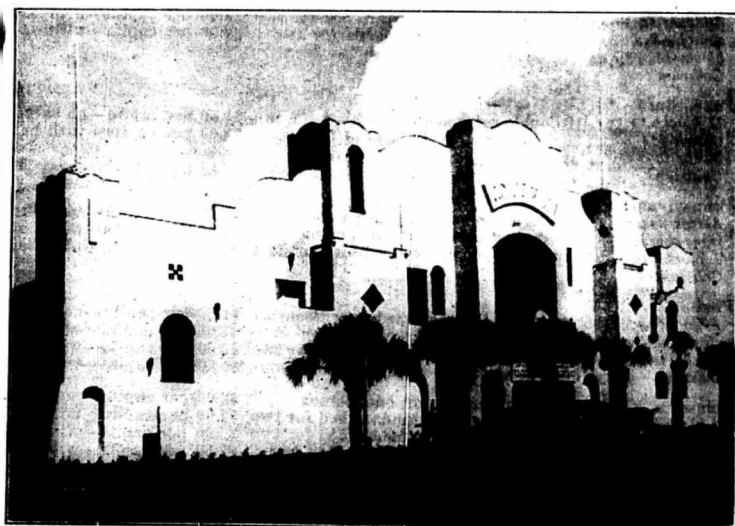
19 double rooms—standard bed for two \$1.25 per capita—no bath  
9 double rooms—twin beds for two \$1.50 per capita—no bath  
4 double rooms—standard bed for two \$1.50 per capita—with bath  
10 double rooms—twin beds for two \$2.00 per capita—with bath

**Wilmer**

10 blocks to  
church—10  
blocks to  
Coliseum

13 double rooms—standard bed for two \$1.75 per capita—with bath  
12 double rooms—twin beds for two \$2.00 per capita—with bath

**COLISEUM, St. Petersburg, Fla.**



In this modern auditorium the Southern Baptist Convention will hold its seventy-seventh session. The opening of the session will be on Friday, May 13.

## CURRENT EVENTS

Discussed by Mrs. W. C. James, Virginia

*"Steward I—and not possessor—of the wealth intrusted me.  
What, were God Himself the holder, would His disposition be?  
This I ask myself each morning, every noon and every night  
As I view His gentle goodness, with an ever new delight".*

In Palestine the Christians (most of whom are Arabs) number about thirty-two per cent of the population. Eighteen per cent are Jews and all the rest are Mohammedan Arabs.

In China, which only a short time ago had almost 8,000 protestant missionaries, there is so far one Christian to every 1,000 inhabitants. Large racial groups are entirely untouched by the Gospel. Almost one-fourth of all China is untouched by any Chinese or foreign mission society.

A Japanese layman, who has already given a son to the Christian ministry, has now established a trust fund of \$100,000, the income from which is to be used for the cause of Christ in his district after the death of himself and his wife.

We learn from the "Missionary Review of the World" that few realize to what an appalling extent the evil of slavery curses the human race. It is estimated that there are today 5,000,000 slaves in various lands and the trade is still active in many parts of the world.

According to the "Alliance Weekly" many of the protestant churches in southern Italy have been established by emigrants returning from the United States where they have acquired money and education and have been converted to evangelical Christianity. It is estimated that there are now 200,000 evangelical Christians in a total population of 43,000,000.

When Dr. Kagawa, the great spiritual leader of Japan, was asked what American Christians could do to help bring in the Kingdom of God in Japan and other lands, he replied: "The greatest need is for a revival of spiritual life in America.

I find in America both the worst and the best; the lowest morality and the highest spirituality. America must purify and strengthen her own life".

In "Christianity Today" we find the following: "It is reported that within fifty miles of Boston thirty-two Soviet Sunday schools function in which children are instructed in atheism. In Pittsburg a 'Soviet' Sunday school, with an average attendance of 700, is said to meet every Sunday. In these gatherings, the children are taught to hate God, Christ and the Bible—openly".

Dr. Charles Francis Potter told his congregation on a recent Sunday morning that Hinduism was gaining in New York City and in the country at large. He declared that the Hindu missionaries to America had met with much better response than Christian missionaries to India.

Again quoting Kagawa: "It is time when, as in the days when Christ was on earth, we are called to leave all and follow Him if we would spread His Kingdom among men. We should be 'gamblers for God', putting all we have and are on His altar and devoting all to His service".

RENEW

SUBSCRIBE

RENEW

SUBSCRIBE

RENEW

SUBSCRIBE

*When "yesterday was young" for many readers of this magazine, invitations to parties carried the initial letters of the polite French reminder: "Repondez s'il vous plait". For the Silver Anniversary of the magazine, the gifted Mrs. C. D. Creasman of Tennessee has contributed the following up-to-date application of those initial letters: R. S. V. P.*

R—oyal  
S—ervice  
V—erily  
P—leases

*R-oyal its message for all who will read it,  
S-ervice suggesting for all who will heed it,  
V-ital its value and all of you need it,  
P-ay its subscription price now and please speed it.*

R—eady  
S—ubscriptions  
V—oluntarily  
P—aid

*Will give R-oyal S-ervice a valuable aid  
And a R-cal S-ilver birth year*

*With blessings all through it:*

*So R. S. V. P.*

*And please quickly do it*

*by*

Renewing  
Very

Subscribing  
Promptly

*for*

Royal Service

"R.S.V.P."

1111 Comer Bldg., Birmingham, Ala.

VERY

PROMPTLY

VERY

PROMPTLY

VERY

PLEASE