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Royal Service

the TRAIL of SEED

by Una Roberts Lawrence



THE book as herewith announced is issued primarily for study in preparation for the *March Week of Prayer for Home Missions*. Each Woman's Missionary Society and each Y.W.A. organization are 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 8-10 of this magazine.

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FEBRUARY, 1941

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Royal Service

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SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program FEBRUARY—An Urgent Gospel, Free or Bound?

| | |
|--|----|
| Declaring the Dividend | 3c |
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Editorial

S.B.C. CALENDAR of DENOMINATIONAL ACTIVITIES

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

SOME years a committee of the Southern Baptist Convention has sought to work out a calendar of activities so that the varied interests of the denomination shall receive proper recognition and its various agencies be recognized in their distinctive functions in denominational life. At the recent meeting of this committee the appended calendar was worked out and was adopted (Dec. 11) by the S.B.C. Executive Committee. It will be noted that it has quarterly emphasis so far as this is possible and recognizes the activities of the various agencies in their given months. The committee hopes that this well set up program will serve to avoid overlapping meetings as well as to assure adequate presentation of the institutions and the whole missionary program.

W.M.U. members will observe that certain items will require their special attention. The *Weeks of Prayer* and their attendant offerings must have first place in their respective periods; no other church activity should interfere with these vastly important weeks. April offers opportunity for emphasis upon *W.M.U. literature* and for adding to church libraries missionary biographies and other books with a missionary message. May provides for all-church recognition of *W.M.U. auxiliaries* and for enlistment in them. July is "Camp Month" when everything else gives way to free young people for attendance upon associational and state camps. September presents the *W.M.U. Training School* which will, in that first month of the 1941-42 term, be opening in its beautiful new building on Lexington Road; this significant event offers special opportunity to present in our churches the service of this great institution to the Kingdom of God.

Obviously it is not possible to include in such a calendar all the promotional activities of any Convention agency. The month-by-month, week-by-week enlistment and training and expression in the field of missions will be carried forward with unremitting zeal by W.M.U. organizations and members. We are "laborers together with God", with each other and with the Southern Baptist Convention to forward the cause of Christian missions.

S.B.C. CALENDAR of DENOMINATIONAL ACTIVITIES for 1941

First Quarter

January and February
For a Debtless Denomination by 1945
Baptist Huddled Thousand Club
Church Schools in Missions

March

W.M.U. Week of Prayer for Home Missions with
Annie Armstrong Offering (March 3-7)
Home and Foreign Mission Day in Sunday School with
Offering
Training Union Study Course

Second Quarter

April

Christian Literature and Church Libraries
Sunday School Training Course

May

Hospital Day on Mothers' Day
W.M.U. Young People's Organizations

June

Christian Education Day

Third Quarter

July

Baptist Bible Institute
W.M.U. Camps

August

Southwestern Baptist Theological Seminary

September

Southern Baptist Theological Seminary
W.M.U. Training School
Training Union Study Course

Fourth Quarter

October

W.M.U. Week of Prayer and State Mission Offering
Baptist Brotherhood Day, October 19
State Mission Day in Sunday School with Offering
Sunday School Training Course

November

State Papers and Missionary Magazines
Orphanage Day on Thanksgiving
Every-Member Canvass Begins

December

W.M.U. Week of Prayer for Foreign Missions with
Little Moon Christmas Offering (Dec. 1-5)
Every-Member Canvass Completed

It is suggested that at least once a year an offering for the Relief and Antiquity Board be taken on a day of observance of the Lord's Supper.

Evangelist's Crusade

WOMEN EFFECTIVE SOUL-WINNERS

By Rev. Ellis L. Carnett, Professor of Music in
Baptist Bible Institute, New Orleans, La.

EVER since the angel told the women at the empty tomb on that early resurrection morning (*Mark 16:7b*) to "go tell", they have been telling the story of Christ who saves. They are to go. Certainly in all of Christ's admonitions to spread the Gospel there is the "Go". The Great Commission is a going command and expectation. And then, of course, the going would avail nothing if we did not have something to tell and tell it. So we are to equip ourselves to be ready to tell the message if nothing else but a personal testimony of what Jesus has done for us.

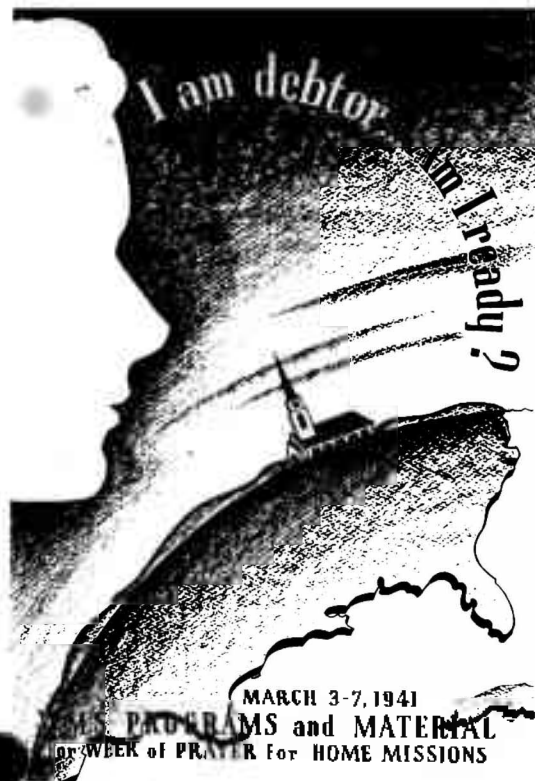
Much Prayer Needed—This is something we hear a great deal about but it is none the less necessary. We are not just to say prayers but really pray before we attempt to win a soul. Pray that the Holy Spirit will make our hearts right, then lead us to the person to whom we should go and give us the words to say. I was once with a great preacher and heard him tell about a mother who asked him why her boys were not saved in the meeting. To which he replied: "Is the mother as interested as she should be?" It had its effect; and the next morning one fine boy said: "Mother, I heard you pray for me last night; you came to my bed and called my name etc". He was saved as was also the other boy. The mother said she prayed all night. "When Zion travails souls shall be born!" Many have been the experiences where in revival meetings people were not saved until those who preached Christ had spent hours and sometimes nights in prayer.

Go Individually—In a certain meeting there were several men who appeared to be under deep conviction, yet no one seemed able to bring them to an acceptance of the Lord. The suggestion was made that a certain woman, who was doing quite a bit of personal work and who was a very consecrated worker, be asked to try to win these men. It was done, and man after man came to the Lord.

Two by Two—In an experience once in a revival we were meeting for prayer with a group of Y.W.A. girls. The suggestion was made that they organize into a soul-winning band, also that they were to do this work two by two. Night after night these fine young women would go out into the congregation in pairs and there was great joy that filled our hearts as they brought not only young people but middle-aged and older adults to accept Jesus.

Go in Groups—Another very effective way is to go in groups—four, six, eight or more. I remember several meetings where the women did group soul-winning and would go to the homes of unsaved women. They would make these visits in the afternoon when there was plenty of time and freedom. Many were brought to the Lord Jesus Christ by this means.

Women who love Christ and live for the Christ they love can be great soul-winners. They ought to be!



LIST of Causes

INCLUDED in

1941 GOAL

of

\$140,000

for

ANNIE

ARMSTRONG

OFFERING

| | |
|--|-----------|
| General Work | \$ 11,580 |
| Bucy, Miss Wilma (Salary \$1,800, Travel \$600) | \$2,400 |
| Lawrence, Mrs. Una Roberts (Salary \$1,800, Stenographer and Office Expense \$600) | 2,400 |
| Leachman, Miss Emma (Emeritus) | 780 |
| Education of Missionaries' Sons and Daughters (Margaret Fund) | 6,000 |
| Salaries of Missionaries | 75,000 |
| Work among Deaf | 3,000 |
| Italians | 3,420 |
| Jews | 600 |
| Chinese | 2,640 |
| French | 8,780 |
| Dyess Colony | 1,000 |
| Mountains | 5,100 |
| Rescue Missions and Good Will Centers | 8,180 |
| Negroes | 1,080 |
| Spanish-Speaking People | 31,880 |
| Indians | 9,320 |

| | |
|--|-----------|
| Traveling Expenses of Missionaries | 2,360 |
| Beard, Rev. Roe R. | 300 |
| Cammack, Miss Pauline | 180 |
| Gardner, Rev. J. W. | 600 |
| Landon, Rev. C. F. | 500 |
| Martin, Rev. L. W. | 300 |
| Ray, Rev. Percy | 300 |
| Worthington, Rev. A. | 180 |
| Building or Other Equipment and Work | 11,060 |
| Jeannerette, La., for Building | 2,680 |
| Gallup, N. M. | 2,500 |
| Central, N. M. | 2,000 |
| Daily Vacation Bible Schools | 1,000 |
| Equipment for Kindergartens | 2,000 |
| School Building at Pointe au Chien and St. John Island, La. | 880 |
| Work in Cuba | 40,000 |
| GOAL for OFFERING | \$140,000 |

Every W.M.S. is urged to guard against the holding in its church of any study courses or institutes etc. during the Week of Prayer for Home Missions, March 3-7 inclusive.

MISSIONARY PROGRAM TOPICS for 1941

THEME for YEAR: An Urgent Gospel: the World's Dire Need

January—An Urgent Gospel Where We Live
 February—An Urgent Gospel, Free or Bound?
 March—An Urgent Gospel: Need of Homeland
 April—An Urgent Gospel: Challenge to True Discipleship
 May—An Urgent Gospel: to Direct Youth
 June—An Urgent Gospel: Night in Europe
 July—An Urgent Gospel Adequate for the Changing Orient
 August—An Urgent Gospel Demands Trained Heralds
 September—An Urgent Gospel Summons States . . . "to Enlarge . . . to Lengthen . . . to Strengthen"
 October—An Urgent Gospel Answers South America's Question, "How Long Must We Wait?"
 November—An Urgent Gospel: Dispels Heathen Darkness
 December—An Urgent Gospel: Song of Angels, the World's Hope



Book Reviews

Miss Willie Jean Stewart, Tennessee

The TRAIL of SEED: Una Roberts Lawrence, S.B.C. Home Mission Board, 1940; Pages 90; Price 25c

THIS is one of the most genuinely interesting books the Home Mission Board has yet offered for use in preparation for the March Week of Prayer and Annie Armstrong Offering for Home Missions. In it Una Roberts Lawrence surpasses her own previous successes in presenting home missions in forceful, attractive ways. Indeed, the first two chapters, particularly, constitute as brilliant a piece of writing as this reviewer has seen from any southern Baptist writer; she would be sorry for any of our women and Y.W.A. members to miss it.

Chapter one gives a stream-lined, fast-moving, many-faceted series of compelling thumb-nail pictures of America and of southern Baptists in the "roaring twenties" and of the disaster which overtook them in the "thundering thirties". The author has not altogether avoided the temptation to over-simplify the motives and forces operating in this momentous period, yet she has achieved an integrated, crystal-clear, dynamic characterization of this well-remembered time of chaos. It forms a perfect foil for the challenge to faith and the portent of victory with which the chapter ends.

Chapter one thunders to a mighty crescendo, but chapter two gives in quieter mood its moving message of fallow ground and stirrings in the sod, of the emergence of the missionary as the true center of missionary endeavor and of Woman's Missionary Union's faith and prayers. Heroic is the story of missionary sacrifices that the work might

go on; heroic, too, the giving of Woman's Missionary Union in that bleak March of 1933 when its Annie Armstrong Offering, designated for the current support of the missionaries, stayed the flood-tide of S.B.C. home mission disaster and when its faith and prayers prepared the soil for the abundant harvests of the years that followed. It is a saga every southern Baptist child should know.

To say that the remaining chapters are large, biographical is not at all to intimate the treasures they hold for the student with seeing eyes and eager heart. They run the gamut of the Home Board's work, not in bare statistics and dry appraisal but they are clothed in the flesh of men and women who have lived and in some instances died that Jesus might be made known in the homeland. There is the story of two Indian girls, the Be-Gay Sisters out on the Navajo desert, told with the intuition and power that make Mrs. Lawrence unique among story tellers. There are brief intimations of the seed sown in the old soil of city and mountain, among the Negroes, the foreign-born and the Jews. There is feeling tribute to the work mission schools are doing, the kindergarten and the Good Will Center. There is a word of the work on new fields—among the Chinese, in resettlement areas, over the radio. There are the beckonings of new opportunities among the migrants, in military camps, at the new bases in the Caribbean, in Panama. Where better can our women and Y.W.A. members hope to find information and inspiration as they prepare to pray and give during their Week of Prayer for Home Missions? (See also pages 1, 9-10.)

Mission Study

Southwide Chairman: Mrs. Una R. Lawrence, Mo.

Suggestions by Mrs. Wm. McMurry, Tenn., for Teaching

The TRAIL of SEED

(See also pages 1, 8.)

Materials—Read the list of references. Use the sources which are most accessible to you. *American Mirror* by Houlford Luccock (price \$2.50 or see public library) gives a frank picture of "The Thirties." *The Missionaries of the Home Mission Board*, price 25 cents, contains sketches and pictures of the missionaries. Use the map of home missions and the picture-sheet of the home missionaries, as sent to each W.M.S. for observance of the March Week of Prayer. Look for pictures in newspapers and pictorial magazines, as *National Geographic* (see year 1937) and *Life* (migrants), in W.M.U. periodicals and files of *Southern Baptist Home Missions*.

Posters—The book is well outlined. Copy each chapter outline in crayon, colored chalk or ink on brown wrapping paper cut the size of a poster-sheet. Along with this outline display a pictorial chart, one for each session. The following suggestions may be used.

Chapter 1—On poster-board print the following captions and figures:

| Year | Membership | Per Capita Gifts to Missions & Benevolences |
|------|------------|--|
| 1929 | 3,705,876 | \$2.03 |
| 1930 | 3,850,278 | 1.76 |
| 1931 | 3,944,566 | 1.48 |
| 1932 | 4,066,140 | 1.22 |
| 1933 | 4,173,928 | .93 |
| 1934 | 4,277,052 | .96 |
| 1935 | 4,389,417 | 1.05 |

At the bottom print: "S.B.C. Record during the Seven Depression Years"

Chapter 2—At the top of the poster print "1932". Underneath draw a pair of scales with two balance-pans. Label one: "Gifts to All Causes—\$32,618,127", the other, "Southern Baptist Tithe—\$51,040,000". On the opposite side of the poster reproduce the scales. Print "1939" at the top. Label the pans: "Gifts to All Causes—\$37,136,531", "The Tithe—\$115,000,000".

Chapter 3—Mount on poster-board the map of home missions. Color to indicate major fields.

Chapter 4—Outline on poster-board the fields (states) of the missionaries sketched in this chapter. Paste the pictures of the workers in the center of the states. Georgia or Kentucky may be used for Miss Leachman.

Chapter 5—Draw a large globe on poster-board with half of it dark and the other half light blue. Outline faintly on the blue half North and Central America, Panama and Cuba. On the dark half outline Europe. Color the portions of the poster board not included in the circle blue and black respectively. Print on the blue edge the words "Liberty, Peace, Good Will, Opportunity"; on the dark side: "Famine, War, Slavery, Hate". Find a picture of a woman and paste on blue side. Draw in her hand a bag, label "Annie Armstrong Offering". Print at the bottom: "Win the Homeland to Save the World".

Session 1

Follow the text outline: build up causes for the depression to the climax. See text for discussion topics.

Special Assignments: 1. If *American Mirror* is available, call for a report on trends in literature during 1930-40 which reflected the times; 2. Baptist Losses (use chart). The assignments should be made well in advance of the session.

Session II

Challenge the class with Malachi 3:10. Develop outline. Use poster. Discuss 5 in questions for test.

Special Assignment: One story illustrating the loyalty of the missionaries in the crisis.

Session III

Follow text outline to division III. With the map-poster as an aid take the class on a journey to the mission fields. Encourage members to tell something about each field and the missionaries stationed there.

Session IV

See text for discussion topic.

Special Assignments: Stories of five missionaries (Use poster)

Dramatization—Story of Miss Leachman. Scene I: In the Good Will Center of the Training School. Scene II: On the Field. Scene III (Time, 1941): In her Room.

Session V

Challenge the class with the "field" today. Work in as subdivisions, under Roman numeral I, the italicized phrases in that section.

Special Assignment: The importance today of the West Indies and Panama in national defense. With the aid of the poster lead the class to feel the importance of making America Christian.

Concerning AUTHOR of W.M.U. HYMN for 1941

The following personal items were secured from Mrs. Fuller Wright of the University Baptist Church in Baltimore, Md. Sincerest gratitude is herewith expressed to her.

MISS PRISCILLA OWENS taught the "Infant Class" as it was then called in the Union Square Methodist Church of Baltimore. I attended that church and she was my first Sunday school teacher. Then I was in her class in the 4th grade public school. Children loved her dearly, and she loved children. I wish I were an artist and could paint her picture from memory: I shall never forget her—her hair parted in the middle and combed straight down in the plainest way; a little bonnet; and a Paisley shawl. I never saw her with anything but a shawl. Whenever she was seen on the street the children would run to meet her and take her hand. In the classroom we would beg her to tell us a story in the afternoon, and she would sit on the front desk and tell the story as a reward for good behavior and good

work. I cannot remember the stories, but I am quite sure they were Bible stories, for that was the thing in which she was most interested. She was a wonderful character and I shall never forget her.

From time to time I have hoped that I could get a photograph of her but I doubt if Miss Priscilla ever had a picture taken—she would probably have thought it vanity to do so!

The Pratt Library in Baltimore has some of her poems, the library record also showing that she wrote over fifty hymns. Perhaps the one which is now the best known is "Jesus Saves".

There is a memorial window in Union Square M. E. Church for Miss Priscilla. The church secretary was kind enough to show me the clipping from the *Baltimore Sun*, December, 1907.

Three New Books on Fundamentals

Mrs. Una R. Lawrence, Southside Mission Study Chairman

THREE new books in the groups offered for mission study through W. M.S. Courses I and II, known as our W.M.S. courses on fundamentals of missions, emphasize three different but very essential phases of missionary knowledge and practice. Your attention and study of them will yield large good. Order from State Baptist Bookstore.

A required book on Course II is *The Way of Missionary Education* (price 50c), written by our W.M.U. secretary of young people's work, Miss Juliette Mather. If this book which came from the press in 1940 is still unknown to your W.M.S., it is the most important of these new books for you. It is written especially for the women of our societies, not for the young people or even primarily for their leaders, though older young people and leaders will find it absorbingly interesting and practically helpful. It is a book for all our women, to stir every one to intelligent, helpful interest in all our missionary education program, from the littlest Sunbeam to our lovely older Y.W.A. daughters. If you have not had a class in this book, plan for it at the earliest possible time. If you have had a class, plan for another to reach the women who could not attend your other one.

Marking a new emphasis on stewardship through a new point on the W.M.S. Standard of Excellence in 1941, comes a new book on stewardship, written by Dr. J. B. Lawrence—*Stewardship Applied in Missions* (price 35c)—in which he goes directly to the point of the primary purpose of stewardship, the bringing of the Kingdom of God on earth. The first sentence of the book states its theme, "Stewardship is the heart of missions". It is a book suitable for almost any group of older young people or adults, it is easily taught, is concise in its message and is directly to the point in its conclusions. Do not miss this book. Use it as soon as you can and reach your membership as widely as possible. It is an ideal book for use in circle study or any small group.

Surely for such a time as this, Dr. George S. Stewart—teacher in the Scottish Congregational College, Edinburgh—gives us a book on the simplicities of prayer, a book for beginners of all ages in the art of approach to and communion with God. It is very frankly what its name implies—*The Lower Levels of Prayer* (prices: cloth \$1.50, paper 50c)—a study of the simplest laws governing prayer and the simplest possible exercises in learning to pray. You will find strength and help, guidance and deep satisfaction in this book, especially for a time like this, when prayer seems the only recourse in a world gone mad in war. This book leads you into real prayer.



Watchword for Year

**"That Thy Way May Be Known upon Earth
Thy Salvation among All Nations"**

GOD, in Thy mercy hear our plea,
Thou dauntless Prince of Peace;
Grant that men may lay down their arms
And this ruthless slaughter cease.
And grant that men from the end of the world
May come to know the worth
Of life and love, and turn to Thee
That Thy way may be known upon earth.

And Lord, as laborers together
With Thee, the Prince of Peace,
May we toil with zeal and fervor;
May our labors never cease
Till the world resounds with the tidings
Through hill and valley and glen
That Thy way is known upon earth,
Thy salvation among all men!

—Mildred Sherrer Andrews, Fla.

**"No, no, it is not dying
Heaven's citizen to be!"**

ON the first Friday in December Mrs. Orvil W. Reid became a citizen of Heaven. For the past two years she had poured forth her youthful strength as a missionary along with her husband to the people of Mexico. Mr. Reid writes that during the fall she participated in many W.M.S. meetings of the Mexican women and was elected their associational vice-president. Since her departure had to be, it is a sacred coincidence that it took place at the close of the W.M.U. Day of Prayer around the World. Just as the prayers of Christians are ever in the presence of God, so now is the spirit of this devoted young missionary. In their loneliness the young husband and the little son have the tenderest sympathy of southern Baptists.

Hearts on two continents grieve also with Mrs. W. H. Carson of Nigeria because of the passing to Heaven of her father, his departure being almost coincident with that of Mrs. Reid. In devotion to her missionary task and in confidence that her father is now with the Heavenly Father, may Mrs. Carson be comforted. To Mrs. A. R. Gallimore, at home from south China, there came late in November the loss of her father. Also there goes forth tender sympathy to Mrs. A. C. Johnson, for many years the W.M.U. recording secretary: on the first Sunday in December Mr. Johnson went on to his Father's House.

Circle Program

EXPLANATORY NOTE: As set forth in the January issue, this is a new department of the magazine. Its purpose is at least threefold: (1) to furnish distinctive material for the circle's program; (2) to encourage the society to present at its regular monthly missionary meeting the program material as supplied each month in this magazine in line with the month's missionary topic (pages 22-31); (3) to increase greatly the circulation and use of the periodicals of S.B.C. Foreign and Home Mission Boards—*The Commission* and *Southern Baptist Home Missions*. Each circle is urged to make available for its program participants these two monthly magazines as referred to in the following program outline. (See also page 39 of 1941 W.M.U. Year Book.)



CIRCLE PROGRAM TOPIC: STEWARDSHIP

Southern Baptists for a Debtless Denomination

Devotional: The Widow's Mites—*Mark 12:41-44* (See also *The Commission** for devotional thoughts.)

Article by Dr. W. W. Hamilton: Forward, Southern Baptists! (See February issue of *The Commission**)

A Faithful Steward (Select data from February issue of *Southern Baptist Home Missions**)

The Baptist Contribution to the New World Order (See February issue of *The Commission**)

Sacrifices on Home Mission Fields (Select stories from February issue of *Southern Baptist Home Missions**)

Discussion: Reasons for Paying S.B.C. Debts by 1945; State's Participation in This Undertaking; How increase number of tithers in circle?

*Subscribe at 50c a year from Baptist Foreign Mission Board, Richmond, Va.

†Subscribe at 25c a year from Baptist Home Mission Board, Atlanta, Ga.

Training School

Miss Carrie U. Littlejohn, Principal, 331 East Broadway, Louisville, Ky.

The SCHOOL OBSERVES the WEEK of PRAYER

THE first rays of the rising sun penetrating the heavy smoke of downtown Louisville on December 2 found the walls of the Wicker Room lined with girls in prayer as they began the second term at the W.M.U. Training School. That prayer and deep concern were not for themselves but for missionaries at work over the earth. Each morning of the Week of Prayer for Foreign Missions in December a special "Morning Watch Service" was presented, following the suggestions in the Y.W.A. and W.M.S. program material.

An hour of the first three nights of the week was given to study of Mrs. Farmer's book, "Publishing Glad Tidings", each Y.W.A. circle forming a separate class. Miss Pauline Perry of North Carolina, with her splendid Mission Study Committee, directed the study. The girls who taught the classes spent much time in collecting illustrative material on foreign missions to make the study more thorough. The first class presented the fields of preaching and healing through a proposed trip over the foreign fields of southern Baptists. The workers in these phases were presented, their needs discussed and each prayed for by name.

"The Little Red Schoolhouse" came into its own as the fields of teaching and publications were studied in the second session. A gay hair-ribbon of crepe-paper, a pencil and a note-pad for each pupil as she entered prepared the way for making them studious children, learning of Baptist schools and publications. The last class, presenting prayer as a means of "publishing glad tidings", was a candle light service of consecration of the prayer-life to world missions.

For the remainder of the week emphasis centered in mission programs presented by the Y.W.A. in chapel each morning with different circles in charge each day. On Thursday there was an original skit on the ways southern Baptists employ in publishing glad tidings. One of the talented Y.W.A. members sketched a series of lovely wall-sized posters to illustrate the various methods of publishing glad tidings. The skit pictured an informal discussion by the girls in one of their rooms as the art-student showed them her work.

On Friday a pantomime of the women of all the nations at prayer was presented. A cross of white stood before a world upheld by a golden chain of prayer. One by one girls in native costumes of foreign countries came and knelt before the cross. To add meaning to the picture our foreign students knelt with them. As each came, a reader told of the needs in that country and paused for prayer. The closing chapel service presented the star of salvation upheld by the Lottie Moon Christmas Offering. A star of soft light shed its beams on a map of the world as a white robed figure representing the offering stood by, holding a candle. Five girls in white came in turn to light their candles as they told what could be done for the various fields through the offering.

Friday, the Day of Prayer around the World, became a holy day as a chain of prayer continued from eight in the morning to six in the evening. Individuals and groups took fifteen minute periods during the day in their rooms or in the Lottie Moon Prayer-Room, where many workers now on the fields knelt when they were in the Training School.

Reminders during the week were given to each girl with the name of a missionary to pray for during the day. Prayer-cards were placed at each plate in the dining-hall one day; the bulletin-board was a daily reminder.

Continuing into the next week, the play on the life of Lottie Moon—"Her Lengthened Shadow"—was presented by the Y.W.A.'s with thrilling effect preceding the ingathering of the offering in their regular meeting. Truly the week was one of deepening prayer-life and consecration.—Miss Jane Carroll, La.

Margaret Fund

Chairman: Mrs. H. M. Rhodes, Tennessee

PERMANENT WATCHWORD:

Guard that which is committed to thy trust.—1 Tim. 6:20

1941 WATCHWORD:

Wisdom is better than weapons of war.—Eccles. 9:18

THE DEED Woman's Missionary Union is in a worthy "business" as it seeks to "guard" for S.B.C. home and foreign missionaries their dear sons and daughters who are in our colleges and universities, that these Margaret Fund students may "grow in wisdom". Their faithful parents, many of whom are in far-away lands, have committed them to the Lord and to our care as to interested friends. May we always be faithful in praying for these Margaret Fund students and whenever possible may we minister to their needs. One such uniform method is provided through the "Burney Gifts" which are to be forwarded, according to your state plan, to the W.M.U. treasurer (Mrs. W. J. Cox) for occasional distribution among all the Margaret Fund students. In this way a uniform gift was sent each Margaret Fund student at Christmas, even as each of them was similarly remembered last fall upon entering college. Every society will do well to contribute according to its state plan to the "Burney Gifts".

Also we would remind the students that now is the time to renew their requests for a Margaret Fund scholarship for the next scholastic year, even as it is now time for the missionary parents of prospective students to make applications on behalf of new Margaret Fund students. All such renewals and new applications are to be sent immediately, please, to the chairman—Mrs. H. M. Rhodes, 269 Kenilworth Place, Memphis, Tennessee.

The following requirements are published from "Standard Requirements" explaining for whom Margaret Fund scholarships are provided. The full list of requirements will be mailed upon request from S.B.C. missionary parents.

Applicant for a Margaret Fund scholarship must be:

- (1) Son or daughter of a regular missionary of Foreign Mission Board, S.B.C., in active service, receiving the regular missionary salary, or of a former missionary who has served on foreign field at least one term, who was retired on account of ill health incurred in active service on the field and whose health continues to be so seriously impaired as to limit greatly his earning capacity in this country; or one who at death was serving under the Foreign Mission Board, S.B.C.
- (2) Son or daughter of a regular missionary in active service under the Home Mission Board, S.B.C., receiving the regular missionary salary, or who has served at least six years as a regular S.B.C. missionary and who was retired on account of ill health incurred in active service and whose health continues to be so seriously impaired as to greatly limit his earning capacity in this country; or one who at death was serving under the Home Mission Board, S.B.C.
- (3) Son or daughter of those, who served twenty years or more as regular missionaries under S.B.C. Foreign Mission Board or under S.B.C. Home Mission Board, shall be eligible to become a beneficiary of the Margaret Fund.

(Concluded on Page 32)

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 1941.

TOPIC: An Urgent Gospel, Free or Bound?

WHAT amazing words of grace
Are in the Gospel found!
Suited to every sinner's case
Who hears the joyful sound.

COME, then, with all your wants and wounds;
Your every burden bring;
Here love, unchanging love abounds,
A deep, celestial spring.

—Samuel May

"Except Ye Be Converted"

1st Day—Matt. 18:1-5; *Isa.* 28:5-10
2nd Day—John 3:1-12; *Ezek.* 3:16-21
3rd Day—John 3:13-21; *Deut.* 8:11-18
4th Day—*Psa.* 19:1-14; *Luke* 16:10-13
5th Day—*Psa.* 51:1-13; *Luke* 16:14-17
6th Day—Acts 8:19-21; *Luke* 16:19-23
7th Day—*Jas.* 5:19, 20; *1 Tim.* 6:6-10

"He is able also to save".

8th Day—*Hab.* 7:25; *Luke* 12:13-15
9th Day—Matt. 1:21; *1 Cor.* 9:6-12
10th Day—Matt. 18:17; *Luke* 17:1-4
11th Day—Acts 16:16-33; *Matt.* 18:21, 22
12th Day—Acts 4:12; *Luke* 23:33-38
13th Day—Rom. 1:16; *Luke* 17:11-19
14th Day—Rom. 10:4-11; *Eph.* 5:18-21

"The Grace of God That Bringeth Salvation"

15th Day—Tit. 2:11-16; *Matt.* 11:25-27
16th Day—*Eph.* 3:1-12; *Psa.* 117:1, 2
17th Day—*Eph.* 3:13-21; *Luke* 18:1-8
18th Day—*Eph.* 4:4-7, 29-32; *Luke* 18:9-14
19th Day—*Eph.* 5:1-10; *Mark* 7:24-30
20th Day—John 1:1-9; *Matt.* 8:5-13
21st Day—John 1:10-17; *Mark* 9:20-27

"God hath given to us eternal life".

22nd Day—1 John 2:1-6, 25; *Matt.* 21:12-16
23rd Day—1 John 5:10-15; *Luke* 11:1-4
24th Day—Matt. 19:16-26; *Luke* 19:37-40
25th Day—Matt. 20:1-16; *Luke* 19:41-44
26th Day—John 3:36; *Luke* 19:45-48
27th Day—John 4:1-30; *Luke* 20:1-8
28th Day—John 5:24; *Phil.* 2:9-11

"Pray Ye"

Giving thanks for God's goodness to our country
Intercede that our country will accept the warning
of Scripture that "righteousness exalteth a nation but
that sin is a reproach to any people".

Pray that W.M.S. and Y.W.A. members will faithfully
use the preparatory study book—"The Trail of
Seed"—in anticipation of the Week of Prayer for
Home Missions, March 3-7 inclusive. (See pages 8-10.)

Ask that every W.M.U. member be eager to contribute
as generously as possible to the Annie Armstrong
Offering, helping the goal of \$140,000 to be far
exceeded. (See pages 1, 6-10.)

Intercede for a deepening of the spiritual life of
W.M.U. members through their soul-winning efforts in Baptist Evangelistic
Crusade. (See page 5.)

Plead through the Prince of Peace for world-wide peace.

Quotations in this magazine, from the American Standard Edition of the Revised Bible, copyrighted by the
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Calendar of Prayer February, 1941

Prepared by Mrs. W. C. Henderson, Arizona

WHERE are the kings and empires now, of old that went and came?
But, Lord, Thy church is praying yet, a thousand years the same.
We mark her goodly battlements, her foundations strong;
We hear, within, the solemn voice of her unending song.
Far not like kingdoms of the world Thy holy church, O God!
Tho' earthquake shocks are threatening her and tempests are abroad,
Unshaken as eternal hills, immovable she stands—
A mountain that shall fill the earth, a house not made with hands!

—A. Cleveland Coxe

1—SATURDAY

Dr. and Mrs. N. A. Bryan (Frances Al-
ison), Miss Lucy Wright, medical work-
ers, Hwanghsien, China; also John N. and
Ann Bryan, Margaret Fund students
Show forth the excellencies of Him who
called you out of darkness into His marvel-
ous light.—1 Pet. 1:9

2—SUNDAY

Mrs. S. L. Ginsburg (Emma Morton),
Mrs. L. M. Reno (Alice Wymer), emer-
itus missionaries from Brazil
How precious also are Thy thoughts unto
me, O God, how great is the sum of them!
—Psa. 139:17

3—MONDAY

Dr. J. B. Lawrence, executive secretary of
Home Mission Board, and all secretaries
associated with him
Let the Word of Christ dwell in you
richly in all wisdom.—Col. 3:16

4—TUESDAY

Misses M. C. and E. E. Fenderson.
Kate Ellen Gruver, evangelistic-educational
workers, Jerusalem, Palestine
They, even the house of Israel, are My
people, saith the Lord God.
—Ezek. 34:30

5—WEDNESDAY

Rev. F. C. Bell, superintendent, Professor
and Mrs. I. E. Gonzales (Gregoria Gar-
cia), educational workers, Mexican Baptist
Institute, Bastrop, Texas; also Dorothy
Bell, Margaret Fund student
Cause me to hear Thy lovingkindness in
the morning, for in Thee do I trust.
—Psa. 143:8

6—THURSDAY

Rev. and Mrs. J. C. Quarles (Helen Tay-
lor), evangelistic workers, Miss Vada Wal-
dron, educational worker, Godoy Cruz, Ar-
gentina

The earth shall be filled with the knowl-
edge of the glory of the Lord.—Hab. 2:14

7—FRIDAY

Woman's Missionary Union magazines:
Royal Service, The Window of Y.W.A.
and World Comrades; their editors and as-
sociate editors
The heart of him that hath understanding
seeketh knowledge.—Prov. 15:14

8—SATURDAY

Rev. and Mrs. P. E. White (Marilyn
Norman), evangelistic workers, Miss
Oliver Riddell, educational worker, Kweibek,
China
He that hath pity upon the poor lendeth
to the Lord.—Prov. 19:17

9—SUNDAY

Dr. and Mrs. D. H. LeSueur (Alice Rob-
erts), Dr. G. H. Lacy, emeritus missiona-
ries from Mexico; also Robert W. Lacy,
Margaret Fund student
Blessed are the pure in heart for they
shall see God.—Matt. 5:8

10—MONDAY

Rev. and Mrs. A. S. Patterson (Irene
Griswold), Miss Elma Elson, evangelistic-
educational workers, Shaki, Nigeria; also
Charlotte Patterson, Margaret Fund stu-
dent
In the Lord Jehovah is everlasting
strength.—Isa. 26:4

11—TUESDAY

Woman's Missionary Union Training
School, Miss Carrie U. Littlejohn, princi-
pal, the Board, faculty and students
Follow after righteousness, godliness, faith,
love, patience, meekness.—1 Tim. 6:11

12—WEDNESDAY

Rev. and Mrs. R. Fraguela (Palmira Pena),
Placetas, Rev. and Mrs. A. Martinez (Te-
resa Alba), Cardenas, Cuba, evangelistic
workers; also Esther and Israel Fraguela,
Esther and Maria Martinez, Margaret Fund
students

It is better to trust in the Lord than to
put confidence in man.—Psa. 118:8

13—THURSDAY

Rev. and Mrs. O. P. Madden (Eliza
Roe), evangelistic-educational workers,
Bello Horizonte, Brazil; also John Ray
and Daniel Madden, and John Shepard
(son of former missionaries to Brazil),
Margaret Fund students
We are ambassadors for Christ.
—11 Cor. 5:20

Calendar of Prayer for February

14—FRIDAY

Rev. and Mrs. S. Lincoln, Chillicothe, Rev. S. Kent, Perkins, Okla., evangelistic workers among Indians
Thou shalt remember the Lord thy God.
—Deut. 8:18

15—SATURDAY

Rev. and Mrs. P. W. Hamlett (*Little Spainsburg*), Rev. and Mrs. J. E. Jackson (*Miss Garrett*), evangelistic workers, Wusih, China; also Peter Hamlett, Margaret Fund student
We have thought of Thy lovingkindness, O God.—Psa. 48:9

16—SUNDAY

Dr. T. W. Ayers, Dr. John Lake, Dr. and Mrs. R. T. Bryan (*Hamie Salles*), emeritus missionaries from China
Hilberto hath the Lord helped us.
—1 Sam. 7:12

17—MONDAY

The Margaret Fund, Mrs. H. M. Rhodes, chairman, also state chairmen
He hath made His wonderful works to be remembered.—Psa. 111:4

18—TUESDAY

Dr. and Mrs. C. W. Stumph (*Delio Seville*), Albuquerque, Rev. and Mrs. S. Jojola, Isleta, New Mexico, evangelistic workers among Indians
Let brotherly love continue.—Heb. 13:1

19—WEDNESDAY

Rev. and Mrs. J. H. Wiley (*Elizabeth Ellison*), Rev. and Mrs. J. H. Ware (*Mary Long*), educational workers, Shanghai, China; also Louise Wiley, Margaret Fund student
Cast thy burden upon the Lord and He shall sustain thee.—Psa. 55:22

20—THURSDAY

Rev. and Mrs. H. Smith (*Alice Bagby*), evangelistic workers, Porto Alegre, Brazil; Rev. and Mrs. A. I. Bagby (*Thelma Frank*), evangelistic-educational workers, Pelotas, Brazil
The Lord hath set apart him that is godly for Himself.—Psa. 4:3

21—FRIDAY

Mrs. H. R. Moseley (*Etna Olliphant*), Miss Mildred Matthews, evangelistic workers, Miss Eva Smith, educational worker, Miss Edelmira Robinson, publication worker, Havana, Cuba
The just shall live by faith.—Gal. 3:11

22—SATURDAY

Rev. and Mrs. R. E. L. Mewshaw (*Dell Spencer*), medical-evangelistic workers, Rev. and Mrs. J. A. Herring (*Nan Trammell*), evangelistic workers, Kwellin, China; also Mary Helen Mewshaw, Margaret Fund student
Let us draw near with a true heart, in full assurance of faith.—Heb. 10:22

23—SUNDAY

Rev. and Mrs. E. M. Bontick (*Neil Lawrence*), Dr. and Mrs. P. S. Evans (*Mary Leaning*), emeritus missionaries from China
Thou shalt rejoice in every good thing which the Lord thy God hath given unto thee.—Deut. 26:11

24—MONDAY

That the Baptist Hundred Thousand Club may be joyfully supported by Woman's Missionary Union
I will pay my vows unto the Lord now, in the presence of all His people.
—Psa. 116:14

25—TUESDAY

Dr. and Mrs. J. E. Davis (*Mary Gamble*), publication workers, Rev. and Mrs. J. H. Benson, administrative workers, El Paso, Texas
Commit thy works unto the Lord and thy thoughts shall be established.
—Prov. 16:3

26—WEDNESDAY

Rev. and Mrs. A. R. Saenz (*Herlinda Migim*), Brownsville, Rev. and Mrs. D. Ruiz (*Augusta Flores*), San Angelo, Texas, evangelistic workers among Mexicans; also Herbert Ruiz, Margaret Fund student
Go ye therefore and make disciples.
—Matt. 28:19

27—THURSDAY

Rev. and Mrs. A. Pucciarelli (*Mary Du-pre*), Miss Bertha Wallis, evangelistic workers among Italians, Birmingham, Alabama; also Maryona Pucciarelli, Margaret Fund student
He is the propitiation for our sins.
—1 John 2:2

28—FRIDAY

Faithful preparation for the Week of Prayer for Home Missions and Annie Armstrong Offering
Seek the Lord and His strength, seek His face continually.—1 Chron. 16:11

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

Bible Study

Ells Broadus Robertson, Kentucky

SOME PSALMS for TODAY

PSALM 34:1-10—RADIANT JOY

DR. HUTTON of London said at Montreat: "I wonder if there are any proper Presbyterian children here? A proper Presbyterian child in Scotland is one that knows at least half the Psalms by heart in both the Bible words and the paraphrases. For myself, thanks to a 'gude' grandmother I can say that I have them all!" Our psalm today is one that might well be a child's treasure of memory. It is an acrostic in Hebrew, going straight down the alphabet. There is a thrill in it, from the sense of deliverance; and joy, gratitude, security, fellowship and a longing to share with others blossom out of the great experience. A lecturer at Blue Ridge quoted verse 5, as expressing what the prophets did for Israel: "They gave a radiant vision of God—They looked unto Him and were radiant" (A.V., *lightened*). It is one of the loveliest changes in the American Standard Version; and it now speaks from the headstone at the grave of a young girl to whom the word *radiant* seemed to belong.

David, for all his troubles, was a jubilant young servant of God: "Oh, magnify the Lord with me, and let us exalt His name together!" How characteristic of him, in those years when he slew Goliath and played on his harp for Saul, and loved Jonathan while he fled from his jealous father, and put his whole trust in God. Nor does he think he is the only one: "Oh taste and see that Jehovah is good. Blessed is the man that taketh refuge in him". In verses 4-7 each personal testimony is reflected in a general joyful experience, 4 and 5 making such a pair, and 6 and 7. In the first, deliverance is from trouble anticipated, and fear is changed to radiant trust. So Isaiah says: "Arise, shine, for thy light is come . . . Then shalt thou see and be radiant" (60:1, 5). The prophet sees far down the shining road to the Messiah Himself. In the second pair of verses calamity has really come, but deliverance has come too, and the hosts of God "encamping round about" remind us of Elisha's saying to his servant, "They that be with us are more than they that be with them" (II Kings 6:14-17). And long before Elisha's time or David's time, Joshua facing Jericho was met by One who came "as prince of the host of Jehovah", and that place was holy ground (Josh. 5:13-15).

These happy experiences are the justification of verse 3, "Oh magnify the Lord with me", and now they give a warmer tone to the verses which follow: not only taste and see His goodness and the blessing of His protection, but believe that "there is no want to them that fear Him", repeating, "They that seek the Lord shall not want any good thing". So speaks the shepherd in his psalm: "I shall not want". So speaks the Good Shepherd: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you".



Business Women's Circles

Prepared by Miss Helen Meredith, Georgia
Student in Missionary Education Course I
W.M.U. Training School, Louisville, Ky.

Preparation: As invitations use postal cards with time and place of meeting on them and an urgent message to attend. The topic for the month—"An Urgent Gospel, Free or Bound?"—indicates the spirit which should pervade this program. From the very beginning and in its very nature and message the Gospel is urgent. Let its meaning be emphasized, the necessity for sharing it made plain, the awful significance of its state of imprisonment brought to each heart. This may be done from the standpoint of scriptural ground, from study of sins which lie at the bottom of the situation, by presentation of practical ideas such as the Hundred Thousand Club for considering the lifting of the debt as the "Father's Business". Let the program be an occasion of inspiration for deeper consecration as great truths are brought out which will result in resolutions to be zealous in doing definite things to free the Gospel of all hindrances to its propagation.

Suggestions for Poster: At the top of a large white cardboard sheet print the following:

God's Gifts Enslaved
God's Blessings Unreleased

Under this draw, on the left side, ten packages on which are printed the following things as gifts: Salvation, Service, Spiritual Growth, Peace, Joy, Power, Love, Beauty, Life in Abundance, Hope. Have debt and covetousness represented by chains or bonds drawn around them.

Opposite this print: "Millions of Unreached Souls". If possible have figures with outstretched arms reaching for the gifts. At the bottom print these words: "Will the shackles be broken by 1945?"

Program Outline:

1. **Introduction:** While the pianist softly plays "I Gave My Life for Thee", the leader may read Malachi 3:8-10.
2. **Bible Study:** Psalm 34:1-10 (Page 19)
3. **Prayer** that the joy that comes from living for Jesus may find expression in efforts for salvation among all nations
4. **Hymn:** "We're Marching to Zion"
5. **Discussion of Debt and the Gospel**—a Summary of "The Gospel Bound by Debt" (Page 22) and the "Parable of the Dollar That Was Wasted" (Page 23)
6. **Discussion of Covetousness and the Gospel**—Using "The Gospel Bound by Covetousness" (Page 24)
7. **Hymn:** "Trust, Try and Prove Me"
8. **Discussion of Ways of Unshackling the Gospel**—Using a Summary of "Tithes Break the Bonds" and "Breaking the Bonds of Debt" (Pages 26, 27)
9. **Conclusion** by Leader (She may tell how to keep the Gospel free, reading the last five statements in "An Unbound Gospel Tomorrow", page 29.)
10. **Prayer** that we may be a debtless denomination by 1945 and remove all that hinders the spread of the Gospel

Program Plans

Prepared by Miss Margaret Kader, Florida
Student in Missionary Education Course II
W.M.U. Training School, Louisville, Ky.

Publicity: Announce the topic through the church bulletin. Fix a poster of a Bible bound by two cords: one marked "Debt"; the other marked "Covetousness". Underneath print: "Let's break these bonds. Set the Gospel free". Place..... Date..... Time.....

Preparation: It would be effective to have the program outline on the blackboard, on poster or on individual cards. If program is presented before February 14, use hearts on individual programs, putting in the center a sticker of Christ (Baptist Bookstore, 50 for 15c). Beneath print these words: "Christ wants His portrait in every true disciple's heart". After February 14, use silhouette of George Washington. On the program print: "Your estimate of Christ, the greatest person earth has ever known, reflects itself in your character". On the reverse side in both cases the bare outline of the program should be given.

Specific Plans for Presentation:

The pantomime at the close of the program material (pages 30-31) would be effective if used in connection with the last part. Y.W.A.'s or G.A.'s might well present it. However, a simpler presentation of the truth would be to have the one who gives the talk on "Debt" to bind a Bible with a streamer marked "Debt", and the one who makes the talk on "Covetousness" to bind the Bible with a like streamer labeled "Covetousness". Then in the second phase of the program have these bonds cut; one by "Tithes and Offerings" and the other by the "Hundred Thousand Club". The last part, "The Gospel Freed by Training of Young People", might well be led into an informal discussion (Pages 22-31)

Program Outline with Helps:

Hymn —Prayer
Devotional: Have Bible out of sight. Hastily picture the world without the Bible. Bring the Bible in view; picture (under the topic, "Radiant Joy in the Gospel", page 19)

the good brought into the world as a result of Christianity (see Mrs. Robertson's suggestions for devotional message, page 19).

Introduction:

1. If the heart idea is used, make a short introduction after this order: Valentines are love messages. They might be hindered by something happening to messenger or by something barring the sending of the message. But true love always finds a way. Just so, the Gospel or the good news is hindered by debts and by covetousness. The questions today are: "Can we set the Gospel free? Is our love deep and true enough to find a way?" Let's think through these things prayerfully as we continue with our program.

2. If silhouette idea is used, briefly give some of the men the world considers great. Then bring out the point that Christ is by far the greatest person that ever lived. The Gospel is His "good news" left to us. To many people it is bound because southern Baptists are careless. Let us thoughtfully consider today how this Gospel may be freed to do a wider service.

Talk—The Gospel Bound

1. By Debt ("The Gospel Bound by Debt", Page 22)
2. By Covetousness ("The Gospel Bound by Covetousness", Page 24)

Discussion—The Gospel Freed

1. By Tithes and Offerings ("Tithes Break the Bonds", Page 26)
2. By the Hundred Thousand Club ("Breaking the Bonds of Debt", Page 27)
3. By Training of Young People ("An Unbound Gospel Tomorrow", Page 29)

Hymn—"Trust, Try and Prove Me"

Prayer that we may do our part to make southern Baptists a debtless denomination

Program Material

Mrs. C. D. Creasman, Tennessee

THEME for YEAR: An Urgent Gospel—the World's Dire Need

TOPIC for MONTH: An Urgent Gospel, Free or Bound?

Hymn for Year: Jesus Saves

Watchword for Year—That Thy way may be known upon earth, Thy salvation among all nations—Psalm 67:2

Bible Study—Radiant Joy—Psalm 34:1-10 (See also page 19.)

Prayer that we may have radiant joy by looking to Jesus and living for Him

Hymn—We're Marching to Zion —The Gospel Bound by Debt

Parable—The Dollar That Was Wasted

The Gospel Bound by Covetousness

Parable—The Dollar That Missed Its Way —Tithes Break the Bonds

Parable—The Dollar That Became a Tithe

Hymn—Trust, Try and Prove Me —Breaking the Bonds of Debt

Parable—The Dollar That Paid Debts

Prayer that all southern Baptist debts may be paid by 1945

An Unbound Gospel Tomorrow —Parable—The Dollar That Multiplied

A Parable in Action—Breaking the Bonds

Prayer that we may remove all that hinders the speed of the Gospel

The GOSPEL BOUND by DEBT

What a horrible thing is debt!

It is so binding, so grinding, so blinding!

It is so wearing, so tearing, so ensnaring, so despairing!

It is so harassing and so embarrassing!

It is so stressing, so distressing!

It is so pressing, so oppressing and so depressing!

We worry, fuss and fume and fret

And lie awake in grim regret,

When we're in debt, when we're in debt!

SOUTHERN Baptists are in debt—have been in debt for most of the time since the beginning of their history. Because of these debts the Gospel is shackled. The blessed Word of Salvation which should go speeding on its way to a lost world lags and sags and drags because the people who have been entrusted with that Word have permitted debt to impede its progress.

Southern Baptist debts are *distressing*. As this is being written these debts amount to about \$2,750,000. Almost \$160,000 is being spent annually on interest, which means that that much of the Lord's money is being thrown away so far as

active missionary work is concerned. \$160,000 is more than we gave last year to the Annie Armstrong Offering but yet none of it is used for home mission work. That much money would keep 200 missionaries on foreign fields but none of it is used for foreign mission work. It would provide each of our states with \$9,000 to be spent on state mission work but none of it is being used for state missions. It would be half enough to pay for our new W.M.U. Training School building but none of it will be used for that purpose. \$160,000 given by southern Baptists for the Lord's work and not one cent of it used to speed the Gospel to people dying in sin—all of it going for interest on debts! When we realize that there has hardly been a year in southern Baptist history when interest money has not been necessary and that uncounted thousands of dollars have been thus wasted we see how distressing are southern Baptist debts and how these distressing debts are as shackles on the Gospel.

Southern Baptist debts are *disgraceful*. Years ago Miss Fannie E. S. Heck, in an address before the Woman's Missionary Union, applied this strong word to southern Baptist debts. We feel that it is equally as applicable now as then. Our debts are disgraceful because they have brought upon the people of the Lord the calumny of the world's distrust and disdain. More than once southern Baptist credit has been almost lost. Our debts are disgraceful because they bring discredit to God's name among those who do not acknowledge their allegiance to Him. These debts are disgraceful because they are unscriptural. Plainly God's Word says, "Owe no man anything". There are those who think that this command should not be taken too arbitrarily, interpreting it to mean that we should not owe more than can be paid according to good business credit methods in a reasonable length of time. Whether or not this is the right interpretation, we do not believe that God approves of debts going on and on with interest paid from year to year when His people could easily pay their debts by following His financial plan for the support of His Kingdom. Southern Baptist debts are disgraceful because they are not necessary. Southern Baptists could pay them any year. They are an evidence of our lack of faithful stewardship and our unconcern about the business of the Kingdom. Miss Heck once said: "Write over debts, 'robbed of God', and you write the truth".

Southern Baptist debts are *discouraging*. There is nothing so discouraging, so demoralizing as a debt that seemingly cannot be paid. For some years southern Baptists have been discouraged over their debts, feeling that they would never be paid. These debts have been a drag on our spirits as well as on our work. It has been difficult to keep up among our people a high morale concerning our denominational work because of a continuous wail about debts! Debts! Debts! Debts on our mission boards! Debts on our schools! Debts on our state work! Surely it has been a situation to discourage even the staunchest and most loyal hearts among southern Baptists.

Yes, southern Baptist debts are distressing, disgraceful, discouraging and also dispensable—and may they soon be disappearing!

PARABLE—The DOLLAR THAT WAS WASTED

A DOLLAR went forth to carry the Gospel to a lost world. This dollar came from the purse of a woman who loved the Lord and desired to have a part in the spread of His Kingdom. It was her desire that this dollar should go speeding with the Gospel to lost people. As the dollar started on its way many voices called: "Come this way! Bring the Gospel to us! We are waiting! We are lost! Hurry with the message of salvation ere we die!"

Then, just as the dollar was hastening away to answer these many calls, a huge hand grasped it and pulled it back.

"Where are you taking me to?" asked the dollar.

"I am taking you to pay interest on southern Baptist debts", answered the huge hand.

"But", remonstrated the dollar, "I was never intended for such a mission. I was given to speed the Gospel to lost people. I hear their cries and must hurry on my mission. Turn me loose!"

"Oh no", answered the huge hand, "interest on southern Baptist debts must be paid and you must help pay it".

"Interest doesn't speed the Gospel", protested the dollar.

"That is true", said the huge hand, "but interest must be paid and you must help pay it".

"But", exclaimed the dollar, "the woman who gave me expected me to be used to speed the Gospel".

"That makes no difference", said the huge hand, "interest must be paid and you must help pay it. I can't let you go".

And as the dollar joined thousands of other dollars doomed to be used to pay interest on Baptist debts it cried: "Wasted! Wasted!" And all of the other dollars joined in the wail—"Wasted! Wasted!" And the woman who gave the dollar grieved because the Gospel moved so slowly to a lost world.

The GOSPEL BOUND by COVETOUSNESS

GOD has decreed that His Kingdom must be supported by the gifts of His people. Money is the golden channel through which living water must flow for the healing of the nations. Money is the golden chariot which must convey the messengers of salvation to all people. Money is the golden wing on which the Word must fly to the ends of the earth.

Today the lack of money is one of the greatest hindrances to the spread of the Gospel. This should not be, for God has given His people material possessions in abundance. He has made them rich in houses and lands, in bank accounts, stocks and bonds. Moreover in His law of the tithe He has provided a plan whereby His people shall use their possessions to support His Kingdom. Why then is there lack of money? Because God's people have not obeyed His laws of stewardship. And they have not obeyed because of covetousness in their hearts.

Covetousness is the most deadly, the most deceiving and the most prevalent of all human sins. "Covetousness is not simply the desire for or the possession of property but it is the desire of having it simply for the sake of having it—the making of that which is a means into an end in itself". Covetousness is putting gold above God, silver above souls, cash above character, mammon above manhood, riches above righteousness. Covetousness is not having money but loving money. It is not a deed of the body but a state of the mind—not so much an act as an attitude.

Covetousness is as old as sin itself. It was covetousness that led Adam and Eve to eat of the forbidden fruit. Covetousness led Lot to pitch his tent toward wicked Sodom. Because of a covetous look back upon her burning possessions Lot's wife turned to a pillar of salt. Covetousness led Achan to steal the Babylonish garment at Ai. Covetousness led David to kill Uriah that he might take his wife. Covetousness led Ahab to kill Naboth that he might have his vineyard.

In the Ten Commandments covetousness takes its place along with theft, murder, slander, idolatry and adultery. In fact, "the covetous man is capable of and in imminent danger of every sin in the decalogue". In Paul's writings covetousness is classed with sexual immorality, drunkenness and the vilest of sins. Jesus, too, classed covetousness with fornications, murders, thefts and adulteries in the catalogue of sins that proceed "from within, out of the heart of man". He commanded: "Take heed and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth".

In the Bible we are plainly told that "the love of money is a root of all evil" (1 Tim. 6:10). Covetousness lies at the root of all modern evils—political graft, social sins, industrial oppression, war. Dr. Walt N. Johnson says in *Stewardship Vitalized*: "Love of anything that money will buy is degrading. The Christian is to love only those things which money will not buy; what money can buy is to be used, not loved. When a man begins to live for anything that can be bought with money his soul is sold".

"To kill the tree of evil,
Do not bother leaves and fruits
But cut the trunk, dig to the roots.
Go after covetousness".

One bad thing about covetousness is that it is so subtle, so deceiving—appearing as an angel of light and leading many Christian people away from high planes of living. It calls itself by such euphonious titles as prosperity, success, good business, thrift and the like. It wears stylish clothes, lives in beautiful homes, rides in expensive cars, "walks the streets and sits in the pews of the churches and on official boards with head up, unafraid and respected".

Dr. Johnson tells the story of a giddy girl who exclaimed to her father: "Look, Father, at my beautiful spotted necklace". "Great Heavens!" cried the horrified father. "You have a live rattlesnake coiled around your neck!" That's the plight of our present, materialistic age; charmed, tied; but by the reptile of covetousness.

It is the covetousness of Christian people that shackles the Gospel. It is the covetousness of southern Baptists that has produced our debts. It is the covetousness of southern Baptists that has hindered the Cooperative Program from furnishing means adequate for the advance of every missionary and benevolent cause. The per capita gift of southern Baptists to all causes in 1939 was \$7.44—less than the average family spends in a week on gasoline, less than the average man spends in a month on his tobacco, less than the average woman pays for her Easter frock. What an evidence is this of our covetousness!

Someone has made gold say:

"Dug from the mountain side, washed in the glen,
Servant am I or the master of men:
Earn me, I bless you; steal me, I curse you;
Grasp me and hold me—a fiend shall possess you.
Lie for me; die for me; covet me; take me;
Angel or devil, I am just what you make me".

What are we making of the money which God has given to us?

The DOLLAR THAT MISSED ITS WAY

THERE was a dollar that missed its way. A certain Baptist woman possessed that dollar. In fact she possessed many dollars but this dollar was among those that should have gone into the Lord's treasury to be used to speed the Gospel. However, the woman was very covetous. She loved her dollars much. She spent them freely to satisfy her own desires but never gave one away if she could help it.

One Sunday the woman went to church as she sometimes did when it was convenient. When the offering was taken she searched in her purse for a small coin. The dollar did its best to get into her hand for it knew that it should be placed in the collection basket. But the woman found the coin and into the basket it went while the dollar was left in the full purse.

The dollar felt very miserable as the minister dedicated the gifts to the Lord and longed to be with those other dollars that would soon be speeding the Gospel to a lost world. But the woman did not hear the dedicatory prayer for she was planning how she would spend her purse full of dollars.

On the next day the dollar was spent along with the others. And as it went—for a new hat or cosmetics or something to please the covetous woman—it sighed: "Oh I have missed my way—the way of service for which I was intended". And the bad part about it was that the woman too had missed the way which would have made her soul large with love and her life rich in service—the way that would have made her a partner with God in speeding the Gospel.

TITHES BREAK the BONDS

ONE cannot read the Bible without being impressed with the attention given to the matter of material possessions. "The Bible refers to prayer about five hundred times, to faith less than five hundred times and to material possessions more than one thousand times". Thus God recognizes the importance of money in the affairs of men and the extension of His Kingdom.

We see clearly in the Bible the "twin principle" of God's ownership and our stewardship. By right of creation and preservation God owns everything and man merely possesses what God owns. Therefore, man is God's steward, entrusted with what God owns. The question arises, "How can man be a good steward of his possessions?" The answer is found in the Bible law of the tithe. Since God owns everything, man owes everything; but in His beneficence God claims as His own only one-tenth.

Surely every Christian—he who has accepted the gift of God's Son for the salvation of his soul, he who realizes God's ownership not only of all material things but of his life, he who has adopted the Bible as the standard of his conduct—should acknowledge his stewardship and should pay tithes. And yet a large per cent of Christians are not tithers. Southern Baptist tithes would amount to more than 150 million dollars a year. We gave last year to all causes less than thirty-nine million, which is only about one-fourth of our tithe. Since many who are not tithers gave something, the amount of their gifts being a considerable part of the total, we may be sure that far less than one-fourth of southern Baptists are tithers. In our W.M.U., where for years we have been stressing and teaching stewardship of tithes and offerings, we reported last year around 140,000 tithers, which is less than one-fifth of our members. With such a small per cent of God's people tithing we cannot wonder that the Gospel moves slowly.

Let us think of some ways in which tithes could free the Gospel. First, of course, we think of the financial support which tithes give to the Gospel. We love to tell over and over the story of what could be done if all Baptists tithed—how every phase of local church work could be adequately financed and all benevolent, educational and missionary causes advanced beyond our fondest dreams. After the story is told our hearts ache because it is just a dream of something that has never happened. Why should every Baptist cause suffer for want of financial support when tithes would provide ample means for every need? Why should the Gospel be shackled when tithes would set it free? Why won't Baptists tithe?

Tithes would free the Gospel also by deepening the spiritual life of the

tithers. Those who are not tithers are covetous and covetous Christians cannot be deeply spiritual. One great purpose in the tithe is to rid Christians of the deadly sin of covetousness which eats into the soul and robs the life of its greatest spiritual blessings.

Those, who pay, pray faithfully and effectually.
Those, who tithe, thrive materially and spiritually.
Those, who give, live abundantly and happily.

Tithing unshackles the Gospel by leading to giving. Tithing is not giving—it is paying a debt. But the faithful tither usually becomes a generous giver. By tithes and offerings the Kingdom of God is financed. By tithes and offerings the Gospel is speeded to the ends of the earth. May the day be hastened when southern Baptists will, with their tithes and offerings, remove all financial shackles from the Gospel!

PARABLE—The DOLLAR THAT BECAME a TITHE

THERE was a dollar that became a tithe. At first the dollar was a part of a ten dollar bill which a woman made by her own industry. She realized that God made it possible for her to make this money and therefore it really belonged to Him. But from His Word she learned that God claimed only one-tenth. So before she appropriated the money as her own she had it changed into ten one dollar bills. Nine of these went into her purse but one went into her tithe box.

As the dollar fell into the box it said to the woman: "Don't you need me? Remember you have only nine dollars left. Can you really spare me?" But the woman smiled as she said: "Of course I can spare you. You don't belong to me any way. You belong to the Lord. It is your mission to help speed the Gospel. Do not try to tempt me to steal you but stay right in this box where you belong until I can start you on your mission".

So the dollar lay in the box, happy in the realization that it was a tithe dedicated to the Lord. It didn't stay long in the box for on Sunday the woman slipped it into an offering envelope and carried it to the Lord's house. As the envelope fell into the collection basket she whispered in her heart, "Bring ye all the tithes into the storehouse".

And so the dollar that became a tithe joined the other tithes to speed the Gospel—in China, in Japan, in Africa, in South America, in the southland, in the home community, in every place where the gifts of the woman's church were used to tell of God's love to lost people. And the woman who made that dollar a tithe rejoiced because on the wings of her tithes she could fly to the whole world with the Gospel of love and salvation.

BREAKING the BONDS of DEBT

SOUTHERN Baptists have determined to unshackle the Gospel by paying the debts on all S.B.C. boards and institutions. The present debt-paying campaign started in 1933. At that time our debt amounted to around six million dollars. The plan adopted by most states for paying the debts was the Hundred Thousand Club. The idea was to obtain a hundred thousand memberships in the club, each membership meaning a dollar a month over and above all other gifts, paid upon the principal of the debts of the agencies of the Southern Baptist Convention. The plan has been changed in six states which now retain half of their club receipts to pay upon the principal of their state debts. Two states did not go into the Hundred Thousand Club plan but have had debt-paying plans of their own. However, it is true that since 1933 southern Baptists have made a united, earnest effort to rid their agencies of the burden of debt.

What Has Been Done—The original plan was to obtain a hundred thousand memberships in the debt-paying club, which would have paid all southwide debts in five years. It was a golden dream, a noble venture and had it been wholly successful we would have been out of debt in 1938. However, while the goal of 100,000 memberships has never been reached, the plan is by no means a failure for since its inauguration southern Baptist debts have been so greatly decreased that a debtless denomination seems a glorious possibility in the near future. In the first year of the Hundred Thousand Club \$37,588.28 was received; the next year \$160,565.96 was received; and each succeeding year the receipts have been larger. Through other debt-paying plans, through special gifts, through sale of certain properties and through economies practiced by the various denominational agencies debts have been further reduced until now they are only about \$2,750,000.

What Must Be Done—Last year we adopted a new slogan, setting forth a new goal for our debt-paying program. A **Debtless Denomination by 1945** is the new slogan which we are saying and singing, talking and thinking, writing and wishing, heralding and hoping, praying and purposing, dreaming and determining to make a reality. The year 1945 is the time chosen for reaching this much desired goal because then the Southern Baptist Convention will be one hundred years old and we can't think of a better way of celebrating our centennial than by having paid all of our southwide debts. Think what it would mean—no debt on the Foreign Board, no debt on the Home Board, no debt on any of our seminaries, no debt on any other southwide agency! As we think of such a happy situation we feel that it must be realized.

The slogan—**A debtless denomination by 1945**—originated with Dr. J. E. Dillard, S.B.C. director of promotion. Woman's Missionary Union, eager to make use of such a thrilling and moving slogan, asked permission to adopt it. This permission was gladly given so this is now a slogan which we mean to use as a goal and incentive: to live for and give for, to pray for and pay for, to dream for and scheme for, and to make come true. To help in the realization of this slogan Woman's Missionary Union has adopted a goal of one million dollars to be paid by 1945. *We must pay it. We must thus do our part in making our denomination debtless by 1945.*

We Can Do It—Does the goal seem unattainable? Is it too much to expect that southern Baptists should give almost three million dollars to pay the S.B.C. debts within five years? Is it too much to believe that the W.M.U. can give one million of that amount? Of course not! Of course southern Baptists can pay their debts by 1945. There are nearly five million southern Baptists which means that if every one paid one dollar all debts would be paid with over two million left. If one in fifty joined the Hundred Thousand Club its goal of memberships would be reached and all debts paid in less than five years.

Of course southern Baptists can do it if they will. But if it is done each of us must be personally responsible for doing our part. Because we know that a large per cent of southern Baptists will do nothing about it, each of us who is interested must realize that our part is to do all we can. Certainly each of us should join the Hundred Thousand Club or the debt-paying plan of our state—if it is possible—and before we say it is impossible we should give serious consideration to the matter. We must remember that a dollar a month is only three cents each week-day and five cents on Sunday. Who among us could not spare that much extra to help reach the goal of a debtless denomination?

Where individuals feel that they can't give as much as an extra dollar a month, then joint, group or circle memberships can be formed as two, people or several or

a circle join together to give a dollar a month. Also there are some who should take out multiple memberships, giving more than a dollar a month. Memorial memberships of a hundred dollars or more may be given in memory of a friend or other loved one.

We can pay our debts by 1945! If we can, we must! Therefore, let's get busy and do it!

PARABLE—The DOLLAR THAT PAID DEBTS

"Ho ho! Ho ho! To pay old debts I go," sang a dollar as it went into a Hundred Thousand Club* envelope and started on its way to pay southern Baptist debts. This dollar had had considerable trouble persuading the woman who possessed it to let it go on its debt-paying mission.

"I've already paid my tithes and given my love gifts", the woman had argued.

"Yes", the dollar had answered, "but you ought also to have a part in paying Baptist debts".

"How can I spare any more?" the woman had asked.

The dollar had explained, "All you need to do is to join the Hundred Thousand Club and give a dollar like me extra every month".

"But I need you for other things", the woman had protested.

"Yes", the dollar had answered, "for things you could easily do without. I had much rather pay Baptist debts than to go to the beauty parlor or be spent for gasoline or cosmetics or other things you may want. And I believe that you will be happier if I help pay debts than if I buy things just for your pleasure. Please let me be a Hundred Thousand Club dollar".

So the woman decided to do it. She became a member of the Hundred Thousand Club and the dollar went on its debt-paying mission. Because of that dollar and the other dollars that followed it each month into the treasury of the Hundred Thousand Club the debts on every southern Baptist agency were reduced. And the woman rejoiced because each month she could send a dollar on its way singing, "Ho ho! Ho ho! To pay old debts I go".

An UNBOUND GOSPEL TOMORROW

WE can unshackle the Gospel tomorrow by training the young people of today in stewardship. If we train them to be faithful tithers and generous givers today we are preparing for tomorrow a southern Baptist constituency whose gifts and service will set the Gospel free to speed as it should to the uttermost parts of the earth.

Woman's Missionary Union has splendid plans for stewardship teaching of young people. Activities and training experiences are suggested for each of our young people's organizations. The Sunbeams memorize Scripture verses. Boys and girls in the Junior R.A. and G.A. have questions and answers to think through. Varied activities are suggested for members of Intermediate R.A. and G.A. and of the Y.W.A., including writing songs and poems, making posters and scrap-books, preparing and delivering stewardship talks, presenting plays and pageants—anything which will enable them to understand and practice the Bible principles of stewardship. Leaflets are provided explaining the plan for each organization and may be ordered from W.M.U. headquarters in each state.

The plan includes the observance of *Stewardship Night*. It is splendid if this is an all-church occasion when the whole congregation assembles to see the steward-

*Adapt according to state's debt-paying plan.

ship achievements of the young people. Posters, scrap-books and other hand-work may be displayed. Memory work may be recited, songs sung, talks made and perhaps a pageant or play presented. However, it must never be forgotten that *Stewardship Night* is not just a meeting for which a program on stewardship is prepared but rather the culmination of a course in stewardship training, the demonstration of a year's teaching.

Whose responsibility is it to see that this stewardship training is given? The stewardship chairman of the W.M.S., the third vice-president and the counselors of the young people's organizations must work together if these plans are carried out successfully. The cooperation of the pastor should be secured for the observance of *Stewardship Night*. Often pastors are glad to have this observance on a Wednesday or Sunday evening, letting it take the place of the regular church service. The pastor of one of the largest churches in the Southern Baptist Convention, after such an observance, remarked: "It was one of the best things we ever had in our church. The young people preached a far better sermon on stewardship than I could have preached. I wish we might have such a program in our church once a quarter".

Let us not fail to train our young people in stewardship.
Young people so trained will not lead our denomination into debt.
Young people so trained will not make covetous church leaders.
Young people so trained will be faithful stewards of the Gospel.
Young people so trained are the hope of the church, the hope of the world, the hope of the Kingdom of God.

PARABLE—The DOLLAR THAT MULTIPLIED

THIS dollar was a boy's first tithe. Oh, he had tithed money which his father and others had given to him from time to time but this was the first tithe of money he had made himself and somehow it was different from other tithes. In fact he had almost decided not to tithe that precious ten dollars—his first earned money. "Surely", he had argued, "a fellow's first money ought to be all his own. I could spend every cent of this about a hundred times for things I want for myself. I will just wait until I am making more money before I begin to tithe". Then it was that he remembered the Bible verses on stewardship learned in the Sunbeam Band, the stewardship scrap-book made in the Junior R.A., the original stewardship talk given as a member of the Intermediate R.A. on *Stewardship Night*. He could not get away from this stewardship training; so into his pocket went only nine dollars; and, as the tenth was laid aside, he said: "Old dollar, I can't keep you. You belong to the Lord, and into His treasury you must go. I can't rob God of my very first tithe".

That was the dollar that was multiplied because the boy who tithed his first income remained a tithe all his life. As his income increased his tithe increased until it became not just one dollar but thousands of dollars. Not only that but the boy became a faithful steward of his time, talents, influence, personality—consecrating his all to the service of his Master. So was the Gospel greatly speeded because a boy was trained in stewardship.

A PARABLE in ACTION—BREAKING the BONDS

Leader—"Go ye into all the world and preach the Gospel to every creature" (Soloist sings "Speed Away"). A curtain is drawn revealing a woman wearing a white robe, standing and holding a large Bible around which are two bands with the words *Debts* and *Covetousness* printed on them. Kneeling with outstretched hands is *The World*, represented by a woman wearing a black robe with the word

World printed on streamer across front. If no curtain can be arranged, these characters may enter and form picture. Soloist continues to sing while a woman wearing a white robe and carrying a large imitation knife with *Hundred Thousand Club* or name of state debt-paying plan printed on it enters and appears to cut with the knife the band of *Debt* from the Bible. A woman wearing a white robe and carrying a knife with *Stewardship* printed on it enters and cuts the band of *Covetousness* from the Bible. Then the one holding it opens the Bible and lays it in the hands of the *World* with the two carrying the large knives standing on either side. They hold this position until song ends and the leader speaks as follows): **Leader**—"Pray for us that the Word of the Lord may run"; Let us break the bands that the Gospel may speed to the world's lost millions.

QUESTIONS for REVIEW and DISCUSSION

1. Discuss debts as shackles on the Gospel.
2. How much do southern Baptists owe at the present time?
3. Discuss the sin of covetousness.
4. How does covetousness lead to other sins?
5. What is the Hundred Thousand Club? What is your state's debt-paying plan?
6. Discuss progress made in the paying of southern Baptists debts.
7. Discuss the goal of a debtless denomination in 1945.
8. How is the tithe an antidote to covetousness?
9. What of the importance of stewardship training of young people?
10. Tell something of W.M.U. plans for stewardship training of young people.
11. How may Stewardship Night be observed?
12. How may we as a society and individuals help to free the Gospel of all its shackles?

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.

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|--------------------------------------|---------------------|
| The Window of Y.W.A. | —World Comrades |
| Southern Baptist Home Missions | —The Commission |
| State Baptist Papers | |
| Stewardship Applied in Missions..... | Dr. J. B. Lawrence |
| Stewardship Parables of Jesus..... | Roswell C. Long |
| This World's Goods..... | John E. Simpson |
| Stewardship Vitalized..... | Dr. Walt N. Johnson |

Our Young People

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

GIRLS' AUXILIARY—OUR VALENTINE

WITH Girls' Auxiliary Focus Week coming February 9-14, our girls become our Valentines. And they really ought to be all the time because in these awful days girlhood has so much to learn of world love and true national affection based on love for God. The atmosphere of home and school and church must be conducive to developing forbearance and understanding, generosity and forgiveness, compassion and a zeal for justice to all, not just a favored few. During Focus Week the importance of girlhood and of a proper fostering of Girls' Auxiliary should be set before the Woman's Missionary Society in every way possible in the plans of W.M.U. young people's director and Girls' Auxiliary counselor, also thought of the girls themselves. The Young Woman's Auxiliary will help have a happy Valentine party or banquet for the Girls' Auxiliary. It is suggested in February *World Comrades* that the Girls' Auxiliary plan a pleasant Valentine party for the Sunbeams.

February *World Comrades* also contains letters from Girls' Auxiliary organizations about the values of Girls' Auxiliary to its members, about coronation services and accounts of observance of Focus Week. These will all help the

Woman's Missionary Union to know what to do to prove its interest in Baptist girlhood, strategic today and important in the world's life tomorrow. The following article from a member of Girls' Auxiliary shows how necessary it is for girls to have a Girls' Auxiliary and to observe Focus Week.

WHAT FOCUS WEEK HAS MEANT TO ME

The Focus Week for Girls' Auxiliary has meant much to me. I am grateful for our counselor, Mrs. Staples, who led us each day of the week.

Since I have taken part in this special week I have realized more fully what a privilege it is to be a member of the Girls' Auxiliary. It has also made me conscious of the fact that there is much work to be done. This work should be a joy because Jesus is depending on us to do our part. He taught us to pray and I have resolved to pray more for His work and especially for the missionaries and unsaved people.

If our Girls' Auxiliary expects to go forward we must take advantage of opportunities about us to do good. There is work to be done each day, not only during Focus Week but also for each day of the year.—Charlotte Voiz, Mo.

MARGARET FUND (Concluded from Page 15)

Applicant must be at least 15 years of age, preferably not less than 16.

Applicant must be of studious habits and good character. Applicant is requested to furnish references as to these qualifications from at least two persons not members of the family. If possible, it is the desire of the committee that one of these be a former teacher's reference. **Recommendations must be company application.** Applicant must be prepared to meet the designated number of units for college entrance, except from S.B.C. mission fields where conditions make college preparation impossible.

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College Y.W.A.

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

PREPARING TO PRAY

NEXT month will be the occasion of the observance of the Week of Prayer for Home Missions (March 3-7), our opportunity to look at and pray for America. Lately there is much singing of patriotic songs—I Am an American, He's My Uncle, God Bless America—arousing patriotism. But true patriotism is far more than songs and applause; true patriotism will set about to assure that our America demonstrates the practicability of our profession of "liberty and justice for all". We who are Christians know that no man is free until released from the bondage of sin by knowledge of faith in Christ. Our home mission interest points out the areas of life in America which must be redeemed by Christ before we have a Christian land which can become an example to a weary world. Today's America calls for thoughtful prayer; and, in preparation for our Week of Prayer observance, Y.W.A.'s in college and hospital and church should be looking squarely at conditions. There is one legalized liquor outlet for every 300 people, 11 such liquor outlets for every church, 1 for every 71 homes. As we prepare to pray let us think of what this means to our life. Multitudes of Negroes are being won to communism instead of to Christianity because we are not pressing home mission work among them. Foreign and unemployed people, hungrily looking for relief from their drab existence or their desperate need, feel the pressure of subversive teachings. Home mission effort should lift them into joy in Christ, reclaiming their lives with their souls. Less than half the people in the southland be-

long to any church—that is, nearly 25,000,000 people outside church life and definite Christian influence. Our national crime bill is \$15,000,000,000 a year—an average of \$10 a month for every man, woman and child in our America.

As we begin to distribute envelopes for the Annie Armstrong Offering, as we read the "Appeal" from Dr. Lawrence as printed in February *World Comrades* and February *Window of Y.W.A.*, let counselors open up before eager, alert minds some of those deeper phases of true patriotism as preparations for prayer that is earnest as well as intelligent, as preparation for giving that is generous because it understands the value of the gift minted into missionary activity. This is no routine affair simply because it is incorporated into a "Plan of Work". This is no casual matter. But here is opportunity to help change America, to bring America to Christ and by changing America to change the world and bring the world to Christ.

Let all our W.M.U. young people understand this, let them catch it by quick contagion from the renewed zeal of their counselors; see them give more than ever—as must be if our \$140,000 goal is to be met; see them pray more than ever—as must be if America does not fail God in this crucial hour; see them endeavor to be Christian in their own attitudes to all others in America—as must be if in the eyes of the world we demonstrate a nation of brotherhood living at peace by democratic choice. Let us in February prepare to pray most earnestly in March and then give most generously to implement our prayers.

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From Our Missionaries

HOW BAPTISTS REENFORCE NATIONAL LAW in BRAZIL

BRAZILIAN Baptists, like good Baptists in every part of the world, believe in separation of church and state but that all citizens should abide by the laws of the country. This belief is clearly demonstrated by an incident that took place last spring.

Our church in Jaguaquara has two congregations, both several miles distant from here. In one of these congregations there were several people converted who wanted to become members of the church. Among them were six couples who had been married years ago by the priest but had never been married civilly—that is, by a representative of the government. In Brazil the ecclesiastical ceremony is not recognized by the law. All of the couples had children and some of them had grandchildren.

The church could not accept these candidates for baptism since before the law they were living in illegal relationship with each other. What were they to do? The church said: "You must first be married according to the law of the country; then we can accept you as candidates for baptism."

So they all came to Jaguaquara, which was the nearest place where the ceremony could be performed. There in the city hall—in the presence of the pastor and several other members of the church, of friends, relatives and of some of their own children—these six couples were married by the civil authorities.



That same night at the church, in the presence of some 300 people, the pastor pronounced the blessing upon the ceremony realized in the afternoon. The church entered in session and these twelve people, along with others, presented themselves as candidates for baptism. After being examined carefully they were accepted. The baptismal service was announced for the following morning at daybreak—a custom very much liked in this locality.

The next morning just at dawn a great group set out from the church singing hymns. They were on their way to the creek about a mile away where the baptism was to be realized. As the group moved along, more and more people joined it until there was quite a throng. Finally they arrived at the place of baptism. The church choir sang several numbers, the pastor read some verses from the Bible and asked God's blessings upon those about to be baptized. Then, just at sunrise, he entered into the water, where the impressive scene of Jesus and John the Baptist in the river Jordan was repeated twenty-four times as each candidate showed to the world his burial to the old life of sin and his resurrection to walk in newness of life.

With the singing of hymns the crowd dispersed, going to their separate homes to follow their daily pursuits. Each had a clearer and stronger vision of the will of Christ for His followers.—Mrs. J. E. Lingerfelt, Jaguaquara, Bahia, Brazil

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

The GOSPEL—FREE or BOUND?

"I will make all My mountains a way".—Isaiah 49 11

Hugh Redwood in an article—"A Layman Looks at the World"—says that, in his effort to look upon the world passing through the crucible of war so unpausingly changing and to draw some conclusions, one thing caught and held his attention: namely, that men all about him, formerly so difficult to reach for God, now in the terrible stress and strain of the times in England are turning eagerly to Christ as their one hope. This, said he, caused him to see the world as a background against which a finger wrote — "I will make all My mountains a way". "Will the road to a revival", Mr. Redwood wonders, "be found on the mountains that seem to bar it? Certainly along the mountain-road men of all lands seem to be coming to meet their God!"

The London correspondent to *The Christian Century* writes: "London mission centers have been severely damaged or completely destroyed. In one mission two classes were trapped in the air-raid where many of them died. 'Never shall I forget', said a witness, 'the mission worker identifying the dead bodies of his flock'. In all this scene of suffering and loss the mission workers are carrying on their ministry of compassion in a spirit that will live on. The sufferers when they go to them expect miracles and they very often find them."

Reading the stories from our own missionaries, such as those published in December *Royal Service* and in *The Commission*, one is made conscious of the fact that in China men and women and little children are finding their way to God along the mountain-road of suffering. Also from these two magazines and from *Southern Baptist Home Missions* and other mission periodicals we learn that many distressed people on all mission fields turn to the missionaries of the cross expecting mir-

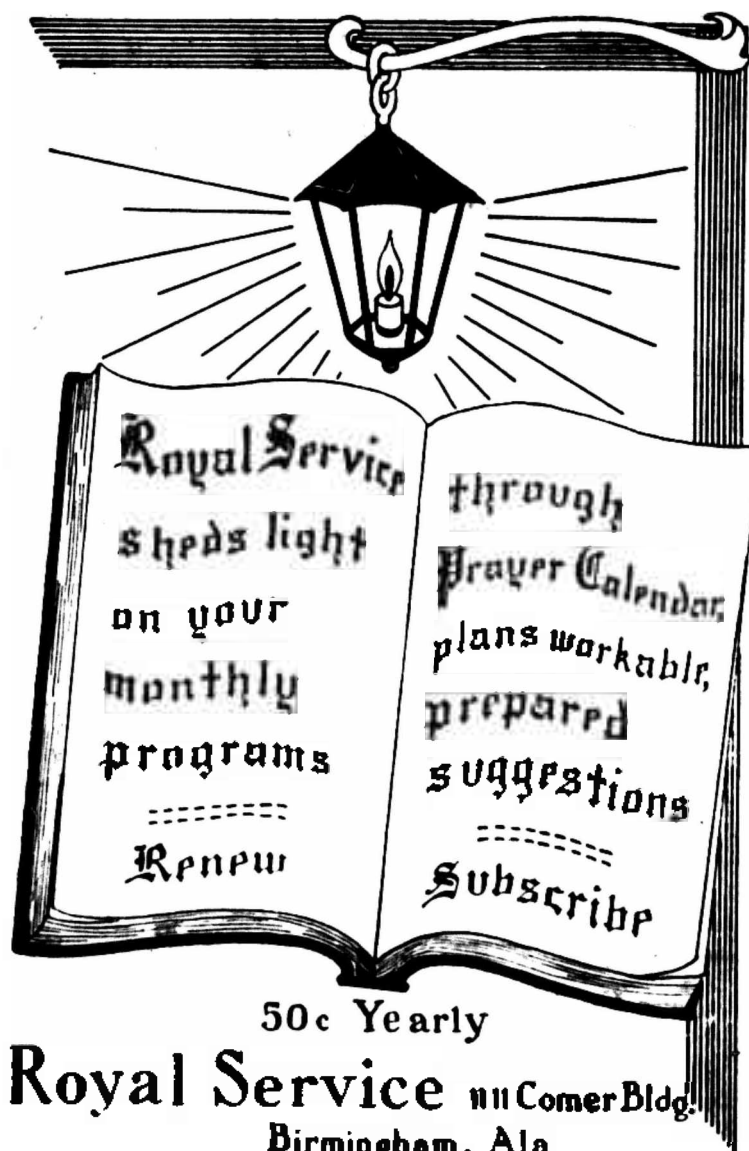
acles and very often find them—the miracles of hope and peace!

The long bitter conflict in Palestine with both Jew and Arab accusing the British government of unfair dealing seems to have subsided with the outbreak of Europe's war. Fearing what may befall them should England be defeated, young men of both races are joining British infantry regiments. "It is one of the anomalies of our time", says the editor of *Missions*, "that British and German enmity in Europe should transform the Palestinian hatred of Jew and Arab into friendliness and cooperation."

It is interesting to note that while the Episcopal headquarters in Japan has been informed that financial support from America for evangelistic work must stop December 31, 1940, and that support for schools must stop in April, 1941, yet support for the hospitals and social service projects has as yet no restrictions put upon it. So as long as the hospitals are operated and social service is conducted by Christians the spirit of Christ can be revealed through these ministries.

The Society of Militant Godless with a membership of 2,925,615 recently celebrated its 15th anniversary. In the closing paragraph of the summary of achievements of 15 years was the following sentence: "An energetic anti-religious activity is still necessary because there are still numerous believers in our country (Russia). The immense army of the Godless does not yet know how to carry on anti-religious propaganda among believers." With great hosts of unbelievers in this fair land of ours and with a debt at this writing of just a little under \$900,000 on our Home Mission Board and of \$227,000 on the Foreign Mission Board we wonder if the "immense army" of more than four million southern Baptists has proved that we know how to promote the Kingdom of God and if more energetic Christian activity is not necessary.

The Menonite churches of the United States have a total membership of only 30,000 yet this small number of members at the cost of more than \$2,000,000 has rescued 20,000 fellow Menonites from persecution in Russia and has established them in homes in Canada and South America. They have paid more than a million dollars and are courageously facing the payment of the additional million.



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