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ROYAL SERVICE

Succesor to OUR MISSION FIELDS

OFFICIAL ORGAN of
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OCTOBER, 1946
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EDITORIAL

"Do It Now"

SUCH was the oft repeated admonition of Miss Margaret Applegarth at the W.M.U. Conference at Ridgecrest in August. "Do it now" she would say as she called attention to neglected areas in one's personal prayer life, in one's community, in one's world. "Do it now" she would plead as she reminded the large audience that every Christian is expected to share the freely bestowed "Bread and Water of Life". "Do it now" she would explain through missionary programs that are brimful of surprises assembled from wide reading and presented by women and young people who have been assured that response will be hearty.

"Do it now" was also in the heart and mind of every other speaker or teacher at the W.M.U. Conference—such as Dr. John L. Hill pleading for total abstinence, Dr. F. Crossley Morgan re-examining the "Great Commission", Dr. W. O. Carver showing that all the world is included in all the Word of God, Dr. J. Clyde Turner appealing to parents to dedicate their children to world evangelization. All such messages were reinforced by the testimonies of the many missionaries and by the reports of such secretaries as Dr. Duke McCall, Dr. Courts Redford and Dr. George Sadler.

There were over a thousand women who assembled at Ridgecrest for the W.M.U. Conference, nearly half of them being business women. It is easy to believe that each of those alert business women gave ready assent to the "do it now" admonition, as they were reminded of enlistment and other rich investments through the work of their Business Woman's Circles. Those Baptist business women and the rest of the conference participants were grieved to hear that hardly one-fourth of the summer's \$3,500,000 Relief and Rehabilitation Fund had been ingathered by the first of August; no wonder the conference responded by giving \$1150; surely hundreds of the women at that conference covenanted in their souls to help their churches to give more generously. "Do it now" was the timely suggestion as to study in preparation for the state seasons of prayer and rather soon for the December Week of Prayer. Certainly October and November are the months for intensive fall study by Woman's Missionary Societies that their members may more fully know the needs and opportunities in their own states and in the many fields serviced by the S.B.C. Foreign Mission Board. By referring to one's state Baptist paper or by sending a postal to one's state W.M.U. headquarters there can be easily secured advice as to the best books thus to study. (See also page 6 of this magazine.)

The state W.M.U. headquarters are also earnestly promoting the benevolent efforts for boxes of food and clothing for the war-impooverished people of Europe and Asia. Remarking that 80 per cent of the supplies must come from America, there is the cry: "Preach from the housetops that the American people must not waste the food and clothing that would be life itself to our brethren overseas!" Among the listed needs are: woolen clothing for Europe, cotton for Asia, underclothes, socks, stockings, overcoats, dresses, suits, mufflers, layettes, shirts, shoes, sheets, blankets, pillowslips, towels, scissors, needles, thread, sewing machines, pots, pans, soap, knives, forks, spoons, carpenters' tools, cobblers' kits, food concentrates. Send 4-pound or 11-pound packages directly to Miss Miriam Rosa, Piazza in Lucina 35, Rome, Italy, or to Dr. Enrico Paschetto, Via Tiraboschi 2, Turin, Italy, or to Franjo Klam, Baboniceva 5711, Zagreb, Yugoslavia; these three Baptist leaders will rejoice to distribute your bounty among needy Baptist nationals. Packages of any size or weight may be sent to any one of the several United Church Service Centers such as the one at New Windsor, Md., or the one at 7110 Compton Ave., Los Angeles 1, Calif., or the one at 1735 South Vandeventer Ave., St. Louis 10, Mo. A "thank-you note" from Italy makes one long to keep on giving: "Milk is rationed to children under 8 and to invalids over 65 at the rate of 100 grams daily; so you see what your cases of powdered milk mean!" (Concluded on Page 22)

Margaret Fund

Mrs. W. J. Cox, Treasurer

Applications for scholarships should be sent to the treasurer, Mrs. W. J. Cox, 235 Patterson, Memphis 11, Tenn.

Elizabeth Lowndes Scholarship Award



Annually Woman's Missionary Union awards the Elizabeth Lowndes Scholarship to the senior Margaret Fund student who for the three previous years has made the highest scholastic record. The 1946 scholarship was awarded to George Moreland Stamps, son of Dr. and Mrs. D. F. Stamps who were appointed missionaries to China in 1920. The sketch which George was asked to furnish is such an interesting autobiography that it is presented herewith in full: "I was born June 15, 1924, at Kuling, Kiangsi Province, China, a summer resort about a thousand miles up the Yangtze River. My parents were evangelistic missionaries stationed at Chingkiang, Kiangsu Province, China. When I was two we came to the States on furlough and were prevented by the revolution of 1927 from returning to Chingkiang, so we were sent to Hwanghsien in the north China Province of Shantung. My earliest recollection of this period is of scaring my mother half out of her wits by running

along an exposed path as a two-day battle between the Chinese armies was drawing to a close. An occasional bullet still whined over and I was fascinated by all the empty cartridges lying around. As I remember it I got a big kick out of it all.

"In the spring of 1931, while my father was away on an evangelistic tour, our house was burned. Having no place to live we moved to Yangchow, just across the Yangtze River from our old home in Chingkiang. Life in Yangchow was very pleasant and I grew up with my brother and the children of the Chinese neighbors as companions. We came to the States on furlough again by way of Europe when I was twelve and, after a year, returned to Yangchow. By this time I was going away to Shanghai to high school, and in 1936 my brother died.

"We were in Tsingtao when the Japanese war began in 1937. After being marooned up there for awhile and experiencing my first air raid, we got passage on a British ship to Shanghai. The battle of Shanghai was going full blast when we arrived; and for the first time I watched airplanes dogfighting, listened to shells whining overhead and got used to the interminable rattle of machine-gun fire. My father slipped around the lines and got to Yangchow in time to be there when it fell. For six weeks he was reported missing and, when at last he got back to Shanghai, he had a horrible tale to tell of the sack and rape of Yangchow, some forty miles from Nanking whose sack received more publicity. But he had a glorious story of how God had blessed him and used him in His work amid the cruel ravages of war around him.

"In November 1940 at the orders of the American Consulate I was evacuated to America, leaving my parents in China. I finished high school in Richmond and entered Wake Forest in the fall of 1941. In December came Pearl Harbor and my parents were interned by the Japanese. I did not hear anything from them for five months, but in August they were repatriated on the exchange liner Gripsholm. By going to summer school I managed to complete two full years of college before going to the army air force in February 1943.

"In the army I completed aviation cadet training and after seemingly endless training flew my own B-17 and crew across the north Atlantic to England. From there I flew

twenty combat missions over Germany with the 351st Heavy Bombardment Group of the Eighth Air Force. Once in a bombing raid to Berlin I was thrown out of the formation by a propwash and fell fifteen hundred feet over the middle of the city before I regained control. Another time we had to make a second run on a Ruhr Valley town and the flak batteries sent everything but the kitchen sink at us. We had lots of flak holes, made bomb runs twice with an engine out. I got my biggest thrill buzzing Paris and London on V-E Day in a B-17. I circled the Eiffel Tower half way up and circled around at roof-top level over the Arc de Triumph. The streets were solid with people, all waving and celebrating.

"The most touching scene I saw during the war was when I was flying released prisoners home from Linz, Austria, to France after Linz was captured. As we flew across the Rhine below Strasbourg, I told one of the Frenchmen behind the pilot's seat that that was France below us. A prisoner of the Germans since May 1940, he pressed his face against the plexiglass window and the tears rolled down his cheeks as he murmured 'Vive la France!' I flew back to the States in June 1945 as a first lieutenant. I got home in time to see my dad go off to China. This past January I reentered Wake Forest College and mother started back to China where she is now with dad in Yangchow.

"I'm majoring in physics and hope to eventually do research work. I plan to continue in school after I graduate from Wake Forest next June. I feel that God can use me in the field of science, perhaps in nuclear physics, in which I am very interested. Here at Wake Forest I was recently elected secretary of the student body, and this and other extracurricular work plus my studies keep me pretty busy. Thank you again for the honor that has been done me. I appreciate it from the bottom of my heart".



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BOOK REVIEW and STUDY SUGGESTIONS

Miss Willie Jean Stewart, Tennessee

Now Is the Day

NOW that the war is over southern Baptists must want to know the status and the prospects of their mission work in other lands. This book is the official answer of the Foreign Mission Board to this question. Even to emotions overwhelmed by overpowering needs it is a moving book—one which requires an answer in prayer and in action. Teachers may well take it as their objective to lead their classes to know better the conditions on the different fields and to understand better God's world purposes for His churches. Order the book from your State Baptist Bookstore; the price is 40c. The stores will be stocked about October 15.

Session One. Decorate with groups of American and oriental flags. Give prominent place to a large missionary map.

Open with a brief devotional period based on Matthew 5:43-48. Assign the two sections of the "Introduction" to two women for brief presentation with concrete illustrations gleaned from general reading.

Speak of conditions in China after one hundred years of S.B.C. missionary work. Cover with black paper those sections of China in which a scorched earth policy was practiced and help the women see what this policy meant to those who had to remain in these sections and to those who migrated to the west.

Ask several women to tell of the turning tide of war and of the faithfulness of the missionaries and of the Chinese pastors and laymen, giving examples. Read President Roosevelt's statement quoted in Current Missionary Events, *Royal Service*, July 1946, page 31.

Appoint two women to discuss what has come out of the war for China and for Japan. Suggest that they prepare illustrative posters.

Speak of the hunger in all the orient which we must try to appease and of the spiritual hunger which is our missionary opportunity. Make it clear that we must satisfy both hungers if we are to follow Jesus' example. Illustrate with a picture of a scale with a Bible on one side, food on the other.

Close with a discussion of the place of the missionary in the orient today.

Session Two. Use the flags of the six European nations where we have work and point out these countries on the map. Speak of the old dream of a "United States of Europe" and the new dream of "One World". Note the vast differences in race, culture, ideals and forms of government; make it clear that only the love of Christ can release these lands from the greed for power, suspicion, social pride and all the other factors that tear men apart.

Ask six women to report on conditions in the six countries. Tell what we are doing and of the faithfulness of the Christians of these countries.

Turn to the Near East and contrast our almost negligible work in Palestine, Syria and Damascus with the needs and opportunities. Ask how we can square our consciences while we do so little for the lands from which we have received so much.

Session Three. Use flags of the seven South American countries in which we work. Discuss without emotional emphasis why we send missionaries to Catholic lands.

Locate on the map the countries where we work and ask a different woman to discuss the work in each. Locate the most important centers in each country. Speak of the needs in countries where we are not working.

Close with "Now Is the Day in Latin America".

Session Four. Add the British flag to those in use. Use any pictures and curios from Africa which are available.

Locate Nigeria at the bend on Africa's west coast. Speak of the need and opportunity for the Gospel there.

(Concluded on Page 16)

"GIVE ATTENTION to READING"

Miss Thelma Brown, Book Consultant, Baptist Sunday School Board

A Week of "Firsts"

AUGUST 8-14, 1946, was an important week for Woman's Missionary Union. Not only was that the date of our first southwide W.M.U. Conference at Ridgecrest, North Carolina, but it was also the opportunity for more than 1000 mission-minded women leaders to see for the first time all 270 of the fascinating titles included in the new fall 1946 *Missionary Round Table Book List*. It gave us a thrill to see in the Ridgecrest Baptist Bookstore the long tables laden with that appetizing book fare.

At one end, with other books on India, stood the delectable poems "Tibetan Voices" by Ekvall (*Harper*, \$1.50). There were also delightful personal narratives: "My Indian Family" by Hilda Werhner (*Day*, \$3) and Ishvani's "Brocaded Sari".

Among the selections of Christian attitudes toward race were such satisfying studies as "Beyond Prejudice" by the Japanese-American pastor, Matsumoto (*Friendship Press*; paper, 75c; cloth, \$1.25), "A Negro's Faith in America" by a young Negro-American, Sgt. Spencer Logan, and the lovely novel "Quality" by Mrs. Cid R. Summers of Mississippi. What a treat to see and select these and other appropriate titles and also to hear those who have so successfully been using this missionary reading plan, tell of their interesting experiences!

Fortunately for all who did not go to Ridgecrest a printed annotated list of all these books for the new Missionary Round Tables is now available from your State Baptist Bookstore. Write for it and ask your state W.M.U. secretary to send you the free leaflet on *The Missionary Round Table*.

Another event at Ridgecrest during W.M.U. week was the sale of the newest S.B.C. home mission book, the first ever published by southern Baptists on city missions. In this attractive book, "God Can", Clovis Brantley as superintendent of the Baptist Rescue Mission at New Orleans tells appealingly of the activities, problems, results and needs of that strategic work. These victorious stories of God's dealing with unfortunate men and women through consecrated workers will stir the hearts of our people to begin or continue with renewed fervor their efforts to win souls to Christ. "God Can" (price 35c from Baptist Home Mission Board, Atlanta, Georgia) will be popular for the reading circle as well as a basis for home mission study.

In Memoriam—Dr. John R. Sampey

INTO Heaven's limitless opportunities there entered on the third Sunday in August the cultured mind and the courageous soul of Dr. John R. Sampey. Few southern Baptists have equaled his record as a student and teacher of the Word of God, as president of the Southern Baptist Theological Seminary and as president of the Southern Baptist Convention. Around the world and doubtless on every S.B.C. foreign mission field as well as in countless pastorates in the United States are missionaries and preachers who were taught by Dr. Sampey to "search the Scriptures" and to "preach the Word". As a flaming evangelist, "in season and out of season", he preached on his missionary journeys to Brazil, Europe and the orient.

In thanking and most gratefully remembering Dr. Sampey for all such signal service, Woman's Missionary Union would especially cherish his understanding of the Union's purposes particularly with reference to its Training School. From its inception he believed in and encouraged its work, counseled with its leaders and taught its students. In its rather recent move to its present site Dr. Sampey was exceptionally concerned that its buildings be distinct and yet in keeping with the choice architecture of those on the Seminary campus, even as he rejoiced that the School's proximity to the Seminary made possible the revival of the original policy whereby Training School students could attend the Seminary classes. Surely the Training School is eternally indebted to Dr. John R. Sampey even as is every southern Baptist interest.—Kathleen Mallory

From MISSIONARIES

Why I Volunteered for Home Mission Service

I CAN'T remember when I did not feel that somewhere there were great crowds of people for me to reach and tell about God and His goodness—people who could understand my language, my spoken language and also the language of my heart and soul. Even though I grew up in the country on a farm and knew very few people, I knew that there were many people waiting for me to tell them how very wonderful God is. I cannot explain this knowledge any more than I can explain the many miracles that I have seen in the last few years. I only know that from my earliest remembrance I knew that it was God speaking to me. I heard Him in the whispering of the pines late in the evening, I saw Him in the goldenrod in the fall, in the snow of the winter. In everything connected with life I saw, felt and heard God.

The one thing that made it all hard for me was the unconcern of people who called themselves Christians. My conception of God was wonderful to me. I wanted to be always talking to people about it but the people I knew were too busy at other things to listen and see this wonderful God that I knew.

After many years, yes far too many years, I heard of some people who needed the kind of God that I knew, a people who would put to test everything that Christ had said about Himself and God. I heard of "The River Front" in New Orleans—a "River Front" of boys and girls who had grown up without the advantages that many people know—a group of people from eighteen nations. My God made me see that here was the group of people who needed what I knew about God. He also knew that here was a group of people through whom He could prove to me that He meant every word and promise He had made. Oh yes, a group of people who spoke my language, and who would come to understand the language of my heart!

At the time I came to New Orleans my mother and father were very old. I was the youngest child. They had hoped that I would stay with them in their old age. I was torn between two great loves, the love of mother and father and the love for God. It was a very hard thing as some of you who will read this know. It was at this time that I saw for the first time that I remember some verses found in Mark 10:29-30; they read like this: "And Jesus answered and said, Verily I say unto you, there is no man that hath left house or brethren or sisters or father or mother or wife or lands for My sake and the Gospel's but he shall receive an hundredfold now in this time, houses and brethren and sisters and mothers and children and lands with persecutions and in the world to come eternal life".

Taking those verses as my own I left home, leaving all that was dear to me humanly, leaving in the face of the fact that there was still much pride in my heart that needed to be removed. My people thought it foolish for me to come to this large city for five dollars a month and board. If I looked at it in a thinking manner it looked crazy to me; I refused to think too much but just held on to my verses from God's Word.

We all, my family and I, came to know that all our fears were foolish and God could and did take care of every problem connected with my going. Yes, I left my family to face what? Frankly I had no idea what I was to face and what it was to do to me. I just followed Christ. He tells us to follow. I do not believe that we are to take Him with us. We are to follow.

What did I find and do I have peace of mind in following Him into the unattractive streets and homes? Let me hasten to say that before I followed God into this wonderful task I was a most restless person. There seemed to be no rest for me. Nothing I did satisfied me. I knew God and yet I seemed not to be able to find what He wanted me to do. When I got to the place where I was willing to follow Him and not try to work it all out He led me. Yes, I am as much at peace as possible for a human to be until he gets to Heaven and in the presence of Christ.

The first sight of this mission field was almost too much for me. People, people, people everywhere! People from strange lands and of strange customs but people who spoke my language! At first I thought, How will I ever get to know these people? How will I ever get used to these smells of garlic, crabs, shrimp, beer and everything else? I had to pray for a converted nose. Do not go into mission work unless you are ready to have every part of you converted. It will take all of you. Then there were the children with poor teeth, children in rags for it was the end of the depression, men and women older than my dear father and mother but not knowing if they would be able to pay the next month's rent, restless young people wanting to get married but no job and no future in store for them it seemed. I began to get under their problems.

Peace of mind? Can one cease to shout within for joy when one sees Jesus Christ perform His saving miracles? I have seen Him save so many of those children. I have seen Him help those young people to get jobs. I have seen Him give to those dear old people security for eternity through His saving power. In addition to these He has saved men like the thief on the cross, women like the woman at the well, men like the rich young ruler. I have seen Him make evangelists out of just those people. He has taken the timid little souls and made of them bold useful people for Himself. I have seen Him take young men in the jaws of despair and lead them into Divine light and make them bearers of the same wonderful light.

Today the brilliant doctor has been here to know more of God, the woman of wealth has parked her lovely car outside and come in to know more about my wonderful Savior. The woman of the street with a cigarette hanging from her mouth has been here. The young college girl who did not do so well last year left here today with a determination to do better next year. The young soldier who is home on furlough and who had been drinking came and left with new life. The painter took heart as he heard something of the wonders of God's love. Oh yes, I am so glad that I decided to follow God in reaching people like the people that live in your town. You call them "the people on the wrong side of the tracks". I am glad, because in going to these who are in such dire need God has opened the way for them to see the light of His love and has brought people from every walk of life over this side to find the wonderful, wonderful peace that comes by following Christ.

If you feel that God is calling you into service for Him in the home fields, do not let anything or any person keep you from following. Mothers and fathers, if you have a son or daughter who feels called to work in the very worst, most unattractive place in the homeland, please do not stand in their way. If you do you will make your son or daughter most unhappy and will make the world a far poorer place than if they are allowed to follow. God works out all complications when we follow Him. I know because I have seen Him work out my own life and many more just like mine.—*Miss Gladys Keith, Rachel Sims Memorial Mission, New Orleans, La.*

"Christianity Helps People"

THIRTY miles from Shaki, Nigeria, and the same distance from a road, is the little farm village of Agbonle. For many, many years the people of this little village lived simple contented lives. Why shouldn't they be content? Their idols, they were satisfied to believe, were watching them daily, shielding them from any harm. There was an idol-house in the very center of the village and also a Mohammedan prayer-ground.

Occasionally someone in passing would tell them about a loving Savior and try to interest them in Christianity. They would listen very politely to the story but always their reply was: "No, we do not wish to become Christians. We have enough religions. Don't you see our idol-house and prayer-ground?"

They were visited by a group of Christians among whom was the pastor of the Baptist church from another village nine miles away. After very earnest appeals from their guests they still had no desire to know about Christ.

One day the tax-collector made his annual visit to the village. He attempted to cheat them by charging large sums for taxes. The villagers were very poor so could not pay the amount assessed them, and they knew it would take years of hard work to pay back the money if they should borrow it. They begged the collector to be fair with them but to no avail. Some one suggested that they visit the Baptist pastor in the near-by village, seeking his help in the matter. They were received gladly by the pastor who, after hearing their trouble, went immediately to the tax-collector and succeeded in getting him to be fair in his assessment.

The kind act of this pastor soon reached the ears of all the village people and they began greeting each other with words such as: "Oh! So this is Christianity! If Christianity helps people to be so kind we need it in our village". Upon an invitation to return, the pastor with some of his people went joyfully to give them again the story of Jesus Christ and His love.

After listening intently they all had a desire to become Christians, but only a few were willing to forsake their heathen gods altogether. These few promised to learn God's Book and attempt to live as the pastor taught them that Jesus wished for them to be; the pastor prayed that their lives might be such that they could lead others to follow Christ just as the pastor had led them.

They began building a church and their joy was increased when the entire village wished to help. Men, women and children dug, mixed and carried mud to erect the walls; then the women prepared food while the men put the grass roof in place.

Four years have passed since that time. Today the village of Agbonle has an active church with a pastor whose wife is a well trained leader for the women. This year two children from their village are students in our school in Shaki, the first from their village ever to attend school. Yes, evil may be overcome with good.

—Miss Margaret Marchman, Shaki, Nigeria

Delivering the Message to Argentina

IT was Solomon who compared good news from a far country to cold waters that refresh a thirsty soul. In these recent years, many of you have received good news and others, bad news from across the seas. After having spent almost five years in Argentina as a bearer of the "Good News of Salvation", I am privileged to bring you good news from that far country.

In Isaiah 21:11 we read a burning question: "Watchman, what of the night?" Accepting the role of a watchman, one who reports on the attacks or the progress of the enemy, it is our duty to acknowledge that there is a night in Argentina. It would be false to say that, culturally or commercially, there is night in Argentina. Her sons are taking their places among those of the progressive nations of the world in science, art, literature and industry. As we think of the spiritual night that exists in that country blessed by the Divine Creator with abundant natural resources, we are reminded of Isaiah's statement about the folly of idol-makers and worshipers: "They have not known nor understood; for He hath shut their eyes that they cannot see and their hearts that they cannot understand". The Argentine Constitution provides for religious freedom. Knowing that the Roman Catholic Church is supported by the government and that the priests and nuns are recipients of government funds and elect their vocation as any other official, we would say instead that religious tolerance prevails.

In recent years compulsory religious education has been injected into the primary education course. The law provides that those children whose parents object may be enrolled in the "Class for Instruction in Morals". In few instances is the letter of the law obeyed and the children of Baptist homes are often required to attend the "Classes in Religion", as auditors. At times they are ridiculed and called "Protestantes". But, in many instances the testimony of our Baptist children and their knowledge of the Scriptures gleaned in the Sunday-school and the Christian home have put to shame the teacher with her limited acquaintance with the Bible.

We do not know what will be the extent of this compulsory religious education; however, our Baptist brethren are becoming convinced that there is a serious need for a project of primary schools operated by Baptists. Without discussing the feasibility of the project at this time, we only add our opinion that Baptist strength in Brazil today can be attributed largely to the extensive Baptist educational program in that country. Although the Argentina Baptist Mission abandoned the idea of secular education with the closing of its Boys' School some years ago, it is gratifying to see in the lives of some of our leading young men who attended the Boys' School evidences of the value of secular education under Christian influence. Some of those boys did not become Baptists, but they always will be friendly to the Baptist cause in Argentina. In the recent presidential election our Girls' School was selected as the voting headquarters for our precinct. It was interesting to find that the army official in charge had attended our Boys' School as a day-student.

In February of 1945 La Hora Evangelica, the twenty-minute Baptist Radio Broadcast, was abruptly suspended by government authorities. Other evangelical groups suffered a similar suspension and it was a month later that a joint committee, of which a Baptist national was president, succeeded in having recognized our constitutional right to freedom of worship. It is true that only the national brethren can broadcast but those who participate state that there is more consideration shown them than before the incident occurred.

Many are the stories that one could tell of daily Catholic opposition. Attendance of children at Sunday-school or weekly meetings is very difficult to maintain because the priests go on the heels of our personal workers and offer the children or their parents free tickets to picture-shows or clothing or other attractions if they will attend mass. Frequently, the priests send children to our churches to create a disturbance in an attempt to break up a service. Many a mother, inclined to be of Baptist sympathy, will send her child to the Catholic church instead of to our Sunday-school because then he can attend the Catholic school free.

In a concentrated evangelistic drive, sponsored by the Association of Pastors of Evangelical Denominations, posters were put up simultaneously in all parts of the city of Buenos Aires. In our church the young men worked from 10 P. M. to the wee hours of the morning at this task. The first thing the Catholics did was either to tear down the posters or to cut off or blot out where the conferences were to be held, substituting the address of a Catholic church. For example, after having read: "Hear about Jesus, the Only Savior", instead of finding the name of the original Baptist or Methodist or other church below, one would see a poster indicating the nearest Catholic church.

But, we are causing the Catholic churches to take more interest in evangelism. Not only do they preach more evangelistic sermons but they also take religious censuses of their respective districts; in our district, the Catholic church sponsors an Escuela Dominical—a Sunday-school!

No, as someone recently remarked, the Argentine does not stand with outstretched arms as did the Macedonian and beseech us to send the Gospel! Even among our fine cultured national Christians there is an anti-missionary group. They resent the presence of the missionary.

Yes, there is a spiritual night in Argentina. But, we return to the original question: "Watchman, what of the night?" Our flaming answer to this burning question constitutes a part of the watchman's reply as found in Isaiah: "The morning cometh!" We rejoice in the certainty of that reply for in Argentina, as in the United States of America, "at the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father".

It is encouraging to know that of the fifty evangelical denominations or sects that have missionaries in the three republics of the River Plate that compose the Argentine Baptist Mission—namely, Argentina, Uruguay and Paraguay—the Baptists and the Seventh Day Adventists stand in first place with the Brethren and the Methodists running a close second. Baptists, who have been represented in Argentina

since 1904, now have 39 active missionaries on the field and three who have retired but whose influence is still a potent testimony for our Lord. The 118 churches, varying from 10 or 11 to 235 members, have church buildings ranging from small rented halls to debt-free worship-inspiring structures. More and more we find as pastors of these churches students or graduates of our Seminary in Buenos Aires that last year had a peak enrolment of 24.

As members of Woman's Missionary Societies throughout the southland, surely you are expecting a word regarding our Woman's Convention. In about 80 of the 118 churches the women are organized into "Sociedades" which in many instances, as in the majority of the churches of Buenos Aires, are little more than weekly prayer-meetings with one or two devotional messages. Many of the women who attend are advanced in age and cannot read but they enjoy trying to memorize Scripture verses and are fervent believers in the power of prayer. In some of the largest churches where there is capable leadership, the meetings of the women are solely evangelistic in nature, the belief being that a study course tends to divert the attention from the Bible which should be the only textbook employed. Tithing is not stressed and in many societies there is no instruction in giving.

Twice yearly two offerings are made by all the societies of the Convention. In June or July there is the special offering, the proceeds of which are designated in the annual Convention, according to the suggestion made by the local Mission Board. This corresponds to your Annie Armstrong Offering and may be used in the two fields in Uruguay where this Board has a missionary or in Paraguay where the erecting of an adequate church building has been a favorite project of the local Board for several years or in one of the churches in the two very needy fields in northern Argentina, the Chaco and Corrientes. The amount of this offering in the last year or two has averaged between 250 and 300 American dollars. The occasion for the second annual offering is the observance of *del Día Mundial de Oración* (the Day of Prayer around the World) that brings to a close the Week of Prayer.

Probably the brightest ray of hope regarding the future of our woman's work in the River Plate republics is the collaboration that we can expect from the young women who have studied in our Training Schools, whose suggestions will be much more readily accepted than the same ones made by a missionary. Stationed at strategic points throughout these republics, these young women will be of invaluable assistance in this enterprise of missionary education among our women and children.

It is true that the discouragement sensed in the midst of the numerous problems becomes much more insignificant when one is removed 7000 miles from them. Perhaps that is evidence of the wisdom that the Foreign Mission Board displays in granting furloughs to missionaries—one gets a new perspective and backed by your interest and your prayers is anxious to return to work against heavy odds: Catholicism, sin in high places, traditions, loneliness, the inferior position of women, the feeling of self-sufficiency found in the national brethren. We receive anew a vision of the latent possibilities in those countries that extend from the balmy breeze of the Atlantic to the snow-tipped Andes and from the heat of Brazil to frigid Tierra del Fuego. In the language of the Argentine we say: "Sí, vale la pena! (Yes, it's worth the effort!)" One recalls, too, the unexpected joys that crowded into our busy lives—the smile of gratitude for a message delivered, the promise of a prayer lifted daily in our behalf, a surprise demonstration of affection by girl students, the secret gift of a peso to the missionary by an aged widow who washes and irons for her livelihood, and who insists that no one must know!

You no doubt read several years ago the following incident. In one of the war-torn countries a youth of 14 desired to be of service. Accordingly, in spite of his youth and because of his insistence and the fact that he owned a bicycle, he was accepted at the Information Headquarters of Attacks by Air. It was his duty after a bombing to deliver messages from headquarters to areas attacked and afterward to radio the success of his mission. Notwithstanding the difficulties involved, the follow-

(Concluded on Page 16)

STEWARDSHIP

Mr. Clyde V. Hickerson, Virginia
Southwide Stewardship Chairman

This Steward Rejoices in His Stewardship

FOLLOWING World War I there was a wave of renewed interest in the stewardship responsibilities of Christian people. One of our Baptist leaders at that time wrote a series of articles on the subject which he concluded with the following declaration:

"My friends, I know not what may be your decision but, as for me, my decision is already made. I shall strive in all things to be a good steward. I shall never possess any great amount of earthly wealth. I do not need it. But I do need to be faithful as a steward. It is now more than twenty-five years since I met the Lord and received my commission from Him. I have not always been faithful to it, I know . . . but if my children can say, 'Our father was a true man of God, he was a good steward', it will be a more valuable heritage than gold. And when to the Lord I restore my talent, as I look up into His blessed face, if He can only smile upon me and say, 'Thou hast been faithful', I know it will fill my soul with glory!"

Within recent weeks this same man of God, who is now seventy-three years old, gave this testimony with special reference to the stewardship of tithes and offerings:

"In my mind there was never any doubt that it would please Christ for me to bring my tithes and offerings into His treasury. I have always done that and He has gloriously made good His promise to open the windows of Heaven and pour out such blessings that there would not be room enough to receive them.

"Five years ago, on account of a breakdown in health, I was compelled to retire. By the special providence of God I held membership in the Relief and Annuity Board Retirement Plan, which made me eligible for its minimum allowance. My wife and I thought that this, with a small annuity that had been secured, would by careful economy provide actual living expenses. But the war came, prices mounted and this was not sufficient. However, from time to time we have had a little extra income and we have never failed to pay our bills each month, with a little balance in the bank. Also, we have never failed to put our tithes and offerings into the Lord's treasury. For the year 1945 more than fifteen per cent of our total income went into His treasury and for the first seven months of 1946 almost twenty-five per cent has gone into that treasury. I still have enough money to pay next month's bills and I owe not a penny. In the past few months we have put \$140 into the relief offering.

"Some years ago when a special campaign was on for Christian education, I did not have the money to give, and I borrowed \$300 from the bank in order to make my contribution. Very soon after that, without my having any previous knowledge of it, my salary was increased by \$300 per year.

"Many more such experiences could be related. But spiritual blessings of immensely greater value have come along with these material benefits, and my heart sings: 'Bless the Lord, O my soul; and all that is within me bless His holy name!'"

Recommended Stewardship Book

"To Whom Much Is Given"

SUCH is the title of a recently recommended stewardship book for W.M.S. Certificate Course I. It should therefore be duly inserted on page 67 of the 1946 W.M.U. Year Book. The author is Thomas; the price is 60c from State Baptist Bookstore. The study of this book will surely enable many gladly to accept the fact that "of them shall much be required".

Training School

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

The Hope of the Bayou

THE young Baptist preacher and the pathetically few church members warned me about the French Catholic situation on the bayou in southern Louisiana, when I first went there this summer. They told me that once the priest had stood in the middle of the road, forbidding the children to go to Bible School, that another time he had paid women to report children attending the school and that he had torn down posters publicizing a recent Baptist revival. They told me about the suspicious attitude of the Catholic people toward the protestants and about the time they had tried to burn down the Baptist Church.

"Most all the people here are Catholics or atheists", they said, "and 95 per cent of them can't speak anything but French". They shook their heads with sad wisdom: "Nobody can do much good here until we get a full-time French-speaking preacher".

They prepared me for the worst—yet, when I visited among the people, I found most of them very friendly and many of them anxious to send their children to Vacation School. (We never used the word "Bible". It scared the Catholics.) I was beginning to think my Baptist friends had been mistaken—until one day, as I walked along the dirt road which led to my summer home (a two-by-four Sunday-school room), thirteen-year-old Annette came to meet me.

"I'm sorry, but I can't come to your school after all".

"Why—why not, Annette?"

"I cried when Daddy said I couldn't, but I haven't made my 'big communion' yet, and he's afraid the priest wouldn't like it". Big tears rushed to her eyes, she ducked her head, kicked a small rock down the road and looked up again, defiantly: "I don't care about the priest!" she almost screamed; "I want to go!"

Annette was the first of many children who came to me with similar excuses and resentments, and I realized the problem of the bayou. But what about all those people up and down the bayou who did not go to the Catholic Church—did not believe in Catholicism or anything else? Why couldn't I invite those children to the Bible School? Why couldn't the church get a bus to go along the bayou to bring in those children, as well as protestant boys and girls who lived far from the church?

I soon learned that most of the children up and down the bayou had not gone to school and could not speak English. They would not come to Bible School for the same reason that their parents would not come to the Baptist Church: they could not understand the language of the preacher and teachers. So, with one remaining spark of hope, I determined to do my best with the few who might come to Vacation Bible School.

The school began June 24 with 18 Catholics, eight Methodists and four Baptists. But such an attentive group, especially the Catholics! They listened wide-eyed to the stories of the Old Testament and of Christ. I began the memory work period by saying, "How many of you know how to say John 3:16?" All hands waved in the air, and I smiled. "Then let's say it together". And they repeated in unison the words: "John, three, sixteen!"

O God! They didn't even know the Gospel message! Jesus to them was merely a name mentioned in the catechism the priest made them study. And so many other children who didn't even know His name! I began to join the church members in prayer for a French-speaking preacher. Five thousand French people are waiting in darkness until someone comes.—Miss Ann Huguley, Alabama, '47

Business Woman's Circles

Miss Mary Christian
W.M.U. Representative

Purpose: To help each member to see the world investments she is making as she contributes to mission causes supported by southern Baptists and to lead each one to feel a responsibility as a steward of her money

Preparation: The entire program material (pages 24-31) should be read carefully with pencil and paper near by to underscore points for emphasis or make outline of topics for discussion. An announcement poster should be made by the Poster Committee. Many ideas may come to the committee members as they read the program. The illustration on this page by Miss Rachel Colvin, business-woman-artist for Woman's Missionary Union of the south, could well be adapted. At the top of the poster might be printed "World Investments of Southern Baptists". Spaced properly beneath that would be, "Come Hear of Them at B.W.C." Near the bottom put the time and place of meeting and name of one who is in charge of the program.



Seven placards to be used when discussing the causes included in the Cooperative Program should be made by the Poster Committee also, as follows: Orphanages, Aged Ministers, Hospitals, Christian Education, State Missions, Home Missions, Foreign Missions. The streamer called for in the playlet at the end of the program material should be prepared in advance. Brown wrapping paper could be used for that all right and an amateur can make these things if no artist is among the members.

The Social Committee would be on the job decorating the place of meeting with fall flowers and autumn leaves and perhaps with Hallowe'en objects and figures. The Hallowe'en motif would be fine for the table if it is a supper meeting. The programs would be pretty on orange or gold paper. The same design used on the poster would be effective on the program covers.

The membership chairman ought to be on the alert to invite each new member and each prospective member to the meeting. A real visit some evening when people have just come in from work brings the best results. Special B.W.C. invitation or enlistment cards, to be left when visiting or to be mailed to each one, may be secured from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham 3, Ala., price 10c per dozen.

Presentation: Suggest to the devotional leader that she use the Scripture passages given in the program outline and that she refer to Dr. Carver's discussion of these passages as given on page 20. Keeping in mind the purpose for this program to help each member see the world program of southern Baptists and to feel her responsibility in this, the following adaptation of the material is suggested to help in realizing that purpose.

Talk—Investments and Profits of Southern Baptists (By a Member)

Talk—Whence the Money? (By a Member)

Discussion—Mission Causes Supported through the Cooperative Program Gifts (By Members)

(Let one member give the discussion. As she names each cause another member holds up a placard with the name of that cause on it. At the close of the discussion all seven of the causes are before the circle. As a summary ask each one to read from the back of her placard the rhyme about the cause she represents which Mrs. Creasman has in the material.)

Playlet—The Test of the Tithe (By Two Members)

(This readily calls for six women, one to represent the B.W.C. member and one each for the five "Excuses". It can be arranged, though, for one woman to give all the "Excuses" if there are not enough members available. This will not require extra time for practice. If those who participate have their own copies and become familiar with it in advance, that will be sufficient but a few minutes get-together before the meeting would be helpful. Even reading it would not take away from the effectiveness too much to get the meaning across. The one who represents the business woman might have her "part" in a notebook which she takes from her purse and refers to as she pretends to write down the items for which her script calls.)

Application: Why not have the Tithers' Cards at hand and let the stewardship chairman have opportunity to present them and get all new tithers possible?

Closing Prayer of gratitude for privilege of witnessing through our gifts, prayer that a fuller understanding of stewardship of possessions may lead more of us to bring the tithe and offerings into the "Storehouse"

Book Review (Concluded from Page 6)

Ask three women to tell briefly of Nigeria's three religions. Locate the different stations and tell of the work in each. Ask a teacher in cap and gown to tell of the educational work and a nurse in uniform to tell of the medical work. Get two other women to tell of the W.M.U. and Sunday-school work. Note that all this is evangelistic in spirit and speak of the definite evangelistic program with stress on the work of native leaders.

Ask four women to present the suggested forward steps. Close with a prayer for each step.

Session Five. Open with a debate on the subject: Resolved that it is even more important to win the world to Christ than it was to win the late war.

Show on two charts what we did in the war and what we are now doing for Christ. On the second chart use two columns—what we are doing for our own churches and what we are doing for missions. On a third chart show what your own church is doing.

Speak of the need for missionaries and show on the blackboard what a force of one thousand missionaries would cost. Raise the questions: "Should or should not southern Baptists try to send out one thousand missionaries? Why?" Note the drying up of the stream of volunteers as a result of the lessening of the missionary spirit in the churches.

Use five posters to illustrate what we can do, today, to help meet the needs and save the world. Plead for a return to Christ's ideals and early Christian practice in your own church and your own praying and giving. Lead into earnest prayer.

As an outcome of the study, plan a program of missionary training in your church.

From Missionaries (Concluded from Page 12)

ing message usually came through: "Derrick Belfall calling—I have delivered the message". One day he had delivered the message and was returning to headquarters on his bicycle when a bomb exploded in an edifice nearby. Immediately the boy offered what assistance he could to extricate the wounded from the wrecked building. He heard the cry of a baby and quickly rescued it and was climbing out of the debris when a wall of the shattered building fell upon him. The rescuers were successful in removing him from the brick and steel. The doctor, trying to alleviate the pain and, realizing that the boy could not live, asked if he wanted to send a message to any loved one. "Yes", replied the lad: "Simply say, 'Derrick Belfall calling—I have delivered the message'".

Yes, there is a night in Argentina, but the morning cometh when the Sun of Righteousness shall dispel the darkness. Some of us watchmen there may not witness the breaking of this Dawn but we shall be content to say, "I have delivered the message".—Miss Beatrice Glass, Buenos Aires, Argentina

CALENDAR of PRAYER

October, 1946

Mrs. W. C. Henderson, Arizona

HAVE you come to the Red Sea place in your life,
Where in spite of all you can do
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord with a trust serene,
Till the night of your fear is gone,
He will send the wind. He will heap the floods—
He says to your soul, "Go on".

—Annie Johnson Flint

1—TUESDAY

Rev. and Mrs. N. Garcia, Guansajay, Rev. and Mrs. E. Gomez, Guayon, Rev. and Mrs. M. Vasquez, San Antonio de Rio Blanco, Cuba, evangelistic work; also Eduardo Gomez, Margaret Fund student
Let us not be wroth in well doing. —Gal. 6:9

2—WEDNESDAY

Founders' Day of Woman's Missionary Union Training School, Louisville, Kentucky
We would see Jesus —John 12:21

3—THURSDAY

Rev. and Mrs. R. P. Ingram, Abeokuta, xRev. and Mrs. R. P. Ingram, Abeokuta, xMiss Rees Watkins, Ogbomoso, educational-evangelistic work, Rev. J. W. and Mrs. Margaret S. Richardson, medical evangelistic work, Shaki, Nigeria
If any man will come after me, let him deny himself and take up his cross and follow Me. —Matt. 16:24

4—FRIDAY

Annual meeting of Woman's Missionary Union, Washington, D. C.
Bless ye the Lord, all His hosts, ye ministers of His that do His pleasure. —Psa. 103:21

5—SATURDAY

Rev. J. C. Wells, New Orleans, La., Rev. J. B. Parker, El Paso, Tex., city evangelistic work; also Wendell Parker, Margaret Fund student
They went out and preached that men should repent. —Mark 6:12

6—SUNDAY

Miss Attie Bostick, emeritus missionary from China, Dr. and Mrs. R. A. Dyer, Misses Cleo Morrison and Fern Harrington, appointees to China
The hand of our God was upon us and He delivered us from the hand of our enemy. —Ezra 8:31

7—MONDAY

That early in this school year young people in colleges and universities may consecrate their lives to missionary service and train to that end
Yield yourselves unto the Lord and enter into His sanctuary —II Chron. 30:8

8—TUESDAY

Dr. and Mrs. S. L. Watson, Petropolis, Rev. and Mrs. A. E. Blankenship, Fortaleza, Mrs. A. J. Terry, Miss Albertine D. Mendor, Victoria, Brazil, educational-evangelistic work
A man of understanding shall attain unto wise counsels. —Prov. 1:5

9—WEDNESDAY

Rev. and Mrs. M. Garcia, San Antonio, Rev. and Mrs. R. Garcia, Cuero, Texas, evangelistic work among Mexicans
The Lord taketh pleasure in them that fear Him. —Psa. 147:11

10—THURSDAY

Rev. and Mrs. C. J. Lowe, Miss Floryne Miller, educational evangelistic work, Miss Roberta Pearl Johnson, evangelistic work, Shanghai, China
That all the people of the earth may know that the Lord is God and that there is none else —I Kings 8:60

11—FRIDAY

Rev. and Mrs. J. J. Johnson, Cherokee, N. C., Rev. and Mrs. W. W. Simpson, Philadelphia, Miss. evangelistic work among Indians
Now therefore, fear the Lord and serve Him in sincerity and truth. —Josh. 24:14

12—SATURDAY

Dr. and Mrs. M. J. Anderson, Rev. and Mrs. L. O. Harris, Miss Virginia Malbis, appointees of the Foreign Mission Board
Go in this thy might . . . have not I sent thee? —Judges 6:14

13—SUNDAY

Rev. and Mrs. C. P. Cowherd, Rev. and Mrs. J. I. Miller, Rev. and Mrs. M. F. Moorhead, appointees of the Foreign Mission Board
The Lord thy God, He it is that doth so with thee: He will not leave thee nor forsake thee. —Deut. 31:6

14—MONDAY

Rev. H. B. Gayden, Natchez, Rev. A. B. Menelik, Prestia, Miss., educational-evangelistic work to their own Negro race
Speak thou the things which become sound doctrine. —Titus 2:1

Calendar of Prayer for October

15—TUESDAY

Dr. and *Mrs. W. L. Cooper, Buenos Aires, Argentina, educational-evangelistic work; also Mary Beth Cooper, Margaret Fund student. Continue in prayer and watch in the name with thanksgiving. —Col. 4:2

16—WEDNESDAY

John W. Shepard and Helen Smith, Brazil, Geneva Jo White, China, Lois Richardson, Nigeria, Raquel Cardenas, Cuba, Margaret Fund students, sons and daughters of former missionaries. Let us have grace whereby we may serve God acceptably. —Heb. 12:18

17—THURSDAY

Rev. and Mrs. G. Aldape, Crystal City, Texas, evangelistic work among Mexicans. Grant unto Thy servants that with all boldness they may speak Thy Word. —Acts 4:19

18—FRIDAY

Dr. and *Mrs. W. J. Webb, educational-evangelistic work, El Paso, Texas (with the Foreign Mission Board), Rev. and *Mrs. O. W. Reid, Guadalajara, Mexico, evangelistic work. Bear ye one another's burdens and so fulfill the law of Christ. —Gal. 6:2

19—SATURDAY

Rev. and Mrs. C. Lima, Remedios, Rev. and Mrs. A. Santos, Belcal, Cuba, evangelistic work; also Samuel Lima, Margaret Fund student. We declare unto you glad tidings. —Acts 13:32

20—SUNDAY

Rev. and *Mrs. S. C. Jowers, Rev. and *Mrs. C. A. Kennedy, Rev. and *Mrs. W. R. Medling, appointees of the Foreign Mission Board. Be of good comfort, rise: He calleth thee. —Mark 10:49

21—MONDAY

That soul-winning may be the major emphasis of all work among W.M.U. women and young people; also state W.M.U. annual meeting, New Mexico, Hobbs, October 23-25. The Son of man is come to seek and to save that which was lost. —Luke 19:10

22—TUESDAY

Rev. and Mrs. A. B. Christie, Miss Dorine Hawkins, educational-evangelistic work, Dr. and *Mrs. T. B. Stover, publicational-evangelistic work, Rio de Janeiro, Brazil; also T. B. Stover Jr., Margaret Fund student. Fear thou not; for I am with thee: be not dismayed; for I am thy God. —Isa. 41:10

23—WEDNESDAY

State W.M.U. annual meeting, Maryland, Baltimore, October 23-25. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace. —Isa. 52:7

24—THURSDAY

Rev. and Mrs. E. Rios, Menard, Rev. and *Mrs. G. Reid, Eagle Pass, Rev. and Mrs. C. H. Rios, McAllen, Texas, evangelistic work among Mexicans. As for our Redeemer, the Lord of hosts is His Name, the Holy One of Israel. —Isa. 47:4

25—FRIDAY

Rev. and Mrs. P. D. Sullivan, Belem, Miss Minnie Landrum, Miss Minnie Lou Lanier, Rio de Janeiro, Brazil, educational-evangelistic work; also Bettie Jane Sullivan, Margaret Fund student. When the fullness of time was come, God sent forth His Son. —Gal. 4:4

26—SATURDAY

Rev. and Mrs. J. M. Fleites, Arroyo Apolo, Rev. L. M. Gonzales, Artimea, Rev. and Mrs. H. Rodriguez, Arriete, Cuba, evangelistic work, also Moises Rodriguez, Margaret Fund student. The meek shall also increase their joy in the Lord. —Isa. 19:19

27—SUNDAY

Misses *Josephine Harris, *Gladys Hopewell and *Vivian Langley, *Mrs. Nova MacCormic, appointees of the Foreign Mission Board. A good name is rather to be chosen than great riches and loving favor rather than silver and gold. —Prov. 22:1

28—MONDAY

State W.M.U. annual meeting, Arizona, Glendale, October 28-29. They shall speak of the glory of the Kingdom and talk of Thy power. —Psa. 145:1

29—TUESDAY

Misses *Berrell Greer, *Cornelia Leavell and *Berrie Lee Keadrick, appointees of the Foreign Mission Board. Behold, God is mighty and doeth mightily: He is mighty in strength and wisdom. —Job 36:5

30—WEDNESDAY

Rev. and Mrs. O. Hill, Alamogordo, Rev. and Mrs. J. G. Sanchez, Roswell, Rev. and Mrs. B. Villarreal, Albuquerque, New Mexico, evangelistic work among Mexicans. Wait on the Lord: be of good courage and He shall strengthen thine heart. —Psa. 27:14

31—THURSDAY

Baptist believers in Japan. Save Thy people and bless their inheritance: feed them also and lift them up forever. —Psa. 21:9

*Attended W.M.U. Training School

*Attended Southwestern Training School

*Attended New Orleans Baptist Theo. Sem.

*Former Margaret Fund Student

x/Oa Furlough

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: World Investments of Southern Baptists

"Forgiveness"

1st Day—Matt. 6:12-15; Deut. 6:4-9
2nd Day—Luke 23:33, 34; Psa. 119:9-16
3rd Day—Mark 4:1-20; Psa. 137:1-6
4th Day—Dan. 9:1-22; Prov. 4:1-9
5th Day—Psa. 103:1-18; II Tim. 1:1-41
6th Day—Acts 5:29-32; Phil. 4:8-13
7th Day—Matt. 18:21-35; Rom. 9:19-21

"I am the Light of the World"

15th Day—Matt. 10:32, 33; Acts 9:20-25
16th Day—John 7:1-13; Acts 9:26-31
17th Day—John 7:25-44; I Cor. 9:19-27
18th Day—John 7:45-8:2; II Cor. 4:1-6
19th Day—John 8:12, 23-37; Acts 11:19-26
20th Day—Acts 15:7-12; Gal. 6:6-10
21st Day—Acts 16:25-34; Matt. 28:16-20

"Thanksgiving"

22nd Day—Neh. 12:21-38, 46; Acts 1:1-8
23rd Day—Psa. 26:7-12; 69:30, 31; I Tim. 2:1-7
24th Day—Psa. 107:1-15, 21, 22; Acts 26:19-23
25th Day—II Cor. 4:15-18; 5:14-21; Matt. 10:16-24
26th Day—Rom. 15:1-13; Gal. 1:11-17
27th Day—Heb. 13:15, 16; Rom. 10:8-15
28th Day—Matt. 13:44-58; John 8:31-36
29th Day—Matt. 14:1-15; Gal. 3:23-29
30th Day—Psa. 122:1-9; 105:1-4; Rom. 1:18-23
31st Day—Isa. 63:7; 61:3; Acts 17:22-28

"That the World May Know"

8th Day—John 14:25-31; Acts 9:1-9
9th Day—Eccl. 3:1-15; Acts 22:6-16
10th Day—Rom. 1:1-8, 18-21; Phil. 3:7-16
11th Day—Rom. 5:12-21; Eph. 2:1-10
12th Day—Gal. 6:14-16; I Tim. 1:12-17
13th Day—I John 4:1-6; Psa. 51:1-10
14th Day—I John 5:18-21; Acts 9:10-19

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"

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

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

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

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

Pray that God will lead in the W.M.U. effort to have at least 333,334 tithers among the million being sought this year by southern Baptists.

Intercede for souls, asking that at least each W.M.S., Y.W.A. and Intermediate R.A. and G.A. member may win souls.

Pray for most faithful preparation for December Week of Prayer.

Questions in this magazine, from the American Standard Edition of the Revised Bible, copyrighted by the International Council of Religious Education, are used by its permission.

BIBLE STUDY

Dr. W. O. Carver, Kentucky

Isaiah 54:1-5; Matthew 6:19-21; Acts 13:1-3

IN thinking and praying this month about "World Investments of Southern Baptists", let us consider especially three Scriptures, among others. We may well start with the thought of God's investment in southern Baptists as instruments for His wealth to be won in the world. That is the true point of approach in all our religious reckoning.

To gain His world God was investing Heaven's resources, even including His Redeemer Son. That is what Isaiah 53 is about. Then follows our passage promising great success and blessing through God's people. They are to "expect great things from God", in William Carey's great phrase, and therefore "attempt great things for God". They are to enlarge the place of their tent, greatly extend its curtains. They are to spare nothing in preparation, lengthen the cords and get stronger stakes. Because they are to spread abroad on all sides and "possess the nations". They are to plan and work under the direction of the Holy One of Israel, work with their Maker, dedicate themselves to the task under the immediate presence and power of their Redeemer who will be called "the God of the whole earth".

Southern Baptists, in common with all God's called and faithful saints and servants, are standing now at the opening of a new era which may well prove the crowning stage in the redemption of the world. Much of the material investment we have made for the physical equipment of our missions has been destroyed in the war. All forms of secular investments have suffered destruction. Business men in commerce, industry and in recreation will plan speedily to restore, to replace and to improve and extend their investments on grander scales. Will the churches do less for their material investment in behalf of the Gospel of the glory of the blessed God?

We have made our greatest investments in our sons and daughters, in the personnel of our missionaries. These forces have suffered many casualties in the war years, not in killed (only one) but in sickness, in retirement because of age. About one-fourth of our missionary roster as of seven years ago will be unavailable for the great new era. Our missionaries should be doubled in number within three years and multiplied for coming years. We must prepare in prayer, study, devotion for this large investment in men and women and in the material equipment to enable them to invest themselves to the greatest advantage of the Kingdom.

Our Lord in Matthew 6:19-21 points the way for us that we may be prepared to make the investment called for: "Where thy treasure is there will thy heart be also". If our hearts treasure spiritual wealth our sanctified wisdom and devotion of love will invest our material wealth for the spiritual enrichment of the world. We will not lay up for ourselves fleeting and uncertain treasure upon earth but will invest in Heaven's enterprises where moth and rust and thieves have no place and no power to waste or mar. Japan has destroyed our buildings in China and our own bombers have blasted our schools and church buildings in Japan. But the great numbers of Chinese and Japanese Christians, whose names have been written in Heaven through our Missions, are an everlasting treasure for us with God and for Him. May God give us wisdom and grace to know what to do with our means.

The first verses of the thirteenth chapter of Acts tell of the inauguration of "foreign missions" in the church at Antioch. They were called upon to make an investment in world-wide missions. The Holy Spirit asked for two of their five ministers, "prophets and teachers". And He called for the two ablest leaders, the men who were most responsible for the flourishing condition of the church, the two whom it would have seemed could be least spared. But the Spirit knew that only the best are equal to the problems and opportunities in new situations. For the era of expansion now before us the churches must listen as the spirit says "Separate unto me your Barnabas and your Saul" for the work whereunto I am calling them and calling you to invest them in a truly glorious way. We have some such priceless invest-

(Concluded on Page 21)

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Our Young People

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

Variety for Missions in October

THE brisk tang of October days gives us good spur to renewed efforts in missionary education. Enlistment results should be high in these fall months. Literature committees should be securing new subscriptions from new members to the magazine of their organization. It is a mark of distinction that boys in Royal Ambassador Chapters now have their own magazine, *Ambassador Life*, which gives Girls' Auxiliaries and Sunbeam Bands *World Comrades* as their own. Then Young Woman's Auxiliary has *The Window of Y.W.A.* Each is a favorite with the age-group for which it is intended. Be sure you have the proper magazine going to each member in your missionary organizations.

These cool days remind us of the increasing cold in China and Europe and we want to keep on sending boxes of food and clothes. The pamphlet—*HELP! Crisis in Asia and Europe*, published this summer, price 15c from your State Baptist Bookstore—tells of the need and explains about how and where to send packages. Our magazines for young people have also been carrying information about sending such materials. In many closets there are sweaters, heavy coats and skirts, snow suits which will not be worn any more by their owners; get them out, have them cleaned, send them quickly to people who are shivering without them. See page 3 of this magazine for shipping directions.

There is a stewardship of such possessions as well as a stewardship of our money. October brings "Church Night of Stewardship" to the congregations in many churches. Have you made plans for this in your church? Stewardship chairman and W.M.U. young people's director should work together with pastor on plans for this important night. It should give opportunity for the different W.M.U. organizations to show what they have been learning about stewardship of possessions through the year. The Sunbeams have their posters of the Cooperative Program to show with their "Money Travels" stories to tell. The Junior Girls' Auxiliary and Royal Ambassadors have their "Acrostic Tithers" to show and from which to quote verses. The Intermediate Girls' Auxiliary and Royal Ambassadors can tell what they have been learning in their study of stewardship. Young Woman's Auxiliary members can present a play (see *W.M.U. Year Book*, page 116) or can give talks on stewardship and tithing. There are suggestions for the "Church Night of Stewardship" program in the free leaflet which your leaders have on "Plans for Education of Young People in Stewardship of Possessions" and in the W.M.U. Year Book. You can have an excellent evening if you plan and pray and put forth effort worthy of real success. With the campaign for tithers in our denomination and in our W.M.U. it would be wise to have tither's cards ready to present for signatures, because that very night some people might decide to become tithers.

The variety of fall days is characteristic of the work of missionary education. Community missions must not be overlooked in your busy organizations and there is still time for another mission study book this fall. *Carved on Our Hearts* by Saxon Carver about China is ready for Intermediate G.A.'s. and R.A.'s. and *Now Is the Day* is new for Y.W.A.'s. (see page 6 of this magazine). Consult your copy of *The World in Books*, for there are fascinating books waiting use.

Make the fall months count mightily for missions!

Bible Study (Concluded from Page 20)

ments now and have had since early days in our Missions. The call now is for many, many more and always for the best. Material prosperity is a dangerous and disastrous testing. Our spiritual values and even our own souls may all too easily be submerged and suffocated under mounting material resources and wealth. Investing in the ways and works of the Kingdom of God will sanctify our substance and save us from leanness of soul.

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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; *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 44 of 1946 W.M.U. Year Book and page 15 of this magazine.)

Circle Program Topic: Blazing a New Trail

Devotional Theme: The Gospel of Salvation—*Romans 1:16*

Roll Call, Using Current Missionary Events (See page 32 of this magazine.)

Meet Some Women of Arabia (See article in October issue of *The Commission*.)

Who Will Take His Place? (See article in October issue of *The Commission*.)

Consider These Things (See article in October issue of *The Window of Y.W.A.*)

Future Unlimited (See article in October issue of *The Window of Y.W.A.*)

From Missionaries (See articles on pages 8-12 of this magazine.)

Do It Now (See page 3 of this magazine.)

Japanese Royalty Interested in Christianity (See article in October issue of *Southern Baptist Home Missions*.)

Arizona and Home Missions (See article in October issue of *Southern Baptist Home Missions*.)

Editorial (Concluded from Page 3)

"Do it now" will be easier and more widely beneficent if you enlist others in all such packaging of food and clothing, in all such mission study, in all such reaching of the \$3,500,000 Relief and Rehabilitation Fund. An enlisted person is eternally grateful to the one who thus guided into larger usefulness. October is the W.M.U. month for intensive and extensive enlistment. "Do it now", please!—*Kathleen Mallory*

Program Plans

Prepared by Miss Dorie McKoy, Ala.
W.M.U. Training School, Louisville, Ky.

Purpose: To awaken in the heart and mind of each member that she is a steward of the manifold grace of God and that she should look upon all of life as a sacred trust and so use it as to "have a conscience void of offense toward God and men always" and to have the realization that her stewardship of money is a small item compared with those spiritual resources which God has intrusted to her.

Poster: On a large sheet of white poster paper put these words in large black letters: "Dealing Squarely with God in the Royal Partnership". Somewhere around the large black letters paste pictures indicative of the utilization of money, time and talents for Christ. Real money might be displayed on the poster if it is placed in the church; other pictures can be cut from magazines.

Personal Invitations: Use a mimeographed invitation of a glass of water showing bubbles as if a laboratory test is being made. Underneath write the words, "Make the acid test at W.M.S. . . .". Give the date, time and place of the meeting.

Programs: Effective program covers for this stewardship program can be made with pictures of the "Rich Young Ruler" which can be purchased at the State Baptist Bookstore at 1c each. Underneath the picture ask the personal question, "What lackest thou?" The order of the program will be typed or mimeographed on the inside leaflet.

Program Emphasis: To carry through the thought given in the program cover have a central light, possibly a strong flashlight, focused on a large picture of the "Rich Young Ruler". A few opening remarks on this emphasis center might be made but such remarks are not necessary because the picture speaks for itself. The leader should make the personal application by asking the question, "What lackest thou in the royal partnership with God?" For program material see pages 24-31.

Presentation: New conditions in the world are calling for new standards of stewardship or rather for new applications of the Divine and unchanging standards of giving, as well as of living and serving. The challenge to give, to save, to serve should be prominent throughout this great stewardship program.

As a participant gives "Whence the Money" the light should be turned to focus on a flannelgraph provided for this phase of the program. As the seven divisions of the Cooperative Program are enumerated, a flannel circle cut into seven parts giving correct percentages for that specific division and for that specific state should be placed on the flannelgraph, the circle being completed when the seventh phase of the Cooperative Program is put into place. If the circle is not desirable, a large dollar bill will be just as effective, cut into representative parts.

While the discussion "Seven-in-One" is being given with flannelgraph demonstration, it will be made most effective if the eight poems following each phase of the Cooperative Program are given behind scenes. The hidden voice will tend to make more real the seven great causes into which our money is invested.

The six quotations in "They Say" should be given by six different individuals. They should remain seated but in different sections of the room.

"Honest or Dishonest" should be a highlight of the program since it has much personal application. The leader might increase the worth of the program by opening a discussion at the close of this topic with the question, "How are Christians dishonest with God?"

A personal testimony period by those who have made the test of tithing and have found it worth-while is the perfect climax to this program. In the closing moments each person will be led to search her own heart and decide with herself whether or not she has been dishonest or honest with God in His great royal partnership with mankind.

PROGRAM MATERIAL

Mrs. C. D. Cressman, Tennessee

THEME for YEAR: Let Us Now Prepare to Build

TOPIC for MONTH: World Investments of Southern Baptists

Hymn for Year—We've a Story to Tell to the Nations

Watchword for Year: Isaiah 45:22

—Permanent Watchword: I Cor. 3:9

Bible Study—Isaiah 54:1-5; Matthew 6:19-21; Acts 13:1-3 (See page 20.)

Prayer that this program may be used to help us to realize the privilege of Christian giving

Investments

Whence the Money?

—Seven in One

They Say

Prayer that southern Baptists may loyally support the Cooperative Program

Hymn—I Gave My Life for Thee

Honest or Dishonest?

—The Test of the Tithe

Hymn—Trust, Try and Prove Me

Prayer that southern Baptists may be faithful in their stewardship of possessions

INVESTMENTS

ACCORDING to Webster an investment is "the laying out of money for property or business with the view of obtaining an income or profit". For one hundred years southern Baptists have been making investments—laying out large sums of money for the most important business in the world, building the Kingdom of God.

Only a very large business firm is able to make investments in foreign lands. Southern Baptists have made investments in many places, in many lands for the promotion of the business enterprise in which they are interested.

Usually an individual or a company going into business must start in a small way, investing a small sum in a limited area of activity. Then, as the business grows, the amount of investments increases and the field of activity broadens. So it has been with southern Baptists. A hundred years ago their investments were small and confined to a very limited area of work. But gradually the business has grown stronger and stronger and investments have been made in an ever widening field, until today southern Baptist business is one of world-wide investments.

Usually business investments are in property and equipment needed for the promotion of the business. Southern Baptist investments in property and equipment related to their business of Kingdom building are enormous. In the homeland we have 8 million dollars invested in orphanages, 20 million in hospitals, 54 million in schools, almost 10 million in the Relief and Annuity Fund for aged ministers, while in foreign mission lands many other millions of dollars have been invested in church buildings, hospitals, schools, publishing plants and other valuable property.

Southern Baptists count as even more valuable than this property investment the investment of the lives of men and women who have given themselves to the business of building the Kingdom of God. In the century of our history as a convention we have invested in the lives of 1303 foreign missionaries and uncounted thousands of state and home missionaries. Add to these the teachers in Baptist schools, the doctors and nurses in Baptist hospitals, workers in Baptist orphanages, mission secretaries and other denominational leaders—the number becomes a multitude.

One cannot think of investments without thinking of profits, for investments are always made in the hope of profits. An investment is considered good if the returns are good. What of the profits of southern Baptist world investments? Do the returns justify the amount invested? The only profit desired from these investments is the building of the Kingdom of God. The salvation of one lost soul would be worth all

the investments of southern Baptists. According to that standard our investments have brought marvelous returns. It is impossible to know how many souls have been saved and how many lives have been blessed during this century that southern Baptists have been engaged in Kingdom business. We are told that home mission workers have baptized 830,637 converts. Today there are in foreign lands where southern Baptists have missionaries about 300,000 members. Of course this is only a small part of the vast number who have been reached and saved by the Gospel during a century of foreign missions.

We can claim also as a return on our investments the great southern Baptist denomination in the southland, numbering almost six million. One in every 8.02 of the population of the south is a southern Baptist. Moreover it is gratifying to know that throughout the world Baptist influence is strong in the molding of public opinion and in the formation of national and international policies. Baptist ideals of liberty and democracy are principles for which the world has waged wars and for which it still struggles. Southern Baptists, as the largest Baptist body in the world, have helped to promulgate Baptist ideals in the world and so can claim this condition as a return on their world investments.

So, southern Baptist investments have paid—in the salvation of the lost, in the building of a great and important denomination both at home and in foreign lands and in the influence of Baptists in the promotion of Christian ideals in world affairs. Surely such returns prove the investments to be good ones.

WHENCE the MONEY?

THINKING of southern Baptists' world investments brings the question, "Whence the money?" The answer is simple: "The money comes from the tithes and offerings of southern Baptist people". There is nothing compulsory about Baptist giving. No assessments are made. No payments are required. Nobody has to give anything; but, according to Scriptural methods, from hearts of gratitude and love to God tithes are paid and free-will offerings are made and so the Kingdom is supported.

Once a southern Baptist leader was traveling in Europe and was in conversation with a prominent man who had had experience with only state-supported churches. When told that southern Baptists gave millions of dollars every year this man asked, "Where does this money come from?" To which our leader replied, "From the gifts of our people". The man asked, "How are they made to give?" and our leader answered: "Nobody makes them give. It is purely voluntary". In great amazement the European exclaimed, "Do you mean to say that the southern Baptists of the United States give every year millions of dollars freely without any assessments or compulsion of any kind?" "That's exactly what I mean", replied the southern Baptist. Such is the wonder and glory of our southern Baptist plan of giving.

For many years the giving of southern Baptists was somewhat spasmodic and unsystematic. Every cause of the Convention had its agents who visited the churches, presented the cause and took a collection. The people gave according to the appeal of the cause and the persuasive power of the agent. Some people gave more than their share of the money and some causes received more than their share of the gifts. There was nothing equitable or stable in the method. But, for the last twenty-six years we have had what we call the Cooperative Program. By this plan all causes are brought together and each southern Baptist is expected to give each Sunday one gift for all, each cause receiving its proportionate part. "This plan enables every cooperative contributor to make fifty-two contributions a year to each denominational cause; and it enables each agency to receive fifty-two contributions a year from each contributor".

The Cooperative Program is powerful because it is cooperative. Someone has said: "Southern Baptists have been long on independence but short on interdependence. They are doing better now. They have learned that cooperation is a Bible doctrine and is necessary to success in all great undertakings". In the Old Testament is the statement, "One shall chase a thousand and two shall put ten thousand to flight". Thus we see that two people, working together with God, have five times the power of two working separately. As all southern Baptists cooperate their power

is multiplied many times. "All" is the word for the Cooperative Program, for it takes in *all* causes, *all* institutions, *all* agencies, *all* boards, *all* workers, *all* southern Baptists, *all* Sundays, *all* working together with God, *all* the time, for the promotion of His Kingdom through *all* the world.

The only trouble about the Cooperative Program is that not all southern Baptists are cooperating. We are told that only about two-thirds of our churches contribute through the Cooperative Program and that not one-half of the members of the churches are regular contributors. Our great task is to make the Cooperative Program what it ought to be—a program not only for all causes but for all southern Baptists.

SEVEN in ONE

THE Cooperative Program is not a cause to which we give but a channel through which we give to seven great causes. It is not promoted for its own sake but in order to reach worthy objectives. It is not an end in itself but a means to an end, and that end is the support of all educational, benevolent and missionary causes of southern Baptists. A gift, no matter how small, by going through the Cooperative Program helps all southwide objects and all objects included in the Baptist work of the state where the gift is made.

If the Cooperative Program has a weakness it is the fact that it is abstract. Because it is a general program covering many causes it does not make the appeal that the presentation of a definite cause makes. However, we should realize that the causes it represents are concrete and we should look beyond the program itself to the seven causes included, each one of them appealing because of its needs and because of the great work done in that particular field through the gifts of the Cooperative Program. A brief review of these seven causes will give us a renewed appreciation of the opportunities offered to us by the Cooperative Program.

Orphanages—No cause appeals to the heart like that of the homeless child. Every southern Baptist state has some plan for caring for orphans and a per cent of the part of the Cooperative Program kept in the states goes for this work. So we can rejoice to know that through the Cooperative Program we are helping to support eighteen Baptist orphanages in which are 4321 children.

Thousands of orphan children
Provided love and home
In the name of Him who one time said,
"Let little children come"—
That's the Cooperative Program!

Aged Ministers—Another appealing benevolent cause is the aid of aged ministers. The Cooperative Program takes care of that by designating a per cent to the Relief and Annuity Board. Over twelve hundred aged preachers and their widows are aided through the relief fund each year and the retirement plan is providing security for a large per cent of the pastors of southern Baptist churches and for employees of Baptist institutions.

Thousands of faithful ministers
In age have peace of mind,
Through gifts we give in name of Him
Who commanded "Be ye kind"—
That's the Cooperative Program!

Hospitals—Southern Baptists have one southwide hospital in New Orleans, and in the various states are twenty others. So, through the Cooperative Program we have the privilege of administering healing to the thousands of patients who every year are treated in Baptist hospitals.

Thousands of patients treated
In hospitals built to render
Healing in the name of Him
Who taught us to be tender—
That's the Cooperative Program!

Christian Education—The portion of the Cooperative Program fund used for Christian education helps to support our five southwide theological schools and the 67 Baptist colleges and academies in the different states. That means that we are helping to educate 35,691 students of whom over 2500 are in training for special Christian service.

Thousands of Baptist students
To Baptist schools may go,
Because we give to Him who said
"Teaching them to know"—
That's the Cooperative Program!

State Missions—A per cent of all Cooperative Program money is kept in each state for state causes. In some states the proportion is fifty per cent for southwide and fifty per cent for state causes. The part kept in the states is divided among the various causes within the state— orphanages, hospitals, schools etc. In every state a large per cent of state funds is used for state missions. Through this fund the denominational work of the state is supported, new churches are established, weak churches are helped and missionaries are employed to work in associations, districts and among specially needy groups. Thus through the Cooperative Program we help give the Gospel to the unsaved and to build the Kingdom of God in our own states.

Thousands of those in our own state
The Gospel message know
Because we give to Him who said
"In Judea you must go"—
That's the Cooperative Program!

Home Missions—The Home Mission Board has 642 missionaries giving the Gospel to needy groups in the southland, Cuba, Costa Rica and Panama. Last year 153 new missionaries were appointed and 82 new mission stations opened. In this work we shared through the Cooperative Program.

Thousands in our homeland fair
Have heard the Gospel true
Because we give to Him who said
"Include Samaria too"—
That's the Cooperative Program!

Foreign Missions—Our Foreign Mission Board has 504 active missionaries in 19 different countries. In these live about a billion people, most of whom are unreached by the Gospel. We should enlarge our foreign mission force to at least 700. By giving through the Cooperative Program to foreign missions we share in the work of every foreign missionary and so obey Christ's command to preach the Gospel to all people.

Thousands in many lands have heard
The message of salvation
Because we give to Him who said
"Go ye to every nation"—
That's the Cooperative Program!

Seven great causes—all important, all hooked together depending on each other, all parts of the great cause of worldwide redemption, all included in the Cooperative Program—seven in one! Surely no one cause could be more appealing than all of these causes included in one program. Surely we should rejoice because we do not have to choose from among these which cause shall have our loyal support since the Cooperative Program gives us a chance to support all causes, each one according to its proportionate need.

Seven causes, all in one,
For Baptist giving call;
To tell the world of Jesus' love,
The purpose of them all—
That's the Cooperative Program!

THEY SAY

DR. ELLIS FULLER, president of the Southern Baptist Theological Seminary, says: "The Cooperative Program is the sanest plan yet conceived to provide equitable financial support for all our denominational work. We want no substitute for it. We need no supplement to it, if we will adopt it universally, rely upon it wholly and teach the people to see and to appreciate its merits".

Dr. D. A. McCall, executive secretary of Mississippi, says: "The Cooperative Program is a practical demonstration of the phrase, 'We are laborers together with God'".

Dr. W. H. Knight, executive secretary of Louisiana, says: "More and more the Cooperative Program is coming to be recognized as the sanest, most business-like and the most successful method southern Baptists have ever found to finance adequately all their work at home and abroad".

Dr. C. W. Pope, executive secretary of Tennessee, says: "The Cooperative Program is the most Scriptural, practical and equitable denominational program ever adopted by southern Baptists. Throughout the southern states it has transformed spasmodic, uncertain, unpredictable giving into sound, Scriptural, systematic financial systems. 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".

Dr. B. L. Bridges, executive secretary of Arkansas, says: "The Cooperative Program has become the mainspring of financial support for all the Baptist work beyond the doors of the local church. It undergirds all the work. Designations are good, and they are always respected and handled faithfully, but at the same time the Cooperative Program is the dependable monetary girder that supports the superstructure of our worldwide enterprise".

Dr. Duke K. McCall, executive secretary of the S.B.C. Executive Committee, says: "One of the most thrilling evidences of the divine wisdom of the organization of southern Baptists is the Cooperative Program. Through this program spiritually competent individuals, united in self-contained churches, unite their efforts to win the world for Jesus Christ. The marvel of this program is that it is done without compulsion. The miracle of this program is that it magnifies the efforts of every individual southern Baptist in such a way as to affect the entire world".

HONEST or DISHONEST

LONG ago God, through a prophet, asked the question: "Will a man rob God?" That is a startling, an amazing question. Sinful man might rob another man; but "Would any man in all the universe dare to rob God, his creator, the giver of life and all possessions dear to the heart of the individual?" Yet, in the same breath with the question, God brought against His own chosen people the accusation: "Yet ye have robbed Me". In other words He said: "You have done this amazing, this atrocious, this unthinkable thing. You have robbed God!" Then His people asked a question, "Wherein have we robbed Thee?" His answer was plain and unmistakable, "In tithes and offerings". The conclusion to draw from this amazing conversation is that God's people are honest or dishonest according to whether or not they pay tithes and give offerings.

This brings us to the great Bible principle of stewardship. We know the formula. We have heard it many times, and yet we need to hear it over and over again. A steward is one who is entrusted with the property of another. We are God's stewards because we are entrusted with His property. We ourselves, with all our talents and personality, are His. Time and life itself are gifts from Him. The world

in which we live, with all of its blessings, belongs to Him. All of our material possessions are His, entrusted to us to be used for our good and for His glory. But He makes a requirement. From these riches of material things, which He owns and we possess, He commands us to pay to Him one-tenth. Then because He loves us and because we love Him, we are to add to our tithes our free-will love-offerings. Not to pay tithes and give offerings is to rob God.

This is the Bible teaching of stewardship. This is God's plan for the support of His Kingdom. It is such a good plan—so simple, so adequate for Kingdom business, so generous on God's part toward us, so Godlike in its inception and in its working. And yet many Christians fail to follow this plan. They are dishonest with God. They are unfaithful stewards. Therefore the Kingdom of God misses the blessings of their tithes and offerings and they miss the blessings of God, promised to faithful stewards.

Statistics show that in 1943 the total gifts for religious purposes in the United States were \$8 per person. Last year we spent for liquor 7 billion dollars, which was \$51.47 for every man, woman and child in the United States. We spent \$21.80 per capita for cigarets, \$62.50 per capita for gambling and \$115 per capita for crime. Thus we see that the people of the United States spend for sinful purposes many times what they give to the Lord. No wonder the Spiritual life of our nation is at a low ebb. No wonder we are finding it hard to keep at peace with other nations. No wonder we are failing to deserve the blessings which God promises to righteous nations!

Honest or dishonest? How do southern Baptists measure up to this Bible standard of honesty with God? The record is bad. The world investments of southern Baptists represent only a small part of their tithes. Our gifts to all God's work, from the local church to the ends of the earth, are not more than one-fifth of our tithe. Our gifts to all causes in 1945 reached the high peak of \$98,458,425, which is \$16.78 per capita. Only one time in our history have per capita gifts been larger than this. Of our 1945 total \$22,490,751 went to causes of the Cooperative Program. This is a per capita gift of \$3.83. Woman's Missionary Union gave to the causes of the Cooperative Program \$6,517,322. Compared with other years this is a large gift, and we are very grateful for it—a per capita gift of \$8.81 for non-local causes. But compared with our tithe it doesn't look so well. We are told that American women and girls over 15 years of age spend each year \$16 each in beauty parlors. If southern Baptist women and girls go to the beauty parlors as much as the average American woman goes they spent last year several million dollars more on making themselves beautiful than they gave to the Cooperative Program. Do we value more highly our permanent waves than we do the permanent salvation of lost people? Do we think more of personal beauty that we do the beauty of holiness throughout the world? Apparently we do, for figures are said not to lie.

Will southern Baptists rob God? We must acknowledge that we have robbed God, that we are robbing Him in tithes and offerings. We are glad to know that many members of Woman's Missionary Union are honest with God for we had last year 177,871 tithers. That's about one-fourth of our constituency. What of the other three-fourths who are dishonest, refusing to be numbered among the tithers? Southern Baptists have as a goal the enlistment of a million tithers in 1946. Of course Woman's Missionary Union will share largely in this effort. We have taken as our goal 333,334 tithers at the end of 1946. That would mean that only 45 per cent of our members would be tithers. But it means that we must add 155,463 new tithers this year. Quoting our southwide stewardship chairman, "This is a challenge that demands our best effort".

The TEST of the TITHE

(Business Woman enters, removes hat, sits down, opens pocketbook, takes out check.)

Business Woman—There's my salary for another month. This hundred and fifty dollars looks like a rather good salary. But my! I have to plan carefully to make it pay all my expenses. Now let's see how I will spend it. There is \$35 rent on my

apartment. It will take at least another \$35 to buy food. That is almost half of the check. Then I must have a new dress which will take at least \$22.50. My twice-a-month beauty parlor appointments take another \$4. Then I'll have to spend at least \$2 for cosmetics. Of course the regular monthly check for \$25 must go home to help Mother and Dad. Oh yes, one of the girls at the office is getting married, which means a present. And there's my club dues and insurance and symphony concert tickets. My, that just about takes the whole check! And I haven't put down a cent for my church. Our pastor preached such a strong sermon on tithing last Sunday that I decided to consider becoming a tither myself. But the more I think about it the more I see that I just can't do it. I ask myself "Can I tithe?" and many voices whisper in my ear—"You can't tithe! You can't tithe! You can't tithe!"

(Five Excuses, represented by five women, enter and stand to right of Business Woman.)

First Excuse—You can't tithe! You don't make enough money. Just wait till your salary is larger, then you can begin tithing.

Second Excuse—You can't tithe! Living expenses are too high. It takes all you make just to live decently and comfortably. Wait till prices come down, then you can begin tithing.

Third Excuse—You can't tithe! You have to help support your old mother and father. Your first duty is to your own family. Wait till you have no one to support but yourself, then you can begin tithing.

Fourth Excuse—You can't tithe! There are so many other calls for your gifts outside of the church. There are family birthdays, showers for brides and babies, club dues, the Red Cross, the Community Chest and a thousand other things calling for money.

Fifth Excuse—You can't tithe! It's unreasonable for you to be expected to put that much into your church. You not only have to live but you must save money for luxuries you are hoping to have some day and for that rainy day which is certain to come. Let rich people do the tithing.

Business Woman—Now I think those are real reasons why I should not tithe. I can't, I won't do it! I'll lay aside a little money for my church, but it won't be a tenth.

(The Word, represented by a woman holding an open Bible in her hand, enters and stands to left of Business Woman.)

The Word (Reading from the Bible)—"Bring ye the whole tithe into the storehouse that there may be food in My house and prove Me now herewith, said Jehovah of hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it".

Business Woman—Those words are from the Bible, and they command me to tithe. Would God ask me to do something that I cannot do? Of course He would not. As a Christian I must obey His commands. He says, "Prove Me". According to that, not to tithe is to refuse to believe that God keeps His promises. I am seeing that the tithe is a test. God asks us to test Him by bringing the tithes to the storehouse, and our faith in His promises is tested by whether or not we obey that commandment. As I think about the test of the tithe, all of these reasons I have given for not tithing become mere excuses. (Five Excuses unroll streamer revealing the word Excuses, the two on the ends holding while the others stand behind it.) I will listen to them no longer. Instead I will listen to the Word of God. I will lay aside a tenth of my income for Him. Let's see, that's fifteen dollars (counts out money); I will carry my tithe to the storehouse in the spirit of faith believing that God will keep His promises and shower Heavenly blessings upon me.

QUESTIONS for REVIEW and DISCUSSION

1. Tell of southern Baptists' world investments.
2. What of the returns on these investments?
3. What is the Cooperative Program?
4. Discuss the value of the Cooperative Program.
5. Name the seven causes of the Cooperative Program.
6. Tell something of the work of each of these seven causes.
7. Why should the Cooperative Program be more appealing than any one cause?
8. What per cent of southern Baptists give through the Cooperative Program?
9. How are Christians dishonest with God?
10. Give the principles of Christian stewardship.
11. Give some statistics showing how the people of the United States spend their money.
12. How much did southern Baptists give to all causes of the Cooperative Program last year?
13. What is the southern Baptist goal in number of tithebers for 1946?
14. What is the W.M.U. goal in number of tithebers in 1946?



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:

The Window of Y.W.A.	—World Comrades
State Denominational Papers	—Ambassador Life
Southern Baptist Home Missions	—The Commission
The Quarterly Review	
Stewardship Applied in Missions	Dr. J. B. Lawrence
Missions Our Mission	Dr. M. E. Dodd



Suggested Leaflets—Supplemental Helps for W.M.S. Program

The Good News Spreads in South America	3c
Praying for Missions	3c
The Church (Poem)	3c
Toshiko's Birthday Party	3c
When Backwards Went Forward	3c
Witnessing in the A-B-C Republics	3c
A Tale of Two Tithes (Pageant-Play; 4 Young Women for Speaking Parts, 12 for Tableau; Time about 40 Minutes)	12c

Please send remittance with order to
W.M.U. LITERATURE DEPARTMENT
1111 Comer Bldg., Birmingham 3, Ala.

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

With "World Investments of Southern Baptists" as the W.M.U. topic of study for the month of October it might be interesting to call to the attention of our constituency some of the current world investments of other evangelical denominations in our own and other countries. For example:

It was reported in August that, on the first of two missionary ships sponsored by the Foreign Missions Conference and sailing on the 28th of that month from San Francisco, there would be four hundred missionaries assigned to posts in China and the Philippines.

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Dr. Gordon Seagrave, author of *Burma Surgeon* and *Burma Surgeon Returns*, is expected to come to America in October to engage in a lecture tour of the United States. Proceeds from his lectures will be used in rebuilding and extending his hospital and medical work in the Northern Shan States of Burma. "Dr. Seagrave must begin almost all over again", we are told, "in order to repair the ravages that war has inflicted on his hospital, equipment and essential services, all ruined during the Japanese occupation".

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We are told that the broadcasts of the Lutheran denomination cover twenty-eight territories and foreign countries with religious programs, "reaching multitudes who would not otherwise hear the Gospel message". The cost is about \$1,000,000 a year.

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Seventy-five newly appointed missionaries of the Presbyterian Church in the U. S. A. will serve in fifteen foreign countries. They were leaving for their fields of service during the summer and fall of this year.

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The following is quoted from the *Watchman-Examiner*: "Norwegian Baptists are a missionary folk. They have one missionary for every five hundred members. On the same basis northern Baptists would have 3000 missionaries instead of approximately four hundred".

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We learn from the Methodist publication, *World Outlook*, that during the war years the Korean colony of refugees in China printed in Chungking an edition of one thousand copies of the New Testament in Korean and distributed these to refugee Korean Christians. The American and the British and Foreign Bible Societies helped finance the project.

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Last May the Bible Societies of the United States, Great Britain, France, Germany, Belgium, Norway, Sweden, Finland, Czechoslovakia, Hungary, the Netherlands, Denmark and Switzerland met and planned to produce and distribute the Scriptures throughout Europe. They also moved to organize a United Bible Society with headquarters in London and offices in Geneva, New York and perhaps somewhere in the Far East.

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The American Friends Service Committee conducted this past summer a novel project. At Saltillo in the state of Coahuila, Mexico, twenty-five girls living in a community center devoted their mornings to the study of Mexican problems and their afternoons to a recreational program for children in near-by villages. We are told that this is one of five projects carried out in Mexico by the A.F.S.C. last summer.

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Union Theological Seminary in Manila, training center for all evangelical denominations in the Philippines, reopened in July for its first term since 1941. *Religious News Service* reports that there will be about forty-five students and ten faculty members.

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"A cheque for \$10,000 has been sent from the Foreign Mission Board of the Southern Baptist Convention for the work of rebuilding and rehabilitation in the London area".
—*Baptist Times* of London, Quoted in *Watchman-Examiner*