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Royal Service

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Editorial

The LIGHT SHINES

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

UNDER the far-visioned leadership of Mrs. Maud Reynolds McLure and under the direction of Woman's Missionary Union Training School, there was established in Louisville, Kentucky, the Good Will Center which became the model for such institutions conducted by Baptists in many of the larger cities of the southland. Through many years it ministered in Christian helpfulness to underprivileged people while it served also as a training ground for the students of the School whose preparation for such service enriched the fruits of missionary endeavor in the homeland and around the world.

Those familiar with the history of the project know that finally the neighborhood in which the Center was located was completely occupied by Negroes. Since a prosperous and well established Presbyterian mission was ministering adequately to the Negroes and since it could use well the Good Will Center property, it was determined after most careful consideration to sell the property for use by the Negro mission. The proceeds of the sale were invested pending the time when the best location would be found for a new Good Will Center to be operated with the blessing of God resting upon us.

Members of Woman's Missionary Union will rejoice to know about the splendid service of this dedicated property, somewhat enlarged to meet its greater need. They will find comfort and joy in the knowledge that there the "Light" still shines.

A recent letter from Dr. John Little, director of the mission, calls to mind the desire expressed by the directors of the Center upon its sale, that it was dedicated to be an uplifting influence in the community where it is located and that it was their confident hope that it would continue to so serve the changed neighborhood. Dr. Little says: "While the building and grounds have passed from your hands into ours I fully believe that the desires and prayers that were expressed when the building was dedicated have been fully realized. Those who founded it desired it to be a place where the people of the community would enjoy a more abundant life. I believe the same type of work is carried on that your Board and workers desired. The only change is that the white people who surrounded the building when it was erected have moved away and the houses have been occupied by colored people. It has given our workers just as much joy to teach the colored people as it did your workers to teach the white people. In transferring the title you gave us a benediction which has enabled us to go forward with the blessing of God resting upon us".

As we thank God that this place dear to our hearts continues to radiate "the Light of Life", let us pray for God's guidance for the committee of our School's Board of Trustees as it studies needs in the great city of Louisville in seeking the most strategic place for re-establishing a Good Will Center to be operated under the direction of the School, that in and through it the prayer of our hearts for this year and all time may be abundantly answered: "O send out Thy light and Thy Truth!"

Preparing for Prayer Week

APPEAL for the MARCH WEEK of PRAYER and
ANNIE ARMSTRONG OFFERING

FIRST of all, I want to express my deep appreciation for the service rendered by Woman's Missionary Union during the past decade. The offering made each March saved our mission work. The Home Mission Board struggling under the burden of a crushing debt and passing through the most devastating depression our country has experienced in half a century could not have maintained its mission work even on a greatly reduced basis without the Annie Armstrong Offering. For this service which enabled the Board to maintain its mission work during this distressful period, we are deeply grateful.

We rejoice with you in the added interest which is thus shown by our women and W.M.U. young people in making and keeping the homeland Christian. From year to year the offerings have increased, the offering last March reaching the magnificent total of \$192,852.88.

But our need is increasing. Never before was home missions more important than now. The disturbed condition of the world has forced our nation into a gigantic preparedness-program which has created vast fields of need. We do not know when the war will end but we do know that, when it ends, a depleted and disillusioned, morally and spiritually enervated world will come to America for a blood-transfusion and we must be ready in that hour to give the world the spiritual revitalization that will save its soul.

This makes the territory of the Southern Baptist Convention the most important place in all the world for the spread of the Gospel. When the war is over the world will need the Gospel as it has never needed it before. Every door now closed will be open then. We must prepare now for that hour of opportunity. No matter when the war ends or how, the world will need Christ; our task is to prepare spiritually to meet our obligations to the world with the Gospel of Christ when peace has been declared and order in the world re-established.

There is no greater appeal to southern Baptists than this. Our denomination must become the agent for the international propagation of the Gospel. We will need increased support in order that the Home Mission Board may be able to take its place and do its part in this world-wide opportunity.

Our appeal to Woman's Missionary Union is to make the Annie Armstrong Offering commensurate with the need we face today in making and keeping the homeland Christian. Praying the richest blessings of Heaven upon every member of every society, I am,

Sincerely yours,

J. B. Lawrence,
Executive Secretary-Treasurer,
Home Mission Board of S.B.C.

With JESUS through the HOMELAND

Mrs. W. J. Neel, LL.D., Georgia

JESUS came into His own country and His disciples follow Him (Mt. 6:1). What a privileged pilgrimage! What a blessed fellowship! Seeing the homeland as He sees it that, as His followers, we may serve the homeland as He serves it! This is the home-commission of southern Baptists.

Jesus calls us today with a solemn and deeply searching appeal to this homeland-tour with Him. It is a challenging summons to a surer and securer home defense—to a stronger spiritual armament against foes that Christianity, not human governments, can meet and master. It is a summons to all His disciples to follow Him wholeheartedly—not afar off, nor fearfully, but unitedly and courageously as strong-souled Joshuas and Calebs.

Our Home Mission Board represents and directs a militant army for the southland's spiritual defense. Christian principles must permeate and undergird first and last lines of defense. We dare not blackout or dim our God-lighted agencies or lives, dedicated to humanity-saving and Kingdom-forces. It is a reassuring statement that came recently from a ranking officer of the National Broadcasting Company, who said: "You ministers and church-people need have no fear that the time given to religious programs on the air will be reduced. In such days as these we consider the churches and religious programs the very foundation of the defense program. Religious programs will not be cut one iota, while commercial programs will be sharply reduced".

An English writer recently charged the Christian churches with much of the present world's disaster, when he said: "We have ignored the ringing of church-bells calling us to worship. Now the bells ring only to warn of invasion. The money which we would not give to the Lord's work, now is taken from us in taxes and higher prices. We would not listen to the Way of Peace. Now we are forced to listen to the Way of War!"

What an indictment by a man of the business world! How true is it a picture of our southland's dearth of moral and spiritual life!

As Jesus sees! On this homeland-pilgrimage with the searching Light of our Guide we must seek to see conditions and people as He sees them. May He open the eyes of our understanding to see both our own shortcomings, our need of divine energizing and motivating and, then, to see our mission—to see the multitudes with His compassion, with the purpose and will to serve as He serves! Pray that He may deliver us from racial prejudice, that would draw a circle and shut them out, and that His spirit may help us draw a love-circle and take them in.

The five million strangers within our gates, the majority unchurched and unsaved, are our peculiar responsibility. They are in "our wave-length"-neighbors to whom we can tell the Good News with ease and understanding. Jesus' searching Light will lead us to see many dark areas, breeding places for human derelicts and decay. Few if any of the twenty-five cities, each with 100,000 population, have any really adequately organized missions to dispel the darkness. There are three and a half times more criminals than there are students in our colleges and universities. More than a million American girls serve as bar-maids in crime-breeding saloons.

How strong are southern Baptists to cope with these foes of Christianity? In a population of 45,000,000 we number only one-eleventh of the citizens in our 25,000 organized churches. This is numerically far below par according to Jesus' standard. Let us be more "loyal to the royal" in us as children of the King and heirs of the Kingdom!

What does Jesus say? "I will watch what He shall say to me—Ye are the Light of the world. The nations shall know that I am Jehovah, when I shall be sanctified in thee before their eyes. Watch ye! Stand fast in the faith, quit you like men; be strong. Choose ye this day whom ye will follow and serve!"

My Alabaster Box

ARMOR—THAT YE MAY BE ABLE TO STAND

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

THE daily newspaper recently carried a graphic cartoon which portrayed Uncle Sam with his arms piled high with volumes marked: *Production, Speed, Finance, Machines, Military Strategy*. His arm was pictured reaching up for yet one more volume—the Bible, which was inscribed, "Spiritual Guidance". Above the picture were the words: "Put on the armor of God that ye may be able to stand".

Myriad obligations are rapidly falling upon the shoulders of our American people. Only the spiritual guidance of God can take us safely through the impending holocaust; only the armor of God can enable us to stand and uphold the righteousness that exalteth a nation. When a great fly-wheel is off center it shakes a building to pieces. When a nation is off center in its obedience to Christ it becomes a destructive force. Surely this nation never faced a greater opportunity to demonstrate what the Gospel at its center can and will do. In this hour the whole world is weighing America's soul; America is weighing her own soul. God is balancing it with a stupendous mission opportunity. History verifies the fact that Christianity is the only power which permanently redeems and restores a people.

The pastor of one of the large New York churches recently said that the main line of a great railway system ran under the vestibule of his church and that the subway carrying thousands and thousands of people to and from the heart of the city ran along the side of the edifice underground. "Yet", said he, "there is not the slightest vibration or sound in the building. The reason is that the tracks rest on the bed-rock of Manhattan Island". Though tumult of fear, want, racial prejudice, war and destruction rumbles throughout America, the bed-rock of Christianity will eliminate and absorb the vibrations and concussions of these terrific shocks and forces if our people build on the bed-rock of God's Word. Home missions is the arm of our churches reaching out to lift and lead and bless. The home fields hold vast needs which must be met if we stand. Less than half of our population are even nominal members of churches. America's criminal population numbers four and a half million, one-half of these being under twenty-one years of age. We are told that, of the fifteen million Jews in the world, four and a half million are in America and 500,000 in the south. Our land is filled with refugees. Since the war began there has poured into our country a stream of humanity that makes America a potential "Land of Destiny". From the persecutions of Europe have come men and women of science, of finance, of arts and letters. For a period they are our mission opportunity. America's greatest wealth is not the gold buried at Ft. Knox; her greatest treasure is the men and women and the pilgrim children, who have come to us from other shores, and our own people with their varying needs. World missions is literally at our fingertips. Instead of half a hundred missionaries in foreign lands, all southern Baptists may become both home and foreign missionaries. England fighting for her

life has turned to America to care for her far-flung mission fields. Thus in the final analysis the Christians of America are the last line of defense for Christianity and world missions. In the face of such a fateful hour for missions our hands become hands of destiny, not only for America but also for the world.

Money given to bring this about is an investment in the treasury-bonds of Heaven. The interest yield is high, sure and permanent. It is said of Solomon's great prayer at the dedication of the temple that "the vision of the king created his prayer". The vision of our obligations to those in our land will largely create the scope and fervor of our prayers and determine the amount of our gifts. Therefore it is vital that we attend the daily programs of study and prayer (March 2-6) that our vision may encompass our responsibility to the homeland and to the world. That the coming observance of the Week of Prayer and the Annie Armstrong Offering for Home Missions may measure up to our highest vision, let us put on the whole armor of God that we may be able to stand!



LIST of CAUSES for 1942 ANNIE ARMSTRONG OFFERING

| | |
|--|------------------|
| 1. General Work | \$ 5,580 |
| Miss Wilma Bucy (Salary \$1,800, Travel \$600) | \$2,400 |
| Mrs. Una Roberts Lawrence (Salary \$1,800, Stenographer and Office Expense \$600) | 2,400 |
| Miss Emma Leachman (Emerita) | 780 |
| 2. Education of Missionaries' Sons and Daughters (Margaret Fund) | 6,000 |
| 3. Salaries of Missionaries Serving in the Southland | 77,000 |
| Work among Chinese, Deaf, Dyess Colony, French, Good Will Centers, Indians, Italians, Mountains, Negroes, Rescue Missions, Spanish | |
| 4. Traveling Expenses of Missionaries | 2,700 |
| 5. Rescue Mission and Emergency Home, New Orleans, La. | 1,200 |
| 6. Current Expenses, Italian Good Will Center, Birmingham, Ala. | 500 |
| 7. Good Will Center, Key West, Fla. | 1,500 |
| 8. Kindergartens in Southland | 520 |
| 9. Work with Soldiers in Southland | 4,500 |
| 10. Work in Cuba | 42,500 |
| 11. W.M.U. Work, W.M.U. Training School in Cuba | 1,000 |
| W.M.U. Field Worker for Mexicans in Texas | 1,000 |
| W.M.U. Field Worker for Indians in Oklahoma | 1,000 |
| TOTAL | \$145,000 |

From Our Missionaries

"CANDY or TESTAMENTS?"

"Pardon all the wicked thoughts we have had, Lord. Pardon all that we have done without thinking of Thee. Pardon all of us for having committed our sins without thinking of Thee. Today is a day in which we feel sad. We want to be Christians and we have repented of our sins. Give relief to the heart of each one of us, Lord. We want Thy will done in our lives, Lord. Oh, thanks be to the Savior because we have repented in the name of the Lord!"

The above is a translation from Spanish of a very poorly written paper which was handed to Sra. Carmen Sotelo and me when we went to the service which the Havana Woman's Missionary Society sponsors at the woman's jail in Guanabacoa across the bay from Havana. Over two years ago, Sra. Carmen Sotelo, who is one of the younger women of our society in Havana, became burdened for the lost souls in the woman's jail at Guanabacoa and was greatly distressed because no religious services of any kind were held there. She began to try to get permission for some organization in our church to hold services there once a week. With a lot of "red tape" and by "pulling a lot of political strings" as is the custom in Cuba, she finally succeeded in getting permission for us to hold services there every Saturday, but we were to observe certain rules and regulations. In the first place no men were allowed to go with us to do the preaching, we must do it ourselves. However, Dr. M. N. McCall was permitted to conduct the Christmas service.

Another one of the rules is that only two people can go at a time and, as very few of our women would attempt to give the message, Sra. Carmen and I

are usually the ones to go. We take turns in speaking to the group. Our women in Havana help by paying Sra. Carmen's bus-fare and with the providing of the literature. They have bought Testaments for all who desire them and both years at Christmas-time they have provided the bags of candy for them. The first Christmas we were going there we asked the women if they had rather have candy or Testaments. They unanimously asked for Testaments. We gave them both.

The attendance at the service is not obligatory; we have an average attendance of from thirty to fifty. The women have learned to sing many hymns. Most of them have their New Testaments and read them. Some of them have even learned to lead in prayer. The alcaideza (or "jailoress") tells us that she has seen a great transformation in the lives of many of them. They spend their extra time singing hymns and reading their Bibles. Now that we are going there, the priest has begun to go on Tuesdays to hold a service and a confessional. But the women who attend our services refuse to confess to him and will not attend the mass which he conducts. We feel that those who attend our services are really interested and sincere in their belief.—Miss Mildred Matthews, Havana, Cuba

SAVED . . . and SERVING

EMMA Molivere's grandmothers were both Indian, descendants of the Houma Tribe. They could speak the Indian language and sang the Indian songs which they taught to their children. One grandfather was Italian, the other was Cajan.

Her grandparents used to thrash rice by hand. The rice was put in a stump that had been hollowed out on top. They used a wooden mallet in each hand, pounding the rice to remove the hull. It was then put into a hand-made reed-box and shaken to remove the chaff.

The women spun cotton and wool into yarn, then colored it with dyes they made from bark, roots and herbs. This yarn was woven into spreads and blankets. The family had many of these lovely hand-made things, but all were destroyed in the storm of 1915.

In 1937 Emma Molivere married Noah Hotard and came to Point au Chien to live. Mrs. Hotard had long realized that she was lost. She was greatly troubled, for she felt her need of the Lord but did not know how to find Him. One of her uncles, though not a Christian, gave her a copy of the Gospel of Matthew that had been given to him. She read it many times but did not understand it and had no one to teach her.

Later, during a serious illness, she again read this Gospel and received comfort even though she could not fully understand it. When she was able to be out, her husband asked her to go with him to a nearby home where the Gospel was being preached. That night the 14th chapter of John was read. It attracted her attention at once for it said, "Let not your heart be troubled", and her heart was sorely troubled. They went each night to the service, and soon both accepted Christ.

They joined the Houma Baptist Church and were baptized. Later they became charter members of Live Oak Baptist Church. Her faith and works have grown daily; nothing daunts her faith. She studies her Bible daily and talks to her family and friends about the Lord. She is a tithe.

Mrs. Hotard is the only one of our native church women that speaks English, though a few understand a little of it. She interprets for me in our women's meetings and often visits in the

homes with me. She is a great help in many ways. The people know that she is sincere for she lives a consistent Christian life and, as far as she understands, follows the Word of God.—Mrs. L. Grace Thompson, Montegut, La.

A VISIT to MARICOPA INDIANS

A MARICOPA Indian woman and her Pima husband were converted in our services at Sacaton last year and live near the Sacaton church. This woman's relatives live at Lehi, Arizona, where about three hundred Maricopa Indians live. Last October she was called to the bedside of her brother-in-law who was very sick. One of our deacons and his wife took her in their car. The sick man, who had never had anything to do with Christianity before, asked the deacon to tell him something about God. The deacon read the Scriptures and made a talk, as did also the deacon's wife and the converted Maricopa woman. After they finished, the sick man said: "Tell us some more". They all talked again, after which the man said: "Come again and bring your missionary". So Mr. Frazier and I went.

When we arrived we found the man, who had been so sick, up and walking around. He had been so near death's door that his people had torn down a part of his house and had gathered logs to burn his body. (The Maricopas cremate their dead and burn the house where they lived and all their personal effects.) When we were ready for our service, we counted 26 Maricopa Indians present. We have never preached to a more interested people and, when the invitation was given, this sick man was first to come forward, trusting Christ. We had eight conversions, among them the medicine-man's daughter and daughter-in-law. After the service, they gave us an invitation to come back and said that was the kind of religion they wanted.—Mrs. C. P. Frazier, Coolidge, Arizona

Personal Service

Southwide Personal Service Chairman, Miss Mary Christian

The JEW in YOUR TOWN

Rev. Jacob Gartenhaus, S. B. C. Home Missionary

FOR several years now we have been publishing *The Mediator* in Jewish and English, which has revolutionized Jewish thinking. This silent witness has opened doors long shut, softened hearts that were once like stone and in not a few cases it has been the means of winning many of my people to their long hoped-for Messiah. Like John the Baptist, *The Mediator* has prepared the way for a greater and more effective ministry. In one of our cities it was not only the means of bringing the leading Jewish citizens to church, but it also aroused a spirit of inquiry and a desire to have your servant meet with them for a conference in one of their homes at which time the most heart-searching questions were asked, such as:

"Do you really believe that Christianity is the fulfillment and completion of Judaism?" "Do you sincerely think that Christ is the solution to our eternal problem and that His teaching will bring about universal brotherhood?"

To these and other questions your servant gave an emphatic "yes" and we urged these people to become the vanguards of a rapidly approaching movement which acknowledges Christ as the Messiah. We remained in the home until past midnight. The assurance came from several that this meeting would be followed by others for further study and investigation.

Tragedy has opened the hearts of my people which presents to the Christian world the greatest challenge in its history—to make the message of a living and loving Savior known to His own peo-

ple. It would be nothing short of criminal to let this Heaven-sent opportunity pass. The least that we can do (and there is no excuse not to do it) is to send *The Mediator* to Jewish homes. Some friends have joyfully responded to this suggestion, but there are tens of thousands of others who have not. May we hope that these will follow the example of the few.

Let me also urge those who have already had a part in sending *The Mediator* to their Jewish friends to renew the subscriptions as they expire. It would be just as unwise to send *The Mediator* for one year only, as it would to send a missionary to China for one year and then bring him home. Let us keep sending this silent witness and great indeed will be the harvest that we shall reap. It costs only 25c a year. Address all subscriptions and renewals to *The Mediator*, c/o Rev. Jacob Gartenhaus, 34 Paces Ferry Place, Atlanta, Ga.

Mrs. Eureka Whiteker, former southwide personal service chairman, has said: "Today many Jews are accepting Christ. They come first as seekers of truth, then as secret disciples and finally as sure and open believers. Through our personal service we have opportunities of leading the Jews to do these three things by placing in their hands literature that will help them aright. Why not urge our women and young people to give *The Mediator* a chance to do this in our own communities?"

Book Reviews

Miss Willie Jean Stewart, Tennessee

The JEWS TODAY—A Call to Christian Action: Conrad Hoffman Jr., 1941; Friendship Press, New York; Pages 80; Price 35c

THIS book is nothing if not frank—that is one of the good things about it. Yet it presents its facts—often very hard facts—so impersonally and dispassionately that they arouse no emotional defensiveness. Rather they make one feel the sorrow and distress that such facts quietly and honestly presented must bring to any thoughtful follower of Jesus.

Conrad Hoffman is such a follower. As a Y. M. C. A. worker serving the interest of prisoners of war during World War I and as a director of the European Student Relief enterprise of the World's Christian Student Federation from 1920 to 1927, he had opportunity to study, first-hand, conditions in Europe. After his return to America he began definite work for the Jews. For the last five years he has had charge of the Jewish work done by northern Pres-

byterians. Thus he brings to this study wide and accurate knowledge of his chosen subjects, namely: The Present Crisis and Emergency in World Jewry; Anti-Semitism, an Age-Old Phenomenon; America and the Jews; The Present Situation of Jewry in America; The Christian Approach to the Jew.

Because the Jew is a universal neighbor, here in America, Doctor Hoffman maintains that he challenges the reality of our Christian faith and the mission of the Christian churches. He suggests as a three-fold Christian approach to the Jews: Good Samaritan services to victims of anti-Semitism abroad, combat of anti-Semitism here, the cure of anti-Semitism through Christ in the hearts of Jews and gentiles alike. (See also following suggestions for teaching the book. Likewise see page 11.)

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

For Studying the Book

The JEWS TODAY

Miss Clara Lane, South Carolina Mission Study Chairman, offers the following suggestions:

Aims for the Study:

1. To create or strengthen an appreciation for the Jewish race
2. To awaken an active concern for the Jews today
3. To formulate plans for some definite activities to help the Jews in the local community and the world

Chapter I—The Present Crisis and Emergency in World-Jewry

Aims—To worship Jehovah God; to call attention to the fact that the Scripture and much of the music and art-productions used in our worship are of Jewish origin; to learn of the present day crisis

| Procedure | Materials |
|---|---|
| Quiet Music..... | Mendelssohn's "Consolation" |
| Singing..... | "We Would See Jesus" |
| Scripture Reading..... | Any of the Psalms |
| Prayer..... | |
| Story—Life of Elsie Clor..... | "Questing in Galilee" |
| (A Jewish Foreign Missionary) | |
| An Appreciation of Rosa Bonheur..... | One of Her Pictures on Display |
| (Famous Jewish Artist) | |
| Report on— | |
| "The Predicament of the Jews Today"..... | Pages 5-11 (Second Paragraph in Text) |
| "The Zionist Movement"..... | Pages 11-14 in Text. Also pages 52, 53 in "Visiting around the World" |
| "The Apparent Causes of Anti-Semitism"..... | Page 15 |
| "The Responsibility of the Christian Church"..... | Pages 16-18 |
| (Do not encourage discussion during this period. The purpose of the reports is to get the facts before the class. Discuss later.) | |

Chapter II—Anti-Semitism: An Age-old Phenomenon

Aim: To learn the history of Anti-Semitism

| Procedure | Materials |
|--|--|
| Special Music..... | A number based upon some Scriptural statement as "The Lord Is My Light and My Salvation" |
| Prayer that the Lord will give us light to understand the Jews | |
| Question-and-Answer-Method (List on blackboard or poster-sheets the following 12 true-false statements. Have 12 women ready to answer and explain these statements.) | |

True-False Statements

1. Anti-Semitism began with the Christian era.
2. Anti-Semitism has strengthened the Jews in their rejection of Christ.
3. The Jews encouraged the Romans to persecute the Christians of the first century.
4. After Constantine the Christians became the favored people and the Jews were hunted down.
5. Many Jews were baptized at the point of the sword in the early days.
6. A Christian can justify anti-Semitism by calling attention to the faults of the Jews.
7. The Crusaders were kind to the Jews.
8. Martin Luther remailed a friend to the Jews till death.
9. Exile is an ancient method of getting rid of Jews.
10. The ghetto was welcomed by the Jews.
11. The modern Jew strives to maintain his pure Jewish blood.
12. The sign of the cross has been as much a terror to the Jew as the swastika is today.

Chapter III—America and the Jews

Aim: To learn why and when Jews came to this land

| Procedure | Materials |
|---|-------------------------|
| Song..... | "America the Beautiful" |
| Introduction—Reading of the Inscription on Statue of Liberty (Picture or model of the statue) | |
| Lecture on— | |
| "The Four Ways of Immigration"..... | Text-book |
| "The Industrial Benefits to Us"..... | Text-book |
| "The Location of the Jewish Settler"..... | Text-book and U. S. Map |
| "Their Religious Life"..... | Text-book |
| "Their Financial Condition"..... | Text-book |

Chapter IV—Present Situation in America

Aim: To show that the Jew is often misjudged

Procedure
Set up an informal court-scene. One class member poses as "judge"; one poses as a Jewess and seeks to defend herself while the other members of the class, divided into groups of twelve, serve as jurors for the various accusations. The jury discusses in the same room, thereby giving all the benefit of the deliberations. The judge presides and, after all accusations have been presented and verdicts have been made, she recalls the experience of Jesus and like Him says: "Let him who is without guilt cast the first stone". Silent prayer for several moments followed by spoken prayer by the "judge"

Chapter V—The Christian Approach to the Jews

Aim: To formulate some definite plans for helping the Jews

Procedure

Lecture, presenting the facts in the text

Startling sentences quoted verbatim

Poster Presented

Round table discussion during which the planks of the bridge in the poster are named. One plank might be labeled "Prayer", another "Friendly Visits" etc.

Materials

Poster showing a deep chasm spanned by a bridge with about eight planks. On one side of the chasm stands the figure of a gentile Christian while a Jewess stands on the opposite bank. (Have planks broad enough for leader of discussion-group to write on them.)

Season of prayer for strength to carry out the worthwhile impulses and the plans made (See also pages 11, 12 of this magazine.)

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 2-6 inclusive. Each society and all W.M.U. young people's organizations are also urged to forward promptly the Annie Armstrong Offering, carefully designating it for that purpose.

THE book whose cover-page is shown on page 1 of this magazine 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 the 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 were given on pages 6-7 of the January issue of this magazine.

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

EVER since she was seventeen years of age she had realized that her "citizenship was in Heaven", but not until this past November did she—Mrs. T. F. McCrear—enter completely into its Heavenly privileges. Born in Philadelphia, trained in Chicago for missionary service, she gave thirty years of her married life as an S.B.C. missionary in north China. Firm in her convictions but gentle in her contacts with people, she was beloved not only by her family but by her fellow-missionaries and the Chinese. Sincerest sympathy is expressed in their behalf, even as one joins with them in giving thanks for her devoted efforts to persuade many Chinese to seek citizenship also in Heaven.

For a Debtless Denomination

Southwide Stewardship Chairman, W.M.U. Promoter for a Debtless Denomination:
Mrs. Carter Wright, Alabama

~ DANGER: TAKE WARNING

THIS is being written on December eighth—a day of destiny in the life of our nation. Probably many of those who will read this page sat by their radios yesterday afternoon, hearing the amazing and shocking news coming in from the far east, knowing a foretime that it inevitably meant war.

This was the day I had set aside for writing out another message to my W.M.U. sisters near and far, pleading that they do their utmost best for the debt-paying effort to which our Union is wholeheartedly committed. But after all that has occurred today, after our people from coast to coast have pledged unreserved allegiance to our nation, knowing that it will mean "tears and blood" and for some the sacrifice supreme—after all this—it seems such a small thing to ask southern Baptist women to give some extra dollars to God's work.

And yet, dear women, today there is a greater urge in my heart than ever before to beg you to give *worthily*—yea, *sacrificially*—to clear the debts on our southwide causes by 1945. Can't we see, don't we know that, after this ghastly-terrible war is over, there will be a bankrupt world? Then those of us who live to see that day—and who love the Lord and His Christ—will have to be "laborers together with God" in building a better world. What a tremendous advantage it would be then to our two mission boards and our seminaries to be free from debt. Again I say, relatively it is but a small thing we are asked to do; but even so it will not be done unless thousands of you "*purpose in your hearts*" that it shall be done.

Three dangers threaten:

First, procrastination, one of Satan's most effective weapons. "We are busy now. Next month or next year we mean to work in earnest for the Hundred Thousand Club or the debt-paying plan in our state". Thus time, which cannot be redeemed, and money will be lost. Perhaps you and I are planning to invest in a Centennial Membership, but we begin to make excuse: "Next year we will have more money". No, friend! Indications are that we will have less money. Besides, *we may not be living next year*. So join me in "purposing" that as rapidly as possible we will pay up that hundred dollars. I do want a Centennial Membership in my "strong box" in the skies.

The second danger: unworthy giving—"crumb giving", both by individuals and groups. There are at least a hundred southern Baptist women who could give a thousand dollars by May 1945. There are thousands who should give a hundred. The majority could give the extra dollar per month with little or no sacrifice. Think of a *whole circle* of women giving *one dollar* per month!—*twelve, perhaps twenty women together giving 3½c* a day and being quite satisfied!!

A third danger: lack of leadership. Behind every worthwhile accomplishment is somebody "pushing". Every circle should have an alert, enthusiastic woman working at this task twelve months in the year.

O, dear women, see to it that these three dangers do not defeat us!—See to it for His Name's sake!

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 1942.

TOPIC: Think on these things: "Whatsoever things are honest".

"Thou Art the Christ"
(In the Prophets)

1st Day—John 6:43-51; Mk. 2:23-28
2nd Day—John 6:43-51; Mk. 2:23-28
3rd Day—Job 19:25; Mk. 1:21-28
4th Day—Isa. 7:10-14; Matt. 8:14-18
5th Day—Isa. 9:6,7; Matt. 12:9-14
6th Day—Mal. 4:1-6; Acts 16:13-18
7th Day—Matt. 1:18-25; Lk. 4:16-22

"Thou Art the Christ"
(In the Gospels)

8th Day—John 8:34-36; Ex. 31:12-18
9th Day—John 8:34-36; Ex. 31:12-18
10th Day—John 8:34-36; Ex. 31:12-18
11th Day—Matt. 8:1-3, 23-27; Lk. 9:49-56
12th Day—Mk. 2:1-12; Lk. 7:39-23
13th Day—Mk. 4:1-25; Matt. 17:14-21
14th Day—Mk. 10:1, 42-45; Isa. 42:1-7

"Thou Art the Christ"
(In the Epistles)

15th Day—Rom. 12:1-21; Psa. 103:1-14
16th Day—Rom. 13:10-14; Lk. 6:12-19
17th Day—Eph. 2:4-10; Lk. 6:20-26
18th Day—Eph. 4:11-16; Matt. 7:21-29
19th Day—Eph. 5:1, 2; Acts 22:14-21
20th Day—Phil. 2:1-11; Acts 5:17-29
21st Day—Heb. 12:1, 2; Acts 2:42-47

"Thou Art the Christ"
(In Revelation)

22nd Day—Rev. 1:1-8; Heb. 11:32-40
23rd Day—Rev. 1:9-20; Mk. 4:26-32
24th Day—Rev. 2:1-7; Matt. 13:44-46
25th Day—Rev. 2:8-17; Matt. 13:47-50
26th Day—Rev. 3:18-22; II Sam. 12:1-7a
27th Day—Rev. 19:1, 16; Mk. 4:9-13
28th Day—Rev. 21:1-7; Mk. 4:34-20

"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—"Fellow-Helpers to the Truth"—in anticipation of the Week of Prayer for Home Missions, March 2-6 inclusive. (See pages 1, 5-11.)

Ask that every W.M.U. member be eager to contribute as generously as possible to the Annie Armstrong Offering, helping the goal of \$145,000 to be far exceeded. (See pages 1, 5-11.)

Intercede for a deepening of the spiritual life of W.M.U. members through their soul-winning efforts.

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



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Calendar of Prayer February, 1942

Prepared by Mrs. W. C. Henderson, Arizona

ATTENTION! whose boast it is that ye come of fathers brave and free,
If there breathe on earth a slave, are ye truly free and brave?
If ye do not feel the chain when it works a brother's pain,
Are ye not base slaves indeed—slaves unworthy to be freed!
—James Russell Lowell

1—SUNDAY

Dr. and Mrs. D. H. LeSueur, Rev. and Mrs. J. H. Beason, Dr. G. H. Lacy, emeritus missionaries from Mexico
For they dealt faithfully.—II Kings 12:15

2—MONDAY

Annual mid-year meeting of W.M.U. Executive Committee and state W.M.U. executive secretaries, Birmingham, Ala. Feb. 1-5
Whoso loveth instruction loveth knowledge.—Prov. 12:1

3—TUESDAY

Mrs. N. J. Bengtson, evangelistic work, Barcelona, Spain, and Miss Elsie Clor, educational-evangelistic work, Jerusalem, Palestine
For my brethren and companions' sakes, I will now say, peace be within thee.—Isa. 12:5

4—WEDNESDAY

Dr. J. B. Lawrence, executive secretary of the Home Mission Board, and all secretaries associated with him
The Lord is with you while ye be with Him.—II Chron. 15:2

5—THURSDAY

Rev. and Mrs. J. A. Herring, Rev. O. J. Quick, evangelistic work, Kweilin, China
Is not the Lord gone out before thee?—Judges 4:14

6—FRIDAY

Woman's Missionary Union magazines: "Royal Service", "The Window of Y.W.A." and "World Commodes"; their editors and associate editors
Glory, honor and peace to every man that worketh good.—Rom. 2:10

7—SATURDAY

Dr. and Mrs. C. W. Stump, Albuquerque. Rev. and Mrs. S. Jofola, Iteia, New Mexico, evangelistic work among Indians
The Lord our God will we serve and His voice will we obey.—Josh. 24:14

8—SUNDAY

Girls' Auxiliary Forum Week, Feb. 8-13
Remember how thy Creator in the days of thy youth.—Ecc. 12:1

9—MONDAY

Rev. and Mrs. A. Martinez, Cardenas, Rev. and Mrs. R. Fraguela, Placetas, Cuba, evangelistic work; also Esther and Maria Martinez, Mabel, Rafael Jr. and Israel Fraguela, Margaret Fund students
The gift of God is eternal life, through Jesus Christ, our Lord.—Rom. 6:23

10—TUESDAY

Rev. and Mrs. A. I. Bagby, educational-evangelistic work, Rev. and Mrs. H. Smith, evangelistic work, Porto Alegre, Brazil
His dominion is from generation to generation.—Dan. 4:3

11—WEDNESDAY

Woman's Missionary Union Training School, Miss Carrie U. Littlejohn, principal, the Board, faculty and students
That the world may know.—John 17:23

12—THURSDAY

Rev. and Mrs. D. Ruiz, evangelistic work, San Angelo, Miss Gloria Ruiz, educational-evangelistic work, El Paso, Texas; also Ruth and Herbert Ruiz, Margaret Fund students
Tell them how great things the Lord hath done for thee.—Mark 5:19

13—FRIDAY

Rev. and Mrs. C. O. Gillis, Buenos Aires, Miss Vada Waldron, Gadoy Cruz, Argentina, educational-evangelistic work
Love is of God.—I John 4:7

14—SATURDAY

Rev. and Mrs. J. Stoenroad, Pawnee, Rev. S. Kent, Perkins, Okla., evangelistic work among Indians
I will call upon the Lord, who is worthy to be praised.—Psa. 18:3

Calendar of Prayer for February

15—SUNDAY

Mrs. A. B. Langston, Mrs. L. M. Reno, emeritus missionaries from Brazil
I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord.—Phil. 3:8

16—MONDAY

Dr. and Mrs. J. W. Gardner, Austin, Rev. and Mrs. C. F. Langdon, Arlington, Texas, evangelistic work among deaf
Unto you that fear My name, shall the sun of righteousness arise with healing in its wings.—Mal. 4:2

17—TUESDAY

Rev. and Mrs. J. L. Hart, Antofagasta, Mrs. Cornelia Brower, Temuco, Chile, educational-evangelistic work; also Sarah Hart, Margaret Fund student
If a man keep my sayings, he shall never see death.—John 8:51

18—WEDNESDAY

Dr. and Mrs. N. A. Bryan, Miss Lucy Wright, medical-evangelistic work, Hongkong, China, also Ann and Sarah Bryan, Margaret Fund students
When He giveth quietness, who can make trouble?—Job 34:29

19—THURSDAY

Dr. and Mrs. J. E. Davis, publicational-evangelistic work, El Paso, Texas
A good understanding have all they that do His commandments.—Psa. 111:10

20—FRIDAY

Rev. and Mrs. A. S. Patterson, Lagos, Miss Harrie Gardner, Shaki, Nigeria, educational-evangelistic work; also Charlotte and Martha Patterson, Margaret Fund students
We know that all things work together for good to them that love God.—Rom. 8:28

21—SATURDAY

Rev. and Mrs. J. H. Wiley, educational-evangelistic work, Shanghai, Rev. and Mrs. P. W. Hamlett, evangelistic work, Wush, China; also Hundley Jr. and Louise Wiley and Peter Hamlett, Margaret Fund students
Give me now wisdom and knowledge, that I may go out and come in before this people.—11 Chron. 1:10

22—SUNDAY

For increasing interest in the Hundred Thousand Club
Every man shall give as he is able.—Deut. 16:17

23—MONDAY

Miss Ruth Goodin, educational-evangelistic work, Miss Mildred Matthews, evangelistic work, Havana, Cuba; also Esther Cardenas, Margaret Fund student
God hath chosen the weak things of the world to confound the things which are mighty.—1 Cor. 1:27

24—TUESDAY

Mrs. P. E. White, evangelistic work, Miss Olive Riddell, educational-evangelistic work, Kweibeh, China
The Lord is gracious and full of compassion.—Psa. 111:4

25—WEDNESDAY

Rev. and Mrs. D. D. Cooper, Shawnee, Rev. and Mrs. A. W. Hancock, McAlester, Okla., evangelistic work among Indians
Known unto God are all His works from the beginning of the world.—Acts 15:18

26—THURSDAY

Rev. and Mrs. A. C. Donath, evangelistic work, Shaki, Nigeria
Jesus Himself drew near and went with them.—Luke 14:15

27—FRIDAY

Prof. and Mrs. I. E. Gonzales, educational-evangelistic work, Corpus Christi, Rev. Joshua Grilaba, evangelistic work among Mexicans, San Antonio, Texas
A man is not justified by the works of the law but through faith in Jesus Christ.—Gal. 1:16

28—SATURDAY

Rev. and Mrs. O. P. Maddox, Belo Horizonte, Miss Letha Saunders, educational-evangelistic work, Rio de Janeiro, Brazil; also Daniel and John Ray Maddox, Margaret Fund students
Thou shalt do that which is right and good in the sight of the Lord.—Deut. 6:18

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

Bible Study

Elia Broadus Robertson, Kentucky

THEME for YEAR: Lessons from Providence

TOPIC for MONTH: Joseph and His Brethren

Genesis 37:26; 41:38-41; Acts 7:9, 10

STEPHEN'S speech before the Sanhedrin is a masterpiece of historical application. The swift moving pictures of Abraham, Joseph, Moses; the allusions to kings and prophets—these show rejection after rejection till at last the Messiah Himself was rejected. The story of Joseph is perhaps the most beautifully told of all in the Old Testament. Joy beyond words did his birth bring, after the long years of disappointment, for he was the child of a rarely beautiful love. But Rachel was not to bring him up. She gave him a little brother—and died. His father did his best to spoil him. Perhaps he needed the shock of being sold into Egypt, though there we see the same sunny cheerfulness and diligence as back at home. Certainly the discipline of servitude brought out his powers and his character. He resisted temptations of many kinds, with a sense of responsibility toward God. So the crisis of the summons to Pharaoh found him pure in heart, righteous, merciful, free from bitterness, ready to forgive, able to trace God's dealings and to play his own part like a man. A keen insight, a power to achieve and a loving heart do sometimes dwell in one person! Perhaps the artless telling of his dreams, which had angered his brothers, now made him smile. But Marcus Dods says his readiness to interpret his fellow-prisoners' dreams showed that he still believed in his own. Fortunately he was a hard worker and learned to use with perfect simplicity and no conceit the power that was in him. So he became lord of Egypt.

His brothers too learned some things as time went on. Their jealousy, their cruelty—the fathers' broken heart—made them see these dreadful sins as they were. They knew themselves for potential murderers. That money of the Midianites brought them no pleasure. They were men of violent passions: Reuben and Judah, Simeon and Levi are described, and the rest were no better. Jacob was rather afraid of his wild crowd and kept Joseph and Benjamin close to himself for protection. Yet the men developed some worthy feelings in time. The great gap that was Joseph became an idealized memory, as secret shame tugged at their hearts. They did not resent their father's cherishing of Benjamin.

When first they came to buy grain and bowed down before Joseph, with their faces to the earth, he knew them, he remembered his dream—that wheat field with the ten sheaves bowing down before his sheaf! He planned to get Benjamin and his father under his own care and to test the brothers by their response to his commands. Their despair reminded him—and reminded them—of his own entreaties when they sold him into Egypt. He learned of Reuben's wish to save him and how it had failed. He saw their sense of guilt and remorse. And at the second visit to Egypt, with Benjamin included, he tested them once more with the cup in Benjamin's sack. When they returned in a body, to declare they could not possibly go home without Benjamin, he found them now new men, truly repentant. So he entertained them royally; and then he showed them God's providence. Read Genesis 45:3-5.

Circle Program



magazines as referred to in the following outline. (See also page 37 of 1942 W.M.U. Year Book and page 21 of this magazine.)

EXPLANATORY NOTE

As perhaps never before southern Baptists are eager to know how their home and foreign missionaries are faring on the many fields and how their work is progressing in these upset days. The most authoritative information will be found in the two monthly magazines of the Home and Foreign Mission Boards respectively: *Southern Baptist Home Missionist* and *The Commission**. Each circle is therefore again urged to make available for its program participants these two monthly

CIRCLE PROGRAM TOPIC

An URGENT INVITATION (Enlistment)

Devotional Theme—"Come thou with us".—*Luke 14:16-23*

"All the City Was Moved" (See article by Bessie Harrill Negrin in February issue of *Southern Baptist Home Missionist*.)

"The Lord of the Harvest" (See article by Dr. W. W. Hamilton in February issue of *The Commission**)

A Mexican Sombrero (See article by that title in February issue of *Southern Baptist Home Missionist*.)

The Trip to West China (See article by Dr. C. L. Culpepper in February issue of *The Commission**)

Season of Prayer for "Peace—the Gift of God's Love"



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

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

Business Women's Circles

Prepared by Mrs. J. E. Sharp, Tennessee

Student in Missionary Education Course II

W.M.U. Training School, Louisville, Ky.

Poster Suggestions: Cut an "adding machine" and paste on colored construction-paper. Below this, print: *Malachi 3:10* and "Are you honest with your money? Come to B.W.C. and see!" (Date—Time—Place)

Individual Invitations: Cut miniature adding machines, paste on cards. Print or type the following words: "Stop work long enough to see if your machine adds correctly. Come to B.W.C." (Date—Time—Place)

Atmosphere: Have room decorated with unlighted tall red and white candles. Let one member stand at door and hand individual programs made from red paper, two red hearts and a white one in the center of which the program has been typed. The outside heart has a white window pasted on it with the words: "God Sees Your Heart". Have the place where the program is to be given prepared as an office with table, chair, typewriter, adding machine, files, waste-basket etc. For program information see pages 23-31.

Presentation of Program: The topic is "Think on These Things: Whatsoever things are honest", the thought to be left: "Are you honest with God?" Let one of the young business women be in the "office" after she has finished work for the day. She has her account-book in hand, trying to balance her personal budget. She figures and throws paper into waste-basket. She has in her budget such items as: food, clothing, recreation, charity etc., but she leaves God entirely out. She figures and meditates—"Yes, that new party dress did run

my budget more than it should be". She adds: "I did help that poor beggar, that was one good deed". (She has never known the joy of tithing.) While she continues to figure and meditate, voices are heard from behind a screen or curtain. After each voice a woman, dressed in white, lights one of the candles until all are lighted.

The first voice speaks on: "Honesty"; the woman hears and is disturbed. *The second voice:* "Honesty and Stewardship" and "Honest with God". The pianist plays softly or soloist sings, "Trust, Try and Prove Me". *The third voice:* "Denominational Honesty" and "Paying Honest Debts". *The fourth voice:* "These Are Honest". Pianist continues with same music. The woman is growing more disturbed all the time; she continues to figure but is too upset to accomplish much.

The last voice speaks with great force: "Training Youth in Honesty". Pianist plays very softly, "Give of Your Best to the Master". The woman drops her head on table and weeps. The room is now aglow with light—the voices have ceased. She lifts her head and exclaims: "Oh, I've robbed God of my tithes and offerings! I've kept His money for my own personal use". She stands and picks up a package of church envelopes she had carelessly put aside on her desk. She makes a resolution to give God His tenth, to make a pledge for His work and to pay a large part of her back debts to Him. Closing Hymn (with Bowed Heads) "I Gave My Life for Thee"

Program Plans

Prepared by Mrs. John C. Busby, Tennessee
Student in Missionary Education Course II
W.M.U. Training School, Louisville, Ky.

Announcement Poster: A large red heart cut from construction-paper is placed on a white background. On the heart is the word STEWARDSHIP. At the top of the poster are the words: "The HEART of W.M.U." and at the bottom of the poster is the announcement of the meeting—time, place etc.

Invitations: If invitations are to be used, small measuring cups can be made from construction-paper. Divide each cup into ten equal parts, nine of which are shaded and have written across them the words "My Measure"; the remaining part is not colored and is marked "God's Measure". On the other side of the cup is written "Have you given honest measure to God? Come and discuss it with us". Give time, date and place of meeting.

Presentation of Program: The sections of heart to be used can be prepared by cutting one large heart into rims, leaving the center heart for use in the final part. For program-material see pages 23-31.

The leader in charge of the program will give the introduction to the program (*Honesty*). As she finishes speaking she places at the front of the room a piece of white paper on which is drawn the outline of a large heart. As she does so the pianist plays softly, "Give of Your Best to the Master".

The first speaker (*Honesty and Stewardship*) concludes her message and as the pianist plays softly "Trust and Obey", she places the outer portion of a red heart just inside the outline drawn on white background.

The second speaker (*Honest with*

God) adds another section of the heart, placing this just inside the outer portion that was put in place by the first speaker. As she does this, the pianist again plays, using "Trust, Try and Prove Me".

The third speaker (*Denominational Honesty and Paying Honest Debts*) closes her part by adding still another rim of the heart, inside those already put in place. Pianist plays, "Have Thine Own Way, Lord".

The fourth speaker (*These Are Honest*) also adds her rim of the heart. As she puts it into position the pianist plays softly, "Take My Life and Let It Be".

The final speaker (*Training Youth in Honesty*) completes the large heart by placing in the center a small one. As she does so she says: "As we train our youth in honesty we thus complete the HEART of W.M.U. If we can give our young people a vision of what it means to be honest stewards, we need not worry about the future. They will be faithful in bringing their tithes and offerings; then the debts will take care of themselves". The program is closed with prayer that southern Baptists may be honest with God and give Him His full measure of their tithes and offerings.

If programs are to be provided: Make a series of small red hearts tied together. On the first one write: "As a man thinketh in his heart, so is he". On the second: "Think on these things—Whatsoever things are honest". On the third, the program for the afternoon; and on the last, the names of those on the Calendar of Prayer.

Program Material

Prepared by Mrs. C. D. Cressman, Tennessee

THEME for YEAR: "Thy Will Be Done on Earth"

TOPIC for MONTH: Think on these things: "Whatsoever things are honest".

HYMN for YEAR—The Light of the World Is Jesus

WATCHWORD for YEAR: Oh send out Thy light and Thy truth.—Psalm 43:3

Bible Study—Joseph and His Brethren—Gen. 37:28; 41:38-41; Acts 7:9, 10 (Page 19)

Prayer that we may be honest in our thinking through this program

Hymn—Loyalty to Christ

—Honesty

Honesty and Stewardship

Honest with God

—Hymn—Trust, Try and Prove Me

Prayer that each one of us may be honest with God

Denominational Honesty

—Paying Honest Debts

Prayer that southern Baptists may pay all of their debts by 1945

These Are Honest

—Training Youth in Honesty

Hymn—I Gave My Life for Thee

Prayer that more southern Baptists may be honest with God in paying their tithes and offerings

HONESTY

"O legacy is so rich as honesty", sings a poet. Another says, "An honest man's the noblest work of God". Honesty is a fundamental, moral requirement. And yet, how few really honest people there are in the world! Centuries ago Diogenes, with a lantern in his hand, searched for an honest man; but, if he ever found one, the pages of history fail to record the fact. Shakespeare made Hamlet say: "To be honest, as this world goes, is to be one man picked out of ten thousand". As we look around us today—at the fraud, graft and dishonest conduct practiced in business, in politics and even in our churches—we desire to borrow the lantern of Diogenes to see if in its light we could find many really honest men.

Honesty is an absolute requirement of Christianity. All Christians should be honest with themselves, with their fellow-men and with God. To be otherwise is to fall far below the ideals of Christian conduct and character. The world judges Christianity largely by the honesty of those who claim to be Christians. Once, in the days when conductors went through the street-cars collecting fares from the passengers, a well known church leader was overlooked by the conductor. To a young girl sitting near him the church leader said, "Here's where I can get a free ride". At once something in this girl's heart rebelled against a Christian leader who would steal a ride from the street-car company. She made up her mind to watch and see if he would do such a dishonest thing, realizing that if he

did she would never have any more faith in him. Great were her relief and joy when she saw the man tap the conductor on the shoulder as he left the car and heard him say as he slipped a nickel into his hand, "Here captain is the pay for my ride. You passed me up when collecting the fares". The girl knew then that he could be trusted. The world has a right to expect in Christians honesty even in the smallest things.

A Chinese Christian ferryman one night ferried a man over a river. After throwing the cash for his fare into the bottom of the boat, the passenger departed hurriedly. When the Christian picked up the money he found a magnificent pair of gold bracelets which the man had dropped. He tied up his boat and tried to find his passenger but he was lost in the crowd. According to Chinese law he could keep the bracelets but he did not feel comfortable in doing this. He went to his pastor and together they took the bracelets to the mandarin and later it was found that a wealthy Chinese had been robbed and that the man who dropped the bracelets was a thief. The owner received them very thankfully and gave the mandarin a small reward for the finder. The incident impressed the mandarin very much: "I have never seen or heard anything like this", he said. "Your religion must be a true religion and your God a loving God, thus to influence a poor man to give up wealth for conscience' sake". Thus does Christian honesty have its influence on the world.

In Paul's list of things to think about he includes "whatsoever things are honest". If we are to be honest in conduct, we must be honest in thought. In the *American Revised Version* the word used is "honorable" instead of "honest", suggesting that our thoughts are to dwell only on those things which are upright, worthy and noble. Such honorable thoughts will express themselves in honest conduct and will develop the rare trait of honesty in character.

This program is designed to lead us to think on honesty—not so much on the things that are honest in our relations with our fellow-men but rather on those things which are involved in being honest with God, which is the highest form of honesty.

Whatsoever Things Are Honest with God, Think on These Things.

HONESTY and STEWARDSHIP

GOOD stewardship is based on honesty. A steward is one who is entrusted with the property of another and that trust involves the requirement and expectation of strict honesty on the part of the one entrusted. If he is honestly faithful to his stewardship he is a good steward, winning the approbation and praise and reward of the owner. If he is dishonestly unfaithful he is a wicked and slothful servant and for such the owner has only disapproval, condemnation and punishment. This is the teaching of Jesus in regard to stewards.

God's Ownership—The basis of Christian stewardship is found in God's ownership. God owns all, therefore man owes all. A child was found by his playmates in possession of a twenty dollar gold piece. As he displayed it one of the children said to him, "But it isn't yours". "Yes it is", he replied. "But it isn't really, truly yours", insisted another. "Yes it is", said the lad, "but it belongs to my father". So it is with all the things that we have—God owns them—we merely possess them. "The cattle on a thousand hills, the gold in the mine, the grain of the prairies and the products of the mills and the factories are all ours but they belong to our Father".

Man's Stewardship—Since God owns all and man merely possesses, then man is a steward, entrusted by God with what belongs to Him. This is true of all the people on earth, for whether a man recognizes the fact or not everything he possesses and even life itself are gifts from God. But this is especially true of a Christian who is indebted to God not only for physical life and all material possessions but also for the salvation of his soul and all spiritual blessings. He belongs to God, not only by right of creation and preservation but also by right of salvation.

Stewardship Requirements—The Christian desiring to be an honest man and recognizing his stewardship of God's property naturally asks, "What is expected of me?" The answer of God's Word is, "It is required of a steward that a man be found faithful". The steward is to use faithfully all that God has given him for the glory of God and for the extension of His Kingdom. Does that mean then that the honest steward must give to God all of his material possessions? Indeed not! God is wonderfully kind and considerate. He knows that men must have material possessions to maintain life. The cattle on a thousand hills are His but He has given them into the possession of people that they might have food and clothing. He gives to men the power to accumulate wealth that they might live and enjoy the blessings of earth. He gives men the power to make wonderful discoveries and great inventions for the prolonging and enriching of their lives. But he does not mean that people, especially those who have been saved by His grace shall forget that He is the owner of all they possess. And in recognition of this ownership He expects them to return to Him one-tenth of what He gives to them. This is the material requirement of their stewardship. It is somewhat like the rent that a man pays for living in a house belonging to another. It is somewhat like the taxes we pay for the blessings and protection of the government under which we live. But it is a more serious and sacred obligation than these things because we owe more to God than to an individual or any government.

This is the law of the tithe, plainly stated in God's Word. It must be obeyed by all Christians just as all other Bible commands are to be obeyed. It is the beginning of honesty in stewardship. Not to obey it is to be found an unfaithful and dishonest steward.

HONEST with GOD

EVERY individual who has any regard for his reputation at all wants to be considered honest. To be accused of dishonesty is an insult. Every Christian who has any conception of Christian ideals of life not only wants to be considered honest but he wants to be honest. He wants to know in his innermost soul that he is what he appears to be. However, even with many Christians, honesty is altogether a matter of human relationships. If a man pays his debts and is strictly upright in all his dealings with other men he considers himself an honest man. According to this standard some people who are not Christians are honest. So we often hear it said of an individual: "He is not a Christian but he is a good, honest man". Or we hear one say of himself, "I don't pretend to be a Christian but I pay my debts and am an honest man". All of this is ignoring the most important principle of honesty which is honesty with God.

No person who is not a Christian can be honest with God. It is true that people are sometimes able to live honestly in their relations to their fellow-man without being Christians—though it is to be doubted if many claiming this attainment are as honest as they claim—for we who are Christians know that constant prayer, Bible study and the guidance of the Holy Spirit are needed to keep us in

the narrow road of honest living. But granting that many non-Christians are strictly honest with men, they are certainly failing in their honesty with God. They are accepting all of His blessings, they have the gift of life itself from Him but they give nothing to Him in return. God sent His Son to die for them and they refuse to accept Him. They owe everything to God and are doing nothing to pay the debt. They are breaking every law of gratitude, loyalty and honor.

Then, sad to say, many Christians are not honest with God. They accept all His gifts, even the gift of salvation, and then refuse to be square in their financial dealings with Him. Any Christian who is not a tither is not honest with God. In the Bible we find the startling question, "Will a man rob God?" Any Christian would naturally respond with the question: "Wherein have we robbed Thee?" Then comes God's clear answer, "In tithes and offerings". Nothing could be plainer and more easily understood. When a Christian refuses to pay tithes he robs God. No robber is honest—therefore the non-tither is not honest.

According to this standard a large per cent of Christians of the world are dishonest. Probably not even ten per cent of southern Baptists are tithers. Even among the members of Woman's Missionary Union who, as we know, are among the most enlisted women and young people in our churches—those who claim to have an interest in the spread of the Kingdom of God—are many dishonest stewards. Only about 140,000 of our more than 758,000 members are tithers. The rest—it is a hard thing to say but it is true nevertheless—are dishonest. If any of these women or young people were accused of stealing from a neighbor or a bank they would feel insulted. Yet by refusing to pay God the tithes they owe Him they are placing themselves in the class which the Word of God calls robbers.

Christians who do not tithe are breaking three of the Ten Commandments. They are breaking the first by placing their money before God. They are breaking the eighth because they are stealing from God. They are breaking the tenth because it is covetousness that keeps them from tithing. Then they are breaking God's tithing commandment for He says plainly, "Bring ye all the tithes into the storehouse". They are also breaking every commandment to give, because one cannot give until a debt is paid. Therefore a Christian cannot claim to give to God until he has paid his tithe. After breaking all these commandments a Christian will have some trouble reconciling his actions with the verse, "If ye love Me ye will keep My commandments".

We need to remember that even more than a tithe is required in being honest with God for, in answer to the question, "Wherein have we robbed Thee?" He says, "In tithes and offerings". He expects us not only to pay the tithe, that "set apart" portion of our material possessions which He claims as His own, but also to give Him free-will offerings as an expression of our love for Him.

The Christian who is dishonest with God is missing those blessings promised to tithers—those wonderful blessings which in such abundance pour from God's open windows on those who faithfully bring their tithes into His storehouse. He also misses the "pressed down, shaken together and running over" blessings promised to those who give. He is missing that special love which God has for the cheerful giver.

Let every woman who reads these words face squarely the matter of her honesty or dishonesty with God. If she is willing to be counted among the dishonest let her fail to pay tithes. But, if she would be among those who are honest, upon whom the blessings of God pour in great abundance, let her faithfully pay her tithes and give her offerings. May the prayer in each heart be:

Dear Father, whatever my failings may be,
O let me be honest I pray now with Thee.
While I very honestly pay every debt
To my fellow-man, may I never forget
The much greater debt which to Thee now I owe;
And may I be honest as days come and go,
A steward found faithful and loyal and true,
As I bring my tithes and offerings too
To Thy sacred storehouse, and so may I be
In all of my stewardship honest with Thee.

DENOMINATIONAL HONESTY

A DENOMINATION that claims to be Christian must be honest with God and with men. To be otherwise is to bring dishonor on the name of Jesus.

Each individual church in the denomination must be honest. A church that is lax in its business, that does not operate according to the highest standard of honesty is unworthy of its high calling. Church leaders should be honest with the members. Any subversion of funds is wrong and should not be allowed. All members have a right to know how all money given to the church is used. Each member should feel assured that if his money is given to a certain cause it goes to that cause. To take money intended for one cause and give it to another cause is plain stealing and should not be tolerated in an honest church. Too often when the single budget is used, if the expected amount of money fails to come in, mission money is used for local expenses. This is a species of dishonesty which should never be practiced.

Moreover it is certainly selfish if not actually dishonest to keep too large a per cent of the Lord's money for the expenses of one's own church. Of course we know that one's own church must be supported, that the home-base must be kept strong. But we also know that it is not right to use money extravagantly for one's own church and then give just the little that is left for the spread of the Kingdom to the ends of the earth. Every church should face squarely the matter of an equitable and honest division between local work and missionary causes. The church that unselfishly and honestly tries from year to year to increase the amount of its missionary offerings will be the church that will grow in numbers and in spiritual power.

Not only must churches be honest but the denominational organization must be honest. We desire as southern Baptists that our missionary boards, our schools, all of our institutions and agencies shall be strictly honest. All denominational leaders are stewards of southern Baptists. They are entrusted with our work and we expect them to be honest in their service. They are entrusted with our money and we expect them to use it in such a way as to bring the largest and most effective results in Kingdom work. All money that goes into the denominational treasury must be used for the purpose for which it is given. There must be no "borrowing from Peter to pay Paul". There must be no shifting of percentages. Operating expenses must be kept at the lowest possible level that money given by the people may be used for the causes for which it is given.

As we outline this standard of denominational honesty we realize that we are describing the ideals held by our southern Baptist leaders. We belong to a denomination that tries to be honest with the people and with God. Our leaders are good stewards of the trust which we place in them. They are handling Baptist funds

to bring the best possible results. They are using our money for the causes for which we give it. Every possible precaution is being taken against the possibility of any sort of fraud or dishonest dealings.

Denominational honesty requires the payment of debts. The world places question-marks after the individual, the church or denomination that fails to recognize the obligation of a debt. We are glad that we belong to a denomination that believes in paying its debts. We are glad that southern Baptist credit is good. We are glad that in the world of business southern Baptists have an honorable name. A few years ago we came near losing this good name. Southern Baptist debts were so large and there was being done so little to pay them that the denomination almost lost its place of honor in the business world. But thanks to our debt-paying program southern Baptist credit has been re-established, southern Baptist honor has been saved and we have the satisfaction of knowing that we belong to an honest denomination. If individual Baptists will be honest with God, then will our great denomination be able to go forward in undreamed-of achievements for the spread of His Kingdom.

PAYING HONEST DEBTS

Southern Baptists are paying their debts.

Why?—We are paying these debts because we must. They are honest debts and honest debts must be paid. We are honest people and honest people pay honest debts and therefore we are paying ours. Moreover we are paying these debts because the progress of our work demands that they be paid. Too long have we used for interest money which should have gone into the promotional work of the Kingdom. In the last twenty years on southwide debts alone we have paid about five million dollars in interest. When the debts are paid, money used each year for paying principal and interest on debts will be released for the promotion of denominational causes. That will mean wonderful progress in all our work.

Who?—Who is going to pay these debts? Why we are, of course. Dr. J. E. Dillard, the S.B.C. promotional secretary charged with the responsibility of leadership in the debt-paying campaign, argues the matter like this. The debts must be paid. Somebody must pay them. They are our debts. The property for which the debts were made is still our property. We own the schools, the hospitals, the printing plants and the buildings which this money erected. The results of the work, for the sake of which the debts were made, is our boasted achievement. We would not part with these things which are ours—these material assets, these successes which are our pride and joy—for many times the amount of the debts. These debts are *ours*. So, we are the ones who must pay them. Every individual southern Baptist should feel responsible for them and should feel an obligation to help pay them. No one of us should say, "Let others do it". But each one should say, "I'll do my part".

How?—We have splendid debt-paying plans. Some states are using the Hundred Thousand Club plan; other states have different plans but all are working together to have a debtless denomination by 1945. In 1940 Woman's Missionary Union started an effort to pay one million dollars of the debt by 1945. To do this we must use every plan proposed in the states. We must get as many members as possible for the Hundred Thousand Club. One state has as a slogan, "Every W.M.U. organization and circle a member of the Hundred Thousand Club". Other states have as a goal to double the membership in the first year, then to keep that number of members throughout the campaign. One state made a special effort in 1941 to raise a definite amount on the debts, assigning apportionments to associations and societies to be given during the year. A plan of the W.M.U. in all states is to obtain Centennial Memberships. Any individual or organization giving as much as one hundred dollars to pay debts is a Centennial Member and will receive an attractive certificate. Thousands of women over the southland should give as much as one hundred dollars to pay off our debts. Many more thousands should become members of the Hundred Thousand Club, giving for the payment of debts as much as one dollar per month over and above all other gifts. Where individuals cannot be either Centennial or Hundred Thousand Club members, groups or circles or societies can take out these memberships. Many who may not feel that they can enter into any of these plans of regular giving for this cause can make special gifts from time to time. All of us using any plan which may seem best must do all we can to pay these debts.

When?—When shall we pay these debts? The answer is now. We are in the midst of a great debt-paying campaign. We have already been in it for years. But it has taken on new enthusiasm and we have set the year 1945 for the time when all southwide debts shall be paid. The time is short, 1945 will soon be here. Now is the time to get into the spirit of the campaign. Now is the time to pay all we can on these debts. A debtless denomination by 1945 is our slogan.

Let's say it and pray it and pay it!
Let's teach it, beseech it and reach it!
Let's advertise it, idealize it and realize it!
Let's live by it and give by it!

—A debtless denomination by 1945—

THESE ARE HONEST

A Boy's Tithe—A small boy who is a member of one of our mission churches among Mexicans in Texas earned a dollar for good work in school. At once he brought a dime to his father saying: "Daddy, of this dollar I will give ten cents for the church because it is my tithe". The tithing teaching of the home missionary on this field is bearing fruit.

A Tithing Club—In our Chinese mission at San Antonio a tithing club has been organized. The missionary reports that attendance at the club has been increasing and that the prospects for new tithers among the Chinese Christians is encouraging.

Paying Back Tithes—One of the results of the north China revival was that many Christians became tithers. Some who had been Christians but not tithers for many years even paid up back tithes for all the years from the time they had become Christians saying "We want to pay God all that we have stolen from Him through the years".

Teaching Tithing—In Chile is a Baptist church which has twice as many tithers as any other church in the land. A missionary explains this by telling of an Indian who after seeing his own duty to tithe has been busy teaching members of that church to tithe. He answers every argument against tithing with the words, "But the Bible says for us to tithe".

Debtless Churches—The Indian Baptists of Oklahoma furnish an excellent example of church honesty. They take literally the Bible injunction, "Owe no man anything". There is not one dollar of debt on any of their more than 150 church buildings. Would that all southern Baptists could claim such a distinction!

TRAINING YOUTH IN HONESTY

IT is important that young people shall be trained in honesty. Every little child must be taught the difference between what belongs to him and what belongs to others. A respect for the possessions of others is one of the first moral principles which must be instilled into the character of a growing child. Parents and teachers, realizing the importance of honesty in the life of any individual, are most careful to teach young people to be honest in all human relationships.

We who are Christians and who understand the principles of Bible stewardship realize that it is equally important to teach young people to be honest with God. The stewardship education of young people is important for the sake of the young people themselves that they might be saved from the deadly sin of covetousness and might be led to establish, even in the days of their youth, those habits of honesty with God which will fill their lives with Heavenly blessings. A young Christian taught to be honest with God is not apt to be guilty of dishonest dealings with his fellows.

Then young Christians should be trained in the principles of stewardship for the sake of the spread of Christianity. Tithing is God's plan for the financial support of His work. This generation of Christians has not learned that lesson. A large per cent of them are still dishonest with God and therefore His work lags. We who have the responsibility of the training of another generation must see that they go far beyond the attainments of this generation in their honesty with God. As we teach the young people of today to be faithful in their stewardship of tithes and offerings we are preparing for greater speed in the spread of the Gospel in the years to come.

By Precept—We must teach our young people the Bible principle of honesty toward God. They must early be made to realize that God owns all things and that they are His stewards. They must learn Bible verses on tithing and stewardship. They must be led to see the stewardship application of many Bible stories. There must grow up in their young hearts a love for God that will express itself in the consecration of possessions and of life itself to His service.

By Pattern—One of the best ways to teach stewardship is by personal example. Stories of Kraft, Welch, Colgate and other great tithers, who have proved the joy and blessings of honest stewardship, will go far in inspiring our young people to follow in their train. And better still is the living example of those around them. When the pastor, the deacons, teachers, other church leaders and parents demonstrate day by day stewardship-giving, the young people of our churches will begin building their lives according to the same pattern. If we would win tithers we must be tithers. If we would lead our young people to be honest with God we must be honest with Him ourselves.

By Practice—Teaching young people about honesty with God is not sufficient! They must begin, even in the days of youth, to be honest with God. Just as children are taught while very young the difference between what belongs to them and what belongs to others, so should they be taught to recognize God's ownership of all things by setting apart a portion of their money for Him. Practice will go much further than precept in making stewardship-honesty a part of their lives. The boy who tithes his first paper-route money will have no trouble tithing his income when he is a millionaire. The little girl who sacrifices an ice-cream cone to make her Annie Armstrong Offering a little larger will a few years hence be making greater sacrifices for the spread of the Kingdom of God.

Realizing the importance of training young people in honesty with God let us enter into all plans of Woman's Missionary Union for stewardship education of youth. The stewardship chairman of the W.M.U. in every church is especially responsible for such training. She will cooperate with the third vice-president and counselors of young people's organizations in planning for this work. Members of Sunbeam Bands, Girls' Auxiliaries, Royal Ambassador Chapters and Young Women's Auxiliaries will be led to memorize stewardship Scriptures and poems, to write stewardship declamations and stories, to make stewardship posters and scrap-books, to rehearse stewardship plays and pageants and to engage in other stewardship activities. All of this should culminate in Stewardship Night, when the young people are given an opportunity to demonstrate what they have learned about stewardship. This Stewardship Night, properly planned and carried out will become one of the great occasions of the church's year. Such training will produce fruit in the stewardship living of these young people both now and in the years to come and will prepare a generation of Baptists who will be honest with God.



QUESTIONS for REVIEW and DISCUSSION

1. Discuss the importance of honesty in human relationships.
2. Why is it especially important that Christians be honest in their dealings with men?
3. What is the connection between honesty and Christian stewardship?
4. Can a person who is not a Christian be wholly honest with God?
5. How do Christians rob God?
6. What commandments of God do Christians who are not tithers break?
7. Discuss the blessings which come from being honest with God.
8. Discuss church honesty.
9. Discuss denominational honesty.
10. Give some reasons why southern Baptists should pay their debts.
11. Tell of W.M.U. debt-paying plans.
12. Discuss the importance of training young people to be honest with God.

REFERENCE MATERIAL

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

| | |
|---------------------------------|---------------------|
| The Window of Y.W.A. | —World Comrades |
| Southern Baptist Home Missions | —The Commission |
| State Denominational Papers | |
| This World's Goods | Dr. John E. Simpson |
| Into My Storehouse | Dr. John E. Simpson |
| Stewardship Applied in Missions | Dr. J. B. Lawrence |

Our Young People

Miss Juliette Mather, W.M.U. Young People's Secretary
I'M to BE THIRD VICE-PRESIDENT
(YOUNG PEOPLE'S DIRECTOR)

As I undertake to be W.M.U. young people's director for my church, I have set my tasks before me in an acrostic. May this help other directors also!

D—I will depend upon God. I'm studying *The Way of Missionary Education* (Mather, price 50c) and *Telling You How* (price 50c) and I am rereading all the manuals and guides. I am doing this in preparation, but I'm depending upon God after I do all I can to be ready. I expect the support of my Woman's Missionary Society; but beyond human cooperation and personal study I depend upon God's power. Like David, "I trust in Thee"

I—As the link between W.M.U. young people's organizations and our Woman's Missionary Society, I know I can develop more interest among the women in behalf of the young people. Our circles foster the different organizations and in this fostering they help in the respective organization's Focus Week, provide transportation to camps and rallies, supply magazines for counselor and program committee use and encourage mothers to subscribe for the magazines as needed by their boys and girls. Our circles need direction too in guiding the social life of our young people. Also each circle can help interest the mothers of eligible children and can telephone the mothers about the meetings.

R—reminds me to meet regularly with the auxiliaries, visiting each one at least once a quarter.

E—says enlist counselors for each organization, with co-counselors and helpers. These need not be the prettiest and whitest, but they should be in love with missions, thoroughly consecrated to Christ. In selecting them I will advise with the young people and pastor and the W.M.U. Executive

Committee to secure the most acceptable leadership possible. I shall not make the mistake of telling them there will not be much to do because there is and God cannot use leaders who are looking for easy places.

C—reminds me to confer with all the counselors at least once a quarter. As soon as reports are made out, we can go over the work done, plan what more can be done in the approaching quarter, check up on gifts through Cooperative Program, 100,000 Club pledges and payments, mission study, stewardship education, personal service and all other phases of activity.

T—teaches that I must serve tactfully, persuading by love to larger service for Christ.

O—suggests originality which I do not have but I can watch Woman's Missionary Union's three missionary magazines for ideas and can adapt them to our situations.

R—ends the work with reporting regularly to the Woman's Missionary Society at every monthly business meeting so that they will all know what the young people's organizations have been doing. It will not be necessary for me to actually make the report each month, but it must be done in interesting manner with variety. Sometimes the members of a certain circle may tell about the organization it is fostering or the young people or counselors can describe their activities in being fostered by the circles. Certainly the discussion of what the young people are doing must be brought monthly to the Woman's Missionary Society so its interest will grow in the missionary education of young people. With God's help I mean to be a successful W.M.U. young people's director.—Mrs. Joseph Avery, Ala.

Because of modern mailing devices it is becoming increasingly difficult to dispose of stamps sent in payment for this magazine and other materials ordered from 1111 Comer Bldg., Birmingham, Ala. Please consult page 3 of this magazine as to how best to remit.

Two Special February Matters

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

EVERY month has important affairs claiming attention of missionary education organizations. We single out two of particular importance in February.

First there is *Girls' Auxiliary Focus Week*, February 8-13. Every young people's director and every Girls' Auxiliary counselor, every young people's associational leader will plan well and together where possible for this strategic period. This is the week for building Girls' Auxiliary esprit de corps; most of the thought of Girls' Auxiliary is given completely to missionary information without the buoyant thought of the remarkable growth of Girls' Auxiliary to 9,465 organizations with 114,036 members—with G.A.'s in China, South America, Palestine, Africa, Cuba and other lands. This week the Girls' Auxiliary members review their manuals, learning or reviewing the ideals, symbolism, methods of organization: they enlist new members and have the beautiful initiation service, renewing the zeal of old members as they participate in that initiation. This week, by associational banquets and rallies, organized Girls' Auxiliaries reach out to girls in churches having no Girls' Auxiliary and prepare them for organization by awakening an interest in missions through their attendance at this distinctive Girls' Auxiliary associational affair. This week there will be many Girls' Auxiliary mission study classes. This week there will be several public programs given by Girls' Auxiliaries in their churches—perhaps coronation services or presentation of the play as in February *World Comrades*, "Beyond the Stew in Stewardship", or a typical Girls' Auxiliary program—at Sunday night or prayer services or on a special evening.

One of the values of Focus Week is to show the church the worth of the activities of Girls' Auxiliary by demonstra-

tion as well as by posters, items in the church bulletin or newspaper or by talks in various meetings. This Focus Week is an excellent time for securing subscriptions to *World Comrades* as visits are made to enlist new members or to become acquainted with the mothers and home backgrounds of the girls.

As you read February *World Comrades*, you will come upon the second special emphasis—*effort for a debtless denomination by 1945*. In that magazine is a model for making a poster on which Sunbeams, Girls' Auxiliaries or Royal Ambassadors can check their record of gifts to the Hundred Thousand Club or other debt-paying plan of their state for the southwide debts. The birthday cake is chosen because southern Baptists will be one hundred years old in 1945 and certainly a centennial celebration deserves a large birthday cake. As each one dollar is given month by month a candle is lighted, until all the candles will be burning gaily by 1945. Do not light a candle until a full dollar is paid for southwide debts (as for instance: in the states that divide the debt-clearance-money between southwide and state debts it will mean waiting to light each candle until one or more other dollars have been given). Make of any one color or use vari-colored candles for the cake; add touches of color to the ornamental frosting, if you wish. After enlarging the poster, it can be mounted on a gold or blue or red cardboard background and covered with cellophane to keep it more permanently clean and to give it additional sparkle. Appoint a "Keeper of Our Cake" from the Stewardship Committee of Girls' Auxiliary or the Stewardship Embassy of Royal Ambassador Chapter; let the "Keeper" be responsible for having the cake at the meeting at least once a month, properly colored. Another member may be designated to help in gathering this particular debt-paying money from the organization each month.

Young Woman's Auxiliaries will find a developing poster-suggestion in *The Window of Y.W.A.* which will be a fascinating record-chart for them. Continue to encourage individual memberships because some members can and should belong themselves; but surely every organization will have a regular, worthy part in this debtless denomination effort.

Celebrate Girls' Auxiliary Focus Week, February 8-13. Prepare well for the one hundredth anniversary celebration of southern Baptists, too.

Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville, Ky.
FURLOUGH at NEW HOUSE BEAUTIFUL



"No!" "Not really!" "How I envy you!" "I am so glad that you are to have the privilege!" This is what the "Old Girls" (alumnae) who had gathered for the home-coming at New House Beautiful said when they heard that I was registered as a regular pupil for

the fall term. Indeed, after nineteen years in China, to be one of the first student-body to live in the new building was more than a privilege—it was the grace of God.

"We shall miss the girls down on Broadway, but we are glad that they have such a fine place", said the taxi-driver as we sped out Lexington Road by Cherokee Park in the autumn sunshine. The taxi-driver might have spoken for all Louisville, because everybody in Louisville knows the W.M.U. Training School; it has the prestige of an old resident. On the high-way, yet set back far enough to be quiet, side by side with the Seminary Beeches and facing Cherokee Park, the campus is a worthy setting for the dignity of the building. The views from all the windows are magnificent. If I wanted to concentrate, I did not dare look out of the window because the beeches, standing nobly on the green hillside, took my breath. Later one enjoyed the yellow maples and red-gold beeches as one walked in the Heavenly quiet and privacy of Cherokee Park. The peace and beauty of the park were such a con-

trast to air-raids, rumble of artillery, red tape and barbed-wire entanglements amidst which I had lived in north China.

Did I take classes? Oh, dear me, yes; I went to seek a mental "shake-up" and re-orientation into missions and Baptist life in general. What joy to hear "Lao Shih" (Old Teacher) expound Isaiah and Ephesians. One cannot mention the abundance of opportunities and good teaching; but studies, recreation, concerts, music, field-work and housework made the days fly.

I would not take gold dollars for the housework which I had to do. Shoulder to shoulder on the dish-washing force, one really gets acquainted. It was my privilege to dry dishes with a charming girl from Mexico—friendship did not have to ripen; it just was as the two of us put a polish on one hundred glasses! Another month as one goes down to help serve breakfast one finds the house-director has risen early and is on the job first that House Beautiful may be Home Beautiful. Another pleasure was getting sick and being in the infirmary a day or two; after a high fever one lay in a marvelously comfortable bed in a spotlessly clean room and watched the saucy robins outside.

What is the student-body like? O, dear classmates of 1922 and of the years before and after, the student-body is first-class. There are girls all the way from California to Charleston, from Maryland to Miami; but be they east, west, north or south, they are choice spirits, poised, well-educated, called to follow the Lord in service at home and abroad. I salute the present generation of called workers, but at the same time you and I should bow our knees and pray for them continually all of Paul's prayers as found in Ephesians 1:15-23; 3:14-21.—Mary K. Crawford, China

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

According to the *Year Book of American Churches* there are more Baptists in the United States than there are in any other evangelical denomination. Altogether counting both White and Negro there are 61,119 churches with a membership of 10,898,937. This undoubtedly is a fact of which all Baptists may well be proud but it likewise calls for serious thought and prayer that we may measure up to the great responsibility involved. Baptists have great numbers and a great heritage but, in the words of Lord Halifax, British Ambassador to the United States: "There is always a danger that those who enjoy some gift won for them by their fathers may come to forget the price paid for it and may come to feel it so secure that they need do little to preserve it".

The Presbyterian church in the U.S.A. with a membership of 2,013,247 contributed during the past year more than \$12,000,000. Actually the per capita was \$21.49. The American Board (Congregational) reports a successful year and that all debt has been wiped out.

Methodists recently observed a "Day of Compassion" on which an offering for overseas relief and work in the army-camp was made. This offering amounted to \$956,164.

The American Friends (Quakers) Service Committee by the permission of the controlling governments has carried on a remarkable work among the more than 30,000 children who have been orphaned or lost from their families during this present war. One of the phases of the work is the grouping of homeless children into enlarged families of 30 or more known as colonies. We learn

from *Missions* that northern Baptists have virtually adopted one of these colonies.

It is interesting to learn that in spite of the death of Dr. Grenfell and even in these troublous times the medical mission work he established in Labrador is still claiming the interest and support of missionary-minded men and women. During the summer a new motor boat was launched in Nova Scotia from which place it proceeded to Boston for supplies—largely medical and also supplies of literature and certain essential foods for the work in Labrador.

According to the *Watchman-Examiner* the China Bible House shipped last year five and a half tons of Scriptures to Rangoon, whence they are expected to find their way to west China, five tons having previously been sent to the northwest. Chiang Kai-shek is said to have made a contribution of \$2,000 for this purpose.

It is reported that during the first six months of 1941 the evangelical churches of America gave \$658,230 for the support of "orphaned" missions separated for the present from the churches in Europe. Altogether \$1,115,918 has been given for this purpose. All foreign missions of the protestant churches in Holland have been thus saved with the help of the people themselves in the Dutch East Indies. Also the Moravian Mission in the Dutch West Indies, formerly supported by Christians in Holland, has been saved by the Moravian Mission here and the "Orphaned Mission Fund".

The latest report of the American Mission to Lepers shows that for the year ending June 30, 1941, there was a total income of nearly \$400,000, the largest amount received in any one year. During this same period, \$29,000 was given to the British Mission to Lepers. Well may we join the *Christian Herald* in its comment on this and all such gifts listed on this page. The "mere thousands" of dollars are not the point; the point is that the quality of mercy is not strained, that pity is not dead, that the love inspired by God cannot be stopped by gun-fire or by hatred inspired by war propaganda.

WOMAN'S MISSIONARY UNION, AUXILIARY to SOUTHERN BAPTIST CONVENTION
THIRD QUARTERLY REPORT—July 1 to October 1, 1941
COMPILED by W.M.U. TREASURER

| STATES | Reported by State Treasurers as Having Been Contributed by W.M.U. Members | | | | | | Received by W.M.U. Treasurer | | | Totals |
|-------------|---|------------------|---------------|--------------------|---------------------|--------------------------------|------------------------------|------------------|---------------|--------------|
| | Debt-Paying Campaign | Foreign Missions | Home Missions | Ministerial Relief | Christian Education | State and Other S.B.C. Objects | W.M.U. Training School | | Special Gifts | |
| | | | | | | | State App't Training School | Scholarship Fund | | |
| Ala..... | \$ 5 550.26 | \$ 4,207.47 | \$ 1,811.19 | \$ 704.45 | \$ 5,770.43 | \$ 12,638.37 | \$ 300.00 | \$ 200.00 | \$ 158.10 | \$ 31,340.27 |
| Ariz..... | 125.71 | 88.18 | 41.15 | 12.35 | 30.28 | 698.96 | | | 5.00 | 1,001.63 |
| Ark..... | 2,246.47 | 1,152.72 | 712.72 | 212.77 | 2,179.86 | 10,067.22 | 163.99 | 200.00 | 16.13 | 16,951.88 |
| D.C..... | 88.00 | | | | | 355.00 | | 150.00 | | 593.00 |
| Fla..... | 2,782.43 | 4,290.46 | 1,295.31 | 559.18 | 2,525.82 | 13,070.44 | 125.00 | | 18.33 | 24,666.97 |
| Ga..... | 7,395.67 | 2,122.40 | 145.64 | 1.50 | 239.74 | 41,341.19 | 609.33 | 1,300.00 | 158.52 | 53,313.99 |
| Ill..... | 1,014.02 | 93.18 | 7.65 | | 7,420.06 | 14,263.31 | 61.19 | | 7.50 | 22,866.91 |
| Ky..... | 5,459.74 | 7,720.08 | 3,427.64 | 1,481.13 | 4,811.50 | 17,470.80 | 2.25 | 95.00 | 417.91 | 40,895.23 |
| La..... | 3,078.42 | 1,370.22 | 639.51 | 283.14 | 1,531.35 | 14,240.15 | | 100.00 | 5.00 | 21,247.79 |
| Md..... | 624.43 | 1,007.17 | 464.72 | 138.06 | 276.13 | 3,212.22 | 175.00 | | 8.60 | 5,906.33 |
| Miss..... | 872.60 | 2,056.90 | 953.35 | 336.74 | 2,690.89 | 15,664.03 | 375.00 | 400.00 | 45.70 | 23,395.21 |
| Mo..... | 3,889.44 | 3,113.35 | 1,400.70 | 550.86 | 3,487.80 | 7,769.91 | 390.00 | 300.00 | 74.03 | 20,986.18 |
| N.M..... | | | | | | | | | | |
| N.C..... | 9,519.01 | 9,103.25 | 3,872.31 | 1,681.00 | 20,490.54 | 22,383.97 | 850.00 | 700.00 | 79.00 | 68,679.08 |
| Okla..... | 4,438.69 | 2,154.60 | 868.40 | 200.45 | 1,895.02 | 10,514.02 | 600.00 | | | 20,671.18 |
| S.C..... | 2,413.38 | 9,228.84 | 4,402.14 | 1,820.55 | 1,837.19 | 24,151.78 | | 500.00 | 2.00 | 44,355.88 |
| Tenn..... | 5,729.80 | 9,287.16 | 4,294.92 | 1,896.05 | 10,346.35 | 20,621.96 | 1,500.00 | 1,000.00 | 1,482.95 | 56,159.19 |
| Tex..... | 6,056.19 | 11,000.54 | 6,895.99 | 4,950.83 | 27,431.70 | 63,855.77 | | | 1,134.30 | 121,325.32 |
| Va..... | 11,435.04 | 15,023.97 | 6,387.92 | 2,729.91 | 12,389.89 | 28,240.30 | 500.00 | 400.00 | | 77,107.03 |
| Misc..... | 12.00 | | | | | | | | | 12.00 |
| TOTALS..... | \$72,731.30 | \$83,020.49 | \$37,621.35 | \$17,558.97 | \$105,354.64 | \$320,568.49 | \$5,651.76 | \$5,355.00 | \$3,613.07 | \$651,475.07 |