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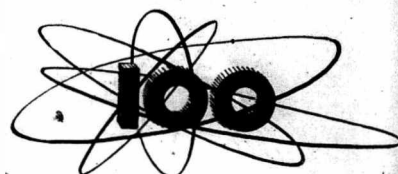
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Southern Baptists exercised great creative strength in their first hundred years of expansion and growth. Among the dynamic forces set in motion was Woman's Missionary Union, organized in 1838. Its official voice, ROYAL SERVICE, goes out each month like an electric current, energizing the Baptist women of the southland and the world for the work of the Kingdom. Do you regularly connect with its power? See directions on this page for renewal or subscribing.

An EDITORIAL

MRS. F. W. ARMSTRONG, *President, W. M. U.*

Laborers Together

IN Birmingham, Alabama, Woman's Missionary Union headquarters city, the semi-annual meeting of the W.M.U. Executive Committee and state executive and young people's secretaries was held January 30-February 2. Busy hours of conference as to better methods of promoting the missionary program of the denomination, with emphasis upon purposes and goals of the Southern Baptist Convention's Centennial Crusade, characterized these significant days.

Community Missions

Announcement of general interest is the appointment as southwide Community Missions Chairman of Mrs. Edgar Godbold of Pineville, Louisiana. She comes to this promotion task with a rich background of Christian leadership experience. Having served in full-time work with two great churches in San Antonio and Oklahoma City, she is familiar with the enlistment problems which confront every church; having worked with young people in the churches of Texas and now in Louisiana College of which her husband is president, she is well qualified to help lead young people in the many phases of community missions through which they may find expression for their Christian impulses and purposes. Living in the midst of a community of diverse institutions she will have opportunity to make experiments that will become a guide throughout our wide territory. Her article in the 1945 Year Book (page 40) has led all to appraise her and appreciate her gifts in expression. She will be welcomed as the worthy successor to Miss Mary Christian, who has made marked contributions to this field of Union life; at her own request Miss Christian was released, because of her other demanding duties as W.M.U. representative.

We covet for Mrs. Godbold your prayers as she assumes in her already busy life this added responsibility. See stimulating article on following page by Mrs. Godbold.

1945 Meeting

Having been informed that Dr. Louie Newton, general chairman for the Centennial meeting of the Southern Baptist Convention scheduled for May 8-13, 1945, would offer to the called session of the S.B.C. Executive Committee a motion to defer the Centennial meeting indefinitely, it was deemed wise to cancel the proposed meeting of Woman's Missionary Union scheduled for Birmingham, May 5-6. If it becomes apparent that the Centennial meeting can be held at a later time in 1945 a brief business session of W.M.U. will be arranged in connection with that meeting in Atlanta. Much prayer and earnest effort to carry through each Centennial objective will assure the Kingdom advance in the homeland and around the world which is the heart of the Centennial ideals.

A Worthy Financial Goal

According to your state plans you have been notified of the proposed increase in gifts to the Cooperative Program. The over-all goal set by the Convention is \$20,000,000 including the Cooperative Program, the April Thank Offering and all designated gifts (contributions to Christian education, to the three Seasons of Prayer etc.) Members of Woman's Missionary Union will have a large part in gifts to the over-all goal. Remembering the lift that came to the debt-payment effort

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Community Missions

Mrs. Edgar Godbold, Southwide Chairman

The Sick in Our Communities

A CHAIRMAN of community missions is standing before her circle of a W.M.S. asking that some of the women volunteer to go the following week to the hospital to carry tracts, a few Gospels of John, some magazines and flowers to patients. She had previously talked with the superintendent of nurses at the hospital to find out the visiting hours and desires of the hospital as to church visitors. She saw the wisdom of the nurse's suggestion that the visiting would be carefully planned so that only two or three would visit on a given afternoon and not the whole society all at once!

One hand is raised in response, a second goes up and then a third member who thinks she has too much to do already raises her hand because she does not wish this project to fail and because she is a little sorry for her friend, the community missions chairman.

Two weeks later the same circle is meeting. Member No. 3 is giving a report on the hospital visitation. Says she: "I enjoyed it. I didn't expect to when I went but now I want to go back!" After all, aren't women always happiest and at their best when they are ministering to the sick and careworn, caring for children or entertaining a guest in the home? It seems God meant us to be living angels of mercy and kindness.

How would your society like to adopt this as a regular, permanent project? The circles can rotate in the administration of this work or teams could be appointed to work together. The vigorous young women will especially delight in doing this.

You may live in a community where there is no hospital; but there is no place where there are no invalids or those confined to their homes because of injuries, as well as the seriously ill. Go to them with a message from God, take them some flowers and perhaps some edibles, sing for them and give a devotional message.

When visiting hospitals observe these rules: (1) obtain permission from the management (2) never violate the rule as to visiting hours (3) make your visit brief (4) don't make the patient nervous (5) speak in a soft voice.

How often in time of illness do lost sinners find Christ! Mrs. Green Strother, missionary to China, who is residing in our town with the children while her husband is carrying on in China, is conducting evangelistic services each Sunday morning in the isolation hospital for women. One Sunday in February there were 35 conversions out of an attendance of 78, and a total of 70 in an earlier month's meetings. Each person is presented with a Bible after conversion and an endeavor is made to establish them in the Christian life that they may not return to the old life of sin. Pray for this work and may there be much more of it throughout the southland.

At another time we were asked to visit a man whom the doctors had pronounced incurably ill with tuberculosis. We prayed that we might comfort him; instead, our own hearts were made to rejoice at his testimony. He had been making money rapidly but in order to do so he had almost lost his own soul through drink and dissipation which he had thought necessary to make the large sales. He was stricken suddenly and beyond recovery before a doctor was consulted. "I thank God for this illness", he said. "I brought it on myself. But when the doctor told me the truth I threw myself on the mercies of God. Lying here in bed reading a Bible I found Him and I was never as happy in my life". In a short time he was gone to the Heaven he almost missed.

There was an atheist, too, who had boasted that he would like to see every Christian put to death who cried out before he went under the ether: "In life, in death, O Lord, abide with me!" Immediately after he had recovered enough to have visitors he called for a Christian woman to show him the way of salvation, which he knew not at all. "I've been all my life like a ship without an anchor; now I want a Guide".

Let us win many of these sick in body and soul. They are worthy to be among the million whom southern Baptists purpose to bring to Christ in 1945.

Profitable Contacts

D R. DODD, director of the Centennial Evangelistic Crusade, has suggested that the "W.M.U. arrange and conduct cottage prayer meetings during the week preceding evangelistic meeting in their church". Does not that rather suggest cottage prayer meetings as regular activities of community missions in our Woman's Missionary Societies are no longer regular but sporadic?

Any W.M.S., large or small, that has experienced the protracted, perennial evangelism in its own church accomplished by consecrated Christian women through cottage prayer meetings, would never again by-pass this form of service because it is difficult. It is difficult—but challenging—as most difficult things are.

In this very brief article I should like to give three illustrations of profitable contacts of the unsaved resulting from cottage prayer meetings, which were the regular work of three territorial circles in a W.M.S. of a small suburban church, meeting twice each month. One of these meetings was a cottage prayer meeting.

Mrs. A. on her way to the meeting one afternoon fell in step with a little eight years old girl returning from school—a stranger, the father and mother having just moved into the neighborhood. Both parents worked in the city so that no contacts had been made. Mrs. A. dropped her Bible, which was recovered by Janie. This led to conversation which revealed that it was the first Bible Janie had ever handled. She was invited to go on to the meeting, which she did and from then on, regularly. She was given a Bible of her own. After hearing Scriptures on the plan of salvation and some personal testimonies she was led to trust the Savior. It was not long until an invitation to come to her home on Sunday afternoon for a prayer meeting was given. After a few months, Janie had the joy of seeing her father and mother trust Christ and go with her to the church for baptism. "A little child shall lead them!" Christ thus came into a pagan home.

In another circle there was a Christian mother, a shut-in with three lovely Christian daughters, all members of a Presbyterian church. The daughters worked in the city because the father was physically able only to see to the needs of the little shut-in—and he was an atheist. After one regular prayer meeting was held in the home, three earnest women covenanted together to meet there every week and with the mother claim Jesus' promise: "Whatsoever ye shall ask in My name believing, it shall be done unto you". Before the year closed, the father was gloriously saved and joined the church. With the coming of the new year, the little mother peacefully slipped away to be with the Lord.

In circle three the most prosperous family of the church lived, consisting of father, mother, two daughters and a son—all members of the church and regular attendants upon its services. The daughters would enter college in the fall. The mother soon began to entertain social ambitions for them and gave evidence of wavering in her choice of a school. This was discerned by a few spiritually minded women who made it an object of prayer. By agreement, this home became the permanent meeting place of the circle, ostensibly because of its location and size; really, by design of the few concerned. This battle for a home was waged for months. The faith of the few concerned was put to the test as they saw the pull of worldly interest, among them being the growing association with Christian Scientists. This few clung to the Scripture—"Rejoicing in hope, patient in tribulation, praying without ceasing"—and gave God no rest nor took any rest until victory was assured. The daughters were graduated from a Baptist college; the son was reclaimed from waywardness; a Christian home was re-established.

Many more examples of the results of cottage prayer meetings in this small society in one year's time could be given if space permitted. Scarcely a Sunday failed to witness additions to the membership of the church. Many of these were won through the contacts made in the cottage prayer meetings.

—Mrs. B. A. Copast, Texas

Book Review and Study Suggestions

Miss Willie Jean Stewart, Tennessee

"The Larger Evangelism"

READING this book is like coming out on a marvelous view from a point in a high mountain. Its breadth of vision is exciting. Like the experiences of its distinguished author, Doctor John R. Mott, it is world-wide in its scope. No mere methods manual, it presents a life-giving message of a wonderful Savior; vast untapped resources of power to be had for the asking; a world opportunity to catch at its crest a rising tide of spirituality which the author has seen emerging among the nations far and near; the challenging example of "the greatest modern soul-winner"; a reasoned presentation of the possibility that individuals and churches can indeed preach the Gospel to every creature in this one generation. Surely in this S.B.C. Centennial many societies and other church groups will profit from the inspiration of studying this book (to be ordered from State Baptist Bookstore, price \$1).

Those who want to get the fulness of the book's message will do well to plan for at least four sessions. They may take it as their general objective to enlist each member of the class as a soul-winner and, as a specific one, to form a soul-winner's band as suggested in session 4. In each session, take time to pray, to meet particular problems, to share experiences and to plan for definite soul-winning efforts as opportunity offers or can be made.

Session One (Chapter 1)—(1) Introduce the study with the "supreme purpose of the Christian church". (2) Actually take, in class, the three steps needful to create a larger desire to win others. Urge daily practice. (3) Discuss the need for larger understanding of the people to be won and their particular "battlegrounds". (4) Suggest and discuss the larger plans presented. (5) Close with a challenging presentation of "a larger message". The entire period should be characterized by frequent prayers as needs are felt.

Session Two (Chapter 2)—This chapter offers the author's climactic argument for personal soul-winning efforts. Make the most of it. (1) Present or assign others to present, briefly, the author's five reasons for his conviction that this is a time of rising tide of spirituality: a tide of expectation of better things; of interest in things spiritual; of increase in circulation and use of Bible; of a growing spirit of criticism which betokens a spirit of honesty and interest rather than of apathy and indifference; a rising tide of faith. Note these points on the blackboard or have them printed on a poster for all to see. (2) Appoint one person to give briefly each illustration of the rising tide of faith in each of the nations the author has visited. (3) Challenge the group with the necessity for wise "pilots" in a time of rising tides.

Session Three (Chapters 3, 5)—(1) Present Dwight L. Moody as an example of what one man surrendered to God can do, noting six elements of his greatness as an evangelist. (2) Show the points of similarity between Moody and other great evangelists in their work and in their personal lives. (3) Skipping over to chapter 5, speak of Moody's connection with the Student Volunteer Movement and discuss briefly what is meant by their slogan, "The evangelization of the world in this generation", and why it is a Christian obligation. (4) Ask four people to present the considerations which lead us to believe that it is possible to carry out this slogan. (5) Close with the conditions under which this slogan can be realized.

Session Four (Chapter 4)—(1) Present four constraints to personal work. (2) Show how important individual work is to the Gospel. (3) Consider earnestly and prayerfully the six common hindrances to personal work and how they may be overcome. (4) Ask a member to show the six characteristics of personal work. (5) Lead the group prayerfully to consider why each should do personal work. (6) Challenge the class with the incentives to personal work. Then ask each woman to take

(Concluded on Page 23)

Calendar of Prayer April, 1945

Mrs. W. C. Henderson, Arizona

SPEAK, Lord, that lives still spent in ease and pleasure
May pause to hear a lost world's crying need;
Till rising up in utter self-surrender
They may go forth some hungry hearts to feed.
Speak Thou, Thyself, for only as Thou speakest
Shall love be stirred into vehement flame;
Higher than thought and deeper than emotion
Must be the call of those who preach Thy Name.
—I. M. Fordham in *Regions Beyond*

1—SUNDAY

Mrs. S. L. Glasburg, Mrs. E. A. Nelson, Brazil, Mrs. F. J. Fowler, Argentina, Mrs. J. E. Davis, Mexico, emeritus missionaries. The Lord loveth judgment and forsaketh not His saints; they shall be preserved forever.
—Ps. 11:28

2—MONDAY

That the Centennial Evangelistic Crusade will grow in impetus throughout the year 1945. Having the everlasting Gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people.
—Rev. 14:6b

3—TUESDAY

For sacrificial giving by W.M.U. members for the Centennial Thank Offering this month. Not grudgingly or of necessity, for God loveth a cheerful giver.
—11 Cor. 9:7

4—WEDNESDAY

Dr. and Mrs. W. H. Canoe, evangelistic work, Rev. and Mrs. E. M. Howell, medical-evangelistic work, *Miss Josephine Scagg, educational-evangelistic work, Port Harcourt, Nigeria. They departed and went through the towns preaching the Gospel and healing.
—Luke 9:1

5—THURSDAY

Rev. and Mrs. M. A. Calliero Jr., Marti, Rev. and Mrs. J. L. Green, Arroyo Apolo, Cuba, evangelistic work. Cast thy bread upon the waters: for thou shalt find it after many days.
—Eccl. 11:1

6—FRIDAY

xxDr. and Mrs. F. M. Harris, xxDr. and Mrs. A. S. Gillespie, educational-evangelistic work, Kaileng, China; also Clis. Harris, Margaret Fund student. The Lord is good, a stronghold in the day of trouble.
—Nahum 1:3

7—SATURDAY

Rev. C. Cunningham, Rev. E. R. Dykes, Montgomery, Ala., Rev. M. E. Cunningham, Phoenix, Ariz., rural evangelistic work. The harvest truly is great, but the laborers are few.
—Luke 10:2

8—SUNDAY

Dr. and Mrs. E. G. Europe, Dr. and Mrs. G. Green, Nigeria, emeritus missionaries. All His judgments were before me; and as for His statutes, I did not depart from them.
—11 Sam. 22:23

9—MONDAY

Rev. and Mrs. M. S. Blair, Buenos Aires, Rev. and Mrs. V. L. David, Cordoba, Argentina, evangelistic work; also Martin and Judson Blair, Margaret Fund students. This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations.
—Matt. 24:14

10—TUESDAY

For urgent seeking of souls by W.M.U. members. The Son of man came to seek and to save that which was lost.
—Luke 19:10

11—WEDNESDAY

Prof. F. E. Buidala, educational-evangelistic work, Waco, Rev. and Mrs. E. Delgado, Bartington, Rev. and Mrs. A. R. Sears, Brownsville, Texas, evangelistic work among Mexicans. Blessed are they which are persecuted for righteousness' sake.
—Matt. 5:10

12—THURSDAY

Mrs. N. J. Bengtson, evangelistic work, Barcelona, Spain, Rev. and Mrs. M. P. Callaway, appointment to Beirut, Syria, xxRev. and Mrs. R. E. Owens, educational-evangelistic work, Haifa, Palestine; also Loretta Owens, Margaret Fund student. He that keepeth these will not sin.
—1 John 1:10

Calendar of Prayer for April

13—FRIDAY

Dr. M. T. Rankin, executive secretary of the Foreign Mission Board; also all secretaries and state board members working with him. A good understanding have all they that do His commandments.

—Psa. 111:10

14—SATURDAY

Mrs. M. B. Stein, New Orleans, La., Miss Elizabeth Taylor, Key West, Miss Sarah Frances Diaz, Tampa, Fla., educational-evangelistic work.

Through God we shall do valiantly.

—Psa. 108:19

15—SUNDAY

Rev. and Mrs. E. M. Bostick, Dr. and Mrs. J. McF. Gaston, emeritus missionaries from China.

The meek shall inherit the earth and shall delight themselves in abundance of peace.

—Psa. 37:11

16—MONDAY

Rev. and Mrs. H. C. McConnell, Miss Ethel Singleton, Santiago, Miss Marjorie Spence, Temuco, Chile, educational-evangelistic work.

The field is the world.

—Matt. 13:38

17—TUESDAY

Rev. and Mrs. D. Espurcon, Brownwood, Rev. and Mrs. G. B. Mizim, Brownsville, Rev. C. Paredes, Austin, Texas, evangelistic work among Mexicans.

Go out into the highways and hedges and compel them to come in.

—Luka 14:23

18—WEDNESDAY

That W.M.U. members may open their homes and otherwise assist in cottage prayer-meetings.

Where two or three are gathered together in My name, there am I in the midst of them.

—Matt. 18:20

19—THURSDAY

xxMiss Addie E. Cox, Wei Shih, xxMiss Grace Stribling, Chengchow, evangelistic work, xxMiss Josephine Ward, Kailang, xxMiss Olive Riddell, Chengchow, China, educational-evangelistic work.

The name of the Lord is a strong tower: the righteous runneth into it and is safe.

—Prov. 18:10

20—FRIDAY

Rev. W. J. Jones, Savannah, Ga., Rev. J. P. Carter, Louisville, Ky., Rev. J. C. Foster, National City, Calif., Rev. R. G. Van Royan, Corpus Christi, Texas, city evangelistic work.

Yield yourselves unto God.

—Rom. 6:13

21—SATURDAY

Women's Missionary Union of Mexico. Trust in Him at all times.

—Psa. 61:8

22—SUNDAY

Mrs. C. C. Marriott, China, Mrs. L. M. Reed, Brazil, Mrs. E. N. Waise, Japan, emeritus missionaries.

Blessed are they that hear the Word of the Lord and keep it.

—Luka 11:28

23—MONDAY

Rev. and Mrs. J. Mein, Misses Mildred Cox and Maye Bell Taylor, educational-evangelistic work, Recife, Brazil; also Margaret Mein, Margaret Fund student.

My help cometh from the Lord.

—Psa. 121:2

24—TUESDAY

Rev. and Mrs. J. S. Flores, San Marcos, Rev. and Mrs. R. Moziango, Nacogdoches, Rev. R. Falcon, Sweetwater, Texas, evangelistic work among Mexicans.

The Lord looketh on the heart.

—1 Sam. 16:7

25—WEDNESDAY

Rev. and Mrs. G. A. Bowdler, Cipolletti, Rev. and Mrs. E. Swenson, Bahia Blanca, evangelistic work, Miss Vada Waldron, educational-evangelistic work, Mendoza, Argentina; also Betty Bowdler, Margaret Fund student.

There is one God and one mediator between God and man: the man Christ Jesus.

—1 Tim. 2:5

26—THURSDAY

Woman's Missionary Union of Nigeria. Walk as children of light.

—Eph. 5:8

27—FRIDAY

xxMiss Cecile Lancaster, Tokyo, xxMiss Naomi Schell, Tobata, Japan, educational-evangelistic work.

Lord, Thou wilt ordain peace for us.

—Isa. 26:12

28—SATURDAY

Rev. and Mrs. E. L. Kelley, Alice, Rev. and Mrs. G. C. Valdes, Brownwood, evangelistic work, Mrs. Arsh Swindle, Pharr, Texas, educational-evangelistic work among Mexicans.

Blessed is everyone that feareth the Lord.

—Psa. 128:1

29—SUNDAY

That southern Baptists may invest in prayer and gifts what they would have given of self and substance in attending the postponed Centennial Convention.

That Thy may may be known upon earth, Thy salvation among all nations.

—Psa. 67:2

30—MONDAY

xxRev. and Mrs. A. S. Patterson, Lagos, xxMiss Hattie Gardner, Shaki, educational-evangelistic work, Miss Amanda Tinkle, medical-evangelistic work, Shaki, Nigeria.

Thou art worthy, O Lord, to receive glory and honor and power.

—Rev. 4:11

†Attended W.M.U. Training School

*Attended Southwestern Training School

†Attended Baptist Bible Institute

xxOn Furlough

Family Altar

Mrs. W. H. Gray, Alabama

TOPIC: Facing Our Opportunities through the Cooperative Program

"Vow and Pay".

1st Day—Psa. 76:7-12; Heb. 12:1-3

2nd Day—Gen. 28:20-22; Psa. 119:1-8

3rd Day—I Chron. 28:9, 10, 29; 29:1-5;

Psa. 119:9-16

4th Day—Mal. 3:7-12; Psa. 119:33-40

5th Day—Matt. 8:1-4; 19-21;

Psa. 119:97-104

6th Day—I Tim. 6:7-19; Psa. 119:105-112

7th Day—Psa. 1:1-6; 119:129-136

"A Cheerful Giver"

15th Day—II Cor. 9:6-15; Heb. 11:17-22

16th Day—Ex. 35:4-29; 1:8-14

17th Day—Acts 20:32-38; Ex. 2:1-10

18th Day—Luka 6:38-45; Ex. 3:1-10

19th Day—I Jno. 3:17-24; Ex. 18:13-27

20th Day—II Cor. 8:1-15; Ex. 20:3-17

21st Day—Prov. 3:9, 10; 11:24-28;

Es. 40:1-16

"One Body in Christ"

22nd Day—Rom. 12:4-13; Psa. 133:1-3

23rd Day—I Cor. 1:1-17; Josh. 1:6-9

24th Day—I Cor. 1:18-31; Josh. 24:14-26

25th Day—I Cor. 2:1-16; Judges 7:19-23

26th Day—I Cor. 3:1-9; Judges 7:19-23

27th Day—I Cor. 3:10-23; Ruth 1:1-5

28th Day—I Cor. 4:1-14; Ruth 2:14-18

29th Day—I Cor. 10:12, 13, 31;

Isa. 41:10-13

30th Day—I Cor. 12:4-14; 27-31;

1 Sam. 10:9-13

Note: The above 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.

"Pray Ye"

In adoration for the Father, Son and Holy Spirit

Intercede for freedom from jealousy, pride, racial prejudice, callousness to world-wide strife and suffering and sin.

Pray for (1) missionaries in home and foreign lands; (2) soul-winning zeal to win at least one million souls during the Centennial Evangelistic Crusade.

Intercede that every circle and society will glean and glean again in behalf of the Annie Armstrong Offering for Home Missions.

Pray for all phases of W.M.U. work such as mission study, community missions, stewardship, missionary education of young people.

Plead for peace according to the principles of the Prince of Peace.



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Bible Study

Dr. W. O. Carver, Kentucky

Ephesians 4:1-16

THERE is power in unity, efficiency and effectiveness in cooperation. Being Christian is being cooperative. "Together we are God's laborers".

Cooperative unity has a logical basis—"Therefore"—because of where you stand by God's grace in God's eternal place and in His redeeming work. All that goes before in the first three chapters is the premise of the powerful appeal of chapters four to six. There is the constraint of God's compelling call to oneness in life and work in Christ. As His prisoner, Paul calls us along (beseech you) to walk in a way worthy of the high calling with which we are called (1). That calling is nothing less than being the expression of the redeeming Christ in history. And there can be no worthy response to this call that does not involve humble, considerate, patient and loving cooperation. We must zealously seek by all means to guard the unity which the Holy Spirit will effect among us by binding us together in peace (2-3).

There is a sevenfold foundation on which Christian unity and cooperation is built: one body; one Spirit; one divine hope in calling us all; one Lord of each and all; one faith which binds us each to God and therefore to each other; one baptism by which all of us died to sin and were raised to walk in newness of life unto the glory of God; one God, who sustains a three-fold relation to the entire Christian movement. The one God is Father of all, over all, through all and within all (4-6).

The Holy Spirit who unites each of us to God as Father in Christ Jesus works in us all, one by one and all together. He does not work at cross purposes. He is not divided. He leaves no one to do nothing nor any one to do apart from the rest. To each one of us is His gift given in the generous measure of the Christ (7). These gifts, to each one, all come from the Christ who "ascended above all the heavens" in order that He might fill-out-to-the-full all things" (10). All His gifts to apostles, prophets, evangelists, pastor-teachers, to plain church members have one common aim and end, "building up the body of the Christ" (11-12 and compare 1 Cor. 12).

This unified cooperative effort of all members of His body means everything to Christ our Head. Only as we grow and work together to unity of faith and clear, full knowledge of the Son of God does the Christ attain the full measure of His complete stature as the redeeming Christ of history (13). We are challenged then to full growth, to steadiness of faith and understanding, to resistance to all superficial and divisive teaching, while in all things we grow up together into Him who is the head of all His saints as a unified body, even the Christ Himself (14-15).

For this cooperation in loving interdependence the Christ is the great source of supply for every several unit of His body as each is harmoniously joined to the rest and wrought into the whole. And so the Body of Christ builds itself up in love (16).

The great "new commandment" of the Christ about to go to the cross was for the perfect love of all His followers for one another, that they might be wholly united in their representation of Him in the world, that thus the world would know and believe Him, as sent of God to redeem the world (John 13:33-35; 17:20-26). The commandment is also the central thought of His prayer for His followers.

Surely we will respond to the call to stand firm in one spirit while we strive untriflingly in the interest of belief in the good-news of God's salvation and Kingdom (Phil. 1:27).

Plans are proceeding well for the southwide conferences to be held by Woman's Missionary Union at Ridgcrest this summer, it being earnestly hoped that transportation conditions will not prevent their being held as scheduled: Y.W.A. Camp, Young Men's Mission Conference, W.M.U. Week including B.W.C. Conference.

Circle Program

EXPLANATORY NOTE: The following program is submitted for use by the circles this month. Its suggested articles will be found in the following monthly missionary magazines: *Royal Service*, 50c a year from 1111 Comer Bldg., Birmingham 3, Ala.; *The Window of Y.W.A.*, \$1 a year from the same Birmingham address; *World Comrades*, \$1 a year from the same Birmingham address; *The Commission*, 50c a year from Baptist Foreign Mission Board, Richmond 20, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. Each one participating in the following program should have access at least to the magazine in which her article appears. (See also page 38 of 1945 W.M.U. Year Book and page 12 of this magazine.)



Circle Program Topic: Freedom of the Press—Our Heritage (Christian Literature)

Devotional Theme: "That your love may abound yet more and more in knowledge and in all good judgment"—Phil. 1:9

The Bible Is a Missionary (See article in April issue of *The Commission*.)

The Concern of the Cooperative Program (See article in April issue of *The Window of Y.W.A.*)

Freedom of the Religious Press (See article in April issue of *The Commission*.)

Each One Teach One (Show pictures from April issue of *The Commission*.)

Lots of Mouths (See article in April issue of *World Comrades*.)

Home Mission Items (See April issue of *Southern Baptist Home Missions*.)

President's Message (See page 3 of this magazine.)

Current Missionary Events (See page 24 of this magazine.)

Early in February the W.M.U. Executive Committee voted as follows concerning a revised wording for the last item on page 28 of 1945 W.M.U. Year Book:

A society having a Business Women's Circle may count the number of business women attending that circle's monthly meeting in which the missionary program is given, just as though they had attended the regular missionary meeting of the society. This does not apply to other night circles.

Business Women's Circles

Prepared by Miss Opal Osborne, Ky.
Student in Missions 162
W.M.U. Training School, Louisville, Ky.

Aim for Program: To lead every member to see her opportunities to work with others through the Cooperative Program and to strive to increase her gifts during the S. B. C. Centennial

Poster Suggestion: On a large white posterboard draw in silhouette a young woman walking down a road entitled "Opportunities". This road winds its way into the hills at the right side of the poster. Behind the woman is a rainbow, extending across the top of the poster and disappearing in the hills. On the bow print with black ink "Cooperative Program". Beneath the drawing print "There's a bow in the clouds. Take advantage of your opportunities! B.W.C." Date.....
Time..... Place.....

Invitations: On a card draw in silhouette (or cut from black construction paper) a girl holding an umbrella over her. To the right of the girl, print "Not April Showers but Showers of Opportunities for You at B.W.C." Date.....
Place..... Time.....

Atmosphere: Decorate the room with spring flowers. Arrange the chairs in an informal manner, a semicircle would be excellent. At the front have ready the stand for the flannelgraph presentation or for displaying the posters if no flannelboard is available. Those taking part on the program might sit at the front.

Presentation: After singing "Lead On, O King Eternal" and the giving of the watchword for the year, the Bible study from Ephesians 4:1-16 may be given (page 10). Next, one of the members prays that each member may realize the value of cooperation in doing God's work. This is followed by the hymn, "Take My Life and Let It Be". For program material see pages 14-20.

The person giving the discussion, "A Century of Giving", places on the flannelboard pictures of two women, one dressed in the costume of 1845 and one of 1945. Between these pictures is a banner captioned, "1845—A Century of Giving—1945". (Should no flannelboard be available, substitute posters depicting the various scenes throughout the program.)

The member giving "Before the Cooperative Program" may use pictures of orphanages, schools, dilapidated rural churches, beautiful city churches, mission fields etc. These may be cut from magazines and prepared for use by pasting pieces of flannel on the back. Place these pictures in a semi-circle across the bottom of the board. Above these place strips of cardboard upon which the following sentences have been written: "Some had an abundance. Others had none! Why?"

In presenting "The Cooperative Program" the person may use the flannelboard upon which is placed the picture of a large dollar, showing how it is spent through the Cooperative Program. Underneath is printed "Your dollar does more through the Cooperative Program!" After singing "Onward, Christian Soldiers", thank God for opportunities of serving through the Cooperative Program.

For the subject, "Consider the Causes", have seven members participate if possible. Cut from various colored construction paper seven pieces to represent an umbrella. Paste flannel on the back. Letter as follows: number one, "Orphanages"; number two, "Hospitals"; number three, "Relief and Annuity Board"; number four, "Christian Education"; number five, "State Missions"; number six, "Home Missions"; number seven, "Foreign Missions". As each person discusses the work, she places on the board her section of the umbrella.

The young woman presenting "The Cooperative Program in the Centennial Crusade" adds the handle to the umbrella. She may stress that, as an umbrella is not useful during an April shower without a handle, neither is a good program valuable without the hearty support of all who are a part of it. Stress the goal set for 1945 and the great opportunities each has for service. Close with "I Gave My Life for Thee", followed by a prayer that the members may be faithful in cooperating with others to reach this goal.

Program Plans

Prepared by Miss Mary Evelyn Wingo, Fla.
Student in Missions 162
W.M.U. Training School, Louisville, Ky.

Aim: To learn of our opportunities through the Cooperative Program and to be challenged to greater, more sacrificial service in the S.B.C. Centennial

Announcement Poster: Clip or draw some small pictures of several of the following: a hospital, an orphanage, a college, an aged couple, a small outline of your state and a miniature globe. Paste these near the top of a pale green posterboard. Near the bottom draw a large purse held by several hands. Have gradually enlarging rays or streamers cut from light purple construction paper, extending from the purse to the clippings above. Over this print in large white letters, "Into All the World", and below the hands print the words, "Through Cooperative Giving". In small lettering near the bottom print:

"What.....? Place..... Time..... Date....."

Personal Invitation: Draw apple blossoms on white paper. On the other side print, "It's apple blossom time and time for W.M.S." Give time, place and date of the meeting.

Preparation: Place a table with chairs around it in the front of the room. Back of the table place a flannelboard with a church at the lower left corner and a globe on the lower right corner. Prepare in advance the following articles for placement on flannelgraph: a golden disk cut into pieces proportionate to the percentages given to each cause, a church building, a globe and a rainbow with each color cut separately.

Programs: Make raincoats from green construction paper. Fold them so they open in front. Print the program and paste it inside the raincoat. Or, if you wish, umbrellas may be made from construction paper and the program printed on the back of them. For program material see pages 14-20.

Presentation: Open the program by singing, "Lead On, O King Eternal", followed by the watchword for the year, Revelation 14:6b.

Plan the first three parts to be presented in a round table discussion by three or more persons. The chairman of the program committee may begin the program by telling the primary reasons for the organization of the Southern Baptist Convention. She will relate the story of southern Baptist beginnings and will explain the significance of giving in the furtherance of the Kingdom of God.

Have another person discuss the methods used to secure funds before the inauguration of the Cooperative Program and the inadequacies of these former methods. She will evaluate the Seventy-five Million Dollar Campaign, telling how it was a step toward the adoption of a more progressive and substantial plan, the Cooperative Program. Answering the query, "What is the Cooperative Program?", another will define the Cooperative Program, giving its history and purpose. As she tells how it works she may place the various parts representing the causes to form a golden sun on the flannelboard. Questions may be asked and answered as to how it works and who works it. In the presentation of each cause of the Cooperative Program place one of the colored arches of the rainbow so it reaches from the church to the world. When the rainbow is completed the last speaker will call attention to the following: 1. There can be no rainbow without the shining of the sun against the dark clouds of the world's sin; 2. While all of our causes represent only a small portion of what we should be doing to win the nations, they are a brilliant rainbow showing that the sun of God's love is shining through the clouds of sin; 3. In this S.B.C. Centennial let us pray and work and give to let the golden sunlight of God's love shine in rainbow rays on all the needs in all the world.

Close the meeting with the singing of "I Gave My Life for Thee". Follow by prayer.

Program Material

Mrs. C. D. Crossman, Tennessee

THEME for YEAR: Facing Tomorrow with God

TOPIC for MONTH: Facing Our Opportunities through the Cooperative Program

Hymn for Year—Lead On, O King Eternal. Watchword for Year (*Rev. 14:6b*)

Bible Study—Ephesians 4:1-16 (*See page 10.*)

Prayer that we may realize the value of cooperation in doing God's work

Hymn—Take My Life and Let It Be

A Century of Giving

—Before the Cooperative Program

The Cooperative Program

Hymn—Onward, Christian Soldiers

Prayer thanking God for opportunities of serving through the Cooperative Program

Consider the Causes

The Cooperative Program and the Centennial Crusade

Hymn—~~I~~ Gave My Life for Thee

Prayer that southern Baptists may reach the financial goal of the Centennial and that we, as members of Woman's Missionary Union, may faithfully do our part toward this achievement

A CENTURY of GIVING

THE history of southern Baptists is largely the history of southern Baptist giving. Fundamental in the purpose of the organization of the Southern Baptist Convention, one hundred years ago, was the financial support of the work of God's Kingdom. Southern Baptists came together then and formed a southwide organization which could do more for the propagation of the Gospel than any one Baptist or one church or one association or one state convention could do alone. Combined giving was one of the great objectives of the Convention.

So, in the story of the century of southern Baptist work, *giving* is written in very large letters. Southern Baptist success must be measured very largely by gifts. As southern Baptists have for a century placed their gifts in the southern Baptist treasury, thousands of missionaries have gone to state, home and foreign mission fields; hundreds of schools, hospitals and church buildings have been erected in the south and in foreign lands; thousands of churches have been established; thousands of little children and old ministers have been cared for; the Gospel has been preached to multitudes of people; and millions of souls have been saved.

All of this is but following God's plan for the advancement of His Kingdom. When Jesus gave the Great Commission He knew that not all Christians could go in person into all the world to preach the Gospel to every creature. Some were to go in person while others were to "go" by supporting those who went in person. As the Apostle Paul said, "How can they preach except they be sent?" And we can add, "How can they be sent without money?" The only means of sending is money. So when southern Baptists organized their convention they were but providing a way by which all southern Baptists could go into all the world, doing all of the things commanded in the Great Commission.

God's Word gives also a plan for the financial support of His Kingdom, making it clear that the tithes and offerings of His people were to provide the money needed for the propagation of the Gospel. Southern Baptists have been slow in recognizing this Bible principle of stewardship, and even after a century the percentage of faithful tithers is distressingly small. However, those who have been faithful stewards of their possessions are largely responsible for the great development of southern Baptist Kingdom work and it is gratifying to know that the number of faithful stewards is growing larger each year.

With the passing of the years different financial plans have been developed by southern Baptists. In our program today we will review some of these plans and then center our attention on the great plan used by southern Baptists today for the support of all Kingdom causes.

Before the COOPERATIVE PROGRAM

WHEN the Southern Baptist Convention was organized, at once two mission boards were established, and these began to make their appeals to the churches for the support of home and foreign missions. As years passed by, other causes developed appealing to southern Baptists for their financial support. Schools and seminaries were established, hospitals were built, children's homes were opened, aged ministers' relief was provided and state mission needs developed in the different states. All of these causes were needy. Every one of them appealed to some southern Baptists and some of them appealed to all southern Baptists.

For many years these various causes were supported largely by special collections taken by special agents. Each of the causes sent out its agents who went to the churches, presenting the needs of the cause and taking a collection to meet those needs. It must be acknowledged that there were some advantages to this plan. The people who heard the pleas of the agents were informed about the causes, their hearts were touched and they gave to a definite cause because of a definite interest in that cause.

However there were far more disadvantages than advantages in such a method. At best it was a haphazard, unbusiness-like way of supporting the greatest business in the world. While some of the people were informed about some of the causes, many were never informed about any of them, and perhaps very few were informed about all, for it was impossible for all the agents to reach all the churches. The agent who reached a certain group first or who had the most appealing cause or who could make the most appealing presentation got the money. The division of funds was therefore often very uneven. One church would perhaps give a large sum to the children's home and nothing to foreign missions. Another would give largely to foreign missions and nothing to state missions. While missionary hearted pastors and churches wanted to help all denominational causes, the coming of the many agents with the many special pleas often disrupted and interfered with the local work. Then, too, the plan was a very expensive one. Of course the traveling expenses and the salaries of the agents had to be paid, and sometimes this was a large per cent of the money collected.

In spite of all these disadvantages, for almost three quarters of a century this was the chief method of southern Baptists for the support of their work. For many, many years there was general dissatisfaction with the plan. Different plans were suggested by the different agencies to change the method of obtaining money. Special committees dealt with the problem at every meeting of the Convention, but still the boards looked to their agents for the funds to support their operations. To quote from Mr. Joe Burton's book *Epochs of Home Missions*: "Though letters were written, appeals were circulated through the periodicals and pastors were entreated to take offerings, little was forwarded to the treasuries except through the agents. . . . The brethren objected strenuously without abatement to this plan, but it had one redeeming feature which explained its continuance for many years: it got the money!"

Following World War I southern Baptists for the first time attempted a great forward movement involving all of their causes. In 1919 a survey of needs was made and it was estimated that seventy-five million dollars were needed to meet the pressing needs of all causes. So, with great vision and courage the Seventy-Five Million Campaign was launched. The goal was seventy-five million dollars given by southern Baptists in five years—fifteen million a year—for the support of all causes, each cause to receive an equitable percent of the money given. It was a wonderful cooperative effort, and one destined to have lasting influence on the financial thinking of southern Baptists.

Great was the enthusiasm as pledges to the Seventy-Five Million Campaign were made, and great was the rejoicing when it was known that ninety-two million dollars

had been pledged. To be sure, not even the desired seventy-five million were ever paid and, as a result, came the debts which hindered the work and embarrassed southern Baptists for nearly two decades. But the Seventy-five Million Campaign did two wonderful things for southern Baptists, which will be an eternal blessing to their work. First, it gave them an enlarged idea of giving to the Lord's work. From that time on they were to think of money for the Lord's work not in terms of mites but millions, not as a collection involving coins but as a campaign involving checks and cash in large figures. In the second place, it taught them the value of a cooperative financial plan. When the five years of the campaign were over the question was "What next?" Should southern Baptists go back to the old method of a special agent on the field for every cause? The universal answer was "No!" And the result was the Cooperative Program.

THE COOPERATIVE PROGRAM

Since 1925 the two words, "Cooperative Program", have loomed high in the southern Baptist vocabulary.

What is it?—Dr. Walter M. Gilmore, director of publicity, says: "The Cooperative Program is a simple, systematic, practical plan of work developed by southern Baptists during the past twenty-five years for promoting and supporting in an adequate way every phase of their denominational life and work". Dr. J. E. Dillard, director of promotion, gives as the purpose of the Cooperative Program: "(1) to include all our denominational work in one comprehensive plan; (2) to enlist all our people in the intelligent, cheerful, systematic and adequate support of this plan; and (3) to distribute the funds to the several causes in proportion to their relative importance and needs as determined by the denomination itself".

Again Dr. Dillard defines the Cooperative Program, using four points: 1. The Cooperative Program is a program or plan for supporting our work. It is a way and the best way we have so far discovered for enlisting the largest number of our people in the intelligent, systematic, equitable, adequate and cheerful support of all our work. 2. The Cooperative Program is a means and not an end. We do not give to the program but through the program to the missionary, educational and benevolent causes fostered by southern Baptists. 3. The Cooperative Program is a comprehensive program. All our denominational causes, state and southwide, missionary, educational and benevolent are included. 4. The Cooperative Program is a cooperative endeavor. It will not work itself and it cannot be successfully worked by just a few of us. We must all work together and tote fair if the plan succeeds.

How does it work?—Dr. Dillard tells us how in five steps the Cooperative Program works. (1) The individual member contributes through his church for both the local expenses of his church and the causes included in the Cooperative Program. (2) The church treasurer sends the cooperative funds to the state secretary-treasurer. (3) The state secretary-treasurer retains a portion to care for the expenses of his office and divides the balance into two parts: state and southwide, according to the percentages agreed upon, (50-50 is considered ideal though some states do not observe this ratio now, and some states take out for certain preferred items before dividing the funds). (4) The state secretary-treasurer distributes the state portion to the state causes and sends the southwide portion to the Executive Committee of the Southern Baptist Convention, Nashville, Tennessee. (5) The Executive Committee of the Southern Baptist Convention distributes the southwide funds to the agencies of the Southern Baptist Convention according to the instructions of the Convention. In 1945 the southwide dollar is distributed as follows: "Foreign Mission Board, 50 per cent; Home Mission Board, 23 1/3 per cent; Southern Baptist Seminary, 4 4/9 per cent; Southwestern Baptist Seminary, 4 4/9 per cent; Baptist Bible Institute, 4 4/9 per cent; American Baptist Seminary, 2 per cent; Relief and Annuity Board, 10 1/3 per cent; W.M.U. Training School, 1 per cent".

Why does it work?—The Cooperative Program works because through it every southern Baptist can support every Sunday everything which southern Baptists foster. It works because from it every agency draws dependable support in proportion to its needs. It works because it is sensible and Scriptural, cooperative and comprehensive, unifying and unselfish, democratic and dependable, educational and economical. Dr.

Charles W. Pope, executive secretary of Tennessee, says: "The Cooperative Program is the nerve center of our denominational life. By it all the different units are bound together in mutual service, so that there is a sympathetic kinship and oneness of purpose of all churches and all causes. Any adversity or prosperity which comes to one cause is felt by every other cause. Any need of any one cause becomes the concern of all the churches. Any program which injures the Cooperative Program injures the whole Baptist program".

Dr. Irving M. Prince sums up the value of the Cooperative Program in words beginning with "V" as he says: "Through it I catch a **Vision** of a lost world and its need; through it I hear the **Voice** of Him calling to greater service; through it I am challenged by the **Valor** and work of others; finally, through this program the eternal **Victory** will be won for Him".

Who works it?—While there is an executive committee with special officers charged with the responsibility of making the Cooperative Program work according to plans recommended by the Southern Baptist Convention, the successful working of the program depends ultimately on individual southern Baptists. Each member of each southern Baptist church is responsible for the success of the Cooperative Program. Of course the Executive Committee must be honest in the use of Cooperative Program funds. Of course the causes must receive their proportionate parts of these funds and must use them in the best possible way for the purposes for which they were intended. Of course the different state agencies must be fair in the division of funds, the ideal plan being a fifty-fifty division between state and southwide objects. Of course the churches must show the unselfish spirit in the division of budget money, giving as much of it as possible to the Cooperative Program, with the ultimate goal of making it a fifty-fifty division. But, after all, it is only as individual Christians give the money that all down the line the Cooperative Program can work in an equitable and successful way. Individual Baptists must be honest with God, paying the tithe that He asks of them, then adding to that their free-will offerings of love. If all southern Baptists would do that, there would flow through the channels of the Cooperative Program great streams of life-giving water to nurture all causes of southern Baptists and to bring a great harvest of saved souls throughout the whole world.

CONSIDER the CAUSES

By example and by commandment Jesus indicated that His work was three fold—preaching, teaching and healing—or to express it in another way: evangelistic, educational and benevolent. Southern Baptists have followed that threefold plan in the development of their agencies. There are seven causes supported by the Cooperative Program, and through these causes southern Baptists carry on their work of world-wide evangelism, education and benevolence. Let us consider these causes, reviewing a bit of their history and seeing how the Cooperative Program gives us a wonderful opportunity to participate in all these phases of the work of our Lord Jesus Christ.

Orphanages—Three of the causes of the Cooperative Program may be classed as benevolences. One of these is the care of orphan children. Surely He who said, "Suffer the little children to come unto Me", and in His Word gave as one of the requisites of pure religion, "To visit widows and orphans in their affliction", looks with loving favor on the work of southern Baptists in building and supporting homes for orphans. "Southern Baptists were late in discovering their obligation in this field. Up to 1890 only four states—Kentucky, Texas, North Carolina and Missouri—had orphanages under Baptist auspices. Within five years from that time, six or seven more were founded, and within the next twenty years seven or eight more. So has this work enlarged until today each of the nineteen state conventions and that of the District of Columbia foster a Baptist orphanage, except Arizona, California and Maryland. Kentucky has two. Maryland has a different plan of taking care of its orphans. According to the last reports 4120 children were taken care of in these eighteen institutions last year at an average cost of \$316.12 per child; the expenditure was \$1,300,646. The total value of our orphanage property is \$5,500,000."

Hospitals—Baptist hospitals constitute another benevolent cause of the Cooperative Program. Jesus included healing in His ministry and commanded His followers to heal the sick. However, southern Baptists were slow to enter this field in an organized way. All except one of our Baptist hospitals have been started since the turn of the century. The only hospital owned by the Southern Baptist Convention is the one in New Orleans, which was opened in 1926. Since that time it has served most effectively in "healing humanity's hurt". During the past year 19,990 patients of whom 951 were charity patients were cared for by this institution. Within the territory of the Southern Baptist Convention there are eighteen other Baptist hospitals owned by the different state conventions, which took care of over 100,000 patients last year, of whom about 15,000 were charity patients, costing over one million dollars. The total value of this hospital property is estimated to be \$19,616,930.

Relief and Annuity Board—Another of the benevolent causes of the Cooperative Program is providing for the support of aged ministers through the Relief and Annuity Board. Here again southern Baptists were slow to begin in an organized way to take care of their aged and disabled ministers. Not until 1918 did they launch this Board, which has proved such a benediction to hundreds of our veteran ministers and their families. During these twenty-six years, more than \$5,000,000 has been paid to its beneficiaries; approximately half of this amount has gone in relief of ministers and missionaries or of their widows and orphans; and the other half has been paid in annuities. The relief benefits in 1943 amounted to \$168,331.52. Assets of the Board as of April 1, 1944, aggregated \$6,988,854.56. Secretary Thos. J. Watts says that this fund ought to be increased to \$20,000,000 to insure absolute safety against the exigencies of the future.

Christian Education—Jesus included teaching in His Great Commission. Southern Baptists early recognized the imperative need of Christian education through denominational institutions. When the Convention was fourteen years old the Southern Baptist Theological Seminary was opened in Greenville, S. C., for the education of ministers. It began with four professors and a mere handful of students. In 1877 it was moved to Louisville, Kentucky. It now has an enrolment of about 1200 students and assets of more than \$5,000,000. In 1907 the Southwestern Baptist Theological Seminary was founded at Waco, Texas. It was moved to Fort Worth in 1910 and became the property of the Southern Baptist Convention in 1925. It now has an enrolment of more than 1000 and assets approximating \$3,000,000. The Baptist Bible Institute was established in 1918 in New Orleans. It now has 300 students with assets of about \$600,000. In 1907 our Woman's Missionary Union Training School was established in Louisville in connection with the Southern Baptist Theological Seminary. The Southwestern Seminary and Baptist Bible Institute each has a department for the training of young women. The American Baptist Theological Seminary for the education of Negro Baptist preachers and leaders was established in 1913 in Nashville, Tenn. This institution is owned and operated by the National Baptist Convention (Negro) and the Southern Baptist Convention. Through the years of its history the school has enrolled a total of 879 students. These are the southwide institutions which share in the educational quota of the southwide Cooperative Program dollar.

In the various states are Baptist senior colleges, junior colleges and academies which are supported by the Christian education quota of the part of the Cooperative Program funds kept in the states. These schools number 57 and their combined enrolment is about 20,000. Their property and endowment are valued at more than seventy-five million dollars. Through the years there have been many more Baptist schools in the south, but for various reasons some have been abandoned. Those which still exist are doing a wonderful work in training Christian young people and preparing them to serve worthily as citizens of their country, as members of their churches and as important individuals in the work of their denomination.

State Missions—An important cause of the Cooperative Program is state missions. In each of the nineteen states and District of Columbia, included in the territory of the Southern Baptist Convention, there is an organized and functioning State

Mission Board that is seeking to take care of the religious destitution in its area by supplying an adequate teaching, preaching and healing ministry. Churches are aided in securing proper pastoral leadership, building facilities, trained Sunday-school, Baptist Training Union, W.M.U. and B.S.U. workers. Through the State Mission Boards many state missionaries are employed who are doing a wonderful work in winning the lost to Christ, establishing and strengthening churches and building up a strong denominational work in our southern states.

Home Missions—Another southwide cause included in the Cooperative Program is home missions. A board for home missions was established at the very first meeting of the Southern Baptist Convention in 1845 and has been ever since the medium through which southern Baptists have worked for the evangelization of the southland. Today work is being done among Indians, Negroes, Mexican and Spanish Americans, French, Italians and many other foreign groups, among the deaf, the Jews, migrant workers, in the cities and needy rural sections and in Cuba, Panama and Central America. Almost five hundred missionaries are at work in 1037 home mission stations. These won to Christ last year over 12,000.

Foreign Missions—The very first interest of the Southern Baptist Convention in 1845 was foreign missions. At once the Foreign Mission Board was established and within a few months the new Convention had missionaries on a foreign field. The work of foreign missions has grown until today the southern Baptist program of work includes seventeen countries where live almost a billion people. Of course the war has brought a cessation of work on some of these fields, but all are in the hearts of southern Baptists; future foreign mission plans include not only all of these but also other foreign mission lands. At present we have about 500 foreign missionaries; many of them are in the homeland on enforced furloughs but others are still at work on their fields of service winning many victories for Christ.

Any individual who gives regularly to the Cooperative Program is having a part in these seven causes. Is it not wonderful that even with a small gift we can have a part in caring for thousands of orphan children, providing support in their old age for thousands of God's preachers, in helping to heal thousands of sick in the name of Jesus, in aiding with the education of thousands of students in Baptist schools and in giving the Gospel to millions of lost people on state, home and foreign mission fields? Surely it is a wonderful financial plan which offers to southern Baptists such opportunities of service through gifts.

THE COOPERATIVE PROGRAM in the CENTENNIAL CRUSADE

A CENTENNIAL celebration, such as we are enjoying this year, would be incomplete without gifts; so of course the plans for the Centennial Crusade include special efforts in giving. And it is fitting that in this year-of special cooperative effort all giving should center in the Cooperative Program.

The financial goal for the Centennial is \$20,000,000 for the Cooperative Program, this to include both designated and undesignated gifts. \$10,000,000 of this is for southwide causes and \$10,000,000 for state causes. This is \$5,000,000 more than the goal for any one year of the 75 Million Campaign and is an increase of about 6½ million over the gifts of 1943. It is a worthy goal and one which southern Baptists should easily reach. It is to be reached by the regular plan of giving used every year and by a special Centennial Thank Offering to be taken in April.

Before the Southern Baptist Convention goal of \$20,000,000 was announced, Woman's Missionary Union adopted as its financial goal for the Centennial a gain of \$500,000 in undesignated gifts to the Cooperative Program. In 1943 W.M.U. gave a total of \$4,673,455.43 in both designated and undesignated gifts to the causes of the Cooperative Program. About half of this amount (\$2,277,991.58) were undesignated gifts, so we see that to reach our goal of half a million dollar increase we must give about 20 per cent more than we gave last year. Woman's Missionary Union is expected to do a worthy part toward the Convention's Centennial goal of \$20,000,000. In fact the W.M.U. Executive Committee and state W.M.U. executive and young people's secretaries in their semiannual meeting voted on February first

that Woman's Missionary Union take as its goal for designated and undesignated contributions during 1945 one-third of the 20 millions, which will be \$6,666,666.66; of course this will include the above-mentioned \$500,000 and any W.M.U. gifts to the Centennial Thank Offering in April. If we add at least 20 per cent to our regular Sunday by Sunday undesignated gifts to the Cooperative Program, then make a worthy Centennial Thank Offering in April and then increase our gifts to the state, home and foreign mission offerings at the seasons of prayer, then truly will Woman's Missionary Union do its part toward the Southern Baptist Convention goal of 20 million dollars for the Cooperative Program during the Centennial. Let all members of Woman's Missionary Union feel their responsibility in this matter, increase their gifts as much as possible and so help crown the Centennial with the largest gift ever made by Woman's Missionary Union.

QUESTIONS for REVIEW and DISCUSSION

1. Discuss God's financial plan for the support of His work.
2. Tell of the disadvantages of collecting denominational money through agents.
3. How did the 75 Million Campaign influence the giving of southern Baptists?
4. What is the Cooperative Program?
5. How long has the Cooperative Program been the financial plan of southern Baptists?
6. How does the Cooperative Program work?
7. Discuss the advantages of the Cooperative Program.
8. Who is responsible for the success of the Cooperative Program?
9. Name the seven causes in the Cooperative Program, telling something of the history and operation of each cause.
10. What is the southern Baptist financial goal for the Centennial?
11. How can Woman's Missionary Union help to reach this goal?

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 help may be found in this listed material and in leaflets as suggested below.

World Comrades	—The Window of Y.W.A.
The Commission	Southern Baptist Home Missions
State Denominational Papers	
Last Minutes of Southern Baptist Convention	
Southern Baptist Centennial Crusade Pamphlet	
Southern Baptists in World Service	Dr. E. P. Alldredge
Bible Stewardship	Dr. J. E. Dillard

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program

Adopt Paul's Plan	2c
Declaring the Dividend	2c
Her Gift	3c
How Much Shall I Give?	2c
How the Dales Did It	1c
He Was Content with Twelve	3c
The Measure of the Gift	3c
When Backwards Went Forward	3c
A Tale of Two Tithes (Pageant-Play: 4 Women for Speaking Parts, 12 for Tableau; Time about 30 Minutes)	12c

Our Young People

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

Our Young People, and Three C's

BAPTIST young people need to know thoroughly the plans whereby our Convention works together. One Baptist church is strategically important but 25,000 Baptist churches working together should be proportionately more important to the world. The April programs in W.M.U. organizations set forth the working together plans of our Southern Baptist Convention in a way to give every member a feeling of pride and of responsibility as one in a great enterprise for Christ. Follow out the sprightly suggestions of these programs.

Our Convention works together through the Cooperative Program which should be clearly and accurately understood by each boy and girl and young woman. Exact figures will be fun to work with, dividing out the amounts given by your church in a month or a quarter, watching the sums which stay at home in your own church, those which journey to state and on to southwide headquarters. There is no need to be hazy about this Cooperative Program. It should be recognized as a systematic plan for giving to world-wide causes; and through the traveling dollars the magic of missions should be clearly seen as money turns into missionaries, ministers, schools, hospitals, churches, printing-presses, books, magazines and all the agencies and instruments by which we as southern Baptists seek to help expand God's Kingdom. After the W.M.U. young people's director explains to him about their Cooperative Program study, the church treasurer will gladly tell the eager young people the amount he sends each month to the state headquarters. Then they can work out the divisions by your state percentage and then the southwide percentages. Girls' Auxiliary members working on the Forward Steps and Royal Ambassadors advancing in the Ranking System can work out their required charts at this time, if desired.

The third C is our wonderful Centennial. What a comprehensive challenging column the three can construct:

Convention Cooperative Program Centennial.

This Centennial our young people need to feel the upsurge of purpose in the organizing meeting in 1845; they need to catch the spirit of sacrifice through devotedly undertaking new tasks for Christ. Purposeful living and pioneering in new-old areas of devotion are desperately needed in 1945. The Centennial money goal is but one phase of this anniversary effort, yet it offers the opportunity of a hundred years for young people to give with abandon and sacrifice. Few celebrate an hundredth anniversary twice in one lifetime; but this one glowing mark of the years can be bright with the joy of true sacrifice and will be if our young people are rightly led. The Convention's \$20,000,000 goal is a large one, challenging but not impossible. Woman's Missionary Union is setting out to give one-third of that goal or \$6,666,666.66. This includes all gifts beyond the home church—through the Cooperative Program and to any and all the causes of the Cooperative Program. Young people should be led and encouraged to give so that ever after they can look back thinking: "In the Hundredth Anniversary I gave gladly and generously. That year I learned the joy of sacrifice". This April month brings to each of your young people's organizations understanding of the three great C's—Convention, Cooperative Program, Centennial.

Early in February the W.M.U. Executive Committee voted to discontinue using the title "third vice-president" in speaking of the director of W.M.U. young people's organizations in a church. It was also voted that next to the W.M.U. president should be listed the director of W.M.U. young people's organizations, thereby placing special emphasis on such work.

Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville 6, Ky.

News Notes from the Training School

Centennial Emphasis

In line with the plan of the Centennial Crusade program, we devoted the first week of the year to special consideration of the major objectives as far as time would permit. The new year was ushered in on Sunday night with a service of personal dedication. Monday evening of that week was given to an important meeting of the Student Government Association. On Tuesday evening Nell Cochran of Georgia led the group in special consideration of the importance of religious education in the home and the church through its many and varied avenues of teaching. At the Wednesday evening chapel hour, Dora Page Scarlett of North Carolina directed our thinking to the importance of enlistment and the place it should have in our total program. Does the thought of five and a half million Baptists awake, at work "all-out" for Christ and His cause really quicken your spiritual blood-pressure? The regular monthly campus prayer meeting was held on Thursday evening at Norton Hall. Our last special service of the week was held on Friday evening with Martha Bill Easley of Tennessee leading a program based on stewardship. What if one-tenth of our five and one-half million members were good stewards?

At the January Field Work Prayer Meeting Miss Mary Ellen Wooten, supervisor of field work, skillfully brought to our attention the fact that all the work that our students are doing here in the city is an integral part of the Centennial Crusade. This program lifted it out of its humdrum, routine aspects and helped us to see the importance of all our contacts with persons who are not Christians and with Christians who are not definitely and positively committed to the business of being a Christian. At the February prayer meeting she built her program around evangelism as an introduction to the course in personal evangelism which she will teach during the last term. This class promises to become a practical and inspiring workshop in the Centennial objective placed at the head of the list.

Missionary Days

Campus missionary days this year are planned definitely to bring in the largest returns in missionary education of students and their personal commitment to the total enterprise. The Foreign and Home Mission Boards are having two days each to present their work in all of its challenging phases. No small part of the program is the time given by secretaries and missionaries for personal conferences. No presentation of missions would be complete without the state mission picture. This has been impressively provided by Dr. Black, executive secretary of the Kentucky State Mission Board, and a group of Kentucky state missionaries at the January Missionary Day.

Welcome Visitors

One of the blessed privileges of the Training School is the fellowship that exists among its daughters irrespective of age. This has been demonstrated clearly this year through the visits of two of our most honored alumnae, Misses Pearl Caldwell and Jane Lide, both of whom have been missionaries in China for thirty-four years. Miss Caldwell enrolled in the School in 1908 and Miss Lide in 1909, and both went to China in 1910. Their alert minds, missionary vision, interesting experiences, whole-hearted devotion, coupled with their attractive personalities and very human qualities, endeared them to the students and at the same time made a lasting impression for missions.

Music and Drama

Recently a few students from the Church Music Department, under the direction of Miss Donald Winters of the music faculty, gave a recital in our chapel. We were particularly proud of our very own students majoring in music, who performed on this occasion: Lillian Howell of North Carolina, Marie Barron of Georgia and Sarah Hart of Ohio.

The Chorus and Drama Club, under the direction of Misses Edwards and Robinson, presented an impressive program in early February entitled "Living Hymns". The message of the great hymns will continue to enrich our lives.

State Corresponding or Executive Secretaries: State W.M.U. Headquarters

Mr. R. S. Marshall	127 South Court Street, Montgomery 2, Ala.
Mr. G. D. Crow	Box 1244, Tucson, Ariz.
Mr. C. H. Ray	209 Radio Center, Little Rock, Ark.
Mr. W. C. Howell	243 Holland Building, Fresno 1, Calif.
Mr. Carleton M. Long	4441 Yuma St., N.W., Washington 16, D. C.
Miss Josephine Jones	207 Rogers Building, Jacksonville 2, Fla.
Miss Janice Singleton	Baptist Building, 701 Peachtree Street, N.E., Atlanta 3, Ga.
Mr. John Hathaway	211 1/2 South Illinois Avenue, Carbondale, Ill.
Miss Mary Winborne	127 East Broadway, Louisville 2, Ky.
Miss Hannah E. Reynolds	Box 12, Shreveport 80, La.
Mr. Samuel R. Barnes	307 Professional Building, Baltimore 1, Md.
Miss Edwina Robinson	Box 530, Jackson 105, Miss.
Mr. C. M. Truex	1023 Grand Avenue, Kansas City 6, Mo.
Miss Eva Inlow	Box 485, Albuquerque, N. M.
Miss Mary Curtis	214 Recorder Building, Raleigh, N. C.
Mr. Berta K. Spooner	223 1/2 West First Street, Oklahoma City 2, Okla.
Miss Vonnie Lance	1301 Hampton Street, Columbia 29, S. C.
Miss Mary Northington	149 Sixth Avenue, North, Nashville 3, Tenn.
	302 Baptist Building, Dallas 1, Texas
Miss Blanche Sydnor White	633 Central National Bank Building, Richmond 19, Va.

W.M.U. Headquarters.....1111 Comer Bldg., Birmingham 3, Ala.

Editorial (Concluded from Page 3)

when in 1940 at the meeting in Baltimore W.M.U. enthusiastically adopted a resolution to try to pay one-third of the three million yet due if the Convention was to be a "Debtless Denomination by 1945", it was felt that a similar action would quicken the spirit of giving in this Centennial. Therefore it was agreed that the sum of \$6,666,666.66 would be attempted by W.M.U. members toward the over-all S.B.C. goal. Since the Lottie Moon Christmas Offering has so far exceeded its goal through many years it was thought reasonable and expedient in view of world need to make the goal for the 1945 offering \$1,000,000 which as indicated above will be a part of the \$6,666,666.66. In these financial and other efforts to forward the Kingdom of God we remember that we are laborers together with God.

Book Review (Concluded from Page 6)

her mirror from her purse. Let the group rise to receive Christ's marching orders. Repeat Acts 1:8 in concert. Then ask each woman to look into her mirror and repeat after you, using her own name, the words: "You, Mary Smith, shall be a witness unto Me, both in your city and in all your state and in your country and unto the uttermost parts of the earth". Ask that all bow their heads and that each woman silently make her own answer unto her Lord. During this prayer, have someone sing softly, "Have Thine Own Way, Lord", and, after a brief pause, lead all in singing "I Am Thine, O Lord". Invite all who will to stay to organize a personal worker's band; close with prayer.

The following decisions were made early in February by the W.M.U. Executive Committee:

Revise first sentence in Article VI on page 88 of 1945 W.M.U. Year Book to read: "The membership of the Woman's Missionary Society shall be divided into circles for the enlistment of the individual members in intensive study of missions and in promoting other objects of the society".

Similarly on page 90 revise first sentence of Article III to read: "The purpose of the circles is to promote intensive study of missions, to procure a more general attendance and interest of the individual member and to develop leadership among the constituency".

Add as an optional book for credit in W.M.S. Certificate Course I (page 73 of 1945 W.M.U. Year Book) Stewardship and the World Mission (Simpson; price \$1 cloth, 60c paper from State Baptist Bookstore).

Current Missionary Events

Discussed by Mrs. W. C. James, Virgt

A number of religious organizations and institutions as well as the Southern Baptist Convention at about this time celebrating their Centennials. Among them are the following:



In the latter part of 1844 the Rev. R. E. Burpee, the first foreign missionary sent out from Canada sailed from Halifax bound for Burma. So great at that time in Canada was the enthusiasm for foreign missions that it was said that about 3000 people gathered to see him off. It is particularly interesting to us that the first foreign missionary sent out from Canada was a Baptist.

DARBY
BAPTIST SUNDAY SCHOOL
161 EIGHTH AVENUE, NORTH
NASHVILLE, TENNESSEE



Just recently the Seventh Day Adventists celebrated their Hundredth Anniversary at a meeting in Denver, Colorado. The president of the World Conference of Seventh Day Adventists said in his address: "Today we have institutions and centers in almost every country of the earth where the Gospel message is being taught in more than 800 languages and dialects". It is estimated that it would cost \$15,800,000 to rebuild the Seventh Day Adventists' churches, schools, hospitals and other properties destroyed by the war.



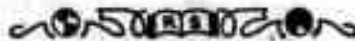
Simultaneously with the Southern Baptist Convention the two great Bayers of Texas—Baylor University at Waco and Mary Hardin-Baylor at Belton. Both had their beginnings at Independence when Texas was yet a republic. Later each was moved to its present site. In a previous issue of *Royal Service* mention was made of the large number of ministers and college presidents who had been trained in Baylor University in addition to the many missionaries trained there. From recent issues of the Centennial series of pamphlets published by Mary Hardin-Baylor, a school altogether for young women, we learn that since 1881 twenty-eight of her daughters have gone as missionaries to our Latin American fields. Mrs. Anne Luther Bagby, the daughter of a former president, was the first woman missionary to be sent to South America and was also the first evangelical woman missionary thus to be sent. Ever grateful also will Woman's Missionary Union be for another Mary Hardin-Baylor daughter, Mrs. S. E. Woody, who was a leader in the movement which culminated in the W.M.U. Training School in Louisville, Kentucky; she was the first chairman of its local Board of Managers.



"When man talks about the stewardship of money", says Dr. J. G. Patton Jr., secretary of Committee on Stewardship of the southern Presbyterians, "he generally thinks in terms of money-raising campaigns, the meeting of budgets, the many questions involving the tithe and perhaps the work for which the money is given. When God talks about the stewardship of money, He is thinking largely of what this stewardship will do for the steward. The meeting of the needs of the world and of the Kingdom of God is not the end of stewardship but a result of it".



"They tithe on ten-cent daily wage", says Ira E. Gillet. Nearly half the members of a circuit of twenty-four villages of the Methodist Church in Portuguese East Africa are tithers. "Not possessing much money", says Mr. Gillet, "they tithe of their corn-fields, their cotton-rows, their pigs and their goats. Largely as a result of their tithes the 300 church members and more than twice that number of preparatory members and adherents support their minister, an assistant pastor, a midwife, give to missions and many other benevolences and are saving funds to build a \$1000 church at their circuit center".



It is glorious news to learn that the Baptists of Rumania have been given the same standing as accorded members of the Greek Orthodox Church. A decree granting this was signed by the king October 30, 1944. The property confiscated in 1942 has been turned over to a well-known Baptist layman representing our Foreign Mission Board. This included our Training School property in Bucharest. We must not fail to pray for our Baptist friends in Rumania, however, because we know that persecution goes on in spite of decrees in countries where there is or has recently been a strong state church.