

EDITORIAL DEPARTMENT
WALLACE GREENE

Royal Service



*B*aptist *B*ible *I*nstitute

NEW ORLEANS, LA.

*A*MONG the thousands, who joyfully heard at the W.M.U. annual meeting in Baltimore last June the motion as quoted below, was Dr. W. W. Hamilton who is president not only of the Baptist Bible Institute as herewith pictured but also of the Southern Baptist Convention. As the denomination's leader, therefore, he is peculiarly eager to see this far-reaching motion faithfully fulfilled:

"That—in view of the proposed effort of the Southern Baptist Convention for a debtless denomination by 1945, which necessitates the raising of approximately three million dollars—Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, undertake as its objective toward the clearance of all debts on south-wide causes by 1945 the sum of one million dollars".

Among the southwide Baptist causes now hampered by debt and its ever-recurring interest demands is the very evangelistic and missionary-constraining Baptist Bible Institute. At the Baltimore meeting the Institute reported an indebtedness of \$135,900. On page 6 of this magazine there is an article which seeks to show reasons why and methods whereby the Southern Baptist Convention should and can celebrate its centennial triumphantly if every southwide cause is completely freed from debt by 1945. Every W.M.U. organization and as many of their members as possibly can do so are urged to contribute generously and steadily in behalf of "a debtless denomination by 1945".

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Editorial

A PRACTICAL PLAN to FOLLOW a PROGRAM

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

THE monthly programs following the theme for the year have furnished accumulating evidence of God's unchanging purpose for the world. This evidence has served to strengthen Christian faith and missionary purpose. Progress on mission fields in the homeland and around the world has demonstrated the rewards of active promotion of God's unchanging plan of the ages. Our rapidly changing world would strike terror to the human heart but for the abiding faith that God is omnipotent and that His purposes are sure. Constant obedience to His laws and His plans for the advancing Kingdom is the only course for the Christian. Disobedience to those laws and plans causes trouble and disaster—individual, national and world-wide.

The program topic for this month emphasizes one of God's fundamental laws, so basic that the Kingdom advances or is retarded in such measure as followers of the Lord Jesus obey its clear command. The teaching of God's law of tithes and offerings is a chief aim of Woman's Missionary Union. Because it is so essential to the promotion of missions, which is the sole purpose of W.M.U., it is recognized as a prime essential in the fulfilling of that purpose.

It is a source of deep concern and real grief that the reports for 1939 revealed a loss in total number of tithers in W.M.U. organizations, 1205. But it is cause for deeper anxiety when it is shown that a gain in W.M.S. tithers revealed the fact that the heavy loss was among young people. It is evident that there must be concerted action and pronounced effort to overcome this failure which threatens the future support of missions. Turn to page 67 in the 1940 W.M.U. Year Book and read of a boy who learned that a penny of each dime and a dime of each dollar belong to God; read how this boy found great joy in the habit this lesson established in his life when, as an increasingly successful young business man, he could have a larger and yet larger part in the ongoing of the Kingdom of God. It was a wise man who said: "Train up a child in the way he should go and when he is old he will not depart from it". The thoughts of youth are long, long thoughts and the habits of youth are enduring.

What will your W.M.S. do in response to this October program that will help to change the disturbing 1939 figures as to total W.M.U. tithers? Discover at once what measures have been used to teach to your auxiliary members the vital importance of obedience to the law of tithes and offerings. Plan to help counselors to make this teaching most effective for all grades. The Year Book, *World Comrades* and *The Window of Y.W.A.* will furnish you adequate helps and information as to where and how to secure additional literature for your W.M.U. young people. Plan for a worthy presentation of the Church Night of Stewardship with all grades participating. Visit the mothers of Sunbeams, G.A.'s. and R.A.'s., explaining to them all plans for enrolling youthful tithers; seek their understanding cooperation. Practical plans for enrolling new tithers in your W.M.S. and each of its auxiliary organizations is the logical response to the information and inspiration of this program. Thus will you help to carry forward God's unchanging purpose for the world.

(Concluded on Page 5)

Evangelist's Crusade

The MASTER'S "MAGNIFICENT OBSESSION"

By Roland Q. Leavell, Supt. of Evangelism, H.M.B.

HE thing which obsessed the soul of the Savior was to seek and to save lost souls. Truly it was a "magnificent obsession". He was constantly working at the task. He conversed with Nicodemus by night; He talked with the Samaritan woman at noontide. He wept over cities; He had compassion upon the multitudes. He cleansed a scarlet woman from sin; He forgave the sins of a paralytic. He taught a lawyer the way of life; He promised a penitent thief a place in Paradise.

Jesus was as concerned to train His disciples to become soul-winners as He was to win men Himself. Let us always couple together the two Scriptures: "For the Son of Man is come to seek and to save that which was lost" (*Luke 19:10*) and "As My Father hath sent Me, even so send I you" (*John 20:21*). To follow Christ in seeking the lost is a Christian's happiest privilege, one's most Heavenly opportunity.

The Soul-winner's Character—"We know that Thou art a teacher come from God", said Nicodemus to Jesus. A sinner does not seek to learn the way of salvation from any save a Godly character. Only those who have had genuine conversion can know how or will have the desire to tell another how to become a Christian. Lost people can recognize true Godliness and sincere spiritual love in those who would be winners of souls.

The Soul-winner's Conception—Does your conception of the lostness of men coincide with that of Christ? Jesus, the merciful Jesus, spoke of lost men as being "in torments" and "tormented in this flame" (*Luke 16:23-24*). He sobbed in soul-agony over lost men in Jerusalem. Likewise, a soul-winner must have a soul-deep, heart-breaking, Christlike conception of the lostness of men without Christ. A Christian with such a conception will delight to tell lost men that God loves them and that He yearns with Heavenly compassion to save them.

The Soul-winner's Consecration—The alert soul-winner begins first by seeking to point to Christ those who are nearest by. Andrew was a model in that respect because he first found his own brother Simon Peter and brought him to Christ (*John 1:40-42*). Today in many churches may be found an "Andrew Club". These are groups of soul-winners who are seeking to win the lost to Christ by personal work. The pastor leads them. They are a picked group. They meet frequently, often on Sunday mornings before Sunday school. They exchange experiences, receive assignments for personal work and pray together for the salvation of those near by. Will you mention this to your pastor and help him gather together an "Andrew Club" to perpetuate the Master's "magnificent obsession"? There should be an "Andrew Club" in every church in the land.

EDITORIAL (Concluded from Page 4)

On page 36 of this magazine is given the Union's financial report for the second quarter. Comparison with the report for the second quarter in 1939 shows a gain of \$53,855.29 of which \$21,033.23 was for the Maud Reynolds McLane Memorial of the W.M.U. Training School building project. The gain as made for regular causes was \$32,855.05.

For a Debtless Denomination

Mrs. Carter Wright, W.M.U. Promoter for a Debtless Denomination
"DEVOUTLY to BE"—ACHIEVED

HAMLET would surely have used the stronger word "achieved" had he been a southern Baptist in close range of the denomination's centennial, the celebration of which must not be overshadowed by debt. The proverb—"If wishes were horses, beggars would ride"—is a general reminder that worthy ends are achieved only by unswayed loyalty and unceasing labor. Doubtless every southern Baptist wishes there were no denominational debts, feeling that the clearance of them is truly "a consummation devoutly to be wished!" The purpose of this article is to seek to get every earnest hearted W.M.U. member loyally to labor right now and steadily on and on until the wish becomes an actual achievement—"a debtless denomination by 1945".

Across the span of forty-four years come the arresting words of the Union's honored president, Miss Fannie E. S. Heck, as she addressed the W.M.U. annual meeting. Hear her: "**Debt is disgraceful. Debt is extravagance.** Debt is unnecessary. What I ask is that we with heart and soul throw ourselves into the creation of a sentiment against mission debts".

Disgraceful Debt—Miss Heck's argument to the effect that denominational debts are disgraceful was based on the fact that Christians are expected to be faithful stewards as to tithes and offerings. In 1939 the average gift of southern Baptists to all denominational causes was only \$7.50, of which there was the pitifully small average of \$1.27 for the Cooperative Program, debt clearance and all other non-local Baptist interests. Of course this low annual average is chiefly due to the fact that the vast majority of southern Baptists do

not obey God's commands as to tithes and offerings. **The immediate W.M.U. responsibility is to get a larger number of its women and young people to tithe.** Please reread page 8 of the September issue of this magazine.

Extravagant Debt—At the June meeting in Baltimore it was announced that the combined debt on S.B.C. agencies was \$2,843,721. It is easy to understand that the interest on such a southwide debt is quite large but it is just as readily seen that it is sheer extravagance for a denomination of 4,949,174 members to stay in debt merely divide the debt of \$2,843,721 among the 4,949,174 members and see how tiny would be the amount needed from each! But experience teaches that only about one-ninth of any membership recognizes responsibility and gets under the load. It is also true that upon the faithful stewards in southern Baptist churches there are likewise state and local denominational debts, loyalty to which may lessen their ability to clear promptly the southwide debts. Nevertheless Miss Heck was right in saying that debt is extravagant. **The immediate W.M.U. responsibility is that its tithers and generous givers will rally quickly to lessen and eradicate this extravagance.**

Unnecessary Debt—Faithful stewards cherish the resolve to help worthy causes to the limit of their ability, the determination strengthening within them to meet every obligation. Thus they agree that debt is not necessary when one faces the fact that the amount must finally be paid—therefore, why not promptly? For all such reasons and because southern Baptist advance is being retarded by debt and because the denomination naturally craves a victorious centennial, there is the present slogan—"A debtless denomination by 1945". Please study the motion as set forth on page 1 of this magazine.

Achievement?—Yes, for Christ's glory and thus for the good of the world it must be done! **The immediate urge to W.M.U. members and organizations is to rally to the effort to raise this year at least twice as much as was thus given last year, for the clearance of debts on the southwide causes.** Please pray and plan so that you and your organization will do your full part.
Kathleen Mallory

Training School

Miss Carrie U. Littlejohn, Principal, 334 East Broadway, Louisville, Ky.
PERSONAL SERVICE THAT COUNTS

JANE is attractive, fifteen-years old; I met her for the first time as she waited with her mother in the corridor of Louisville's large "City Hospital". Later while distributing "Sunshine Bags" I found her on the ward and learned that she was not a Christian but was interested in knowing about the Savior. After a brief conversation she said that she would accept Christ as her Savior and agreed to read a New Testament that I would bring her.

Sunday morning found me hurrying to the "City Hospital" with a silent prayer that she would still be there. I gave her the Testament, told her I would pray for her and left because there were no morning visiting hours. Helpful verses had been underlined with a red pencil.

Several busy weeks passed and suddenly I realized that although I had been praying for her I had failed to write. Knowing that she was a new Christian I wrote stressing the importance of growth through prayer, Bible study and public worship. She answered my letter and later came to the Training School for occasional visits on her way from school. With the coming of her birthday I invited her to go to church with me and to have dinner at the Training School.

Weeks stretched into months—and Easter came. The following Sunday I visited Jane's home, went with her to the Baptist church, of which she had become a member on Easter Sunday, and afterwards I ate dinner with her family.

The flood of 1937, which had brought

tragedy and disaster to so many families had swept away everything they had but their clothing. The very house itself had been carried some distance and had been ransacked before they were able to locate it. Five of the seven in the family live at home. The father is a carpenter and has fairly regular work. Before moving to Louisville fourteen years ago they lived in Indiana where the mother as a young woman had been a member of a Baptist church. With the passing of the years, however, and with change of residence she had failed to make the church a part of her life and had therefore failed to make room for Christ in her own life or that of her home.

Fortunately a new chapter is beginning. Jane not only attends Sunday school herself now but has interested one of her older sisters in going. Both this sister and their mother have become members of the church. The father has been to church several times but has not been convicted of sin in his own life nor felt the need of a personal Savior. G.A. and B.T.U. are helping Jane to grow rapidly as a young Christian. She was enlisted as a helper in taking her church census. A note of several weeks ago brought a request from her that I join her in prayer for her older sister who shows little interest in the things of Christ.

Jane is only one of thousands in the high schools of our southland who are searching for "something worth living for". Jesus looked upon the rich young ruler and loved him. May God open our eyes to the wondrous challenge of teenage youth today!—*Ida Morris, S. C.*

TURNING a NEW CHAPTER in the HISTORY of W.M.U. TRAINING SCHOOL

Remarks on Occasion of Breaking Ground for the New Building, March 20, 1940

Dr. W. O. Carver, Professor in
Southern Baptist Theological Seminary and W.M.U. Training School

Mrs. Armstrong, Miss Littlejohn, Trustees and Friends:

IT IS a great honor to speak a few words on this significant occasion. Yet one is overwhelmed with a sense of inadequacy for being the spokesman for this event. Who can presume to be the voice for all whose interest seeks expression today? The consecrated and far-seeing founders of the School, who nourished and guided it in the beginning and through the years, would speak through him who talks now. The wonderful women who as principals have presided over its destiny and mothered its institutional life and character and its daughters who have sought and won preparation for lives of high service of the Master, from Mrs. McLure to Miss Littlejohn, must have voice on this occasion. And these more than two thousand young women who through the Training School have gone out to all lands to labor in all the ways in which women may prove loyal love to the Redeemer and His Gospel—they seek voice on this occasion. And one is mindful of the student body here present giving vent to their joyful interest in praiseful song.

Then the Unions and their organizations through all the states in all our southland would fain be heard in this era-making day for the dearest child of W.M.U.—all those whose generous and beneficent love has provided the financial possibility for this advance. Nor can we forget the Seminary which through all the years has rejoiced in the honor of helping to make the history of the Training School, and whose marvelous campus and plant will have added glory in the coming of the new institution to lift its beauty on this contiguous site. Most of all, one who speaks today needs to give voice to the Heavenly Father and the Redeemer, in whose name the School lives and will live, and to the Holy Spirit in whose wisdom and power alone its work and its works are worthy.

As these spades of earth have been lifted symbolically from the site where will rest the cornerstone of the chapel we dedicate the whole enterprise to worship and to worshipful work and consecrated living in this newer and more efficient House Beautiful that will succeed that which will always remain a sacred memory of the generation that occupied it. We remind ourselves that we are not to build a new Training School. We shall only give a new habitation to its soul. The Training School is not buildings or material equipment. The Training School is a Spirit. It lives. It will move into the new home, the same Spirit that found the improvised temporary housings in the first years, that sanctified the present House Beautiful in which it grew and lived, and that will be the life and the glory of the statelier mansions it shall find on this expansive range of lovely landscape.

It is, first of all, a Spirit of praise, gratitude to God in Christ Jesus for His redemption of womanhood; for the Gospel of propitiation for the sins of the world. The Training School is a Spirit of praise.

And it is a Spirit of faith. It believes to see the goodness of God in the land of the living; believes in the power of the Gospel unto salvation; believes in the high calling of God to Baptist womanhood.

For it is a Spirit of service. It calls to its care and inspiration and training young women in whom the spirit of service has been made the master passion and

purpose by the Holy Spirit who reproduces and extends the saving Christ in His believing servants and His embodying church.

It is a Spirit of hope. It "rejoices in hope" and imparts to its children "all joy and peace in believing in the success and triumph of Christ in all the world so that they may abound in hope through the power of the Holy Spirit".

In all these manifestations of its Spirit the Training School is a Spirit of love. Here is its heart of hearts and its reason for being. Its prayer is that "Love divine, all love excelling, joy of Heaven to earth come down, will fix in it its humble dwelling and be the crown of all its mercies".

When the daring faith of Hudson Taylor inaugurated the China Inland Mission, he provided in one of the outer reaches of London a training school in which the prospective missionaries were to be tested and trained before going out to China. On either side of the entrance way to the grounds a pillar was erected. On one of these was inscribed "Ebenezer", praise for God's help. On the other side one reads "Jehovah Jireh", expressing faith and trusting hope that now and always God sees and provides. Symbolically today we erect on these grounds our stone of help and our pillar of assured hope. We look unto God and say:

"Here we raise our Ebenezer,
Hither by Thy help we're come".

With Thy provident eye upon us, we venture upon enlarging plans.

I am asked to say a word as to "the future of the Training School". That word I have spoken in my inadequate way, in reminding you of the meaning of the Training School, of the interests many and significant that depend upon it, of the cloud of witnesses that surround us who are gathered here on this occasion of joy and hope. It has been one of my greatest honors to have been entrusted with some small share in the history of this institution from its inception. I wish that I might give voice to all who would unite in praise for the past and in prayer for the future.

Who shall say what will be the future of this institution in the years ahead? We are building now for a hundred and twenty-five resident daughters of House Beautiful. I shall expect myself to see all the space filled, for God has greater things for southern Baptists than we have yet seen. His handmaidens will show themselves willing in the day of His power. Here we have grounds for all the expansion southern Baptist women shall be led to make in response to God's blessing and challenge. Into this center God will continue to bring His called for preparation. From this center will be distributed to all the earth in all the forms of womanly ministries the blessings of the Kingdom of grace and truth and righteousness. It is in that spirit you have turned these prophetic spadefuls of earth today.

NOTE of INTEREST

IT is being definitely planned to combine with Founders' Day observance this October 2 at W.M.U. Training School the thus purposely delayed laying of the corner-stone of the School's new building. It is also planned to put into the corner-stone a copy of this issue of "Royal Service" because it carries the foregoing copy of Dr. Carver's address at the ground breaking ceremony.

Margaret Fund

Chairman: Mrs. H. M. Rhodes, Tennessee

ELIZABETH LOWNDES SCHOLARSHIP AWARD

WITH great joy Woman's Missionary Union announces the awarding of the 1940 Elizabeth Lowndes Scholarship to Robert Bratcher who attends Georgetown College in Kentucky. His parents, Dr. and Mrs. L. M. Bratcher, serve in Rio de Janeiro, Brazil.

Robert was born April 17, 1920, and was converted at the age of eight during a meeting conducted by Dr. John R. Sampey in Dr. F. F. Soren's church in Rio. He was later baptized by this pastor into the largest evangelical church in South America, the First Baptist Church of Rio de Janeiro.

Robert's first schooling was in our Baptist college in that city. He held numerous offices in his home church—in Sunday school classes, B. T. U., missionary organizations etc.; also since he has been in college in this country he has been a leader in the various college activities—in Glee Club, orchestra, choir, in debate, president of the college Sunday school class, president of one of the college B. S. U.'s, and concert master of the orchestra. He is president of the college B. S. U. for this new scholastic year.

Robert is a talented violinist and has used his talent to glorify God in South America on trips with his father to the interior of Brazil, as well as at his college here. He has played on many programs for several years at Ridgecrest, such as for the morning watch of this past summer's Southwide Y. W. A. Camp.

He has represented his college in a number of debates and numerous other activities. Besides these various outside activities, Robert has made almost straight A's through college. He also has done some preaching in Kentucky, which before college days he began doing in South America. He now plans, after finishing college, to go to the Seminary in Louisville for theological study.

One of his teachers writes that "all of his work is of the highest grade and his participation in forensics, dramatics and religious activities (as well as the above mentioned things) is outstanding. He is also president of his national forensic



fraternity, Pi Kappa Delta. His work in all these things is valuable and good; he is reliable always, and that means so much!"

In considering his life plan of preaching and missionary work, Robert says of experiences during a 5900-mile trip with his father just before his coming to the United States for college work: "I saw the hunger for the Gospel of Christ. I felt the call of God to dedicate myself to that work and I answered that call one night. We were near an Indian village, holding the meeting. I was struck forcibly with the fact, as I was walking to the little mud church, that there is no greater work in the world than that of preaching the Gospel. I saw also that the greatest need for Brazil is the Gospel. Throughout the trip I had seen its power and influence in regenerate lives and changed homes. . . . I answered the call and hope to go back just as soon as I can. I trust I may be willing to be led by God in my life in the future".

Surely do we rejoice in Robert's success and splendid record but especially are we made glad as we see his faithfulness to his parents' teaching, his loyalty to Margaret Fund and southern W. M. U. interest in him and, above all, his plan to use his talented life to serve his Savior and humanity in "preaching the Gospel to every creature". May the Lord bless him in his work these coming years that his life may be a blessing to many.

We are proud of the record of most of the Margaret Fund students. We urge others to make the effort toward the goal of the Elizabeth Lowndes Scholarship, as well as to make the best possible use of the gift of southern W. M. U.—that of the regular Margaret Fund scholarships.

Two other students who did especially successful work during the past three college years are: Pauline Medling, attending Carson-Newman College in Tennessee, whose parents served in Japan; and Daniel Williams, attending the University of Alabama, whose parents are serving in China. Daniel was awarded a scholarship at his university for specialized study and training, for which we are definitely proud.

We pray the Lord's guidance and richest blessings on each of these young people, as also on each student under the Margaret Fund. May each young life be used of God, in His extensive work, for the furtherance of His Kingdom and may each person who comes in contact with the Margaret Fund be faithful in His service and in all things pertaining to His Kingdom's work.—Mrs. H. M. Rhodes

School books to buy?

Yes!

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As a wise mother send \$1 for year's subscription to

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IN STUDYING the BIOGRAPHY, *LOTTIE MOON*

I AM a companion of all them that fear Thee and of them that keep Thy precepts—*Psalms 119:63*. Through the divine gift of remembrance, our Heavenly Father permits us to share the companionship and receive the inspiration of His servants through the study of their lives. Gratefully thus shall we think upon the life and work of Lottie Moon whose centenary we southern Baptist women celebrate this year. Secure the biography from State Baptist Book Store, price: cloth 60c, paper 40c.

I. Keynote to Chapter 1: "May we choose the task which most taxes our highest powers and best serves the world's deepest needs".

Significant Emphasis: Bring out the determining influences in Lottie Moon's life.

The Challenge to Each of Us: Is my home a help or a hindrance to Christ in building His Kingdom?

Worship Period: "Homes that have blessed the world"—Bible instances

II. Keynote, Chapter 2: "The capacity vividly to appreciate human need is a distinct attainment".

Significant Emphasis: Have some one tell the three important life decisions of Miss Moon. What do they reveal as to her character and as to her fitness for missionary life?

The Challenge to Each of Us: Judged by our prayer life, our deeds, our gifts, do we have real compassion for the needs about us and the tragic world today?

Worship Period: How Jesus met the needs of his day

III. Keynote, Chapter 3: "Perception of need, willingness to go and consciousness of something to give are elements in many a call".

Significant Emphasis: Miss Moon as a missionary statesman. Relate instances of fine missionary strategy as outlined by Miss Moon. China's need for educated Christian leaders

The Challenge to Each of Us: To face honestly the tragic consequences to the world of our failure in stewardship

Worship Period: A period for silent searching of our hearts. Individual prayers for a stewardship revival in each life. Bible passages relating to stewardship of material means



Centennial Class at Ridgecrest Y.W.A. Camp

IV. Keynote, Chapter 4:

"The world is the field, and a woman's work for Christ is wherever there is a home to be reformed or a soul to be redeemed".

Significant Emphasis: Poster Talk. Write at the top of a large cardboard, "The Mission of a Letter"; at bottom, "The Furlough That Never Came". Between these statements paste a large envelope. Inside put a copy of the extract from the letter which Miss Moon sent to the Board in which she pleads for

two women missionaries and announces that she will not take her furlough until they come. Use with the assignment for the talk on the "First Christian Offering", the letter being taken from the envelope and read.

The Challenge to Us: Lottie Moon shared the fellowship of Christ by and in sacrifice. Are we strangers to such fellowship?

Worship Period: The supreme test of discipleship—*Matt. 10:37*

V. Keynote to Chapter 5: "What is love? It can't be defined in words, only in actions. God is love. Jesus was God in human shoes, down on earth, telling the meaning of love, the tremendous urge of it, in the language of action".

Significant Emphasis: Were you a missionary in China, which would be your greatest hardship—the physical discomforts, the paganism of the people, or the indifference of the Christians at home? State reasons.

Worship Period: "If our Christian faith, whatever its form, omits the missionary impulse, it will fail to hold Christendom itself for the Gospel"—*Matt. 5:43-48; Luke 9:52-55; John 3:16*. Follow with a season of prayer for Chinese Christians and sufferers at this hour.

VI. Keynote, Chapter 6: "So in all the villages where once she sat and taught of Christ, the life of Lottie Moon lives on". "And thou shalt be like a watered garden and like a spring of water whose waters fail not".

Significant Emphasis: The rise of a new China seen in her Christian educated womanhood. Miss Moon's contribution to the progress and strategic importance of school work. Also different members of the class could give glimpses of Miss Moon: the home maker; the teacher; the evangelist; the writer; the friend of missionaries; the counselor; the student. Have some one tell of Miss Moon's last hours.

The Challenge to Each of Us: What can I do to help create a fervent missionary spirit in my church?

Worship Period: Read the beautiful "Epilogue". Scripture readings: *John 15:13; Matt. 10:39; Rev. 21:5; 27:7*. Prayers of thanksgiving for this great life; pray also for the cause to which she gave herself most sacrificially.—*Mrs. Paul B. White, N.C.*

"Where loyal hearts and true Stand ever in the light!"

AS an esteemed Kentucky business woman she went forth in 1906 as a southern Baptist missionary to Shanghai. There for a score of years Miss Sallie Priest finely served in the Old North Gate Baptist Church and in more than one of the schools as maintained by Baptists in that oriental port. Among all classes of Chinese she was welcomed because of her keen sense of humor, her sincere appreciation of human personalities and her deep devotion to the Savior of the world. Always she overworked: thus it seemed best for her to leave China and to seek to serve where conditions were less strenuous. Accordingly, when she secured in 1928 the position of Christian hostess at the Kentucky Baptist Hospital, she resigned from the Foreign Mission Board but not from the place which as a missionary she had won in the hearts of southern Baptists. In the Kentucky hospital late in July her radiant spirit went "up the steep of light".

Also in July another missionary of the Foreign Board was called to be "forever with the Lord". In the going of Rev. Nils J. Bengtson southern Baptists share the grief of the wife and son but also rejoice with them that the "summons" did not come until he had been permitted to get back into Spain for the evangelization of which he poured out his soul and strength.

Circle Plans

Mrs. William McMurry, Tennessee

In TEACHING "For the HEALING of the NATIONS"

(See also page 15.)

Session I—First 7 Chapters

Aim: To make clear the general purpose of the book and the author's "preconception" of missions; to give a bird's-eye view of the lands, people and work in Fiji and the Dutch East Indies.

Methods: *Lecture*—Foreword and Part One *Special Assignments:*

1. Travel Talk. Cull information from pages 13 to 60. The following sources will provide additional material: Chapter 30, *Children of the Rising Sun* (Excellent source on Japan and Korea); July 1940 *The National Geographic*; July 27, 1940 *Collier's*; June 1940 *Travel*.

2. Churches. Cull from pages 13 to 48.

3. Schools. Work out a comparison chart on poster board (buildings, student body, course of study and teaching methods), between a southern Baptist seminary on foreign fields and the school at Batavia. See current report of the Foreign Mission Board and mission study books for Baptist school.

4. Hospitals. Follow the same procedure as in assignment 2. Stout Memorial Hospital, Wuchow, China, or the Ogbomoso Hospital, Africa, will provide an interesting chart comparison. *Serdtine and Harvest, Healing and Missions*, and *Constraining Love* will furnish helpful material.

Session II—Chapters 8, 12

(Add another session if necessary)

Aim: To show the effect of Christianity on the national life of China.

Methods: The chapters contain material for research. All topics should be assigned well in advance to provide ample time for investigation.

Subjects for Study and Reports:

1. Chian Kai Shek. See issues of *The Window of P.W.A.*, other current magazines (consult Poole's Index at public library), *His Golden Cycle*, *Strong Man of China* by Berkov.

2. The Soong Sisters

3. New Life Movement

4. China's Struggle for Freedom (Trace from the 1911 revolution to the present conflict with Japan)

5. A brief history of Christian missions in China with special emphasis on the 104 years of southern Baptist work

6. The Buddhist-Christian Institute (Chap-

ter 8). Naturally the teacher will hold together the special assignments with the aim in view.

Session III—Chapters 9, 10, 11

Aim: To lead the class to see the Christian movement in Japan and Korea against the former's national psychology

Methods: *Lecture*—The background or "national psychology" See *Children of the Rising Sun*, southern Baptist current mission study books and 1940 issues of *Travel*.

Special Assignments:

1. Kagawa and His work

2. Christianity in Korea

3. America's distinctive contribution to oriental missions

Session IV—Chapter 14

Aim: To familiarize the class with the purpose and meaning of the Madras Conference

Methods: *Lecture*—The Madras setting, Christianity in India

Discussion—What was the purpose of the Madras Conference? Did international and religious problems justify such a meeting? Ask the class to read the Appendix. See 1939 issues of *The Commission*.

Question and Answer (Factual):

What significant facts about the Christian movement were revealed at Madras? (pages 121-136)

Session V—Chapter 15

Aim: To show that the author feels the present-day trend in Christendom is toward a united Christian world movement

Methods: *Lecture*—Give high points in the Christian World Conferences beginning with the Edinburgh Conference of 1910. (See previous chapter to division 6, page 146)

Special Assignments:

1. The Oxford and Edinburgh Conferences of 1937

2. The World Council of Churches

3. The Crisis in the Catholic Church

4. The Greek Orthodox Church in Rumania

(See current mission books on Europe.)

Discussion—1. What part have Baptists taken in these world church movements? 2. Can such a movement deal more effectively with world problems in times like the present than separate denominational bodies?

(Concluded on Page 15)

Book Reviews

Miss Willie Jean Stewart, Tennessee

For the Healing of the Nations, Impressions of Christianity around the World: Henry P. Vandusen, New York, Friendship Press, 1940; Pages 222; Price, Cloth \$1, Paper 60c

THIS is one of the most convincing apologetics for Christian missions we have seen. Its author shared certain "misgivings and assumptions" regarding missions common among those without first-hand experience with the missionary enterprise. On being invited to attend the Madras Conference in 1939, he determined to spend six months preceding that meeting studying the fields he could conveniently touch en route. By far the larger portion of his book gives a delightfully informal running account of his impressions and interpretations of the work he saw and its effects on the lives and characters of the persons and peoples who came under its influence. In spite of occasional and not always fortunate digressions which mar the continuity of the report, it constitutes a fascinating and compelling missionary document.

The second part of the book undertakes to draw conclusions on the basis of facts discovered and reported, with reference to eight widely held misgivings and misapprehensions as to missions and the Christian world movement. The argument for the outstanding value of missions, in each case, is well buttressed and convincing, yet is so simple and so clearly presented that it is easy to follow.

The book closes with a prologue—"The Crux of Christianity"—which magnifies the centrality of the person of Christ in all missionary endeavor. There is also an appendix which gives telling extracts from the report of the Madras Conference on "The Faith by Which the Church Lives". We heartily commend this book to our thoughtful readers. (See also page 14.)

Any books reviewed in this magazine may be ordered from State Baptist Bookstore. The price of each book is quoted with its review.

CIRCLE PLANS (Concluded from Page 14)

Session VI. Part Three

Aim: To show some realities of the Christian movement across the world

Methods: *Lecture*—Recall the author's preconception of missions. Conclude the session with *The Crux of Christianity*.

Panel Discussion: This method is a cross between a formal debate and a fireside chat. Divide the class into eight groups (six persons, an ideal number). Assign in advance a problem to each group. One member presents the problem and the others discuss it. After they

have exhausted the subject, the other class members are asked to contribute their opinions based on study, observation and experience. There must be some knowledge of ethnic religions and colonization methods in Asia, Africa and South America; a familiarity with *Re-thinking Missions*; and an understanding of "indigenization".

Outcome: A definite opinion on the question: "Does world Christianity mean united Christendom in the sense of abolishing denominational lines?"

Family Altar

Mrs. W. H. Gray, Alabama

Note: The references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". The references in heavy type are in keeping with the month's missionary topic and with the denomination's emphasis on soul-winning in 1940.

TOPIC: God's Unchanging Plan

LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

—King James Version, Matt. 6:19-21

"Kingdom of Heaven Is Like" . . .

1st Day—Matt. 20:1-7; Col. 4:11, 14
2nd Day—Matt. 20:8-16; Lk. 4:16-22
3rd Day—Matt. 25:1-13; Lk. 4:25-27
4th Day—Matt. 25:14-30; Lk. 11:11-13
5th Day—Matt. 26:1-13; Acts 1:1-5
6th Day—Lk. 19:11-27; 1:26-38
7th Day—Lk. 16:19-31; Gen. 25:27-34

"Beware of covetousness".

8th Day—Lk. 12:13-21; Prov. 3:13-18
9th Day—Lk. 12:22-30; Rom. 14:13-23
10th Day—Lk. 12:31-40; Eph. 4:11-16
11th Day—Lk. 16:1-12; 2:40-42
12th Day—Matt. 26:14-25; Lk. 2:43-47
13th Day—Matt. 27:1-10; Lk. 2:48-52
14th Day—Lk. 19:1-9; 3:1-6

"Bring ye all the tithes".

15th Day—Mal. 3:8-10; Lk. 13:1-5
16th Day—Gen. 14:14-24; Lk. 3:10-14
17th Day—Heb. 7:1-8; Psa. 51:1-10
18th Day—Gen. 28:16-22; Lk. 3:7-9
19th Day—Matt. 23:23-28; Lk. 3:15-17
20th Day—Neh. 10:38, 39; Lk. 3:18-22
21st Day—II Chron. 31:11, 12; Lk. 1:13-16

"One Pearl of Great Price"

22nd Day—John 11:1-16; Lk. 6:43-45
23rd Day—John 11:17-32; Lev. 10:8-10
24th Day—John 11:33-46; Num. 6:1-4
25th Day—John 11:47-57; Prov. 23:20, 21, 29-32
26th Day—John 12:1-9; I Cor. 9:24-27
27th Day—John 12:10-19; Rom. 14:13-23
28th Day—John 12:20-33; Lk. 4:1, 2, 14
29th Day—John 12:34-43; Lk. 4:16-30
30th Day—Matt. 13:12-17, 24-30; 25:31-40
31st Day—Matt. 13:36-47; Rom. 8:1-11

"Pray Ye"

Giving thanks that "God so loved the world that He gave His only begotten Son"—John 3:16

Praise God that "every good gift and every perfect gift is from above, coming down from the Father"—James 1:17.

Pray that every Christian will realize and rejoice that "it is required in stewards that a man be found faithful"—I Cor. 4:2.

Give thanks for such Scriptures as: "Thou shalt not covet", Ex. 20:17; "Put to death . . . covetousness which is idolatry", Col. 3:5; "The tenth shall be holy unto Jehovah", Lev. 27:32; "Freely ye received, freely give", Matt. 10:8.



Calendar of Prayer October, 1940

Prepared by Mrs. W. C. Henderson, Arizona

GOD answers prayer; sometimes when hearts are weak
He gives the very gifts believers seek;
But often faith must learn a deeper rest,
And trust God's silence when He does not speak,
For He whose Name in love will send the best.
Stars may burn out, nor mountains endure,
But God is true, His promises sure
To those who seek.

—Myra G. Plants

1—TUESDAY

Rev. and *Mrs. S. S. Stover (*Alice Armstrong*), evangelistic workers, Mangon, Rev. and Mrs. P. D. Sullivan (*Jane Moore*), evangelistic workers, Curitiba, Brazil
I can do all things through Christ which strengtheneth me.—Phil. 4:13

7—MONDAY

Rev. and Mrs. J. L. Riffey (*Prudence Ames*), evangelistic workers, 1818a Minnie Landrum, W.M.U. worker, Rio de Janeiro, Brazil
The desire of the righteous is only good.—Prov. 11:23

2—WEDNESDAY

Woman's Missionary Union of Japan
The people which sat in darkness saw great light.—Matt. 4:16

8—TUESDAY

Dr. and Mrs. J. A. Sharpe, Baker, La., educational workers to their own Negro race
The fear of the Lord is a fountain of life, in depart from the snares of death.—Prov. 14:27

3—THURSDAY

Rev. and *Mrs. C. L. Culpepper (*Ola Lane*), educational workers, Hwaughston, Dr. and *Mrs. B. L. Nichols (*Frances Hodges*), educational workers, Kaileng, China; also Charles Culpepper, Margaret Fund student
He that saith he abideth in Him ought himself also to walk even as He walked.—I John 3:6

9—WEDNESDAY

Rev. and Mrs. N. Guarnero, Seville, Rev. and Mrs. S. Linara, Rosebud, Tex., evangelistic workers among Mexicans
The Spirit Himself maketh intercession for us.—Rom. 8:26

4—FRIDAY

Rev. and Mrs. T. Wanego (*Angelina Pratt*), Ponca City, Rev. and Mrs. J. Hiecher, Stillwell, Okla., evangelistic workers among Indians
Let every man be swift to hear, slow to speak, slow to wrath.—Jas. 1:19

10—THURSDAY

That Woman's Missionary Union may strive diligently for "a debilitated denomination by 1945"
That ye should do that which is honest.—II Cor. 11:7

11—FRIDAY

Misses and Blanche Bradley and Florence Jones, medical workers, Pingtu, China
Blessed be the Lord, who daily beareth our burden.—Psa. 68:19

5—SATURDAY

Rev. and Mrs. N. J. Rodriguez (*India Milian*), Remedios, Rev. and Mrs. E. Vaquez (*Maria Gonzalez*), Pinar del Rio, Cuba, evangelistic workers
The Lord liveth in truth, in judgment and in righteousness.—Jer. 4:2

12—SATURDAY

Rev. P. Ray, evangelistic worker, Myrtle, Miss.
The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him.—Nahum 1:7

6—SUNDAY

Dr. and Mrs. W. C. Newton (*Mary Woodcock*), emeritus missionaries from China
Behold, I have longed after Thy precepts.—Psa. 119:40

13—SUNDAY

That Woman's Missionary Union may "intensely effort in establishing family altars" in participation in the Nation-wide Baptist Evangelistic Crusade
Let us dwell before the Lord, our Maker.—Psa. 95:6

Calendar of Prayer for October

14—MONDAY

Annual meeting of Maryland W.M.U., Baltimore, October 14-18
I will praise Thy Name, for Thou hast done wonderful things.—Isa. 25:1

15—TUESDAY

Rev. and Mrs. O. F. Dixon, evangelistic workers to their own Negro race, Roswell, N. M.
Cover earnestly the best gifts.—1 Cor. 12:33

16—WEDNESDAY

Miss Doris Knight, educational worker, Miss Lois Glass, evangelistic worker, Hwanghsien, China
Who should not fear Thee, O King of nations?—Jer. 10:7

17—THURSDAY

Rev. and Mrs. A. Corugedo (Maria Luisa Agusti), Matanzas, Rev. D. Hernandez, Camaguey, Cuba, evangelistic workers
He that trusteth in the Lord, mercy shall compass him about.—Isa. 32:10

18—FRIDAY

Rev. and Mrs. G. W. Strother (Martha Kreusel), evangelistic workers, Pochow, China
The Lord is full of pity and of tender mercy.—Jas. 5:11

19—SATURDAY

Rev. and Mrs. W. H. Berry (Olga Oliver), evangelistic-educational workers, Bello Horizonte, Brazil
There remaineth yet very much land to be possessed.—Josh. 13:1

20—SUNDAY

That members of Woman's Missionary Union may be more zealous in teaching and exemplifying the moral standards of Christian citizens
If there be any virtue and if there be any prize, think on these things.—Phil. 4:8

21—MONDAY

Annual meeting of New Mexico W.M.U., Carlsbad, October 21-22
Abide in Him.—1 John 2:28

22—TUESDAY

Rev. and Mrs. F. J. Rodriguez (Ines Orur), Calabazar, Rev. A. Pinelo, Candelaria, Cuba, evangelistic workers
If we confess our sins, He is faithful and just to forgive us our sins.—1 John 1:9

23—WEDNESDAY

Rev. and Mrs. R. L. Bauser (Eva Hajar), educational workers, Kweilin, China
The work of righteousness shall be peace.—Isa. 32:17

24—THURSDAY

Dr. and Mrs. G. A. Carver (Emma Susan Rowe), educational workers, Shanghai, China
Among whom are ye also the called of Jesus Christ.—Rom. 1:6

25—FRIDAY

Woman's Missionary Union of Mexico
He shall feed His flock like a shepherd.—Isa. 40:11

26—SATURDAY

Mrs. R. E. Chambers (Christine Coffey), evangelistic-educational worker, Shanghai, Mrs. S. E. Stephens (Irene Carter), evangelistic worker, Tsingtau, China; also Christine Chambers, Margaret Fued student
They took knowledge of them that they had been with Jesus.—Acts 4:13

27—SUNDAY

That the seasons of prayer for state missions may result in great spiritual and financial gains for the promotion of the Kingdom of God
Render unto God the things that are God's.—Matt. 22:21

28—MONDAY

Rev. and Mrs. H. B. Ramsour (Vera Mabel Howard), evangelistic-educational workers, Fukuoka, Japan
As for our Redeemer, the Lord of hosts is His Name.—Isa. 42:4

29—TUESDAY

Annual meeting of Arizona W.M.U., Tucson, October 29-30
That the abundant grace might, through the thanksgiving of many, resound to the glory of God.—1 Cor. 4:15

30—WEDNESDAY

Dr. and Mrs. B. J. Cauthen (Elise Glass), evangelistic-educational workers, Hwanghsien, China
Behold, I give unto him the covenant of peace.—Num. 25:12

31—THURSDAY

That Woman's Missionary Union may be successful in winning for membership in W.M.U. organizations the large number of unenlisted women and young people in our churches
For the love of Christ constraineth us.—11 Cor. 5:14

†Attended W.M.U. Training School
*Attended Southwestern Training School
†Attended Baptist Bible Institute
‡Former Margaret Fued Student
‡On Furlough

Bible Study

Ellis Broadus Robertson, Kentucky

WHAT YOUR MONEY REPRESENTS—Rom. 12:1, 2, 6-11; Matt. 24:44-51

D

R. J. O. Williams, when pastor in Louisville, used to say in his prayer before the offering: "We bring Thee our gift of money. It represents our time, our talent and our energy". It was unforgettable and, with his permission, shall be my text.

1. Let us consecrate our time. Of this we all have the same amount. "No, we don't!" you exclaim. But we do—not the same amount of leisure or of time we can use as we choose, but the same number of hours in the day to serve God as He may direct:

"A servant with this clause makes drudgery divine;
Who sweeps a room as for Thy laws makes that and the action fine!"

For instance: we do not all have the same amount of time to read the Bible, but we have the same time to practise it; not the same time to make long prayers, but we can make short ones, as Nehemiah did between the king's question and his answer! We haven't the same time to put on church work, but we can be loyal all day long and use bits of time with surprising results; not the same time for "personal work" if we mean long conversations, but we can help each other to be better Christians sometimes by just "a word fitly spoken".

2. Talent—Here we don't have the same by any means, but do we use what we have? Paul seems to say in verses 6-11 that it's not so much what we do as how we do it. Are we preaching or teaching or exhorting? It must be sincere. Dr. Fraser once said that perhaps the worst sin for a preacher might be to professionalize his work—to say what ought to be said, whether at the moment he believed it or not. Are we ministering to others? Do it heartily. Are we giving with simplicity—i. e., with no airs about it? And showing mercy with cheerfulness—what a lovely admonition! In the verses that follow, Paul speaks of high-mindedness, love, friendliness, hospitality, hope, patience, steadfastness in prayer. We do not call these talents; we call them personality: but what's the difference?

3. This brings us to energy, which again seems to vary much. It has a lot to do with making money of course, from working with one's hands to putting one's mind on the job. Fifty years ago as a young girl I heard Mr. John D. Rockefeller say to my father: "If I had two sons, I'd be happy for one to be a preacher. But I have a very definite work in mind for my one son, and I confess I hope nothing will interfere with it". That long ago he was planning to do a thousand wonderful things with his money! Women seem to have plenty of mental energy, judging by the amount of talking we do. Why not improve our minds for God's sake—read something worth-while now and then, not just magazines and novels; and, when we hear sermons, really listen—"hear the Word and accept it and bear fruit" as Jesus said? And how about more energy in prayer?

Business Women's Circles

Prepared by Miss Frances King Turner, N. C.
Student in Missionary Education Course II (1939-40)
W.M.U. Training School, Louisville, Ky

NO program has been more important to Business Women's Circles than this one for October. If business women could be led to realize their responsibility and obligation in tithing their incomes a great victory would be won for them and for Kingdom work. For that reason it is suggested that two aims be kept in mind in preparing this program for presentation: one, to enlist tithers; the other, to enlist members in the Hundred Thousand Club or in whatever debt-paying plan is approved by the state.

Program Suggestions: The chairman will urge all the members to read carefully this full program from their copies of *Royal Service*. Certainly all subscribe! Since the forums and panel form of discussions are so popular now, this program would be ideal for that. The program chairman would be the discussion leader. This would be a good time to have some other W.M.S. members visit the B.W.C. as speakers. Secure the help of the W.M.S. president, the stewardship and mission study chairmen and the pastor's wife as panel speakers; have each prepared to answer questions on certain phases of stewardship. If the chairman thinks her members will not ask questions, prepare at least ten on the program. Mimeograph copies for all. Read questions together. Members check those they wish answered and call out the numbers later. If it seems best the panel speakers might give their discussions briefly (4 minutes each) then at end have 15 minutes for general discussion from questions given out. Notify each speaker on the panel which phases

of the subject she will be especially responsible for as follows:

1. Introduction by Program Chairman. (Explain method of carrying out program and subject for discussion. See section "Unchanging Stewardship", page 22.)
2. Why Tithe — by Stewardship Chairman (See sections "Unchanging Tithes" and "Motive of Tithe", pages 23, 24. It would be helpful for her to have drawn on a poster board a chain of three links. On middle link is written, "Tithes and Offerings"; on top link, "God"; on bottom link "Man". A cross and a crown might be pasted or drawn above top link, a picture of man below bottom one. With this she could show that tithe is for God and man.)
3. How Tithe—by Pastor's Wife (See section, "The Method of the Tithe", page 27.)
4. What Tithes Could Do—by Mission Study Chairman (See section, "The Measure of the Tithe", page 26. Have figure on blackboard.)
5. Honest Baptists—by W.M.S. President (See sections "Larger Stewardship" and "Debtless Denomination", pages 28-31, 6.)

Announcement Poster: On white poster board sketch the two hemispheres of the world in color. Across the front of this map of the world print these words: "What is God's Unchanging Plan of Stewardship for the World?" Beneath this in smaller letters print this Bible reference—*Psalms 24:1*. At the foot of the poster give the date, time and place of meeting.

Individual Invitations: On small cards about 3 by 4 inches draw a bag of gold. Print these words to the right of the drawing: "Is your money yours?"—"Come and learn!" Then give beneath this the date, time and place of meeting. Mail to the members.

Program Plans

Prepared by Jean Burks, Mo.
Student in Missionary Education Course II
W.M.U. Training School, Louisville, Ky

I. Program Suggestions:

The program scene may be a meeting of the board of directors of the church bank. The president presides and speaks on "Unchanging Stewardship and Unchanging Tithe", emphasizing the responsibility of the bank to God, the principal stockholder. The vice-president speaks of "Motive of the Tithe", the interest rate supporting the business. The cashier presents "Measure of the Tithe", the interest rate. The first stockholder speaks on "Method of the Tithe", which requires by law that the interest be paid regularly and in full. The second stockholder speaks on "Larger Stewardship", the responsibility of the bank officials to the stockholders and to the general public for all valuables and money deposited in the bank and for profits earned toward enlargement of the enterprise. (Pages 22-31)

Another program arrangement may be a court-room scene. The clerk calls the case. The prosecuting attorney reads the indictment against the defendant charging her with failure to pay her debts and with misuse of valuables entrusted to her. The judge calls for the state's case. The prosecuting attorney calls for witnesses. The first witness speaks of "Unchanging Stewardship", stating the defendant realized God's ownership of all things and one's responsibility to God for possessions. The second witness gives "Unchanging Tithe", stating the defendant disobeyed the law. The third witness gives "Motive of the Tithe", stating the defendant failed to support the business. The fourth witness gives "Measure of the Tithe", saying the defendant made only partial interest payments on debts.

The fifth witness gives "Method of the Tithe", stating the partial payments of the interest rate were irregular. The sixth witness gives "Larger Stewardship", saying the defendant not only failed to pay the interest but failed to give account of her other possessions. The judge calls for the defense. The defense attorney waives testimony. The judge asks if the defense wishes to speak. The defense attorney gives the usual excuses for failure to tithe; then the judge gives the case to the jury, which is composed of all in the audience who are left to draw their own personal verdicts. (Pages 22-31)

II. Poster and Invitation Suggestions:

For invitations to the bank meeting buy "Ten-Cent Store" bags of gold pieces, remove chocolate and insert announcements of time, place and theme of meeting. Invitations for the court-room program may be handbills announcing the trial or written court summons to serve as jurymen at the trial. Posters may be made in the shape of a dollar with dollar lines running through them. Print: "In God or \$ We Trust?" State time and place of meeting. Another poster with dollar signs in the corners may state that the circle will be guests at the meeting of the board of directors of the church bank. State time and place of meeting. For court-room program make a poster announcing the trial of Miss Led Baptist. State the indictment and time and place of meeting. Posters may be placed on the walls showing figures of the money American women spend on luxuries compared to religious contributions and figures showing what could be done in southern Baptist work if southern Baptists tithed. (Pages 22-31)

Program Material

Mrs. C. D. Creasman, Tennessee

THEME for YEAR: Steadfast Purpose in a Changing World

TOPIC for MONTH: God's Unchanging Plan of Stewardship

Hymn for Year—How Firm a Foundation

Watchword for Year—"Be ye steadfast, unmovable, always abounding in the work of the Lord"—I Cor. 15:58.

Bible Study—What Your Money Represents—Rom. 12:1, 2, 6-11; Matt. 24:44-51 (Page 19)

Prayer that this program may help us to a better understanding of God's unchanging plan of stewardship

Hymn—Is Your Life a Channel of Blessing? —Unchanging Stewardship

The Unchanging Tithe —The Motive of the Tithe

Prayer thanking God for the blessings of tithing

The Measure of the Tithe

Song—When Baptists All Learn How to Tithe

The Method of the Tithe —Hymn—Trust, Try and Prove Me

The Larger Stewardship —A Debtless Denomination

Song—A Debtless Denomination

Prayer that we may be faithful stewards

UNCHANGING STEWARDSHIP

AMONG the unchanging things in this changing world is God's plan of stewardship. This plan involves three things, all of which are unchanging.

First, there is God's **unchanging ownership** of all things.

"In the beginning God created the heavens and the earth". Because

God created He owns. Quoting from Dr. Lawrence in *Stewardship*

Applied in Missions: "At the very birth of the earth God put the stamp of His ownership upon all things and He has never removed it. He put Adam and Eve in the Garden of Eden 'to dress and keep it' but not to own it. Man never owned a square foot of Eden any more than a day laborer would own a farm if he were employed to cultivate it. God has never renounced His right of ownership to anything He created nor has He transferred what He created to the absolute ownership of another".

Not only the earth with its fullness but "they that dwell therein" belong to God. God created man, breathing into his nostrils His own divine breath: therefore all men with all their faculties are His. The Christian belongs to God in another sense because he has been purchased—redeemed by the blood of Christ. "Ye are not your own, for ye are bought with a price".

The **second** step in this plan of God is **man's unchanging stewardship**. A steward is one who is entrusted with what another owns. Since God owns the world, then man merely possesses it. He is God's steward, entrusted with all the material things of the world and even with life itself. He is a steward of all that

he has, all that he acquires, all that he is and all that he does. Every man is a steward—either a good one or a bad one—either a faithful or an unfaithful one according to the way he uses his stewardship.

→ The **third** step leads us to the thought of the **unchanging obligation** of stewardship. "To have is to owe—not to own". The more God gives us the more He expects us to do for Him. A steward must always give an account of his stewardship to the owner of the things entrusted to him. Even so the time is coming when we must give an account to God for our stewardship. We cannot escape this obligation, this responsibility. "It is required in stewards that a man be found faithful".

God's plan of stewardship is a part of His great redemptive purpose for the world. He provided a way of salvation by the death of Jesus on the cross. Then, He committed to His people the responsibility of giving this salvation to a lost world. So all who accept Christ become not only stewards of all they possess but also stewards of the Gospel, obligated to use all their possessions and powers in the blessed stewardship of sharing His grace to all people. So stewardship and missions are inseparable. Stewardship is the heart of missions and missions is the expression of faithful stewardship. Stewardship and missions are as unchangeable as the purpose of God for they are a vital part of that purpose.

The UNCHANGING TITHE

THE tithe is not all of stewardship but it is a large part of it. Someone has called it the "acid test of stewardship". Another says that it is the laces that tie the shoe of stewardship together. One might be a tither without being a good steward but he certainly couldn't be a good steward without being a tither.

Tithing is one of the unchanging laws of God. Like the law of the Sabbath, it existed long before there was a written code. All ancient peoples recognized it as a duty to present a portion of their income to their gods and there seemed to have been a universal understanding that the proportion to be offered was the tenth. We know that tithing was practiced in Babylon as early as 2100 B.C. and very early in ancient Chaldea. History gives evidence of its practice by Greeks, Romans, Gauls, Britons and other races. We know that Abraham and Jacob understood the law of the tithe and obeyed it. Into the Mosaic code was written the law of the tithe, not as a new obligation but simply "a reaffirmation of a principle which had been in operation from the remote past". Specific rules were given as to where the tithes were to be brought and how they were to be used. When the law was obeyed Israel prospered but when it was disobeyed she suffered.

The New Testament does not repeal the law of the tithe but recognizes and approves it. We know that Jesus approved the tithe for when passing judgment on the Pharisees, who were so careful in their observance of the tithe but left undone other important matters of the law, Jesus said: "This ye ought to have done and not to have left the other undone". We believe that Jesus paid tithes Himself, for He would not have told the Pharisees to do something that He did not do. And we may be sure that those who were so eager to find fault with Him would have ascertained if He had failed in this point and would have been glad to have reason to accuse Him of robbing God by not paying tithes. When He said to the Pharisees: "Render unto Caesar the things that are Caesar's and unto God the things that are God's", they must have understood that "the things that are God's" referred to the tithe for they had been taught that "the tithe is holy unto the Lord". Paul taught systematic, proportionate, generous and cheerful giving which certainly indicated not only the paying of tithes but the giving of offerings.

We do not believe that the law of the tithe has changed with the passing of the centuries. It is an original obligation growing out of man's indebtedness to God—a fundamental law which cannot pass away until the moral order is changed. We would have as much right to do away with the law of the Sabbath or the law of marriage as to change this law of the tithe. It is a law which must be kept by the individual who would maintain the right relationship with God. Like all of God's laws it cannot be broken without dire results and when kept always brings a blessing.

The MOTIVE of the TITHE

ALL of God's laws are sensible, reasonable and beneficial. We believe that God had two motives in the establishment of the tithe. First: it is His plan, reasonable and adequate, for the support of His Kingdom. Money is a necessary part of Kingdom progress. It is the golden channel through which the Gospel flows to the whole world. With money we build churches, secure equipment, support pastors, maintain institutions and send missionaries to many lands. Without money we can do none of these things. God's plan of the tithe, if it were followed by all of His people, would provide sufficient money to meet every need of His Kingdom.

However we do not believe that to provide means for the extension of the Kingdom was the chief motive in the mind of God when He established the law of the tithe. We know that He who owns the whole universe could have obtained by other means the material necessities for the support of His work. Then surely for the sake of His people He ordained that His Kingdom should be supported by their tithes and offerings. The law of the tithe was established for the sake of the tither. Let us notice some of the blessings which come to those who are obedient to this law.

The tithe saves man from the peril of money. Many a man, when he begins to accumulate wealth, begins also to ruin his soul. "The crime of the ages has been the prostitution of money. It is the crime of our age. Money is a divine institution and mankind has recklessly and relentlessly desecrated it. There is now, there ever has been, more suffering to the human race from the abuse of money than on any other account whatsoever. Empires have been wrecked, nations have gone to ruin, families and individuals have had their bitterest feuds and quarrels, not because of want and penury and pinching poverty but because of the wrongful and wicked abuse of money". So God instituted the tithe to save man from the deadly sin of covetousness. The man who tithes will have the right attitude toward his money and the right attitude toward God. "We cannot serve God and mammon but we can serve God *with* mammon" and the tithe is the first step toward such service.

The tithe makes the Christian a partner with God, a co-laborer, working with Him in the task of giving the whole Gospel to the whole world. "Money is the golden cord which binds us to God and identifies us with Him in world-wide salvation". "Through money God and I are partners and by its holy significance we become co-laborers in relieving the poverty of the world and in saving the lost and ruined of all the world".

The tithe makes us partners not only with God but with all whom our money helps to support—partners with missionaries, teachers, doctors, nurses and with all who are carrying on the work of our denomination on any mission field or in any institution supported by our denomination. With our tithe we share the work of those who are telling the story of Jesus around the world. With our tithe we obey the command of Jesus and go into all the world to preach the Gospel to the whole creation.

The tithe helps the Christian to grow spiritually. Paying tithes is an act of worship and draws the soul nearer to God. It is just as much a spiritual service as are prayer, Bible reading and consecration. Tithing helps the soul to grow and enriches the Christian life. One tither of many years writes: "The tithe has gradually ceased to be with me a matter of money and has come to be an affair of the heart. I am apt to forget that it is a method, even God's original method, for raising money. I have been watching it lift ideals and standards and horizons. It has even lifted me and raised my values".

Tithing greatly increases the joy of the Christian life. The tither has the satisfaction of knowing that he is a good steward, that he is obeying God. He has the peace that comes from right doing. He knows that he is not robbing God. He has no conscience-pangs about his financial obligation to his church and the Kingdom of God. One writing of the joy of tithing says: "I have never seen nor known a long faced tither. All I have ever known wear smiling faces. Knowing, as we all do, that the seat and source of all happiness are within us, is not this fact of the utmost significance?" Another writing of the joy of tithing says: "The supreme benefit of tithing is not the money it brings to the church. It is the joy, the contentment, the individual personal happiness it brings into the daily life of the tither. To these the money standard does not apply. They can be neither weighed, measured nor counted, yet these and not the money are what God cares for. His glory is enhanced by the happiness of His children".

Tithing brings material blessings to the tither. God promised that to those who brought the tithe to His storehouse He would open the windows of Heaven and pour out a blessing that there would not be room enough to receive it. That this refers to material as well as spiritual blessings has been proven by the experience of multitudes of tithers. Not only have there been notable instances of men—such as Rockefeller, Welch, Colgate and Kraft—who began tithing as poor boys and amassed great fortunes, but also uncounted thousands of people have found that nine-tenths with the Lord's blessing will go further than ten-tenths without it. Some time ago a layman, interested in tithing, made a survey to ascertain if those who had tried tithing felt that it really paid. The question asked was: "Have you ever known anyone who was less happy, less generous or less financially prosperous from being a tither"? More than ten thousand replies were received, every one of them answering with a positive negative and not one with an affirmative.

Tithing is for the tither!—Let us never forget it!

Hear the beatitudes of tithing:

Blessed are the tithers, for they are obeying one of God's fundamental laws.

Blessed are the tithers, for they are partners with God.

Blessed are the tithers, for they are helping to extend the Kingdom of God.

Blessed are the tithers, for they are not guilty of robbing God.

Blessed are the tithers, for their financial relation to the church is a joy and not an annoyance.

Blessed are the tithers, for they have peace of mind and an untroubled conscience in regard to their financial obligation to God.

Blessed are the tithers, for the windows of Heaven are open to pour on them both spiritual and material blessings.

Blessed are the tithers, for they are the ones who become cheerful givers, beloved of God.

The MEASURE of the TITHE

WHEN we begin to measure tithes the figures go into amazing proportions. Roger Babson, the financial authority, estimates the average income of church members in America to be about forty billion dollars. A tithe of that would be four billion, "a sufficient sum to carry on throughout the world an educational, evangelistic and social program commensurate with the tremendous need of humanity".

American people spend money lavishly for everything except religion. It is estimated that they are now spending five billion dollars a year for liquor, seven billion for gambling, five billion for pleasure travel, one and one-half billion for tobacco and over a billion for picture shows. American women spend a billion dollars a year for cosmetics and in beauty parlors. In the face of these enormous amounts spent on things we want for ourselves, is it unreasonable that God should expect His people to put four billion dollars a year into His work? Americans spent for Christmas in 1937 five billion dollars, or \$38.46 per capita, while for the entire year they spent only \$4.46 per capita for all religious purposes. In 1936 over 200 million dollars more was spent for armament than was given to all the work of all the churches.

To bring the matter a little closer home—at a very conservative estimate—the tithe of southern Baptists would be about 135 million dollars a year. In 1939 we gave a little over 37 million, a per capita gift of \$7.50. Our gifts to missions were less than seven million dollars, a per capita gift of \$1.27. All of this proves that we are very poor stewards of our possessions. Only about one-fourth of our tithes are going into the Lord's treasury. This means that blessings are being withheld, that we are not the spiritual force we ought to be and that thousands of souls are being eternally lost who might have been saved.

Dr. J. E. Dillard has estimated what could be done if southern Baptists all tithed for one year; we are amazed at his figures. He says that we could add 25 per cent to the salaries of all our pastors; we could double our offerings for missions and benevolences; we could pay all debts on southern Baptist agencies, on all state agencies and institutions and on all district associations and churches. We could give each of our three seminaries 2½ million dollars; our two training schools, 500 thousand dollars each; our 29 senior colleges, 500 thousand dollars each; our 21 junior colleges, 250 thousand dollars each; our 16 academies, 100 thousand dollars each; and we could give 10 million dollars to the Relief and Annuity Board. When all of this has been done we would still have about five million dollars left. This is what could happen in one year if southern Baptists tithed. Think of what it would mean if they continued to tithe for two, five, ten years, on and on!

If all Christians tithed there would soon be little if any money spent for liquor and gambling, for such a Christian atmosphere would prevail that these things would no longer be allowed in the land. That would mean almost a cessation of crime. Surely if all Christians tithed, the tobacco bill would be greatly decreased; for tithing Christians, living on a high spiritual plane, would realize the harm of the smoking habit and would give it up. If Christians tithed there would be needed far less for armament because the Gospel, flowing through the channels of our gifts, would so permeate the world with the spirit of the Prince of Peace that the nations would "beat their swords into plow shares and their spears into pruning hooks" and the world would "learn war no more". We verily believe that if all the Christians of the world had tithed since the end (1918) of the World War, the wars now raging through Europe and China might have been averted. If this is true then who is responsible for world conditions today? Are

you? Am I? The measure of what paid tithes could do and what unpaid tithes are doing gives us serious thoughts.

WHEN BAPTISTS ALL LEARN HOW to TITHE

Tune—Since Jesus Came into My Heart

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

Chorus

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

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

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

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

We will then have a peace we have ne'er had before,
When Baptists all learn how to tithe;
And our hearts will be glad and rejoice evermore,
When Baptists all learn how to tithe.

The METHOD of the TITHE

THE great tithing verse, Mal. 3:10, tells us all we need to know about the method of tithing. "Bring ye the whole tithe into the storehouse".

In this verse we find first the **person** of the tithe. The "ye" in this command meant all the people of Israel—all of God's own people. For us it means all Christians—all who call themselves God's people. No Christian can escape the obligation of that "ye". It is a direct, personal command from God to each one of His children.

This verse also gives the **proportion** of the tithe. We are to bring to God "all the tithes"—or "the whole tithe", as the revised version gives it. We believe that that means a tenth of our income and that it is to be taken out before any bills are paid or any other obligations are met. The tithes are our "first fruits", to be offered to Him before we enjoy any of the fruits of our labors.

Sometimes it seems difficult to estimate the tithe but we believe it can always be done if a person sincerely wants to be honest with God. Everyone who

has an income of any sort—be it a salary, an allowance, a pension, rents, eggs, butter, garden produce, farm products—can tithe it. Always, “where there is a will, there is a way!” It has been suggested as a safe rule that we be just as fair and honest with God as we would want a business partner to be with us.

This verse also designates the **place** of the tithe. We are told definitely that tithes are to be brought into the “storehouse”. There is a difference of opinion as to what is meant by the storehouse. Some people think that it means the treasury of the church. Some think that it means any Kingdom work and need not necessarily go through the church. Others reserve the right of using their tithe for any cause that happens to appeal to them. We cannot believe that the idea of the storehouse would include this last plan. Surely all the tithe should be used directly for the Lord’s work. And we believe that it is a safe and satisfying plan to bring all of the tithes into the church treasury, which then would be considered the Lord’s storehouse. It is the plan of many W.M.U. members and their organizations that tithes should thus be placed in the church treasury and that money so obtained for the Cooperative Program from such W.M.U. members should be counted on their organization’s apportionment and that gifts made during the W.M.U. seasons of prayer and for special causes should be free-will offerings over and above the tithe. In this way they can feel that they are really honest with God, robbing Him of neither tithes nor offerings.

The LARGER STEWARDSHIP

AS important as is the stewardship of tithes and offerings it is far from being all of stewardship. Christian stewardship touches every phase of life. We are stewards of all that we are and all that we may be, of all that we have and of all that we may have. Dr. Agar in his book, *The Stewardship of Life*, says: “Money is not always the acid test of a faithful stewardship. Some people will give you cash with ready willingness but when you ask for time or prayer or study or service, a curt refusal is the response”. Dr. Lawrence, in writing of the larger stewardship, says: “In everything man is a steward. There is a stewardship of life, of health, of strength—physical and mental—of time, of social, educational and religious privileges and of opportunity to do good. The custody of money is only one department of the great stewardship into which man, as a rational and spiritual being, has been called”. So then if we would be good stewards we must practice that larger stewardship which includes not only our material possessions but everything that enters into our lives.

We must be faithful **stewards of our personalities**, like the Corinthians first giving ourselves to the Lord and devoting all the powers of personal charm that we may possess to His service.

We must be faithful **stewards of our talents**, using all of our endowments—mental abilities, skills, artistic, domestic and business accomplishments—for the extension of the Kingdom of God.

We must be faithful **stewards of our influence**, realizing that others are watching what we do and say and by the light of our shining lives may be led to glorify our Father who is in Heaven.

We must be faithful **stewards of our time**, looking on the days of our lives as a sacred trust, not to be wasted but to be filled with useful activities, a generous portion being consecrated to the service of the Lord.

We must be faithful **stewards of life**, realizing that life itself is a sacred trust from God, intended to be used for His glory and for the building of His Kingdom. Faithful stewardship of life spells consecration.

As faithful stewards we will say:

“Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love.

“Take my feet and let them be
Swift and beautiful for Thee;
Take my voice and let me sing
Always, only, for my King.

“Take my silver and my gold,
Not a mite would I withhold;
Take my moments and my days,
Let them flow in ceaseless praise.

“Take my will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne”.

A DEBTLESS DENOMINATION

(The scene is a room in Mrs. A's house. Two chairs are all the furnishings really necessary. Mrs. A. enters from left, busies herself for a few seconds around the room and then Mrs. B. comes in from the right with a letter in her hand.)

Mrs. B.—I have a letter that ends in the funniest way. I just ran over to ask you about it.

Mrs. A.—How does it end?

Mrs. B.—Here it is. See? “Yours for a debtless denomination by 1945”. You see it is from the stewardship chairman of our society.

Mrs. A.—Oh yes, I understand what that's about. Many southern Baptists are now using that phrase as a slogan.

Mrs. B.—Well, what does it mean?

Mrs. A.—It means just what it says—that southern Baptists have as a goal a debtless denomination by 1945. You know that southern Baptists have carried heavy debts on all agencies and Boards for many years.

Mrs. B.—Oh yes, I know all about that. I'm just sick hearing about debts, debts, debts, all the time.

Mrs. A.—So is everybody else. And now we are determined to pay our debts by 1945.

Mrs. B.—Why has that particular year been chosen?

Mrs. A.—Oh, because the Southern Baptist Convention will be a hundred years old in that year. Don't you think it will be wonderful to celebrate our centennial by having a debtless denomination?

Mrs. B.—I should say so, but I didn't dream that anything so good could ever happen. I thought that debts and Baptists just went together and always would. How much do we owe now?

Mrs. A.—Our debts on southwide objects amount to a little less than three million dollars.

Mrs. B.—My! That sounds like a lot of money to raise in five years.

Mrs. A.—Yes, it is a large sum but you must remember that there are over four million southern Baptists, so that wouldn't be even a dollar apiece if all contributed. Of course many will give nothing, so those of us who are interested must give as many dollars as we can. This gift must be over and above our regular offerings to the Cooperative Program, for it will never do to let our present work suffer while we pay old debts.

Mrs. B.—Is there any special plan for paying these debts by 1945?

Mrs. A.—No, just the plans already in use in the different states. You know most of the states use the Hundred Thousand Club plan.

Mrs. B.—I've heard about that. I believe the idea is to get a hundred thousand people to give at least a dollar a month for debts.

Mrs. A.—Yes, that's the plan and if a hundred thousand people had joined the club the debts would have been paid by now. Even though the membership has fallen far short of that number it has already reduced our debts over a million dollars. Of course now every state will try to get as many new members as possible and those that have other debt-paying plans will work at them with increased zeal.

Mrs. B.—Are the women having any part in this debtless denomination campaign?

Mrs. A.—Oh yes! Of course the women would be interested in a campaign like that, for they hate debt. The Woman's Missionary Union voted, at their annual meeting in Baltimore, to take as their goal for the five years one million dollars.

Mrs. B.—My! My! Do you think that they will ever be able to give that much?

Mrs. A.—Of course we can. You know we have over seven hundred thousand members in W.M.U. organizations. Surely that many ought to be able to give a million dollars in five years. The plan is to try to double this year our contributions to the Hundred Thousand Club or in whatever debt-clearing plan a state has. Last year we gave for the payments of debts \$125,000. If we double that this year it will be \$250,000. Then if we can just keep that up for five years we will have over our million dollars.

Mrs. B.—It sounds easy and I hope they get it.

Mrs. A.—Stop talking about "they" and begin saying "we", for you are a southern Baptist and a member of Woman's Missionary Union, so this campaign is yours. You and I and all of us must get into this thing and do our part.

Mrs. B.—I know you are right and I'm willing to do my part. Surely I will be glad to see my denomination free from all debt.

Mrs. A.—Yes, it will be a glorious day. Not only will the honor of our denomination be saved but when we no longer have to pay out any money on interest we will be able to make great advances in all our work.

Mrs. B.—It will be wonderful. I long to see the day when it shall happen. You know I haven't read this letter yet. I looked to see from whom it came and, when I read that funny ending, I ran over to ask you about it without waiting to read the letter. I imagine our stewardship chairman is telling me all about this debt-paying campaign.

Mrs. A.—Yes, all good stewardship chairmen will work hard to enlist all members of missionary societies in this campaign. That letter is probably asking you to join the Hundred Thousand Club.

Mrs. B.—That is just what I mean to do! I am with our stewardship chairman, with you and with all interested southern Baptists for a debtless denomination by 1945.

(*Mrs. A. and Mrs. B. lead audience in singing "A Debtless Denomination".*)

A DEBTLESS DENOMINATION

Tune: Stand Up, Stand Up for Jesus

O hark, ye southern Baptists,
And heed our rally cry.
O lift your heart's devotion
To God who reigns on high.
Be this our inspiration,
The goal for which we strive—
"Debtless denomination
By 1945".

Remember, all ye people,
The debt of love we owe
To Him who died to save us
Because He loved us so.
Let's pay the debt we owe Him,
Our gratitude to prove,
That all the world may know Him
And share His saving love.

O come, ye loyal Baptists,
And heed God's loving voice.
Through sacrificial giving
Make Heaven and earth rejoice.
May all, as loyal stewards,
Be faithful found and true.
Bring tithes into His storehouse
And bring our offerings too.

Come join our happy chorus,
As hopefully we sing.
To bring a day victorious
Let this glad slogan ring:
Be this our inspiration,
The goal for which we strive—
"Debtless denomination
By 1945".
—Mrs. C. C. Pugh, Ala.
Mrs. C. D. Creasman, Tenn.

QUESTIONS for REVIEW and DISCUSSION

1. Discuss stewardship in relation to God's unchanging plan of redemption.
2. Mention three unchanging elements in stewardship.
3. Discuss the tithe as one of God's fundamental laws.
4. What were God's motives in establishing the tithe?
5. Mention some of the blessings that come to tithers.
6. What would be the yearly tithe of American Christians?
7. What would be the yearly tithe of southern Baptists?
8. Discuss what could be done if all southern Baptists tithed.
9. Discuss the method of tithing.
10. What is included in the larger stewardship?
11. What is the Hundred Thousand Club?
12. How may we aid in the campaign for a debtless denomination by 1945?

REFERENCE MATERIAL

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

The Window of Y.W.A.	—World Comrades
Southern Baptist Home Missions	—The Commission
Southern Baptist Handbook for 1940	Dr. E. P. Alldredge
This World's Goods	Dr. John E. Simpson
Stewardship Applied in Missions	Dr. J. B. Lawrence
The Stewardship of Life	Dr. F. A. Agar
Stewardship in the Life of Women	Helen Kingsbury Wallace

Our Young People

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

The LAST QUARTER of 1940

NINETEEN HUNDRED AND FORTY turns its corner to the last quarter and leaves young people's directors and counselors in every church thinking of all that is yet to be accomplished. The education of young people in stewardship of possessions should be progressing according to the plans suggested for each organization so that a splendid "Church Night of Stewardship" program can be arranged for. Suggestions are found in the W.M.U. Year Book, in the leaflet of plans distributed through state W.M.U. headquarters and in the chapter on stewardship in *The Way of Missionary Education*, as well as in state papers or state W.M.U. materials distributed by stewardship chairman or state young people's leader. With our W.M.U. adding the strength of its emphasis to the plans for paying southwide denominational debts by 1945, we must keep this important matter before our young people. Many of them as individuals should belong to the Hundred Thousand Club or should participate in other plans of the given state for lifting the debts; if they cannot help much as individuals, each can help a little and by the aggregate of all make a real contribution to the relief of debt. W.M.U. young people want to take seriously their share in lifting the burden and removing this handicap on southwide causes. The study of their program material in October number of *World Comrades* and *The Window of Y.W.A.* will make them intelligent in their giving.

Many fascinating new study books have come from the presses in the past few months and our young people must not miss their values. This is the fiftieth anniversary of our mission endeavor in Japan; small and meager as it has been we do want to see what we have done as southern Baptists and the results of our endeavors, though we are condemned at the little we did do. *Playmates in Japan* will help Sunbeams to know that all children love to play and want to play without hindrance and blight of hate and war. *Strong Hearts in Japan* and *Mrs. Maynard's House* will show Junior R.A.'s and G.A.'s and Intermediate R.A.'s and G.A.'s the life and yearnings of Japan's boys and girls, while for Y.W.A.'s *Japanese Youth Faces Life* is the revealing book. It is timely to study about Japan, endeavoring not to let our shame of her militarism become hatred which sears our own thought and emotions. There are new books on China also and the series on Europe, so that in all directions we can keep a Christian background and not become lost in the hysteria of war psychology, forgetting the power of love. In teaching mission study classes do not be content to have the teacher have only one book, let her by all means know more than the text which should be in the hands of the boys and girls also. In studying the Japan books let each teacher read them all; use available books of travel and pictures, curios, costumes, adding the touches of reality which vitalize one's study into life-changing effort—not merely another study course taken.

Checking up on the Standard of Excellence will show other places where your work can be improved and carried out to a fine completion. Personal service is everywhere waiting to be done to reveal the Christ-spirit to our neighbors and in our communities, so do not let these opportunities pass by unheeded. Let us carry the emphasis on personal evangelism into all our witnessing, being assured that young people can win other young people to Christ if they really feel responsibility for doing so. Such responsibility is the logical and natural reaction of mission knowledge, so W.M.U. young people should be earnest soul-winners.

November will bring R.A. Focus Week; and December, the Week of Prayer for Foreign Missions with Lottie Moon Christmas Offering. So we look forward to these major seasons as we carry the work of this last quarter to successful conclusion.

College Y.W.A.

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

THIS FALL at COLLEGE

COLLEGE life will have a strange sense of strain this fall as young people watch war news and its frantic reactions on American life: so our Ann Hasseltine Y.W.A.'s must be fostered with diligence lest our young women forget the desperate importance of missions, the conquering power of love which out-lasts and over-weighs hate. Every Woman's Missionary Society in any college town will need to be unusually alert in helping promote the Ann Hasseltine or College Y.W.A. Similarly nurses in hospitals must be wondering what the picture will hold for them with their skill of ministry to the wounded, sick and dying and they will need the steadying gracious influence of Grace McBride Y.W.A.

It is not easy to foster these two specialized phases of Y.W.A. but it is strategically important. Let the women of the society appoint a college or hospital co-chairman to work with the faculty member chosen by the young women as counselor. This co-counselor, knowing the town people and the local situation, will be invaluable to the auxiliary. She will help to arrange for college mothers for each Baptist girl in college or hospital so that in that one girl, away from home, still some one woman's heart is especially interested. To that woman's home she will be invited for Sunday dinner, for Sunday supper; she will feel free to go to make candy or bake a cake or play the piano or sit in a homey atmosphere and read a magazine as if she were at home. It will be a veritable haven for her and will quiet and steady her nerves and help her keep her thinking straight about the values of homes—homes broken in pitiable fashion by bombs and shells or homes in safety because effort is made to treasure the fundamentals of life at its best and highest.

Many college or hospital Y.W.A.'s like to meet at least once a month in homes. This can be done by circles so that the size of the group will not be prohibitive. W.M.S. will plan wisely for cars to take girls, whose schedules are crowded, to the homes if they are beyond a few moments' walking distance. Very light refreshments may be served if desired, just enough for hospitality but not for real food which is usually unnecessary.

Mission study chairman of the local W.M.S. can be of great assistance in helping with mission study plans. The state W.M.U. young people's secretary will aid the college or hospital in securing a teacher but perhaps a local School of Missions is to bring a missionary to the church; if so, the college or hospital can share in the blessing of her presence either as speaker at chapel or as teacher of a special class at the institution or by the girls coming to the church. Work together on such important phases of Y.W.A. activity.

Personal service chairman can also help the girls to know what they can do that will really witness for Christ in a worthy way so that planning together will be valiant service here also. These young women can be used in the "Church Night of Stewardship" program, also bringing their contribution of personal experience as tithers or gracious understanding of God's plan for financing His Kingdom.

With Kingdom progress so tangled these dreadful days of war and confusion, let your society miss no chance to help Y.W.A.'s keep their ideals high, their faith undimmed and their hope unwavering. Remember that "the righteousness of God through faith in Jesus Christ" is never defeated.

HE PASSED MY WAY

A LAME man through the dusty street
Half dragged himself, half crept,
But Jesus passed his way and, lo,
The lame man ran and leapt.

A groping hand plead for an aim,
The sightless eyes implored,
But tender fingers touched his eyes;
The blind man saw his Lord.

And one, who wore a shroud and slept
Where naught the stillness broke,
Responding to His gentle voice
Breathed deep and then awoke.

The Master passed your way and mine
The bread of life to give.
Oh, let us haste to pass it on,
That starving ones may live!

—Irene Morgan Phillips, N. C.

In a world of hate and horror

Look through a window of love and light—

The WINDOW of Y.W.A.

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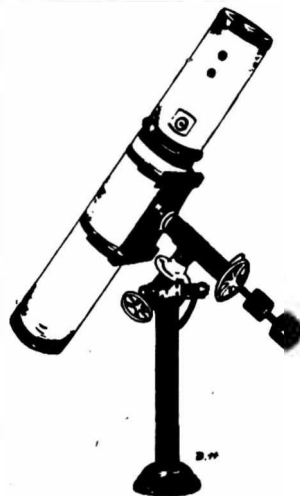


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enables its host of subscribers to see close up and also far off mission facts, serving like a microscope and like a telescope too. No W.M.S. member can afford to miss this twofold help. Likewise is it true that every W.M.S. member can afford to have it, since the price is only 50c a year from

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Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

STEWARDSHIP—of GLAD TIDINGS—of PRAYER—of LIFE—of POSSESSIONS

From *World Dominion* we have this story: One conducting the noonday prayers at Midway Conference Center in London quoted the following passage from the Psalms: "They that led us captive required of us a song; . . . saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" Commenting upon it he said: "We might well echo the thought of the Israelites. How could they sing? How shall we sing in times like these?" They didn't, they couldn't; but quoting the words of a friend on this same passage—"But, supposing they had tried!"—he urged that all dwell upon God's great love so that even under such terrible circumstances His true children in their songs and in their lives might try to radiate the joy of Heaven. "For those who 'dwell in the secret place of the Most High', there is a song, the song of the redeemed!", said he.

—o—

Paul and Silas sang songs of praise in the jail at Philippi. God heard and souls were saved. Suppose the "red" soldier in prison in Finland who was to die at dawn had not tried even in the midst of tauntings and curses to sing the song he had recently heard the Salvation Army sing and which had led him to Christ? If he had not, the taunts of the guards and the cries and curses of the prisoners might not have given way that night to prayers and spiritual conversations and he and six of his companions might not have been able to march to their execution the next morning singing the song he had sung—"Safe in the Arms of Jesus"—while those who had stood guard lifted their hearts in silent prayer.

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The following message has been sent by the Eskimos of Labrador to the King of England: "The Eskimos desire to inform the King that their poverty makes impossible any material contribution to the war. But we can help with our prayers; and that help will be offered daily". Faithful in their stewardship of prayer, a "mighty means of usefulness!"

George F. Dempster, who nearly a quarter of a century ago inaugurated and developed a Christian organization of seafaring disciples,

says there have been enrolled during the years some twenty thousand of about 35 nationalities and that he has known a whole ship's company brought to know Jesus as the result of the faithfulness of one member of the crew. In his "Epic of the Sea" he says: "When we were hastening to fit up the ships for that great evacuation of our men from Flanders—and were busy striving to find the crews for the 'thousand and one' odd ships of all sizes, shapes and conditions—there was one, typical of so many like himself, who quietly said: 'Yes, I'll go. They must be saved somehow and, because Someone died to save me, I'm in on this job. Pray for us!'".

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"The consecration of money", said one speaker at the Northern Baptist Convention, "is an essential sign of a surrendered life. From *Missions* we learn that, when the Foreign Mission Board of the Church of Scotland decided to make a drastic reduction in its work on the fields because of decreasing contributions and a huge debt, special gifts immediately began to come in notwithstanding the fact that Scotland was at war. There was one gift of \$50,000. It is estimated that the total gifts will amount to \$150,000 and so the work can go on unimpaired. American Lutherans have assumed full responsibility for all Lutheran enterprises in the world, except those of Sweden which still receives sums from local agencies. The sum total required will be \$500,000 annually.

Said Foch to Joffre: "My left is shaken, my center is retreating, my right is routed: I shall attack". Says the London Missionary Society: "Our deficit is now £10,365, and money is scarce. We will reinforce the Free Church of Finland in north India, the Paris Missionary Society in Madagascar, the Berlin Missionary Society in Africa and our work in west China. Four men shall go. We defy the deficit and will spend an extra £1,300".—*World Dominion*

WOMAN'S MISSIONARY UNION, AUXILIARY to SOUTHERN BAPTIST CONVENTION

SECOND QUARTERLY REPORT—April 1 to July 1, 1940

Compiled by W.M.U. Treasurer

States	Reported by Treasurers as Having Been Contributed by W.M.U. Members						Received by W.M.U. Treasurer			TOTAL
	Debt Paying Campaign	Foreign Missions	Home Missions	Ministerial Relief	Christian Education	State Missions S.B.C. Program	W.M.U. Training School		Special Gifts	
							State Appt. Tr. School	Scholarship Fund		
Ala.	\$ 2,824.61	\$ 3,612.09	\$ 3,888.83	\$ 624.11	\$ 5,622.43	\$ 7,446.81	\$ 300.00	\$	\$ 1,816.11	\$ 26,134.00
Ariz.	45.00	40.93	55.42	6.98	17.14	344.74			137.98	657.10
Ark.	774.56	1,102.55	5,027.45	253.93	2,970.80	6,745.80	226.50		1,295.46	18,597.05
D.C.			504.80							504.80
Fla.	2,124.94	4,046.08	5,170.47	634.11	2,958.14	6,395.49	124.98	150.00	64.12	21,668.93
Ga.	4,596.78	2,283.20	2,227.28	26.00	32.20	35,018.65	681.45		3,270.09	48,135.65
Ill.	340.92	271.02	557.57	466.30	221.93	5,444.60	61.78		394.35	7,760.37
Ky.	2,513.09	6,873.95	9,164.51	1,314.06	4,281.37	13,114.98	197.41	496.81	195.69	38,171.87
La.	1,815.89	1,316.51	614.33	184.31	1,559.32	6,857.65			4.00	12,351.81
Md.		1,092.16	460.06	190.91	258.66	2,354.35			20.35	4,456.49
Miss.	799.04	1,895.80	9,245.32	240.45	10,848.84	6,665.62	350.00		1,131.38	22,312.54
Mo.	1,480.09	2,732.75	5,117.81	497.42	3,325.79	7,153.79	390.00		479.49	21,177.14
N.M.	80.00	13.27	240.46			1,563.98	5.65		173.27	2,076.61
N.C.	3,629.93	7,477.30	3,873.74	1,415.13	17,994.70	12,968.56			2,750.00	50,109.36
Okl.	965.75	2,067.50	4,299.19	204.25	1,965.74	6,219.00	1,200.00		5,434.00	22,355.43
S.C.	530.20	7,350.61	8,032.64	1,301.07	941.76	17,604.34	700.00	100.00	911.89	37,481.51
Tenn.	3,241.56	7,071.76	4,805.37	1,456.58	7,836.49	9,654.23	800.00	600.00	96.00	35,561.00
Tex.	3,313.60	10,218.54	6,512.77	1,695.10	10,698.78	57,421.78			121.80	98,982.37
Va.	277.98	15,341.90	9,269.03	2,460.47	12,366.94	21,093.76	500.00		1,961.91	63,301.99
Miss.									*1,746.20	1,746.20
TOTALS	\$29,462.94	\$75,018.51	\$79,067.05	\$13,001.18	\$84,036.83	\$224,068.13	\$5,538.77	\$1,346.81	\$22,004.18	\$533,544.40

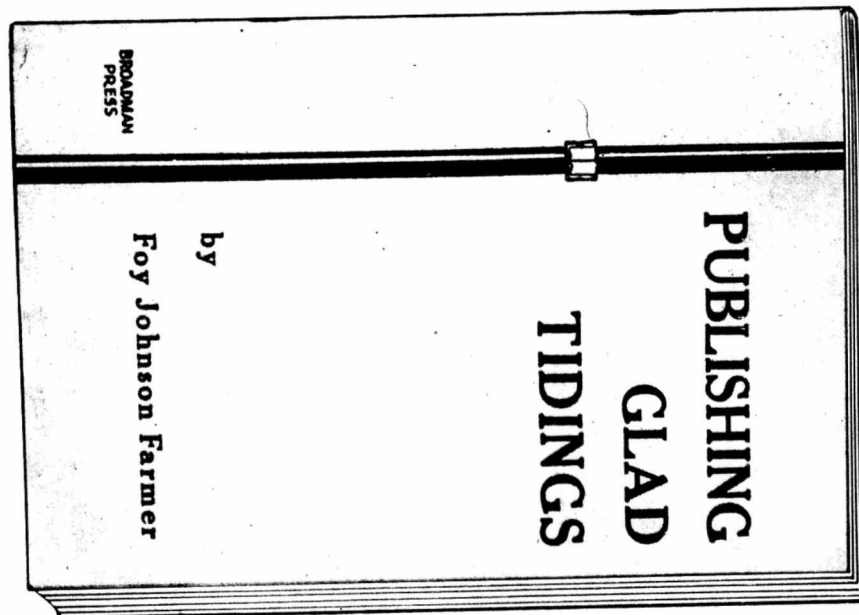
Value of Boxes \$11,000.72

*This item includes the \$1127.50 offering at annual meeting in Baltimore for Chinese Relief, also \$618.79 offering at Y.W.A. Ridgerrest Camp for Chinese Relief and the British Emergency Fund

†This item includes \$21,033.23 gifts to the McClure Memorial Building Fund of the W.M.U. Training School.

Royal Service

MEMORIAL DEPARTMENT
FALLAGE GREENE



THE book as herewith announced is issued primarily for study in preparation for the *December Week of Prayer for Foreign Missions*. Each Woman's Missionary Society and each Y.W.A. organization is furnished one free copy for its study leader; other necessary copies are to be purchased promptly, please, from State Baptist Bookstore; the price per copy is 25c. A review and suggestions for the teaching of the book are given on pages 17-19 of this magazine.

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