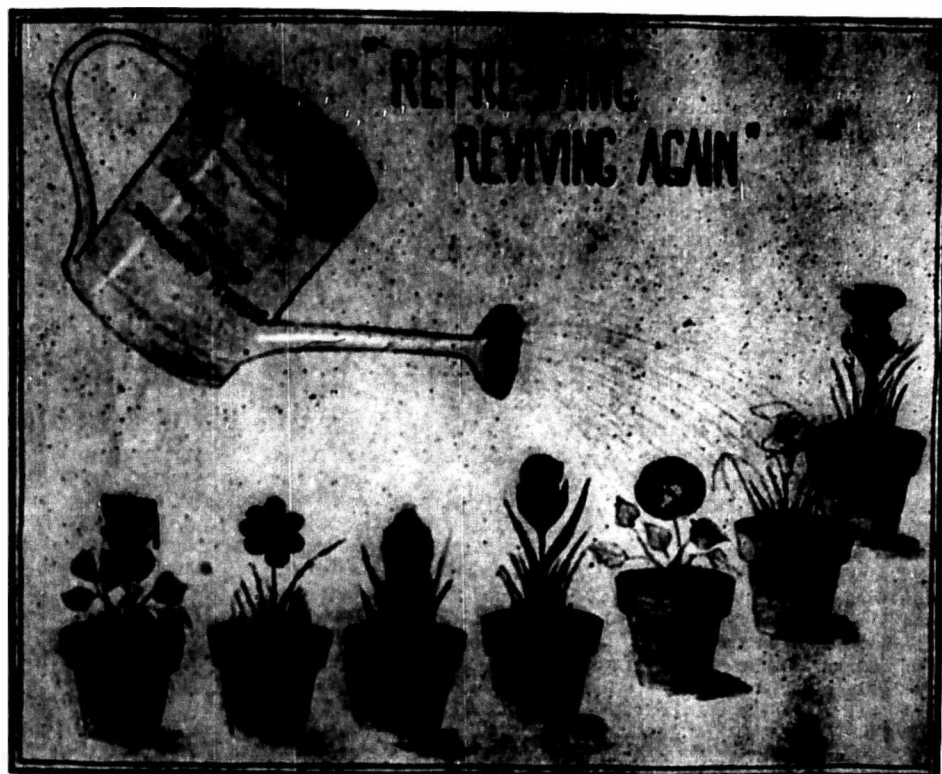


Royal Service



Recognizing, 1st, that I am God's steward, that He has the rightful and supreme claim upon me and my possessions; 2nd, that God said to ancient Israel: "The tithe is the Lord's: it is holy unto the Lord"; 3rd, that Paul says concerning giving: "See that ye abound in this grace also"; and, 4th, that the results of thus honoring God have always been most gratifying, enriching both the giver and the Kingdom:

I, therefore, promise, as a recognition of my stewardship and an expression of my love to God, to lay aside until further notice at least one-tenth of my income for the support of His cause. First they gave their ourselves unto the Lord.—II Cor 8 5. Of all that Thou shalt give me, I will surely give the tenth unto Thee.—Gen 28 22

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Royal Service

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EDITORIAL

"FOLLOW ME"

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



When Jesus had been baptized and had come up out of the wilderness, where He endured sore temptations, the sacred record says that He "came and dwelt in Capernaum". He chose to dwell where multitudes of people constantly thronged, where crowded the crowded ways. Walking as did countless others by the Sea of Galilee, He saw one day two men and yet two others to whom He said, "Follow Me". "And they left all and followed Him".

They did not then know the full meaning of that simple invitation of Jesus, but they were to learn

thereafter that it meant far more than the mere act of joining Jesus in His walk that day, threading their way with Him through the crowded places of the fishing villages on Galilee's shore. They were to learn that, when Jesus invited them to follow Him and they responded, it meant for them complete enlistment for life. Some three years later they were the same men when, threatened with prison and further punishment, they boldly say: "We can but speak the things we have seen and heard". They are the same men—but for three years of following Jesus! He had said, "Follow Me and I will make you . . ." His promise had been fulfilled: there was a transformation. Even so there always is in those who truly follow Him.

Many helpful applications have been made of the 1936 watchword—Jesus said: "As the Father hath sent Me, even so send I you". W. M. U. designates an enlistment month. October is commonly accepted in the various states as the time for this emphasis. It is a time when new recruits are sought, when an intensive effort is made to quicken the indifferent to interest in and support of our program of missionary promotion. If, then, we are here in Christ's stead, we must say as did He: "Follow me". It is obvious that if we are to enlist others we must ourselves first be enlisted. There is no more effective way of quickening missionary fervor in other hearts than to be ourselves so *marked* and devoted that we can say in spirit if not in words: "Follow Me in devotion, in zeal, in love and in service". A re-dedication of heart and life, a recommitment to the ideals and purposes of our mission-centered organization are first essentials in any effort to win others. Daily we must make choices of what to do, where to go, what to read. By wise selection of that which contributes most to our effective service, we may help others to make their choices. "Follow me" we do undoubtedly say, whether we will it or not.

A "testimony meeting" in your society, as to methods and means of enlistment, would undoubtedly be a stimulus to your members to work wisely in winning others. Often the fruits of such effort have been truly the hundred-fold, as some woman of rare gifts and ability has been led to interest and service. That four fishermen followed Jesus made all the difference in the world to them; also it was of untold value to the Kingdom. Even so it made all the difference in the world to you and me when we joined ourselves to the world-wide service of W.M.U. There are many others to whom it will mean as much. As a member of W.M.U. you may say to other women and young people, "Follow me and we will go into all the world!"

STEWARDSHIP SUGGESTIONS

Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

PLANKING DOWN the CASH



we proclaim that we have gotten the benefits from the money and that we have property to show for the deficits on our balance sheets. Still there stand the debts—glaring, staring, staggering—while we wag along under the heavy load. And there they will remain until we pay them. Praying is fine. People ought always to pray. But if we want to pay our debts we must plank down the cash.

"Now therefore perform the doing of it!" These are the key words in the eighth chapter of Paul's second letter to the Corinthians. There are many gracious expressions in the chapter, but they all revolve around this one exhortation. He gives the church credit for many graces of one kind and another, but all to stimulate them to activity in this one matter. The poor Christians in Jerusalem were in great distress. They were in deep poverty and in need of food and other necessities of life. The churches were taking collections for them. The Macedonian churches had done wonderfully well. The Corinthians had wished well and planned well, but they had not come up in actual performance: hence the exhortation.

We think this apropos of the plight of our southern Baptist people. A few years ago in the exuberance of our zeal we overdrove our lights, and when the financial crash came we found ourselves in debt. Now these debts are a heavy handicap to our progress in many ways. They are not only depressing to the spirit and a drag on our morale, but the interest charge each year is a heavy drain on our contributions.

Each year we acknowledge the debts in our reports. Each year we renew our solemn obligations to pay them. Loudly

We have set our hearts and our hands to the task of doing our part toward paying off the debts of southern Baptists. We copy from the 1936 annual report of the Woman's Missionary Union as follows: "The Golden Jubilee Committee recommends that as a preparation for the Woman's Missionary Union celebration for the Jubilee Year of 1938 that Woman's Missionary Union report 25,000 paid-up debt-paying memberships (new or renewals) for the calendar year of 1936 and 25,000 paid-up debt-paying memberships for the calendar year of 1937, according to the state and southwide plans. The minimum gift is to be on the basis of one dollar per month per membership".

It is well known that we have already been at work along this line, and many instances of heroic giving by individuals and whole societies might be cited, even as Paul cites the liberality of the Macedonians. They do elicit our admiration. But admiration of others will not save the day for us. There must be pledging and paying, if we are to save the situation.

But if we will work together under this plan it will save the day. And it should not be difficult. It is not some great thing that we are called on to do as individuals. Surely one dollar a

(Continued on Page 32)



FROM OUR MISSIONARIES



While in Brazil this past summer, Dr. L. R. Scarborough, president of the Southwestern Theological Seminary at Ft. Worth, Texas, wrote as follows concerning

W.M.U. WORK in BRAZIL

OUR missionary party spent thirteen days in Rio surveying the work, conferring with missionaries and preaching the Gospel. They were memorable days, and then we went to Recife for the Brazilian Convention and further surveys, preaching and conferences. We are beginning to see the magnitude of our work in Brazil and to be overwhelmed by the unmeasured needs and the triumphs the Gospel has achieved already in these dynamic 52 years since Doctor Bagby landed in Rio and began his work.

All phases of the denominational work which are achieving wondrous results in the homeland are functioning tremendously in this land of the Southern Cross. This article is meant to tell something of the great work being done by the W.M.U. in Brazil.

Miss Minnie Landrum is a Mississippian, a graduate of Hillman College and of our W.M.U. Training School at Louisville. She came to Brazil in 1922 and became secretary of the W.M.U. in 1926. Under her leadership 650 different W.M.U.'s. have been organized, 352 of which are Women's Missionary Societies with a membership of 15,000. Her headquarters are in the new Publication Building in Rio, a magnificent structure of 24 rooms in one of the industrial centers of that great city of nearly 2,000,000 people. Miss Landrum has four rooms in this building.

The W.M.U. Convention was organized in 1926. It has had ten triumphant years of service and has grown marvelously and achieved wonders for Christ. Dona Ester Dias is president of the W.M.U. at this time and presided at their convention in Recife. She is a woman of strong leadership.

The W.M.U. here is practically the

same sort of organization as the W.M.U. of the Southern Baptist Convention. They reinforce the churches and all phases of mission work, do personal service and help in the training of leaders. The Sunbeams this last year raised \$500. It went to Brazilian Baptist home and foreign missions and to the support of two girls and three boys in the Rio and Recife colleges. They report that the women in '35, in visiting the unsaved and untrained, have had 262,000 conversations about Christ. In Brazil among the Baptist women, one out of every three is a tither. Is the Southern Baptist Convention one out of every four W.M.S. members is a tither.

That part of the Lottie Moon Christmas Offering which goes to Brazil is simply doing wonders. It has put \$14,000 in the new Publication Building and has given \$3,000 above this to pay for the W.M.U. rooms in the new building. It is giving \$2,500 a year to the W.M.U. and this helps in the publication of books and tracts, scholarships for girls in the schools, field workers' salaries and in many other ways. There has gone out from Miss Landrum's office this past year 8 books, 175,000 tracts, 11,000 leaflets, 4 books for the work of the children, and many other things.

Miss Landrum is showing herself a great secretary. She is beloved everywhere by the women and missionaries and is leading in one of the greatest pieces of missionary work in all this great land. There is being developed through the W.M.U. a marvelous work in one of the greatest and neediest fields in the world.

The field in which Miss Landrum is leading the women is larger than all the United States. She has in her territory

four states larger than Texas, and in these states there are more than 40,000,000 lost people. She could spend very fruitfully and gloriously more money in the next five years than all the Lottie Moon Christmas Offering of this year. I would send this word to our glorious Baptist women and W.M.U. young people of the south: do your best in the coming Lottie Moon Christmas Offering. Your efforts, prayers and offerings are counting unspeakably for Christ in this mission field alone.

Our party is enjoying every moment of our visit and is rejoicing greatly in the triumphs of the Gospel here. Southern Baptists have a heroic force and a great leadership in this expanding field.

POWER to OVERCOME through the GOOD TIDINGS

SIX years ago, Senora Isabel de Fernandez and her husband came to Cordoba from Spain. Their son and daughter had preceded them several years before; the boy, Candido, had already professed conversion. In Spain the husband had opposed their attending the evangelical services and had even turned away the pastor's wife when she came to visit.

When the son became very ill, Senora Fontao, the Cordoba pastor's wife, wished to visit him—he belonged to her Sunday school class—but the mother was afraid she would have the same fate as the other pastor's wife. Finally Senora Fontao decided to take the risk as the boy continued ill. While they were conversing the husband came in but, to their surprise, nothing happened. On the occasion of another visit, the husband needed a pulley-wheel which Senora Fontao immediately offered (a used one they had at home) and they became friends.

Senora Fernandez was converted when missionary Elder went to Cordoba for a series of meetings on the occasion of the inauguration of the chapel in the out-station, Talleres. Until that time the husband had shown no violent op-

position. When the son was baptized he only asked why be baptized again when he was already baptized into the Catholic church! But now that the wife wanted to follow her Lord in baptism, it was another thing.

She was baptized one Wednesday night; the next night she attended services in Talleres. Her husband became very angry and, on Friday afternoon when she came out on the "galeria" ready for the women's meeting, he roughly asked her: "Where are you going?" She explained that it was the women's meeting and he asked if they had services every day. He even accused her of being untrue to him, seized her by the throat, gave her a blow on the head and said if she went she was not to come back. She was crying terribly as she made her way to the meeting but did not falter in her purpose. And too, that was the one place where she would receive consolation! Upon her arrival, they changed the meeting to a prayer-meeting and prayed especially for her protection at home. Even then she was afraid to go home and planned to wait for her son's return from work. She refused to allow the pastor's wife to accompany her, however, saying it would only excite and offend her husband. But God does answer prayer... when she reached home the husband's anger had passed and he said nothing to her. Upon the pastor's request, the son talked with the father and his treatment has improved. He even attends services occasionally.

As she goes about witnessing to the power of the Good Tidings to save and to keep, Senora Fernandez' very life bears witness to the unflinching faith that is in her.—Minnie D. McIlroy, Buenos Aires, Argentina

TWENTY DOLLARS HELP SIXTY WOMEN

IT was this way: Kai-feng women missionaries had been working with the Chinese women on the regular course of study. The Chinese teachers and some of the evangelists have also worked well for years, helping the Chinese sisters to

learn to read the Word of God. Many of the women read gladly or try to learn; some few read a little and are not content to be restricted to the course of study but read "here and there" in Isaiah or Revelation as their wills desire. Some others find learning a long road and their stupid minds unable to remember the "characters".

We decided to have a class for women who had completed the Gospel of Mark. Of course this included the Bible women and others who had even finished the course. It excluded those who had been "general readers" of the Bible. They did search about, but a number of them could not claim to have read Mark or any other Gospel fully.

There was another limitation and that was, no woman could bring a baby or little child with her. When they bring a baby with them it takes their time and they sit in the classes idle-brained and not able to take in spiritual messages. These limitations caused many who would have enjoyed attending the class to stay at home. But the more than sixty who came were in earnest and had come for a purpose. There were the women from the four churches of Kaifeng and from Miss Humphrey's country field and also from the big country field where Miss Cox has over one thousand men and women working on this course of study.

As we had a small sum of money given us from the Lottie Moon Christmas Offering for W.M.U. work we felt we could best use it this year in giving these women simple food and have classes for them in which they could study the Bible together with W.M.U. organization methods, singing and phonetic script. Much time was given to supervised study where we tried to get the women to interest themselves in the systematic study of the Bible as planned by the study course.

The ten days passed all too quickly, but great good was done. An impetus was given to the study of the Word and many received new inspiration for their Christian lives.

Especially interesting were the classes

in the study of the two Gospels—Mark and John—and the Epistle of James. In the experience meeting at the close of the class many were the words of appreciation given to show that Gospel truths had taken lodgment.

The W.M.S. gave a model program and also the Sunbeam Band. Reports from the work in the entire field showed much interest in W.M.U. work and that a substantial work had been done.

This small amount of money like the few leaves and fishes has proved a blessing to a large crowd of women. Thanks for the Lottie Moon Christmas Offering!—Mrs. Eugene Salles, Kaifeng, China

"THE ENTRANCE OF THY WORD GIVETH LIGHT"

WHEN Shanghai fell into the hands of communists in 1927, there was no bloody battle necessary, because for weeks and months ahead thousands of pages of communistic literature had been systematically and secretly distributed among the populace and they had been won over to the new order of things. The ease with which the communists came in awakened anew in the missionaries' hearts a realization of the importance of the right kind of literature and its being put into the hands of all.

Dr. Ray called Christian literature "the universal missionary" for it knows no barriers, is not subject to the changes of climate, a weakened body, disease or old age. It goes into the out-of-the-way places at little expense and often as a fore-runner prepares for the coming of the living messenger and, remaining after his departure, re-enforces and strengthens his word. "The entrance of Thy Word giveth light". The poorest coolie and richest official alike may come under his influence.

"It is the universal missionary because every kind of missionary needs the printed page". Its importance cannot be overestimated. The above

(Continued on Page 33)

Calendar of Prayer October, 1936

Prepared by Mrs. Maud R. McClure, Georgia

GIVE with a loving word and smile.
Give from your purse a gift wordworth.
Give to a neighbor, give good cheer.
Give of yourself each day to the year.

GIVE to the lonely, give to the blind.
Give with a generous heart and mind.
Give to brighter men than in life.
Give to bring people from daily strife.

Capt: The Blessed Gears of Giving

1—THURSDAY

Pray for home missionaries among the deaf—Rev. C. F. and Mrs. Artie Moser, London, Ft. Worth, Tex.; Rev. and Mrs. J. W. Michaels, Mountsboro, Ark.; Rev. A. O. and Mrs. Thoma Ann Richardson, Dallas, Tex.
He will fulfill the desire of them that fear Him.—Psa. 145:19

2—FRIDAY

For Dr. Mansfield and Mrs. Ethel Stearns Bailey (see farlong), medical and evangelistic work, Keweenaw, China
There is a happy end to the man of peace.—Psa. 37:37

3—SATURDAY

For Rev. M. S. and Mrs. Corn Hancock Blair, evangelistic work, Rosario, Argentina
How this mind in you which was in Christ Jesus.—Phi. 2:5

4—SUNDAY

Pray that we may dedicate our personality and talents to God.
There are divisions of gifts but the same spirit.—I Cor. 12:4

5—MONDAY

Pray for Rev. A. B. and Mrs. Anna Cloud Christie, evangelistic work, Campos, Brazil, and James Christie, Margaret Fund student.

If our heart condemns us not we have boldness toward God.—I John 3:21

6—TUESDAY

For Rev. Victor and Mrs. Aurora Lee Harpove Koon, evangelistic work, Harbin, Manchuria. Also for North China W. M. U.

Stand therefore having girded your loins with truth.—Eph. 6:14

7—WEDNESDAY

For editors of Home and Foreign Fields. Pray also for All-China Centennial Celebration in Canton, Oct. 14-18.
The firm foundation of God stands abiding.—II Tim. 2:19

8—THURSDAY

For Rev. A. J. and Mrs. Lela Spalding Terry, evangelistic work, Vientiane, French Indochina, and Sam Elmhurst Terry, Margaret Fund student.

Hide us under the shadow of Thy wings.—Ps. 36:7

9—FRIDAY

For Rev. James W. and Mrs. Minnie Foster Moore (see farlong), evangelistic work, Chaofo, China, and Jas. W. Jr. and Martha Jane Moore, Margaret Fund students

Go work soberly in the vineyard.—Matt. 21:34

10—SATURDAY

For Mrs. Alice Spragg Deval, Miss Naomi Robertson, Rev. A. Scott and Mrs. Irene Geiger Patterson, emerita missionaries from Africa, and Patsy and Charlotte Patterson, Margaret Fund students
Mine eyes are ever toward Jehovah.—Psa. 34:15

11—SUNDAY

Pray that we may make generous gifts of money for Kingdom causes.
He that giveth let him do it with liberality.—Rom. 12:8

12—MONDAY

For annual sessions of W.M.U. of New Mexico, Tucuman, Oct. 12-13, and of Maryland, at Stratley Church, Baltimore, Oct. 12-16

My Father worketh even until now and I work.—John 5:17

13—TUESDAY

For Miss Earl Heister, educational work, Bucharest, Rumania
Come ye after Me and I will make you fishers of men.—Matt. 4:19

14—WEDNESDAY

For annual sessions of W.M.U. of Arkansas, Conledge, Oct. 10-11
Through God we shall do valiantly.—Psa. 84:11

15—THURSDAY

For Miss J. A. and Mrs. Jessie L. Abernathy, evangelistic work, and Miss Mary Crawford, educational work, Tientsin, China
This is love that we should walk after His commandments.—II John 6

16—FRIDAY

For Miss Edwin B. and Mrs. Mary Ellen Wiley Decker, educational work, Yokohama, Japan, and for W.M.U. of Japan, Tokyo, on the centennial of its birth.

Calendar of Prayer October, 1936

GIVE of your counsel, give of your praise.
Give to make this the happiest of days.
Give of your praise and good will to men,
Give and still give, again and again.

GIVE of your faith to God inspire.
Give and make giving your daily theme
Give to the utmost, though should be free
Give when Christ gave all for you.
—Cresswell Kinsley

Topic: The Blessed Grace of Giving

for work of Dr. John Cliffords of London,
first president of Baptist World Alliance.
Know that Jehovah's bath set apart for
Himself him that is godly.—Psa. 4:3

17—SATURDAY

Pray for Rev. Phil E. and Mrs. Matthe
Macou Norman White, evangelistic work,
Changchow, China.
I will establish My covenant between Me
and thee.—Gen. 17:7

18—SUNDAY

Pray that we may realize our responsi-
bility for the opportunities of service
which come to us. Let us, with Chinese
Baptists gathered at Canton, give thanks
for J. Lewis and Hamrita Hall Shack.
As we have opportunity let us work that
which is good.—Gal. 6:10

19—MONDAY

Pray for Rev. Paul C. and Mrs. Ida Perle
Bell, workers among Mexicans, Mexican
Baptist Institute, Bastrop, Texas, and for
all active Mexican Home Board mission-
aries, working in Texas.
Jehovah preserveth all them that love
Him.—Psa. 145:20

20—TUESDAY

For Rev. C. H. and Mrs. Louise Elyson
Westbrook, Shanghai University, Shanghai,
China.
Stand in awe and shun not.—Psa. 4:4

21—WEDNESDAY

For Rev. W. W. and Mrs. Crystal Ann
strong Enets, evangelistic work, young peo-
ple's work, Rio de Janeiro, Brazil.
As the Father hath sent Me even so send
I you.—John 21:21

22—THURSDAY

For Mrs. Janie Lowrey Graves and Rev.
E. F. and Mrs. E. Mona Hall Tatum,
emeritus missionaries from China.
Offer the sacrifice of righteousness.
—Psa. 4:5

23—FRIDAY

For Rev. Herman and Mrs. Rayburne Reed
Ray, evangelistic work, Tokyo, Japan.
Walk in the light.—1 John 1:7

24—SATURDAY

For Rev. C. L. and Dr. Hallie G. Nall,

educational and medical work, Monterrey,
Mexico. Also for the W.M.U. of Mexico.
Put on the whole armor of God.
—Eph. 6:11

25—SUNDAY

For careful presentation and increasing in-
terest in all our W.M.U. programs.
Give diligence to present thyself approved
unto God.—1 Tim. 2:15

26—MONDAY

For Mrs. Ethel Lightfoot Lockhart (nee
Long), evangelistic work, Oghemona, Ne-
braska.
Great is Jehovah and mighty to prove.
—Psa. 147:5

27—TUESDAY

For Rev. L. A. and Mrs. Pauline Fromm
Thompson, evangelistic work, Shimboe,
China. Also for South China W.M.U.
Unto Thee do I pray.—Psa. 3:3

28—WEDNESDAY

For Rev. John L. and Mrs. Frederick
Amos Riffley, evangelistic work, Rio de
Janeiro, Brazil.
I am not ashamed of the Gospel.
—Rom. 1:16

29—THURSDAY

For W.M.U. of Chile. Also for Rev. W.
T. D. McDonald, Christian missionary from
Chile.
The way of Jehovah is a stronghold in the
upright.—Prov. 10:29

30—FRIDAY

For Rev. H. M. and Mrs. Florence
Powell Harris, evangelistic work, Ralston,
China, and Eugene and Beulah Harris,
Margaret Fund students.
He that doeth the will of God abideth
forever.—1 John 2:17

31—SATURDAY

For Rev. V. L. and Mrs. Ann Burton
Manning David, evangelistic work, and
Miss Minnie McIlroy, Publishing House,
Santiago, Chile, Argentina.
The God of hope fill you with all joy.
—Rom. 15:13

Attended W.M.U. Training School
Attended Southwestern Training School
Attended Baptist Bible Institute
Former Margaret Fund Student

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: "TWO DEBTORS"—Luke 7:40-50

"NO MORTAL can with Him compare,
Among the sons of men;
Fairer is He than all the fair
Who fill the Heavenly train

"Pay Thy Debt"

1st Day—II Kings 4:1-7
2nd Day—Neh. 5:1-13
3rd Day—Matt. 18:23-33
4th Day—Matt. 25:14-30
5th Day—Mark 13:34-37
6th Day—Luke 19:11-27
7th Day—Luke 20:9-15

"Thou Hast Forgiveness"

8th Day—Psa. 85:2, 3; 103:12
9th Day—Isa. 1:18; 6:6, 7
10th Day—Isa. 55:1-11
11th Day—Psa. 82:1; 51:9; 79:9; 85:2, 3
12th Day—Matt. 6:12, 14, 15
13th Day—Acts 10:38, 43; 13:38, 39
14th Day—Acts 26:16-18

"SINCE from His bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be Thine."

"Blessed Are the Merciful"

15th Day—Matt. 5:7, 39-48; 18:21, 22
16th Day—Luke 6:35-42
17th Day—Rom. 4:7-16
18th Day—Rom. 12:14-21
19th Day—Eph. 4:32
20th Day—Col. 3:12-17
21st Day—Philemon

"Thus Is It Written"

22nd Day—Luke 24:46-53
23rd Day—Ezek. 38:12-19
24th Day—Matt. 1:21; 2:6-10
25th Day—Matt. 26:26-28
26th Day—1 Peter 3:8-16
27th Day—Jas. 5:7-16
28th Day—1 John 1:7-10; 2:1-6
29th Day—1 John 2:7-17
30th Day—1 John 2:11-11
31st Day—1 John 5:1-13

"Pray Ye"

"Give thanks to God always."

Ascribe praise unto God the Father, the Son and
the Holy Spirit.

"After this manner therefore pray ye: Thy King-
dom come, Thy will be done, as in Heaven, so
on earth."

Pray that all Christians may realize that each is "a
temple of the Holy Spirit".

Ask that unusual blessings result from observance
of state seasons of prayer.

Pray that faithful study may be made in October or
November of the book, "Palestinian Tapestries".
(See pages 13, 33.)

Give thanks for the missionary vision and demoni-
stional leadership of Luther Rice. Pray that
American Baptists may worthily participate in
the Luther Rice Centennial celebration. (See
page 36.)

Intercede for all promoters of debt-paying efforts in
states and southland. (See pages 5, 36.)

Ask God's guidance (1) as the work of the fall is
earnestly entered; (2) for W.M.U. young peo-
ple's organizations; (3) for personal service; (4)
in enlistment; (5) in mission study; (6) in pro-
moting stewardship of tithes and offerings; (7) for Christian missions.





BIBLE STUDY



Mrs. W. H. Gray, Alabama

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

TOPIC: "TWO DEBTORS"—Luke 7:40-50



Jesus reproved the hypocrisy of the Pharisees. He told them that traditionalism would not save them. In spite of such plain talk He accepted their dinner invitations, taking pains to answer their questions. He illustrated truth by parables. Luke is the only one of the Gospel writers who records these invitations (11:37, 38; 16:1). Indeed to him only are we indebted for the parable of the two debtors.

It was the custom for a slave to receive guests, remove their sandals and bathe their feet. Later, while at table, oil would be poured on the head to refresh the guest. You recall the psalmist's words: "Thou anointed my head with oil." Guests and the host reclined on couches at table, leaning upon the left elbow, the right hand free. Feet were turned away from the table. Uninvited guests might enter the banquet hall to see and hear.

The woman in our story had doubtless heard the Master Teacher as He spoke to crowds in the city and on the lake shore. Maybe she had been stirred to repentance by the simple message of the Divine Lord. She wanted to get close to Him, to make sure that saving grace was for her and to express gratitude. She observed the omission of anointing. It would be difficult to reach the Christ's head; but no one could observe her kneeling at His feet. Approaching from behind she let tears run down upon His travel-stained feet. With her long hair she gently wiped those precious feet and poured on them a sweet smelling ointment. The fragrance attracted Simon, a glance revealing the penitent woman. "Ah," thought Simon, "this man is not a prophet or He would see that a sinful woman is touching Him." Jesus read his thoughts and said: "Simon, I have somewhat to say unto thee." Simon told Him to speak on. Jesus then uttered a parable in which Simon's self-righteousness was placed by the side of the woman's love and penitence. Simon answered the question as to which debtor loved the creditor more. Jesus then turned to the woman, calling attention to her service reminding Simon of his failure to perform the duties of host and anointing the woman for givenness. Dr. Noah K. Davis in "The Story of the Nazarene" makes this comment:

"A few hours before, He had raised a young man from the dead. That was a physical resurrection. Now He raised a young woman, dead in sin, to a new life. This was a spiritual resurrection. . . . She had come in misery, her bosom torn with anguish; she went away with a heart full of the peace of God that passeth understanding."

The Negro spiritual runs like this: "It's not my brudder, it's me, O Lord, a standin' in the need of prayer." Let the individual make such an application of the parable of the two debtors. Saved sinners stood before the Savior with nothing to offer. Repentance and child-like faith went before peace. The Christ has never turned away from the penitent. He condemns sin. He says that punishment follows disobedience. It is only through Christ's atoning sacrifice that God is reconciled.

DEBTORS for manifold mercies, sent from the Heavenly Father;

Debtors to Jesus our Savior who gave His life, ransom for sinners. Debtors are all to His goodness for none can be saved without trusting. All have come short of the glory of God who planned man's redemption. Why do we lag in surrender and why do we think ourselves worthy? God looks on hearts of men, seeing not outward appearance.

Oft have we pulled our skirts round us; yea oft have we weighed sins of others. Jesus in speaking to Simon reproved all self-righteousness justly.

Jesus reminded his host that he too was in debt to Jehovah.

Making our own application we read in Luke's Gospel the story:

Debtors alike must come humbly, when love meeting love in contrition, Hoping, believing, then knowing, hears the words: "Thy sins are forgiven."

CIRCLE PLANS

CIRCLE'S MISSIONARY PROGRAM

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

WHEN YOUR CIRCLE STUDIES—Preferably in October or Certainly in November—

PALESTINIAN TAPESTRIES

The following suggestions will help. They are finely furnished by Mrs. Wesley N. Jones, who is vice president for North Carolina W.M.U. and a member of the committee that formulated the plans pertaining to preparation for and participation in the December Week of Prayer. The book, "Palestinian Tapestries", was written by Mrs. J. Wash Watts of Baptist Bible Institute and formerly an S.B.C. missionary to Palestine-Syria. The book is particularly designed for preliminary study in anticipation of the December Week of Prayer for Foreign Missions. Through the state W.M.U. headquarters one free copy is sent to each W.M.U. and to each T.W.A. organization. Other copies can be purchased (only in October) for \$2 each from State Baptist Bookstore or from Baptist Foreign Mission Board, Richmond, Va. Mrs. Jones writes as follows:

HOW much the attractive and interesting books that have been prepared for use in connection with the Lottie Moon Christmas Offering, these past few years, have added to the observance and increased the gifts to this offering no one can say; but there is no question that they have been of great value. The book for the 1936 offering will take its place with those of other years, because of its subject, the skill and information of the writer and the attractive way in which the theme is presented. "Palestinian Tapestries" comes from the pen of Mrs. J. Wash Watts, a missionary who has served in the Holy Land and who gives us, from her own varied experiences and personal knowledge, a story that will not only increase the information of our southern Baptist constituency as to conditions on this, our most sacred mission field, but will also make a deep heart appeal because of Him who, for a few brief years, walked among the fields of Judea and taught and wrought by the Sea of Galilee.

The book is well adapted for use by circles in their mission study classes. In the first chapter the theme is "Weavers by Appointment" and the author takes us "To the Front of the Lebanon", "By Hermon and Galilee", "In Judea and Jerusalem"; and we see how from the earliest days the weavers have come and gone in Palestine each with his God-given task, serving his own day and generation by the will of God. First the patriarchs, then the prophets, the apostles, the church fathers and the missionaries of modern times all have had a part in this wonderful tapestry for the glory of God.

The story is told of the weaving of Said Jureidini, the young photographer of Beirut who came to the Chicago Exposition in 1893 with the exhibit of the Turkish government and who afterward found friends in St. Louis, Mo., and through them was led to the knowledge of a living Christ. Back to Beirut God led him and, after being ordained to the ministry by the church in St. Louis where he was baptized, he began the first organized Baptist work of modern times in

(Concluded on Page 33)

BUSINESS WOMEN'S CIRCLES

Miss Isabelle Coleman, Virginia

Suggestion 1—For announcement poster, sketch young women surrounding a globe of the world. In their hands are candles, some lighted, some not. Let shadows fall on the parts of the world opposite the unlighted candles. Underneath Print: "We Enlighten the World for Christ with Our Tithes".

Suggestion 2—As B.W.C. members assemble, interest them in display of samples of money from various nations, if such a collection may be borrowed from some local individual or bank. Talk about symbolism of money.

Suggestion 3—Adapt this program to **Radio-Hour, Station O-B-E-Y**, using radio receiving set and so forth.

TOPIC: THE BLESSED GRACE OF GIVING

Radio-Hour Call: John 10:16

—**Quartette:** "The Lord Is My Shepherd"

Radio-Story: Luke 15:2-7

—**Solo:** "The Ninety and Nine"

Moment of Meditation upon the Lost Sheep of the World

Prayer for the Lost Sheep of the World

—**Radio-Gram:** Malachi 3:10

Introduction: "Money and the Kingdom" (Page 16)

Station-Announcer-at-O-B-E-Y Speaks: "The Blessedness of Tithing" (Page 17)

Radio-Poems: "Tithes and Offerings" (Page 19)

Quartette: "I Gave My Life for Thee"

Signal-Short-Stories: "Some Blessed Tithers and Givers" (Page 20)

Radio-Message: "Some Financial Plans" (Page 22)

Duet: "Take My Life and Let It Be" (Third Stanza)

Radio-Light for Youth: "This Grace for the Young Also" (Page 23)

Quartette: "Living for Jesus"

—**Prayer of Dedication**

FAITHFUL unto KNOWLEDGE



The Chinese Karma places benevolent giving first in the list of "Five virtues—Benevolence, Righteousness, Prosperity, Wisdom and Fidelity—are the principles which ought to be followed". And another admonition from this non-Christian religious code challenges its followers to "have pity on the orphan and be compassionate to widows, revere the aged and be tender hearted to the young". In one temple in Kyoto, Japan, we counted eighty bushels of rice and seventy-six five-gallon kegs of new wine being brought by community farmers as an offering of their first fruits and as a tithe of their rice crops and their grape harvest.

If these non-Christians have a consciousness of their duty to express their gratitude and worship in tithes and offerings, how much more responsible are Christians who know that their God has asked for the tithe and the offering! Surely these non-Christians who have never had a chance to hear of God are not more faithful to their gods of stone and brass and their temple priests than southern Baptists are to their living God?

When the Shantung Revival brought Chinese and missionaries alike to the feet of Jesus, they sought to be cleansed and to be filled with the Holy Spirit and to let Him abide with them personally, intimately, completely henceforth and forever more. The result was a self-announcing of the personal accounts of scores who knew at once that they had been stealing from God for years. Plans for paying God the deficits of the years were instituted, and earnest prayers unto God were made for future tithing. A heart in tune and controlled by the Holy Spirit cannot rob God. "First they gave themselves unto the Lord!"

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



"The Blessed Grace of Giving"! This topic greets the October Program Committee. It is a beautiful and searching subject. The meeting should be planned as a solemn yet joyful one—solemn in its realization of obligation, yet joyful in its response to this obligation.

The suggestion given before is repeated: that each woman be given two slips of paper exactly alike. On one is written: "I will tithe until January"; on the other: "I will not tithe". At the close of the program when tithing and stewardship are fully explained, the slips should be collected, each woman deciding for herself which one she should, conscientiously, put into the collection plate. Of course no names are put on the slips, unless those who will tithe are glad to affix their signatures.

Societies which tried this plan last year could arrange a most interesting testimony meeting. While the slips pledging to tithe were not signed, the committee may know some who made this pledge. These may be asked to report, if they are willing, as to the result of their experiment in this proportionate plan for stewardship. If they are not willing to speak of this very personal matter, they may make a statement to the committee who could report for them without giving their names.

In the times gone by, Christians frequently offered public testimonies of special spiritual experiences. They told of trials when faith almost failed, of temptations before which strength faltered, of sorrows that bowed the heart. They also told of great joy that came when trials and temptations were overcome and when sorrows drew them nearer to God. We have few if any such meetings of testimony now, for this is a time of spiritual

emotions and of a dread of showing one's feelings. So repressed have we become that our Christian experiences must be guessed at. We are not definite in our own minds. Could we answer to our own hearts the question, "What great Christian experience have I had in the past year?" If we have had none is it not because we have failed to step out confidently on some great promise of God? Do we long to have a real sense of definite relationship to Him? Then why not accept God's own offer: "Prove Me now herewith, saith the Lord of hosts. . . . Bring ye all the tithes into the storehouse. . . . and I will open up the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10, *Rearranged*)

The purpose of the committee this month should be to secure at least one-fifth of the membership of the society to pledge as tithers for three months (See "The Prove Me Plan", page 24). Pledge slips may be provided as suggested in September 1935. These should be signed and the list kept confidentially by the stewardship chairman. She should report the number signed, not the names. In January and February she should endeavor to get the pledges renewed and urge each tither to secure another by private personal testimony. Secure from state W.M.U. office Stewardship Covenant Cards for those willing to tithe as a habit. (See front cover page of this magazine.)

The program for October has splendid material by Mrs. Cressman (pages 16-25). A short talk on tithing, giving the seven points, should be followed by one on giving with its four points. The two poems should be given just as suggested; the stories of tithers and givers are inspiring. (Pages 20-22)

If the "Tithers' Testimonies" are given, some parts of the program will have to be omitted. The stewardship committee should study "Some Financial Plans" and offer a selected plan to the society. An earnest prayer should be offered before the adoption of the plan and before the pledge slips are signed, if these are used. While they are being signed and collected the choir may sing softly "I Gave My Life for Thee". But after the signing at the meeting close on a joyful note the "We're Thanking to Thee". Tithers should be joyful enough—"Tithing gives" is one translation of II Cor. 9:7.

PROGRAM for OCTOBER

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, 3111 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

Prepared by Mrs. C. D. Crocson, Tennessee

THEME for YEAR: "Thy Kingdom Come"

TOPIC for MONTH: The BLESSED GRACE of GIVING

Hymn—"Savior Like a Shepherd Lead Us"

Bible Study—Two Debtors—Luke 7:40-50 (See page 12.)

Solo—"The Ninety and Nine"

Prayer that we may feel the responsibility for all "lost sheep"

Money and the Kingdom

—The Blessedness of Tithing

Hymn—"Take My Life and Let It Be"

The Blessedness of Giving

—Tithes and Offerings

Prayer that we may be faithful in the stewardship of tithes and offerings

Some Blessed Tithers and Givers

—Some Financial Plans

Hymn—"I Gave My Life for Thee"

This Grace for the Young Also

—Hymn for the Year

Prayer that southern Baptists may extend the Kingdom by abounding in the grace of giving

MONEY and the KINGDOM

"Dug from the mountain sides, washed in the glee,

Servant am I, or the master of men.

Steal me, I curse you,

Earn me, I bless you,

Grasp me and hoard me, a fiend shall possess you;

Lie for me, die for me,

Covet me, take me,

Angel or devil, I am what you make me".



In these words some unknown poet pictures for us the importance and peril of money. Surely money plays an important part in the life of every one of us. All of us want it, all of us must have it and on our attitude toward it depends in large measure our character, our happiness and our usefulness. Our money is really a part of ourselves—it is the material expression of our talents, time and industry. It is "coined personality". It is "life in concentrated form". It is the "energy of body and brain transformed into currency". Anything so important in our lives must have a relationship to that most important

of all things—the Kingdom of God. There are those who would divorce money from the Kingdom, but God puts them together. A man entering the Kingdom must bring with him his all, and since his money is a part of him that must come too. Personal salvation must mean "purse-and-all salvation". (Spurgeon)

Money is a most perilous thing. "The love of money is a root of all evil". The love of money is the pit of danger to many Christians. Doubtless that is the reason why God says so much about money in His Word. It is said that one verse out of every four deals in one way or another with our possessions. All of the great characters of the Bible were great givers. Moses, David and the prophets included the matter of material possessions in their writings. Jesus talked much about money. Sixteen of His thirty-eight parables deal with the right or wrong use of money. He denounced covetousness as a deadly sin. He showed the rich young ruler that his love for money was the one thing keeping him out of the Kingdom. He sat over against the treasury watching the people as they cast in their gifts. He commended the widow who, with her two mites, dropped in all that she had. It has been beautifully said: "If you should take your Bible and place a silver star beside every passage that deals with this theme you would have a 'Milky Way' from Genesis to Revelation, with the galaxy most multitudinous about the 'Star of Bethlehem'".

Thus does God in His Word emphasize the importance of associating money with the Kingdom. The Kingdom needs money and money needs the Kingdom. Without money the Kingdom cannot advance. Without Kingdom ideals money becomes a curse. Therefore every Kingdom subject should be vitally concerned in adjusting his money to the Kingdom according to God's will.

Money and the Kingdom! They should not be divorced. "What God has joined together let not man put asunder".

The BLESSEDNESS of TITHING

WHILE the Kingdom of God is spiritual and operates in the spiritual realm God has decreed that it must be financed by the money of those belonging to it. He gives in His Word a definite plan for the financing of His Kingdom. The first step in this plan is tithing. Tithing is neither ritualistic nor legalistic but is a fundamental principle of God, understood and practiced long before it was incorporated into the Mosaic law. Abraham and Jacob paid tithes hundreds of years before Moses was born. The Phoenicians, the Egyptians, the Chaldeans and, in fact, all the nations of antiquity paid tithes to their gods centuries before there was a Jewish nation. The first mention of the tithe by Moses is the simple statement, "The tithe is the Lord's", as if that were an already understood fact. So this fundamental principle became a part of the Jewish law. When Jesus came He approved this law and His apostles included its ideals in their teachings about money. Thus did the tithe come to us as God's method of supporting His Kingdom.

Let us notice some of the things which make the blessedness of tithing:

Tithing is a blessing because thereby we obey God. The obedient child is the happy child. God commands His children to tithe. Only as we obey that command do we please Him and merit His blessings in our lives.

Tithing is a blessing because it is a part of good stewardship. Tithing might be called the front door entrance into the house of faithful stewardship. A person might be a tither without being a good steward, but he certainly could not be a good steward without being a tither. By tithing we acknowledge that God is owner of all we possess, and that we are His stewards, obligated to use what He has given us for His glory.

Tithing is a blessing because it solves the problem of our financial obligation to God. If God had not given us this principle we would not know how much of what He has given us to turn back to Him. But He says definitely, "The tithe is Mine", leaving us in no doubt about the matter. All of the responsibility is on God. If He gives us a large income our tithes will be

large. If He gives us a small income there is no blame on us because our tithes are small. We have nothing to worry about or to regret. All we need to do is to obey.

Tithing is a blessing because it makes us partners with God. Surely we can think of no blessing greater than working with God in saving a lost world, and such is the happy privilege enjoyed by every faithful tither.

Tithing is a blessing because it meets the financial needs of the Kingdom. As Mrs. Carter Wright says in her leaflet, "Missions Wait on Stewardship": "God has provided abundant revenue for His Kingdom. Christians have in their possession one-fifth of the wealth of the world."

If Christians were paying their tithes God's Kingdom work would have all the money needed to send the Gospel to every nook and corner of the world. The tithe of southern Baptists would be two hundred million dollars a year. The Christian who tithes can have the happy assurance that he is doing his part toward spreading the Kingdom to the ends of the earth. When Christians tithe churches are built, pastors are adequately supported, orphan children and old ministers are cared for, hospitals and schools are erected, needy students are helped and the Gospel is preached both at home and abroad.

Tithing is a blessing because it makes unnecessary any money making schemes in the churches. God never intended that His Kingdom should be supported by church suppers, bazaars, rummage sales and the like. He never intended that His people should become peddlers of pies, candy, concert tickets etc. Such activities belittle His cause and bring dishonor to His name. Tithing places church finances on a business-like and sensible basis and leaves His people free to devote their time to activities that build up their spiritual lives and extend the Kingdom.

Tithing is a blessing because of the benedictions it brings to the lives of the tithers. All of God's laws, when obeyed, bring blessings to the ones obeying them. The law of the tithe is no exception to this rule. Tithing is for the tither. God could have made some other plan for the support of His Kingdom, but He made this plan that His children might enjoy the blessing of partnership with Him. God promises to tithers that the windows of Heaven shall be opened and blessings poured out upon them. Surely the spiritual blessings of the tither are abundant, for joy, peace and contentment are his. He can pray knowing that he has free access to God. He can hold his head erect as a man who is not only honest with his fellowman but with God. He can hear of debts unpaid, of calls unanswered, with an easy conscience, knowing that he is not responsible. He can hear of the achievements of the Gospel around the world with a feeling of satisfaction, knowing that he has helped to make those achievements possible.

Not only spiritual but material blessings are showered on tithers. In the Malachi verse material blessings are meant, for God says in the next verse: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field." The experience of thousands of tithers proves that God does bless with material prosperity those who obey Him.

The blessedness of tithing! It is the blessedness of a child obedient to God. It is the blessedness of a steward faithful to a trust. It is the blessedness of a man whose debts are paid, whose duty is done. It is the blessedness of a divine partnership. It is the blessedness of one who receives showers of Heavenly blessings.

The BLESSEDNESS of GIVING

PAUL included liberality among the blessed Christian graces. In writing to the Corinthian Christians he commended them for their graces—faith, knowledge,

love and earnestness—and then using the liberality of the Macedonian Christians as an example said, "See that ye abound in this grace also". Surely liberality is a grace that every Christian heart should desire. However, we must remember that only tithers can be givers, for not until the tithe is paid can gifts be made. So only those who faithfully pay the tithe and then add to it their gifts of love can claim the grace of liberality.

Giving is a blessed grace because it completes the financial obligation of stewardship. God's financial plan for His Kingdom includes both tithes and offerings, and we are told that we rob Him in offerings as well as tithes. It isn't enough just to pay Him the tenth that belongs to Him, but we must add to that a real gift from our nine-tenths. Then, and then only, can we have the satisfaction of knowing that we are good stewards of our possessions.

Giving is a blessed grace because it is an expression of our love for God. With our tithes we pay a debt we owe, but with our gifts our love for God we show. A lover is always giving. The more we love God the more we want to give to Him.

Giving is a blessed grace because thereby special Kingdom needs are met. We should pay our tithes regularly into the Lord's treasury, but from time to time special needs of special causes at special seasons call for offerings over and above the tithe. These special gifts always bring special blessings to the givers. Members of the W.M.U. have found great joy in gifts over and above the tithe at the three seasons of prayer for state, home and foreign missions.

Giving is a blessed grace because God promises rich blessings to all givers. "Give and it shall be given unto you; good measure, pressed down, shaken together, running over shall they give into your bosom. For with what measure ye meet it shall be measured to you again".

"A man there was, though some did count him mad,

The more he cast away the more he had".

"True giving enlarges a man. It develops all that is good in him. He who would be like God and the Savior of men, who would enlarge and ennoble his whole nature, who would expel all petty meanness and greed from his soul, who would have the smile of God upon him, who would help to fill the world with a general jubilee of thanksgiving, must give—give according to his ability, give systematically, proportionately, joyfully, worshipfully, trusting in God".

There's a story of a beggar and his king. The beggar, seeing his king approaching, expected to receive a great gift from him. Instead, the king held out his hand and said, "What has thou to give to me?" In great confusion the beggar took from his wallet his least grain of corn and gave it to the king. To his surprise at the end of the day when he emptied his bag on the floor he found among the poor heap a least grain of gold. He wept bitterly and cried, "Oh that I had given my all to the king!" They who give most to the King of kings receive most from Him.

The blessedness of giving! It is the blessedness of a soul grown fat with liberality. It is the blessedness of one who is saved from the sin of covetousness. It is the blessedness of a full life, a full joy and oftentimes a full pocketbook. It is the blessedness of being Christ-like.

TITHES and OFFERINGS

(Let two women memorize the following poems. Prepare two placards, one bearing the words "PAY the TITHES", and the other "GIVE a GIFT". The two women stand side by side holding their placards as they repeat one after the other the poems.)

Pay the Tithe

If you would be a steward true,
Rendering to God His due
Of all that He has given to you,
Pay the tithe.

If you would walk the Heavenly way
Of partnership with God each day,
Then His command you must obey
And pay the tithe.

If in your heart you have a care
For dying people everywhere,
And Christian blessings you would share,
Pay the tithe.

If you would in God's love abide,
With Heavenly windows open wide,
To shower gifts on every side,
Pay the tithe.

When your day comes to setting sun,
If you would claim a victory won
And bear the Master say, "Well done",
Pay the tithe.

Give a Gift

WHEN tithes of all your money made
Are in the storehouse weekly paid,
Let not your fervor be allayed,
Give a gift.

When'er some special cause appeals,
And through your heart a longing steals
To meet the need the call reveals,
Give a gift.

If special blessings you implore,
All shaken down and running o'er,
Pay your tithes and then add more,
Give a gift.

The tithe is but the debt you owe;
If love for Jesus you would show,
A special gift you must bestow,
Give a gift.

Pay your tithe, for that is due;
But Jesus gave His life for you,
So you must be a giver too,
Give a gift.

SOME BLESSED TITHERS and GIVERS

The Father of Tithers

Long ago a man was returning home from a battle in which he had been victorious. There came out to meet him a representative of God. As an expression of his gratitude to God for the victory he gave to this priest a tithe of all the

spoils of the battle. Later this man was asked to make the greatest possible gift—his own son. This he did. God blessed this man with great riches and gave back to him his son through whom all the nations of the world were to be blessed. This man who tithed and gave and was so greatly blessed by God was Abraham who was, so far as the Bible record goes, the father of all tithers.

More Than a Tither

There was a young lad who, when he was converted, adopted the principle of giving one-tenth of his income to the Lord. When he won a money prize for an essay on a religious subject he felt that he could not give less than one-fifth of it. He was never able after that to deny himself the pleasure of giving a fifth. God wonderfully blessed that boy and increased his means and his enjoyment of that luxury of luxuries—the luxury of doing good. That lad was Charles H. Spurgeon.

A Generous Giver

A certain young man made up his mind that he would live on as little as possible and give all the rest to the Lord. No matter how much his income increased he never allowed the cost of living to increase. When he received \$150 he lived on \$10 and gave \$140. When his income rose to \$300 he still used only \$10 for himself and gave \$290. Finally he was getting \$600 and true to his resolution he gave \$590 and used only \$10 for himself. This man was John Wesley whom God used for the founding of a great denomination and the winning of thousands of souls.

In Business for God

A young man accepted for the African missionary field reported at New York for "passage" but found on further examination that his wife could not stand the climate. He was heart-broken, but he prayerfully returned to his home and determined to make all the money he could, to be used in spreading the Kingdom of God over the world. His father, a dentist, had started to make, on the side, an unfermented wine for the communion service. The young man took the business over and developed it until it assumed vast proportions—his name was "Welch" whose family still manufactures "grape-juice". He has given literally hundreds of thousands of dollars to the work of missions. Every job is missionary work when we interpret it by stewardship. (*Hints and Helps*)

Tithing and Reviving

From Miss Blanche Walker comes the story of Brother Fan of Kaiteng China. He is the keeper of a food shop and a joyful and faithful tither. As is true with most tithers he is interested in the Lord's work and does everything he can to promote it. Every Sunday he closes the doors of his shop and takes his employees to church. He has made his shop attractive with Christian posters and from there he talks to his customers about Jesus. He is just one of sixty-seven tithers in his church. That number does not seem so remarkable until we know that there are only sixty-eight members in the church. This large per cent of tithers is the result of a "tithing test" conducted in the church last year, patterned after our "Prove Me" plan. This test resulted not only in the large gain in the number of tithers but in a revival which brought in twenty-six new members and greatly increased the spirituality of the church. Tithing always means reviving.

Sacrificial Tithers

It was Saturday night, and two girls and a boy in a Baptist family in Cuba were counting their tithe money. All week they had worked in a shirt factory, receiving for each day's labor only a few pennies. One of the girls counted her

tithe, "One-two-three-four-five pennies!" The other girl also had five cents, and the boy had that much and one penny more. Altogether they had sixteen cents. How happy they were to have so much to take to the church on the following day! Then they remembered something: there was no food in the house and no money to buy it with. The few cents earned during the week had all been spent, and there was nothing left but the tithe money. What should they do? Should they take the tithe money and buy something to eat with it? "No!" was their unanimous decision. "We had rather be hungry than to rob God". So they carried their tithes to the storehouse and went hungry all day Sunday. Surely the windows of Heaven opened to shower special blessings on such sacrificial tithers!

W.M.U. Tithers

Last year there were in W.M.U. organizations 95,272 tithers. That seems like a goodly number until we make comparisons. Comparing it with the number of organizations we find that there are less than three times as many tithers as there are organizations, or in other words we have an average of three tithers for each organization. Compared with the number of members we find that only one in six is a tither. Not very encouraging, is it? It would be interesting to compare the tithers with the non-tithers in regard to the blessings of their Christian lives. We know that it is the tithers who are usually the best members of the churches, who are almost always faithful to their missionary societies and who are usually experiencing the greatest joy in their Christian service. And doubtless if accurate figures could be obtained it would be found that this one-sixth who tithe have more material blessings than the other five-sixths who refuse to tithe. Surely we will join with our south-wide stewardship chairman, Mrs. Carter Wright, and with stewardship chairmen in states, associations and societies in an effort to win as many tithers as possible.

SOME FINANCIAL PLANS

We are going to study some financial plans which should especially engage our attention as southern Baptists, such as:

The Every Member Canvass

The Every Member Canvass is the plan of southern Baptists to enlist every church member in the support of the whole program of southern Baptists—each church and all benevolent and missionary causes. The plan in general is that each church shall appoint a day when each member is asked to sign a card pledging the amount of money he can give each week for the year. The nature of the pledge varies with the financial plan of the churches. Some churches use the single budget plan, the members making one pledge for all causes and using the single envelope for their gifts. When this is done the money is divided between the local needs and the Cooperative Program according to percentages agreed upon by the church. Other churches follow the double budget plan, each member making separate pledges, one for local work and one for the Cooperative Program, and using a duplex envelope, placing money for local expenses on one side and that for the Cooperative Program on the other. (See item (7) on pages 22-23 of 1936 Year Book.)

Too much cannot be said about the importance of the Every Member Canvass. The trouble with our work now is that too few people are enlisted in giving. This canvass aims at enlisting every member. If this could be done think what it would mean, not only to our local churches but also to all denominational causes. There should be only two groups of people in any church—those who give to the church and those to whom the church gives. Every child, who is a

church member, in every family should be expected to sign a pledge card. It is a great mistake for a father to sign up for the whole family.

The usual plan for the Every Member Canvass is to take it on a Sunday. As many members as possible are reached at the morning service. Then early in the afternoon the canvassers go out to get pledges from the other members. All not reached on Sunday are seen during the following week. The work is not completed until a pledge has been received from every member of the church. On each card is a place for a promise to tithe. Canvassers should do their utmost to enlist as many as possible to sign this pledge.

Dr. Dobbins, in discussing the Every Member Canvass, says: "The indifferent, the careless, the unenlisted, are perhaps the most serious liability of a church. The fact that they do not give is a sure sign of spiritual ill-health. Just as fever indicates a diseased physical condition, so failure to give reveals spiritual disease. What shall we do with these sick church members? Turn them out, drop their names, put them on an inactive roll? That is not the way we deal with physically sick members of our families. Why do these unenlisted ones not give? Lack of giving is a symptom of trouble that lies deeper. There may be sin in the life, or hurt feelings, or misunderstanding, or financial misfortune, or absorption in other interests. Get at the root of the trouble, restore spiritual interest, and giving will follow as voluntarily as appetite and activity when one recovers from physical illness. What a marvelous blessing this Every Member Canvass Movement will be if it sets churches by the thousands to the task of curing sick souls that have been neglected almost to the point of death!"

W.M.U. Apportionments

Among the financial plans of the W.M.U. is that of apportionments, whereby each organization is assigned a definite amount of money which it is expected to give to the Cooperative Program. One of the points on the Standard of Excellence is that this apportionment shall be met. In most churches the women and young people give their missionary money through the regular channels of the church, using the single or duplex envelope according to the plan of the church. In most states the total of these gifts made in a year by each member of each organization makes up the gifts of the organization for the year, and by these gifts the apportionment is met.

Too much emphasis cannot be placed upon the importance of meeting these apportionments. Our special gifts at special seasons are marvelous and, of course, are very important. But they should never take the place of our week by week gifts to the Cooperative Program. It is these regular tithes and gifts that lie at the foundation of our work—brought each Lord's day to the Lord's house to support the Lord's work to the ends of the world.

Our apportionments are given for the W.M.U. fiscal year which goes from January to January. That means that less than three months of this year remain. How do we stand on our apportionment? Are we up-to-date with it? If not, wherein lies the trouble? Of course the trouble is with our individual gifts. Have all of us paid all of our pledges up-to-date? Let us remember that the time is short. Let us pay all back pledges. Let us add a little extra because it may be that some are unable to pay their pledges. Let us see that the women of our church, who are in arrears, are urged to pay up, if possible. Let us reach our apportionment—not just to make that point on the Standard of Excellence but that we may abound in the blessed grace of liberality. Let us also encourage each W.M.U. young people's organization to reach its apportionment.

The Prove Me Plan

The words, "Prove Me", take us back to that wonderful tithing verse in Malachi 3:10 where God challenges His people to prove His promise to tithe. These words are the challenge of a plan being used in many southern Baptist churches as well as in churches of other denominations. In fact it originated in the Belmont Presbyterian Church of Roanoke, Virginia, and is therefore called by some the "Belmont Plan". The purpose of the plan is to enlist every possible church member in a genuine test of tithing as the basis of giving to the Lord's causes.

"Since there are so many people who honestly feel that they cannot afford to give one-tenth of their incomes to Christian work, the purpose of the movement is to get them for at least three months to give not less than one-tenth so as to see just what is involved for them personally, and to 'try the Lord' to see if He will not enrich their lives and thus make them happier and more useful members of His churches".

Of course this plan must be put on in a definite, systematic way if it proves successful. Ample preparation must be made. The people of the church must be informed about it. The interest of the leaders must be enlisted. Then, on an appointed Sunday the plan must be launched, with a spirit of enthusiasm. Those who have been tithing should give testimonies. The plan should be explained to others and the "Prove Me" cards passed out for pledges. Those not present should be visited during the following week. The interest must be kept up by reports given each Sunday morning by the treasurer of the offerings of the previous Sunday as compared with the same Sunday a year before.

Wonderful have been the results in all churches where this plan has been tried. In the Belmont Church, where it started, on the first Sunday the offering jumped from \$50 to \$173. The next Sunday there was \$228 in the offering. At the end of fifteen weeks the church had paid all local expenses, had caught up on current obligations and had a balance in the treasury. "The members were happy, some had secured better jobs, others had had their wages increased and a revival spirit prevailed among them". The First Baptist Church at Lubbock, Texas, tried this plan and in three months paid more on their church debt than they had paid in three years before, besides greatly increasing their offering to missions.

Of course this is a good plan, bringing wonderful results, for it is God's plan. It ought to be the plan in every church and in every Christian's life. Is it the plan of our church, of our lives? If not let's try to inaugurate it in our church, and let us begin by inaugurating it in our own lives. Let us bring our tithes to the storehouse and thereby bring upon ourselves and the Kingdom God's blessings. He says, "Prove Me". Let's do it! (See also page 5 as to "Debt-Paying Plans". See also reference on page 36 to free playlet.)

THIS GRACE for the YOUNG ALSO

TOO much emphasis cannot be placed on the importance of stewardship teaching for our young people. How we do deplore the financial condition of the Kingdom today! Millions die without Christ, thousands of calls are not answered because of the lack of funds. Yet southern Baptists have the funds—the money which rightly belongs to God—but refuse to pay it into His treasury. Only about 225,000 southern Baptists are tithers. The rest are robbers, stealing and using for themselves the money which should go into the Lord's treasury for the redemption of the world. It is unthinkable but true that thousands of souls will die and go to everlasting punishment who might have been saved had not southern Baptists loved houses and lands, cars and cosmetics, chewing gum and tobacco, ball games and picture shows better than they love the cause of Christ.

What are we going to do about it? The solution of the problem lies in our young people. We know that it is hard to change lifelong habits of adults: it can be done, however, and we must do all in our power to win even the oldest of our members to real stewardship; but when we have done our best many of them will still be stingy, greedy and covetous—spending God's money on their own selfish desires. But those young people in our midst are our hope. They are not set in their ways. They have no life habits to break. Ours is the blessed privilege of helping them to form right habits in stewardship.

The W.M.U. provides splendid plans for the stewardship teaching of young people. For some years this has included a Declamation Contest. Without question this has been a great teaching force. Thousands of Sunbeams and juniors have learned Bible verses and speeches on the stewardship of possessions, and thousands of intermediates and Y.W.A. girls have prepared from their own thinking speeches on stewardship. Certainly because of this effort there are thousands of young people who know about stewardship and who, we believe, will practice it in their lives. Because the competition feature has brought some dissatisfaction the contest is being abandoned at least for a time. But other splendid stewardship plans are recommended by Mrs. Wright and our young people's leaders, which we hope will be as effective in stewardship teaching as were the "Stewardship Declamation Contests".

Let us make use of every recommended plan and then contrive some plans of our own to teach our own people to tithe. Let us not only teach about tithing, but let us not be satisfied until they are really tithing. No lesson is ever learned until it becomes a part of the activity of the pupil. And remember that the best way to teach tithing is by example. Our young people must see us tithing and giving, for our actions speak louder than our words. As we lead our young people to tithe and give we are building up a great denomination of good stewards who shall, with their tithes and offerings dedicated to the service of the Master, hasten the time when His Kingdom shall come through all the earth.

QUESTIONS for REVIEW and DISCUSSION

1. Give some of Jesus' teachings about money.
2. Discuss the blessedness of tithing.
3. Give personal testimonies as to the blessings of tithing.
4. Discuss giving as a grace.
5. Mention some of the blessings of giving.
6. Tell stories of some titheers about whom you know.
7. Discuss the benefits of the Every Member Canvass.
8. How can the Every Member Canvass be made a success?
9. What do we mean by the W.M.U. apportionment?
10. What is our plan for giving missionary money in this church?
11. Have we met our apportionment for this year?
12. Discuss the "Prove Me" plan.
13. How many titheers do we have in our church? In our society?
14. Discuss the importance of teaching stewardship to young people.

REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Papers
Stewardship and Missions	—Cook
Stewardship in the Life of Women	—Helen Kingsbury Wallace
This Grace Also	—John E. Simpson

OUR YOUNG PEOPLE

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

CONSERVING the SUMMER IMPRESSIONS



During the summer days many of our young people were in attendance upon summer camps where they gained much inspiration and many ideas regarding missionary methods: now they must have opportunity to use what they learned. A few girls from a G.A. went to their State G.A. House Party and returned ready to rescue their so-called G.A. from being just a club, ready to make it a real Girls' Auxiliary. Are your W.M.U. young people's director and the G.A. counselor alert to help such wide-awake girls make their organization really live up to its name? A few Y.W.A.'s. discovered in a summer conference that their system—of a program from *The Window of Y.W.A.* and three Bible study lessons a month—was not fulfilling the missionary purpose of Y.W.A. In conference, wishing to become a real active Y.W.A., they were wondering how they could convince their counselor of the necessity for a change. The value of summer assemblies and house parties lies in the working out of plans and the permanence of zeal aroused at such gatherings: every W.M.S. must be ready to use the new ideas brought back through its young people, in its future fostering.

Summer gatherings have brought contacts with missionaries and denominational leaders; follow this up by directing your young people to reading articles by or about those whom they met; then lead them on to feel a like intimate acquaintance with others whom they

did not actually meet. Keep up with these missionary friends by letters, by research about their work, growing a real knowledge of the entire field where they labor.

In most camps and house parties under W.M.U. auspices, tithing and stewardship were taught and practiced during the days of meeting. The money was used as a definite gift to some phase of the Cooperative Program or by being given to some missionary or to the Baptist Hundred Thousand Club. This gift should be followed also, by adding information about the work to which the money went. Then, logically, if a G.A. or R.A. tithed, if a Y.W.A. entered into a real joy in sacrificially giving, that same principle can be employed continuously in the home church finances. Giving is not to be spasmodic; begun in the enthusiasm of such a gathering so that it grows to be habitual.

Many, also, had new appreciation of the wonders of mission study come to them at summer gatherings. Delightful scrapbooks, fascinating handwork, opportunity for working out playlets including all sorts of activity units have opened new vistas as to what mission study can be. Do not thwart these up-to-date appeals but have such a mission study class for all the members and never go back to the old reading method, teacher having one book, no handcraft, no maps, no equipment. At camps they had their own individual books, read them through and treasure them; they will buy mission study books if properly encouraged; keep up the idea, don't quench it.

So let the summer grow on into the fall and winter. These experiences are not to be evanescent and passing only but are to be permanent in their deposit in personal lives and in their value in the organization. Let your W.M.U. young people's director and counselors use all that the young people learned and keep their eagerness reaching ahead to next summer for more.

COLLEGE Y. W. A.

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

HELPING OUR COLLEGE STUDENTS and NURSES

Woman's Missionary Union, having been the first of our denominational agencies to give special attention to college students and nurses, wants to continue her loyal interest in these



special groups. There are many ways in which the W.M.S. of a college church, or of a church near a hospital, can be invaluable in the work. The counselors of Ann Hasseltine Y.W.A. and the Grace McBride Y.W.A. will tell the W.M.S. where it can serve. Homes for meetings are needed, young women in institutions delight in the home atmosphere for their meetings. Refreshments may be served frequently to lend a social feature which is pleasant. Many times "mothers" are selected, Y.W.A.'s being divided out to willing "adopters" who will invite them home for Sunday dinner or take them for a drive or make opportunity for helpful conversation, guiding through perplexing situations. Find out what your W.M.S. can do for the nurses and college students—then do it. After the "Join the Church Day" effort help to make the transferring of the letter meaningful. Let the W.M.S. personal service chairman talk with the Y.W.A. president about having a number of select women call on those who bring their church letters, making them feel acquainted with the permanent church membership.

But the W.M.S. "back home" has a chance to serve also. What young woman from your home church has gone away to college for the first time or entered hospital training? Or to

what young woman during vacation has there come a new experience of grace which, changing her attitude, will make her ready for some leadership task? Write to the Y.W.A. president of the schools or hospitals to which young women from your congregation go, telling something about them—their talents, their home background, their service in the home church. Then the Ann Hasseltine or Grace McBride Y.W.A. will know how to enlist and use these newcomers from the first moment of arrival. With no loss of time in getting acquainted there will be no loss of time in development in Christian activity, loss which sometimes becomes so habitual as to be permanent. In a large student body it will take some time to discover that Mary draws well, that Susan plays the piano or violin, that Josephine is clever in getting up costumes—but with such information sent by the W.M.S.; Mary and Susan and Josephine will immediately be at home, using their talents and participating in zealous religious life from which otherwise they may be prone to take the dread "college vacation". Address such information to the "President of the College Young Woman's Auxiliary" or to the "Baptist Student Secretary", if you know that there is one, or to the pastor of the college or hospital Baptist church.

One more helpful matter may be named here. See that these going away young women have subscriptions to *The Window of Y.W.A.* which will make it come to them every month, thereby keeping alive their missionary interest. (See page 36.)



MARGARET FUND



Chairman: Mrs. Frank Barney, Waynesboro, Ga.

"Is it well with thee?"—II Kings 4:26

At this time of year all Margaret Fund workers are interested, keenly, in our American colleges. Into these schools have come the sons and daughters of our missionaries, from many countries—Africa, Argentina, Brazil, Chile, China, Japan, Mexico and Europe. Seventy-two young people have applied for assistance this year. Twenty-one of these are to enter our schools for the first time.

"Is it well with thee?" How our own mother hearts reecho the inquiry of the real mothers across the seas. What about these first school days? We would bring to our students a joyous cordial welcome. We would cheer and comfort them in these first lonely, homesick hours. We would have them know that in the W.M.U. they have some real friends, ready to serve and assist them at their call.

"Is it well with thee?" The health record for so large a group the past scholastic year has been most gratifying. How we praise our Heavenly Father for His watchful protecting care over these so far from home and parents. In a few cases we did have some serious illness and operations. How tenderly and prayerfully were they ministered to and watched over by these W.M.U. friends. Not one death was recorded among students or parents this past scholastic year. We praise our Father that it has been so "well with thee".

Some students, because of lack of educational opportunities on mission fields are not prepared for college and their first years are most trials and tests for them. Sympathetic and patient are most of the schools until they are fully adjusted to their strange new home.

We cannot too often or too heartily commend the presidents and faculties for their personal tender dealings with these young lives. "It is well with them" when their parents choose such Christian understanding colleges in which to place them.

"Is it well with thee?" We would have our southern Baptist women see these students in their changed environment. They come out of a protected Christian missionary atmosphere of teen age, into our great, big, dazzling, puzzling America, with her blessings, her allurements, temptations, vice and sins. How the devil would revel in tripping these precious young feet. How we need to watch and pray and guide and lead them that it "may be well" with them. They arrive—many of them with highest hopes and great expectations and ambitions. Sometimes they are disappointed by the contacts of our very own daughters and sons. Like most young people of today they dread being called "different and queer". Sometimes they drift into habits and "pleasures" for which they are criticized and yet are practiced by the young people of our own W.M.U. leaders and deacons. How fine it is that the standard for these Margaret Fund boys and girls is kept so high. We are grateful that the great majority of them keep it high. This restless, doubting evil day is making an imprint on some of these lives. All the more it demands of us a closer watch and a closer touch with them. May we commit them to our God who alone can protect and save them, and may they this year find "it well" with their souls!



TRAINING SCHOOL



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

A STUDENT LOOKS AT GOOD WILL CENTER and ITS WORK

The most terse and perhaps the most accurate statement ever made about Jesus of Galilee was that "He went about doing good". It is a significant one-sentence biography of one who transformed the contour of civilization, and it should be the one preeminent characteristic of the life of every one who calls Him Master. The great masses of twentieth century Christians have, however, lost sight of His mode of personal work and have come to rely on "preaching" alone to take the "good news" to all those whose lives are barren.

Our Good Will Center with its comprehensive program reaches many people who will never be reached by the "preaching" of our churches. An attractive, well-equipped house of good will, it stands in one of Louisville's neediest sections, and to those whose lives have been blessed by its ministry it stands a house of understanding, laughter and love.

Countless young people, boys and girls, in our crowded tenement sections have no place to meet their friends except in the depravity of smoke-filled beer dens, theaters and neighborhood dance halls. The many clubs at Good Will Center adapted to the varying ages and interests of the young folk afford them a refuge from the crowded existence of their homes and, more important still, an opportunity to build friendship on a secure basis. These clubs are dynamic forces for moulding Christian character in young lives otherwise distorted and misled by adult influences.

Our playground—with its swings, sliding boards, ball grounds and other sources of amusement which bring delight to a child's



heart—calls the boys and girls and little children from the streets and affords them an afternoon of happy and purposeful play. The playground group is a little community in itself and thus the wise director is ever quietly leading the young people to govern themselves and to practice those Christian virtues which alone can bring peace and happiness into group life.

One morning during the first week of our Bible School a spoiled little girl came in just at the hour for the opening program. She asked to be allowed to go to the near-by store and buy an ice cream cone with the pennies she was clutching so treacherously. When her request was refused she dropped down suddenly on the seat, muttering her complaint. The program proceeded, and then followed some discussion of the missionary offering which was to be sent to China by one of our new missionaries. The offering was taken and then upon the suggestion of a youngster it was counted and a goal set for the next week. To our surprise the little girl, who had forgotten her complaint, arose and came to the front and expressed her desire to drop in the coins she had in her hand. A voice in the rear reminded her that she had planned to get an ice cream cone with her money. Her winsome reply was, "I don't want it now". All the effort, all the heartache are amply repaid when one catches a glimpse of the light of unselfishness being born in the soul of one little girl.

Good Will Center stands quietly without ostentation in its neighborhood, a symbol of life to be lived. And in the same unostentatious manner the workers "live a life" among the people, seeking to minister to their every need. And thus the spirit of love which makes us worthy to be called Christians catches fire, one heart from another; and how beautifully it burns in the lives of humble folk!

From one of the favorite hymns of our young people we might well suggest the dimensions of the foursquare life which Good Will Center would help its people discover: look up, laugh, love and lift. But, for every life we touch, there are countless hundreds untouched by such wholesome Christian influence—hundreds living in the indescribable horror of sin. May we fill our lives with this prayer: "O, God, open our eyes, our hearts to the bleeding wound of our people's need of Thee!"—Ruby Bridges, S. C.



SOCIETY METHODS



Hebron, Ala.—The method used by Hebron W.M.S. to get every resident woman member of the church to give to missions was: a program, an offering envelope and a letter to each member each quarter. In this letter we tried to express what it would mean to our church and our W.M.S. to send in a good report, as well as the blessing we would receive personally. We also remembered that it was our duty to talk to God about the matter, which has brought about fine results.—*Mrs. S. S. Pearson*

Glendale, Miss.—Most of our ladies are active members. Only a few are shut-ins. We appointed a committee to go to see each one. Every one was glad of the opportunity to give and they gave freely.—*Mrs. E. L. Callahan*

Cross City (First), Fla.—Our success was due to the efforts of our pastor in putting on the Every-Member Canvass. The only credit that our W.M.S. can claim is the fact that our members helped with this work.—*Mrs. W. K. Patrick*

Glencoe, Ky.—Our W.M.S. secretary speaks to each woman member of the church concerning her gifts to missions. After all, the most practical method is the gentle drawing touch of the W.M.U. in the many phases.—*Mrs. K. C. Dorman*

Mt. Carmel, Ga.—We had no set plan, as it seemed that every one saw the need of it to such an extent they did not let the opportunity pass by.—*Mrs. J. W. Frost*

Doctor's Creek (Colleton Ass'n.), S. C.—We have three circles and we divided the names of the ones to whom we had to go for gifts. Each circle looked after the ones in its territory. In that way and by using the envelopes for the special offerings, we got each one to give. I am sure they felt better by so doing.—*Miss Lou Saunders*

New Hope, Ala.—The very best way to get every resident woman member of the church to give to missions is to keep missions constantly before the Sunday school and church and to invite personally each member to come to the special seasons of prayer.—*Mrs. Horace Odum*

Waterloo (Lawrens Ass'n.), S. C.—All of our members gave to missions through our Weeks of Prayer meetings. Should not all attend, we call their attention to the offering. Then we give to the Cooperative Program at our church services.—*Mrs. H. C. Fuller*

Anniston (Lakeview), Ala.—Prayer and constant visitation did more to get each resident woman member of the church to give to missions than anything else.—*Mrs. Tom Houston*

St. Augustine (Calvary), Fla.—Our church reached its goal easily. Through information came inspiration and the gifts. The mission study classes were carefully and prayerfully taught. The high lights of the mission study text books and other stirring missionary information were presented by most able speakers. When the men as well as the women of the church heard, they became interested; the whole church became vitally interested. The younger members competed in the Stewardship Declamation Contests. The whole church was informed of goals and given a chance to bring tithes and offerings. People who are Christians really want to give and do give when the causes are properly presented.—*Mrs. J. P. Davis*

Sunflower, Miss.—Our W.M.U. became A-1 Full Graded by: DETERMINATION (we set A-1 as our goal for the year); CONSECRATION (each officer consecrated self to have her department A-1); INFORMATION (Standards of Excellence and duties of officers were studied. Plenty of literature was urged for each member); PREPARATION (at executive meetings, quarterly plans were

made after prayerful thought); COOPERATION (every officer, woman and young person gave best service).—*Mrs. C. K. Holland*

Dry Branch, Ga.—We came to be A-1 by prayer unceasing and by not being discouraged, keeping on, steadfastly working together and gaining the interest of our women. The young people were interested and did all they could to help in our work.—*Mrs. John F. Cates*

Trinity, Va.—The one thing that helped most to make our Union A-1 was cooperation, we think.—*Mrs. Taylor Simms*

Toccoa (First), Ga.—First, we obtained the Standard of Excellence for each organization and began checking prayerfully, carefully and conscientiously each month. At each meeting we used a questionnaire, made by our W.M.S. president, so that no point be overlooked. We didn't work just for the Standard of Excellence but we realized that we must have a goal. Each point we did in a full way and not just "to get by".—*Mrs. Luther Isbell*

Tupelo (First), Miss.—I believe that the most helpful practice toward reaching our A-1 goal was the ever recurring comparison with the Standards of Excellence and the attainments of our Woman's Missionary Society and of the W. M. U. young people's organizations. The nearer we came to a point, the more enthusiastic we became.—*Mrs. C. P. Long*

Warrensburg, Tenn.—Prayer and cooperation were the main things, I think, that helped us to be A-1. Of course it took work also, but all worthwhile things mean work. We had some of the best counselors, who worked hard to see that their organizations were A-1. We hope the Master was pleased with us, because we did it for Him and our young people: we want to see them grow in favor with Him.—*Mrs. Bewley Reed*

Hagerstown (First), Md.—At each monthly meeting I called attention to

the absentees, urging each circle to use every effort to round up the lax members. The counselors of the auxiliary organizations, being present, took the hint; if they were absent I spoke to them or to the third vice president, to see their absent members. The attendance increased and, therefore, the interest. It requires push and pull constantly. "Ever at it" is my motto, personally. Try it! Unless a leader is willing to "go the second mile" there is not apt to be an active organization.—*Miss Helen Emmert*

(Continued from Page 8)

tional missionary, because of the nature of his work, depends largely on it. One of his tasks is to awaken or create a desire for good literature. The educated in foreign lands want to read and will read. We must safeguard their lives by giving them that which will build them up spiritually. The cheap novel may be bought on many streets in China and with the revival of Buddhism there has come a flood of Buddhist literature giving the history of how this man or that, through several incarnations, because of his filial, pious life has become a god. One of our gravest problems is to know how to provide—and to provide—dependable, sufficient and attractive Christian literature to meet the needs of these awakened minds and thus prevent their feeding on the materialistic, communistic, atheistic and other unwholesome literature which abounds in mission lands.

The medical missionary day by day in the hospital uses the printed page and sends it into the homes with the returning patient. The itinerating doctors use thousands of tracts as they hold clinics in village after village.

The evangelistic or field missionary needs a large supply of Bibles, Scripture portions and tracts as he sows the Word far and wide. One of our missionaries, Mr. C. J. Lowe at the Baptist Compound in Shanghai, China, has the hobby of distributing God's Word

as a whole or in part as Gospels, tracts or posters. Thousands of Scripture portions and tracts on how to be saved pass through his hands yearly. On one occasion, while in the city of Ningpo, he visited a Buddhist temple. As he passed from room to room, he dropped Gospels of John behind him. On retracing his steps he found twelve Buddhist priests, leaning against the walls of one room after another, reading the Word. "Thy Word is a lamp unto my feet and a light unto my path".

It is interesting to know that all of the Chinese publication work of the Foreign Mission Board of the Southern Baptist Convention had its beginning as a result of a Christian woman's giving a lonely, friendless Chinese a tract on the streets of New York City. After reading it, he became a Christian and later a faithful pastor in the Canton field, south China. Before leaving the United States, he visited the Baptist Publishing House in Philadelphia and ever afterward he prayed daily that China might be so blessed. Four years after his death his prayers were answered in the establishment of the China Baptist Publication Society, our first effort of this kind. The second was the Carroll Publishing House in Rio, Brazil, "a lighthouse whose beams brighten the farthest corners of Brazil and even reach Portugal".

We now have publishing work on nearly all of our fields, but lack of funds greatly handicaps each group. In several fields we have barely made a beginning. May we bestir ourselves that "the entrance of His Word may give light" to all the world and that men everywhere may have a chance to hide His Word in their hearts that they may not sin against Him.—Mrs. J. E. Ware, Shanghai, China

(Concluded from Page 5)
month is not a great sacrifice. But if we will work together and put over the plan, the aggregate result will be great. It will free us from the heavy bondage of debt and will help to lift the dark cloud of spiritual depression.—Mrs. J. A. Anderson, Miss. (See also page 36.)

Far Went

Oh, I must over the sea away,
Far over the sounding sea,
To lands that long but dark
have known
And long have called to me!
In vain they tell me here to stay,
To toil for home or name:
I must over the sea away,
Far over the bounding main.

Oh, I must over the sea away,
Far over the surging blue,
To haste the news of a Father's love
And speed His message through!
I shall carry in my hand
A Bible, worn and old;
On my shoulders, squared, a cross,
And gladness in my soul.

Oh, I must over the sea away
With the story old and new!
The Magnet of my soul draws me
Across the surging blue.

—Gwynn McLendon, Class of '32
W.M.U. Training School

The WORD of GOD

THIS book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's chart. Here paradise is restored, Heaven opened and hell disclosed. Christ is its grand object. Our good is its design and the glory of God its end. Let it fill the memory, rule the heart and guide the feet. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened in the judgment and remembered forever. It involves the highest responsibility, will reward the highest labor and condemn all who trifle with its sacred contents.

BOOK REVIEWS

Mrs. Wilkie Jean Stewart, Tennessee

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

Palestinian Tapestries: Mrs. J. Wash Watts; Baptist Foreign Mission Board, Richmond, Va.; 1936; Price 25c

THERE is something about a real story that transcends in power anything that the imagination can conjure. This book is a real story of the working out of God's age long purpose in Palestine—and a moving one it is! Mrs. Watts is one of the four young missionaries who were sent out by southern Baptists to establish what is now our Near East Mission in Palestine and Syria. She does not confine her story to her own experiences, however: but, beginning with Abraham, the Father of the Faithful, she sets in order briefly the entire history of God's marvelous workings in ancient days and later in this little strip of country about a third the size of the state of South Carolina.

CIRCLE PLANS (Concluded from Page 13)

that country. Other weavers were appointed but the World War came and the work was handicapped until 1919, when a commission was appointed by the Southern Baptist Convention to visit the war stricken countries of Europe and Palestine and make a report on conditions and needs in those lands. A direct result of this action was the appointment of Mr. and Mrs. F. P. Pearson of Alabama and Mr. and Mrs. J. Wash Watts of South Carolina, as missionaries to Palestine.

Another chapter of the book deals with "The Land and the Peoples"—Arabs, Bedouins, Jews etc.—and the characteristic customs of these entirely different peoples. Still other chapters carry through them the thought of the weavers. Program and hindrances are told under such captivating titles as: Colorful Thread in the Arabic Wool, A Long Thread in Beirut, A Cut-off Thread in Kashaya, A Stout Thread in Kefr Mishkey, Two Threads Tied in Nazareth, A New Thread in Haifa, A Wonder Thread in the Jewish Wool, The Unexpected Tie in Jerusalem, An Experimental Tie in Tel Aviv, A Pattern of Hope Takes Shape.

The story is completed with "Glimpses of the Master's Design, Universal, Eternal and Glorious". In the words of the author: "These glimpses fill our hearts with an assurance that each weaver's work and each helper's work are a part of the Master's design. The enthusiasm or the encouragement of a day is a little matter compared with the confidence that we are working as the Lord appoints. Bits of Arabic and Jewish wool will be woven together by and by as parts planned from the beginning for that universal, eternal and glorious 'Tapestry' that will adorn our Father's House". (See above "Book Review".) -33-



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia

The following quotation from Dr. E. Y. Mullins reminds us of the words of the poet—

"When a good man dies,
For years beyond his ken
The light he leaves behind him
Falls across the path of men"—

and seems particularly appropriate when considering "The Blessed Grace of Giving", our topic for October. Dr. Mullins said:

This is God's addition: "Seek ye first the Kingdom of God and His righteousness and all other things shall be added unto you". God's subtraction is: "From him, that hath not, shall be subtracted that which he seemeth to have". God's multiplication is: "He that supplieth seed for the sower and bread for food shall multiply your seed for sowing, that you being enriched in everything may abound unto every good work". God's division is what Jesus said to the disciples on the mountain side when the multitude was there and the loaves and fishes were distributed: "Divide this among those of the multitude".

Sir Wilfred Grenfell who gave 44 years of his life as a medical missionary among the deep sea fishermen of Labrador must, because of his health, retire from active service. But the hospitals, schools and other Christian work that came into being under his leadership will continue to bless the lives of those people of the frozen north.

Recently when an offering of money was presented to Gipsy Smith on the occasion of the celebration of his diamond jubilee as a preacher of the Word he declined it and asked that it be given to the London Mission in which city the celebration was held.

It has been reported that Cyrus H. McCormick of Chicago left \$145,000 to various institutions of the Presbyterian church which he had generously supported during his life.

For the third consecutive year the Presbyterian Board of National Missions closed its fiscal year with a surplus. This was made possible not only by the generous giving of the members of the churches but by the use of unrestricted legacies.

Our own Foreign Mission Board reports a total of \$17,487.25 received in legacies this year while the Home Board tells of \$9,667.64 in bequests since its last report. This seems to be evidence that the cause of missions is dear to the hearts of many in our constituency.

We boast of our great numbers, claiming about 4,000,000 southern Baptists. According to the *Watchman-Examiner* if only 750,000 Baptists making \$15 each week tithed they would give \$58,000,000 each year. What would we not be able to do—tithe or not—if we should give as the Macedonians gave as described by Paul in II Corinthians, 8th chapter: "For according to their power, yea and beyond their power, they gave of their own accord—but first they gave of their own selves to the Lord?"

According to a census taken a few years ago and reported in "*Negroes in the United States*" there are four Negro Baptist general bodies with a membership of 3,254,035. At the time of the census their gifts amounted to \$16,284,320 for local expenses and \$2,469,184 for missions and benevolences.

WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION SECOND QUARTERLY REPORT, APRIL 1, 1914, to JULY 1, 1916 MRS. W. J. COX, TREASURER

STATES	Reported by State Treasurers as Having Been Contributed by Them to Respective Boards				Received by W. M. U. Treasurer			
	Debit Paying Campaign	Foreign Missions	Home Missions	Ministers Relief	Christian Education	State Missions and Other Objects in S. B. C. Program	Main Bd. & W. M. U. T. School and Marg. Mem.	Executive Committee S. B. C.
Ala.	\$ 1,146.50	\$ 3,186.03	\$ 2,984.60	\$ 543.14	\$ 4,914.39	\$ 6,754.91	\$ 450.00	\$ 51.83
Ark.	700.95	3,040.55	1,812.12	8.21	6.58	95	10.22	78
Cal.	472.25	2,648.62	2,685.92	168.51	1,822.17	4,635.22	124.98	19.22
D.C.	2,709.19	1,703.61	1,062.55	2.50	23.93	29,014.51	819.20	43.44
Fla.	498.00	1,305.14	218.60	15.80	9,078.58	9,813.03	120.77	5.28
Ga.	1,900.72	6,132.07	5,816.44	793.08	4,937.11	9,078.58	1,171.30	73.80
Ill.	4.00	774.52	361.69	108.44	1,071.99	542.66	180.15	21.28
Ky.		1,014.98	377.47	181.73	1,51.45	1,396.26	200.00	31.63
La.		1,097.72	4,504.41	237.07	1,602.54	5,783.86	519.00	33.79
Miss.		2,440.95	4,379.46	241.23	2,187.15	3,249.48	50.00	106.32
Mo.		247.36			186.51	34,677.75	375.00	106.27
N.C.	565.39	5,746.29	555.32	2.41	1,876.44	3,811.37	500.00	104.74
N.Y.		2,064.70	2,578.99	152.10	6,306.47	11,052.32	800.00	76.27
Okla.	228.80	6,361.30	5,741.49	881.05	5,936.72	7,372.77	1,000.00	143.57
S.C.	2,483.75	5,347.87	2,844.78	714.37	14,149.18	39,849.02		32
Tenn.	3,921.02	6,394.86	5,216.86	3,798.93	9,333.37	19,451.98		
Tex.	2,917.04	15,554.55		1,573.97				
Va.								
Special								
Totals	\$ 17,547.61	\$ 65,083.29	\$ 46,222.65	\$ 9,721.92	\$ 55,142.98	\$ 197,725.80	\$ 6,891.28	\$ 910.62
								\$ 265.89
								\$ 304.45
								\$ 399,816.53

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